

THE REVELATION

by Jane Lead

Jane Lead's mystical interpretation of the Book of Revelation, claiming divine inspiration for reading the Apocalypse through an internal spiritual manifestation of its mysteries in the soul.

38 Chapters

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The Revelation

06 - The INTRODUCTION.

It was in my Purpose to have suspended, as yet, any further manifestation of the Revelation that still followed me, and I would have hid the Golden Talent only for an Increase in its own invisible Ground, from whence it open'd at first, till such time as it might come forth in the multiplying Number of the Holy Spirit, to seal up the Glory of all that had gone before in Vision and Prophecy: But Christ, with the bright Banner of Glory, stood before me, and said, Keep in Record the Journal of the new raised Life, according to the Profession thou art going on in; and know that what hath and is further to be revealed, shall be sealed with a mighty Witness, conquering all Opposition, wherever it shall rise: Wherefore, go on, and forbear not Writing; for it shall be as the Unclouding of the present dark Day, and many shall come in at the brightness of its rising, tho' it now seems to be under an Eclipse.

Thus was I afresh enkindled from the All-piercing Word of my Lord, who knows for what end he moves me hereunto, tho I still objected against it, as fore-seeing no Passage for such high Mysteries; nor likelihood of their Reception in that Love which is void of censuring; and therefore would rather have hid these Heavenly Things in their own Centre. But seeing it hath pleased the Lord to over-rule my Resolution, I shall be obedient to his Word, as believing it may extend to the benefit of some who are known to himself, who will not dis-esteem the preciousness of the Spirit for the Vessel's sake: Wherefore, I shall no longer be backward to reveal what is of great weight and importance, as being well assured, that the Lord Jesus will go along with me; till I have fulfilled the Declaration of the whole Mystery.

03 - An Advertisement to the R E A D E R.

THIS Book is an Explication upon the Apocalypse, very Different from All that have been Before. It contains in it many things Uncommon, some of which are indeed hard to be uttered; and therefore difficult to be comprehended, except perhaps by some Few that may have their Senses Exercised to Mystical and Spiritual Objects. Notwithstanding there are many other things herein declar'd, that may be of more General Edification to all the Sincere Waiters for the Kingdom of God; which is here shewn to consist Primarily in an Essential Manifestation of the Powers of the Holy Ghost within the Soul, really and effectually displaying those Wonders and Glories that are foretold in that Divine Revelation, which is the Testimony of JESUS to his Church. As such ought it to be Rever'd, and as a Book fit to make Wise as many as Read the same, with an Humble and Stedfast Dependance upon that Spirit, from whence it proceeded Originally: So far is it from having a Tendency to make any Mad, that come to it but with prepared Hearts, as some Despisers of this Sacred Book have not been Afraid, or Asham'd, Publickly to Avouch; to the great Reproach of that Holy Religion which they profess, and Despight to the Holy Ghost the Author and Inspirer. Whose Portion therefore, unless they Repent, is among Mockers.

But it is not at all to be wonder'd at, if there be many that Mock at the Mystical and Hidden Wisdom of God; and some that Scoff at the Promise of the FATHER concerning the Kingdom of his Son, as foretold by his Holy Prophets, with the Highest Contempt and Derision of them that Obey a most clear, express, and even inculcated Command of Christ (Rev. 1.3 & 22.7) still crying out, where is the Promise of This his Coming, and of these Glorious Things which you tell us of? For they are Foolishness to the Natural and Carnal Man, and to the Wise of This World: but they are the Power of God to such as are taught in his School; and will not be Rejected, but Justified by all the true Disciples and Children of Wisdom. And let the Despisers say what they will, it must still remain an infallible and an unchangeable Truth, what the Holy Ghost hath said, Blessed is he that readeth, and they that hear the Words of this Prophecy [which is called the Apocalypse (or Revelation) of Jesus Christ] and keepeth those Things that are written therein. That this Blessing may be obtained, was the end both of Writing and Publishing this Prophetical Interpretation of It. Wherein a new way of Reading and Hearing the same is propounded, and the most effectual Method of Keeping and Benefiting by those Great Truths therein contain'd, is experimentally Deliver'd. And tho' it be not after the Manner of a Commentary, yet the Greatest part of this Divine Book, as to what is most Essential, is sufficiently Commented upon in this so singular Way; for the Benefit of as many as seek to obtain the Blessing, pronoun'd upon the Readers and Hearers thereof in Spirit. Who also will not fail to be the Doers. Those will be Here found Describ'd under the Twelve Gates of Wisdom, and the Three Orders of the Priesthood.

The Rareness of this Treatise being such, as for some of the Copies to be Sold at a Very Excessive Rate, This Edition has been call'd for at this Time, with no small Importunity: Which hath some Advantages above the Former, that are not Inconsiderable. For by Revising it according to the Original some pretty Gross Faults have been Amended, some Defects Supplied, and others Rectify'd from the Authors Mouth: besides the whole is Distinguish'd into Chapters, several

Transpositions duly Order'd, and an Appendix added for the Resolution of Certain Questions address'd to the Author, concerning some Difficulties, both in This and some other Late Publish'd Writings.

The Reader also is desir'd to take Notice that This Book is the First of all the Writings of the Author, that was Design'd for the Publick, having been also seen by her Spiritual Friend, of whom mention is made in the DIARY, before his Decease in the Year 1681. But that the Heavenly Cloud which was Written after it, was Publish'd before it by way of Introduction. And it is to be observ'd, that herein is laid the Foundation most clearly, of a certain Doctrine which the Author was then very little Acquainted with, and seems not to have been Establish'd in till about Fourteen Years after. And this not being so much as suspected by the Author, may be a stronger Motive for Consideration.

Lastly it is needful to Advertise, that this Spiritual or Mystical Interpretation of that Part of Scripture which is generally Agreed on to be the most Difficult of the Whole Bible, doth not preclude any other Sense or Interpretation which is more External, or more Universal: nor doth at all Derogate from the Divine Authority of It, by shewing how It hath need of a Divine Interpreter. For the Author acknowledgeth, that such only was the Talent given to Her: to another may be given another Talent, to Profit with all. And undoubtedly it will be found that all Human Literature and Wisdom are greatly too short, without the Assistance of a Divine Ray, to find out the Mystick Profundities of that Wonderful Prophecy. It is the Spirit of God which can only search out, and Reveal, these Deep Things of God; which is without all Peradventure the Best Interpreter of Holy Scripture. And if It be the Interpreter of the whole Scripture, or of the whole Will of God; surely there can be no Pretences for Rejecting it in that Part which is confessedly the most of all Abstruse. If it be True therefore which the Church of England Asserts, in conformity with other Reform'd Doctors, in her Second Homily of the Scripture, That the Revelation of the Holy Ghost Inspireth the true Meaning of the Scripture into us; nothing in the World can be more Absurd, than to condemn the Book which is Here Presented to Thee, O Reader, for pretending to be a Revelation, concerning the Apocalyptical Seals and Thunders, and concerning the Glorious State of the New Jerusalem upon Earth, therein Foretold; or to be an Interpretation Divinely Inspir'd, by an Internal and Experimental Manifestation of those Mystick Truths, in the Unsealing of those Seals in the Soul, opening the Voices of the Thunders, and Discovering of the State of Christ's Kingdom; or for taking the Name thence of the Revelation of Revelations. Which has so much need of unvailing by the Divine Spirit, being indeed Veil'd from all but the Enlighten'd Eye; and most specially as to the Grand Mystery therein contain'd. Which Mystery, being the Hidden Mystery of the Light-Kingdom within the Soul, is the Main Subject of This Treatise. Let the Spiritual Reader Judge of what is Written therein, according to the Measure of the Spirit of Christ which he possesseth. Giving all the Glory to the Revealer Alone, who is the Great Teacher and Master of Souls; and leaving what he may not Understand, or Receive, to the Determination of Him who is Coming to set All things to rights in his Church.

Erasm. De Rat. Conc. lib. I

Erat vehementer qui credit se consequi posse verum Canoniarum Scripturarum intelligentiam, nifi afflatus eo Spiritu quo prodit sun.

04 - THE AUTHORS P R E F A C E TO THIS Second Edition.

§.1. THE Most High GOD, who in His Wisdom and Providence, did give the first Birth to the Manifestations, and Revelations, contain'd in this Book, and open'd a way for their Publication; has now the Second Time moved for the Reprinting of them, by such as Worthily did entertain the Spiritual Mysteries herein contain'd. For the which acceptable Service may the Fulness of all Blessing, out of the original Spring, plentifully visit them; with all Impartial Lovers of, and waiters for, what is Prophesied herein. Though so many years have past since the first Date thereof; nevertheless there is a Fullness of Time near Approaching, in which the Deep Secrets of Wisdom shall stand open to the true Seekers, and Lovers, as shall out-bid all for her Pearl: who will accounted be the Best Adventurers, by the Increase and Gain that shall into their Possession come.

§.2. As mention has been made in this Book of the Seven Seals, in the Internal and Mystical Way; which has been carried on in an Experimental Process, according to the Lively Pattern of the Lamb of God: Now whoever can witness their Arrivement hereunto, such shall both know and see more Marvellous and Wonderful Things that shall follow hereupon; according to what (in some Degree) in the Sequel of this Treatise is open'd, which may prepare, and usher in, what is yet further to be Unseal'd to them, who are call'd up to be of the Princely Order, and Privy Council, to the Emanuel-King. Gracious, Good and Happy News these have to bring to them, whose Birth is from the New Jerusalem Mother, whose Children, as to the Outward Principle, in Sorrow and Trouble have been, under many Fiery Tryals and Provings; which but needful and expedient was to be, before the Jubile for Release, and Glorious Liberty was to come in. But now a Reviving Day is upon its Rising, the Long Mourning and Expecting Watchers do hear the joyful sounding of the Feet of that Angelical Host, that do Trumpet forth the very near Appearance and Approach of the mighty God and Saviour: that will manifest himself by his Redeeming Power, that shall rest upon such, who worthily deputed shall be to Represent him in his Sovereignty. For as there has been Prophecy upon Prophecy tending hereunto; so here shall not the Rest be: nor are we to take up herein; but to look for the Day of full Consummation.

§.3. In Assurance whereof, a Voice from the Heavenly Throne did utter it self, saying, "I am Alpha and Omega by whom the Seven Seals of the Book are open'd; which was Revealed for Preparation, and due Qualification of such as are Elected, and Ordained, to know and see what is yet to be brought forth, when the Numbers of Time shall expired be. Which in the Father's Counsel may to Mortals shut up and Concealed be, as in the Outward Visible Birth of Nature they have yet their Consistency. But there is an Offspring or holy Generation, to whom the Secrets of God do belong: To them will be given that Fathoming Line, that shall reach the Treasure which none else capable can be to find; that will be manifested and opened near the end of Time."

§.4. Now the Great and Weighty Thing that was sounded in my Inward Ear, was the Blissful Day, wherein Seven times seven Seals are to be melted away, which upon Seven Mountains (that were also bright and fiery) fixed were. And as it was only Appropriated to the Lamb of God to open the

Seven Sealed Book: So now the Eternal Father in Conjunction with the Eternal Wisdom, in and through the Glorified Humanity of Christ, in the Ghostly Power, are all Conquering together, to break open these Seals, wherein the Unknown and Unsearchable Wonders have lain, that Exhibited forth upon this visible Creation shall be; that will Metamorphose it, so making a most unexpected Change in those that to a good Degree of Illumination have attained. And as to those that Ignorant are, Despising and Rejecting the Purity and Spirituality of his Kingdom; Fear and Dread, and Amazement will upon them be, that they will run to take shelter under the Skirts of the Sanctified Ones. For such upon these Mountains shall called up be, from whom all false Coverings and Vails shall be rolled away. In plainness and nakedness the Father here will reveal himself, not only by Species and Vision, but by pure Act and Miraculous Deeds, that shall rest, and abide, as a sealed Testimony upon the called and chosen hereunto. For it is foreseen, and known by the Wisdom of God, that nothing less than these Miraculous Powers breaking forth, will prepare and make way for the Lord Christ's Personal Appearance, who will before raise up, and send forth his Living Witnesses and Messengers, to make ready a Spouse and Bride here upon the Earth: that may be thus richly Gifted and Impowered, for the Solemnity of the great Marriage-Day. Unto which there is a Cry and Call to make ready, even for this great and remarkable Day, that may be nearer, than any even among the Sanctified are well aware of.

§.5. Awake, awake ye Worthy Denizens, out of your slumbering Bed, for the Third Watch is now set; and the Morning Star begins to cast its twinkling light out, to lead you where you shall feast upon those Mountains, that are mere Power: and so shall come the Kingdom of the Blessed Just One to be lifted up, and Established over all the great swelling Mountains of the Earthly Principle, that have hitherto born Sway and Dominion. The mouldring Matter hereof that has so deeply infected, every weight thereof, will cast aside. For another Cloathing for you, Dear Saints, who of the Unsealed Book have been given to Read, and to Understand the Mysteries therein contain'd, provided is. For the Seventh Angel is now upon sounding, and is computing the Numbers out of all Nations and Kingdoms, and Languages, that are to be Sealed with that Name EMANUEL; which is the Stone cut out of these Mountains without Hands. It rests upon the Holy and Prepared Souls, that have Believed in his Name: Who mightier Works therefrom shall go forth to do, to express the Lord from Heaven Descended is, to begin his Reign, by visible Signs and Acts of his Power. Which hitherto in every Age since Christ's first Appearance have been declining, or even have had their shutting up: The Purifying Faith being attained to, but not the Acting Wonder of it. Numerous Precious Saints passing away without seeing the Consummation of Christ's visible Kingdom here on Earth, for the which a fullness of the Times in the Heavens prefix'd is: which, as may be expected, must have their Accomplishment now in this Present, and in every succeeding, Generation of Time. And as the World in general abounds in all manner of Iniquity, in a grosser Sensuality and Love of Earthly Pleasure; and whereas another sort that are more refin'd, yet live in the Self-reasoning, and disputing against the Day-Spring of Christ's Love Peaceable and Powerful Kingdom; which is first to be known within: so Ignorant, Dark, Confused, and altogether Strangers are they to, and Insensible of, the Appearances of this Inward Kingdom; that it is no marvel if Opposition and Persecution against the Brightness of his Rising be. But Rejoice we do in Hope, that the Mountains which contain the Treasures of Invincible Power are now upon their Unsealing, and will make a perfect Cure of these Woundings, and Breaches, that in Sorrow have been hitherto endured among the Flocks of Christ's Sheepfold.

§.6. Further it was given me to understand, that to those who had separated, and devoted themselves more particularly from the Worldly Traffick and Business, to be of the High and Holy Order, under the Priestly Anointing; which to such as thus Redeemed out of the Earth are, shall be granted therein to officiate as Spiritual Officers in Christ's Kingdom. These shall be exercised, and made skilful and able in all the Divine Sciences: and so be prefer'd, for the sake of the Trust committed to them in Spiritual Matters, (as the Prophet Daniel was a Type of) in the very Exterior Part, relating to the Outward Kingdom. So these Spiritual minded Persons, out of all Countries and Kingdoms, will be specially noted: and by the mighty God and Saviour called forth, to be of this Royal Family and Progeny; being gifted and impowered according to the various Degrees, and Capacities they are found in. And some having a more near Intimacy and free Correspondency with Christ their Head Power and Life, to these a more immediate conveyance out of the Fulness of the God-head may be dispenced.

§.7. Hence we may see what advantages in way of Spiritual Preferment, and Dignification, confer'd may be upon the Separated Fold, that of the Virgin-Purity of Christ have taken hold. Which is a very weighty Motive, and a seasonable Word that does speak it self forth: which I shall apply more particularly to Three sorts and degrees of Persons. The First, are those that in an Outward Capacity have all Liberty to set themselves free from all Temporary and Worldly Entanglements: and may command their time to imploy their Minds most intirely in a waiting Posture, for the Heavenly Powers to come rushing down, and fill them with all Ghostly might; as witnessed hath been in Ages past. What a worthy Engagement would this be, if the Monarchs of the Earth, and the Great and Noble Ones, would turn the Tide of what they do possess of the Earth, in the Fulness thereof upward, towards the Heavens, to draw Christ's Kingdom down; and lay down their Scepters and Crowns at his Feet; making it their Study to promote, advance and spread his Honour throughout the Earth? How would this lay a sure and unshaken Foundation for them in that Kingdom, where they shall inherit such a weight of Glory, as is beyond all that there is a possibility of making a Description of. For so ye that are but Mortal and Temporal Kings and Queens, Princes and Nobles, shall be made Immortal and Eternal. Therefore as you do the Lord Christ true Homage, and Honour; by Promoting, Cherishing and Nourishing that Virgin Church, as is gathered out of all Sects and Parties making up the pure unfeigned Love-Philadelphian Fold, which the Emanuel King will own, and walk and appear Great in the midst of them: So you cannot do your selves greater Good and Kindness, than in holy Boldness to confess, and maintain the Royalty's that do belong to this Heavenly and Spiritual Kingdom. Of which a Pledge you may come to have in this present Time; which is Peace, Joy and Love in Him, who is a God of Love: and an assured Reward in Eternity.

§.8. The Second Call is to such, as have been drawn, and inclined in their Minds, to live such a Life of Abstraction and Introversion; whereby an open Gate they may find for passage into the Knowledge of all Divine Secrets: and so beginning a Familiar Acquaintance with the whole Tri-unity, that may stand unvail'd and free, to receive into their Deified Family. Which is so considerable and high an Favour, that it may well deserve a putting off all Conversation that is inconsistent, and disagreeing, to such a high Sacred Communion and Fellowship. For here is an undoubted Possibility: as known it has been to some, not only in past Ages, but in the Present; while carried out and off from Terrestrial Objects and Things, they have made a deep launch into the Heavenly and Eternal Light of Lights. Now the pleasurable Sights and Enjoyments, to those,

that have been herein taken up, may well enforce an Estrangement to all Temporal things; so far as they are an Impediment to this Life. Whoever comes to this high and lofty Sphere, will keep their Walks firm and sure here: and not permit any thing to draw them down, tho' never so plausible, or lawful in it self. Yet there will be a danger of sustaining Loss thereby: which the superior Wisdom of God does well warn such holy separated Souls to avoid; and so by keeping in all Watchfulness hereunto, such private Entercourses with the Trinity may be experienced. Now the peculiar Offices of these holy Sequestered Spirits is to look into the Heavenly Records, and to see whose Names are written therein: And, according to the Knowledge they have obtain'd in the deep things of God, to declare and communicate to such as have a right thereto. This Eminency will be confer'd upon the Sanctuary-Waiters and Dwellers.

§.9. Now the Third Rank and Degree are those that do Love and Believe, and wait for the Kingdom of Christ in his Spiritual Appearance; but are not under such an Obligation for such a constant Severasion, from all worldly Commerce and Business: but as they stand Circumstanced in just Callings, Employments, and Business, and in Relative Tyes, found they shall be, governing all Temporal Affairs and Matters with a Spiritual Mind; these shall not fail to be partakers also of the good things that in store reserved are, for such as so use and manage all things that Terrestrial be, only to serve, and not to infringe, what may be their Portion in Spiritualls and Eternals. These are to be considered as the holy People, that were praying without in the Temple, while Zacharias was in the inward and most holy Place, offering up the Flaming Incense, to mingle with their Prayers that were without. So this advantage the forementioned have like Zacharias to recommend and offer to God, and be Messengers to bring down the Mind of God as the Prophets did of old to the People. This is much higher to be prefer'd, because they have an immediate Access and Freedom, to confer with Christ their Head and Sovereign King. But it is hoped and expected as the high and holy Order of Nazarite Spirits shall shine forth lustrously, with the Marks and Signs wherein the Name of God may be legibly read in the visible part, as it hath been before privately concealed in the Heart: So from this outward Court and Form of Religious Worship, a Call there may be to this more Inward and Spiritual Ministration. Which will not be denied to those that are earnest seekers for it, by putting themselves into a meet habit and disposition of Mind, so spiritual, as they may receive yet more abundantly of that Unction, which may make them Kingly Priests, and Divine Seers, as standing Oracles to give forth the Counsel and Mind of God.

§.10. Who would not now come out of all Terrestrial Worldly-mindedness on one hand; and on the other out of the Painted Forms, and outside Appearances of a Religious Profession; for to find admission into this most Holy separated Court, wherein the Glory of the Tri-une-Majesty will fill the Place, and Temple of the Heart?

§.11. Now to you lastly I address, Dear and Worthy Saints, who inclined, and fully bent in your Minds hereunto be: Go ye on to pursue, and you will not fail to obtain the weighty and precious Treasures, which the Everlasting Mountains shall to you bring forth; the which opened and unsealed for you shall be by the Holy Ghost. Unto whose Teachings and Openings, I shall still offer, and commend you. And what in this ensuing Little Volumn you either have, or may (thro' the Key of Wisdom) have further unlocked to you; a numerous Blessing of Increase may it prove accordingly. This Concluding Word I shall only leave with you, to peruse and ponder well the Twelve Gates of Wisdom: that as you read it in the Outward Letter, the Spirit (which is the Kernel and Life) may your true Meat and Feeding be: And so passing from Gate to Gate, you will the

unsearchable and weighty Treasures of Wisdom therein meet: And so come forth Richly Laden with her Merchandize, to give forth and enrich others therewithal; while you more than enough in your selves shall still possess. (*But moreover in the Passing thro' these Sophical Gates, ye ought more specially to try and examine yourselves by the Standard of the Sanctuary, that is here laid down; to the end that every one may see and discern which of the Three Orders of the Holy Priesthood he stands related to: which therefore are in this Edition more distinctly represented, than in the Former, for a Glass and Mirror to all Wisdom's Children.)

I shall cease now from any other Motive, than what you have here presented obvious to your inward Eye. And so in the mutual Love, Peace, Purity and Joy of HIM, who is our Everlasting Head and Fountain-spring, I rest and desire to remain no longer in Time, than to be serviceable to my Fellow Members, in what relates to the Deep Things of Eternity.

Yours, J. Lead.

05 - 40 PROPOSITIONS

Needful to be Consider'd by them

that would read with Profit this

Book of the Revelation of Revelations.

I. There is a Mystical and Magical Sense of St. John's Revelations, as well as a Literal and Ecclesiastical.

II. It is called Mystical, as it relates to the Hidden Mystery of God in the Soul: and it is called Magical as it relates to the Knowing and Setting on Work the Forms of Nature by the Holy Ghost.

III. Which Sense is not Penetrable by Human Reason; but only by the Divine Spirit in Man.

IV. This Divine Spirit is Universal; and Subsists in every Man: but is in many, not only Obstructed, but even perfectly Hidden.

V. The Cause of this Obstruction and Hiding is the Aversion of the Will of Man from the Will of God: and the Removal therefore thereof is the Conversion of That Will into His.

VI. The Conversion of the Will of Man into the Will of God is not Instantaneous; but by a Gradual Process.

VII. This Process is made through all the Forms of Nature, and through all the Divine Spirits, or Divine Forms.

VIII. These Forms of Nature, and these Spirits of God are Seven: which Natural and Divine Septenary is a Manifestation of the Trinity, as the Trinity is of the Unity.

IX. This Manifestation of the Divine Ternary, or Trinity, in the Septenary, both Natural and Divine, or in Nature and Grace, is from the Center, which is the Quaternary.

X. The Divine Quaternary is the number of the New Jerusalem (therefore represented as Four-square) or of the Angelical World: which is the Divine Bride, and the Mother of all that are Regenerated after the Spirit Angelically. [Rev. 21.2. Gal. 4.26.]

XI. In every Human Soul this Quaternary, or Center, is to be found; as standing in the Midst, betwixt the two Principles of Darkness and Light; and from thence begins the Manifestation of the Spirit in Light.

XII. This Manifestation, or Emanation, of the Spirit of the Soul in Light, is made in the Blessed Quinary, or the Holy Fifth Number of Christ Jesus, who is the Light of the World.

XIII. The Quinary reveals the Souls under the Altar, receiving from God their White Virgin Robes: but who are not yet perfected; and therefore are to wait for a Little Season.

XIV. The Altar is the Cross; the Souls under the Altar, the Souls under the Cross, or those that are Crucified with Jesus: These having passed the Mystick Death in the Fourth Central Number, where the Light is generated from the Cross, begin to Arise in the next Holy Number, till at length they attain the Sabbath of their Rest in the Seventh; in which the Divine Spirit is fully Manifested, and the Soul fully Perfected.

XV. The Soul's Perfection is in the full Manifestation of the Divine Spirit, in every Form and Property thereof, thro' a real Formation and Generation of Christ within the same, as the True Life and Light of the Soul.

XVI. Every Human Soul is a Spiritual Substance having just Seven Forms, neither more, nor less; for the Imaging forth therein of the Divine Nature in Trinity: and when all these are perfected, then is the Tri-une Image perfectly restored, and the Kingdom of Heaven made manifest in the Soul.

XVII. The Seven Seals are the Seven Forms of Nature in the Soul; and are the Seven Spirits which belong to the Father, as consider'd without the Son, that is, to the Power of God in his Anger and Severity.

XVIII. As the Seven Seals are the Father's Nature, so the Seven Candlesticks are the Sons.

XIX. The Soul being Sealed up in the Justice of God, under the Seven Seals, there is none able to break open these Seals; and to enkindle Light in the Soul, which may overcome Death; but the LAMB that was Slain, and is Alive.

XX. As the Seals obstruct the Manifestation of Christ's Kingdom in the Soul, and in the Church: so the Opening of them by the Lamb is the Revelation of his Kingdom, and of the Angelical World; which cannot be without his generating the Soul, in, and thro' himself, into the Light.

XXI. The new Generation of the Soul is a Passing out of Darkness into Light; thro' the power of the Lamb raising up Himself therein; and redeeming it from the Wrathful Source of Nature, in its dark and fiery Properties.

XXII. This Internal Resurrection and Redemption brings the Spirit of the Soul, through all the Seals of Nature, into the very Substantiality of Christ's Universal Body, the Principle and Center of Light Eternal, where Wisdom reigns in the Wonders of God.

XXIII. The Regenerated Spirit draws after it the Soul, and that also draws the Body; without which it cannot be perfected: And so the Soul is clothed upon with the Heavenly Body of the Inward Christ.

XXIV. This Inward Christ, or Christ Formed within, is the New Creature: and is One with Jesus Christ sitting in the Heavenly Places at the right hand of the Father; being Spirit of his Spirit, and Flesh of his Flesh.

XXV. Thus the Saints are One Body in Him; and He is this Body in God: they enter into His Humanity; and he becomes Man in them.

XXVI. By this New Generation, or New Birth of Spirit, Soul, and Body; is the New Man Perfected in Christ; and reigns with Christ, in the New Garment of his Body, completely put on by virtue of the Seventh Seal broken up, in the Lamb's Nature.

XXVII. The Seventh Seal Open'd, shews the Holy Temple of God: in which are the Seven Candlesticks, or the Seven Lights of Christ in the Soul.

XXVIII. The two Apocalyptical Seas, which are the Fountains and Seats of two contrary Principalities, are the Seventh Seal consider'd either as Shut or Open'd.

XXIX. The Seventh Seal consider'd as Shut, is the Fountain and Seat of the Antichristian Beast; arising out of the Sea of Corrupt Nature, or the Properties and Forms of Nature in their Impure State.

XXX. The Seventh Seal Open'd is the Fountain and Seat of the Peaceable Lamb-like Kingdom, and the Throne of Christ in the Soul, as standing upon the Sea of Uncorrupt Nature, or the Properties and Forms of Nature in their Pure State, and fully Harmoniz'd.

XXXI. The Glassy Sea is the Seventh Spirit of the Eternal Incorruptible Nature, in which is the joy and delight of the Divine Majesty; wherein the blessed Trinity triumphantly manifests itself, and beholds the true Angelical World, with the Holy Harpers of God.

XXXII. This Sea is the Water-Spirit, and the Water-Stone of the Wise: It is as the very Substance and Corporeity of the Divine Nature, and Compaction of all the Eternal Divine Powers, Properties and Forms: And herein are the Burning Lamps of Love Revealed; which are the Seven Spirits of the Lamb.

XXXIII. The Conquerors that stand upon this Sea, are such as in whom all the Seven Seals have been broken up, all the Seven Holy Lights of Christ have been Unseal'd, and all the Angelical Thunders have been heard to utter their Voices; whereby there is such a Perfect Conversion gradually wrought out, of the Human Will into the Divine Will, as they being fully Passive to every Divine Influence and Motion, in the Harmony of the Angelical World, are made as it were the Harps of God.

XXXIV. The Process of his Conversion and Transportation is thro' the Mystical Death and Annihilation which is comprehended under the Seven Seals, being only Consummated under the Seventh, or Last.

XXXV. The Process of the Mystical Death properly consists in a Sevenfold Purification and Refining, according to the Number and Order of the Seals. Yet chiefly herein are the Four First concern'd.

XXXVI. The Process of the Mystick Resurrection, and the First Resurrection, (which follows immediately hereupon) and of the Manifestation of it, is to be look'd for under the Mystery of the Seven Thunders.

XXXVII. The Ladder of Mystical Ascension, which is a True Manuduction to the Divine Magick, is set forth according to the Gates of the New Jerusalem; which are supposed Successive.

XXXVIII. The Glorification, or Descension, is the New Jerusalem it self: that is, such a State actually Introduced into the Soul, as may answer to the Pattern of that City descending from GOD, in a full Consummation of the Divine Nuptials.

XXXIX. In this Consummation of the Nuptials betwixt Christ and the Soul the true Divine Magick breaks forth, by the Souls Unipotency with Him; whereby all Nature's Secret Forms are set on work from the Holy Ghost.

XL. The Angels of the Revelations are the Angels of Time; being Consummated after this Manner: Who are all Magicians of the Holy Ghost, and the Anointed Priest's of the Third and Highest Order; which is called the Order of Melchizedeck.

07 - CHAP. I.

(Octob. 26. 1679.) I feel the Divine Agent, that works mightily in Holy separated Souls and Minds, driving on to make way for what is yet behind, in reference to the manifestation of that Kingdom, which now the Lord is about to restore in his Saints: and therefore gives forth fresh and lively Ideas of it, that pure Minds may be excited to look for its coming in their New Earth and Heavens, which are to be garnished as with Purity, so with Dominion and Power, even the risen Body of the Holy Spirit, which must restore all things which have been in Confusion. Now what goeth before to make ready for this, hath been * already set down by the Golden Pen [Margin note: * The Heavenly Cloud.], which is dipped in the springing Unction: to which more considerable Revelations are added by him, who saith, He is come to make all things New; being ready to give forth the Promise of the Father, in the Ministration of the everlasting Gospel. I say, the faithful Witness, and Ground of all Mysteries, minded me of his Charge to his Disciples, when he was to disappear as to the Outward, viz. That they should wait at Jerusalem [Margin Note: Acts 1:4], the holy City, in Harmony, Concord and Oneness of Mind, with great confidence and love to each other. A deeper search the holy One doth make in them, who in this last Age are waiting to be endowed with the full acting Body of the Deity: which will be manifested in a different manner, than in the days of the Apostles, that being by way of Gift, coming down as a Shower; but now those who shall be endowed with this signal Blessing, must have it by way of a Birth in them. The Apostles were to wait at Jerusalem, which was a Figure of the Principle of Light, where all Natures and Properties are harmoniz'd to an equal Temperature, all Faculties are spiritualiz'd and purged from their Drossiness, and so reconciled to each other in a sweet Love-Accord. It is plainly shewed me, that the holy Spirit will have its Birth in a peaceable Habitation, where the conquering Life of Jesus, by his Dying and Rising, hath first made its way by reconciling the Properties of Nature, and bringing them to a divine Harmony; by which he reneweth Nature into a soft and sweet Mildness, causing all Contrarieties of Spirit to cease, by subduing it to the Light-Principle. Wherefore it is but in vain to expect the Establishment of that Kingdom, which the Birth of the holy Spirit will bring to us, till this Thorow Work be wrought, that we come to Unity in our Selves, and with one Another, which is a very high Perfection. And truly, from hence I have been informed where the Birth of Power hath stuck, and why so many fruitless Births have been brought forth: Wherefore, let not our bribed Senses, or the Spirit of Unbelief, so far delude us, to make us believe, that the Holy Spirit will open its Birth, but according to what hath been by the Lord himself revealed.

But it may be objected, That if the Terms be so hard, it looks as an Impossibility to obtain it, because nothing of the evil Qualities, and striving Properties must remain, which are not quite allayed in any, but may be stirred up again into Motion. Pray therefore let us know what Provision hath been revealed against this, that it may beget a Hope and Belief in those who are yet in the Division and Strife; (the Good warring against the Evil, and the Evil against the Good,) being divided betwixt the Night and the Day, as even the greatest Saints are.

For Answer to this Objection be it known; the Spirit of the Lord hath searched and found out a Cure, which will bring the broken and divided Estate of the first Adamical Birth into Unity,

Harmony, and pure Liberty. I shall, as I am able, bring it forth in the same Model it was given to me, from a true seeing Glass; by which I was directed to fathom the deepest Ground of my Eternal Soul: and to find out its true Essential Properties, as they were derived from the unmixed Purity of the pure Element. This pure Eternal Living Soul, thus breathed by God, into an Angelical Image, and formed into an Organical Body from the one pure Element, was to be seen in the first Paradisiacal Man: But when Lucifer prevailed, by darting in his Hellish Fire, it left such a Sting, which hath poisoned all the inward Essences of every Immortal part; and therefore the Wound is found so deep that no Medicine can be found to reach it but Christ, the in-breathed Word: who only can reach the Soul's original Ground [Margin note: Ephes. 1.10] and being the Creating Fiat can alone make all New again, according to the highest Uniformity of the express Deity. And this cometh first to be known in a fiery Ray of Love-Light, that discovers where the Root of Sin doth lie; and so when the Spirit of the Soul comes, by the Word of Life, to understand its own Original; and by what Means it hath been corrupted and captivated, it is made full-willing and eager to strike in with that Christ, which ariseth from the Centre-Light in its own Soul, to redeem and reconcile all to himself, that was alienated from him in the Birth of Strife. Thus Christ in us, is our Peace indeed, who hath made of both, and all, one New Creature; having abolished the Law of Enmity, blotting and rooting out Sin, by the same degrees as his own righteous Nature enters in, which restores all peaceable Concord. So that the Spirit, who is made Partaker of this Gift of God, hath put on Royal Liberty: and being clothed with Christ's Essential Body, finds it self unloaded of all Sinful Weights, and moves swiftly in the Circle of Light, and runs its Races through the unknown Spaces and Christalline Sphears; where other Worlds do appear, with all their Glorious Objects, Ranks and Orders. Which must needs make this World look base and vile to a Soul that is come naked and free out of the original Womb; as begotten again from the Dead, rising in a perfect clarified Body of Light, and being quite recovered from that desperate lapsed State that would have sunk the Soul into everlasting Death.

Thus you see by what Means the disagreeing Properties of Nature may come to be harmoniz'd, as in the beginning: God must become Man, and by his consuming fiery Property destroy original Sin; which is the first Engine that moves the Wheel of Strife and Division in the Soul: Which Fire is God's choice Instrument, when set and turned by his hand, who gave it a Being out of * Eternal Nature [Margin note: *What is here to be understood by Eternal Nature, and how to be taken in a sound Sense, may be seen at large in an Admirable Piece, called Theologia Mystica, or the Mystick Divinity of the Eternal Invisibles. by J.P. M.D. Printed in 8ov. Anno 1683. the very same Year with the First Edition of This: but a little sooner.], into which it must be dissolved again, that it may be a meet Instrument for the Holy Spirit to play such Tunes, and Triumphant Sounds, and teach such new Lessons, as have not hitherto been understood. All which shall be made good when the Soul shall be brought forth as a well tuned Instrument, new strung & qualified, in the deified Man; wherein the Holy Spirit moves every Property, according to the Central Wheel, in its new begotten Form: which is set free to run its Races in the Sphere of Light, where weak Mortality, with its sinful Essences are out-run and left behind in the Fall. Let not this seem strange, or impossible; for in the Deep a Mean is found for the bringing forth of this long buried Seed, which hath long waited to arise in its original Body of essential Perfection and harmoniz'd Powers, that it may appear that God is come to move and shew himself in the Covenant of his Love, according to the Preordination, in the Heart of Christ; for by him we do obtain this Resurrection, in order to all the following Glories, which the holy Spirit will bring with him: Even so Amen.

[Novem. 15. 1679] This Instruction being so immediately from the Lord, carried great Weight with it, and made me to resolve to wait upon the working Power in my inward Deep, for the reducing of every divided Property to Unity; for I was fully convinced that this Uniformity must be the Temple in which the holy Spirit will appear, for the bringing of all working Powers to a Heavenly Consort, and Agreement: I sat upon this day by day; and as I found great drivings thereunto from the South Wind of Heaven, so strong Storms were raised from the North, with roaring Seas that lifted up their Waves to scatter and make void this holy Enterprize, in injecting divers Temptations that such a thing as this could not hold or abide, but would have its Overturnings and Changes: For that nothing less than a God can always be in an equal Temperature; and that this was rather the full Effect of the holy Spirit's coming, than a Preparation for it.

Thus was I puzzled, and tossed to and fro in my Mind, as if I were put upon That which could never be brought about, or carried through to the desired End. But the Lord's Word was mighty and powerful to press me forward to this sweet and well ordered Composure of Mind, to abide in an equal Temperature; notwithstanding all that might come in to discourage me, whether in these visible things, or from the dark Principality: which is much more hurtful, in regard that they, as Spirits, can shoot in their Darts before we are aware. So that this hath been my watchful Exercise for some days, to resist what would have done Violence to That, which in Concord and Peace, would ever unshaken remain.

08 - CHAP. II.

[November 16.] THE Holy One, according to his friendly way and manner of Visitation, did after all this, exceedingly comfort, and strengthen me to maintain his right of Conquest, over all that which yet is left to vex, and awaken Anxiousness, or any Fear or Turmoil in the Soul. My Jesus thus spake, Consider, and know thou art to hold fast what I have purchased by the fore-passed Death in thee: as having assumed that Body of Sin to offer it up for a consuming Sacrifice, once for all, as was shewed in the Type of the Visible Body; which is now done again in the Invisible. So that you are to reckon and account your Sins virtually done away; they can claim no Law either to Arraign, or Condemn [Margin Note: Rom. 6:14]: Look upon all Motions of this kind to be at the check of the Spirit, who hath again quickned the Dead, and will no more give way to That which came in to flesh for to Destroy. And therefore let none pretend a necessity of continuing in That which hath brought in Confusion and Disagreement; seeing a Redeeming Spirit is come down to renew, and gather in the lost again to the divine Being, from whence they did proceed at first, pure as God is pure: To which degree of Perfection that we may be restored again, is the end of Christ's Mediatorial Office, not only Without, but Within us; where the Body of Sin hath been yielded up for an Offering. This confirming Word, Christ the Lord, who is rising, left with me, for them who have been in the Death with him; that we henceforth may know our selves in him to be acquitted, and released from all Claims, which the evil Powers and Properties can make for upholding that Kingdom, where the Beast's Throne is, which consists of Envy, Wrath and Strife; from all which, by an Eternal Decree of the Lord JEHOVAH, you are set free, and brought into the Harmony of that Kingdom, where the springing Joy, from the Peace of God doth run as a River that hath its Division through all the Properties, for to bring them to the Heavenly Unity: whereby the Creature is set free from the Bondage of Sin, and a Wayfaring Life, according to the Pattern seen in the Mount of Vision, to which my Spirit hath been oft taken up, to see the wonderful Plat-form of the New-Jerusalem. Which as the Day of God did break more clear, so it became more obvious.

The Vision of the New-Jerusalem.

THE Lord took me away from my mortal Part, and shewed me the Scituation of this great Glory [Margin Note: Rev. 21:10], and said, Behold, and see the Pattern of the Heavenly Houses and Mansions, which make up the New-Jerusalem, where the Glory of the One only God doth fill all with the Essential Light, and Splendor, of his divine Goodness. I shall, as I am able, describe what I did see in the Heavens of this Mother-City (for so it was named to me) who is to bring forth Her first and free-born to replenish the New Earth and Heavens. It appeared as a City founded upon one square Stone, whose Dimensions were very large; It was all paved with light flaming Colours, appearing like so many various sparkling Stones, inlaid on the great Foundation-Stone, which gave forth a Lustre, as if so many bright Suns had been there: Towards the Verge or out-side of this square Stone were seen many Seraphick Bodies, wreathing Arm in Arm, and several Rows of various spiritual Forms, of different Ranks and Stature: These Rows appeared like the Stories of a Building, which were carried up higher and higher in a square Figure, till it was wonderful high; and upon the Heads of the most inward glorified Bodies, a Covering was spread by One more

Diaphanous, and of greater splendor than all the rest; the Height of his Person was higher by the head than all the other; who called to me, out of this most glorious Building, "To take good heed of all I had seen, for it had a further Meaning, which I was to have revealed, when driven by the Spirit into the Light-Mystery, where all deep things do open." Oh my dear Lord! be thou an All-springing Testimony Within, [and from this New-Jerusalem.]

[November 24.] My Spirit being drawn out for a further Inquiry concerning this New-Jerusalem State, what the Appearance of it to us did signifie for this present Time? the Foundation-Stone thereof gave forth this Word, That such a City the mighty Cyrus would himself be the Founder of, upon the visible Stage of this World, altho' there be little appearance of it, as yet; because Elect Stones are at present lying amongst the Rubbish of Confusion; who in due time are to be linked together, to make up a strong City of Defence: Through the Gates of which no unclean Vessel shall pass, nor whatsoever is Lane or Blemished, according as was seen in the Pattern. This the Lord will effect by his Might and Spirit, and establish this City on Mount-Zion: at which the whole World shall Tremble.

[November 25.] Whilst the Lord was communing with me about this Heavenly City, I saw it descend, and cover the whole Earth; and all those who were not prepared to enter, and who could claim no Birth-right freedom in this Mother City, did flee away by Multitudes, Heaps upon Heaps; to hide themselves from the bright Splendor of the divine Body, with the Anointed Head in the midst of it. The Glory was so great, that we can only give an Eclipsed account of what was seen. But as the Descent of this Magnificence did terrifie, and cause above three parts of the World to flee away, as having an irreconcilable Enmity to Spirits and Bodies of such Purity; so on the other hand, I saw a Numerous Company gathered to it, from all Quarters; the Trumpet-shout of Jerusalem's great King calling them in from all Parts, they were all first-born of this Mother-City, who well knows her own; calling them by that Name, which is impressed upon them in flaming Characters of Love. Multitudes of this kind encompassed the Holy City: but few were admitted to the Seraphick Wreath: even those only who had put on the Glorified Body. Whereupon I asked, Why those who were Call'd, and had the Name of the Heavenly City upon them, were not received in? And the Lord said, That those who were taken into the Glory, had finished their inward Transformation, to the utmost Perfection, waiting only for the Consummation of the Nuptial Glory; but that the rest, though far gone in true Regeneration, could not be admitted until their Redemption were perfectly wrought out: to the end that no flaw may be found in the Stones that are to constitute this diving Building; but as any shall arrive to this degree of Perfection, so this City shall descend and take them in. So it drew up out of sight.

09 - CHAP. III.

[November 28.] Hereupon followed a further discovery, to let me know the Royal Freedom of the spiritual Seed proceeding from the New-Jerusalem, as the Virgin-Bride of God; who tho' come down into this visible Birth of Time, yet was before all Time, in the Substantiality of spiritual Essence: by whom the renewed fruitfulness of this free Birth shall in this last Age of the World be made manifest. Which was the joyful Message which sounded in my Heavens; with what is further to be declared for our Consolation. It was thus laid before me, That the Jerusalem from above hath been these many Ages travelling to bring forth her first and free-born, according to that divine Likeness, whose Descent is not to be found within the verge of Time. For here the Gate of God's deep hath been opened, to let us in to see the wonderful Mystery, that was fore-ordained to work through all the Vicissitudes of Time since the first Creation. Now then let us consider what the first Plant of Paradise was, from whence we are all sprung; it was but a Flower from the Earth; For out of the Dust of the Earth the Lord God created Man, and breathed into his Nostrils the Breath of Life, and Man became a living Soul; which was pure, as immediately proceeding from the most Holy. But how soon did this Glory fade and return to Earth again? Whereas if he had kept his first Estate, he would have been advanced to higher degrees of Perfection, and become fruitful in God's Virgin off-spring.

All which Design for a limited time was overturned, but the Foundation of God's Election stood so firm in the Essentiality of the out-breathed Word (which was the Light of Adam's Life in the Center of Immortality) that the same Word will restore ALL again, according to the first gracious Intent of the wise Creator: whose purposed Grace shall renew the face of ALL things, that have been marred in the Adamical Image. But tho' so desperate a Fall hath overtaken the Whole Creation, yet is it but as the fading, or cropping of a Flower; whose Eternal ROOT remaining, will put forth and spring a-fresh in a more glorious Beauty and Figure, than the first ever had. For though by one Man's Disobedience all are made subject to Death and the Curse [Rom. 5:12] (which is the bruising of the Heel [Gen. 3:15]) yet the Head-Life remains, which will recover, raise and make ALL sound again; for in this promised Seed the faded Life will be quickned, according to the Election of Him, who will hereby more Eminently make known the Riches of his Grace and Glory, in his Vessels prepared thereunto. For tho' there be in all Men an Holy Seed remaining, whereby they are in a possibility of recovery; yet because all have not an Heart to improve this Talent, it continues an unprofitable dead Seed to many; notwithstanding All are call'd, To take the Water of Life freely [Margin Note: Isa. 55. v. 1.], that by its quickning Vertue the buried Seed may be raised to a new Life, in a Body of its own kind: Which Seed through many Deaths does renew its never-fading Flower of Life, for a higher degree of Glory in the New Jerusalem-State of Fixation. Now from what hath been said, we are informed, that there is an Elect Number which is to make up the New Jerusalem-Bride, here upon Earth, who shall finish the Mystery of the Seventh Seal, and be all instated in that Kingdom which the Alpha and Omega hath designed for his Virgin-Bride, before Paradise, or this World were. And that I might know that this design, and unchangeable purpose of God is still going on, there was shewed me a clear White Stone, in which were

engraven numberless Names; all ordained to make up the Glory of this City of God, which shall be the Praise and Admiration of the Heavens, and a dread and amazement to the Earth; for the Revelation of it will bring a Wo upon them, who have no part in it. This the Lord himself did signifie, saying, Henceforth know your Free-Birth, Name and Place in this City, and be not fearful or unbelieving, but travel on in the assured Hope, that shall not be made ashamed; for the everlasting Father hath prepared for you this City, of which I am the Builder in you.

10 - CHAP. IV.

[December, about the Beginning, 1679.] THE Hand of the Lord was strong upon me still, and took me up into an high and lofty Place, where I saw a burning Furnace, which appeared all Blue like the airy Clouds, and the Lord walking in it to and fro, who said, See whether thou canst make thy Pass to me, and abide in this pure everlasting burning Region, which is the Spirit's purging Fire, that will devour whatsoever is not of the same Essentiality with me. Upon which I replied, Ah! my Lord, I am free to make my Pass to thee, but how shall I get rid of this Body? I would fain exist in that pure Essence with thee, where nothing of this lump of Earth might prevent my constant Walks in those high Places with thee, whose presence will make these outward Elements to flee away from the superior Spirit. The Holy One replied, Be not troubled at thy Binding Mortality, for I will descend in this fiery Cloud into thee as a baptizing Fire, which shall take away the gross Impurities of the Senses, that thou mayst be clarified, in order to thy Codeification, which will manifest the out-spreading Name of thy Emmanuel, whereby thou shalt receive Power to ascend through Fire and Air, and continue that all desirable freedom of Communion with the holy Trinity: And though none in a Body of Flesh and Sin can come up to me, yet Grace, Pity and Love do move to descend in the Spirit's flaming Cloud to make the way free, that such may have a Pass, who account no Place their Rest or Dwelling besides Me: Wherefore pursue and watch to drink in of this pure Spirit of Burning, which shall clear and take out of the way whatsoever hath kept from ascending into the Holy City. Whilst these Words were spoken from the Anointing, I felt a sensible rising and spreading over all my Heart, Head and Body, as if all were covered with a Cloud of Sun-heat, giving out Light, by which I could see what was inwardly done, as well as feel It. Then it was further spoke to me, that I should take notice that this was also the bright Garment of the Sun. Such is the Nature of this secret flaming Matter, that it feeds, strengthens and clarifies a naked Spirit all at once. Then was I inquisitive to know the Substance or Ground of it, but it was replied; Meddle thou not with that, only receive it passively: and Co-operate with it when it ariseth, and then walk with, and draw in the feeding Fire and Air: and when it resteth in its own place, rest thou with it; and be assured it will not leave thee, till it have concentrated thee in the Deity.

This light flaming Cloud encompassing me, gave this further Revelation, to shew what the Holy One is about to do, in order to the laying of the Foundation of this strong City, in which the mighty God will pitch his Tabernacle, and settle his Rest forever. Many Types, Images and foregoing Figures of this Jerusalem have been given through the several Ages of the World; but the Heavenly Thing it self hath not been brought forth, as now it will be; because the set time approacheth: For the trying burning Furnace is enkindled, and the Wind of the Almighty forcibly blows up the Flames thereof in the Center of the Soul of every one, who are the Elect Members of this Holy Corporation. Now is the time for the Spirit of Burning and Judgment, to prepare each Stone, which is designed for this super-excellent Glory: No counterfeit Gold, or reprobate Silver can pass through this Furnace; which is ordained to prove whatsoever comes to be built on this Foundation. The mighty King sends forth his Decrees to fulfil the ancient Prophecies, concerning the return of the long Captivity of Those, who belong to this Mother-City; that they may know their

Original Freedom, and no longer abide as Captive Exiles among the Babylonians, in Confusion and Reproach. And what sign will the Lord give for This, but by loosing the last Seal; under which doth lie the rich Bank, and vast Treasury of Wisdom, Spirit and Power, which shall so vigorously carry on this New-Jerusalem Building, that all the Powers which the Dragon and Beast can raise by their Agents [Margin Note: Under the Dragon are the Irascible; under the Beast, the Concupiscible Affections, or Powers.], visible and invisible, shall but turn to their own Shame and Confusion; when the Lamb ariseth to open the Seventh Seal. Under which the most precious things, even that fine transparent Matter lies hid; that is to be manifested in due time, for the Beautifying of this divine Building.

But here an Objection may arise, and question this revealed Grace, and proclaimed Liberty, to the Children of the Captivity; who are now called to set upon this Heavenly Building: which is This; That the time is not yet, and that the last Seal is not so near breaking open; and who is it that can give a Sign for a Testimony that this Decree is already gone forth?

To all which the Spirit of Truth gives this Answer, (who best knows what he hath wrought, in order hereunto, in the Central Deep of some Elected Vessels; who are not to make any out-cry until the Mystery be fully finished in them) "Know that the time is at hand; wherefore let none look afar off, or run out from themselves, and neglect their own Vintage at Home: but regard how near the Grape is to ripeness, which contains the Wine that is to be drunk at the Marriage-Supper of the Lamb." Who charges it as a great over-sight upon those that are Regenerate, that they have put this Day afar off; not discerning the Lords Body, who is quickned from the dead in them, who are passed from Death with Him, and so are put in Subordinate Commission with the Lamb to break open all those Seals; which shall make way for the descent of the Holy City. For what in John's Revelation is mentioned concerning these things, is very obscure and mystical: and there is no fathoming of it to the utmost, until the Lord himself come with the Plummet-Line of the Holy Spirit, to measure out the meaning. Though there are some who have been favoured with this Light of Revelation, by means of which they understand what lies hid under those Allegorical Expressions, and through the opening of the Seals have discovered those rich Jewels: which were concealed under that dark Covert. The Opening of which Seals I shall set down in order, according as it was acted in my own Particular: through my Soul's waiting with the Lamb's rising Power, in a particular Experience of my own in the Divine Mystery.

11 - CHAP. V.

The opening of the first Seal,

Rev. 6. ver. 1, 2.

AT the opening of the first Seal, the Spirit of Faith came forth to encounter with the fearful and unbelieving Spirits, that set before me an Impossibility of ever reaching to a Paradisical Purity and Mount-Zion-Dignity: And I was kept under a great Fear and Perplexity, under the Dominion of Unbelief, until this first Seal was broke open. For thereupon the strong Lion of the Tribe of Judah set me free to run the Race of Faith unto the end, giving in this Caution, "To take care to be well mounted on this Horse of the Spirit of Faith, and to hold fast to him who rides on it, who hath the conquering Bow in his Hand, to shoot his Arrows into those unbelieving Spirits, that would still keep us in Doubts and Perplexity."

The opening of the second Seal,

Rev. 6. v. 3,4

At the opening of the second Seal, all Peace, Pleasure and Joy were taken away from the Earthly Life, and withal such a Light broke forth, which made me see the vile Abomination of an Earthly state, compared with the Perfection of the Divine Life: So that now I rejoyc'd in nothing more than to see him who sate upon the Red Horse, slaying with his Sword the Beasts and creeping things of the Earth; that is, all the moving stirring Essences springing from the original source of Evil, and to find him taking away Peace from the Earthly Life, so that the Earthly Mind is bereft of all Peace, Rest, Content and Satisfaction in all its goings out, whether in Thought, Word or Action. But how comes this to pass? Why ? because he that sits on the Red Horse gives a mighty Sword to the Spirit of the Soul, that thereby it may kill and destroy all the Essences of the Earthly Life, in joint-Union with Christ. Which Sword is nothing else but the Power of the spirit of Life, which is Christ's Deity in his Eternal Humanity, now fixed in the Centre of the Soul. It is Christ's risen Life in his Saints enabling them to Conquer the Essences of the Earthly Life (which is the Beast) in themselves. Now this taking away of Peace from the Earthly Life, is a blessed Introduction to its final Destruction, which is to follow upon it, according to the intention of the Kingly Redeemer.

The opening of the third Seal,

Rev. 6.5,6.

The opening of the third Seal, sheweth Christ, in us, riding on a Black Horse, with a pair of Balances in his Hand, signifying Famine on the Life of the Beast in his Saints, that its day of plenty is passing away, and that its Earthly Essences must be weighed in the Balance of Righteousness. For the Lamb's Life rising in his dead and risen Saints, putting them into one Scale, weigheth all their Thoughts, Words and Actions, in the weight of Perfection; Christ, the holy One, being in the other, to see whether they be brought into an even Pois with it; to the end that so all Increase and Plenty might richly abound in the fruitfulness of the Spirit; from which Heavenly sowing, such a

Crop doth spring as may proclaim a Plenty, that may all former exceed; and thus it will naturally spring in the Soul, which is Even balanced with Christ the Anointed: And nothing of the Oyl and Wine, which from hence shall proceed, shall ever be hurt or diminished.

The opening of the fourth Seal,

Rev. 6.7,8

At the opening of the fourth Seal, Christ rides in his Saints on a Powerful Horse, whose Name is Conquering Death, and hath Hell following him. But tho' this Death looks grim, yet it is such a Death as shall only hurt the fourth part of the Earth: that is, the evil Principle in the earthly Life, which reigns, and hath the dominion until the Life of Christ be risen in his Saints. Till which Time the Beast may be permitted to kill the Life of Christ in the Soul with Hunger, Famine, and languishing Death: For it is said, that the Beast shall make War with the Saints, and for a time overcome them; that is, keep them under, by reigning over them in the Worldly Dominion; which reacheth to their outward Man, as standing in his Elementary Kingdom, where he hath great Power to afflict, and to famish unto Death, by several Cruelties; when he is so far permitted.

Particular Experiences concerning

this fourth Seal opening.

But I have experimentally found that the greatest Fury, Hellish Force, and Wrath of the Dragon is quelled, subdued, and totally overcome by the Blood, and inlaid Life of the Holy Lamb of God, rising in his powerful Might within me. Who upon my complaint of the continual Usurpation of the Beast's Kingdom, hath given assurance that there is a Vial of Wrath preparing to be poured out upon him; which shall drown his Kingdom in everlasting Perdition: that he may no longer insult over the sealed Ones of God; to whom Power shall be given to bind him in everlasting Chains. For the Lord Omnipotent, in the Life of the Lamb, is coming to reign over all the Beasts of the Earth: and to exalt Them to a victorious Kingdom, who have been killed and slain with him.

The opening of the fifth Seal,

Rev. 6.9, 10, 11.

The opening of the fifth Seal, discovers the Souls of the slain Saints under the Altar of the Deity and Humanity: Here the Soul witnesseth Conformity to the Death of the Lamb, and lies as a live burning Coal under his Altar; and cries incessantly to arise in such Power of Majesty, that it might be able to take Vengeance of those that have killed the Just One: whose Eternal Generation is to be counted from the Virgin-Seed, introduced into Nature. Who hath lain a long time sealed up in Death: But as Abel's Blood did cry for Vengeance, so doth the Blood of Jesus cry, more strongly in the Souls of them who are dead with Christ. And the Lord hath expressly assured, that when the rising Incense goeth up from the Altar, from the Soul's live Coal, it is a sure Testimony that the Resurrection is nigh: when the naked Soul shall be cloathed with its long white Robe. And though this hath been a long Rest and Confinement to many; yet it hath only been permitted that a stronger Cry might ascend: Even as we see that John's long sleeping Prophecy is Now by some strong crying Souls awakened, till all the seals be made to fly open, to the end that these Imprisoned Souls in Christ may by their opening, come to be set upon the Throne, where they shall judge the Dragon and the Beast, with all their Adherents, that formerly exercised Cruelty over

them unto Death. Therefore rejoyce all ye, who do find the Effects of the fifth Seal opening in your selves: for by them ye may know the Nearness of the Jerusalem-Kingdom. Look for its fulfilling in the World Within: which shall also in due time be fulfilled in the Outward World.

The opening of the sixth Seal,

Rev. 6.10 to the end, & chap 7.

I proceed now to the opening of the sixth Seal, where the first thing observable, is the great Earthquake, representing the terrible Shakings of the very Foundations of the old Earth; in which is the original Seed of Sin: the Hour of whose Judgment is come; and the Trumpet hath sounded for the dissolving this first Earth and Heavens, that their Place may be no more found; the Wind of the mighty Spirit blows upon all Flesh, to make it dye and wither. The Sun of the outward Reason is changed into Blackness, and the Moon of the Senses into Blood, and all the Starry Imaginations drop like untimely Fruit, and every Island and Mountain of strength melteth away; For there can be no hiding in this Day, a Consumption being determined upon the whole Universe, which hath been under the Beast's captivity. We may call this a blessed Ruin and Undoing, to see a Destruction come upon all that hath kept the Lamb and his Kingdom out. This causes a very great out-cry and perplexity in the Properties of degenerate Nature, where the King of Reason, and the Captains, the Senses, do not know whither to flee from the Face of Him, who is come to make all things New: which could not be till all of the old Building was broken down, and taken to pieces, where the fretting Leprosie of Sin doth still rise. The Wisdom of God could no better way contrive, for the laying of a sound and sinless Foundation for the New-Jerusalem, according to this fore-contrived Model: As by express Word it came unto me, that none could, or ever should come to the opening of the seventh Seal, till all this were fully finished; And I must give Witness that it is a doing, and it doth not seem grievous, because of what is to succeed and follow, when the next Seal shall be opened.

12 - CHAP. VI.

The Mystery of the Trumpets Synchronizing with the Seals; And in particular of the sixth Trumpet.

Thus I have been driven on according to Experience and Revelation, to open the Mystical Meaning of what is Written in the Revelation, according as it is to be fulfilled in Holy and Heaven-born-Saints: though I also well know, that their opening will cause a terrible Day of Wo to the Rebellious and Unregenerate. For they who shall then be found in the Beasts Kingdom, must look to fall and go into Perdition with him; for as there are inward Vials to be poured forth, so there are outward Vials to be poured forth on the World. Which I could enlarge upon, but that it is not my Commission, being otherwise instigated: Besides, the Lord shewed me, that to every seal there is an Eye opens within, which is therefore called upon to look Inward, where the great Mystery is to be opened. And as every Seal hath its Eye, so the Ear its sounding Horn, which is filled with Holy Oyl, which makes Kings and Priests in God's Tabernacle. These are the Trumpets that give the most certain sound for Time to end, and the everlasting Kingdom of the Alpha and Omega to begin, in that Soul where the sixth Trumpet shall sound: Upon which follows the loosing of those Angels that have been bound, who are to fight the Lamb's Battle, and to revenge his Quarrel. For the great and last War will be upon this sixth Seals opening; and the Lord did testifie it would be such, as in no fore-going Seal had been known. But he said withal, I am the Lord strong and mighty, who will prevail, and wholly overturn the Kingdom of the Dragon and Beast: Continue thou, whilst I am doing this in the most holy secret of my Being, where the constant Mediatorship and Offerings may go on, as the strength of an Army that shall all overcome, through the burning Incense that is mingled by the Angel, whose place is to stand always at the Altar; no hurt or suffering by all this Conflagration, shall touch the Jewel that lies hid in my Deity, that would shine forth again in the Body of its Native Virginity, as before time was; wherefore suffer thou all this Violence on thy Elementary part, as knowing that it will not at all disturb the inward Temple-Worship and Communion of the pure Spirit. But now, as of old time, in the first elect Church and People, God was ministered to, and worshipped in a dark formal, mixed manner, going up and down in a moveable Tabernacle, till Solomon's Day, where the Typical Temple, which was to be filled with the Glory, was built: Even so since the time of the Son of Man's offering up himself, the holy One hath walked in Clouds, and hath been worshipped after an imperfect rate, and therefore he hath prepared a burning flaming Day for all his Vessels to pass through, to know whether they be Sanctuary proof or no. For the Lord is carrying on a pure Jerusalem-Worship in truth, and substantiality: Rejoyce all ye, who shall stand the trial of this sixth Seal, in order to it.

Now according to this divine Interpretation of the six Seals, we may know how near the end of Time, and the passing away of the old Heavens and Earth in our selves are; for that it is we are to look to, at every Seals opening: For from the first to the last there is a sounding Trumpet to bring Ruin and Desolation, to the first six days Creation, because of Sin and the Curse which came in by the Serpent's sting; by which means the Beast hath erected his Kingdom, and corrupted the whole Principle of Time. Which the holy One hath suffered now so many thousand Years: During which all Just Men dyed indeed in the Faith of this Prophecy; but attained not to that Degree, which is to

usher in the heavenly new Jerusalem in her Glory. But the Lord is now stirring, and in good earnest is sounding his Trumpets for Battel: And there is That in us which doth witness he is going on Gradually, to Unmake and dissolve all of the first Creation. For the Lamb will not much longer carry the weight and burthen of a sinful Creation. He hath in some already sounded to Judgment; and will set himself free thereby, and the Spirits and Souls of those who are resolved to follow him through every Seal, till they shall Overcome. It was given me hence to observe, that there are Six Engagements, to which Six Overcomings do answer, mentioned in the Revelations [Margin Note: Rev. 2.3]; and to every Conquest a most high and wonderful Reward promised; All which is to encourage to follow him chearfully, who is our Leader; who hath sworn that Time shall be no longer than till he hath gotten the Victory over the Beast and Whore, and hath destroyed the Dragon's Kingdom in every Property within us; who are elected to reign in his Life with him on his Throne, with a train of new created Powers, in the Properties of the redeemed Earth in the Soul's Essence. And then we shall know how unconfined the Lordly Dominion over all Outward Things is, even over all the Beasts of this visible Earth, who must be subjected to the Lamb: who hath taken his Victorious Crown, and put it on the Heads of the holy Warriors, that have passed through all; and are come to the last Overcoming, that gives entrance into the seventh Seal.

13 - CHAP. VII.

The Mystical Meaning of the Two Seas.

Rev. 15.2 and 13.1.

AS I was collecting in my Mind the near approaching time for the manifestation of this great Overturning, which is to bring in the overflowing stream of Christ's Kingdom into the Overcomers: Behold I did see, and hear the Voice of him from whom the first Heavens and Earth did flee away, who uttered these Words; As there hath been a long and tedious War between the House of God, and the Serpent's Brood, together with the Harlot and Beast, who have maintained their envious War on the Ground of fallen Nature; now come and see the Place where they shall lie bound in perpetual Captivity. And immediately I was all filled with Light from the opened Centre of the peaceable Kingdom, that flows in as a virtual Life, felt in the Quality of the pure Glassy Sea, with Sounds, Powers and Lightnings, as if all of the old Earth were now drowned in this bright Ocean; and followed a bright Star, with a Voice going forth, which said, The Lamb rising out of this new Elementary Sea, overcomes the Serpent and Beast, with all their Seed; and this will be their Deluge, to an everlasting Victory. So from hence it was demonstrated, that the Beast hath his Sea, wherein the great Leviathan sporteth himself, and casts out Floods to persecute and make War against the Virgin-Seed, whose Element is mild and sweet Temperature of the Glassy Sea: The other, out of which it is said, that the Beast did rise, is a terrible tossing working Sea, where all the worldly Spirits drive their Traffick, for to make Babylon pompous and great: who-ever love the Earth, and are admirers of the Beast, who gives Riches and worldly Honours to such as serve him. but oh! come here and see how he must fall with his whole Hierarchy. Wherefore let none trust to his Kingdom, which in one day shall be made desolate through the fiery Judgments. Here are two Seas at strife one against the other; turn your Eyes inward, ye are the Lamb's Warriors, and witness bear to these two Seas meeting, within the Ground of Nature. The Sea of the Beast contains great abundance of Riches, according to its perishable kind; besides, there is an overflow to the Merchants of it, that are in a free Trade to uphold that worldly Kingdom, wherein all Nursery of Sins-Witchcraft is maintained. But according as I was called upon to come and see, how the Beast and all his rich trafficking-Sea is to be dried up, as the Lamb of God shall fill his Vials from out of this Glassy Sea, and pour them upon it: Then all its Pomp and Riches shall sink as a Mill-stone never to rise again. Oh! at this let all our Nations rejoice within us, as this Vision is fulfilling.

14 - CHAP. VIII.

The seventh Seal shewn by way of Vision,
some space of time after the opening
of the other Seals.

Now follows another great Mystery, which I was called upon to look into, concerning the seventh Seal, wherein lies hid the Reward and rich Prize, which though not yet given in Possession, yet the Holy One hath seen it expedient to Reveal it, by breathing forth this Word in me, saying, Come thou apart, and sanctifie a Fast, touching nothing of the Leaven which is found in the House of Fallen Nature; abstain from every other Cup, but what I the Anointed shall fill out unto thee, from the burning Sea of Glass, which will be a Lamp to give Light, and perfect Knowledge, in the most hidden things that everlasting Wisdom hath hitherto sealed up.

For to you who are come to the sixth Seal, and to your burning Elements in the heat of that melting Furnace, these further Secrets are disclosed, for the Consolation of you, who shall hold out in this last Battel-Race for Conquest: Therefore put on your Life-Armour day by day, and continue in the Fight, for joy of that which is now revealed, as your Reward; taking all care to abstain from the Leaven of Imaginations, which may stop the Sluice of Revelation in its Purity.

The empty Bowl with light burning Oil then began to come in, and became a rising Spring, which did give light to the dark Socket of my Understanding within; and the first thing that was shewed me, was an open Book, written within, and every one of the seven Seals broken; and it was in the Hand of the God-head-man, who said, Come and read what are the seven Thunders, which my faithful Witness did declare of in his day of Revelation; but which were then to be sealed up, because the Day of their fulfilling was so far off. But now in this present time, there hath been such a fervent heat of flaming Intercession, as hath made all these Seals to melt away, that the Secrets contained in the Book might be opened, and made known.

This Living Book, which was presented to my view to read, was the glorified Person of the Lord Jesus, who did now appear to reveal what was sealed up in the seven Thunders [Margin note: The seventh Seal is included in the seven Thunders, opening as the effect of this Seal]. His presence was not terrible, as appearing under the Veil of pure Humanity, where he hides me as in the Clifts of his own Spiritual Body, whilst he talked with me; who said thus, Thou art come to a deep Knowledge; for here the greatest Good, and highest Being stands Unsealed to the introverted Eye of thy Spirit, that can enter into the Light of Eternity, where the Looking-Glass of all Mysteries does stand open.

15 - CHAP. IX.

The first Thunder.

Now the cry of the first Thunder was this; Behold how the six days Creation is come to its limit, and Man ceaseth to be; being returned into the Eternity of his own Spirit, there to rest in God: while the Number of the Beast is summed up, and his Kingdom finished; with the Ordinances of Day and Night, which take place in this changeable Element; from whence the Craft and Subtilty of Reason doth arise to uphold and maintain the lapsed earthly Life. All which there will be no further need of, according to what the second Thunder doth utter.

The second Thunder.

The second Thunder uttered as follows; Come and see them, who out of the Bed of passive stillness do now arise, and come forth all new and immortalized, to rule as Gods in an immutable Creation! These are they who have been exercised in great Tribulation, and lain as dead under the Seals; but they are come to live, and take the Lamb's Power to reign in God's Omnipotency; which is the only Instrument they shall play upon, to subdue all inwardly and outwardly: For they are now put in Commission under him, who is come to judge the Quick and Dead, and to remove all things, wherein the Serpent's Brood hath been nourished.

The third Thunder.

The cry of the third Thunder is this; Ho! come ye whose Names are written in the Lamb's Book of Life; The way is all cleared, and the great River Euphrates is dried up, for to give Passage to the Holy Land, where the Tree of Life shall meet you with its flowing Fruits, whose savour leaves a perpetual Sweetness, and such a strength of Joy as will make you know the Feast of Tabernacles is come indeed, with God alone, it for to celebrate and keep. The Walls all ranged are with Seraphims, that are appointed for your Guard, to usher you into an higher Sphear, and more magnificent Place, than this which was the Seat of the first Paradisical Man, where you are to make but your forty days stay: For an higher Orb doth descend as a Cloud to take up the Elders, that have their Throne-Seats prepared in the great Jerusalem City, which is the settled Rest, where no more removing is feared, for there is an indissolvable Link, all fixed in a Co-operating Power, which never shuts up.

The fourth Thunder.

The fourth Thunder opened thus unto me, by way of Vision; I saw seven Golden Candlesticks branched out from a Stud of Gold, and each Socket appeared empty; and there came one in the appearance of a Jasper-light, and poured in some sparkling Liquor, and there arose a shining burning Lamp, which sent forth Flakes of light very numerous, running up and down like Lightning, so as nothing could contain them, nor prevent them from going whither they would; then was it cry'd in my hearing, What hast thou seen? but the great Wonder of the fourth Thunder, disclosing the fiery Lamps, that are appointed to be fixed in renewed Nature, which are so empowering, that

on whomsoever they rest, they act, and do whatsoever they sink their Will into. For the Concord of these seven Spirits is of that force, as they can save or destroy; bind or loose: They are the seven proper Powers that must make out, who are God's Co-deified Ones, and commissioned to act in this last Scene of Wonders, in the wonder-City, that shall be all compacted of pure Spirits: Hear and see, ye shall be planted there as the great Canons; for these Powers will multiply as a great Host, which can cut off this visible World at one stroke: This is the great reserve to be given as a Reward to the suffering Conquerors.

The fifth Thunder.

The fifth Thunder cried, Now Unseal the Tabernacle Testimony; let the Eternal Gospel of Love and Peace go forth in the Cloven Tongue, which can only speak out what springs from the original Law of restored Nature, to its primary Purity, out of the Fountain of the Deity: Behold, these are the separated and anointed Ones, who have this Gospel-Dispensation as a perpetual rising spring, proceeding from the holy Spirit, who can indeed absolve and pronounce Remission of Sins. For Power will rest upon those who can convey the New-Testament-Blood, to heal and deliver from the infective Root of Sin; not in a painted formal Imitation, but there shall go forth a Fire-breath, to send this healing Gospel into the very Center-Root of the Sick and Sorrowful in Spirit, who under the wound of Sin have laid long for Cure. To which true Royalty and Priesthood, some shall be more eminently ordained, for the gathering in of those who lie under the Babylonish Rubbish: who shall be raised through the out-going Might of the everlasting Testimony in the Blood of the Lamb's Life, which is the known Character that only shall be given to them.

The sixth Thunder.

The Declaration of the sixth Thunder was thus represented to me; I saw one holding forth a Sapphire Signet, or sealing Stone, with which were to be marked all the Free-born that do belong to the New-Jerusalem; for none but such as are marked can have right to the vast Riches, which are concentrated in Wisdom's Bank, who to this day hath locked up the Bride's Dowry, and will not part with it, till she can come with this Seal upon her Heart. Which is now brought out to put the highest impress of Sapphire-Glory, and Purity, that may signifie, that the Lamb's Bride is all thus dignified. Oh! Who shall henceforth detain those Riches, Wealth and Honours, which have been treasured up from before the Foundation of the World? For all must now be given up to her command, whether it be in Heaven or Earth, or in the Glassy Sea, whether in Heights, or in Depths, or in any of the Eternal Sphears. The sealing Name is everywhere the Authority, that must set all open, which hath been locked up hitherto; because none could bring along with them the Seal, which is now freely brought down of God's own engraving, and therefore can never be counterfeited; for it bears the lively Portraiture of Father, Son and Spirit, to whom all Riches, Power and Glory are given.

The seventh Thunder.

The last Thunder comes in great Power, to declare the Great Day of the Marriage-Feast of the Lamb; The Fountains run now with that Spirit-Wine, that was in the Grape before all Time; the choice and precious Fruits, ripened by the Serene and Pure Element, are prepared, and the Table is covered with all Replenishments, that God himself can set out: to express the Content and Joy he takes to see this consummating Day; wherein Isaac hath brought home his Rebecca into God

the Father and the Mother Jerusalem's Glory; where henceforth a perpetual Feast of Joy forever is to be kept. Angels now sound your Trumpet-Songs; because the Harvest is reaped, and God's Kingdom come. The Lamb and Bride are now met, to maintain a living Fame in another Creation. The Redemption is finished; Salvation is witnessed; and the Mystery of God is unsealed. The Harpers are summon'd to the Holy Quire, with their Sounds and fiery Tongues; that may proclaim the LAMB hath given up the Kingdom, consisting of perfect Spirits: that GOD only may be the Top-covering of great Majesty, Strength, Wisdom and Glory; in, and over all the Inhabitants of this Holy City, which beareth this Name: The Almighty creating Power Dwelleth and taketh up his Abode here.

Verses upon the Mystical Opening

of the Thunders.

Henceforth bless ye the LORD on High:

It's He that hath unseal'd Treasures richly.

What can then hide from the Spirit's Eye,

That pierced hath into th' HEART of the Deity?

Tribute Off'rings pay to your GOD and KING,

Who hath reveal'd this Wonderful Thing.

Oh what Seraphick Sounds are those I hear!

Are they not the Thunders of the Light-Sphear:

Calling for an attentive Ear-Spirit to hear?

Which as the Doors be to the Golden Ore.

Where so vast Treasures laid up are in store:

But found are only by Spirits that are Poor.

This is the State in which the Soul's blest Eye

May see God without Thought Intellectually.

Tho' Speech and Converse away may fly,

The Thunder of his Power abides Essentially.

This is the Day that we rejoyce to see,

Even the Acting Power of the Deity.

What is it but the piercing Eye,

That can the unsealed Book unty?

Wherein the perfect Number Seven lies;

Blest is that Power from on High,
That hath struck the Crystal Rock,
From whence the Thunders fly.
I feel the gushing in of Crystal Springs,
That whirl me round upon a Cherub's Wings:
No more can look down to Earthly Things.
O how clear is the Glass through which I see,
Beholding glorious Objects variously,
That snatch'd away are, before I am aware?
Then pass we to the Sea of Glass?
And through all Worlds we make our Pass,
Till brought we are to our own Land,
Where all Wonders in order stand;
Viewing what Mortals can't endure,
Ev'n those Coelestials that are ever Pure.
Blessed are those in whom the Wonders
Of the seven Thunders unlocked be,
That feel, that see, that possess GOD in Unity,
Raised high into the Heart of the Deity;
Whence flow the secret pleasant things,
That swallow up in Joy which ever springs.
The Same by Another Hand, with some
Variation.
Henceforth Bless the Lord on High,
Who has Unseal'd Victoriously,
Treasures Rich that hidden lie:
What can be hid from Souls, that have the Art
Of piercing into Jesu's Heart?
Hence Tribute-Offerings let us bring,

Just due to the Almighty King,
Who only can Reveal these wond'rous things.
Oh what Seraphick Sounds are these I hear?
The Thunders sure of the Coelestial Sphear,
Calling th' attentive Ear-Spirit forth to hear.
Which as the Doors are to the Golden Ore,
Where Treasures infinite are laid in store;
But found alone by Spirits meek and poor.
This is the State, in which the Soul's bright Eye
May see God Intellectually;
Tho' Speech and outward Converse fly,
The Thunder of his Power abides Essentially.
This is the Day in which we shall Rejoice,
To see the acting Power of God, and hear His Mighty Voice,
As Thunders, and as many Waters noise.
What is it but the Fiery piercing Eye,
That can the long Seal'd Book Unty?
Wherein the perfect Number Seven does lie.
Blessed be that Power, that from on High,
Hath open struck the Crystal Rock,
Whence the Seven Thunders all amazing fly.
I feel the gushing in of Crystal Springs,
Whirling as on Cherubick Wings;
Nor condescending more to Earthly things.
The Glass so clear, thro' which I see,
Beholding Glorious Objects variously,
That snatch'd way before I am aware.
Pass we on to the Sea of Glass,
Thro' all Worlds we make our Pass.

Brought home at last to our own Native Land,
Where all God's Wonders Fair,
In sweet and beautiful order stand:
I view what Mortal Eye could never bear.
Ah me! How lovely all things shine
In their Celestial Forms Divine?
O Mirror clear! O Lot and Portion dear!
O Blest Inheritance to dwell for ever here!
Thrice Blest in whom the latter Ages Wonders,
Shall be Unmask't of these Seven mighty Thunders,
That feel and see;
That possess God in Unity:
High raised into the Bosom Heart of Love,
The Secret of the Deity.
From whence there springs
All hidden Blessings, pleasant things:
Fruits Paradisial grow:
Rivers of Pleasure flow;
That swallow up in Joy that has no End.

Thus were the seven Thunders opened and interpreted to me from the springing Word, upon which I closely waited, and witnessed, and felt a sweet and precious Anointing, and refreshing Joy to come in from every Thunder-Cry. Oh! this is so great, so weighty and rich, and such surprising Goodness, which in this Book of Life is found, which is now unsealing, that no other things any more ought to be minded by us.

16 - CHAP. X.

The Mystery opened of the thousand years Reign.

Rev. 20.5,6.

Thus the Triumphant King and Conqueror (who is possessed of all the Royal Powers and Dignities, that are unfolded in these seven Thunders) hath given his Word, that none of these shall fail in any one that hath the mark of the seventh Conquering Seal broken up in themselves, to whom joint-power and authority will be given, in order to the beginning of that Reign, which is to be settled here on Earth, according to the Prophecy in John's Revelation; which presseth hard upon me from the Fiery Cloud, that circles round my Spirit for a defensive Banner, which will let nothing of the eclipsing dark Principle come in, whilst the Center deep from the Soul's fiery Essence opens, and the bright Streamers from the Heart of the glorified Jesus, who meets me in such a peaceable Love-paved-Walk, into which none can come to see or hear what passeth by way of Prospect or Communication; but what, and so much as I am ordered to declare, I shall faithfully give out, according to the mind of my Lord, who sees the effect that shall follow all these Revelations given by him.

The Prophecy of the Thousand Years Reign, mentioned in the Revelations, was set before me and opened. As to the Time, Persons and Place, much Controversie hath been concerning this Mystery, which I shall not meddle with, but shall only faithfully declare what the Morning-Star hath expressly revealed from his own Mouth, who with this Salutation began; Awake ye, who have been under Death and Judgment; know ye not that my Reign is near? The fore-going Prophecy must have its fulfilling, and there are those who are a ripening for it, upon whom my Kingdom shall be fixed. Wherefore do thou warily observe the following Particulars, which are the fore-going Signs of my Personal Reign, whereby it may be known how near it is.

The first Particular concerns those Persons in whom this Reign is to begin, who are such as have been Beheaded, suffering an inward spiritual Martyrdom, for the hope of a Resurrection in a God-head-Body and Spirit. The manner of Death is here to be taken notice of; they are said to have been Beheaded, that is, who have their Head Life, where the rational Understanding is seated, and from whence all sensible operation go forth, cut off, and separated from them, because by means of it the Dragon and Beast have found place to establish their Kingdoms in Man, and have been hereby in all Ages upheld; the main of the Serpent's strength having always lain in the Craft and Subtilty of Reason, which is the Fore-Head-mark of the Beast. Who then are they who have known this Honourable Death from the flaming Sword in the Hand of the Cherubim, but those who shall hear the Resurrection-Trumpet, to let them know their Thrones are set, and their Conquering-Crowns to their new-risen Heads are fitted, and that all Power and Judgment is given unto them, to personate the mighty King Jesus here upon Earth. For Christ the Lord shall have no need in his own particular glorified Person to come down amongst the Inhabitants of the Earth. There is something to be done first by them, who are to Personate him in the Kingly Dominion; his transparent Body is such, as will not (till this first Reign be finished) be any way

bearable to the present consistency of things, which must be first Sublimed. It is sufficient that the Lord is come in his witnessing Power and Presence, through a new-risen Life with and in his Elders, for to reign in the Majesty of his all-governing Eye, which pierceth as devouring Flames, and burning Coals of Fire, which run from each to other, and from one end of the Earth to the other. If the Lord will but supply the visible Humanity with a mighty flow from the Deity, and with a witnessing Omnipotency, it will be sufficient and considerable Glory.

Next, we are to consider where the Reign of Christ is to be manifested, to wit, in Renewed Nature's center, which is made all Seraphick, in the Soul's inward Essence, from whence the Serpent and Beast are cast out, and have no more place; they are in this latter Reign chained up, though in the fore-going dominion which the Lord had in the Soul, he was always in Contest with these potent Adversaries, who exerted all their strength to keep their hold in the mixed frame of Nature; all of which being now overturned, they have no place where to establish their Dominion: So that now all Strife ceaseth, because the Lord alone doth reign in Peace over all the Region of Light. For now the Soul is Born a new into the light World, and is most firmly established in its Kingly Power, which is not from received Gifts or Powers, as in the day of Pentecost, but all comes in with the risen Birth, from whence the Powers do naturally and uncessantly flow, and therefore out of all danger of mutability, which might threaten a disappointment of any thing, that is agreed upon by the Kingly Soul, with his seven counselling Spirits, which do continually stand before the Throne in the inward Heavens; which by the scattering Coals from the Deity are made as an enduring burning Element, where the Glory of Christ's Personality may be seen, but no otherwise detained as to his individual Person, but as the same likeness is risen by virtue of the creating Word in his Members. Who are instructed with this active powerful Body, suitable for the management of such a Kingdom, in which the Soul at first reigns invisibly over all its inward Motions and Properties, as over Peoples, Nations and Languages, all which by Wisdom's Power are kept in a God-like temperature, such as may express the Lord is come to Personate himself in a righteous and peaceable Government, such as never yet hath been in the World since Adam lost Paradise.

Object. But shall this be an Universal Reign? And after what manner shall it be Modalliz'd in this visible Creation? That which is Internal and Spiritual will not be so much taken notice of, though it comes to this height of Perfection, for it may be hid amongst a small Number, and may be known but only to one another; the generality still abiding under the Beast's Power and Name, which is his accursed Nature.

This Query was answered me in plainness of Truth, thus; That this glorious Reign would not be Universal, nor break out all at once, but Gradually from the burning Unction, which prepares Christ's way, and makes room for his Kingdom: There is much to be done first, and here must a Beheading go before, and a plucking up all that hath made desolate, and after all this a coming up again in the Resurrection, which is a rare attainment indeed; for it is a Resurrection to a state wholly sound and sinless, even the same to which our Lord was raised after Death. The Prophecy doth not say, That all the dead were raised up to reign with Christ a Thousand Years; but it is expressly declared, that the rest of the Dead did not rise till the Thousand Years were expired; from whence it was cleared up to me, that many may be going through this Spiritual dying, and yet continue dead, whilst others are raised, according to that Word, Blessed are they who are partakers of this first Resurrection; so that it will not be Universal.

But besides this, there are those who are Unrighteous, of whom it is Prophetied, Let him that is unjust, be unjust still; these shall in no wise enter into Christ's Kingdom, but be shut out of the holy City, which shall rule over them. For this Kingdom shall not only be inward, in the Properties of the Soul, but shall also exercise its dominion over this visible Principle; and those who are unconverted shall be as Stubble before the bright flaming Cherubims, who in the Lamb's Power shall reign on the Earth: The Elect shall reap and long enjoy the creating Works of their own Hands; for with no less Power shall the Representatives of Christ the Lord be invested. This declared, must be throughout all Worlds, that Christ will appear in his Saints that are risen again to bear the Trophy of a Death-Conquering-Power.

Now the next enquiry is, When is the time that this may be expected, because hitherto there is but very small appearance of any such thing? that is, Who is yet qualified in such a high degree as this Heavenly Kingdom requires? Who are willing to be Beheaded, and through Death, to be made partakers of this Reign?

But yet notwithstanding all these Objections of Fear and Unbelief, and the whole throng of discouraging Spirits of the sensible Life, whose cry is, Who is able to suffer all this? Faith and Love are given to the worthy pretenders to this Kingdom, whereby they are carried as with Wings, over all the Floods of Fear and Discouragement; neither shall they want either Resolution or Valour to wade through the greatest opposing Difficulties, who are designed for it, and found in the Lamb's Roll. A double and trebble portion of his Spirit the Lord hath said he will add to them, who first shall abrogate the Law of Sense, which hath been the chief hindrance of his Kingdom, which therefore is to be made void, because it diverts the Soul from fetching all its Supplies from the Rock; neither can Faith arrive to its full strength, till Sense be led into captivity, and cast into a dead Sleep.

Now as to the time of the Lord's Reign, when it shall be, you will be apt to say, That this is an unknown thing, and that none can prefix the time. It is true, that many have Calculated, and puzzled their Spirits about it in vain: But if we will know how near the time is, we must not look without us, but in the unsealed Book of Life within us; there you will find the fore-going Signs, which are first to be accomplished in your own Heavens and Earth: We may try and prove our selves by what hath been already revealed from the seven Seals and Thunders, how near the Kingdom of our Lord is approached unto us. Let each of us examine our selves, how far the preparative work is advanced in us: We see what the Beast and Dragon's Kingdom must suffer in us, to make way for this Reign, which cannot be established till all this Trash be taken out of the way. Therefore we shall only know the time by such an one, who shall give the first deadly stroke, and come forth a Conqueror over the whole sensitive Life, and this outward Kingdom, which stands divided between Good and Evil. In such an Overcomer as this my Jesus expressed, he would appear and personate a Kingly Reign; and that we are not to look out for any other Sign at this time; but the Manifestation of this conquering Life: And further He said, There would go forth an Arrow from the Word of Revelation, which should so closely stick in some, as to pierce through the Heart of the Beast, who hath warred to hinder the Lord's triumphant Reign in his Saints. By all which it is clear, that there is no surer sign of the approaching Personal Reign of Christ, than to see the Beast wounded to the very Heart; for no sooner will the Beast be removed, but his Kingdom will appear, whose Right it is to rule in Heaven and Earth. Who is it now that will suck in the marrow of these precious things, which is the dropping Oil which distills from the Olive-Tree, to make our way smooth, light and clear, and to preserve us from being daunted, though our Portion

should be a draught of Blood? For the Life of the Beast must be taken away, before the Lord appear in us like himself, in Power, Glory and Majesty. Oh! what Drawings and Desires may these weighty sayings from the Lord, enkindle in us from his coming to reign in absolute Dominion within us.

The Word came to me, Run hard, there is a rich Prey to be taken, by treading down of the Beast, which may be taken, if pursued to the Victory: Wherefore be Valiant in the Faith, for all Might is in God, to overcome whatsoever opposeth his Reign and Personal Kingdom.

17 - CHAP. XI.

[January 2d. 1682.] MUch and free Communication I had with the Lord this Night, and a Cloud of Light appeared in me, which raised my hope higher; I had also many Queries satisfied. Then there appeared to me a pitched Standard, which reached from the Earth to the Heavens, where its top was hid; it resembled a strait ascending Flame; and it was signified, that this was the Standard of Overcoming Power, which no earthly Warrior would venture to engage with; for its Dominion reached from the Earth to the Heavens; and this Word was added, Stick close to it, and move not from under it, for it will be a shelter from the Storm which is coming on, with a flowing Sea of Troubles, raised by the wrathful One, whose Kingdom is Division.

This Motto and Inscription also was given out from the Sealed Book Within, as follows: In Christ I live, in Christ I dye, that I may cease from Sin, and bestial Properties: that so the first Ground of Life may rise over all, to immortalize the Reign of Christ. Words no more as empty Sails spread out shall be, but become the Thundering Air of an Almighty Power, which is Christ in his Essential Spirit, who wonders from the Heights above and Depths below, will in his time shew: Look and read the circle Line, and the most marvelous things may further know and find.

Upon some inward Conference, a little after with my Lord about the Shipwreck'd-Bark of Nature, which still upon the foreign Coast doth lie, and is often in Jeopardy by reason of some Tides, which might make the Vessel spring-a-Leek; the Lord did immediately come in with these Words, saying, Make reflection, and ponder well my Grace and Love, which hath been so great, as to lay in my Life so deep with thine; that thou canst suffer nothing but I do call it mine. Thy broken Vessel shall be renewed into its Original: when all of sinful Properties shall be drowned in the Alpha and Omega, who is the beginning and the end of Time; and who will open the sealed Mine, where the unsearchable Riches shall freely abound, even as in the state of Innocency, where nothing of necessity or want was known: All this going on, and advancing in the moving Circle of the Deity; all that is required of thee, is to be steady in the highest float of Faith.

My Spirit was then let down into the deep Center and Circumference, where the personal Glory met me, with whom I had great Felicity, to behold the Shepherd with his Fold, who friendly saluted me; for though a naked Spirit, I was not despised by such dignified bodies; though I was made very sensible of the want of such a glorious Body. And as soon as I desired it, I was forthwith * imbodyed as in the same Glory, and was joined to the Heavenly Train. [Margin note: * This is to be understood, carried up in a Spiritual Transportation.] I rejoiced greatly that I had made a slip out of the vile Garment, though but for a while, though I was to take it up again, and appear amongst the Inhabitants of Time, till my course was fulfilled. This bright Cloathing is only bearable by Jerusalem Natives: And though these were the all-desirable Flocks, that I would chuse to abide withal forever; yet I found a prohibition at the present, that it must not be desired. This royal Priestly Garment being reserved till we be called into the immediate View, and have Communion with the most Holy of Beings: who did not bring me hither to send me away empty; but gave me the taste of the choice Fruits of that unknown Climate. The refreshing taste of which is left upon the Center-Mouth

of my Heart: From whence the Life-Fruits should spring evermore, as was said to me; with an Advertisement to wait till Wisdom's Garden in the Soul be planted, and richly furnished with those blossoming Powers that may draw the high and lofty One to look down and walk there.

Oh! what are these forcible Powers which I feel winding my Spirit deeper in; where Inquiry was made, What would be the sign of the Center-dwellers in the most Holy of Beings, which should need no Witness from Man, (for that was poor and insufficient)? Wherefore be quiet and still, and cease from all Creaturely Evidence, and look for the Witness of the unsealed Book, to exert the seven flowing Properties of the Holy Ghost, which will out-vive all worded Testimonies that are so fluent in this Age: Wherefore a more sure Seal is provided, that will remove all Doubts and Suspicions, of which festival Cup I was called to drink, from the hand of him who is appointed to fill it out, as the last and great Reserve, which shall silence all Controversies, and doubtful Disputations, and ratifie and confirm who they are that are Born again to act, move and live from a new generating Spring, that worketh away every thing that defiles, and makes obstruction: Which seven evidencing Powers were revealed to me, in which the Personal Reign of Christ would consist.

18 - CHAP. XII.

First Property.

The First was a circling Cloud of Light, from whence uncessant Revelation would spring, and open what was never known before, concerning the invisible Scenes of Glory, to which the mortal Man hath been altogether a stranger, not having understood his original Royalty. But where Christ, the central Light, is entred into the Soul's Essence, there everlasting Light doth break, which shews invisible things in their first pure Ground, where the Eternal Fire-Soul moves strong to come out of an impotent weak Life, that hath been shut up in this vile Body of Sin; the Light of Revelation making it restless any longer to abide therein, and so it is made to pursue another Beginning from a new-rising Spring, flowing from the God-head, that affords strength for a Co-deified Operation, which may give a living Testimony, that a new Spring is appearing out of an old Tree, whose Sap is renewed to bring forth the second Property of the Holy Ghost, as another Fruit bearing Branch.

Second Property.

Which Branch is put forth from the All-compassing Element, wherein the Soul is baptized, as in a Cloud of Fire; whoever they be that come to know This, need no greater Witness, as to their own particular; for they know their dwelling is the very Center-Heart of God, they are fed and cherished with the Blood of Life, and Oily Lamp, that makes all the Body within to be as a burning Cherubim, that at times and season can mount and fly into the very Heavens: Though this be yet a mystical and dark Speech, and little experienced, yet know, the time of Elijah is nigh, and a Whirl-wind is descending from the Alpha and Omega, to take up the slain Witnesses, who have been in the World so undervalued. The Ascension-Gate by this bright Key is unlocked, to go in after him, who was translated from among Men, so as not to be yet hid in the Mystery: And thus shall it be again, tho' in another Form and Model; for these Elijah-Prophets, though they shall be redeemed from every thing which is of the degenerate Nature, yet in this shall differ from Elijah: for whereas he was taken up, and seen no more among Men, these in their visible Persons shall remain on the Earth, and every where carry along with them their encompassing Charriots of Fire, which shall be discoverable to none but the Ministring Elijah's, that will not cease to follow fully, where the Life-Witness doth remain after this sort and kind.

Third Property.

The Third out-flowing Property of the Holy Ghost, which ushers in Christ's Reign, is this, that a simplified naked Soul, coming forth from the baptizing Cloud, puts on a Cloathing of impregnable defence and power, viz. a meer Magical Body, such as the Lord Christ had after his Resurrection, consisting of the One pure Element, which can swallow up the visible gross substance of Flesh, that it may no longer be an Impediment to the Soul's running its Race: Indeed such a Body is very suitable for the great things that are to be wrought by the Christed Kings on Earth; for if provision of such a Body were not made by Christ, it would be in vain for him to go about to settle his Kingdom, where the Beast and Dragon have had their Dominion so long, and who will not now be

dethroned upon a slight account: They will hold their Propriety in the outward Husk of the Body, when they can find no place for themselves in the Soul: Therefore the Lord hath revealed, That he will turn the very Body into its Paradisical Property again, that the dark Prince and his Agents may not be able to overthrow the Lord's personal Reign in his Saints; who would desire no fairer Mark to shoot their Arrows at, than a frail mortal Body of Flesh. Wherefore the Lord hath said, That he will raise a firm Tabernacle, which no earthly Weapon shall be able to pierce, which will be a fit Garment to last out the thousand Years: Let the Just and Holy believe this, and see all this finished first, in the Kingdom that is within the Soul's Essence, and then such may conclude that they shall assume a visible Power and Right to reign with Christ, over all Kingdoms of this World in Magical Might.

Fourth Property.

The Fourth out going Power of the Holy Ghost, sets the Soul free in the Eternal liberty, from all Conflicts which the Dragon, or the starry Region hath introduced; for the Soul now is influenced by those superior Planets, to which these outward Planets are subject. The Soul and Christ are in a mutual agreement, to break away from the infectious Rays of Time and Mortality; being encompassed with that Sun that will set no more, nor with-draw; for it is the Glory of seven Days, that runs its Circle without the least diminishing of its Light: and fixeth the Soul in its pure splendidous Body; when the Soul shall find it self in another form of Life, and seated as a high Principality before Jehovah's Throne, attending there to know the Counsel and Decrees of the Sovereign Majesty, under whom is managed all inferior Government, which shall be committed to those who reign with Christ the Lord: Oh! this will be a wonderful time indeed! For while the Lord is opening these things to me, I am as one sunk into the Abyssal Ground, where I am as nothing, till he put forth a piercing Ray from his flaming Eye, to fetch my Spirit up again; who thus spake unto me, Stand thou up, and hear and declare the new Model of my Reign, and let it be published; for it is time to awaken those who are ordained for the first Resurrection, that they may no longer sleep in the Day-break of my Appearance: And do thou solemnly set thy Heart to the great Immunities that are revealed, not only for speculation, but for fulfilling, where great Earnestness shall be found.

Thus the Holy One set home his Word, and causeth it to pass through a Vessel that is nothing to be accounted of, whereat my self stands amazed, what should move the Lord thus to appear, and hold such a free Converse, and leave such weighty things in trust with me? Oh! What can be said, but that it is the Good-will and Pleasure of my Christ and King, who will change Tin and Dross into Gold, as it pleaseth him?

The Fifth Property.

The Fifth Property of the Holy Ghost is, that whereby the Soul gets free from the striving Elements, and comes to Rest and Peace, all Wars and Combates ceasing. The Soul having got up these four ascending Steps towards the Throne, can now look down like a Tower of strength, terrible to all the lower Inhabitants round about: It is a Palace compacted within it self, knowing nothing but a serene Peace and Concord; neither Dragon nor Beast do so much as attempt to come here, for Love and Peace is their Hell and Torment. Christ's personal Reign in his Saints consists of Peace, Power, Love & Joy; the Holy Ghost moveth in the mild and meek Property from the Water of Life, that captivates the Enmity and Strife, and shuts up the dark Center with all its Spirits: This

carries a two-fold meaning, for first it is to be understood of that Love and Peace which possesseth the whole inward Hemisphere of the Soul; and in the next place of the same Love flowing forth and diffusing it self through all the Subjects of that peaceful Kingdom, which Christ will establish in the high Angelical Harmony of Love.

Sixth Property of the Soul.

The Sixth out-flowing Property, is the Omnipotence of God, exerted in the renewed part, in an absolute and Almighty Dominion, that admits of no controul. Here is no need of going out to borrow Gifts or Powers, which are now fixed in the Soul to manifest the Wonders of the Magia, which hath been shut up in Wisdom's Principle, whose Virgins Crown of Power is sent down as a signal Testimony of the Kingly Reign that must prevail over all the Earth. The bright flaming Standard of Christ's Personality will be of that Magnificence, as to draw home the dispersed and scattered Flock, which hath suffered Violence in this Babylonish Kingdom: A Jubile will be proclaimed by them, to whom this Dominion shall first come. They, the Head-Kings and Leaders are appointed to shine forth as Stars, that shall bear such sway in God's Omnipotency, as shall make all the Elect to haste and fly to this Kingdom, as Doves to the Windows, where all occasions of complaint about the Necessities of Life shall be cut off: because Wisdom's Store-house shall from the Inherent Omnipotency, abundantly supply whatsoever is needful of this kind. The Paradisical lost Power shall be restored in a higher degree than ever, to the end that Self-Love and Propriety may be taken away, which cannot enter into Christ's Kingdom; for the Lord hath averred, That none who are thus Spirited shall ever his Kingdom inherit. The vast and inexhaustible Treasure of Divine Riches cannot be enjoyed in Propriety, but only in Love's Communion.

Seventh Property.

The Seventh and last Property of the Holy Ghost, that gives witness to Christ's Reign, doth consist in a Life of Praise and Exaltation, which goeth forth in the Angelical Tongues, Powers and Sounds of so many perfumed Offerings, paying an everlasting Love-Tribute of Joy to the Antient of Days; by and in whom they are come to reign over all Kingdoms in this World, in Christ's personal Power: The New Hallelujahs from the Fire-breath of the Holy Ghost shall be the Holy Sport and Coelestial Play of the Children of this Kingdom: All their Works shall speak forth the Praises of the most High; for Wisdom's Spirit will act so high, and in such a mysterious manner, as hitherto hath not been known. All which miraculous Powers have been reserved to make up the Glory of Christ's second coming in his Representatives here on Earth. For if the Lord should not in this manner demonstrate his God-head-Power in his Saints, they would be set very light by, and it would be a vain thing to assume the Title and Name of Kings without Anointing Power suitable to it. No Dominion, whether inward or outward, can be maintained without Loves-Omnipotency. And truly, my Lord hath assured me, that he hath made large and full Provision for this Day, who upon some private Objections of my own, said to me, Be thou nothing doubtful concerning all the great Things of my Kingdom, which have been open'd to thee from the Center of Light; they have been revealed for a ground of Faith: The Hand of the Dyal is moving towards the fixed Hour, which will manifest all these working Powers of the Holy Ghost: Wherefore do not streighten thy self, nor any to whom this Word shall come, but run out in a spacious large Belief, answerable to Loves-Power, and the ability of the Object, to whom the Eye of Faith is directed: For wonderful things are upon

the Wheel, by which you may know it is high time to put forth your Hands to raise and awaken that which hath been so long asleep. This was the concluding Word of Counsel from the Lord.

19 - CHAP. XIII.

THE fore-going Properties, is that which makes way for the Reign of Christ in Personal Power and Glory, which is now the great thing to be waited for, as the End and Consummation of all that hath been revealed. In the bare discovery of which we are not to rest, but we are to press forward to enjoy the Fruit or Product of it in the inward Center, where Christ will be manifested in his Personal Glory and Power. For the driving seeking Spirit will not be at rest, till it can put on its Resurrection-Body: It knows that hitherto, notwithstanding all its Refinings and Dyings to sinful Self, and the World, it yet remains a naked Spirit, which must return into the Virgin-Womb of Eternity, there to be regenerated into an Heavenly Corporeity, from the one Holy Element, out of which Christ's Holy Personality is taken: This is the rich Garment with which the Sion-Kings are to be arrayed, and thereby will be distinguished from those who stick fast in corrupted Nature, and are not regenerated into this bright Image; and from those also, who though they are regenerated according to the inward Man, yet being intangled in the Thicket of the Many things, are fain to stay behind, till those who by their hard pressing forward, have overcome the World, Beast and Dragon. Therefore be first instated in the Lord's Personal Power; for the Lord assured me, that this would be the way he would take in this present Age, to instate some who are known to him, in his Personal Reign, that they may enjoy here on Earth their first Heavens, to the Terror, Grief and Envy of such, who have been hard, and cruel in the Beast's Kingdom, restraining their good things from the Lambs of Christ's Fold. Here it will be as in the case of Dives and Lazarus, they shall see those who were most despicable in their Eyes, to be greatly beloved and honoured, as being intrusted with a Kingdom, in which they shall Reign as the true Born Co-heirs with their Head, Christ, bearing rule over all those who have been their Oppressors in this World. It was also revealed to me, That there were others which stood in a mixed state, and divided between the two Kingdoms of Light and Darkness, but yet followed after the Mark and Crown; these would scarce believe that such a Commission as this would ever be given to any appearing in a Mortal Form, to be crowned as Co-heirs with the Lord in his Personal Glory: But the Just One hath shewed that thus it shall be, to convince and provoke to Emulation these last spoken of, that they also may make haste to be made Kings and Priests to God.

20 - CHAP. XIV.

THE grand Query after all that hath been revealed, concerning the Reign of Christ in his Saints, is this, Where this Government shall be pitched? It is an ancient Scripture-Prophecy, that Judah shall reign with God, for he is faithful with the Saints. The Scepter shall not depart till Shiloh come, who is the King and Law-giver, that is, was, and is to come. And to whom will he come first of all, but to those pure Virgin-Spirits, who travel to bring forth Christ Spiritually, as the product of an invisible Almightyness, which will appear to be that Man-Child which is to rule the Nations with the Rod of God's Power, in this World, and to do far greater Wonders with it than Moses ever did with his. For the Eternal Magia shall bring forth all her Plants of renown. The highest Wisdom shall be brought into Manifestation, and replenish the Earth a-new, that God may walk in the midst of it, and no longer be unknown to its Inhabitants, who are refined from their Dross, and thereby got a free and open entrance into the Jerusalem from above. The partition Wall must be broken down, that Christ above and Christ beneath may joyn together for mutual Joy and Fruition.

But here it may be Objected, How can this be as long as the Body is yet Terrestrial; for an Earthly Body cannot ascend to the Lord's Glory?

I Answer; That therefore a new Body is prepared, even a Heavenly, such an one as Christ had, who could change his Form how and when he pleased: So he appeared to Moses and Elias in his transfigured bright Body, and then came down again in a terrestrial Body in the sight of Mortals; which Power shall be renewed again in those who shall personate Christ upon the Earth, they shall ascend and descend at pleasure, and transmute themselves readily, which state will much excel all Visions of the Glorified Person of Christ; for without this Coelestial Body we cannot hold out in that Sublime and Seraphick Communion with Christ, which shall be in this Kingdom of the Saints: Wherefore there is such a Body prepared, which shall be able to pass into the invisible Orb, where the King of Glory dwells: It is given me to see this approaching day in the Spirit. And if the Representation thereof be so glorious, what will the thing itself, when actually accomplished? This report which the Holy Ghost doth give of it, doth powerfully constrain the Soul to put in its whole stock of Faith for it.

21 - CHAP. XV.

[Jan. 22. 1680] THE sum of all these Discoveries, concerning the Reign of Christ, must be terminated in the Virgin seed. Eve's lost Chastity regained will produce a new Generation, to whom this Kingdom shall be committed in trust. This was revealed from that Vision which Holy John saw, of a great Wonder in Heaven, A Woman clothed with the Sun, and the Moon under her feet, and a Crown of twelve Stars on her head [Rev. 12.1].

Many Interpretations have been made of this Vision, which here I am neither to approve of or condemn; but to mind the Opening of the Living Word, who is present to explain, whatsoever is obscure, to those who turn aside from the Wisdom of the Flesh, and receive the Anointed Drops, as they fall from the Heavenly Cloud; to which is required a well purified Vessel, in which no taint of Putrefaction doth remain. This was a Proviso given me to observe throughout all this Ministration, which made me set Times a-part to prepare the Vessel, before I could see the Cloud break, and send down its Shower upon my Ground. This I mention for their sakes, who are in this Ministration of Revelation.

Now to proceed to what the Lord hath opened to me, from this Figure of the Woman, who is represented here as travelling in Birth; intimating to us that as by a Woman a sinful Off-spring was brought forth, in which Sorrow, Sin and the Curse had Dominion; so from this Eternal Virgin-Wisdom, a Birth is to be born, in which nothing but Joy, Life, Blessing and Eternal Power and Dominion shall take place. This Virgin Adam had in himself, before ever Eve was taken out of him; but she with-drew as soon as Adam looked Outward, as if he were not sufficient of himself to encrease and multiply for the replenishing of Paradise, God having Created him Male and Female in himself. But this design was overturned; and Eve's Generation is now multiplied over the face of the whole Earth, from whence Paradise with the Virgin is fled: Yet a Wonder is now again seen in the Heavens, which we are to declare to our own little Flock; which brings such Tidings of Joy, as doth far excel that of Gabriel, to her who was the Blessed amongst Women, as being designed to be the Mother of our JESUS in his Fleshly appearance. But now, by this Virgin he is brought forth in Another Appearance; as a mighty Ruler and Potentate over this Earth: who is really and truly to fulfill whatsoever was typified in Solomon's Reign. David's Wars must cease, which cannot be till this everlasting Virgin hath brought forth her Man-child, who is to possess what Adam and Eve have lost of Paradise and Mount-Zion's Kingdom: All which is to be restored by the Virgin, who is not limited to Male or Female, for she may assume either according to her good pleasure, for she is both Male and Female for Angelical Generation.

But here it may be asked, What is this Virgin? Whence is she? How can she introduce her self into that Nature, where her pure Chastity hath been violated?

This last indeed may be accounted a Wonder above our hopes and expectation, which yet she is in a readiness to do, as is well known to them, who have understood her, and preferred her above all things; as being well assured, that like as all Bliss and Peace fled away with her, so upon her return, all good will come back with her again. As to her Nativity, it is from everlasting, before the

Creation of Heaven or Earth. She was before all, as being the Co-essential creating Power in the Deity, which formed all things out of nothing, and hath given a dignified existency to all those Seraphick Glories which move within her own Sphear, who are the product of an unsearchable Wisdom, for the replenishing of those superior Worlds which are little known in This, where we are out-casts; neither can we be acquainted with such Glories, till we be born again out of her Virgin-Womb; for so it must be before ever we come to be in conformity with Christ our Head.

A Marvelous thing the Lord hath revealed to me, concerning this Woman which Holy John saw, viz. That she represents God's Spouse and Mate, from whom the highest Birth, the Eternal Word of Wisdom did go forth, as the mighty Alpha and Omega, in a distinct Glorious Personality, known to himself in God, and the Everlasting Virgin, before any thing of the Heavenly Hosts were created. For he stood equally in the Counsel of the Father and Virgin, for the bringing of the whole Creation into a Figurative Manifestation. Now for what is all this, but to discover the Mystery of this Woman, that she is the Eternal Virgin, who will essentially introduce her self into those who are prepared and appointed to enjoy her? She will confer her Sun and Crown of Stars upon her Representatives. Here will be brought down the One Elemental Robe, and the Quint-Essential Root will again be found, which will give a most Glorious Lustre, and all renew the gross vile Matter, as being the acting Wisdom to shew forth God's wonders; all which reserved are until her day. She is looked for as God's fruitful Bride, to bring forth Christ's Personality in Plurality, as so many immaculate Princes, ruling in God. Just cause hence will be found, (if we consider this Principle, wherein the Serpent with so much bitterness Wars against the Virgin and her Seed) why her Off-spring, as soon as born, is caught up to Heaven. From whence the Dragon is cast out, and where the Iron Rod will crush him, and be too hard both for him, and his Adherents. Her Off-spring will appear all Virgins, with her own Lustrous Son, who is the first-born amongst the Kings of the Earth and Heavens. Oh the high and Majestical Glory, which shall proceed from the Virgin's Womb; with whom is the Blessing that will abound in fruitful Gifts, and high working Powers from the Magia-Ground. Eve's Conception in Sorrow shall not here be known; for this Virgin never was disobedient, or broke Faith with God, who is her Husband; the Fruit of whose travel is Blessing and Joy through the whole Generation that shall be Born of her: She shall be the Mother of the true Virgin-Church, wherein no mixture of Will-Worship or False Doctrine shall be found.

But it may be Queried, How can this Heavenly Virgin endure to come down upon this defiled Earth, for to multiply her Off-spring in it? For without doubt the Serpent and Dragon will violently rage against her, which we have experience of in our selves, when he crowds into our very Heavens, with all evil Beasts at his Heels, waging War against us.

Yet nothing of all this shall be able to prevent God's purpose, who will appear with his Virgin in the Divine Body, and cover her with the One Element, which will torment all Evil Spirits, and wear them out, who can as little endure her Virgin-Purity, as the Virgin-Spirit can bear their Poyson. Therefore a separation is made, as we read, that the Woman had a place prepared for her in the Wilderness, which signifies the Spirit of Faith, which carries it from off the sensual Ground, where the Concourse of fluttering Spirits of all kinds are; wherefore, this is no place for God's Virgin to stay in, she may be in danger of having her Chastity violated, or of being drowned with the wrathful Floods of the Dragon. The Serpent will not cease to make his attempts with more subtilty than ever, because by this introduced Virgin-Spirit, his Head-power shall be crushed, and his Seed dis-inherited; but the Virgin-Spirit shall mount like an Eagle, and so escape the Dragon's Deluge. A

Fountain is opened in the Desart, of which the Soul, which is in union with the Virgin, shall drink, instead of the muddy Waters of the Earth, which she loathes: Pleasant Food is provided in this Wilderness by God himself, and his Christ. The Lord affords these Dainties to the abstracted Life, where the Virgin-Spirit is a stranger to sensitive Self within, as well as to the enchanting World without. Here it wants no good Company, for it's never without Heavenly Visitants, because it reserves it self chiefly for converse with the Deity, from whom she expects all her Blessing and Encrease: And thus the Soul shall spring and multiply, where the Virgin hath realized her self. Her Wilderness shall become a rich Sharon-Pasture, a Land of unknown Plenty, where Gold, Silver, and precious Stones shall be as the Dust under the Feet of these holy separated Virgins: Also within and without, their feeding shall be on Power, Joy and Peace, till the division of Time shall come to an end; in which a further Mystery will be understood. But oh! let all this be first fully witnessed.

22 - CHAP. XVI.

Feb. 1. 1680

HEre follows a further Advertisement from Him, who is come to fulfill old Prophecies in the substance of his own Person, that is Born of the Virgin; from whom we may expect the perfecting of that, which all fore-going Ministrations and Manifestations have left short, in regard of those Wonders which shall be effected in this latter Age. To which end Christ hath opened the Center-Eye, that can pierce as deep as the Deity, where this Virgin lies with all her Glory: who, ever since Adam's day hath been obscured, because she would not trust her self with any Mortal; only some of her shining Rays have now and then been scattered into holy Souls. A taste of which hath been given, as the first Fruits of what is reserved for Christ the Lord's second Birth-day, where shall be provided a Pentecost-Feast, according to the Royal and Heavenly State of Jehovah's Bride and Mate. Oh! how unable am I to bring forth in Words what hath been shewed me, of the latter Fruits that Wisdom's Children shall feed upon in that day! The discovery of which we will pass by at present, and first define what wonderful Virgin this is, and of how noble an Extract, who is taken into God's Bosom, in a mutual Love-imbracing; and therefore may be termed the Eternal Goddess, in a high and sober sense: And it is an Evil and Sinful thing to give this Title to any other; as it is too frequently done.

But to proceed to describe this Virgin, according to the delineation which God hath given of her; as first to its Matter and Substance, it is of that thin pure Airy Subtlety, so as nothing of the gross and ponderous out-ward Elements can mix with it: [Margin note: For this Virgin-Nativity, look into the Wisdom of Salomon, Chap. 6. and 7.] for they would but tarnish her Clarity; which is ever conversant with the Deity. Which was signified by the Sun and Stars which were seen about the Head of the Woman in the Revelations, signifying those superior Planets, which cannot be adulterated with the Defilements of this inferior Orb, as possessing far higher and more exalted Powers, carrying Dominion over all that is beneath them. For as the lower Planets hold down in subjection to the Curse, so these deliver and set free from it. Wherefore it is all-worthy to be Inquired, in what Planet the Nativity of the Virgin may be again Renewed? This must be by Serene Venus: which must bring forth the mighty Birth under Bright Sol: in Conjunction with the rest of the * Superior Planets, [Margin Note: *By these superior Planets are understood the seven Spirits of GOD.] which are all harmoniz'd in One. For they agree to bring forth the Mother, and then the Son, in the Virgin-Humanity, that bears from the Heavenly Matter both Figure and Form, Organically, for Operation in their various Properties: which are deciphered by the highest Wisdom, to illustrate the only true Virgin in her beautiful Form. The Divine Mold for her Shape is Again found, according to what was before either Angels or Man were formed, which is not to be portrayed, till she come to be Essentially manifested within; only her Organical Faculties are unto us described, thereby to know what makes out the Virgin's high Descent, in these several Faculties, as follow.

The first Faculty set before me, was that of Seeing, seated in her Eye, which appeared like a fiery Ray, and sparkled as a Star, piercing all things in the Heights and Depths. An Eye that slumbers

not, but watcheth at each Centers-Gate, to spy what goeth in and out, to prevent all violation of her Virgin-Chastity, that her Vow may not be broken, by which she stands engaged to her Husband.

The second Faculty is that of Hearing, seated in the Ear, which must be so Chaste as to turn away from all corrupt and unsavoury Language, which speaks not God forth in his immense Love and Goodness, or in his Greatness and Sovereignty. The true Virgin's Ear is turned inward, to listen to the sweet Voice of her Bridegroom; she waits for the dropping of his Lips, whose Words are the strength and marrow of her Life; she is in such union with the Deity, that she can't hearken to any strange Voice, lest she should be defiled thereby: The greatest danger and hurt she feels from the talking Spirits, from the dark Center in the Soul, from which her Virgin-Ear turns away, and dare in no wise stay in their astral Counsel; and therefore turns her Ear to those Eccho's, Voices and Sounds, which leave a sweetness, which resists the taking of delight in corrupt and impertinent Communications from without: Thus reserving both Eye and Ear, she still moves forward in her Heavenly Sphear.

The third organical Faculty is that of Smelling: This may be understood in a two-fold Sense; the first is a drawing in of the Paradisical Perfumes, and those sweet ravishing Odours, which are sufficient to renew languishing Life, and to make it strongly active and vigorous: Secondly, the Virgin is in her self an high scented Odour; her Garments send forth a Frangency far surpassing all the spicy Compositions of this earthly Climate. How Vile and Despicable doth every thing, that hath lost its Paradisical Property, appear to those who sometimes draw in these ravishing Odours, which might they but continue, they would never desire any other Food. Shall I declare what is made known to me of the Virtue of these Virgin-Perfumes? It is aver'd to me, they will recover a putrified Soul, and eat out all the Poyson of Original Sin, and recover dead flesh, and keep it from Putrification; it is a Balsam endued with so penetrating a Spirit, that it can go through Stone and Iron, Flesh and Bones. None can know this till they have passed the Virgin's Womb, and then they will double this Witness. Now it is to be considered how unsupportable all rank Plants of the Earth are to the Virgin, who continually breathes this Perfumed Air: When ever she makes a swift pass through this noisom Kedar, what a strong scented Garland doth she need, that nothing of Infection may hurt her Virgin Purity: To which end, this Provision is made to keep out the Evil Scents, which every where meet us in the Walks of this World.

The fourth Faculty is that of Tasting. Here we find what it is that nourisheth the Virgin; her Food is in her self, and it is no other than pure Deity, which riseth as a flowing Spring from her own deep: She lives upon Spirit of Air, which maintains and blows up the Quint-Essential Fire, as the first Virgin matter, out of which the Soul was made, which in Adam became adulterated, by eating of the forbidden-fruit, who might have lived upon the Root of Eternal Life, which he had in himself; he might have tasted the Paradisical Fruits at pleasure; For what was palpable without, he had essentially in the Virgin within himself, so that he might chuse whether he would eat of them or no in a corporeal way. This hath been a secret hitherto little understood; but God in Christ, through his appearance hath revealed it, and for this end, to let us know what we are to feed upon at the return of our Virginity, whose Life's Nourishment will be in itself, without any dependence upon any thing from without. Oh! there will quite another thing be known in the Virgin Soul, when she is espoused to Her, though she hath liberty to eat, as Adam had before the fall. So here the outward Mouth may taste of the mortal Fruits, but not of necessity, because the Life is centred in, and maintained from the Heart of the Deity, for the encrease and growth of pure Virgin Nature. And truly nothing

but God can be the Virgins Food, nothing is so well digested by her, for it is a flowing source of Almighty strengthening, and pleasant tasting, according to an infinite variety. This being once found, the Soul can no more eat down the Fruits of the mixed Tree, in whose Root the Curse is, whereby Death comes in, which hides the Virgin from the Soul's Essence.

The fifth Faculty is the supersensual Feeling: What sence more excellent than this? Can there be a greater Confirmation than a feeling Life, out of which Joy, Peace and Assurance do spring? The Virgin feels her self in the Centre of the Deity; she handles what doth not appear to be tangible, viz. Breath, Spirit, Fire and Air; in all these her feeling-motion is in great Serenity. A Center-Life, that burneth from the Mirror of the Deity, boyles Love up to that height, as nothing is felt but Pleasure and ravishing Delight; it is the Heat and Blood that runs through every Vein of the Virgin-Body, and is an Antidote against all Fear and Pain, which is felt in the mortal Sense: Oh! what Deaths, Achings and Griefs have we felt in our Souls, as well as in our Bodies! our Minds being in continual Anxiousness and Trouble, to see what we are fallen into; I speak of such who have been touched with the Fire-Stone of the Virgin, which must go before her Healing Medicine. And blessed are they who have first known the painful feeling under her severe Discipline; for such shall be her polished Pillars on which she will engrave her Virgin Name, as he saith, who is the true and faithful Witness, who is come to take off the Virgin's Vail, that we may see her in the Glass of perfection, and come to know and feel her, not as distinct and a-part from us, but all Virginized in her Essential Deity, that the joyful feeling In-breath of Fire and Air may be witnessed, and then we shall see what shall follow the Harmony of these Scenes, which is the Character of the Virgin-Nature, the Pattern we are to try our selves by, for which end we are also called to look into her Mirror, that so it may stir up all savour of desire in us, to have those Sences in their excellency awakened in us. Oh, great Empress and Queen of all Worlds! wilt thou, after so long a time of Desertion, once appear again! Who is it that hath entreated thy Favour, and gained a Promise from thee, of a Visit? Though this be too short: because nothing now will satisfie, unless thou bestow thy self, with all thy divine Sences, as a co-deified Life, to shew that thou art now prevail'd upon, to joyn with the Redeeming Blood, to restore thy own Virginitie, where thou findest Humility and Importunity in that Personality, which is all beloved of the highest Wisdom, and only Spouse of God. Know and remember us who are brought to thy feet, and have been under thy severe Discipline; therefore allot thy self to be our Garland and Crown!

23 - CHAP. XVII.

Feb. 8. 1680.

Now we are advanced one step higher towards Wisdom's heavenly Throne, from whence her Golden Scepter is stretched forth to lay hold on, which passeth through and beyond every elementary Cloud, which the sensitive Life hath raised, so as we could not see our way to that sparkling Rock of the Deity; for which cause the bright Sun now shines from her Eternal Orb, through the dark Clouds, that we might see every ascending degree, twisting and winding so intricately, that without a Guide expressly sent down from that Sphear, there is no possibility ever to come to any one of her Gates which lead to the New-Jerusalem.

These are set before me to be in number Twelve, five of which were spoken of in the fore-going Chapter: And now we repair to her Oracle as our Guide for the revealing of the other seven Gates, together with the Way which leads from one to the other, where the hidden Track of the Virgins Way may be found, treading upon that unknown Ground, under which is found a rich and precious Stone, from which the highest blessing will abound.

The Way to the first of these seven Gates is very solitary and lonely; it is very rare to meet with two agreed to hold out in it to the end, it is so full of rending Thorns and affrighting wild Beasts; for herein lies the design of the horned Beast to scatter and divide such who are agreed to travel in Wisdom's Path: Also, the Nimrod Hunters of this World send out after them, either to divide or bring them back again. These are the Oppositions we may expect in this Way, against which we must be provided and fore-armed, that our entrance by this Gate may not be prevented. The Inscription of this Gate is Abnegation or Renunciation of this outward Principle. The first Question which is asked by the Angel who keeps this Gate, is, Are you come away as Strangers and Pilgrims? Will you no more return to the Traffick of Babylon? For the Prince of this City will only admit of such as shall abjure all Commerce with the Merchants of Tarshish, though by this means all earthly Riches are gained, to keep up a Worldly Reputation and Fame; but the Angel of this Gate will have good Assurance that whoever comes up hither be quite broken off from, and have no further dealing with the Harlot daughter of Sidon, who hath deceived the Kingdoms of this World with her Sorceries. Who ever they be that get through this streight Gate, for them a sure and good Foundation is laid, to walk forward towards the second Gate.

But here another thing is to be considered, before entrance can be given; for this Angel is charged not to take any ones single Security, but enquires whether Christs Spirit in them, and his Person from them will stand engaged to perform all this Agreement? For she dares not trust the Soul upon a single Promise, though fervent and unfeigned, and full of good Will, yet it is not sufficient, if he be not able to maintain the Gate- ground against his Enemies, that will attempt to circumvent him. Therefore we that are come hereunto, are to give in the Name of our Security, and so pass on freely to the second Gate.

The second Gate is called the wrestling or struggling Gate; it is the Gate of Probation. Before it stands a Center-Gulf: Here will rise what will countermand the Pilgrim back again into the worldly Principle, which he had abjured and left behind. Wisdom stands by her Angel to call and invite to come through; but the Gulf swells so very high, that it appears impossible to get over. Legions of Spirits here do follow, crying out, What mean you to run so great a hazard, as to leave a place, where is store of all good things for supply and maintenance? Thus Temptations and Assaults will beset the Pilgrim, threatening hard and bitter things to him who is a seeking his own Native Country, and original Virginity, and endeavours with great wrestling to get rid of all these knawing Vipers. What! say they, will you turn quite away from those pleasant Joys in which others live, spending their days in God's Love and Peace, and therein rest contented, not attempting the passing of this Gulf, till the limit of your Life requires it?

All this and much more will press in to turn away the Soul from pursuing after its Virgin Crown; and therefore this Gate is called the Probation Gate. Now if the Spirit of Christ be so powerful in the Soul, as not to regard these Temptations, being resolved to venture through the fiery Gulf, that Soul will win the Virgin's Heart. For here indeed is manifested a full proof of Love's affianced, by coming out from, and renouncing all the Charms of the Daughter of Babylon, who hath used all her Art to fright the Soul from attempting ever to enter this Gate: She hath through all Ages rescued from the Serpent's twisting toil, and brought many back to enter into her Gates again. Wonderful it will be to see any one come of a Conquerour here; for this is the most perilous Gate, because of the Gulf which stands before it. The mortal Spirit, whose Affection is joined to gross Elementary things, cannot pass this Gulf without suffering loss: it is a Life that cannot be saved, but must be swallowed up. But Christ, our Life, will swiftly pass through, as a fiery Chariot, and the naked Soul with him, who hath resisted all those Temptations which would have hindered his entrance into this Gate, which is the very winning of that Field, where Wisdom's Gold of Ophir, and unknown rich Substance doth lie. Oh! who is it that will hold out the Encounter at this Gate? It may be truly said, That many have striven to enter, but because they would, or could, not leave behind all mortal Burthens, and come quite naked out of Babylon, they were not able to enter. This is that which hath dis-enabled many to enter, and will continue to do so, except the Christ of the mighty God enable us to pass, and then we shall with freedom and ease come up to the third Gate.

The third Gate is Translation, by Fixation in Wisdom's Land or Principle. The Center of the Virgin Wisdom may often open and take up the Soul and Spirit into it, and then be shut again, and the Soul let down into Babylon's Principle: This, I say, may happen often before the Soul comes to be fixed in Wisdom's Orb. But when the Soul is fixed in the Heavenly sprouting Life of its Emmanuel, and translated into a pure Nazarite Virginity, which knows nothing more of the fallen Birth. Here the Soul stands in another Principle, having got firm footing in Wisdom's Land. Here a goodly Lot is cast for the conquering Soul, who will find all riches stand before her in Wisdom's Treasury, without either bounds or limits. Whatsoever is of use or service is there laid down at the feet of a translated Spirit, as the return of her Adventure and Trust in that day, whilst she was under the Temptation of the glistening Stars of this Elementary Region, all whose Promises were but as a snare and bar to keep from knowing this high Translation.

Oh! what a welcome Feast do I see already prepared within this Gate, to satiate both the Eye and Taste! The Virgin comes and salutes the Soul with a Loves intercourse, saying, Come now and inherit Substance with me, ye who have been in weary Travel to attain this fixation Gate, I behold

you in the face of the Bridegroom, by whose means you are arrived here: Now in his Name ask and have. See now what Honour and Preferment you shall have in my Kingdom, which will recompence a thousandfold for the loss you have sustained in the World, from whence you are come out. As you did give credit to me upon the Word of my Testimony, and the same which was brought to your Ear, though as yet you possessed nothing of what's intended for you. But here is now what will weigh down and recompence all your Sufferings, when you resisted manfully those busie Spirits that would have blocked up your way; but in strong Faith you have broke through all. Let your Victory be assigned to him who hath the opening Key for to let in from Gate to Gate. All this is from the dropping Lips of Sophia and her Bridegroom, who now stand ready to open the fourth Gate.

The fourth Gate is called the Bountiful-Gate. From hence the richest Gift is brought forth, that ever hath been received since Adam lost his Virgin, who now here gives her self again to the Soul. Oh, great is this Benignity! who could ever have hoped for such degrees of Advancement, after so long a day of Desertion and night of Apostacy? An Eccho sound we now do hear, that she will appear in her Bounty. But to whom shall this Gate open stand, to receive this Liberality from her hand? Is it not for Ruth, who hath forsaken the Moabitish Land, and come to be fixed There, whence her eternal Nativity is derived. Where she is no sooner arrived, but she is decked with all the Virgin's Ornaments, which are the various Accomplishments in all supernal Powers and high Abilities, to act in a divine Omnipotent manner; whether in a corporeal form, or out of it, as shall be judged meet, with reference to Place, Time or Persons, and according to the Region where the Bridegroom, with his Bride, shall be, whether in the Heights above or Depths beneath, where his and her rejoicing shall be in each other, through the breaking opening of the Center, from whence the Virgin-Tincture, as a warm Fire-blood, doth flow in every Vein, and a nourishing Life is felt passing through every Sense. This is that Gift which the Virgin will bestow upon the fixed Soul, for a greater Manifestation of God's manifold Wonders throughout the habitable part of this Earth, where the whole Trinity in Wisdom will assume a Virgin-humanity, to bring all what hitherto hath been confused into Order again. The Government of the brutish Spirit must give way to her day, who comes to overturn all Merchants with their Merchandize. No Wares of the Assyrian shall be brought through her Gates, neither shall any Sale of the Harlot's goods be mingled with her Treasures: but a vast separation there shall be, as between Paradise and this World, where all things stand in an anxious Birth; but that other Sphear is blessed with a perpetual Spring of all pleasant things, which we shall know and understand in their variety in the next Gate. Which now we are, by the steady hand of Christ, led up to, that we may see the utmost Latitude of Wisdom's inward City, and come to know all the goings in and comings out at these Mystical Gates.

The fifth Gate bears the Title of Wisdom's Factory of all that is managed by her Magia, from her own stock and Principle, being very different from all the Merchandize which is used in this visible World, which is wholly shut out of her Gates; for none can drive an earthly Trade, but such as bear the Mark and Number of the Beast here in this outward Principle: Wherefore Wisdom will take none to be her Factors, but those who have renounced all Babylonish Trade, which is maintained by bearing the Mark of the Beast, from the introduced subtilty of Reason. A new and wonderful Way is prescribed to them who shall have the Mark and Name of the Virgin's white Stone, by which they shall be impowered to drive a free and mighty Trade within this heavenly City, which shall make all Babylon's Wares grow out of request, both as to Spiritual Wares or bodily

Sustenance, as soon as some Virgin-Passengers shall have entred this Gate, who shall be so highly favoured for having here broke through, that they shall have liberty to open this high Factory to the rest of their fellow-Members, that yet are Captives in the Assyrian Land, and were there brought up according to the Laws and Customs of the Babylonians, which could not be avoided, during their time of Captivity. But now Babylon's Sun is going down, and the Night of Death and Darkness is spreading it self over all the pompous state of the Merchants of the Earth [Margin note: See Rev. 18.11, 12, &c.]. All this will be seen upon the breaking in of the Bridegroom's Spirit, and his Virgin, who will deliver the exile Captives, and clasp them close within themselves, and exercise the Soul in another Science: Its Skill and Wisdom in the Divine * Magia [Margin note: *The Word Magia is the creating Power of the Holy Ghost: and is so to be understood as often as named.] will actually go forth from this Co-essential participation of the Virgin-Nature, to renew all good and pleasant things, according to the first Paradisical Property, as in the following Gate will be made out, where the Virgin will particularly exercise her Magia for Redemption out of the present Captivity, under which the Israelites as well as Ethiopians do groan, being beset with the effects of Sin and Mortality, which this sixth Gate doth deliver us from.

The sixth Gate is called the Transferring Gate, where the most choice and noble Gifts are transferred from the Palace of the glorious Majesty, as the Foundation of Wisdom's factory, managed by Wisdom's Correspondents, who are skilful in the working Wheel of the divine Magia. Oh! what transferring Powers will pass from one to the other! to bring forth the flourishing of Eden, that it may again appear in this habitable World. Wisdom's Lovers now must dig deep to find this Kernal, which hath lain hid in the Ground of Virgin-Wisdom, from whom it must be transmitted to them, who shall plant Paradise in a greater Latitude in this World: For which a sure and unalterable Decree is gone forth; for it is affirmed by the living Word, who declares before-hand the truth of these things, which are already begun, and shall be finished as soon as all the Virgin's Gates are past and entred. And this is more considerable where such a mutual constant Correspondency is betwixt those two Kingdoms, Paradise and Mount-Zion, all rich things will be transferred from each to other; yea, an immortal Factory is here to be maintained, betwixt the Inhabitants of these two heavenly Countries, and so transferred still into this lower Orb, as occasion shall be. For though some part of this Earth, by virtue of the Virgin-Stone, may be ting'd into a Paradisical Property, and thereby made capable of Commerce with the superior Worlds, yet there will be race of Vagabond Cains, that will abide still under the Curse. Tho' Paradise be made visible in this World, yet all will not suddenly thereby be brought to leave Babylon's Merchandize, neither will the divine Arts and Mysteries be transferred commonly, but upon such who have sought them diligently, and have let all other Arts and Callings go for them, being resolved to know no other but the Heavenly Magia. This is the invisible Stock which the Virgin doth traffick with, to gain Honour, Wealth, Renown, and a Crown of Glory to her God and Bridegroom.

Now it may be asked, What matter is here to work upon for such abundant increase? Where lies the Mystery of this Art, that must be transferred by her as a Gift?

I Answer; That this is a great Secret, which cannot be revealed all at once, and so deeply Mystical, that none but Wisdom's exercised Magicians have ever sounded it, and found the matter hereof. Yet we must not deny the great favour which the Most High hath afforded for the opening of this secret thing, through the very Person of Christ's glorified Humanity, that so we might know what will make mortal Dross become like the fine Gold of Ophir.

But to give an Answer to that Question, What that matter is, which in Wisdom's Principle we are to work upon? I say, first negatively, That it is no gross tangible Matter, that we shall traffick with; we shall need no Barns or Store-houses to lay it up in: To describe it according to what is revealed, we say, it is a rushing Breath, a tincturing Blood, a running flash of Light and Fire coagulating together; in a word, it is the Power of the Deity transferred to a Virgin-Spirit, on God's behalf, as in the Person of Christ and his Virgin, transmitting themselves as a spiritual Root, from whence all fruitful Powers of the Holy Ghost may be proved; for otherwise all fore-passed things will bring little Glory to our mighty King and Saviour.

The seventh Gate is the Gate of Projection, which will take off all Vails that have been upon the most Holy Place, where we may enter, as all knowing in Wisdom's Mysteries and Wonders. But here lies the difficulty, how to attain the skill to stir up the precious-Gift: that according to what was before described, from the tincturing Blood of the divine Virgin, we may be able to bring forth Matter, Form and Colour, according to the Quintessential Spirit, transferred from the highest Being.

But it may asked here, How, or in what manner doth this Projection operate?

I Answer; Several ways, all which may be referred to these two Heads, viz. Transformation and Transfiguration; in which two great effects, Projection will be known in its essential Virtue, flowing out, and entring in where the Venom of the Serpent is. Which poysonous Matter is transferred in his Seed universally into Man: and must be cured in the Soul by means of this Projection, from the Tincture of Wisdom's Stone, which causes an unalterable Transmutation of all gross Matter, and the vile Bodie's shape into a bright heavenly Consistency. Such a Coelestial Body Wisdom's Virgins shall have power to put on, when called up to the Seraphick Thrones, there to appear before the highest Majesty, to receive new Commissions what to act further, according to the Counsel and Will of the Holy Trinity, who will greatly delight to put them upon working what is Noble, Great and Wonderful, which none can parallel, except they have first passed all the fore-mentioned Gates.

If it be asked, What Works and Signs shall follow Wisdom's Projections?

I Answer; They are such as Jews will not believe before they see them; nay, even Wisdom's Disciples, who have been gathered under her Wing, and drunk of her tincturing Blood, will be sometimes in doubt of these things, whilst they are yet but Passengers from Gate to Gate: Wherefore we must not expect to be believed by those who are yet without the Gates. However, we will, according to what hath been revealed by the supream Magus, declare and set forth what God can do by his Instruments, who are thus highly and divinely qualified.

In the first place, they will be able to act from a creating Power; the Virgin's Omnipotency will enable them to give a new Form, Virtue and Purity to all things now existing in gross Corruptibility. For as Transformation first passeth upon all the fallen Properties of the Soul's Essences, so it will go out and renew whatsoever doth stick in the Curse, even all Vegetables, Animals and Minerals, together with the Body of fallen Man: All these, I say, shall be sublimed and transmuted into a simple, pure and Paradisical Figure, Colour and Taste, quite of another Nature than what they now have. Thus the Disciples of Wisdom, by means of this Tincturing Spirit, shall bring in a new Creation by way of Transformation: The Mystery of which none can ever find out but Wisdom's

Magi, who are under her Discipline, and do lie in her Bridegroom's Bosom.

In the second place, they who are transformed into the Virgin's nature will not only be able to separate the Curse from the outward Creation, so as Death and Corruption shall be tasted no more; because healing Waters will flow from the glassy Sea, and encompass every place where Wisdom's Off-spring shall pitch their Habitation; but they shall also be able to transmute all gross Mettals into transparent Gold, so as it shall be far more plentiful than in Solomon's time. This very gross Earth on which we now tread shall be made Chrystalline. The River that was divided into four Heads, which have been cut off ever since Adam was turned out of Paradise, shall now be made to return again with a full Stream; to bring forth the Seed of Gold, Bdelium, and the Onyx Stone in a sparkling Glory. Mansion-Houses here shall be built, and goodly Tents pitched, which shall excel all the Structures which ever yet have been; for these dwelling places shall be Magical, sometimes visible, and at other times invisible, according to the pleasure of the blessed Inhabitants, who dwell therein in everlasting Security: These shall live alone, and shall not be numbred amongst the Nations, who live without Wisdom's Gates. If any Sodomites shall attempt to break in upon them, devouring Coals shall be scattered to terrifie and consume them; though Destroying of any be their strange work, and also disagreeable to the Nature of Love, and the peaceful Region wherein they live; yet upon just occasion, Power will go forth in this way for their defence. Moses was a meek and peaceable Man, and yet he was made a terror to AEGypt: He had no way to subdue Pharaoh, but by shaking his Magical Rod, which alone could do more than whole Hosts of armed Men: And this will be the way of God's appearance, to keep under the wild and bruitish sort of Men, who are as ravenous Beasts, greedy of Prey. Wherefore the Paradisical Planters will know how to deal with such, whilst they are commissioned to go in and out amongst them; and it will be their daily business to deliver the Israelites from bondage and thrall, and that by displaying Jehovah's Wonders in such a manner as that Age shall require, which shall be in an higher degree than ever hath been done here before. For though the Miracles of former days were great and excellent, as those which were wrought by our Lord, and by the Prophets before him, as well as Apostles after him, such as were the healing of the Sick, the raising of the Dead, the restoring of the Lame, the making of the Dumb to speak, the Deaf to hear, and Blind to see; all which were both inwardly and outwardly performed by our Lord upon the Soul as well as the Body; yet the Lord hath given full assurance, that not only all these shall be revived, but that the Magical Center shall open in a greater degree of variety than heretofore. So that the greatest Wonders are yet to be manifested, which we are appointed to wait for, till this Projecting Gate shall open upon us, where all Miracles will be brought forth a fresh, for the Crown and Glory of the Virgin-Bride and her followers: Which Gate, Lord Jesus, hasten to open for such who are under thy strong and powerful Drivings!

Verses Upon the Twelve Gates of Wisdom

IN thy Light, sweet Sophia we are come to a discovery,

Where long hath lain our lost forgotten Dowry.

Those Coelestial Gates, which now do open stand,

Have given us a view into the wealthy Land,

Where all things in the divine Magia stand;

In that place there is no working with Tool or Hand:
For all in Spirit there do act from that Power,
Which nought of the Earthly Craft can Sever.
Joy we then now in sight of this bless'd Day,
Wherein Wisdom's Wonders so richly display.
But it may be asked, When shall this be?
And who amongst the now Living it shall see?
I tell thee for surety, some there are in Corporeity,
To whom she will with her Golden Key in Sovereignty,
Thus shall unlock the precious stony Rock fully,
Where the Ocean-Treasury of her Deity lies hiddenly.
Oh! hear Virgin-Wisdom's call and cry,
Who skill'd would be in her Mystery:
A new Way of Manufactory stands open, I see
Such Treasures as the World's Wonders be;
A Ship laden Within, that God himself again
Will enter in, to seize upon those Heav'nly Gems.
Ah, blessed sale! for such rich Goods imbark'd here,
For what less than the Acting Stone will appear?
Be there Merchants as are not Transitory,
That understand Wisdom's Manufactory;
Who hiddenly have increased their Store,
And do study these Sciences yet more and more,
That so they might to those eternal Gems reach,
(Or else Redemption will not be compleat,
For putting an end to the Toyl, Care and Sweat,)
By passing through all of Wisdom's twelve Gates?
Come then away, holy Souls; and separate
From all drossy Things that do captivate;

And you will find such a Pearly Price,
That will make you flourish as in Paradise;
The Golden River there-from will flow,
That the All-essential Goodness ye will know:
For in Wisdom's Principle there doth lie
That which will make the Worldly Craft to flie.
The Same Paraphras'd by a Friend of the
AUTHOR.

IN Thy Light, sweet Sophia we Descry
Where our Long-lost forgotten Dower does lie.
Those Heavenly Gates, which now Unfolded stand,
Have Prospect given into That Wealthy Land,
Where there no Working is with Tool and Hand:
But All as God's Amazing wonders fair,
In their Divine Magia stand.
All wrought by Spirits Act, ev'n full Intent
Of God's Concurrence Will Omnipotent.
Rejoice with me then in sight of this Blest Day,
When Wisdom shall her Wonders rich Display.
But when? But who this Blissful Day shall see?
Fear not this Generation cannot pass,
Before she does the mighty Worthies raise,
To whom she will, with Golden Key
Of Her Omniscient Sovereignty,
Freely Unlock
The Pretious Stoney Rock,
Where lies the Ocean-Treasury of the Deity.
Oh! hear Virgin-Wisdom's Call and Cry,
Who would be Adepts of Her great Mystery.

Adventurers on new way of Traffick bent,
Treasures that shall become the Word's Astonishment.
O Come and here Imbark
On Faith's All-ore-Floating Ark:
Which brings such Lading from the Heavenly Shoars.
Where the Glassy Ocean Roars,
As shall at last invite
Wisdom with Men again to take Delight;
And God himself Descending to partake,
And Bless, and back again receive His Stores;
O Blessed Sale! Rich Stock imported here!
What can less that th' All-wonder-working Stone Appear?
And are there Merchants then not Transitory,
Trading in Wisdom's Pearls, Coelestia Manufactory.
That secretly improve their Talents Store,
And keep Inestimable Treasures more and more;
Unwearied till that (a) Union-Gem they reach,
That brings Redemption full to Nature's Breach.
That puts an end to Sweat, and Toil, and Care,
When the Twelve Gates of Wisdom entred are.

(a) The Latin Word Unio, signifies a rich and pretious Pearl: as well as Union. Both senses here Accord together. The secret and inestimable Pearl, is the Blessed Nuptial with Christ; which opens among the Saints on Earth in the Latter Day: through the Return and Manifestation of the divine Wisdom; which is the Female, or Virgin Nature in Christ.

Come then ye Holy Souls, and Separate
From Earth's vile wares, that under Nature's Curse
Their wretched Barterers Bind and Captivate.
Make out for this one Pearl of mighty Price:
I will make you Flourish in Eternal Youth;
'Twill open in you Paradise.

For out of this the Golden Rivers flow,
That the Essential Goodness ye shall know.
In Wisdom's Orb such Mines of Treasure lie,
Which when obtain'd Earth's Merchants once shall spy,
To th' Bats and Moles their Rusty Gold shall fling,
And to the Skirts of these Adeptist Magi cling,
Their Craft forgotten, here shall Crouch to Buy,
While Mammon's Altars unfrequented lie:
And as their Purchase-Penny bring
To their Neglected God their Souls and Offering.

24 - CHAP. XVIII.

March 2.

Upon the close of this Subject, I had renewed again from the Person of my Lord, a fiery Shower; that did fall as the dropping Rain from the Holy Ghost, to refresh and bring up what hath been sown by the former Revelations, which is to be looked for as the effect of every true discovery: And I desire the same plentiful Shower may come down upon them, who shall receive and read the Words of this Prophecy. For a most wonderful and strange time is at hand, and doth call upon us to leave the Moabitish Land, and to engrave our Names on every one of Wisdom's Gates, that so we may claim a right to enter, and not be only Spectators and Admirers without of the great Riches and Glory, to which Magical Spirits are advanced. But we are yet to open a more inward Ear, to hear the Message, which the Lord hath expressly left for his Elect, who are watching at Wisdom's Gates, from thence to ascend one step higher, that they may be enclosed in the Magical Eye of the Holy Ghost, where the highest Wisdom is to be learnt and understood, and actually practiced, for the planting of a new Paradisical Nursery, and its never-fading Beauty and Glory. By which means the Deity may be invited to renew his Walks with Men, as at the beginning. Who will take great delight to see the Children of Paradise acting Magically under the Conduct and Government of the Eye of the Holy Ghost: For no work or action is so agreeable to the Trinity, as that which is wrought from the Magical seeing Eye, where God beholds and views himself in his manifold Wonders of Wisdom, in Nature's Virginity.

But now the great Question of those who are willing to be Wisdom's Disciples, is, Which way they may ascend up to this Globe-Eye, to become Magicians in the Holy Ghost's Property?

This Question is deep and weighty, and shall be answered according to the Gift of Revelation received; Know then, that the way to ascend to the Globe-Eye, is through its descending down into the Root-Essence of the Soul, and contracting with it Philosophically, turning it into a Magick Eye; where then it may most easily ascend, and fly to be an Eye, in the Globe-Eye, before which all stands naked and open, whatsoever hath proceeded from the Center-Ground of God's Globe of Eternity. Therefore they who shall find such favour, as to be introverted and environed with this Eye, may well come to understand the grounds of the divine Magia, and be able to exert it from the Co-essential Power of the Holy Ghost; without which all attempts for it will lie in Scorn and Derision. Hence we may understand where the Ground-work for divine Philosophy doth lie; whereby great Overturns and mighty Changes may be effected in this World's Region, where God will have great occasions for the divine Magi to act in his behalf. And truly somewhat begins to work in order hereunto; for the Magick Eye hath cast forth an enticing Glance to draw up unto it, and there to stand a while as locked up in it, as a close working Philosopher, that carefully tends his Furnace, where the Coelestial Fire burns softly to bring forth the transparent Stone, in which the first-born Magick of the Holy Ghost doth consist: But here we may be said to launch so deep into the Abyssal Eye, as to lose our selves whilst we are seeking this one precious thing, that can make this old wrinkled Face of the Creation to become young and fresh, as Paradise in its first

springing.

But who will grieve at the loss of this gross Matter? The true Philosopher well knows, that this is the gross Body which the Fire is to kindle upon, being of that penetrating Nature, as to dissolve the whole bulk of Sensuality, with the strong twisted band of Rationality: for when the great Artificer, the Holy Ghost, comes to set his Furnace at work in very deed, in the Soul, all gross thick matter does by degrees transpire. For what is so great an Enemy to the divine Magia, as the rational Wisdom, which is in strong Combination with the humane Sense? It is as an Inundation of Waters which hath prevailed like Noah's Flood, to drown the Fire-spark of Faith, so that is scarce to be found alive in any ones Earth: All Furnaces have hitherto been too weak; the strong Tide of the rational Mind hath broke in like a Sea, to chill and damp what the Spirit of God would have still blown up unto Victory. For whosoever shall attain to be an Adeptist in the Magical Eye of Sophia, must watch the Mouth of the Furnace continually, that the Spirit of Faith may work high through the gentle heat and constant supply of that Matter which maintains the Heavenly Fire, which can only master and get dominion over all the thick dark Body of Mortal Sense, which hath long been the grand Adversary of Virgin-Wisdom's Magicians, and hath kept them from attaining the Gate of Projection. Now what is there to be considered further, to help us forward in this high point of Magical Philosophy, seeing the benefits are of so great import, and serve for the repairing of a ruinous state of things within our selves, and every where round about us. We are to observe these Orders and Rules, which go along with Faith's Magia.

First, There must be an absolute trust reposed in Christ the essential Deity, as contracting and coagulating with our soulish Essence, and thereby recover our unipotency. O The depth of those Sayings of our Lord, when personally upon the Earth, who still invited and called upon all to believe on him, as Co-essential with the Father, and thereby entrusted with all that Power and Sufficiency, which can be called God's.

Now here is given us to understand a deep and mystical Sense; how that the Lord did not limit or shut up the Faith to his particular Personality and Appearance on the Earth; for that was not to abide, but directed to the exerting forth of our Faith to the Lo I am, in whom there is no change to the end of all Worlds. He is now therefore to be believed on, as introduced into our soulish Essence; for there he brings in the Globe-Eye, as the sure Ground-work for all the various operations of the Holy Ghost to act out the great Magical Powers from: Thus our Faith is directed to a God-like Almightiness within our selves. If we can but find the Incarnation of Christ, the Lord in us, we then have a sure and steady Anchor for our Faith to hold by, and work out our freedom Magically; And having somewhat of subtle pure Matter to work upon, we may go on forward to Projection.

Another Rule is, the going forth in the prerogative Royal of the Will, that is immersed into, and become one with the Power of the Holy Ghost. We may remember that Christ the Lord, upon doing any great or marvelous Cure, put forth the Sovereignty of his Will, as when he said to the Leper, I Will be thou clean: And sometimes he put it to those, who, he perceived had Faith in him, saying, What Will ye that I should do unto you? And no less was effected for them than they desired the Lord should do for them.

These expressions of our Saviour may be a grand Rule for us to follow, and ought well to be regarded by us; for in the Will is the highest Magick, when it is united with the Will of the Highest;

when these two Wheels meet in one, they are the swift running Charriot, which nothing can cross or stop, in which the Bridegroom, with his Bride Sophia, ride most triumphantly together over all things, viz. over Rocks, Mountains, and Hills, which are all made plain before them, and Seas dyed up. What is able to resist a Will that is united with God's Will, before which every thing must stoop and bow? which Will, when ever it goes forth, always accomplisheth its Enterprise. Its not a naked Will that wants its Garment of Power: impregnable Almightyness is with it, to pluck up, to plant, to kill, and to make alive; to bind and to loose, to save and destroy: All which Power will be centered in the Royal free-born-will, which we shall come fully to know, and to understand, as we are made one in the Holy Ghost; then may we go forth safe and secure in the Magick Will, to glorifie the great Elohim, whether in Body visible or invisible; all is and shall be acted forth according to the fore-sight of the Magical Globe-Eye, and carried on, in and through the operation of the Holy Ghost in impotent and despicable Vessels in the Eye of the World. These are they whom God will take into his high School of divine Wisdom, there to be brought up in the deep Wisdom, and to be so perfectly accomplished, as that nothing may be beyond their art and skill to perform, to exalt and magnifie their God and King, by whom alone they shall be enabled to do all marvelous things.

Now from the fore-going Rules, we are taught to drown the Many Wills, that have been generated from the mixed Essence of the Soul, and to loose them in the Abyssal-Deep, from whence then may spring the Virgin-Will, that never was in Bondage to any thing of degenerate Man, but stands free and clear in Conjunction with Almighty Power. Which will most certainly produce answerable Consequences, as kept fixed in the Socket, where the burning Oil of the Holy Ghost flames out in sparkling Magick, operating here and there upon Persons and Things, for Change and Renovation: yet none can pierce the way, but such as are become Masters of his high Art. I know nothing more worthy for the single Eye to look into, and contend for, than the Magia of Faith, which was once delivered unto, and exerted by the Saints of former Generations; and why we should give it for lost now, I see no cause, but should be earnest for the reviving of it, and calling it up from the Dead.

I shall not here determin whether for want of this Power, we may not lie under the charge of having lost our first Love: but sure I am, that this Magical Power of Faith is in a manner quite lost, for the re-attaining of which, the Holy Ghost is awakening Wisdom's slumbering Virgins: And therefore the Lord hath appeared in his own glorified Humanity to reveal these Mysteries, and that by one who is as the smallest Dust, that lies under the trampling Power of the earthly Wife, and those that are mighty in Reason. Yet here the Way is laid open to attain to this All-powerful Activity in the Magia of the Holy Ghost, to encourage and provoke us to set upon the work, giving Praise unto him, who hath been pleased to reveal where the Key of the Magia doth lie, which will open that Treasury that can fully enrich all impoverished Souls. Wherefore it is worth the lending our Ear to Wisdom's renewed Call and Cry, and no longer to delay, but hasten to get through all her Gates, and to be Planters of a new Paradisical Earth; through the Magical Operation of the Holy Ghost, which is the absolute imployment and business of Some known to God, who if they continue faithful, shall never have reason to be ashamed, or repent of their being engaged therein; notwithstanding they may meet with great Threats and Sufferings at first from Nabal, the churlish Spirit of this World, that can love or favour nought but what is of its own liking. But Wisdom's Children shall be able to set themselves free, as they become Students in the Art of this divine Magia. And Rebecca the

true Virgin-Mother, is ready to give such advice as will supplant Esau, that Jacob may carry away the Blessing. Oh! what is like to the Magical Stone, for the bringing in of a superabundant encrease from the right golden Grain, by which all excellent and perfect things did at first spring.

At the return of which a new and marvelous Change every where will appear in the highest Unity and Community, in all those Coelestial Immunities which the Most-High is invested withal. Thus having brought forth, in some part, what hath been showered down from the Heavenly Powers, at several Seasons upon me, with a command to publish it, I have nothing more but to Pray, we may obey all these precious Rules.

25 - Chap. XIX.

March 5. 1680.

A further Revelation upon the Last Subject, which I thought had been concluded, but the running Oil doth spring a fresh for an Addition, that so all help might be ministered, by way of Manuduction, to such high Spirited Souls, as shall resolve to Separate themselves, that they may be meet to intermeddle with all Wisdom; and thereby be enabled to stand before the Globe-Eye of Almighty Sovereignty. Which is a peculiar Prerogative, appropriated only to the wise and pure in Heart, who shall set themselves apart to follow the Track of the divine Magia, which by the Holy Ghost is prescrib'd: that so we may once more again stand upon Paradisical Earth; with our impregnable Circle drawn about us, to keep the Serpent, and all his brood of wild Creatures out from us.

It will be well worth our waiting for every drop of pure Unction, which shall now fall for fuller Instruction, and be distributed forth, as the Spring-Tide of the Spirit doth in us rise. Which was renewed in this Word; viz. Learn to LIVE GOD, and GOD shall live Thee [Margin note: A weighty Expression from Emmanuel.]: his most holy Tabernacle shall be thy Covert, which shall be visible to the Sons of Men; that they may know the Most Holy One, in the wast and desolate places of the Earth, with his Own will dwell. Urging that foregoing Rule for this end, that the Magical Attraction of Faith, which ariseth from the burning Love, must bring God down to be all in all: that so the Humanity may be covered over with the Tabernacle of the Deity. Which will be our House that cannot be dissolved; though the Starry Heavens, together with the four Elements, and all their product do pass away: For though they take their original from the holy Being, yet they cannot abide for ever; because they cannot incorporate with the pure Deity. Therefore they must have their time to expire, when God shall descend in his most Holy Tabernacle.

Now what will it be less than the rending away the vail of these visible Heavens, in their first and second Administration, and all shadowed Representations and Figurations; wherein some-what of Glory, (as a twinkling Star) in this benighted Day, doth appear. All which have but made way for the opening of the everlasting Tabernacle, where we may be clothed upon with the Magical Body of the Holy Ghost; that so we way know what it is to Live GOD. Oh! what weight doth this Word carry with it? Let us not suffer it to go lightly off: but take in what the Urim and Thummim doth advertise about this high Contactation.

But here may be Inquired, What it is that may qualifie us to possess God's living Tabernacle? Verily no less is required than for us to live God, and for God to live us; which is the wonderful Hypostatical Union, which Christ our Lord spake of in his day. We shall know Him in the Father, and so reciprocally the Father swallowing up into himself the whole Body of the Sonship; which is the height and luster of that Kingdom which is to come, and is to be yielded up to the one God, who is over all: Not that he will be a living Tabernacle to all; but only to those who are meetly qualified. Who are they then who may expect to be rearers up of this Tabernacle, which the Majesty of the Glory will fill? They are pure, holy and separated Souls, set apart for this very purpose, bearing the Inscription of Heavenly Magicians; as being principled in that great Mystery,

and being made all knowing through the friendly Counsel and Revelation of the Virgin-Wisdom; who is the great Revealer of these Mystical Sciences, and Magical Arts; such as were practiced before this World, or its Craft were in being. But now the Wisdom of this World is needed, and universally exercised, by all ranks degrees under the present Fall: Regenerate and Unregenerate do both agree in this matter, and do make use of Reason for the supply, succour and support of the mortal Spirit and Body.

But what will you say, if this good old Magical way, from which the whole Creation is turned, shall in this Last Age be restored and found again; for the redeeming out of the Care, Sorrow and painful Exercise of Mind and Body? This will be worth lending an Ear to; it being such a mysterious and advantageous Art, as will sufficiently pay the Cost of what we shall be Out in Attaining it. The ground we go on for this new way of Living, after a God-like manner, are the many Scripture Prophecies that run all in this Sense; with which agrees what is of late renewed to Some, who are waiting for their Lot within this New Paradisical Scene; being under the Dispensation of such Revelations, as are in order to give entrance into the Tabernacle of God. Where it will be natural to produce all things Magically; beginning first to exercise this Mystical Wisdom, and Power upon it self; as having an Old Creation which must be dissolved, that a New one may take its place. The Physician must first give proof that he can heal himself, before he undertake others. So in this matter, the true Magus is taught to make a trial of his skill upon his own inward and outward Defects; and thereby gain the Fearful and Unbelieving, that they also may come, and enter through this everlasting Gate: where the New Jerusalem Magicians are in their first * Paradisical Callings; which the Holy Ghost hath received Commission to put some holy qualified Souls afresh upon, that they may be leading Presidents to others. [Margin note: Methinks I hear some say, This is such a new Model as is wonderful strange; Pray open the Mystery of it yet more fully. Answer; I only can give out what the Measuring Line of the Spirit hath fathomed, and no more.]

But it may be further Inquired, What this Magia is? And how it may be acted forth, to alter the whole state of things Internally and Externally?

For this a greater Depth we have to sound

From the Divine Abyssal Ground.

It is thus made out to us, That it is a Rising Infinitem, that forms it self into a Birth; the Matter of which can no otherwise be described, than the Unknown Being of God himself, who is a meer virtual working Power in a infinite Being: From whence a flowing Source of generating Powers do Act forth, from what lieth hid so unconceivably, as cannot be either seen, felt or heard out of it self; but only as it produceth great and marvelous Effects upon whatever it doth move: This is That which is called the Magia of the Holy Ghost, so defined, as He hath pleased to reveal it unto us.

Now it remains to Inquire, By whom? and how this is to be acted forth? and for what end it is to be manifested after such an high degree?

As to the first, By whom this is to be exerted, or acted forth? of this much hath been said already; we shall only therefore mention one thing, which is the principal Qualification of those to whom this Honour shall be given, viz. They are to take up a firm and fixed Resolution to follow this Magical Vocation only, and to reject all others that proceed from the Astral Birth, that do pour in whole Floods to drown the little spark of Faith, from whence the Magia Tree must first grow, and appear

in all its various Fruits. [Margin note: Magia is the Faith of the operation of the Holy Ghost.] This I say, is that which is to be done on our parts, as we would be Adeptists in the supersensual working Wheel, which will run us into our lost Dominion, to be in God again. But then Watchfulness is required to repel, and judge down every whirling Motion and Thought, that shall rise to thwart the Magia Way; which indeed is nothing else but a most pure single act of Faith, heightened to that degree, as to become a kind of Omnipotency; if they can but get free from the Life of Sense, which is its great and home-born Enemy, which will hardly suffer the Soul to make its pass away: but follows still at the Heels; till the Hand of Faith grows strong enough to use the Magical Rod, which may break their binding Circle; that so we may get a swift pass into the boundless Liberty; and come to be expert in the Theosophical Science. Which is not of Man, nor after any rational Wisdom of Man: but as the pure fiery Breath of the Holy Ghost, that doth incorporate with the Fire-Essence of the Soul; and so drive it up into a Body of all-Magical operation. For the free actuation of which Life, we are warned to cease from all other ways and employs; and upon this only to fix our Minds: and to stop our Ears to the pleas and cries of the Senses, that would still have us to lie at the Breast of the Creature, when as nothing but Death, Sorrow and the Curse can be sucked from thence. It is indeed but Natural so to do, as long as we stand in the first Birth, from which it will be hard to get loose, till the Other come to rise in the Soul's center. For in this second Birth, there is a strong force, which is able to overcome and break that Yoke, which hath been so often near strangling this Magical Birth of Life, that it could not display its free Breath. Wherefore let us now take heed and fly away from mortal Senses, and totally exclude them from that new erected Throne, Council and Court. Where in pure Abstraction, and Child-like posture of Spirit, we may wait to learn how to act forth, each one according to his Gift in this high and supernatural Magia. That we may speak out what Lineage and Birth we are brought forth in, after God's own likeness in Power, Wisdom and Purity: to glorifie Him in a new Tabernacle-Body, Magically raised. The which being consummated within the outward form of visible Corporeity; the unchangeable Priesthood begins within the most holy Place: and is carried on, but not as in the figurative and fleshly Administration, wherein was need of Attonements and Offerings for Sin; which in this great and more perfect Tabernacle there will be no occasion for, Sin being ended; and the Holy Ghost having obtained a more excellent Ministration in us, to wit, Offering the first Fruits of Redemption, which in no fore-going Ministration was ever reached unto.

March 16. 1680

But here it may be asked, What manner and kind of Offerings will those first Fruits of Redemption be?

This is a Question which cannot be so fully answered, till we are compleatly perfected in this Tabernacle, which hitherto is only in rearing. But what of these Immunities hath been expressed by the great Priest, and opened from the Tabernacle-Testimony to me, shall be given forth for their sakes who may have right to bring in such perfect Offerings, to the most holy and separated Place; in the day of their Restoration, mutually with Us, who are expecting the Accomplishment, in all its divine Ordinances and Consecrations; for the Perfecting every Comer hereunto.

But now to define what kind of Offerings we shall bring, as Priests to God; we must know they are the Fruits of the Magia, in their own out-flowing Operation, which actually send out a most powerful Spirit, from its own essential Spring of Spirit: wherein God is the only pure Original of it. What is it

sent forth to effect, but a new Generation of Heavens and Earth? For the Magia worked in this manner, saying, Let the old Tabernacle, with all its shadowy Appearances, pass away, and be no more. And it is So: for the force of the out-going Spirit incorporates with the Word, and makes it Essential; whether it be expressed Vocally or no. The Co-centred Decree passeth into it: And then the Spirit carrieth all Power with it, either to nullifie and make void, or to give a new Plantation, and an heavenly splendid Formation upon Creatures and Things, for a lustrous Transformation of what is fading and dying; that so Immortality may be renewed, whether in Rationals, Animals or Vegetables. The Matter now of the One Element is so immerced, and coagulated in a Magical Spirit; that it is able to give a Life, where ever the very Face of Death doth appear, whether dead, as to a Spiritual Life (according to that saying, And you hath he quickned, who were Dead in Trespasses and Sins) or otherwise, as to that which is Natural. Who is this Spirit in the Person of Christ, but the same Holy Ghost, in his out-going Power; that through our Persons so influencing, gives a Resurrection to a dead Life; whether in our selves or others; as cause requires? Then also it influenceth, as to the very mortal Life; to prolong it, and to secure it from Pain and Sickness: yea, from Death it self. But this quickning Spirit is yet only appropriated to such as have dyed and suffered with Christ in the Flesh; and thereby have Overcome the World.

Therefore let none think that they can come to this degree of Power, Might and Dignity, till they are born again from the Dead: that is, to a cessation of the enkindled Life from the Stars, which generate earthly Motions and Thoughts, and work in a way of Sensuality; from which there must be a departing, in reference to those great Things which are to succeed. I have been often brought to see the limit of the first Born Life, that doth consist between Time and Eternity, in the stirring Essences of Sin. Whereby I am made so wisely knowing, as not grieve, or to have any Reluctancy upon the sentence of a total Expiration of such an injurious Life; as keeps me out of God's Tabernacle-Body, where I can no more dye. Whereupon the Holy Ghost, out of the Virgin-Body, doth cry and call to such, who would come to be all-Magicals, to offer up their first-Born rational Life for a Sacrifice. And then of a truth we shall bring other kind of Fruits and Offerings: and no more as Tributaries and Servants to Sin, Beast or Dragon; but be freed, through the Rising Birth, that will mount and fly over all those, who have kept the other under, in great Fear and Bondage. In this we shall come to be Kings in God's House, and to be of his own Family. Oh! what hath been here let down, by Golden Drops, from the Head-Fountain! Let it O God, mingle all forcibly for Life-contaction, with the more noble part within us: that so this great and perfect Tabernacle may be, according to its own secret way, compacted indissolvably; where we may securely dwell, and nothing of Violence, Oppression or Fear meet with; but receive Power from the rising Body of the Holy Ghost, to bear down, and expel whatsoever is against us.

This is what the Lord hath by a signal Word averred: and he will see it fulfilled, as in any one such a Spirit of Resolution shall be found, to go forward in this great Enterprize; to encounter, and rush through every Throng, that would stop and put Them by, who are ready to Adventure their All for it.

Now somewhat may be said as to those high Ends, for which God is resolved to raise his principal Magia; Which are These.

First, To redress, comfort and relieve the groaning Creation, which is in spiritual travail; even such who are in Famine and Death, in Agonies, Sorrow and Heaviness through divers Temptations, and the Buffetings and Wiles of Satan. To these the Magical Balsam shall be given for Cure, from such

as are first risen in the Tabernacle-Body of God. They shall bind all evil Spirits, and there shall go forth a virtual Power from them to do, as if Christ were in Person there.

And in the second place, this Power shall extend it self to the taking away of all outward Maladies of the Body; and all Sufferings relating to Penury and Want; and all Weariness, Toil, and anxious Care for the Needs and Requirings of the Body.

26 - CHAP. XX.

March 24.

[Margin note: A fresh Prophetical opening upon this subject.]

A further Addition to the former Subject. Know then, that as in a miraculous way, This will be made as healing Waters from out of the Threshold of the Sanctuary, that shall recover the dry and parched Earth, to make it bud and flourish, as it did before the Curse did overflow it: Take it either inwardly, as to spiritual Fruitfulness; or otherwise, as to the outward Elementary state. Great also will be the Trust that will be granted by the mighty Jehovah, for management hereof for his little Flocks sake: and put into the Hands of some that are to be set apart, as good and principal Shepherds indeed; who can both let out, and lay down their Life for the elect Sheep, which are to be gathered in, not by Sounds, or Words; but by Magical Impregnation, which can send in a Breath of Life, to quicken what is as dead. This is now what we are in a daily expectation of from the rich Furniture, which will come down with the Tabernacle-Body.

Oh come holy Souls! And let us be in a watchful posture: For I do see in Spirit, that the Morning of this Day begins apace to clear; the bright Clouds do open; the face of our Heavens appear; the separating Vail is all rending away; that out of the first Tabernacle we may pass, and within the most Holy Place fixedly stay. Where we shall have no cause to fear, that God will henceforth move away; because we our selves shall be brought up to that height of Purity, that all Offerings shall be most pleasant and powerful, from the everlasting Flame of the Holy Altar; from whence ascending Powers will go up, to bring down such Gifts as will all abundantly enrich, more than came down in the day of Pentecost. For they were but the first Fruits; and did but continue a little while: But here is such a Shower of the Eternal Powers to fall down upon this Second Call to the Jerusalem-waiters; as shall bring forth the Harvest of the Lord's Joy; whose Spirit, for the ripening of these Fruits doth work most powerful. What is to be done by us? but only to drink in the falling Dews, and dropping Showers, and to grow as Lilies that may know neither Heat nor Drought, Toil nor Care. Hasten, O God! And send thy Angel Reapers, for some Fields do begin to look White; whose ripe Fruits may into thy Store-house be brought as the first Offerings, for the consummating of all those great and mighty things, which thou hast taught us in this little Volum of thy Life Book!

? [After this ought to follow from the Author's Diary, Vol. III. Part II. p. 233, What is there Inserted of a further Revelation, being Dated April 14. 1680. which will afford some Light to the Divine Communion ensuing.]

27 - CHAP. XXI.

Here follows a high ravishing Communion with the Trinity enjoy'd: but receive it not as an Elevation, but from a Spirit translated as into another light Region: the half of which is not to be expressed, which was here enjoyed.

April 16. 1680.

The Throne of the most Holy is now pitched in the center of the Heart of Jesus, as in conjunction with my Heart, from whence such issues of Life do flow, as renew a perpetual Spring of Joy. For the Lord pronounced the fullness of all Blessing from the circle-Throne of his Presence; bedewing me with the Water of Life from the Glassy Sea, mingled with the Fire of Love: assuring me, that the Curse, which is annexed to fallen Nature, should now flee away from God's and the Lamb's Throne. Which Throne, the Lord hath chosen me to be unto him, in which the Scepter of his Kingdom should rule over all in the divine Omnipotence. Upon which Thunder-cry, that passed through my Heavens, all Nations, Tongues and Languages, Spirits and Powers, did give up to Him: who is come to fix his Throne; and to create all things New; and to confirm his Covenant in the newness of the Spirit; and to nullifie all of the dead and fruitless Life, that stands in the Letter-Precept, which could never destroy the Root of Sin.

It is now made known from the Word of Truth, that nothing else shall ever fetch out the Serpent's Sting, but the overflowing of the burning Oil from the Sea of Glass; which is broken up by the violent stroke of the Holy Ghost: All Sanctifications and Renewings, are imperfect and changeable; till this doth come to rise as a Covering, to make the gross Body Transparent.

So now then we are to observe, that when-ever God shall come, in very deed, to enthrone himself in any, there will be felt this burning Sea; from which the fiery Lamps do proceed, which guard the Throne. Oh! it is the most great and high Attainment, that a Spirit veil'd with Corporeity can look for, to have GOD come down in his Throne-dominion, and to cast down all other Thrones; in which the dark fiery Spirits have acted their part, in the inward Tent of the Mind.

All which now to be destroyed, and consumed by the pure flaming Throne: will sufficiently witness, that God's Kingdom is now got beyond Words, and is sprung up in a feeling Power. O the Joys and Pleasure, which my Soul doth feel in its first rising! It is infinitely more precious than hath been related; though by Christ's own Personality: whose appearance did so variously describe the Glory of his Kingdom to me. But now to come and bring it into me, will in due season produce other things, than what hath been believed, or expected, by the Staggering and Fearful: who have cried, The Lord doth yet delay his coming; so upbraiding and beating his fellow Servants; and crying for Signs and Wonders, without which they can Own nothing. But let all such slighting Spirits know, that the Throne and Kingdom of the Lamb may for some considerable time be forming, fashioning, furnishing and enriching with Glory; and all this carried on very Secretly, till the whole Mystery of the Kingdom be first Inwardly completed; before it come to make a visible Shew, by a terrible acting of Wonders. And know, that such as are come to feel the Kingdom in its invisible Powers,

and the seven Lamps of Fire burning; and are set down with Christ upon the Throne, reigning over, and judging down all Nations in themselves, shall have Judgment and Power given them over all, that have vilified and set light by them, in the day of their outward Rule and Authority, whilst the suffering Lambs of God were in their Minority. But careful we will not be concerning Judgment given, or Dominion exercised, as yet out of the Circle-Throne of the Lamb in our selves: but we must follow on till it be fully perfected, and the Kingdom established. It is the present Business of our Day, to watch to have every Lamp fed from the glassy Sea: that so springing in the Light and Love-Flames, a Chrystalline Throne may in us be maintained for the whole Deity. For verily whilst such a Thing as This is felt and witnessed, there is a most high ravishing Tranquility. Oh! what is greater than to have Christ seated upon his Throne within us? All Matters and Things then must needs be in a peaceable and holy Order, and blessed Subjection. Happy are they whose inward Eyes are open, all this to see, possess and enjoy: when retired out from all Creaturely Society, and so translated into and among the Seraphick Spirits in Heavenly Places.

28 - CHAP. XXII.

April 24. 1680.

Since my Apartment to be Alone, a full Concourse doth now continually meet me; even such Company, as makes me spend my Hours and Days with all spiritual Mirth and Joy. For I am now come in truth (without Flattering, or crackling Sparks, that go out again) unto the everlasting burning Throne of the Deity. Where just and perfect Spirits do rise as so many lesser Flames, most numerously, as God's encompassing Host, ministring all that may delight me. So that I find I am to be reserved for God's Throne-Conversation; which is as the seven days Feast of Tabernacles, wherein nothing of servile Work is to be thought upon [Margin note: Seven days of Solitude from all of mortal Society, that might be avoided]. This is a time of an Holy Convocation, and for celebrating the Praises of the Lamb; who alone hath wrought the Victory for us. Oh! what shall let now, but that all within me may give the Trumpet-Sound, and great shout, that the Lord Omnipotent is come to Reign? Rejoyce ye Heavens without, within, and round about; for the Lord Jehovah hath only done it. He hath made Wars to cease, and keeps the Enemy without the Gates. Oh mighty Prince and Saviour! thou art entered into thy Throne-rest! Thou art become Lord of the Sabbath indeed: and therefore thou hast Power to Eternalize it, as a Memorial of thy redeeming Blood, which is become the quickning and reigning Life: Maintain my Love evermore in this new governing Sphere with Thee; for never knew I such a pleasant state, as since the time thou hast brought thy Kingdom into me, to rule over all in Peace and Love; and keep every Spirit under check, and reverend awe. Thy Throne is set; thy Council is fixed; the Urim and Thummim of sound and right Judgment is come down; and Decrees are herefrom gone forth, which all powerful Might will see executed within this all-hidden Realm of my Soul and Mind.

The Prospect of all This which now is come, the Spirit (in Christ, my Lord's Personality) did give me to see; and therefore to Prophesie; as hoping the Time is at hand: which is so in good earnest. For I am made to understand, that the holy and just One is come, in his first and early Reign to put all things to rights, that were found in confusion, in the fallen Properties of Nature: and to Harmonize whatsoever did put forth from the bitter Root Essence in Jars and Strife.

Now to have a Cure come in, to relieve this fallen, weary, tired-out Life, that was in perplexed Strife, can do no less than give cause of Triumph; where-ever such a Dominion is known, and entred upon, though invisibly. None is privy to what is done or acted there, but the obedient Subjects that do wait upon the Throne, and are ready to fulfill all Royal Laws that are expressed from the High Counsel of the Trinity. And truly, I do find great Joy in keeping up to this Restriction, and Ordinances which do appertain to the Lord Christ's Kingdom; although they be quite different, and of another kind, than what was allowed to be; and by the Just One winked at; before that Word, which is Spirit and Life did protest to me, "That he was come to make a total alteration; and to throw out all the Forms and Constitutions, which have passed for a Heavenly Formation; but which never reached to this new, most perfect and excellent Kingdom: which is so Chrystalline, as that the Spirit and Soul are realized in a circuled Glory; and so shut up, as no more to look out, or

come down from off this high mounted white Throne; whereon the Reigns of a great and wonderful Government are to be held fast unto." For which many cautional Words I have received. For it is the Abiding, and Perseverance, that will work out the most glorious Victory: Since no one that is shot up to the highest Stature in Christ, and so ripe for the Government, is yet come to be exempted from Assaults and Temptations; that will put forth from the satanical and earthly Kingdom, where all carnal earthly Senses, and rational Subtilty do still lie lurking. So that if the exalted Spirit that doth sit upon the Throne with Christ, should but venture down, and debase it self, by complying with what it hath rejected of this World's Laws and Rudiments, it is possible the Kingdom may be rent away, as in Saul's case: nay, in Solomon himself, God would not remit it; when he departed from the Lord in any degree, he received a Rebuke to purpose for it. All which was laid before me, for the holding fast the Scepter in Humility, Purity, Fear, Righteousness and holy Couragiousness: that I might so hold out in this first and invisible Reign of the Lamb of God; that he may come to be visibly magnified, for the Conviction of those that are yet alienated by a Spirit of Unbelief, not knowing the peaceable Fruits of this Kingdom within, which in no wise can mingle with what is of the Starry Government; it is quite of another Spirit: It neither careth nor seeketh for Regency or Dignity, from these inferior Planets; which give the World's Wealth and Honour to the vilest and basest of Men. Wherefore it is little regarded by such, who have Eyes to see the workings of the superior Constellations, which move in the third Heaven, remote from all mortal sight; from which alone I have sought for Honour, Credit and Reputation: And now I am greatly satisfied to be esteemed of no Repute, and to be as a poor Lazarus for the joy of that Kingdom, which is already possessed by me: Yet not here so resting, as not to expect, and believe, but that this invisible Kingdom will so work out visibly; as it may make the Sun, Moon and Stars of this inferior Orb to bow before it. For the assurance of which, we can desire no fuller, nor better Evidence, than the total and victorious Reign of God over all the Sin-infected Properties. Let this be but finished, it will be a certain Introduction to the manifestative Reign of the Holy Ghost. Who will not fear to face the Locusts of the Earth, that have had their Fulness and Blessings from the Beast's Kingdom; whose Glory will then certainly wither and dye away. Nay, they who are of the number of Israelites, and yet abide in the Abomination of Self-Love, will be so ashamed and confounded at the opening of this plentiful Store; that will so abundantly shower down upon them that sit on the Throne with Christ; that all those who have detained these worldly Goods, shall have such Indignation against themselves for it, that they shall throw their Gold and Silver to the Bats and Moles of the Earth, and take hold of the skirts of the Throne-Princes, and cry to partake of their Lot and Portion. For it will be of that Quality and daily increasing Substance; for the satisfysing of all kind of Requirings of the outward Body: that Jacob's All and Enough will most surely be possessed, without Death, Curse or Sorrow. Which we know have attended the whole visible Treasury gotten by the outward Wisdom, and devised Art of Man. Who have thereby so Idoliz'd the Works of their Hands, that they have quite run themselves out of those Blessings, which come in, by and through, giving up their whole Mind and Will to be the Lord's dominion.

April 26. 1680.

This is the surviving Kingdom, that shall spread from the Root of Christ risen up in his perfect stature, within and throughout the Soul's Essence to deifie it, so that it may abide in the unalterable Substance of a Godded Nature; without the hazard of ever relapsing into Sin, Curse or sorrowful Weakness: which will be the most wonderful Salvation that ever yet was brought to

manifestation. For which cause it will necessarily follow, that this visible Kingdom will be also established, and become as a lifted up Ensign; that all flesh may tremble and fall before it, which did so insult and lift up it self in Arrogancy. Where the Lord was but as yet come in his first Reign, no shew of Glory was there seen to outward appearance: but rather dark Clouds of Sufferings; which being rightly improved, make meet for the full possession of the first and second Kingdom, each one in their high graduation, for coming forth to Glorification; according as are now in the hidden Sphears. Where the high Throne-Glories are manifested in another manner, of Kingly Pomp and Splendor, than what ever hath, or indeed could possible be figured out here, till the Kingdom it self do work out Visibly. And then we shall know what we at present are known of our God for, in order to this excelling Reign, which is to answer to the Royalty, Purity and Pomp, that God himself is now with all in his Glorified Saints and Angels.

It is fully assured me, that God hath taken into his Eye and Love election at this very day, those who shall come to sit in Princely Majesty, and great Dominion, in the inward Regency of the Soul conquering the thwarting motions of Sin, and their own Passions. Oh Faithfulness, Truth and Love to carry through here! they will be signs, and evidence sufficient, what God will further exalt unto. In the Interim, whosoever have attained to the first Kingdom, in Wisdom, Sanctification, and the excelling Charity; know that these will give the mighty onset for enterance, into the utmost bounds of this everlasting Kingdom. Which we shall not think it only sufficient to pray for, but to be Doing all that is required for it; in all comely order and fixed resolution, to hold fast what we have already gotten: that none may supplant us, of That which will be the lifted up Crown, to be seen every where upon the Heads of the Anointed Ones.

29 - CHAP. XXIII.

Here follow the Divine Openings of the Reign
and Kingdom of the LOVE.

May 3. 1680

HAVING been exercised for some considerable time, in the Prophetical Office and Ministration, from the Spirit of Revelation, as my Writings bear witness; concerning the Kingdom of Christ in its suffering state first of all, then in its rising up through Tribulation unto Victory, for Dominion and Glorification through the Love: Now I am to Relate what Further given down hath been. The Degrees hich lead hereunto, have been sufficiently described [in The Heavenly Cloud, first Printed in 1680 by the Author;] which hath had most forcible effects, for the bringing in and establishing of this Kingdom. Wherein, and to whom this Spirit of Prophesie was given for a sealing Evidence, that the Spirit of Truth was the Spring of those foregoing Revelations: which are now to be confirmed by the present Reign of a Risen Christ, in some personalities, which are and shall be taken up for this end; to shew it forth, by that most excellent and perfect thing coming in, which is the Love-Dominion. Which hath exalted the same Prophetical Spirit, to be with Christ upon the Throne, and doth Absolutely rule in God's meek Love over the whole Region, even to the utmost parts of the Souls inward Earth. Wherein now great peace is found; the Government being carried on serene and calm, through the conquering Love. Which hath, like a River, run over the whole Earth. But this was not so fully felt, known, and witnessed as of late. The former Reign was maintained but in an imperfect degree: the Spirits within were indeed under awe and check; yet unwillingly made subject to the Kingdom's Laws, that were renewed, suitable to this most eminent and singular Ministration. Sometime I was under it; which was looked upon as sharp and severe: The Old Man being rein'd in very straight, would have gone forth into reluctancy; and so break all Harmony in the properties, that should be found abiding in the new Model.

And thus indeed the Kingdom hath suffered violence; and hath been hid in great Strife: as many holy Souls may witness with me in the same case; who are come thus far to the Dominion. Which is a good and hopeful Introduction to the ruling Scepter of Love; in which will be found a far more pleasant and joyous Kingdom: when all and every Spirit is brought over, and subjected to the Love's Sovereignty, respectively in their order and place, to their superior Governour, the Heaven-born Spirit, who personates Christ upon the Throne. Now to come to have every motion tinged with the fiery Love Balsam, how will they run and fly, at the very look of the Kingly anointed Eye: where Love's rays are so vehement, as to captivate every thought to the obedience of the Lord's Anointed King; not in some, but in all and every thing! Which will indeed make every Saint that hath attained hereunto, walk worthy of God. Whose Being consisteth in the Essentiality of Love: And where any is admitted to be as God's fellow Companion, by being in the Center-Life of a Love-dominion; There must necessarily follow all Holy Boldness to come into a Christ's propriety with God the Father; as Heirs with him of all Kingdoms, that are worthy of inheriting, whether in the Mystery, or out of it. Love's Center opens through all; and brings in an endless Pleasure and Joy:

which cannot be by any worldly Craft stolen away. Therefore it is that most excellent thing, that will heal and cure all within the Soul; reconciling what was at variance, whether in relation to God, or to any of our fellow Members. Therefore what is to be more desired, or to be paralleled with it? I must solemnly profess, that I have found such Sovereign Power and Sweetness in the opening of this Love-Center, that I cannot but commend it to others: and seek earnestly to have more fellow-Commoners with me at God's Table; that there we may sit down together, and feed upon the fruits of Love, which are the Wine and Strength of the Kingdom. For in very Truth I am come to witness Holy Paul's conclusion of it, that it is the absolute Perfect Thing, that works out all imperfection, removing all sorrow and grief from the Mind and Heart. For it is a strong and vehement Heat, that devours fear and anxiety. Oh! how doth it shelter and secure from all blood sucking Vipers, that they cannot prey upon the inward part of the Soul. Because this is a Love which cannot Imagine into any evil thing; and therefore nothing of the Serpent's Venom can mingle with it. Which makes the Soul to know it self to be returned to its Eternal primary Concord, and Virgin Simplicity.

But now it may be Queried, Whether I give forth the commendation of this high and perfect Love, from Revelation, or from divine and pure sensation? I must truly humbly acknowledge, it is from Both: they are met together, as proceeding from one Love-Center. Which is the first Glass wherein I saw the aimable Beauty, and worthiness of this most Excellent Thing; with all those advantages and great prerogatives attending it. For it brings in no less than a Kingdom of sweet peaceable Amity and Love; whereby I now Sensibly find an unspeakable benefit.

But it may be asked farther, How comes this most precious and worthy Thing to be wrought so Essentially in the Soul, as to be evermore ruling upon the Throne; as having got absolute conquest over whatsoever would make Seditions, and Broils, within the Regency of the Soul?

In Answer to this, I shall give my Own particular Experience, as one who hath obtained Grace of this kind. It is Risen, and hath wrought out great Victory, after it was begotten by Species and Revelation, and formed in me, as a true Essential Life-Birth; which I did find daily grow up; and it did encrease in Wisdom and Strength. But then after that, this Love was grown up to such a vehemency towards my God, as known to me, in the person of my Lord Christ; from and through frequent visits, and very intimate Conversation: which I did daily enjoy, in an unknown and most singular way. This in very Truth was so grateful and sweet, that it drew up my superior vital Spirit after Him: So that all Places and Companies, became very tedious and unpleasant to me, where I was prevented of feeding the flame of my Love, from the beautiful enjoyment of his presence.

The truth is, I had sucked in such a sweet Savour, through a most intimate Friendliness, (to which my Lord condescended, for the Joy and Love-delight of my Soul) as I could scarcely admit the giving my Conversation to any, in whom I could not see his all-aimable Spirituality; for which alone I reserved my self. For indeed I could willingly have attended it day by day continually, without any intervening Night. But my Bridegroom after all this ingratiating of himself to me, did often prove those two great Witnesses in me, of Faith and Love; which as two Twins did grow up out of the fresh Sharon, which was renewed Within; from whence they did with great strength and loveliness spring. But many hard Encounters, and rude Assaults, they were fain to bear. And first in this respect, my Lord Jesus having begotten his own lively Signature in me, by his often appearing, and so passing in himself as an Essential rising Body, that naturally cared only to move and act in

the Sphear of High and Heavenly things, and at no time to be found out of that Circumference: in this to be thwarted and prevented, was my very great tryal; I having reference only to GOD in this matter. On whom my Faith and Love was exercised, for having all outward vacancies and advantages; that might cherish and nourish up this Lily-Birth, according to its native Kind: which neither could agree to go out into the gross, muddy, and infectious Air of this noisom Kedar, or Worldly Region. But so it was, that my Lord suffered it thus, by reason of many temporal Necessities, wherein I was constrained to spend my time; which should wholly have been employed upon a more worthy and considerable account, than to serve the Table of the outward Man: which I looked upon as very low and mean, in comparison of that High-born Heir, whom I carried as an invisible Glory, under the Vail of contemptible Corporeity. And upon this consideration God tried his own begotten Love, whether it would hold out under all damp, checkings and suppressings, both inward and outward, which it met withal. For I apprehend, I had so great an interest and hold of the Almighty, that it had been an easie thing to have had all Needful things to come to serve the free born Spirit, and not be engaged in the Toil and servile Care, after the Rudiments of the present fallen and self-ingrossing Generation. The Customs and manner of which, my Spirit had long since been made to dissent from, in obedience to the Law of Faith: which I continue to keep up unto, expecting all Income of Blessing there-from. And though hitherto the Lord hath exceedingly proved me herein; yet now the Thousand-fold is beginning to break in, even by that pure and only Love-dominion, which I do feel open in the highest leavening Property: for it reacheth to the Bounds of the everlasting Mountain of God's immutability of Love, from whence it springs. And what? may it not multiply and produce, as it goeth on, still conquering all Enmity, where-ever it meets it, as having overcome it in its own soulish Essence; and so may do the same in others, who groan and travel for the same; being but weak in Love, and so not able to out-wrestle Love's opposite.

This is, and will be the signal Motto, whereby that perfect thing call'd Charity will be known, which seeketh not its own Dignity and Tranquility in Heavenly Places, there to reign in the Love alone; but most ardently seeks it for its fellow-Members, even when rejected and fought against. For this is the new Gospel-Law so urged and pressed by the Lord, and his Apostles in their day, as knowing it was the only means to plant us again in our own pure Eternal Beginning, where nothing but perfect Love was known. Oh! this is of such import and weight, as I cannot but from the feeling sense hereof, set forth the exceeding Sweetness that is to be found in it, when it comes of a Conqueror; having been tryed by God himself, and by our fellow Disciples, which is more piercing than any Tryals from others. Yet all this will not quench the right Spirit, which is tinctured with the God-head flame of Love: It is so strong, that it works over all Choakings, and Water-Floods that would drown it.

May 6. 1680.

Thus having given a most true and experimental Account, how the Kingdom of Love came to reign in Dominion: for all Shakings of this pure Plant, rooted and fastened it as an invincible Rock: As in reference to GOD, the Being of Love; so likewise towards all my fellow-Members, growing up in all their various degrees in this Body of Love, fulfilling that Royal Law, which is to love one another from a pure Heart; not superficially or feignedly, but with such a Love as wherewith God our Father hath loved us. Who caused his Love to enter in our Enmity: and did thereby slay it, and reconcile a depraved Nature, which stood out in all Refractoriness against his Grace and Kindness.

Now after this sort we are to love one another, even where we meet with Reluctancy and Gain-sayings, to the killing and opposing of this pure thing; yet Charity, that is begotten of God in us, will suffer, and bear, and rise up a Conqueror through all Beatings and Quenchings. And truly, whosoever hereunto arrive, and can fixedly keep upon the Throne, and uncessantly Reign over all Assaultings and Contradictions of this kind in themselves, and out of themselves, they may well and really conclude, that the Perfect Thing is come, that will redeem from all Evils; even from the wrathful Root it self of Enmity: From whence all Self-Love, Envy, Haughtiness, Covetousness and Bitterness do proceed. Now Love's-Birth rising in its strong Might in the Soul, is as that Eternal anointed Christ, who is come to condemn Sin in our Flesh; yea, the very Root and Source of all Sin: and we shall certainly know the falling away of the Man of Sin thereby. For Love is that which irrecoverably sinks him into his own bottomless Lake, from whence he can never rise any more.

But it may be said, this is a rare and wonderful thing indeed; But is it attainable during this time of Mortality? Yea, assuredly, or else the Lord Christ, would never have urged it, and commanded it so frequently, both in leaving it as his last Charge, and Summing up the whole Law of Perfection, in Love to God and our fellow-Members; preaching the same Doctrine by his Spirit in the Apostles after his Ascension, according as it is by St. John and St. Paul abundantly recorded: Read their Epistles, and you will find what an Eminency is put upon this Gift, more than all others, * as that which is the Band of Perfection, that unites and ties the other firmly together. I shall Instance one special Scripture, and refer you to what you may find in numerous Places elsewhere. But this had its peculiar Openings, by the Anointing in me, Col. 3.12. where you will find sum'd up a Bundle of rich Fruits of the Spirit, wherein we might have concluded nothing more could have been added, for the making the Man of God perfect. But the Apostle goeth on further, as if all this was too short, there was yet an higher Work to be aim'd at, which follows in these words, And above all things put on Charity, which is the Bond of Perfectness. One would have thought this had been included, when he exhorted to put on Bowels of Kindness, Humbleness, Meekness, Long suffering and Forgiveness; but now the Holy Ghost brings in Charity, as Distinct and more Excellent.

[*What Follows having been Carelessly Omitted in the Former Edition, is Restored in This from the Original.]

[Margin note: A Description of the Flame of the holy Spirit, as sensibly and bodily felt.]

"The Holy Inspiration thus Opened it: That Charity is of that high Extraction, and so purely descended; Composition of its Birth, being all Matter of Incorruptibleness; that no defiled thing can ever enter it. Its consistency is an invisible Body, as thin as Air, as piercing as a Flame; an all-moving and acting vigorous Spirit of Power and Life; that can go in and out, as an invisible Breath. Which no mortal Eye can see: only its force may be felt as a Seraphick Heat; that burns as a Refiners Fire in our Corporality, to the end that it may tinge it with the Holy Ghost's property."

This is the true and faithful delineation of this perfect thing, call'd by the Apostle Charity. Where ever this comes, it makes all imperfect things flee before it; which cannot answer to it. But it strengthens and confirms every springing weak Plant, that is sown by the Spirit: and fetcheth them also up, which have lain as Buried under Ground. It is the King-flower of the whole Paradisical Spring, that protects the whole; transmuting all into one entire Body of Love: that doth extend and give forth it self in all Spiritual Bountifulness; according to its high Nature and Property. It is not shut up to it self upon any consideration; as to what it possesseth and enjoys. For it holds no

Self-Propriety; whatever its Lot is. As to Worldly Possessions, they are as Free and Common, to the Disciples that are of the same Descent and Birth with himself. This Love cannot withhold from any of their Necessities, what is in its possession; for it seeks not its own. Then it hath also a virtual Power, (as being made to inherit the best of Riches and Substance of the everlasting Kingdom) to convey and freely distribute of this inexhaustible Treasury, to Impoverished in Soul: and to relieve them that are in great Distress. Which Power can pass in, as an high Spiritual Balsam, to heal the Wounded, who are under the striking of the Scorpion-Sting of the Serpent. For this Love is a ministring Flame, that can go in, where holy Passiveness and Humility are as the open-Door for its access: and there cherish and feed it with what its present degree doth require. Charity is furnished with all Sorts and Stores: It is God's Steward upon Earth, whom he dare trust with the Care of his Household; who are in spiritual Hunger and Nakedness. It is a most infallible truth, that God will appoint such holy Overseers in his new-born Church, that shall recover the Apostolical Spirit and Power, that hath been lost out of the Earth: and it shall rise as a most bright Morning-Star, and multiply it self into a Generation that will be all lovely; in which God may see himself.

For which end, the Kingdom and Dominion is already come into Some: and prospers to this expected degree, treasuring up now for a full Bank, in store against that Day, in which our Son of Man will again appear in the Heavens; for the delivering up the Kingdom to the Father, that so God (who is Love) may be all in all. But in order to the accomplishing of this last and finishing Mystery, there shall arise a Melchizedeck Priesthood: which shall know the way into the Holiest of all. Concerning which, we shall come in our Course to declare, after this Subject is finished; for it springs out of Love's-Root in us. For this is the most clear and undeniable witness of Truth, when Light of Revelation, and Life of Enjoyment meet together, then Declaration carries Power and Authority with it.

But to return to the present Thing: What can be said sufficiently of it, that so (if possible) the reign of Love may come to spread it self, as a Net to gather in, for the Priestly Kingdom? Why some other Motions may be further urged, as These; Would you be always in a serene, quiet and peaceable Frame and Constitution of Mind; so as no vicissitude, no working-Cross, or Turbulency towards you, whether from Gentiles, Barbarians or Israelites? All of these can give nothing of Disturbance, where Charity is predominant. And why so? This is very marvelous, never to be perplexed, and never to be put out of Harmony!

Objection. But how can this agree? When as our most perfect Pattern was said to be troubled, and his Soul was sorrowful unto Death; as also, that Afflictions are not joyous for the present?

First, We will Answer this main Objection, as to Christ our Lord in his Agonies: You must know, that all this was on This side of his Resurrection. [Observe that:] And it was to shew, that he had the sensible Passions of our Humanity; and that he was on our behalf to feel a sinless Grief and Sorrow, and to be really touched with these kind of Infirmities. Or else how could he make Provision through, and by Love's Conquest; if he had not been in Temptation, and in Encounter with all Despite and Defamations? But yet he maintained his own Peace (which was the Fruit of Love) through all: and was reconciled to all the cross-Dispensations, that met him in the World. For it was this perfect Love that carried him through to bear and suffer all things: and this was for our Example and Encouragement, to express, during the time of his humane Minority, those sensible

Dolours and Passions. But he comes off a victorious Champion, and tells us, That he had overcome: and assureth us, That in him we shall have a most fixed and firm Peace, though in the World exercised with Tribulation.

So from hence it is to be admitted and allowed, that in the time of our Minority, before Love is in its perfect degree risen; it cannot be otherwise expected, but we may be liable to Grief, Sorrow, Commotion, Fears and Jealousies; and so up and down in an uncertain Motion, tossed to and fro in our Minds, and all this because Love is but little, weak, and low of Stature. It is not got up into the Throne of Dominion, so as to govern all by the Law of Love. Yet such are not to be hopeless, or of doubtful Mind; as desponding ever to see the Resurrection of Love, so as to possess its peaceable Immunities.

30 - CHAP. XXIV.

May 23. 1680.

KNow, whoever ye be; that are made willing to venture the loss of all to arrive at this Pearl of Charity, that you shall most surely find it: and great rejoicing there will be at the finding of this lost Groat. Indeed for this the House of the Soul must be first thoroughly searched: and the great Opposite, which is, the natural Self-Love must be swept out. Yet what is that which we are required to set down by the loss of, but what is Dust, Rubbish, Filth and Dross: and to have our Hearts emptied and cleansed of all of this kind: that so the King of Love may enter in with his full Train, wherein we may know nothing but Concord and high Tranquility, with a springing Treasury of all Goodness? Wherefore let all Holy and pure Minds be stirred up to wait for the dropping Dews, which fall from the one eternal Element, to bring this Plant of Love's Kingdom forward; even unto its full height of Perfection: and be tender of its first Buddings, for it hath many subtil Enemies, both at home and abroad. It is the Heir, and therefore is conspired against: for can but the envious Spirits find out where its Birth doth spring, they will attempt to kill it whilst it is but an Infant. For which cause it must be hid in the Clifts of the Eternal Rock, there to be fed and nourished with its own Nature-Milk, and Honey of Love: till it become strong and able to encounter and overcome all its Opposites, that it may reign alone, as Monarch of the Soul.

My Friends, who-ever ye be that shall read this experimental Writing, know assuredly, that if you can but find this burning Star of Love risen: Nay, if you can but feel the Glowings and Enkindlings of its Heat in the Center of your Hearts, it is more to be valued than all other spiritual Gifts, Powers and divine Ornaments, which pertain to the new Creation. And if so, then it must carry the Preeminency over these: then we may boldly set at nought, despise, contemn, and trample down all Mortal Dominions, and all of Sensual Loves, Joys and Delights; promoted, and held fast, by such as give no place to this Rising Birth of Purifying Love. For you must know, it is such a Sacred and Coelestial Seed, coming immediately from the Heart of the Deity, as cannot admit any thing of defilement or pollution to abide with it. It soon leaves the Soul, if it take but in what cannot agree with, or abide the burning touch of this Altar Coal.

But here it may be asked, What is this LOVE, which is so highly exalted above all Heavenly and Earthly things? Sure there must be some rare transcending Quality in it, not commonly known, that makes you press it so vehemently.

Truly, well I may: yet not I; but the Essential Love it self. Which doth move me to open and reveal the wonderful and hidden Mystery of it: Which happily hath not been understood, (as Now) by Breaking up the Fountain of it; that so it may plentifully run forth. For giving the Light of the Knowledge of It, doth but make way for the very substantial Body it self, to arise sensibly in its flaming Quality. Which is felt in whomsoever its Birth is found.

Take this further Account of it, that it is known for to be the most holy and pure Generation of the Immaculate Virgin of God. For whom is prepared a Virgin-Womb, for high and suitable Contaction:

that so this might be but One; and the choice and undefiled one of her that brings it forth. It will not now at Christ's second Birth be, as it was at his first. Then his Visage was marred more than any of his Likeness; a Man of Sorrows, and acquainted with Grievs; there was no Form or Comeliness in him: which made him to be set at naught, and greatly despised, though without Sin or Guile. But being found a Sufferer under it, he therefore could not be exalted till he had slain the Enmity, and wrought out Victory: And thus He hath his first Birth in us; which must precede his second. But there is a vast difference between Christ's first and second Coming. Many Ages are passed, wherein the Saints have only known the Birth of Christ in them after this weak, suffering, dying and reproachful State.

The Apostles themselves, upon whom the Holy Ghost was poured forth after a most signal manner, by which Christ gave witness in them of his Victory and Exaltation, enabling them to work Miraculously; yet notwithstanding were not got beyond the suffering Birth of Christ in themselves: for they only had the Revelation and Fore-sight of his appearing in Power and great Glory; Pointing to it, and Reckoning of it. But they departed this Life, and did not see the sign of the Son of Man to take up in them for a visible Reign and Kingdom, that they might redeem out of all Tribulation: and so it hath continued until this Day. Nay, yet there is not to be found a Generation so prepared and made ready for the second coming of Christ, as was in that day. Which might make us doubt, whether the coming of Christ be so nigh: because this Birth of Love is so hardly found in any, risen up to an absolute Dominion; which is as sure Introduction to the Omnipotent Reign of Christ, in this visible Earth, in the inward Properties of the Love Flock.

But you will say, The Apostles, and those that were Converted by their Ministry, were all in the Dispensation of Love, and were in expectation of having the Kingdom restored to Israel in their day; and what was the reason then that Christ's second Birth did not rise in them?

To which I Answer, That it was thought meet by the Father of Wisdom, that all of that Christ-like Generation should drink of their Lord's suffering and dying Cup: as he often hinted unto them, when Personally with them; though they had a general Spirit of Prophecy concerning his Glorious Reign, in which he would appear in his Saints. And then again, it may be demur'd upon, Whether those Elders themselves had compleated their own Regeneration; and so were perfectly arrived to the Throne-Dominion of Love, to set down as fixed Overcomers thereupon, no more to descend from that exalted Degree. St. Paul, Peter and John that were most eminent amongst them, seemed to have somewhat more in their Eye, than to what they had got up to: and so were still hard upon their Race, making after it. However; though it may be concluded, that they had gotten the Start, and were much before any that are known in this day: yet it seems that hitherto Love's Womb hath been shut up from bringing forth Children of the Resurrection; at least to any that is manifestly known. But for this we may have good hope, that if indeed it be Born in any one, it will be made strong to maintain its Right and Superiority over the whole inward Creation, ruling as God. By whom it is certainly avouched, that a Virgin shall be given to such, for eternal Generation; who shall be able to raise, and quicken the Holy Grain of Love, that lieth as dead, even in those that are number'd in Christ's Fold: that so Love may see her Off-spring to multiply exceedingly unto all perfect Purity. Such an holy Congregation and Society being once raised to reign upon Love's Throne together, they will be as so many raised Banners, which will be terrible to the Nations, which stand without the circle of Love.

Now by all this we see what hath hitherto put a stop, and caused the Lord to delay his coming: and will still, till perfect Love be come, to burn up every Image in the Mind, that is not engraved by God's own Finger. It's certainly to be concluded, that Charity is the golden Wash, and the Baptizing Pool, out of which Souls do come all Ruddy and White, Clear and Bright; to whom the Lord may say, My Dove, my fair One, my Undeified, come away: the Love-Scarlet-Dye hath washed thy Blackness away; so that now thou art all fair in my Eye.

This is a Prophecy which hath now in some its fulfilling, and will have more abundantly, as this Spirit of burning Love takes possession of Hearts. And then the very Face of God will be the Covering, by which we shall see and know, what before we were ignorant of, our own pure Love-Nativity: which was fore-known in Christ, before the Word of Wrath and Bitterness did shew it self. And thus by the first and second Birth of Christ in us, all will come to be restored to a glorious new Creation: where Love shall dye no more, nor Sin live; which brought in Curse and Sorrow, and estranged God from us.

Now is not all this a most perswasive Motive, to the Love-Flock, where-ever scattered, that God intends to bring them to this Love-band of Perfection; that so we may know one another as God's enkindled Sparks, encreasing to Flames; which are to consume all Envy and Wrath, as Stubble and Dross? The Trumpet sounds from Mount-Zion, and waxeth louder and louder: We daily hear it; from which we have declared the most excellent things concerning the Eternal Love-Fellowship, in God's own Clearness, in which no spot of Darkness is to be found.

Obj. You will say, Where are such to be found, according to this degree, which you have here described? All visible Churches and Societies are far too light, when weighed with this golden Grain, and Shekel of the Eternal Sanctuary.

Answ. We know it to be so from the all-piercing Eye, which doth try all degrees of Love: And it may be universally bewailed, that so much superficial, formal and dead Love is found both to God and to one another. Hence we do not wonder that the Bridegroom makes no more haste; his Bride wanting as yet her full Vesture or Robe of pure Charity, without which she can never be said to be ready. For this is to be all her Glory, both Within and Without, and to adorn her for her love and delight.

May 24. 1680.

Therefore all Preeminence and Honour give to Love, taking all care to nourish it up in God: and there abound in it towards one another. This high, pure and mystical Unity of Love hath been yet very little understood; and less practiced: that Heaven-born Society is much scattered. Where is Love's paved Habitation to be found, in which fervent Charity doth wholly act and move, loving and admiring, as God appears and looks forth through the Lattice of Humanity in each one? Oh! how should it draw out, and open the Springs of Love, as God himself, who is the Spirit and Life of Love, which moveth and riseth in holy Souls! And therefore it becomes us to be tender of it, not to grieve it or quench it in one another; for that may cause it to sink and dye away in ourselves: and then the very Ark of our strength declines with it.

Upon which consideration, O ye Heaven-born, out of the Womb of Eternal Love, where-ever dispersed, let your Gatherings be to this lifted-up-Standard, where Love's Kingdom is known, and possessed in all Peace, Joy and Tranquility. The Trumpet from Mount-Zion doth sound, to call you

away from all worldly, drossy, perishing Loves; even from all which are not Supersensual and Coelestial: Nay, further from all luke-warm superficial Love, towards what Coelestial is; since Love's workings must be fervent, strong and immutable, for the making meet for the Rising and Abiding Powers of the Holy Ghost to work from.

All which Power will be brought out of the fiery Furnace of Love. For the great and mighty things that are to give Testimony of Christ's Kingdom in his Saints being come; It will surely open from this Center. Now, who-ever ye are that feel the touch of this Coelestial Fire-Stone, send forth your warming Sparks, to set one another in an holy Flame; know your own Mother's Children; hide not your selves from them; be no longer Strangers towards them; find them out from North to South; revive yet once again the Apostolical knot, and band of unfeigned Love, that may fore-run the Bridegroom's return to dwell amongst us: that so we may no longer Fast and Mourn; but be ever feasted with Love's multiplying Blessings from the Fountain-Deity. Even so confirm it, O Lord Jesus accordingly!

[See more of this in the Fountain of Gardens, by the same Author, Vol. III. Part II. p. 239.]

Verses Upon Divine Love

OH God! inspire with thy Love-Fire,
That we may abide with th' Angelick Quire,
The Lamb's Trump doth sound to call us up,
To drink of this Love-flaming Cup:
Whose Spirit doth so sweetly burn,
As Mortals into Seraphims to turn:
Is not this the transforming Thing,
Which to a God-like Being us will bring?
Oh Charity! What can be said of thee,
Thou that proceedest from the Deity?
Henceforth I must proclaim thy Fame
To all that bear that Living Name.
Who would not be in love with Love also,
Whose force is greater than the greatest Foe?
How doth it expel all Fears; that they fly,
Because of sweet Peace and Serenity?
LOVE born of God, Heir to all His Goods,
Steward of his House, giving out Food:

Is not this the One only excellent thing,
Which will fetch out the Serpent's Sting?
Nay, more than this I clearly see,
Love will enter the secret of the Deity,
Where ye will see Love a burning Lamp,
Upwards flying, never chok'd or damp't.
Wind we our Angels up to God above,
Where we may drink our fill of Love,
And feast on those fat, and pleasant things,
That are within the Gardening Springs,
Where th' everlasting Gates do open stand,
For such ase ar united in Love's Band:
Come, enter then as Chariot-burning Flame,
Into that Holy Place which known is by Name.
We feel Love like a bubling Spring,
Which make us the new Song ever Sing.
All Praises we will give to Elohim,
Who rideth on the Seraphim:
Floods of Joy, with Coelestial Praise,
Shall now out-flow to the Antient of Days;
For while we feel, and taste Love's Fire,
It doth extinguish all earthly Desire.
Let Love stream forth as a Shower,
Let it flow forth in Life and Power;
This is the thing that is most pure,
It can all of our Diseases fully cure.
Oh! let the Kingdom of this Love come,
That we may reign with God the Son
In everlasting Love's sweet Harmony,

Hereby conquering all of the Enmity.
Love is the Lamb's pure Virgin-Bride:
She is all Fair and Comely in his sight.
So sweet, so mild, so ravishing in his Eye,
That in his Love-imbraces she must lie:
And there possess such pure Coelestial Joy,
As none can know, or come to annoy.
A Bed of Rest must here for her be found,
That makes Love's Trumpet ever sound.
The Same by Another Hand: With some
Alteration.
Come Holy Ghost, sweet Heavenly Dove,
Thou sweetest mild, and yet most Powerful Love,
Come and Inspire
With Thy Love-Fire,
Come and Inflamm our Hearts,
That we may bear our Parts
In Praises High, with the Angelick Quire.
How sweetly does the Virgin-Trumpet sound,
The Trump of Love, that calms the Earth around?
Softening obdurate Hearts; It melts the Rocks,
And into Fertile soft and moistn'd Globe,
Dissolves the Stony Ground.
It speaks in Fire; and Thorns that tear the Flocks,
Or choak the Heavenly Seed, are but its Fuel found.
How sweetly does it Call? Invite us up,
To drink of this Love-Flaming Cup;
Whose quick Invigorating Spirits burn
So strongly, so divinely in the Soul,

Thro' Spirit, Body, thro' the whole;
That Mortals into Seraphins are turn'd.
This is the only true Transforming thing,
That to a God-like being, that to Deiformity will bring.
O Charity! What can be said of Thee?
O Love! Whence art Thou? From the Deity.
How loudly then must I proclaim,
Love's Everlasting Origine and Fame?
To all that wait to bear the Great Elchajah's Name.
The Name of Life, and Resurrection-Power,
Glory, Dominion, Riches, Triumphs, Joys:
At last the Suffering Spouses Dow'r.
O Love! who would not be in Love with Thee?
O Love! we sure must own thy Deity,
For sure I am, that He is Thee.
With thee, in what blest Safety shall we dwell,
Who hast Omnipotence thy Foes to expel.
Scatter'd by thy Perfection high:
All Fears from ev'ry side around Thee fly.
They cannot bear
Thy Blisful Shrine so near;
The Temple of sweet Peace, and Blest Serenity:
Where ev'ry Soul Rejoices,
And all Harmonious Voices.
For Service high of Praise combine in Thee,
In perfect Love-concordant Unity.
Love Born of God, is Heir of all His Goods,
As Steward of his House, it gives out Food:
Indulgent Mother to her Off-spring;

She feeds 'em with that Quintessential thing,
That fetches out all Venom of the Serpent Sting.
Nothing can enter God but Love,
And that most Free.
From whence we prove,
That Love can Rend the Vail, and in the Holiest move,
And touch the secret Centre of the Deity.
Whence its Originating Fires ascend
Eternal, Inextinguishable, without Bound or End.
O ye Superior Angels of our Souls,
Wind up, wind up above this Earth's Controul:
Let us live, and fix above,
Where we may drink our fill of Love.
Feast on those Fat and pleasant things,
That are within the Gard'ning Springs,
Where th' Everlasting Gates wide open stand,
To the Indeard-United in Love's Band.
Ascend, Ascend ye Guardian Seraphs Dear.
We follow to Love's Element and Sphere;
We follow as in Burning-Chariot Flames;
Into that Holy, Holy, Holy Known,
But too August to Name.
Love, Love we feel, that like a Bubling Spring,
Unrising from the Centre of the Heart,
Rivers of Pleasures ev'ry way imparts;
And teaches us the Nuptial Song to Sing.
Hence Praises Naturally Ascend,
Constant and Vigorous without End
To the mighty Elohim,

Who Rides upon the Seraphim:
Full Tides of Joy, mingling with flowing Praise,
Flow and Reflow to th' Antient of Daies.
For while we taste and feel Love's sacred Fire,
We are in Heaven, and swallow'd up in God,
Forget the Earth, and ev'ry low Desire.
Still let thy Love stream forth in mighty Showers,
Still let it flow in its Life-giving Powers.
This is the only thing most pure,
That satiates the Heavenly new Desire,
As it the old Inferior Cures,
O let the Kingdom of this Love be known,
That we may Reign with God, in Jesus Throne,
In everlasting Love's sweet Harmony;
Love Reconciling Discord, slaying Enmity.
Love is the Lamb's pure Virgin-Bride;
She is all Fair and comely in his Sight;
So sweet, so mild, so ravishing in his Eye,
That in his Love-Embraces she must lie:
Possessing there such pure Coelestial Joy,
As none without can know, or come to annoy.
Here the † Throne-Chariot-Love pav'd Bed is found,
Of Heavenly State Divine Magnificent,
In Glories Triumphs Joys unspeakable:
From whence around,
By Angels blown Divinely Sweet, and loud,
Love's Golden Trumpets Ever, ever sound,
Slinging the Joyful Tydings far and wide,
The Heavens with Echo's clear Resounding,

And from the Earth the Joy Rebounding;

The Marriage of the Lamb is come:

The Bride

Prepar'd, Adorn'd Enthron'd,

Her Blessed Nuptial Crown'd,

And Love's All-Conquering and Triumphant Power,

Ore All-Imperial own'd.

† Cant. 3.9,10. The Word in the Original signifies also a Bed. And in the Spiritual part aptly denotes, the Triumphal Procession.

31 - CHAP. XXV.

June 10. 1680.

The State of the Priesthood of the
Order of Melchisedeck.

HAVING passed through Love's Region and Dominion, we are come to set forth (according to the Gift still bestowed upon us) the Glorious State of the everlasting Priesthood of Christ; carried on in his most holy Temple-Body and Heavenly Sanctuary, which is framed for it by the Love-Power and Wisdom of the Most-High. Who will have a Kingdom of Priests elected, and set apart for this purpose, To draw near in full assurance of acceptance with him in all their holy Offerings; each one from their consecrated Tabernacle, to minister to the mighty JEHOVAH. For the which is required a special Ordination, which none can be capable of, but such as first are all purified in the burning Spirit of Love: that so they may become Holy, Merciful and Compassionate, to Intercede for the Ignorant, and such as are turned aside from the tract of the just and perfect One. Now then, to be called and anointed of God to this holy Function, is the greatest spiritual Dignity and Honour, that can be conferred upon the Love-Flock; it excels both the Prophetical and Kingly Dominion. All which intrinsically indeed do agree together: only the Priestly Office doth out-shine the other in Glory; being the last and finishing Ministration, which shall reconcile and gather into the Unity, with the most holy and ever blessed Trinity; where fixation within the Temple-Body of the Holy Ghost shall ever more be enjoyed.

Now in order to the revealing, and making out this high and peculiar Priesthood, it is expedient I should declare, in what a living figure it appeared to me; or rather to somewhat which was raised up to be as a clear burning Lamp of Love, which was capable of this great and marvelous sight, which did open from the very God-head Being. In whose Body of Light and Glory this Priesthood in the Heavens was clearly manifested to my Eye-sight: which is the ground work I shall go upon; according to the express Pattern, which the great Melchizedeck Priest hath set open, and made teachable, for the benefit and service of that Holy and Royal Tribe that shall hereunto be numbered. For in the present Age, the most Precious have their Call to come out from what is Vile: And hence it is Plain, there can be no bearing part in this peculiar and Royal Priesthood, till there be a Departing; not only from what is Temporary, and Soul-cankering against the Love, which is the minding of Earthly Things; but also from all Superficial Holiness, and the more Refin'd Religious Dress, where the Viper of Sinful Hypocrisy hath had a fair Covering in every Changeable Ministration spread over it: So that there be an entring even into Love's Substantiality it self.

The Vision of the Heavenly Tabernacle.

I Was carried in Spirit, where I saw a light Flaming Glory unfolding, and opening it self larger and more conspicuous: and in the midst of it an Abyssal Deep, from whence there was a working flowing Source, in a restless Motion, flashing up transparent Matter, so sparkingly glorious for Colours, as if all manner of precious Stones had been comixed in the Matter. Then did appear

numerous Persons gathered to the Glory of this flowing Source, from the Virtue and Power that rose out of the Deep, which was as the Resurrection of pure Heavenly Bodies, bright and clear, that stood there to receive, and drink in from this Abyssal Deep. Then was it asked by that translated Spirit that saw all this, What was to be understood by all this? And it was Answered, It is the flowing Source of the Deity, that is ever generating forth, for begetting and renewing what is like to its own Being. And the sparkling Matter that so continually flashed out, was to consecrate the Heavenly Order of Kingly Priests; which would be the very Tabernacle-Glory upon them. For this Priestly Kingdom, under the highest degree of anointing are for to be: And who-ever can pure and abstractedly come up, and lie near the flowing of this Abyssal Deep, are under the Ordination for Kingly Priests; and so near to God, as nothing shall to them be denied, for which they shall intercede. For great Power, they will have within their own commands; for they are Spirited very high, by daily drinking in this Deified Matter.

In this Vision there was no * formal Temple, Tabernacle or Altar to be seen, but God in his Virtual Power [* Margin note: For the Kingdom was here delivered up, and God became all in all], Light Purity, filled the numerous company that made up the Priestly Body, which was termed the God-head-Fraternity. No particular Christ here I did see, but as he was said to be the Head and the Power that made them shine as so many burning Lamps before the Throne of the Father's all-piercing Eye of Glory. There were degrees amongst this Holy Priestly fellowship, some in a higher; others in a lower order; But the Testimony of Truth, Love and Purity did open through all, as one entire Ark of the Heavenly Body compacted together, sounding forth New and Wonderful Laud and Praises, different from all others, who in the Heavenly places did Worship the Lord God Almighty.

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This was a lively express and manifestation of the Everlasting and unchangeable Priesthood, which the Holy Ghost will build up; and appear All in it: And therefore is come before-hand to open the Scene of it; and to give Rules to direct in the Way, which leads thereunto; according to this substantial Ground which opens from the Central Eternity, from whence all perfect things must spring out again, in this faded and corrupted Region. For which a most Holy and Royal Priesthood is ordained, that is to be the Salt of the Earth, to send forth their seasoning for Life, where Putrifaction unto Death hath reigned.

Now we shall proceed and give forth, what hath run in as a Fountain, sending forth its Springs. It is then assured to us by an irreversible Covenant, that a Kingly Priesthood shall in this latter day stand upon the Earth. An Election and Call from the Holy Ghost is going out for to effect the same; who only knows where the true born Nazarites are, and where the sanctified in the Water of Life do lie. Who will be brought out as baptized Ones, into this Holy Priestly Order: so that it may be evident to all, to know who they are, and to acknowledge their Priestly Royalty, each one in their various order and degree for Power and Eminency. For which there are several Rules, Characters and holy Missions, that will make out where all these pure, clear, lively Stones are connexed together, for a ruling and governing Priesthood in this visible Earth.

These are of the Election hereunto, that may yet be hid amongst the Stuff of Babylon's Confusion. A David may be keeping of Sheep, an Elisha Plowing with a yoke of Oxen; till a special Ordination come forth for Anointing them to a more high, worthy and honourable Employ, in which the business will be only to have to do with God: And therefore are they set apart, and sanctified only for that use, ceasing from all thronging Cares, and secular Services, and withdrawing from all defiling things of this kind. Whoever feels the touch of the Life-coal, that sets the only Matter of the Soul's eternal Essence on burning, they will soon find what separation is made: and can henceforth no more savour the low, vulgar, gross and Earthly Concerns. From all which this Priestly Function doth set them free, as Called and Anointed they are by the most Holy One, that is the Head of this separated Congregation. Therefore it is but meet that the Body should answer hereunto: that as our great High-Priest is passed into the Heavens, being found perfect, separate from Sin and Sinners; so likewise may all appertaining to this Heavenly Order, be known in their pure consecration. For the Spring of the Spirit will rise from within, to cleanse every Instrument that must be used about the Tabernacle-Service; because God will have nothing to come near Him, but what hath Holiness engraved upon it. Which doth imply a coming out of what is Common and Defiling: that nothing of this Corrupting Nature may be found amongst the Priestly Tribe. For these are designed and appointed to deal with God in all weighty Spiritual Matters, belonging to the Restoration, and that may erect the New Jerusalem-State in this very World. Therefore there is to be an extraordinary Call of the Holy Ghost, for the empowering and fitting out Instruments hereunto. For else it will be impossible to carry on this Evangelical Ministration in such an Evil Region, where the Cry and Plea of mortal Necessities are continually heard; so making it a lawful Imposition upon the very Illuminated Saints to puddle about Earthly things; by which indeed the

way unto the most Holy hath been blocked up. No open Face of God could through this muddy glass be seen; as being the dark side of the Cloud which keeps from God, by many removes and distances. Therefore an healing Balsam, for a continual bleeding Wound, the great and merciful High-Priest hath sent down; even the victorious reconciling Crown of the Priestly Anointing, which is in very truth his Essential Deity: which riseth as a Fountain of Purity, overspreading the whole Humanity; and Consecrates it for both Tabernacle, Ark and Altar; in which the Holy Ghost officiates, and accomplisheth the whole Divine Service.

Now whatever Soul and Spirit shall be thus taken up, and arrested upon God's account, to serve and minister about the Heavenly and most excellent things, which belong to the Everlasting Priesthood; it is not to be thought that the Most Holy will allow or permit, such to prophane what he hath Sanctified; or the Living to be entombed with the Dead; or the high scented Oyl which springs from the Holy Ghost to let in the noisom Putrefactions from the loathed Kedar, where all unclean Spirits do dwell. Here is an absolute Command to have no touch, nor intermeddling withal, so as to ensnare, or come into hazard of breaking the consecrated Vows. For it is a true saying of that great Saint, That we in this consideration do cease to be our own: We cannot according to the Law of the Spirit dispose of our selves; no, not for an hour or day, from our Lord and Master's Employ and Business; further than as good and faithful Stewards, we can give a satisfying account, according to those Spiritual Circumstances, we are bound in, unto him. The great and mighty King loveth to see all his Priestly Train and Attendants still about him, in such an Holy Order, and Heavenly Posture, as they may be ready to be sent forth upon the most eminent Services. Who can find employment enough for his Subjects, and Ministering Spirits; And who takes it as a great dishonour, to have this Holy Order suffer their high profession to be brought into contempt, by running into the Cloud, and thickest of vain rudimental things. Nay, more than this, the Restriction extends so to the Ordained and Called ones, upon whom the Anointing hath been poured forth, for the most Holy Incense-Offering; they cannot be at liberty to fall in with those very lawful and necessary Concerns which pertain to the feeding and cloathing of the Body; but if herein at any time they be engaged, the Spiritual part suffers hurt, because it acts out of its own Sphear, and Divine Property. Which should stand in Faith's Essentiality; where all our motions should be accompanied with the Principle of Faith, in the Priestly Ministration: for the supplying what is Needful to the true Temple-Worshippers; whereunto keeping, and walking with God in a perfect way, in fulfilling all Sanctuary-Institutions, such are as Lilies to Spring and grow without toil or care. The blessings of the Deep shall upon such evermore abound, and flow in, while there is an abiding in the Faith hereof; giving God full credit, and running all fully upon His Account, in this Case.

The Truth is, the Lord stands engaged to provide all Sufficiency for his Servants, whom he hath called from all other low inferior Services and Employs, being himself in Covenant with the Priesthood of his own Ordination. Holy Paul makes use of it from the unchangeable Law, that runs from Shadows and figurative Services, till it comes to the Life and Substance. Do you not know (saith he) that they which minister about Holy things, live of the things of the Temple, and they which wait at the Altar, are partakers with it; They have a right hereunto, according to a Law of divine Institution. But the Proprietors of these worldly Goods, do not hold themselves obliged hereunto; but do engross and take up all: and if they let go any thing, it is rather by constraint, than a free and voluntary Offering. But we are not to search too deep into this Matter; for Faultiness may be found among our own Tribe, that be within the circle of the Priestly Covenant: in whom

much Remissness and Shortness hath been found, as to the ministering to the Necessities of the true dedicated Nazarites. But we hope to see another Power and Spirit, that shall bear Rule, which shall make the fast clasped Proprietors to become all-free and open-handed, according to the fore-going Prophecy, that the Churl shall be made liberal, yea, so as to reckon nothing to be his own.

But here it may well be Asked, What is it that must come to loosen from this Self-bottom, so as to unhinge this strong Gate, that hath kept out from the Land of eternal Store and Blessing, whereof Abraham's Seed in the Faith are Heirs;

This doth in part answer the Question, which may produce the great Change in narrow Spirits, which is the Gift of the Faith of the operation of God, which openeth from the Springs of Love, which are spread abroad by the Holy Ghost; and kept as a live Coal that can multiply it self into a strong and vehement flame of Love. Which is the cherishing Root that makes Faith to become all Fruitful, beyond all exterior sense and sight; by resting and confiding in the creating Fiat: which can call those things that are not to be; and make a Something of Nothing. This we may call the Riches of Faith, that can make an Increase where no visible Matter appeareth. This is no common Faith, it is no where found, but where the Holy Ghost has planted himself for a Blessing and growing Revenue. Who ever shall receive of this Gift, and taste the Power of it, will soon cease to grasp and love earthly and perishing Things. They will be constrained to offer, and consecrate all that may be for the service and use of the Holy, Royal, Melchizedeck-Priesthood. And though at this time, little of this Spirit and Power doth appear in the World. Yet know of a Truth from the Witness of Jesus, that the long circling Motion of the Holy Anointing, which hath yet but scattered his sparks of Light, is now in very deed upon the out breaking Day of Life: that so what has only been in sweet Love-movings, and transcient passing Powers, that have in the very Altar-waiters themselves ceased; shall come to be fixed in such a manner, as they shall be able to say now again, Behold, come and see, the burning Ghostly Body is Risen, that will turn all uncertain Motion into a Fired Act of all flowing generating Powers! But this the Lord hath shewed me, will be first appropriated unto the High-Priestly Order, that can pass beyond the Vail; whom the Holy of Holiest stands open unto: For there are different Degrees, States and Orders in this last and new erected Priesthood, in which the Holy Ghost will appear to be All. Which according to our received Instruction, I shall define, and give a description of; and shew how it may be known, who are the Called and Chosen of God hereunto. For each one ordained hereunto, will have the Foundation Seal, which is the Priestly Mark; that shall be the known Character, which no one shall obliterate, or deny. And as to the outward visible Sex of Corporeal Males; there shall be no distinction: Of which the typical changeable Priesthood did consist in its day. All of this is broken away; for Signs, Figures and Forms in this Ministration do fly away like a Cloud. Male and Female are alike consider'd in This; therefore the Holy Ghost doth include both in One, swallowing up all in the Newness, Strength, Power and Glory of his own springing New Birth; according as it is witnessed, Neither Male nor Female, but all one in Christ the Lord, the quickening Spirit. Therein is the true Evidence, that will shew forth it self, according to their grown up measure and degrees. For Persons here signifie Little; Wisdom, Purity and Power in the Spirit is all: this God respecteth in his Priestly Offerings.

Now we must know that these Priests do consist of three Ranks and Orders, as constituted and ordained, and set a part under the great and mighty High Priest: who yet continues in his

Mediating Kingdom, till the whole be finished; and so come to be perfected in Him, for mutual Glorification with Him.

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The First Rank of the Priesthood.

The first and lower Rank, which may be considered in Dedication, are those of the Priesthood, who yet be conscious of Sin and Transgression, committed under the first Covenant, according to the similitude of Adam's Transgression, running from that putrified Line. Now there is a necessity for these is to come to the diverse Washings, Separations, Attonings, Blood-sprinklings; and to present a whole Burnt Offering: The Goat must dye; the Life-putrefying-Blood of Sin expire in, and upon, the Altar Flames. For no cessation is to be of this kind, till the very Body of Sin be consumed: For while any thing of Sin do still rise in its acting Motion, there are required new Renovations, and fresh Attonings and Purifications, and Blood-sprinklings, till the One Offering do come it self to be offered once for all.

The Second Rank of the Priesthood

The second rank belonging to the Melchizedeck-Order, are those, whose Consciences are purged from all dead and unprofitable Works; in whom Christ is come to offer himself as a Spotless and Immaculate Lamb, shedding out his Life-Blood, for the All-thorough Sanctification, and obliterating of Sins: Hereby reconciling, and making all Scores and Reckonings Even, as in reference to God the most Holy One, the Justifier of those, who are thus made partakers of Christ in his Prophetical and Priestly Purity: For where-ever the Lord comes to offer himself up through the Eternal Spirit, by his own Body, in his Consecrated Priests, they have no more guilt or consciousness of Sin: but through the one Offering, he hath perfected them; and they are always, carrying and bearing the living Testimony of his Risen Spiritual Body, to act forth according to its own Sanctified Nature, and kind, for the Comeliness and Glory of this most high and holy Ministration. All of which makes way for the bringing up to the last Step of the All Priestly Throne, to set with Christ in the Heavenly Places at the Right-hand of the Majesty on high.

The Third Rank of the Priesthood.

Which leads unto the Third Degree of this most holy and separated Order, who are herein become the Tabernacle, Ark and Altar, and the most inward Holy Place. Where the Anointed Christ hath so poured forth himself, as he is to be known in them, as in no other. But God the Holy Ghost officiating, accomplisheth the most perfect and holy Services, as in the Person of the great High Priest. They who have so perfected Holiness, can appear in the open face of the most separated Place: where none else must appear, but such as are Consecrated into this high Priestly Order, as the Son of God, evermore to be faithful over the whole Priestly Household, that are yet but come up unto an inferior Order. But who is it, that is able to see at first glance, into this high exalted degree of a high Priestly Profession? It is so great, and so wonderful, as it makes the Light of all other fore-going Appearances, and Ministrations to look dim, and dark upon it. For it excelleth all, as much as the Substance doth the Shadow.

Now as the Type and Shadow hereof shall vanish, and the true and perfect Lively thing it self, shall come to shew its open face in Power and great Glory; we shall then conclude and say, Christ, the same yesterday, to day, and for ever, according to the Melchizedeck Priestly Order, that is again restored, to that antient Dignity; of the beginning of which no account can be given, neither of its end; for it is Everlasting. The Praise-Offerings hence shall never cease to be given to Him, who shall change the old Scene of things in this vile and wicked Earth; and in it renew a most pretious and royal Priesthood: Whereby all shall come to learn to know the Lord in it, and to manifest his Glory.

These now are called up into God, and made Partakers with their Melchizedeck-Head, both in his Prophetical, Kingly, and Priestly Office; being fully Consecrated and Perfected in his own Body in Them; which alone perfecteth all them that are made perfect. For as under the Levitical Ordinances prescribed by God, it was appointed for the Priests only to bear the Ark: so under this New Covenant Ministration, none but the Spiritually Consecrated Priests that are of this supream Order, can bear the Living Testimony of Christ's Risen and Spiritual * Body: [Margin note: *Which Body is the Ark of the Living Presence.] which goes forth with great Power where-ever it comes, to make Rocks break, and Islands flee away, and Waters to divide. But let us look and view yet more deep into this God-head Function, from the first and lowest degree to the last, and highest.

For the First, that Degree is yet but under the daily Renovations, and Offerings in order to the full expiation of Sin: who being here found faithful, and always abounding herein, in order to an higher Ministration; the first shall come to be among the Highest and Last of this Ordination; all being Consecrated unto a Priestly Kingdom.

Wherefore they must patiently continue for a Season under the Altar-Purifyings, and diverse Washings, and blood Sprinklings, and Perfuming Oils; with the offering up the Spiritual Incense, and the Heave-Offerings of Dedication, before the LORD the Holy One. By which they in the end are made perfect and clean, and become such as have no more Consciousness of Guilt; for as much as the Fountain-Spring of the Life-Blood stands to them ever open, in order to the expelling of every Defiled Thing. Now great is the Advantage that this very lower Rank hath; and great is their Dignity: in as much as All that are made Partakers of CHRIST, in Him are become Mediators in the New Covenant. And as These have obtained to a Degree of Participation of his Nature, by the Purification of their Spirits, and Souls, in this Order: so are they made meet hereby to officiate about the Holy Things, and to Minister in his Tabernacle; according to their present Lot and Rank. Since great Force and Strength hath been found here, by so much as He is made a Surety in us of this Faultless Covenant, or Testament. Which gives them great Boldness to plead for the Remission of Sins, in the Behalf of Others; though they themselves may yet remain in the Sinful Imperfect State, but are sincerely pressing after the utmost Degree of Purity, through Christ in his Bubling Spirit in them, endeavouring to keep all the Laws and charge of the Sanctuary, and to present only what is Consecrated unto the LORD. Who being ready, and free, thus to intercede from the pure unfeigned Love on their Behalf, may come up to be the Highest also in this Divine Function. Hence we are encouraged to sue out without delay, the obliterating of all Iniquities and Transgressions; so as to stand altogether Clear and Guiltless, through this Covenant, in its Life-Blood sprinkled on us, that may be the Testator in us, and for us; purifying all the Vessels and Instruments, for the Godhead-Service, in the Separated and Dedicated Ones. Who take not this Honour upon themselves; but are Chosen and Anointed by God hereunto: And thus having got

over, and finished their Course here; they are called up higher, even to an entrance within the Vail, for all freedom and Inquiry.

The Priest's Lips shall then both utter and preserve Knowledge: and that from the Oracle of the Holy Ghost. Oh! how freely will the burning Oil run into them that are Sanctified, in whom this Covenant-Blood hath been sprinkled and offered up? These are the Godly Ones of the second Order and Degree, that are primarily set apart; (yea only) for great JEHOVAH's use: They are not to stir out from his presence; none are here to go out, that have the Crown of the Anointing Oil, which is the very Sanctification of the Holy Ghost; but are ever to wait in their perfect God-like Order, setting no defiling thing before their Eye. For this high Order can admit of no divided Service: No necessity here must be pleaded to serve the Mammon-Gods of this World. Whosoever are so come into this second Degree and Order, they are no more to look back into any of the Customs or Trafficks, and pudling Immersements of this World. Which though lawful to others; yet is not so to those, who are of this separated Order. God the most High Purity, will have none come near unto him, that belongs to this World's Drudgery. The smell of Esau's Garment, the Hunter of this Earth, sends forth but an ill savour: which the Holy Ghost can have no Communion withal.

Wherefore David speak after this manner, Thou hast set the Godly Man apart for thyself. For GOD appropriates all that are of the Priestly Order unto Himself; forbidding them to be Servants to Men: there is here no going back to Bury the Dead, or to be Polluted with them. And it was the Blessing which Moses pronounced upon the Tribe of Levi: Let thy Urim and thy Thummim be with thy Holy One; who said of his Father and Mother, I have not seen them, neither did acknowledge his own Brethren; nor know his own Children; signifying that there was a coming out from, and forgetting of whatsoever was from a Mortal Birth; and all External Bonds and Obligations. It is like Gods taking up of Enoch; a Cessation from all Worldly Being and Conversation: He walked with God, and was not; which manner of Life is to be Revived in this separate Order. For there is no Communion betwixt the Spirit of God, and the Spirit of this World; nor betwixt a Paul and a Demas. The Lord Christ will not make any to officiate under him, in the Holy Priestly Ministrations, till they be separated as afore is declared, from these Gross and Servile Things.

But here now follows an Objection; How such shall be provided for, that must discharge themselves from all secular Callings, having no Propriety in the common Mammon, stock and store, and yet have Bodies which stand in need of Temporal things? What way do you propose for their outward Subsistence?

As to this, we refer you to what the Almighty Provider and Overseer hath settled as a standing Rule, throughout the holy Priestly Generation, that God himself is to be their Portion and Inheritance; and therefore they were to have no Inheritance with their Brethren; For the Sacrifices of the Lord God of Israel made by Fire, are given them for their Portion. How is that to be understood? Thus, they which wait at the Altar, are to receive of the Gifts of the Altar, which none other hath right to partake of.

There is a further meaning in this, than what we have License yet to declare, only thus much we may glance out in this gloomy Day, that there is a Vein which runs under Ground, within the holy Place, that to the Priests Revenue doth belong; the Vultr's Eye hath it not descryed; neither can any Artificer among the Sons of Men this Golden Mine find, the everlasting precious Rock a

covering is upon it, and still will be, till the third Rank of this high Priestly Order into Manifestation shall be brought, in the Conquest and sealing Power of the Holy Ghost, and then you will see what force Aaron the High-Priest's Rod hath to rule and pierce this long hidden Vein, from whence will flow forth an inexhausted Treasury. Gold and Silver in this time will be of little regard, the Ingrossers of which tormented will be, when they shall see their Coyn out of date. For the great Melchizedeck will the absolute Monarch be, and a new Coyn shall stamp, which shall currantly pass through all the Earth. But be this Secret what in Wisdom's Glass we have seen: it is not yet our time any thing further to disclose. But let us go on to the highest degree in this Tabernacle, in the holiest of Beings to pitch, improving all present advantages herefor, in a pure Nazarite dedication. This only observe, If we feel in our selves such an impulsive Power from the holy Spirit, strongly carrying out hereunto, this will be a sign of a divine Ordination, and Call hereunto. We need nothing of Man's Approbation or Installation to this holy Melchizedeck-Order, in which Christ is to be known the same yesterday, to day, and forever, carrying on this everlasting Priesthood, from his own eternal Loins, in the spiritual Generation, of which no account can be given, we being chosen of him hereunto before the Foundation of the World. Which is not to vanish away, but that way may be made for the New Creation, which shall consist of these three degrees of Kingly Priests. However, let all be cautioned not to presume to thrust themselves into this sacred Function, before the Melchizedeck-King in his true Eternal spiritual Birth, do spring in the Soul, where true Regeneration, and pure and high Illuminations have passed before, in way of preparation for this Priestly-Star's rising. Therefore what manner of Abnegation and holy Separation is hereunto required? This One Service and Work is to be followed and minded. Whoever are entered into this most high and holy Profession, must cease from all other rudimental earthly Services. The Temple-Service is to be managed by clean and sanctified Vessels, set apart for that use.

Now here it will be convenient to shew the Necessity of having all things ministered to such in their Attendance, by those who endowed are with these worldly Goods. There is an Obligation lies in special manner upon all true Israelites, to bring their Gifts to those who are called out from amongst them, to serve at the Altar, for whom Provision should be made for their necessary supply, that they may have nothing of Care or Incumbrance upon them in their first entering hereupon; all which is a most acceptable Offering, if any shall freely communicate upon this consideration; which may not of this kind be always required. For as this royal Priesthood gets up to their all-powerful Degrees, and princely Dignities, they will have no need of any creaturely Contributions; for to them the Door of all Heavenly Store shall stand open, from whence they shall not only have to answer their own Requirings, also those of the whole oppressed and groaning Creation. Wherefore what more acceptable for the present Distress can there be, than to promote and help forward this Priestly Dedication, which may bring so great a Blessing upon the Earth?

But it may be objected, How shall we know infallibly, such who under this Nazarite Vow and holy Anointing are, that we may minister to them of our Substance? there being at this day so many rising Stars, which the Serpent's Tail hath plucked down to the Earth?

Know that it is a principal Gift to have an impartial Spirit of discerning in this matter, before the Holy Ghost comes to give the undeniable Witness; now to know them whilst they are in their Minority and suffering State, going on in the process of Christ, who himself was questioned and doubted of sometimes, by them who were daily conversant with him. And the same Spirit of

Incredulity and suspicious Fear may have a great Predominancy now among Christ's Disciples, as not discerning the Lord returned in Spirit, though yet in weakness of Flesh, for the abolishing of the Sin, and Curse of it. Whereas while this is but a doing, in order to the holy Priesthood entering upon; all aid, support and encouragement ought to be administered by those who are in more enlargement, as to these outward things: and they are to lay aside all Jealousie, Fear and Suspicion; for it is much better to be found in the excelling Spirit of Charity, which hopeth and believeth the best of things, and thinketh no Evil. And yet doth not this take away right and sound Judgment, but that they may discern, who the Lord's true Anointed Ones are. There are several Characters by which they may be known, before they reach to the high priestly Mark: We will just mention one or two, as the fore-running ground work.

In the first place, They are Crucified to all mortal and temporal Things, that would invite and steal away the Mind, and weaken the strength of Love to God; they are perfectly unhinged and loosened from all of this kind, which is so great a Sorcery and Witchcraft: by which Millions of Souls have been bound down, so that they could never expect this Resurrection-state for to reach it.

A second Character is this, That as they are become dead to all the evil appearance of things, so in some respect to the show and seeming Godliness, and formal state of the first Temple-building, with all its Ceremonial Ministrations, which can never make the Comers thereunto perfect. Till these be removed no place is for the Temple-Body and Tabernacle of God to come down, from whence the everlasting burning-Incense, and Praise-fferings are to ascend.

Now from these two Branches numerous Fruits of the Spirit will spring, by which you may know the high Priestly Off-spring, who must needs appear as bright and terrible as an Army with Banners, eschewing and denying all of the changeable state of things, whether considered in the Heavenly Constellation, or in the earthly Retinue, nor staying in any State or Ministration, till got up to dwell in the munition of Rocks, where neither Water nor Bread shall ever fail.

This and much more might be enlarged upon, as the first Buddings out of the Priestly Lilies, which are to grow without care and toil, and therefore all-worthy to be cared for; and if there shall be a carelessness or neglect of this Duty, as to the present Season, wherein outward things may be for the promoting of this high Priestly Fraternity, if no open Heart herefor shall be found, God would not fail to bring them in by some other way: and shut out the earthly Proprietors, that may overslip their Day, in that they have omitted to consecrate their principal Substances, to the use and service of this holy Flock, through which their blessing would have been. For the Lord, who is King of the whole Creation, observes well who bring their free-will Offerings of this kind. Let not this seem as a bare tinkling Sound; for the weight of a God is in it. Who will certainly flow in through this rising Priesthood, with such fruitful Powers and Gifts, as they may be able to bless many with the Blessings from the Holy Ghost. And know the Temple-Body is herefor raising, and the golden Nail is fixing, wherein the Sovereignty of a Kingly Priesthood in this approaching time and age, is coming to be established. The Lion out of Zion is roaring, to gather in his Priestly Prey. Blessed are they who are come to know the Thunder of his Power, and do it obey, taking hold of that Horn that is filled with the Priestly Oil. Which may give true separating Mark to the elect Sheep. The time being far spent in the hopeful expectation, for all these great things to be fulfilled; no other thing will now suffice, after all this Light and Revelation, but to be found the living Epistles (which is the

sure engraving) of the holy Ghost. As it was said, that the writing of the Law was by the finger of God: even so, yet once more again, God will copy out himself, not in a dead Draught, but in a lively acting Power. For this end, a strong gust of Wind from the third Heaven doth blow, to open this fair Rose and Lily, which is yet in its bud; and although long it hath been hid, and kept under by the Thicket of wild Plants, yet now the devouring Love-Flame is come forth kindle upon them, that this holy thing may come to stand single and alone, from every twisting Briar and Thorn, that hath shaded and over-topped this sprout of Life: which is to run up unto the high Throne of the everlasting Priestly Dominion, where all Boldness and Freedom is to enter the most holy Place; and what is that but the most secret Tabernacle of the most High, wherein all pleasant Joy and Rest in Love-Communion is known? Can we but come to put on this Priestly Robe, Admittance then we may have to speak with God at any time. But who is it that can be priviledg'd for such an immediate Access, but such as wear the pure Ephod, and the most holy Breast-plate, where is that Urim and Thummim, the shut-up Oracle, all open to such doth stand. Through which alone God's Mind is well understood.

Of such Qualifications as these, is that third and top stature of the Melchizedeck-Priesthood, in which the Ark of the Testimony doth open, that all difficult Points will decide, either in reference to God or to Man. This is that last and wonderful Ministration, beyond which nothing is to be looked for; for it brings fallen Man back again, to what he was designed before this visible Creation was brought forth. May it not be permitted us to say, and that not without good Authority, That fallen Man is to be restored to a degree above the Angels? for unto which of the Angels said he at any time, Thou art my Son, this day have I begotten thee? And, Let all the Angels of God worship him. What is here appropriated to Christ, the same appertains to all that are of his Life-Line begotten, from the same incorruptible Word, to the same joynt Pre-eminence. At which the fallen Angels, to this day, great Indignation have, and therefore they are so busie and active in this present proving Time, watching to beguile, tempt and supplant all of this Priestly Crown, as those do well know, who to any good degree of this new-springing Birth are come. They have Thousand Wiles and subtil Baits to tempt withal, from this present World, by which they have great advantage to bind still under their Power; striving to keep the Creature still in Enmity, with themselves, to God their Creator, by introducing still of their poysonous Sting, which is become the bitter Root of Sin: which the Holy Ghost can only pluck away, and heal again the infected part. For what but a Spirit can enter into that deadly thing for Cure and Restoration? Against which all the fallen Angels do greatly war and struggle; for they would still keep in their Scorpion Sting. But the Love-Compassion of the everlasting Father hath made such Provision, as to have it drawn out, where Foundation building is laid for an holy royal Priesthood. The Sovereign Ointment is all compounded and made ready for the perfecting this Cure, at which all evil Angels, whether visible or invisible, who in the earthly sinful Principle do remain, may envy and be in pain, but no power have to hurt, or thrust in their Leviathan Hook, to wound again; such a defensive Vertue there is found in this boiling Ointment, which works it self to such an height of Spirit, as no malignity of sin is able to abide with it: So penetrating it is, that it throws out every black Moat, that from this low blustering Region is blown in upon it. And thus the Holy Ghost is become the true working bubbling Spring, that maintains a divine clearness with wonder, in which God, the Holy Ghost, will make himself manifest in a more full and perfect manner, than what ever in former Ages hath been witnessed. Where-ever this powerful and piercing Anointing shall first work through, it will do no less than produce those creating Powers, that shall another World renew. God yet once more is to move himself in this

Mystery, from which such a Conflagration is expected, that nothing more of the old Earth or Heavens shall remain. For there is a Day that must burn as an Oven: blessed are those in whom it shall have its enkindling, wherein all dead fruitless Works shall be burnt up, which makes room for the seven governing Powers of the Holy Ghost to go forth, whether in the Arch-Angelick-Trumpet-Sounds, or Lightning-Voices, Earthquakes, Bindings, Loosings, Shuttings, Openings, working on this and on that hand, as unperceivable; yet all things effecting through the impregnable motion of this invisible Operator. Of this sort will be the New Heavenly Hosts, that created are again by the Holy Ghost, all lively sparkling Stones, that are in their invisible Nature, as fiery Flames that can go hither and thither, to act according to the Will of the great Elohim.

This is now the Thing that we are day by day looking out for, and its all-powerful springing; all other flourishings in the very Courts of Holiness, in the use and exercise of divine Ordinances and solemn Convocations, they are not to be staid in, though they seem to be as the goodly Tents of Jacob. God, the Holy Ghost comes to move higher, from his own essential creating Word, by which he makes New Heavens, that shall for Ever remain, and no more subject be to vanishing. It will be the last and greatest proving to the Saints themselves, to have their Heavens not only shaken, but melted all away. Which may be compared to an out spreading Garden of various Flowers, which look pleasant and delightful, but they are what must fade and dye; so these Garnishings are not to be trusted to, for as Grass they will wither: Something else that is stable and durable I am taught and made to look for, which is nothing less than the Creating Word of the Holy Ghost, that may be as a New Coyning Mint, that will an everlasting Treasure renew, which the Sun and Moon of these visible Heavens must bow unto. All the Glory of Flesh rejected is, when pure Breath and Spirit, in a Body of Air, shall, as out of the Valley of dry Bones appear: and move, as a Coelestial Wheel, both upward and downward, carrying and bearing up as an Anointed Cherub; that may mount and ascend, and face the supream Glory of the Lord Almighty.

This is the high Adoption, that the Spirit in the Living Creatures, doth move from the earthly Center up straight forward, being circled about with the unfadeable Body of the immutable Heavens. To whom the Heaven of Heavens will open, and descend to take in such Royal clothed Priests, that have put off their changeable Heavens, and are all clothed with substantial Power. If any one ask, How this shall be, and when? We can only direct you to wait at the High Priest's Gate. By whom our inlet is into all of this high inconceivable working Powers in the Holy Ghost: which will the separating Description make, and shew by real Evidence, who it is, that from Men and the Earth are in truth all-fully redeemed.

Before we can give over this subject, we are to make known, for the Priestly Election sake, that they may be strengthened, supported and encouraged in their process, the knowledge of these special Royalties, which to them do belong: it having been been specified what are the high Qualifications of this high Priesthood. Who must no more look down towards the creeping things of this Earth; for here we must consider the Enochian translation, these Priests being designed for the company of God, the most holy separated Being. For there is a real taking into God to be experienced, and a ceasing from the Life of Sin. Now for the bringing up hereunto, there must be a passing through All, until the Holiest of all be entered into.

34 - CHAP. XXVIII.

BUT now we come we to describe what this Holy Function stands chargeable withal; as also the Dignity, Power and Pre-eminences which doth attend it. Every High-Priest, taken from Men, is ordained in things pertaining to God, that he may offer Gifts and Sacrifices for SIN. This is a Charge, which to this New Covenant Priesthood doth still belong. For who are so meet to deal with God, and to make Intercession, as the Pure and Merciful; who have themselves been encompassed with Infirmary, and passed through divers Temptations? Who but These can know how to have Compassion of the Ignorant, and Knowing also, such that have turned aside from the Sanctuary of God's Presence, and from His Walks, and thereby have lost their peace and joy? Now therefore God hath as well provided in this case, Priests and Mediators on the Earth: as he hath provided that great High-Priest, who is entered into the Heavens. For the self-same Prevailency and Power will be found in, and amongst this holy and undefiled Priesthood; because where-ever Christ in his spiritual Body is present, with the all-breathing Power of the Holy Ghost, it implies great Efficacy in every Oblation and Prayer, which in their behalf shall be put up. [Margin note: Mat. 18.18, John. 20.23] Thus a Spirit of Attoning is appropriated unto the Melchizedeck-Priesthood: from whom more fruitful Powers must likewise branch forth; for further service in their Place and Office.

There is also an Absolving Commission given, That whosoever's Sins they remit, they are from all Guilt discharged: as pronouncing it in the Person and Power of him, to whom the Holy Ghost was given without Measure; and who after his Resurrection breathed forth this Power upon his Disciples, That whatever they bound on Earth should be bound in Heaven: Hereby communicating his Priestly Power and Authority, that as he, the Son of Man, had power to forgive Sins, so might they also have on Earth after his Departure, to carry on their Apostolical Dispensation. Which only lasted for a while: and being lost, a feigned Form was set up in stead of it; without any Sealing Effects of Spirit or Power.

Thus the Shadow hath held up, without any living presence in Babel. Which boasts of a Key; which never yet could open, nor give Enlargement to those who were bound in the Cords of Iniquity. For how should they, who are not purified themselves, help or succour their Brethren? And though this true thing hath been abused by the Arrogant and Self-exalting Spirit, that with this Priestly Robe covers all manner of Filth and Uncleaness, all of which will come to bear its shame, and have its Overthrow, as this True and Royal Priesthood shall rise in Power in the true Tabernacle, where the Holy Ghost will present the Priestly Offerings. And this is That, which upon sure grounds, we know is now reviving again; the most Holy will bring forth his Priestly Unction, which will take the Chair, that so this holy Ordination may take place in great Sovereignty. The holy and just One hath reserved his last and most wonderful sealing Testimony, for to go forth from the Unity of an holy Priestly Spirit, which is so far perfected, as to stand no more in need of Offerings for Sin, because he who sanctifieth, and they who are sanctified, are made * All one in this Ministrations. For if they come not to this State, they cannot be of this High Priestly Order; because to it a KEY is given, which must open all the twelve Gates before-mentioned. [*Margin note: That is, by Incorporation

with CHRIST, their Sinless Life, all purely acting in them.]

And without all Controversie, great is that Power that shall be here concentrated: for our Exalted Christ, who is passed higher than the Heavens, hath recovered Power to Transfer himself in his divine Purity and excellent Might, unto this elected Priesthood, which shall be visible on Earth. This is the true Mount-Zion: from whence Decrees, Laws, Judgments and holy Statutes shall go forth from the Urim and Thummim; sound Knowledge and Understanding, and the Certainty of the words of Truth hence shall proceed. So that it will be a most sure and safe Oracle in all difficult Soul-cases, and to determine all Doubts and Difficulties; for of Old the Israel of God would not venture upon any Concern, nor attempt any Design, without having first enquired at the Priest's Mouth. Who only was to give forth the Mind of God, (which will now be again renewed,) for those who are not admitted to this high Calling of the holy Priesthood; for such Honour these Saints shall have above the Lower Ranks: as being not ordained by Man, nor after the Law of a carnal Commandment; but by the impressed Seal of the mighty God. Here need no Epistles of Commendation, the Powers of this Priestly Dignity will be sufficient Orators to recommend them. For great Signs and Wonders will be acted forth, when the Temple-Body of the Holy Ghost shall come down, and open it self in the Priestly Ministration. Every Branch from this will have its multiplying Fruits, for the Praise-Offering of the Sanctuary.

I shall now declare what the Testimony of Truth hath spoken in me, which is this, That whatever God IS, or CAN, Work, Act, or Do; the Same will appear in, and amongst this Holy Priestly Order. Visions, Proverbs and Similitudes must cease; which as leading Stars have been under the Son's Ministration, to this last Ministration of the Holy Ghost. This being the Fulness of Time, in which the Father will shew himself plainly; without any Figures or Shadows; in the substantial Body of Power, uncessantly flowing: from which the New Creation must bud out in a fresh Glory; and all of the Old must fade and dye away.

But here it may be Objected, Where are there any to be found of this Royal Priesthood, who may give forth a Sealing Evidence in this present time? They have indeed been long predicted of, but we would fain see some really instated in this High Order.

For Answer to this, I say, there may possibly be some, who are advanced to a good degree of this High State; and who have passed through the first and second Order. All which is an Inward, Secret, purifying Work from Sin; and holy Ground made ready for the Righteous Branch in its Lily beauty to spring. This may be, and no great noise hereof made. For where CHRIST is come to offer himself once for all, the next thing that follows, is the coming of the HOLY GHOST to reign all in all. And therefore we will believe, and hope, there may at present be Some under this peculiar Ordination; though dispersed, and unknown: who all-ready to enter upon the third Degree; which is that of the Spiritual Rule and Authority: But it is no less than a perfect Regeneration that bringeth to This Gate: whoever enters Here, must first have shaken hands with a worldly Conversation; no more touching any Dead thing. Wherefore this state is not easily attained: it cannot be arrived to by any, but by such who are more eminently touched by Love, and Anointed for this Holy Melchizedeck-Order. Of their calling to which none shall ever have cause to Repent; for great are the Royalties and Immunities that will follow, according as hath been declared.

35 - CHAP. XXIX.

A Prophecy concerning a New Disciplehood.

THE Spirit of Prophecy spake thus to me expressly, as the Close of this subject, saying, I will chuse a Disciplehood to be raised yet upon the Earth again, who shall know me in my inward Spiritual Figure: as in former time I was known in a visible Humanity; by Voice and Shape. But now I am come to appear, and walk upon invisible Earth; where none but the spiritual Man understands my Speech, or sees my transformed Shape. To such who my chosen Disciples are, I will familiarly Appear. For, behold, I upon a new Election am, who the Alpha and Omega is, to call together such whose Names are found in the Crown-Number Roll, one by one; till to the hundred and forty four Thousand: for the increase and manifestation of this most Holy Priesthood: Blessed are they that shall be the first Foundation-Pillars hereof, so saith the Yea and Amen. For this will be the Virgin Church, upon whom no Spot or Wrinkle shall be found; or if found faulty, I cannot be their Priestly Head. Since the Case is clean alter'd of what it was in the day of my visible Corporeity, which was the first dawning of my Day, in which the mixed and imperfect things among my Disciplehood, could not so suddenly fly away. Therefore a suffering state was to succeed after Me, that so Sin, by its daily Dyings might expire. Which among my old Disciplehood, in that Age, great effect did take; but yet decreasing, before reaching to the full and perfect date of what was to be the Churches Primitive State; now something greater and more perfect is to be revealed, after so long and cloudy a Night of Apostacy. Where there has been a going back, instead of a going forward. But there is a Star that shall arise out of the same light Orb, whereof it shall be said, "Behold, Wisdom's Day through dark Clouds doth appear, out of whose Virgin Womb bright Stars of Glory generated are, innumerable, to make up that Temple-Church, all fair and christalline, terrible as an Army with Banners, that shall display my Strength and Power." This is the Trumpet-sound of the Lord Christ's Spirit, to such who of this high and holy Order are; that they may now break away from their Iron Yokes, and be unbound from all Terrestrial things, for to come to be received into this new Disciplehood, and therein with the Lord to have all freedom of Speech. Oh! where shall we find any that shall be ready for this high and spiritual degree, all they have, and are, to resign; that so as fixed Pillars for the first born Church, they may come to be? Lord JESU, it is thy golden Crook, that must take hold (I see) for such a Priestly Ministry and Disciplehood to be gathered in, according to Thy Word.

I shall, before I Conclude, answer some Queries that may arise in the Minds of some, as they read these Prophetical Revelations; who may require some further satisfaction concerning the Truth of these things.

36 - CHAP. XXX.

[Margin note: Object. 1.]

THE first Objection that meets me, asks, How, and after what Manner, are these great and deep Mysteries revealed, and made known? for we are in doubt whether any since the Apostles days can have so pure and clean a Discovery of the Mind of God, by way of Vision or Revelation.

[Margin note: The manner of Divine Revelation]

As to this, I Answer; The thing is weighty, and it may be allowed of to search and follow this Query close and home: for too many there be that are Pretenders to the Gift of Prophecy and Revelation; whereby they put a cheat upon themselves and others, and bring themselves under that Wo of taking up the Lord's Spirit for their covering; which is the greatest of all Evils. Therefore I say, let every one search, try and examine, from what ground and spirit they come forth as the Oracles of God, to give his Mind out: For assuredly they will be called to a severe Account by the Spirit of Truth.

Now as to this, I will assure thee, (O Querier) whoever thou art, it was my great fear and jealousy, even upon my first Entrance into this Ministration; and I was made well aware of the wiles and subtilties of Satan, that was ready enough to mingle his Deceits with Truth: but divine Wisdom was my Counsellor and Cautioner, and her Spirit became the Conduct to Truth, and the Separator; she still throwing out what would not bear the touch of the burning Stone, which Wisdom had placed in the Center of my Heart; by which a wonderful Light of Manifestation did spring, for the knowledge of the Truth, in the deep Essentiality of it. The Way, Method, Measure and Rules of it, as experienced by me, I shall demonstrate, for the service and benefit of such as are true Seekers, and fervent Lovers of Truth: and shew how they may come to know the true Revelation of the Spirit of Christ, from those mixed Spirits that are apt to inject their Motions, and so make muddy the pure Springs of Revelation. For know, it is a nice and difficult matter to know the Spirit's speech and voice in his Day, since Christ the Lord's Ascending, than what it was before, when the Word of the Lord came expressly to the Patriarchs and Prophets, Articulately, by immediate Voice. God was heretofore very familiar in way of Speech, as with Abraham, Moses, and so to the Prophets, till Christ's time; but now in these last days he speaks to us by the Spirit of his Son, which is the Spirit of Truth and Comforter: that is the Spirit we are to try; and to be proved by; whether or no he is come into us, as a Spirit of Prophecy and Revelation. Which you shall know, first by way of Preparation of the inward Mind; for the speaking Word or Oracle of God must have a most holy separated place, distinct and apart from the outward Man. For there is to be prepared an inward Temple-body; else no expectation of the Holy Ghost, without a suitable Body be prepared for him, as the living Ark, in which the Oracle of Truth may open, and shew the Records of the Heavens.

[Margin note: Object. 2]

But it may be further queried, How can this Temple-Body be raised up, and kept so spiritually; as to be distinct and separated from the mortal body, with all its senses and earthly Motions?

[Margin note: Rules for Preservation against the mixture of Spirits.

I Answer; Herein indeed lieth the great Mystery of all Mysteries, how to keep the Spirit of the Outward Birth, with all his infecting Multiplicities, from rushing into the inward Court, where the Soul and God are to be in private Counsel together. Since if there be a breaking in of the troubled Sea of Thoughts, this is that which Adulterates the pure revealed things, and brings a false covering upon them; therefore I shall give these following Rules, as they were given me by the Holy Anointing. When I first sought this Priviledge, of divine Inspiration, I was counselled, as to the outward state of things, To avoid, as much as I could, the choaking intangling Cares of this Life, and also to sequester myself from all worldly Conversation, and give up Spirit, Soul and Body in pure dedication. The which I can say, in my measure I have been obedient to: and have found good things, as to the spiritual part, have accrued thereby; which I shall never have cause to repent of, let my losses be what they can be, as to the worldly lot of things. Now the next Rule, which is more Interior and Evangelical: As to the inward and holy place of the Mind, For this take more special care; and keep the outward Birth at distance from the superior and inward birth; call in your heavenly guard upon it; enter into no Parley with the outward Man of Reason, concerning spiritual matters; for you will find him a false Prophet, and no way consonant to this Ministration the Soul is waiting upon; therefore to watch, and be in a defensive Posture, against all invasions of this kind.

Then again take a further Caution concerning a more fine, subtil sort of Imaginariness, which comes in the appearance of spirituality. Here lieth the greatest danger for mistake; when seeming good Motions do rise and spring, and yet but from the Astral Kingdom: but they are sometimes so divine as you can hardly discern them from the true teachings of the holy Anointing. There are Spirits that will put on such a Priestly dress, like those that rose up against Moses, the Lord's infallible Prophet, saying, Are not we spiritual, and therefore may we not be admitted into the secret of God with you, and there give our Verdict as from the Oracle of God? Thus we are in danger to be encompassed with Spirits so finely clothed, as they would think much to be refused. But where the Urim and Thummim of sound judgment in such is come, that can only discern, and taste Spirits of all sorts of Qualities, Natures and Degrees. For I well know, a Mind may be replenished with knowledge and understanding of divine Mysteries, from the outward Tongues and Sciences, receiv'd and taken in; and yet have been kept a stranger to the flowing Springs of Wisdom and Revelation Within; from whence alone the certainty of the true Prophet is to be known. Therefore let every one look to it, what they speak, teach or write; for it will pass through the inward ground for trial, where the fiery Region will prove it.

37 - CHAP. XXXI.

[Margin note: The Most Certain way of true Revelation.]

BUT now I shall come to describe the true and more certain way of divine Openings and Revelations. Know then, where Holy Consecrations and special Separations, as the foregoing Preparation have been to this high Ministration, those are, such as may come to feel in themselves the one essential Birth of Life to spring: which is not to be caught in by verbal Comprehension, Knowledge or Understanding. No such thing. But the Spirit of Truth and Revelation openeth himself in the fiery Essence of the Soul, in a sweet silent stillness, where out all thoughts are excluded; then doth the light Ray of the Deity rise, and overshadow and fill the Temple of the Mind with Light and Glory; then will the Soul sink away deeper and deeper into the Abyssal Being. Where the greatest of Wisdom's secrets are to be known. When the Spirit of the Soul can, after this manner steal and slide away from * Time and Mortal Day; then open stands that Gate that giveth entrance to behold the glorified Beings, and to hear the Language of that Light World, which none else can hear but them that are got out of the noise of all other hearings, into that still and silent Deep. Where most pleasant, joyful Voices and Sounds are heard, which entering in through the several Organs, as a fiery Breath: and nothing of vocal Words is either required or needed there. Now then by this you may judge, that pure and unadulterated Revelation and Vision of a true sight, is not so quickly rushed into, nor easily attained: It is a great and peculiar Gift; and also requires great watchfulness, and attendance upon it, if any would enjoy and hold it incorruptedly. And that there may be no Deceit in this Matter, when you come to try your Own and Others Spirits, take this Observation further with you, If any one brings out a Prophecy or Revelation, take notice what Defensive Power, and Guard it hath upon it. The beloved John, when he had all those Visions and Revelations, gives an account how they were seen and heard by him; for saith he, I was in the Spirit on the Lords day (and a good proof there was of it) as much as if he had said, That it was neither Mans nor Mortals Day that did rise and inclose upon him; but the one everlasting Day, or Antient of Days, in whose Light he had the glorious Prospect of Heavenly Things themselves. Thus he was in the Spirit, which was his Defensive Power and Guard, to keep out all other trifling Spirits.

* How blind to Time, must that Eye be,

Who sees the Glories of Eternity?

Sure those who Heaven most desire,

They from all of the Earth do most retire.

Observe this further, it is a much different thing for the Mind and Spirit of the Soul to be caught up into the Spirit pure and abstractedly; for then it is secured from mixtures: but when the holy Spirit is come only into the Property of our Souls, giving forth lustrous Light and Revelation, and inspeaking fluently; yet it is hazardable to be twisted about from the self-promoting Essence, that ready and apt is to dash in upon the Divine Inspiring, as soon as it arise from its own Central

Deep. This I speak knowingly; have traced through the deep Meanders, before I arrived to know the true and certain Way of Revelation: by which now I am put out of doubt concerning the true Oracle speaking in the Center of the Soul, as to my own particular; through watching thereunto with all heedfulness, for the keeping out all fluttering Spirits, that have both their Birth and Nourishment from the Astral and Elementary Region; and that can go in and out for proving, till we are got beyond their Kingdom. Now indeed when the Spirit of the Soul meets with such a pull up into the Spirit, as the beloved Disciple, then it is out of all fears: But this is very Rare; they are Heaven's high Favourites, that do frequently meet with such transportations. The other is more Common; and frequent to Saints that lovers and enjoyers, are of That Ministration, for whose sake I have been impulsed to open these Secret Things: that they may exiled be to put on their impregnable strength of Defense, for the preserving this Great Immunity, as the choicest of all of Gods favours; and that incorruptedly, as from the pure spring of the Spirit. Then you will find every Faculty of the Soul tinged with the fiery Glance of the Holy Ghost; as you see by the dark and hard body of Iron: which being inclosed with Fire, is so penetrated therewith; as it becomes as it were one and the same Fire-flame. But you must keep and feed it there as the Salamander, which always liveth in the Fire. After this manner doth the Holy Ghost, with his invisible flaming Body, penetrate through the Spirit of the Soul; that it is encompassed with Light, as was the Angel, which is said to be (Rev. 19.17) standing in the Sun, or, all appearing as the very Sun of Glory. Therefore highly valuable it is, for any Saint to get such a clothing of the Spirit upon them. For nothing of Adam's weak or impotent Nakedness can here be seen; but all glory, strength and power will be your Habitation. These are gifts to be much set by and desired; and not slighted or despised.

Now having given a plain and experimental Account of this nice and difficult Point, which I hope may have reached to the satisfaction of the doubtful; I shall now, by virtue of an Heavenly Commission given me from the Lord, give counsel and caution, to three sorts and degrees of Persons.

[Margin note: The first Caution to the Disputers and Infidels.]

The First of this is to them that do question, Whether there be any Spirit of Prophecy or Revelation, given forth since the Apostles deceased? as believing all dyed with them. This would be a sad and deplorable thing, if God should since that Age cut off the spring of Revelation from its original, so that the Sheep and Lambs of Christ's Flock should no more expect to be fed from the fresh springing Pastures, where no footing hath been, or to drink of those flowing Rivers of Life, that renew daily from the Fountain of the Godhead. Let such but call to mind and consider those many Scripture-Prophecies, and Promises, concerning the continuation of this Gift unto the very end of time; both in the Old and New Testament: I shall mention only some of the latter; John 14.16,17,18,21. 2 Cor. 4.6,13. 1 Cor. 2.10,11,12,13,14. John 3.27. Eph. 1. 17,18,19. Heb. 8.9,10,11. 1. John 2:27,28. Many more than these Scriptures could call up for confirmation of the continued Run of the Spirit throughout all Ages; Christ by his Spirit comforting us, saying, Lo he would be with His to the end of the World. Now, as from the Lord, I beseech you, not to Eclipse the Light of the Day-Star (2 Pet. 1.19) in your own Souls, nor quench the Spirit, nor despise Prophecy; then may the Witness of Jesus rise in you, to confirm This most glorious Ministration, as a burning Lamp of Revelation.

[Margin note: The second Caution, To the Initiated in the First Priestly Order.]

A word of Love-caution is to another sort of Persons, who are entred into This Ministration, in its first degree, and are under the Spirits discipline and teaching: To such the Word of Counsel, from the Father of Spirits, is this, That they keep precisely to the Rules and Laws of the Spirit. For there will be expected from such more shining and singular Conversation, shewed forth in a self-denying Life: by dying to all of those mortal things, and sensual enjoyments, that strangle and choke the fiery Breath of the Holy Spirit; to stop it from kindling further, and deeper in the Soulish Essence: that so there may be a coming up to a mighty Increase in the nature of Christ, and Fruitfulness in the love and unity of the Spirit; having all tenderness to support, love and cherish each Olive Plant, that springeth out of this Eden-Garden. Which is watered by the holy Mists and dropping Dews of the Divine Spirit.

[Margin note: The third Caution, to the Illuminated of the Second Order.]

Now to the third sort: This Word of Wisdom and Counsel doth greet them, whom we discern to be of a high and lofty Stature, having shot forth their Branches in great lustre and glory, as having got beyond all declarative Revelations and Teachings, as not receiving or needing any but what their center of Light will supply them withal; and so here from inclining to slight what lies in bank and store, with their fellow Labourers for this same Treasure. To such this word is sent, that they carry it in great humility and lowliness of Mind, preferring each ones Gift before, or as their own, maintaining all sweet and lovely Fellowship, with those of lower or higher degrees, in mutual Concord and Harmony; for the maintaining a holy Fraternity, and spiritual Neighbourhood. Although each Saint may have a full Provision, and plentiful Portion of Spirit in themselves, so as they have no dependence on another; yet Love is freely communicative, and disperseth it self in great variety. So as what one Saint is gifted and furnished with, the other may want of that sort and kind: and so an Heavenly Traffick and Correspondency may be maintained; feeding and feasting with each other, on the various Fruits, as all springing from one Stock and Tree of Life. For it is experienced, that much increase of the holy Anointing hath flown forth, by the converse and declaration of divine Inspirations, from one Saint to another: the which hath begotten a new and spiritual Generation, as in former Ages, so in this; sending forth divine sparks of Light and Love, for the gathering in of the holy Priestly Train, that are to make up the Temple-Glory. Till the which shall come to be compleated, there will be all need of this holy inspiring Breath to be breathed from one to another, whether by vocal Voice, Inspeaking or Converse: according as the holy Spirit shall go forth in its various Operations; for the edifying of the Body of Love, for a holy Convocation to the Lord.

38 - The CONCLUSION.

In the hopeful Expectation of which, I have been driven to disclose these great and deep Secrets, being assured, That this Generation shall not pass away before there shall be a fulfilling of what hath been revealed, and Prophecied of, in this little Tract. And blessed are they that shall have their lot and portion herein. There is a rich Bank yet behind, from whence the oily Springs do fill, that may be emptied forth, when Vessels are made more fine, and ready thereof to take in. For the which we shall wait, and seek to find some such to partake of that rich and weighty Prize, that yet lieth in the secret and eternal Mine. For there is Vally deep, which under the Water of Life doth lie, that will bring forth the fruitful Olive Plants; that shall be there fed and nourished Hiddenly: till of a strong and full grown stature in Spirit and Power they may come for to be. Then will they shew themselves to the true Israel of God universally; and the Priestly Kingdom will come for to spread and flourish every where, in Power and great Glory, sealed with the Mission of the Holy Ghost; acting & going forth in signal miraculous working Powers, for confirmation of the truth of this Dispensation, in such a way as none shall resist, nor any dark Magician shall be able to counterfeit. For so strong and impregnable is the Foundation of this Temple-body of Glory, that neither Dragon, Beast or false Prophet shall be able it to undermine; it being built and compact together, of Precious Saphire Stones, transparent for Beauty and Glory; the Jasper Stone being both Foundation and Covering thereon. Then will the shout of a King be heard in the Land of Salvation.

Oh! ye holy and elect of God, where-ever you have been hid, appear, if you have put on your Anointed Shield, promote and help forward this Royal Priesthood, wherein the lively express of the Holy Ghost is to be manifested. Oh! that some such might be known, that hereto do give themselves, and mind no other thing, as the Lord's approved Work-men, that may come to build up the inward Priestly Temple, whose Furniture and Glory shall be the Gifts and Powers of the Holy Ghost. And now, what have I more to do, but to wait in hope, that the pure flaming Spirit may henceforth go forth to gather in this Priestly Host: who, as in a wreathed Chain of Love united may be inseparably; that so we may come to take our degrees of Prophets, Priests and Kings, for the making good what hath been in this Treatise Revealed. Which though in the form of a dead Letter: yet, O God, as the Author hereof did in the writing meet with a mighty flow of the Anointing Presence; so let the same out-flowing Spring accompany such, whom thou hast ordained to be taken into this Holy Priestly Order: to which give thy Amen, O great High-Priest, to whom the Glory hereof doth belong.

* Even so let that Kingdom come into this World, that shall consist of Kings, Priests and Prophets. With all such Righteous Plants, let the whole Earth be planted, for Joy and Praise to him who is the Antient of Days. Hallelujah to him who is KING of Kings.

* This was Printed in the First Edition of this Book, but in the Manuscript Copy is not found.

39 - APPENDIX.

A Resolution of some Questions

Sent to the Author, while

this Book was Reprinting.

Q.1. Whether in the DIARY, Part I. Page 251 & 252, also 378. Oct. 5. (in the English Edition) may not also be understood the Outward Babylon?

Answ. It may so: yet not without all Limitation. For the Spiritual Babylon is that which is primarily to be Receded from: And the Outward, or Corporeal only in a Secondary Relation to the former. And it is to be noted, that we are at all times call'd to come out of the first: but we ought diligently to Inquire, when we are to depart out of the last; that so we may not attempt a Separation from it before the set Time be expired, for our Captivity and Servitude under it. Thus it was not lawful for the Jews to depart out of Literal Babylon, to return home into their Country, before the Expiration of the appointed Term for their Captivity: and before a Solemn and Authoritative Alarm for so Doing; both by Prophetical Messages, and Providential Encouragements. A Diligent Observation is therefore needful in this Case, both of the Times, Circumstances, and Divine Calls, whether Publick or Private: For which consider what is Written, Pag. 378.

Q.2. What manner of Vow and Solemn Engagement was it, (which is refer'd to on Aug. 30. 1676. P. 328), whereby the Author was not free to come to her own Brother? And, Whether any one may not (according to P. 329.) receive an Advancement in his Office, or an Addition of his Salary, if he cannot without it maintain the Peace of his Family; without incurring the Charge of Bowing the Knee before Pharaoh and the King of Babel?

Answ. As to the First: The Vow which the Author was then under, it was a Solemn giving away her Right, as to the Disposal of Her self, with respect to all Temporal Advantages, whether of Honour or Interest; upon a Divine Impulse, and Call, for the Purpose which she had. This Vow and Engagement had also been Accepted; and confirm'd as by an Earnest given from God, in his answering to the Contents of it: so that she was not now Her Own; but the Lord's, that is, by way of more special Dedication, being by Him more eminently favour'd, and admitted into the Prophetical Ministry. And still more particularly, this Engagement was under a Limitation, with regard to another Person, who was entred with her into the same Vow and Covenant. From whom Consequently it was render'd Impossible for her to separate, without a notorious Breach of the Same, so as to go from Him to her Brother, he living besides about an Hundred Miles removed from London, where she was Engag'd, and Fix'd, by this Spiritual Contract with her elect Friend, for most Holy and Worthy Ends: whereby all Correspondence and Commerce in the Spirit had been absolutely broken off, had she but condescended to this Offer and Invitation made her from her own Brother (who was a Gentleman of an Handsom Estate), to live with him. This was indeed a very [great] Temptation from the Spirit of the World, at a time when her outward Difficulties and Necessities were extream: and being Transacted through her nearest Relations, the Violence of it

had been altogether Irresistible; without a special Assistance of the Divine Grace to strengthen her eminently in the Faith, and in the Abandon of the World.

As to the Second, it is Answer'd: That a Christian may, under some Circumstances, for the External Peace and Welfare of his Family, suffer himself to be Advanc'd in the World; without being therefore said to bow his Knees before Pharaoh, or the Spirit of the World. But that under other Circumstances, and Engagements it is positively Unlawful, and even Idolatrous, so to do. Wherefore the Circumstances ought diligently always to be attended to; and the very Root of Covetousness carefully to be avoided. Which is certainly in a true and exact Sense call'd Idolatry: and here accordingly Represented by Bowing of the Knee to, or worshipping, the Worldly Spirit; which is call'd by manifold Names, and set forth under various Types.

Q.3. What Manner of Little Book is that which is mentioned P. 495. lin. ult.

Answ. It is the Same, upon the occasion of which the Letter was Written, for the Satisfaction of an Intimate Friend, that had raised some objections against it. It chiefly contains a Narrative of some strange Transactions and Revelations, wherein a young Lady of Quality was Principally Concern'd for the space of about a Dozen Years: and the discussion of the Question about the Continuance of Divine Revelation in the Church since the Apostles Days. It was written, as in Form of a Circular and Apologetical Epistle, Address'd in the first Place to the Lutheran Clergy, by the Late Superintendent of [Luneburg], the celebrated Dr. PETERSEN; so fam'd for what he has suffered on this Account; as well as for his indefatigable Labours in the Publick Testimony which he has born, and still bears, for the Approaching Blessed Kingdom, and for the Triumph of the Divine Love: against the many Learned Adversaries which oppose both. It was Translated into English, and Printed at London, in the Year 1695 for John Whitlock, under this Title, A Letter to some Divines, concerning the Question, Whether God since Christ's Ascension, doth any more reveal himself to Mankind by the Means of Divine Apparitions, With and exact Account of what God hath bestowed upon a Noble Maid from her Seventh Year until Now. In which the Condescending Familiarities of Christ with the Soul, may indeed appear to be beneath the Majesty of God, as was Objected: but that there is a very good Ground to be found for such Condescensions, and Endearments, not only from the Mystical Song of Solomon; but also from many other most Emphatic Passages of Holy Scripture, even as well in the New as in the Old Testament. Which besides is Confirm'd by the Experience of several Holy Souls in this Present Age; as it has been also, more or less in all the Ages of the Church. And for what herein may otherwise appear to be against the Truth of the Scriptures, it has been sufficiently Consider'd.

Q.4. What manner of Man TAYLOR is in Solomon's Porch, Pag. 5. line 1.

The Wondrous Taylor now revolves again.

Answ. This was Mr. Edward Taylor, an English Gentleman, who the latter part of his Life liv'd at Dublin in Ireland; retiring from the World, and giving himself up to Contemplation, and to the serious Pursuit after Divine Wisdom: where he Dyed about the Year 1684. His Manuscripts being preserved by the Care of a Friend, and brought over into England, there was Printed in London, in the Year 1690, a Book under his Name, bearing this Title, Jacob Behmen's Theosophick Philosophy Unfolded; in Diverse Considerations and Demonstrations, shewing the Verity and Utility of the several Doctrines or Propositions contained in the Writings of that Divinely Instructed

Author. Also the Principal Treatises of the said Author Abridg'd. And Answers given to the remainder of the 177 Theosophical Questions, which were left Unanswered by him, at the time of his Death. He was a Person of singular Modesty, of a sharp wit, and of great Eloquence, He lamented much the Rents in Christendom, to the neglect of the Life and Power of Religion: And therefore Lived and Dyed in Communion with the National Church. But the best Taste of the Spirit is to be had from his Excellent book; and more particularly, from his Divine Meditations.

Q.5. Whether a True Philadelphian (according to Pag. 5. in the Diary, Vol. II. June 7.) be obliged to quit all his Offices, Calling, and needful Concerns for the Subsistence of his Family; against the Doctrine of A. W., viz. that every Christian is obliged to Work all the Days of his Life, for the Consummating his Repentance.

Answ. This Objection has been several times made to the Author, as against the Laws of Paradise; and has been by her several times Answer'd. Whereupon she has constantly declar'd herself, that it was never her intent to oblige any to give over their Professions and Callings, or to neglect their Necessary Concerns for the Support either of Themselves, or of their Family; without a special and express Call from God to retire from the World, together with a Faith of Dependence upon the Veracity of the Divine Promises, both as to Temporals & Spiritualls. Neither are those who receive such a Call, and who have also Faith to Obey it, thereby excluded from all Labour: but they are oblig'd to Work, every one in their Lot, much more abundantly; till the Days of their Penitence be fully consummated, and they called to enter into the Rest and Joy of their Lord, He is a True Philadelphian that stands in that Lot, without the least Murmuring or Repining at it which the Wisdom of a God has appointed to him. But tho' every one is not oblig'd to forsake the World in a literal sense: yet every one is oblig'd not to be Solicitous for it; and to remember our Lord's Advice to seek first the Kingdom of God.

Q.6. Whether or no those Visions, Manifestations, and Ideas, mentioned in the second Part of the Diary, Pag. 210. may be brought into Light? Or, if not, whether they be privately Communicable?

Answ. For fuller Satisfaction in this Point there need but to be Consulted, the Treatise of the Wonders of God's Creation manifested in the Variety of Eight Worlds, as they were made Known experimentally to the Author. Which Book is but a more large Deduction of this most Remarkable Manifestation upon the 27th of April 1677, given her in Concurrence with her Spiritual Friend; who was sometimes very Wavering as to the Mystery of the Dead therein Declar'd: for whose sake it therefore seems in the first Place to have been given down; and that after that he had Prayed (Pag. 205.) for Resolution of those Difficulties and Objections, which clouded his Spirit, with reference to the Extent of Christ's Victories. Concerning also the Reservatories here mention'd, there ought to be Consider'd what was since Publish'd by this Author, in her Ascension to the Mount of Vision, Printed A. 1699: and specially the Account §.XVII, concerning the Children's Kingdom. Besides which the Author has still some other Visional Openings, and Transportations in Spirit of this Nature, for the more clear elucidating of this saying of our Lord, John 14.2. which do at present lie by her: that may come hereafter to be Communicated to the Publick, when the Eyes of more shall be open'd to look into such sort of Mysteries, for the Glory of the Great Redeemer; and in the mean while she is not unwilling to impart whatever is in her Power, to the sincere and faithful Goodwillers, that may but any wise conduce to the Increase of Spiritual Knowledge, and the Propagation of Love in the Brotherhood. Neither doth she in this Place refer'd to, (which is to

be observ'd) confine the Manifestations and Ideal Representations of such Hidden Wonders to her self Alone: but she insinuates that there were several in this manner specially favour'd by God. For her Words are, "Surely there are SOME standing in the Figure of the Body, whose SPIRITS have rov'd to and fro to see these several Mansions; with Spirits of all Sizes and Degrees, &c. And immediately before she saith: "To SOME it hath been given to see these several Heavens; which upon OTHERS cannot be Imposed, Pag. 210. Whence it appears that she did, at least, hint at her Spiritual Companion; and at his Admirable Treatise of the Angelical World, yet unpublished; in which so many Curious and Surprising Things are found, in relation to the various Heavenly Mansions, bearing an Analogy with Scripture, and specially with the Fabrick of the Temple.

Q.7. Who is that A.W. (mentioned Vol. II. Pag. 520. under December 29.) And, whether she hath Publish'd any Treatise, that one may be aware of such writings?

Answ. It was such a Person not unacquainted with the Author, being of Sincere Intentions, and one that waited also for the Consolation of Sion: but who being very Precipitate, and often hurry'd away by some External Considerations, was thereby the more subject to Melancholick Delusions, and to the Intrusion of false deceiving Spirits. She was a familiar acquaintance of the famous Quirinus Kuhlmann, that not many Years since was Burnt in Muscov; his Companion also being Condem'd to the same Death, but acquitted by great Interest made for him at Court.

Now the Caution that is here given by the Author, on this Occasion, is, that no Manifestations or Prophecys are to be Heeded, which do arise from any other Center than that of the Kingdom of the Love, and the Pure Ministration of the Holy Ghost shed abroad in the Heart, and making it Conformable to the Meek Lamb of God: and that there ought to be a constant and careful Guard against Opening the Principle, or Center, of Wrath in the Soul, thereby to give an Entrance to Subtil Invading Spirits. And for as much as This was still a Lamb of Christ's Flock, therefore every one ought to be exceeding Watchful against the Enemy; and to secure themselves against all his Wiles.

The Following are by another Hand.

Q.8. What can be the Meaning of the Transical Eternal Nothingness, which is mention'd in the Heavenly Cloud. Pag. 16. lin.21. Ed. 1701. And, How is the Entering into it to be understood, as the Medium of Knowledge and Sensation?

Answ. This is what the Mystics do call their Annihilation; which is nothing else properly but a Suspension, or Inactivity, of the Natural Senses, and Reflection; by means of a Superiour Overshadowing, or Illapse, of Divine Grace. By which the Soul, being possessed as in its most Central Ground, accounts All things as Nothing; yea it self as Nothing; before its Infinite Creator and Fountain, who comprehends all Being, all Essence, and all Existence, in Himself. When there is only a sudden Suspension of the Powers of Nature, which endures but for a little while; (as in the Case of Daniel in the Old Testament, and of St. Paul in the New) then it is call'd a Transe, or a Transical Nothingness. But when this Suspension is not thus Transcient, but being deeply radicated in the Souls Eternal Essence, is become Permanent and Habitual, tho' not so sensible; then is this Mystical Annihilation perfect, and is call'd by this Author also an Eternal Nothingness. Now this Ecstatical and Perpetual Self-Annihilation is That, which is principally to be regarded in the Mystic Death, or Sleep; that is here so Fundamentally Declar'd by the Spirit of This Author. For

until we first Thoroughly know our Selves to be Nothing, we can never be said to be Dead to our Selves, or to our Corrupt Nature. To Know that we Know Nothing, and Are Nothing, in our Selves is the Beginning of all true Knowledge and Wisdom. To Know that we Have Nothing, and Can do Nothing, from our Selves, is the Beginning of the Operation of Divine Faith in the Soul, from the Omnipotence of Christ; which Operates according to the Degree of that Real Knowledge and Wisdom, which are by Him introduced into the Essence of the Soul, when it is denudated of all former Ideas. This Denudation, or Stripping of All Things, and all Images, is the First and Main Point in the Process of Regeneration, and of Heavenly Illumination. And as without it there can be no certain Sight or Knowledge of any Thing, therefore is it even recommended in the Search after Natural Truths, by the best Masters of Reasoning. For as all Prepossessions against the Truth are agreed to have enter'd through the Senses, what can be a more proper Preparation for the Reception of the Truth, than a Cessation from all Sensitive Motion? And since what has enter'd through the Senses, by a false or imperfect Light, has been confirm'd and rooted in the Intellectual Part of Man; either by Deduction Thence; or by a too Precipitate Assent, without any Examination at all, or Deduction; what can be more Reasonable also than a Cessation in this Nobler Part, which has been so Vitiated with false and vain Conceptions, crowded with a Multitude of preposterous and broken Images, and distorted with weak and incomprehensive Ratiocinations? Sure it is here the highest Reason for Corrupt Reason to be still: that the Voice of the Undefined and Eternal Reason of GOD may be heard. The Soft Whispers of the Divine Wisdom cannot possibly be distinguish'd but by the Souls entering into a deep Silence and Rest. Nor can this Unspotted Mirror of the Glory of GOD be ever look'd against by a Squint Eye: that is looking at the same time into a Glass fill'd with ten thousand Spots, while it would yet behold the Divine Ideas in the immaculate Light of Eternity. Wherefore it appears that the Entrance of the Soul into this State of Annihilation, or Spiritual Denudation, is the most proper Medium to attain unto Divine Knowledge, and Divine Sensation. For then only is the Soul Purify'd, both in Intellect and Will, by the Faith of Christ's Operation in it: so that it Understands and Wills, Knows and Perceives, Sees and Hears, All, according to the Proportion of this Faith, and the Measure of its Life.

Q.9. What is the Unipotency of the Soul, which is mentioned in the Revelation of Revelations, Chap. 18. Pag. 83. l.1. And, what is to be understood by the Recovery of it?

Answ. This Unipotency is meerey the Omnipotency of CHRIST as in Union with the Spirit of the Soul. For the Human Soul standing united with GOD, in Christ, is thereby clothed with Divine Power; and is Mighty in God to Do whatever it Willeth; because it Willeth nothing but what God Willeth. And then in this Silence of the Soul arises that Faith, which is purely of God's Operation: and which is most highly Magical and Miraculous, from the Mystical Incarnation of Christ, the Anchor and Author thereof. Wherefore we are told Afterwards (ib. 1. ult.) that in the WILL is the Highest Magick, when it is united with the WILL of the Highest. Now the Recovery of this Divine Unipotency, which was originally in Lucifer and Adam in their Creation; hence evidently appears to be the Restitution to that Primeval Union, which the Soul while a Virgin stood in with relation to the Divine Being: which is therefore call'd no less than a New Creation. The means of this Recovery is Faith in Christ, as Introducing himself into the Soul's Essence.

Q.10. Why is the Spirit of Wisdom still represented as a Virgin, (both in the Diary and other Books:) And in what Sense is it to be understood, that her Disciples, or Children, are call'd Virgins?

Answ. There is a Matrix, or Generical Womb, which belongs to each World: and this contains under it every Specific and Individual matrix within that World. And whereas there are two Great Kingdoms, Principles, or Worlds, of Light and Darkness, of Life and Death, of Purity and Impurity, of Incorruptibility and Corruptibility, of Love and Wrath, of Unity and Confusion, &c. so are there in each of these a proper Mother, or Matrix, to be Consider'd, as well as a Father; both Worlds and Kingdoms exactly Answering to each other, in a Parallel Contra-distinction. Without this no Generation can be of any kind. God is the Universal Father of all that are born after the Spirit, according to his Image. The Devil also is the Universal Father of as many as are born after This World, according his Similitude. There is a Seed of GOD: and there is also the Seed of the Devil. There are Children of God: and there are also Children of the Devil. There is the First born of GOD; and no less also of the First born of Satan: Christ; and Antichrist. And there is for certain both a Wonder in Heaven, and a Mystery in the Earth, for the perfection of This Twofold Generation. The Heavenly Wonder is the Universal Matrix of Blessed Souls, as the Earthly Mystery is of all Mankind in their present Lapsed State. The One is the Universal Mother of all that are Begotten after the Spirit; the other the Universal Mother of all Flesh: the one unspotted and undefiled; the other all over spotted, and defil'd with the Leprosie of Nature: Both sit as Queens, the one at the Conflux of the Superiour Waters, as the other at that of the Inferiour: the one Adorn'd with all Coelestial Riches and Glories, being Crown'd with Stars, and wearing a Solar Robe down to her feet; the other with all Terrestrial, being array'd with Purple and Scarlet Colour, and deck'd with Gold, and Pretious Stones and Pearls: the one Angelical, having the Wings of the Eagle-Cherub; the other Bestial, riding upon an Unclean Beast, the Great Beast of the Degeneration of Mankind: Lastly, the One a Virgin, and of the Heavens Heavenly; but the other an Harlot, and of the Earth Earthly, being the Mother of all the Formations, and Abominations, that have ever been, or ever shall be in the Earth. This Virgin is a Virgin Eternally: as that Harlot is an Harlot Eternally (Not in the Same Sense as the Former, but in a Sense proper to the subject). This Eternal Virgin can never be deceiv'd; neither doth deceive any Man: that Eternal Harlot is always herself deceived; and doth deceive every Man. For the Spirit of Wisdom, from GOD the Father of all Lights, leads continually into all Truth: and the Spirit of Folly, from the Earthly Imagination, vitiated by the Father of Lyes, seduces Always into all manner of Error. Which last is Solomon's Foolish Woman, or the Mistress of Fools: whose Paths are Destruction, and whose Chambers are the Chambers of Death. And as the Human Imagination, under the present Depraved State of the Fall, lying expos'd to all manner of Pollutions, may most fitly be represented as a most Vile and Common Strumpet, tho' never so finely and richly trick'd up; and is indeed that Strange and Foolish Woman of Solomon, whose Steps take hold on Hell: So the Pure Intellect, or Mind, which cannot admit into it any Material Images; lying only open to the Immaculate Light of GOD, and the uncorrupted Ideas of Heavenly Truths, and Beauties, therein contain'd; cannot be better set forth than by a most fair Paradisical Virgin; that is all Glorious within, how mean soever the Outward Appearance may be. And this Virgin, or this pure Essence of the Spirit of the Soul, being thus Irradiated by the Eternal Sun of Truth and Righteousness, says, My Son forget not my Law; which is the Law of Wisdom, and the Law of perfect Reason, whereby all Intellectual Beings arrive to the utmost Felicity and Perfection of their Nature: and it is by Obedience to this Internal (which is also an Eternal) Law, that the Path of the Just Man, who is properly Wisdom's Child, is made as the Shining Light, which shineth more and more unto the perfect Day; than which nothing can more admirably express the Gradual Augmentation of the Spiritual Light, enlightening the Mind of All

that do attend to it by Abstraction, and Recollection from all Outward and Imaginary Objects. And thus the Soul by Abstracting from the Imagination, becomes a Virgin (or is Purified from the Flesh:) as by sinking into it the Soul appears before God in the form of a Whore; or an Adulteress (being made Captive to the Flesh.) Hence every true Child and Disciple of Wisdom, being by Holy Abstraction and Spiritual Mindedness set free from the Law of the Flesh, which is the Law of Death, is call'd also a Virgin: and by being brought hereby into the full Liberty of the Law of the Spirit, which is the Law of Life, is made an Immortal Virgin, or an Angelical Virgin.

Q. 11. Why also is this Spirit of Wisdom everywhere Represented as a Female Virgin, when yet it is expressly said to be a Male, no less than a Female one (as Rev. of Rev. Chap. 15. p. 55.) And why on the Contrary are the Virgins of the Apocalypse Represented as Masculine, not as Female Virgins?

Answ. The Soul which is neither Male, nor Female; or, if you had rather, which is both Male and Female; doth yet Universally take a Female Appellation. So likewise all the Graces and Vertues, with all the Attributes (Communicable and Incommunicable) of the Divine Nature; in which nothing would be more absurd than to imagine any distinction of Sex. Nor is it without all Ground, even in Nature that the Soul is Figuratively Represented rather as a Female, than as a Male; since it ought not to be so much Active, as Passive to the Influx of the Divine Being: and must be in subjection to Christ its Head, and Original Life, if ever it recover its true Native State. For the Desire of the Soul is towards her Husband: and he must Rule over her, whoever he be. The Soul that is Espoused to GOD, submits her Desire to God's Will: and He Rules over her, so that she is hereby made the Kingdom of God; according as an Antient Father of the Greek Church doth neatly say of the Wife, that she is the Kingdom of the Husband. So on the contrary, the Soul that is Espous'd to Satan, has thereby captivated her Desire in obedience to his Will: and he then Domineers over her, so that she is made, by this her voluntary Submission, the Kingdom of the Devil; or the Kingdom of Hell may be said to be come within her, and to her. Accordingly not only that most Mystical Book of the Canticles, as to the Whole of it, with most of the Antient Prophets, do elegantly express this Female Relation of the Human Soul; but even the Apostles do urge it in their very Argumentative Discourses; and Christ himself in several of his Parables, which contain the Mysteries of the Divine Kingdom, doth suppose it both in an Aggregate Number of Souls, and in each Individual Soul singly. If then the Human Soul (both in an Individual and Aggregate Sense) be represented by the Holy Ghost as under a Female Capacity, with respect to God, and to Christ; certainly nothing could be more Proper than so to represent the Superiour Spirit of the Soul; which bears the nearest Relation to the Deity, as manifested to it in Christ. Wherefore the Spirit of Wisdom as communicated from the Father of Spirits and Lights to the Soul, according to its most Supernal and Central Ground; and Incorporating (if one may so say) with the Soul, for Ghostly and Angelical Generation, is to be Consider'd, rather under a Female, than under a Male Determination. Now when the Soul is made a Virgin by the Inhabitation of the Heavenly Wisdom, then is the Kingdom of God truly in the Soul, Paradise is open'd in its Properties, and being made an Heavenly Virgin by the means of this most Immaculate and Virgin-Spirit, is receiv'd and own'd by CHRIST as his dearest Spouse. And this may in part suffice to shew the Reason of this Appropriation of the Name of a Female Virgin to the Divine Wisdom, as Operating in Man: and with regard to the true Ground and Basis of the Regeneration of Human Nature, laid down in the Scriptures.

But since it is here further Demanded, Why then are the Israelite Virgins, mentioned by St. John in the Revelation, not represented as Female Virgins, but as Masculine, being said to be such as were not Defiled with Woman? to this it must be Answer'd, that it is done with a different Respect, and not without a very good Ground; which will easily appear to every one that shall consider the Same. For it is plain, that no more is meant hereby, but the full Restitution of these First Fruits to their Primeval Dignity, or State in Paradise, as before the Fall. This Restauration of Paradise, or the Paradisical State, is well represented to us, by a Translation or Redemption from the Earth; and by being Redeemed, or Separated, from among Men, living here in a Mixt principle of Generation and Corruption: which is therefore also set forth by an High and Holy Inclosure, oppos'd to Mount Sinai, in the Wilderness, (which typifies out this World) whereto none likewise were to approach near that were defiled with Women. And it would have been most improper to have delineated this Paradisical State Renew'd, by Female Virgins alone; the Male being the First in the First Paradise; for the Male was without the Female, but not the Female without the Male: Or, by Females and Males together, because this would not agree to that Angelical State of the Resurrection, which is declar'd by our Blessed Lord; in which all Relations of that Kind must utterly cease. Whence it follows, that this Representation could not be but by Masculine Virgins alone: in whom also the Female is included, as well as the Male, according to Universal Prescription; which generally supposes and comprehends the Female with the Male, without making an express and determinate mention.

But moreover if it be consider'd what a Masculine Virgin Adam was, before he fell Asleep in Paradise, and before the Separation and Formation of the Woman, through whom the Great Transgression enter'd; there will be manifested the Deepest Ground both for one, and for the other: And there can be no longer any manner of Doubt, either why the Spirit of Wisdom should be Figur'd out (as the Second Eve) like to a Female Virgin; or the Followers of the LAMB (as the Second Adam) in the Regeneration, as Masculine Virgins.

Q. 12. Why in the same Book is Wisdom call'd a Goddess (Chap. 16. Pag. 59.) and God's Bride, (Pag. 56, 60.) and both therein, and also in the Revelation of the Eight Worlds, made to be the Mother of all Angelical Generations; and not only so, but even of Christ too, as to his Eternal Sonship?

Answ. 1. For the same Reason that the Divine Nature is in Scripture frequently attributed to Angels and Princes; from the participation only of some Ray of it; surely much rather may it be Ascrib'd to That which is the express Lustre and Reflexion of the Whole. 2. Neither is the Divine Wisdom positively so call'd, but only relatively, as taken into God's Bosom, (ibid.) or as the Bride of God. Nay, It is not actually call'd so, even with this very Relation; the Author only Asserts that this may be. Nor may this be, according to the Author, in Any, or in an Absolute Sense; but only in one Limited, that is, in an high and sober sense, as she expresses it.

Now as in GOD there can be (in a Low and Humane Sense) neither Male, nor Female; and yet He is the Perfection of Both, and the Head and Fountain of All Variety: so also is this Holy Virgin Nature of Wisdom, neither properly Male, nor properly Female; for she is (as this very Author has before well expressed, Pag. 55.) both Male and Female for Angelical Generation. This Virgin therefore being Both, may be equally call'd by Both: And there can be no Absurdity in this Female Denomination of the Divine Being thus Applied, being Legitimated by the Prophetical Writings; but

above all the rest most eminently by Solomon. Now what can be most properly call'd God's Bride, Mate, and Consort, than that which he possessed in the beginning of all his Manifestations, That was by him as a familiar Companion; and was daily his Delight, rejoicing always before him, and sporting in and with the Works of his Creation? Whence this Virgin undefiled Nature, as beaming forth from God, may not unfittingly be termed the Matrix of all Heavenly and Angelical Births: as the Earth is call'd the Mother of all Mortals; and the Coelestial Jerusalem the Mother of all the Faithful. And whereas, It is said also to be the Mother of Christ before all Time, hereby is to be understood, that He in his Pre-existent State, (as Subsisting in a Distinct and Organiz'd Form,) was not only Originated from the Fiery and Masculine Tincture, Source or Principle of the Deity; but likewise from the Watery and Feminine, or the meek Essence of the Eternal Water of Life, and Light of Eternity. This is call'd God's Glance, (Heav. Cloud. P. 16. Ed. 1701.) or an Ideal Light, or World, glanced forth from the Deity, in which all things are known, Heard, and Seen in a Supersensual Manner: and Christ is said to be the Son of God, as having in Him in the Fulness of the Divine Being, comprehending both these Tinctures or Natures, in a Manifestative Form; and as Eternally Generated through this Divine Glance, and Manifesting Himself through all the Works of Creation.

N.B. But moreover it ought to be Observ'd, that the Author doth Here expressly Condemn such a Deification of Saints, and of the B.V. Many, which some do Hold, or are Thought to Hold: and doth intirely disallow the giving the Title of Queen of Heaven (or Goddess) to any Creature, tho' never so High, or Blessed; as an Evil and Sinful Thing. And with Relation to the Abuse Committed (or Suppos'd) on this Side, the Sense of the Author is Principally to be here Taken.

Q. 13. What is the Manchild (mention'd in this Book, P. 55, 56.) whom this Divine Virgin brings forth, to repossess all what Adam lost of the Paradisical and Sionitical Kingdoms?

Answ. It is Christ in us, according to the Author's Sense in that Place: or a Virtual Participation and Communication of the Divine Nature in Christ; by which a Real and Substantial Birth is form'd within us, in Conformity to Him, who is our Head and Prince. So that as Adam was the Head of the Human Race under the Fall, by Human Generation: Even so is Christ the Head of All under the Restaruation, by Divine Generation. And thus only is He in us the Hope of Glory. Now as there is a Growing up to the Measure of His Stature, so will the Glory, and Kingdom, be Revealed.

Q. 14. Why is this Divine Virgin said to be both Male and Female, for Angelical Generation?

Answ. The Divine Wisdom is communicated to Man for Angelical Generation: or that he may be regenerated into an Angel; by the powerful Going forth of the Eternal Word of Wisdom, as a distinct and Glorious Birth within the Regenerated Man. Wherefore as the Angels are neither Male, nor Female, but Both, (as possessing the Male and Female Tincture United, and Undefiled:) So the Holy and Virgin Nature of God's Wisdom, which doth Generate Angelically, cannot be properly Male, or properly Female; but must needs be Both in One. Otherwise there could be no Production of Angelical Virgins. There is no Angelical Virgin in whom there is a Separation or Disunion of the Heavenly Fire from the Heavenly Water. Which is well to be heeded.

Q. 15. Why is the Name of Magi, or Magicians attributed to those of this Angelical Generation, in so many Places of this Author's Writings?

Answ. The Birth, or Effect, of this re-introduced Virgin Nature into Man, is term'd MAGIA by this Author; which is otherwise defined by her the Creating Power of the Holy Ghost. Accordingly a Magician, in this Pure Sense, is one in whom this Angelical Generation is already Perfected, and in whom the Holy Ghost works freely, without any Resistance of the Creature, after an Invisible Manner, Creating and Forming all things according to their Perfect and Spiritual Models. A Magus is by Interpretation a Priest in the Persian Tongue: and such an one it here signifies, being immediately Ordained of the Holy Ghost. And this Magia Order of the Priests of the most High God, according to this High Ordination, and Special Unction is call'd by this Author the Order of Melchizedeck, in conformity to the Royal Priesthood of Christ the Head of this Order. And for as much as He that Sanctifieth, by entering into the most Holy Inward Place, and they that are Sanctified by Him for this Order, are One; therefore is He also reputed the Priest, and Mediator between God and Man.

Q. 16. Wherefore is it said, that there may possibly be Some who have passed through the First and Second Orders, without making much Noise, and are ready to enter into the Third Order of Priesthood? And, Wherefore is there so much Labour then taken by Some to Publish this, both by Printing and Preaching; when this may be, and no great Noise hereof made? See Chap. XXVIII. Pag. 155.

Answ. It is Asserted by this Author, that the passage through the Lower Orders of this Holy Priesthood is an Inward and Secret Operation; and consequently the Persons so Passing may be Secret and Unknown, when they shall be call'd to enter into the High and Royal Order of Melchizedeck; for a more Publick Manifestation of the Reign of the Holy Ghost. But it is not all maintain'd, that every one that is call'd up into this Order must be before perfectly Unknown, or a silent Recluse from the World. And much less it is maintain'd, that it is positively Unlawful for any under the Inferiour Order, to Minister (either Privately, or Publickly) according to the Measure of the Grace which they have Receiv'd. And still even much less can it be Unlawful, if there be not only such a Measure of Special Grace given wherewith to Officiate; but there be also Believ'd to be a Positive Encouragement and Command so to do. Now This, upon Examination, will haply be found to be the Case in Hand.

But furthermore in Answer to this Objection, the Author doth Here expressly Declare, "That though this be carried on Silently, and Hiddenly without making a Noise, after the manner of the Conception of John the Baptist, whose Mother hid herself for Five Months, till she knew of a certainty that it was really so, as had been Foretold by the Angel; so it is necessary that this Holy Conception of Christ's Priestly Birth in us should be secretly kept and nourished in its own Blood-Life, till fully quicken'd it be, and in a good Readiness to Break forth, and to shew it self with the Budding Rod of Power; thereby demonstrating that it is of the Order of the Royal Priesthood: Yet this doth not Prohibit the Forerunning of a Promise, or Prophecy which relates thereunto, even though the same be Publick; for hereby a Ground of Faith is given for the taking hold of such a Prophecy or Promise tending here unto, whether in General, or in Particular, So that as Elizabeth conceiv'd by Faith; upon this Consideration may the Declaration or Sound go forth first, to lay hold on such prepared Souls, for exciting in them a Faith Answerable. And as it is not said that she conceal'd her self any longer than Five Months, so it is not of necessary obligation for Every one to be Silent, and Retir'd until the Full Term of bringing forth this Mighty Birth, which shall make way for the LORD's Glorious Appearance. And this indeed will be the Consummation of all these

Working Powers in the Divine Mystery, that must give the Sign of his Coming, First in Spirit, and Then in his Glorified Personality. Unto which Blessed Day let us Hasten by all Preparation; through Sanctification, and the Renewing of the Powers of the Holy Ghost. Even so come Lord JESUS: Yea, come Quickly.

An Extract out of the Sentiments of a Friend upon this Book, Written to the High Dutch translator thereof A.D. 1694. and afterward inserted in the Theosophical Transactions. Novemb. V. p. 253.

---Thus will the Revelation of Revelations of our Lead meet with unlike Readers, because it unfolds deep Mysteries, which no Reason can fathom in its Center. SOPHIA is Known only by, and acquainted with the Children of the Inward Light World; and suffers not her self to be unclothed by any unregenerated unchaste Heart. She Kisses but her own inward Fire-Ground: for she is God's chaste Marriage or Bridal Bed. Faith is now a-days not more understood, and known as a Magical Fire, Power, and Husband of SOPHIA; but is looked upon as an Opinion and Imagination. The Beast is taken for the Pope; and not the Soul in her own Self-will. The Seven Heads are taken to be Rome; whereas they point at the Seven Forms of Nature. Satan is made to be the Devil without; who is the Selfishness in us. Hell is the Abyss and Darkness, or the First Principle in Flesh and Blood, and the Worm of the Soul; and it is placed in the Center of the Earth. The Kingdom of Christ is the Supream Government of the Light World over the Soul, when the two Fires united into One; out of which Sophia flames, and shines in the Light World, and displays her Beams even into the Out-birth, which is expected Outwardly in the World. And thus it is with all the Mysteries of the Revelation of John, and with Lead's published Declaration upon it. Therefore whosoever is not able to read his own Book with three leaves, will also not be able to read that with Seven Seals, &c. If God should be pleas'd to intrust any with the Apocalyptical Key, then the Magical Sense would Simply and nakedly be laid open.----

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