

# Jane Lead's Journal Entries: October - December, 1676 Including a Letter and Two Testimonies

by Jane Lead

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*The sermon emphasizes the need for a higher ambition, faith, and a pure heart to walk in the secret Gallery and sanctify a Sabbath of Rest.*

**Scripture:** Isaiah 11:1, Ephesians 4:30, 1 John 5:7, Revelation 22:1

**Topics:** "Spiritual Restoration", "Trinity Witness"

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## Description

Jane Lead preaches about the significance of the three Heavenly Witnesses and the restoration of the soul, emphasizing the need for stability and sealing with the living print of the Olive-Tree to withstand the contrary winds of life. The vision of the four Winds being bound up and the Olive-Tree Seal being impressed signifies a fixed life and protection from mutability. The Witnesses bear record of the soul's original state, its fall, and its restoration through the Trinity, leading to a new creation and formation for God's habitation within us.

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## Transcript

October the 2d. 1676.

SO soon as I awaked in the Morning, I was saluted with this Word, Turn not away thy Foot, but walk in that secret Gallery, where my Spirit may with thee commune of the matters, which appertain to the Kingdom: Which thou hast prayed for to thy Jesus, hoping it may be admitted in thy despiseable form of Mortality. Which may accordingly be admitted, through the watchful observation of this Inspiring Word, which is given to be thy Guide. Who gave me Rules of further Instruction, upon the occasion of what I was very earnest now in Prayer about, saying thus, If thou expectest thy God should do somewhat, which is extraordinary, and eminent, for thee, then thou must walk answerably with him, in a singular way, according to the Oily Light of the infused Unction, which is come to give the true Knowledge and Insight, into that Life-habitation, which is hid by the Thicket of the Mortal Principle, through which thou art to pass, as swift as a Dart, not minding or staying in any thing, till thou reachest the Mark: Which is the Cup, wherein the Burning Gold of the Holy Ghost is ready prepared, for such as can pass through this World, and not be with it touched. Then said I, Oh my Jesus, thou requirest hard things of us, who have thought, that none for this Prize had out-bid us, but now I see a higher rate upon this Jewel of the Kingdom is set;

so as I do not Marvel at the great adventure, that must be made for it. O who can hereto be perswaded, that of necessity, thus it must be, that all we have gotten and enriched our selves with from this accursed AEgypt, must be given for the Land of Canaan, that so we may come to the City of our Rest, to inhabit it with our Kingly Bridegroom.

Moreover this Word came unto me, Shake off all that dismal Widowhood, which presents thee still before me in heaviness. Ah! Lord, said I, how can it be otherwise, till the white Virgin-Robe and Airy Body be put on me, by which I may press through the Clouds to thee. Tell me then, how I may put off, and change that Garment, which is so muddy and heavy, that I cannot fly with it as a Dove in to the Pavilion of Divine Secresie, so oft as I would. For I cannot make any Ascension unto thee, but I find great strife, to lay aside this upper Garment of Sense and Reason. For I know there is no coming unto thee with it, it smelleth so of the common shore of this corrupt Earth, that nothing is more unsavoury. Who then can cure us of this Malady, but thee, O Lamb of God,

Who hast the All-transmuting Power,

That can shift our Garments in one Hour.

For sure it is a lawful Ambition to be translated into that State, wherein it may be said here are those, who are cloathed with Garments all white, shining like the Jasper-Light. Then replied the Spirit to me, Seeing then thou art only sad for this cause, as not being so richly clad, as might give thee Confidence to come in, and among the great Tabernacle-Assembly in the heavenly Court to present thy self; know that I thy Spirit and Comforter will Merchandize for thee, into Wisdom's rich Mines. Where the Purple, Scarlet, and fine Linen, with Gold and precious Stones, are for the Sanctuary-cloathing to be found, and in Faith's Ship shall be transmitted to thee. Which Materials being brought to thee, thy Hand, with my direction, shall work a sparkling Covering; that thou mayst appear in it all glorious in my most high Court.

October the 5th. 1676.

The Love-jealous Eye that is over us surveying and searching out the Evil as well as the Good, in all the Circumstances of things, appertaining to us, was most kind and friendly to foretell us all that might prolong or prevent the making good what is contained, and shut up in the Promise of the new Covenant. O the sweet, gentle Reproofs of the Spirit! how acceptable be they, when they drive forward, and will not let us rest, or lodge on this side the Mount of Olives, but call up to mind, who it is that thereupon doth stand, echoing and crying, O my Dove, what is the cause of thy demur?

Didst thou not engage that thou wouldst fit out my Bride, and make her ready, that her Bridegroom might be out of all suspicion? But her delay makes me conclude, she is loath to take too abrupt a leave from the Moabitish Land, fearing to displeas them, as if her Eye was still hankering after some Reward from this Harlotry Vagrant. All which is included under the Curse, and therefore cannot to my Spouse make any Addition of Blessing, but will seek to dispoil her from her greater, more weighty, and eminent Riches with her true Honours: through the subtle Pretences, that all these by her given, are provided to gratifie the outward mans Exigencies, who hath need of all these things.

Which smooth Arguments have deluded Multitudes, ingulphing them deep into an irrecoverable Pit of Perdition. Of which common Snare, O ye that are called and culled out to live upon another Fount and Spring, take good heed: it is for such as you thereof to be aware. It is for you not to be here caught, but still to go to Jacob's Lot; observe therefore, and diligently enquire, when you are to depart out of Babylon,

and when the set-time is that your Laban's Service shall expire.

Now my charge unto you is, that when I your Jesus expressly alarm you, to take your leave of all, and from all things, and to make a quick dispatch after me, that you linger not out your time, with so many Taking of Leaves, and long Salutes, whereby to express so hard a come-off from this Evil World. For my Spirit will hide nothing from me, but doth give a true account, how your Mind and Will stands towards me. He is that impartial Spirit of Truth, who on both sides is faithful, who does as well take of yours and shew to me, as of mine to you.

He cannot and will not make any force, without the free consent of your own Will, nor treat with you any otherwise, than by Love's Entreaties, and those many considerable Advantages, set before your true Spiritual Eye, which in this Light of the anointed One, ye may spy without defraud or hindrance. And as for thee Shulamite, what thinkest thou, doth thy God and me more disgust, than when my Spirit bringeth this Report to my Ear, that thou canst not yet give full credit to thy Espoused Lord and Husband, without wavering?

My Spirit tells me, that Love is not grown so perfect yet in thee, as to cast out every questioning thought; which makes thee so oft in Jeopardy. For couldst thou undoubtedly believe in my Faithfulness, and highly great and all-sufficient Responsibility to answer to all, and what-ever relates to thee, as thou standest in thy exiled state: I say, if in this perswasion my Spirit could thee fix, thou wouldst openly decry down the Beast and his great Benefactor, who doth sit on him to give Rewards, out of the false, pernicious Magick Cup; and thou wouldst only look to thy own Eternal Dowry, from the Hand of her who is all over clothed with Strength, Glory, and Majesty, thereby to cover those who are lodged in the Bridegroom's Heart.

True it is, ye have not only witnessed a good Confession with your Lips, but have also in some degree given the Sealing Proof, by bringing out the first ripe Fruits. O know ye, who are my Garden Plants, for what end are all my Golden Dewes to you conveyed through my Spirit? Are they not, that ye may see this fruitful Tree of Life, within your own Lebanon, to spring, both for Food and Healing? Where to ye are brought by that Spirit and Power, which is in mine Elect, who are given by the Father, to be joint-sharers with me in the third great and blessed Lot of pure Breath and Heat from the everlasting Deity. Even so to us, my God do them this infuse richly, according to thy Word.

October the 6th. 1676.

This Word came to me, saying, None but my Eunuchs, who are separated, and have cut themselves off from all other People, can know how to sanctifie to me a Sabbath of Rest, whereby they may cease from the toil of their own Hands. In this Day, their Strength will be to sit still, to feel the all-piercing Unction, that hath such a high and wonderful flight, as to effect all work without cry or noise. This I tell thee, Oh Soul, as a Secret in thy Ear; for in this lieth a deep Mystery, which is only known where the Train is purely laid, running as out of a Spout, from the all-flowing God-head, into the pure Eunuch-Spirit. Who hath suffered a dismembering for the Life of Holy Generations sake, through the secret, unknown way of co-operation, and essential contaction; by which the holy thing, that is of Ghostly Authority, comes in this manner existent, in and through Nature's frame, to get in such who are thus qualified to shine forth as Day-Stars, in the Lamb's Celestial Firmament. After the Spirit had revealed this unto me, it said, Who but such potent and high raised Spirits, (pointing to some one or other, known by Name) should be called out to bear his Name, and to shine in Wisdom and Power, as Lights before the Gentiles, that thereby the Sons of Strangers and Aliens, may come to joyn themselves to the Day-Spring from on High, which though in the

Clouds of Mortality, yet known may be by the fruitful operation of the Spirit of Jesus, which worketh mightily in contradiction to Reason's Eye. Reserve your selves therefore still to hallow my great Name, in keeping within the Walls, upon which the Guardian Cherubims are set for your defence, that there ye may keep my Sabbath from polluting: no Burthens must there be carried through. And so you will know the beginning of my Eternal Rest.

October the 7th. 1676.

Being upon some occasion interrupted in my Spiritual Calling, by touching with that, which was ungrateful to the pure Spirit of Jesus, he told me, That he was of that Seraphick Nature, that he could not delight to be where any worldly trafficking Spirits did resort, having a disgust to what-ever did spring from this fallen accursed Principle. And therefore it was agreed, that I must keep his Temple-Habitation pure, for that no reception must be there, but for the Holy Trinity. The outward Court, where the common Senses flutter up and down, is sufficient to take in what is to be considered for the Mortal Man. Who also might well be cast upon the Spirits care, and firmly relied upon: For such in whom this is, so shall grow, and spring as a Sabbatical Lily, without any thought, how their Food and Cloathing do come in. Ah! upon this my Spirit cried, Lord I have been a long while getting up my Faith to this pitch, but cannot come to the degrees of this all-conquering Faith, which may thrust out every tittle of an Earthly Confidence. Which I well know are as the miry Rushes, that have been a stop to this rising Lily, which groweth no where, but out of Faith's unweedy Soil. Thus, by way of Expostulation in Prayer, I presented what the Spirit shewed to me was short, and defective, and did impede the success of the Work, going on jointly by the Lord's undertakers. Who were thus animated and counselled by his Spirit. After that I had supplicated, and owned the good Hand of God, in joyning me to one, that had a good degree of Love, Courage, and Constancy, to go forward with a fixed Eye, to the Mount of Transfiguring Glory, this Word spake to me concerning him. He is a Son of Obedience: Therefore meet with thee to prosecute the Spirits design in this visible Earth. Then received I only this further Charge, to keep the inward Court of our Minds all pure and clear, as we love to entertain the Spirit of our Jesus there. Who soon did scent every unsavoury Breath, that did blow in this Garden, which should be all perfumed from the Celestial Powers and Planets, that are all to be blown up from his own Savours and Sweet Perfumes: So that our dear Lord, and Spirit might thereby be refreshed in us, and that continually.

October the 8th. 1676.

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

October the 9th. 1676.

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

October the 10th. 1676.

The Ministration of Elisha.

As I was casting my self this Morning, into my wonted posture of interiour Silence, to hear and see what would arise out of the Spirit's deep, I was before I was aware, surprised with a Natural Sleep, but suddenly awaked with this Voice; Search and see what is recorded for thee, in 2 Kings 4. throughout; not knowing, as to my own remembrance, what therein was contained, till I looked. Wherein was the Declaration of what great and marvellous things Elisha wrought eminently, as nothing of the New-Testament-Ministration did them exceed. So when I had perused them, I asked and enquired by that inspiring Spirit, who was nigh, what Portion therein was for me, that was thereunto pointed for to look, earnestly seeking a plain understanding herein: which through favour I did obtain after some space of time.

October the 11th. 1676.

This Word opened in way of Resolve. Know, O Soul, thou hast this Elisha-Spirit with thee, of which great Improvement may be made. If thou canst know how to draw him out, it will be possible to multiply manifoldly. Therefore I thy Jesus directed thee to view the excellency of this Spirit, and to provoke thee to ask a numeration of this, to lay out upon my account, so far as may reach to the glorified state of my new exalted Humanity. As to the first part of Elisha's ability of Spirit, which took in a sympathizing sense of the poor Widow's cry unto him: This thou mayst read inwardly, as thy own deplorable condition, who hast often cryed to thy Prophet, of the Oppression of this cruel Creditor, the Prince and Spirit, who rules in the evil World, that would have taken thy two Sons, both for Bond-men.

Who are to be understood, as they relate to thy inward and outward Man, to imbondage both, and hold them in perpetual Captivity as Debtors, through the degenerated Principle to the Law of Sin, which makes obnoxious to the Curse of Servitude to this wicked Usurper. From which my Elisha Spirit is to come to set free, through the additional Blessing of Increase, out of that Pot of Oyl that is found before-hand in thee, but of no sufficiency to redeem out of the Creditor's thraldom, till the Spirit of Multiplication do take Knowledge and Compassion, to shew what will buy thee out of all the World's Servitude.

Wherein thou hast known such Perplexities and tyrannical Thraldoms, that have constrained thee to look out for Liberty. Now then hearken to my Counselling Word, ye who do agree as united Spirits to break this Yoke from off your Neck, resolving no longer to be under Tribute, repair to your Prophet Elisha, and only make him privy to all your Necessities. Let the Prophet's Widow in this case be the Pattern in thy Eye, and in all Extremities fly to no other. Call upon this Elisha-Spirit, for he is to be raised from the dead, to work mighty Deeds.

First in the hidden Man of the Heart, which prepareth for the working through the outward part; every Vessel must be cleansed within, before the Golden Oyl of the Almightyness will fill them. When this is perfect, and purely done, shut the Door upon thee, and thy two Sons, and let none come in to spy. For the Foundation-matter, for Miracles to work upon, will run from a most secret hidden Vein. The method hereof will be quite changed, as to what was in the days of Elisha: Who though he acted parallel with thy Jesus, in the days of his human state of Minority, not having reached the Coronation-Glory, could not till then set afoot this New Ministration, that openeth from the Line of the Holy Ghost.

Who is that full grown Vein of Life, which hath so long under Ground been hid, because of which, no miraculous thing hath of these last days been wrought. For none hath cared with my Spirit to plunge so deep, and therefore it is for a while to lie hid, till they have found out the right Needle, which may pierce this third Vein, that proceedeth from the Godhead. The Life-Blood of which, will be the running multiplying Oyl, which is costly indeed, thou needst not crave a greater Portion.

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

October the 12th. 1676.

This greatly beloved Spirit and Comforter, sent from my dear Lord Jesus, coming now to be known by Name, Power, and Virtue, through a more free and intimate way of converse, had hereby forestall'd all other, taking off all delight and pleasure, saving in himself alone; I knowing that with him were all the Secrets of the Bridegroom, and that no other besides him could give me to understand the high and deep Concerns, relating to the Kingdom, which by my Jesus are now in agitation. Therefore who by us is to be prized like to this Visitant, that can give such a true account how Matters and Things there do succeed, during the time of our Exile? Who so ready and officious is as he, to find out for us, the grand Mystery of the Knowledge of the Deity, which doth lie hidden in pure Nature's Ground? And though it is so high to us, yet without this Unction-Light, we might have look'd long enough, and never have understood or espied any thing of this Glory. But now he is become our Friend and Counsellor, and doth bring us glad-Tydings, from the Heavenly Quire. Whence this Morning he proposed this Question to me, Dost thou believe, I am the very, only, and true Discloser of the Father's Will, who designs to bring thee into the New Jerusalem, to see there the Lord Jesus, in all his Princely Dignity? If satisfied thou art herein, then wholly rest upon me, as thy sufficient Stay and Guide: then press, I say, into me, Who am the All-flaming Stream, with whom mingling thy self, thy Natural Property shall be so alter'd, as thou wilt be able to pierce into the very Body of the Deity, which is my dwelling-place. Where I am careful to fix together with my self, such who are given me in charge by him: who hath great regard for you, and hath Commissioned me to demand, and ask of you, who have made such Love-acknowledgments whether or no ye can leave, and forget all whatever is so affecting to the sensitive Eye, and without much debate to fly away with me to Mount Sion? For there the perfect in Spirit do rest, from all Cares, Labours, and Strife, for that is a City free. Oh now take leave of this imbondaged state, and trust to me for what your Lot shall be in that lovely Land. Where into now venture, through all the cross Streams of Rationality, as valiant Worthies, resolved throughly to

follow me, who cannot live in this Region, but only for your sake. I am sent from above, but with no intent to abide long here beneath, only to cloathe you Essentially upon, as a Bride, to enter in with me; where ye shall see no more Evil: and though in the World, yet so separated from it, as those who are no more of it. Read and see a full discharge brought down by me: if ye can receive it, then it will be your everlasting Liberty.

October the 16th. 1676.

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

October the 18th. 1676.

O! the resistency, that the Spirit of Reason did raise, pleading Impossibility, that ever gross earthliness should be so covered over, and impregnated with a Ghostly Body, generated and consubstantiated from that one Eternal Element, so as to hide the now appearing frail piece of Mortality. The Spirit of Prophecy in me, which opened and declared of these things, which were to come to pass in us, said, If hereunto we could set our Seal of Belief, and give place to the Spirit of Truth, they could not fail of their accomplishment.

But if Faith over Reason did not get Victory, the Amen did testifie, the Spirit would be too weak to bring forth such a miraculous Body for himself organically in every part, to the fulfilling of the great Mystery, which has been so often and largely predicted of. Here I had renewed subject matter for Prayer, that our Faith might not fail, earnestly invoking, that the holy Breath might fill up our Sails here withal continually. Upon this I did see in Vision: A Covering let down upon me of all wrought Gold, enterwoven with Scarlet-coloured Silk; so as it looked wonderful rich to my Eye.

Which I viewed with great marvel, attending the Word of Signification, which thus opened in me, saying, This is the Workmanship of the Spirit: Who hath only Wisdom and Skill to inlay the weighty Gold, and work it in with the Silk to make it thus lustrous, as thou seest. But herein lieth a greater, deeper Mystery yet, as it both presents Deity and Humanity thus interwoven together. To shew how your Human Will-Spirit must be wrought into this All-deified Spirit; which to the ground-form of Silk gives the shine and glory in the variety of Flowers embossed thereupon; according to the similitude, which to thee was let down, with the

engraving of the Sacred Name, that is, that Princely Cloathing; upon which is written Salvation, Strength and Honour; the unparalleled Workmanship of the Spirit of Glory, that now to you my elected Ones, is come to call in the assistance of your Wills, to work and joyn with him in all Power and Might, till ye come to be inlaid into his Deified Being, and thus curiously wrought without the least default; For not one wry Stitch must be found in this Covering, but all according to the perfect Rule seen in the Pattern.

Know, I Jesus have sent my Spirit into you, to work in Secresie, this all-covering Tent. It will be Business enough to keep pace, and to follow the Hands of these working Powers, that never will be idle calling still to the Spirit of your Wills to comply, and for to hold out with it steadily. For this is a Work which must be stuck to, it will admit of no Night-slumbering, the Furnace is to be kept in a constant heat, for the Golden Thread which enterweaves with the Silk, is still to be drawn out of the central Fire.

Oh now ye who have pried after this rich Covering of the Spirit, you see whereunto you must give your selves, that this all glorious Covering of the Spirit may rise and shine upon you, that so ye may enter my Everlasting Courts with Confidence and Joy. Where your Bridegroom will greatly rejoyce over you, when ye are thus cloathed upon with the bright Body of the holy Sparkling Sapphire. Into which suffer my Spirit to work you, that I may with freedom, own, receive, and enjoy you, as my all-lustrous Bride. Even so, Oh holy One, prosper thy Work in us.

October the 21st. 1676.

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

October the 21st. 1676.

It was further shewn me, as I was in Prayer, upon this occasion, how our Vineyard might be kept, each one from being preyed upon. This Word was shot in from the Lord upon me, Keep thy Eye upon this new springing Lily, sit under the Shadow of it, and go not out from it. Its fruitfulness will befriend thee, when this World with all its fruitfulness, shall be as a dry Tree. Therefore make it thy only Shelter and Stay, for the Essential Power of the Deity floweth forth, as the Spirit in thee can draw it forth. That then ye may fully scent this Flower of Life, and live upon it day by day: then thou needst not wander from the Spirit's Tent.

Who hath sufficiency to keep thee, if thou couldst go forward, and work with him in this Magia Calling. Which divine Skill and Art, hath been hid from the whole Creation, and a false Craft hath stolen away the Heart universally. While this hath been hid under the Seven Seals, and none worthy found to break open this deep Magia Ground, where that weighty Gold is, that will buy out thousands of such drossy Worlds, in which all ignorant and earthly Inhabitants do trade. But to you that separate, and are willing by me to be perswaded, to find out that old antient Vocation, where neither Curse, Sorrow, nor Pain do attend; which was and is to be renewed again: to such as can get free from this Principle, and live in defiance to it, as not fearing, nor caring evermore to make friendship with it; there is a better Store upon the opening unto you. To whom I am as a fore-runner upon this account, sent to assure you, there are such precious things given by the Father into my Hand, as ye shall not need to sue to this World for its favour. For the time is nigh, wherein the now despised shall be described what they are.

October the 25th. 1676.

Through the abundant Openings, out from the Light of that Day of the Lord, encompassing my Intellectual Part, filling me as a burning Lamp within, shewing still some one thing or other new, upon which I cried, and said, Ah my God, what will all this Knowledge and Light with me amount unto? For to know deep and secret things, is both sweet and pleasant, whether they be for present or future Existency. But this is not to be all my Dowry, though they are of great use and service; yet here I cannot stay, neither dare I take up fulness of Joy, there is something else yet behind, which must fill this Heavenly Body of Light. Oh that one weighty Drop, that I do see ready to fall off, on that bright Saphire Body, will be the Birth-Seed, that extendeth not only to Will, but to perform and do what it sees in the Light. When this shall drop, the Nature as it stands in the Line of the Fall, with the weight thereof, shall be broken and dissolved, for no patch of Clay upon this Gold, is evermore to be seen, as it was declared to me. Who upon this Expostulation, further said, and brought this Word with a fresh application unto me, saying, As the Father hath Life in himself, so hath he given the Son to have Life in himself also; which Words in John 15.26 were thus opened to me, Here is a stock of Life to be given out, in an absolute way of propriety, but to whom is it, but to the Royal Birth, of such as are born into the Spirit. Where-of ye, who through strong travail are hither come, are to be fellow-sharers in this Life with God the Son. But ye are yet but young, and do not understand what this Life will extend unto: if preserved choicely, you shall find in it the root of that matter to work upon, which is sufficient to create and translate according to the will and skill of this Life-Operator. Which derives a Power out of its own free Birth-center, which hath no dependency out of its own Being. Call to remembrance that saying, Man is become like one of us, and he would still have exercised the same authority as a God, had the evil been only known and eschewed; for which end Jesus hath sent his redeeming Spirit, to clear off all your old Accounts, as being found in the Debt Book of Sin, and also to convince you, there is no necessity that you should run one Mite more upon that score, ye being born of a free estate of Righteousness of your own, which now you are charged to expend upon. For in the time of Ignorance, before you came to know what was sown in your Ground, ye might be more excused. But now I have revealed, where doth lie the rich Revenues of the all-sufficiency, ye need neither seek, ask, or borrow, did you know how to stir up, and awaken your own Magia. Through which, all wherein you have been taught, must thoroughly be wrought, as the mighty Engineer to bring forth what hath lain under the Vail of Faith and Hope. Plunge, plunge yet deeper in, within the Circle-Birth of this pure thing.

October the 25th. 1676.

As I was considering of this Discursive Opening of the Spirit, it was immediately confirmed to me, by a presentation after this manner. The Word said, Behold the Idea of another Paradisiacal Sphear. I saw a

Tree spring suddenly out of a great River; with three laden great Branches, then sprang divers more young Plants, all sprouting from the Veins or Strings from this one Tree. Each one with no more, than three Branches, but of different growths: Some new budded, others bearing Flowers in order to Fruits, others grown to palpable Fruit. All round about this one Tree. Upon which it was said to me, These are as so many Gods, which are ascended out of the Earth, to replenish that which lay void and desolate. Here each one hath, and is growing up in a Life of Subsistency, and almighty Sovereignty, deriving all this Power and Might, from the Tree of Life. Which sheds its Kernel Seed into this River; for such is the Nature of this Throne-River, that it no sooner falls in, but it springeth immediately into this threefold Form of the Deity. O stagger not, neither be confounded at this, for except ye had been born again of this Water and Tree of Life, that sheds the Golden Seed of the Spirit, ye should never have known, the existency of a Life-Sovereignty. Therefore to you not only the Light and Spring of Understanding is given, but the everlasting Life-Line from this Tree doth run free, because you have turned in your Spirits and hearkened to my Inspirations. But remember your Life hath many subtle, treacherous friends, that pretend to it, that will say as Peter did, far be it to thee to give up the loss of all the old Life, and only rest, subsist, and alone depend on this. But now, this is but the tempting Voice of the Serpent, as in the days of Eve, by whose Fall be thou aware. And now while ye are but Infants, suck and draw mightily from this Tree of Life, and you will soon grow to be strong, to have this life trusted in your own management. To you, whose Ears are so open to hear me, I do greatly delight to commune with you, that if by any means I might encourage you to hold out, and not slide back from my Precepts. Which will assuredly entrust you in all Zion heights and Spirit depths of unfathomed Treasury. Now haste, haste to your covering Strength of Glory, your Nazarite Hair, while abiding in this Paradisiacal Sphear, will soon grow upon you, that so therein may be your defence from all Philistines Powers. Now then in Jehovah Magnanimity abide with me his Spirit, evermore to dwell and be. So Amen, dear Lord I pray thee.

October the 26th. 1676.

Being met together to attend the Manifestation of the Spirit, by which we might profit each other, in the Afternoon as the Dr. was praying, this Word came to me, Make use of the present Opportunity, when ye have the King at the Banquet, then is the time to prefer your Request. Upon which was brought to my remembrance, the wise Policy of Esther to King Ahasuerus. Which that Night was more opened, enlarged, and applied for our present and further Peace, Joy and Encouragement to follow on to know the whole Counsel of our God concerning us, who now revealeth all Secrets by the Spirit, who presented Mordecai in the Person of himself, being left to him as Orphans. The whole trust, care and charge being cast upon this faithful Mordecai, to bring us up to that degree of Humility, Meekness, Courage, Zeal of Life, and to all sweet Spiritual Disposition of Mind, that the King, the Father might greatly desire us; for herein consisteth our Beauty and Comliness, which is so taking. Vashti was refused because of Arrogancy and Disobedience, but Esther finds favour, being mild and pliable, yielding to her Guardians Commands, though to the peril of her Life. So assuredly said this Comforter; Be ye but wise and obedient to me, who will put you upon nothing but what I do fore-see, will arise for your great promotion and considerable advantage, as ye my dictates shall obey. Who do make use of this History of the Scripture yet, that my Mind may be more easily understood, you not being able to bear nor understand me in my own Tongue, till further learned. For which I am come down to your understanding through the Skreen of the Letter.

October the 27th. 1676.

Now this Morning it was set before me, according to the Example of Esther, that for a certain time, it was expedient, that we should sanctifie our selves, by a true Fast in pure Abstinency from their

Assembly-Feasts; 2dly, From tasting any thing that is ministered from this gross element, but to draw apart from all, keeping our Internal part from being defiled, shutting up from all, reminding only the overturn of Haman's device; That great subtle Adversary, that had laid the Plot against the new introduced Life, to cut it off before the King had put Honour upon it, to bring it through the city-Royal, upon his own Eagle-Body of Power.

Now seeing the malicious design of the Serpent, with all his Confederacy, was gone very far in this matter, there was no other way to reverse the Decree, but by famishing the Earthly Life, with all that pertains thereto, casting out the disobedient Vashti; that so such a Virgin might be sought out, as might please the King, and upon all occasions might have his Ear. Now Esther is only to speak what Mordecai, the Divine Life puts into her mouth, Words of Wisdom, to out-do all the Serpent's subtilty.

This prudent Mordecai fore-sees for Esther all dangers that are like to accrue, gives present notice, that so Evils may be escaped, before they do overtake. Oh here through this Similitude, how freely and plainly did the most Holy Spirit reveal what lay hid in the Mystery, further advising us to prepare a Banquet, after the touch of the Golden Scepter, which gives the Token of Acceptance. Mordecai contrives with Esther jointly, what Provision to make, only knowing what the Royal Court-fare is, bringing in those choice things which the King feeds upon.

So that this Banquet consists all of Fruits, but not raw, or gross ripened from this old element, but such as are preserved with all sweet restorative Spices, fetched from the Land of Havilah, where the Golden Liquor flows, and the sweet Canes do grow. The Wine to this Feast all answerable hereunto refined from the Lees, served out of that one Golden Cup, that none ever drank out of, but the great Donor of the Feast, who will only receive it from the Hand of the Bride. Then said the Spirit to this Bride, All things are now ready, invite the King and your God unto this Supper.

Your Banquet thus ordered, you need not doubt of the King's company; and though the proud Haman-Spirit may here intrude, yet fear not, for his doom will be suddenly given. Oh Esther, who art in great favour with the King, put forward, and spare not to ask, that now thy Life may be forthwith given unto thee in a Princely Subsistency. All that is in thy Heart, at such a time as this, may verily be answered, and thou go away with Joy of Heart, not that only thy Accuser is cast out, but thou art come near to the Scepter of the Kingdom to live without toil, or bryarly Cares.

Thus did the Spring-Uncion make it applicable to us, by reiterating all this over again, that so hereby we might be assured whereunto this Golden Scepter, let down by the Hand of the King, would bring us, who in an Esther-like Spirit of Humility and Faith do draw near to it. It was also further noted to me from the Spirit, that when-ever we had these Tabernacle-Feasts, and the presence of Glory in it, we should not get only a Promise to alter the hand-Writing that had gone out against us, but to press such Arguments, as thereby to overturn the whole state of our Captivity, under the Babylonish Haman-Spirit, and to get Letters written, and sealed in the King's Name.

Which will give the Authority and Credit in this our Enemies Land, to stand for our Lives, and to have defence, even the Omnipresence of Strength granted out of the King's Armory, to do what we would in the Spirit of Mordecai, that goes in and out in the presence of the King. Who with Esther, the Bride, hath won the Day, which is Light, Gladness, Joy and Honour to the Lamb and Bride.

October the 28th. 1676.

The Spirit of Jesus made this further Observation out of this History unto us from Mordecai's great Princeliness of Spirit, who knowing he was of the blessed Seed, though at present under Captivity, still maintained his Integrity, trusting in the God of Abraham, and would bow down to no other, though Haman was great and potent, having Power by permission from the King, to save or destroy. From hence the living Word in me said, According to this Example, follow ye this my faithful Mordecai-Spirit from whom, and into whom you are born, though for probation suffered to be carried to dwell in Babylon, where tempted ye have been, because you have had no Power or Might to rule, or deliver your selves, while that Haman's insulting Spirit of Reason was yet alive within you, who represents the Strength and mighty Fortitude of Reason, that can plead such inducing Arguments as carry a mighty sway, complaining of the strange and different laws of my Spirit, after the manner of Haman. Whose Spirit is alive at this day, to deceive with all subtilty, and now his Wrath and Rage is the more enkindled against ye, because ye have slighted and refused to bow, and own his Lordliness. Who does exalt himself in Name and Nature, that so none must live in his Land, but such as will worship him as God. But you in whom my Life Mordecai hath stirred, maintain your Heavenly stateliness in this matter, stoop not, though your Life is to be cut off, with all the Comforts, Privileges and attending Honours of it. Fear none of these things; remember, Mordecai's Reward shall assuredly be yours. The great King of Heaven like Ahasuerus, hath given this world's Preferments into the Power of the great Haman's Spirit of Reason, who as a Prince does reign over all, that your God may see who will hold out in their Integrity, in refusing to be under the Laws, though none greater in this visible Kingdom than he. Now this History I have taken up, and applied to you, to observe in every Tittle, that you, with me your Jesus, may come to Royal Honour and Dignity, by refusing the Beast, and the Dragon's allurings from this visible Babylon. And by adhering with Esther in all sweet Humility, to the Masculine Spirit of my undaunted Mordecai. Thus ye shall rise unto Strength, Glory, and Immortality.

October the 29th. 1676.

This Morning, this Word so soon as I awaked, saluted me, saying, Arise, and call upon thy God, who giveth thee what to ask. From which I preferred my Requests, finding a pressure of an ascending Power, that carried my Spirit to view a Place, that was with variety of Colours paved, and there I saw a Woman standing of so amiable a Countenance, the Complexion so unutterably pure, for fineness and clearness of Skin as no mortal Image must compare therewith. While I was in admiration hereof, a Voice spake, Oh Esther, what is thy Petition: thy Beauty hath ravished my Eye: Thy Place is to abide in my Royal Court. A little space after this I found my self mounted upon a Horse to be carried whither I knew not; but I was not concerned at all, for I was fully satisfied in my Guide. I heard a Cry after me to detain and prevent my going forward, but the Person that took me up, said, Be still, and give no Ear. These are but the Screech-Owls of the Night, and Birds of prey; which would stop and steal our Treasure from us. So I was carried on with great swiftness, into a secret solitary way, from out of the sight and noise of all active Creaturely Inhabitants. For it was said, Thus it must be, if you will see a New Creation, with the replenished Life-Plants, that grow there all-flourishing and clear, according to the pure Element that is there. At which offer, and upon the terms specified, I for my self, and for my travelling Friend, did perfectly agree, on to proceed, as this our Dove-Mate should us bear upon her Wing of Power. Not fearing to adventure through a Desert state, and to draw off from all Communions, which are of this visible Sphere. For another Voice in my Ear did cry, Depart, and come out, touch nothing, neither mingle your Offerings with Korah, or his Company: who though they may appear with Censers in their Hands, yet do you not them come near, for the Earth doth close upon them as their most visible dark covering. From whom Away, with me, your flying Horse of Power.

October the 30th. 1676.

Being in my private Ejaculations, this Word sounded in me, All Prayings, Prophecyings, Speakings, are of no validity but what proceed from the Head-covering: which is the Miter-Crown of Purity and Power, which the Unction alone for you must draw down from him, who holdeth in his Hand the Seven Star-Powers to encompass you round, that so no nakedness may be more found upon you. For what is more empty, naked, and void, than Words that are not touched with the Altar-Coal, that giveth Impregnacy where-ever it falleth? Therefore hereunto watch, and go not forth in any of these ministering Services, without you wrap up close this Nazarite Covering of Strength about you; for want of which your Labours have been fruitless, and my Spirit hath been under reproach and derision to you; which shame I am come to take off from you, to whom this Caution I do give, not to be too hasty, to run out, before you have put on your Garment of strength. Better it is to wait in Secresie, till thy Covering is all finished by him, who in his own method moveth and worketh all effectually; into whose Mold being cast, ye will certainly come forth a much more refined piece of glorious workmanship, for the illustration of the Spirit's Ministration. Which Wheel hath by the decree of the Almighty begun to move; Now see to it, and keep it still going side by side, with the Spirit that is the Life-motion of it, who will plunge you in, to know and see yet greater things, as you can keep strait course with it. Then may you dive into the Seven Star-Pool, which will draw out the last Trumpet-shout, of a God Omnipotent, for a Covering throughout to thee. Who but thee, oh thou Spirit, in the burning Wheel canst work; which for us effect quickly.

October the 31st. 1676.

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

November the 1st. 1676.

THIS Day upon Mr. Bromley's account, the Dr. was engaged to speak in Publick, whose Sails were spread and filled with Breath from the Anointing Power. After which I found my Spirit much called into an inward stillness, to find out the original Wheel, that turns the whole Creation about. As seeing all things short; though they are brought forth in Spiritual Appearances; they pass away as yet too weak to bring forth the transfigured state. Upon which consideration, I went to my Nights Repose in some heaviness of Spirit, mourning after the Life-working Power, to deliver me from this, & every surviving Hour of Temptation; importuning for a naked access to the Throne of Majesty, where I might have freedom to open all in plainness of Speech, and to hear without any other Medium, but the Spirit's Ear, what God would answer to me.

Upon which I had presented four moving Wheels of Flame Colour: As they turned, they opened a deep in the ground, which still dissolved, and melted away where ever they went, so they kept on their circling

course, having at last no more ground to move upon, all being burnt up before them. A Seraphim with six Wings all covered them, only through every Wing an Eye was seen; and then the Wheels were lifted up, and did ascend. Then a Voice came unto me, saying, Mark and see, what you must be turned into, if you will see the bare and naked Majesty of Glory.

Canst thou think to bear the presence of an Immense Light, that is of such a transparency without a Cherub's covering upon all thy working Wheels. If thou wilt come to the heights of Zion-Glory, come prepare for to be undone in thy own sensitive Life, the very Pillars of the House of Nature will be shaken, the keepers thereof will tremble. Man must cease, when God descends into his Holy Place; these flaming Coverts of the Spirit, will let nothing of the Flesh inherit with it.

Therefore till thou dost agree to this there can be no possibility of coming in to that great Assembly, where the Most High doth over all Worlds reign, with his Train of glorified Spirits. When I had after this manner discoursed, the result of my importunity was thus given to me; I was convinced what such an access for continuation there would cost. For it was shewed to me, there must be down right payment; Words would not alone pass. All our earthly Goodness and Godliness was to be given away for this Cherub's Covering, and no longer in the Tents of Babylon to stay; there to live in the midst of a People of unclean Lips.

Now the great thing is, how this shall be brought to pass, for who shall live, when God doth this? Yet seeing the all-knowing Spirit hath plainly hereof advertised, that so to us it may not come as a surprize, when these burning Wheels shall wholly undermine and consume what it finds of that putrified Earth in us. Oh then I do see the six-Winged Seraphim will be our Covering, through which we shall behold, the Lord the mighty King upon his Throne of Glory, according as hath been foretold, and there his mighty Voice shall hear, which now sounds in our Ears, from that Seraphick Sphear.

November the 3d. 1676.

As I was introverted into myself this Morning, calling over those things revealed, upon the Representation of the four Wheels that eat out the Earth, which it moved upon; this Word moreover cryed in me, Suffer these Wheels to turn in thee, though it be painful, rejoycing that ye are come to dwell under this Cherub-Covering; whereunder abiding with all wariness, the Eagle-Bird may fly out thence in great Might, Strength and Glory. Which Words I took great Observation of, for much is to be understood therefrom, as is to be believed in by us, whom it concerns.

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

November the 4th. 1676.

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

November the 5th. 1676.

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

November the 6th. 1676.

This Night the Wheel-motion was very restless in me, to find out this Armory Power, of which I had a presentation; greatly solicitous was the Spirit of Prayer, pleading to find an entrance into that secret place, where I was assured the hiding Gifts of Eternal Powers were concealed. Which being found, that would then, by a willing suffered-force be fetched out to effect the great and high intent of that mighty Cyrus, who will be raised as that principal Shepherd, to go before us unto this strong fenced Place. Who said unto me, Be still, thy Time is not yet fulfilled to enter this Tower of Strength. There is an Eagle-Bird under the Cherub Wing, which is a hatching, for which you must wait a while, till it is all fletched and flig: that only can mount you up. It must be this Eagle-Eye that can fly so high, to face this secret Place, upon which the Sun-Beams do lie so hot, that no other can come nigh her. It is but fruitless labour, to climb up with a ponderous Body to the top of this Mountain. Therefore keep close, and warm under the Dove's Wing, and your Spirit will answerably grow into the Nature of a swift flight to reach to this place. Which is called by the Name of Shammah; the everlasting Armory of Wisdom and Strength lieth there to be drawn out by such as can assume the Eagle-strength. Oh hereunto watch with all heed, and keep under the over-shadowing Wing, that ye may come hereunto at one Flight, that ye may be out of all further care and fear. This is so strong a Fort, that commands all Worlds that stand under it. They will indeed find the impregnable Power, who do attain the full growth of this swift winged Might. Then it will be in your own Power to scatter and make fly, whatever opposeth you from the Spirit of Enmity; all which shall be subdued from the Armory of this strong Tower, that henceforth to you who are diligent Seekers shall be opened. Look and see, for the Eagle-Shell is assuredly upon the crackling.

November the 7th. 1676.

At this time it was much upon my Spirit, to seek and make after that which might evidence not only to our selves, but to the unbelieving World round about us, that the Life-acting Power was with us. For else whereby should we be able to make out our conjunction with the Spirit, but by stretching forth the full Banners of it, as the great Testimonial Witness of the mighty presence taken up in us? As I was deep upon this Consideration, this Word from the Lord came to me, saying, What more signal Sign can you desire to demonstrate your true Spiritual Birth by, than this: that you have not heard of, and seen the Sign of the Son of Man in the Heavens, as Distinct from you; But behold this is given you, the very same to be; which in its time, will shew it self to be the Son of God, by and through the Resurrection from the Dead. Till which time, ye must suffer under a Vail, in Conformity like to your Jesus; who was of no reputation in the World; as giving him no Credit, nor Honour, till by Death they saw the Vail rent, and the Earth shake; then they began to be convinced, that this must needs be the God-Man. Even so on thou must proceed, to give witness by thy Death mystically, as he did naturally give proof thereof, by Rocks rending, and Earth-tremblings, which will be at the yielding up of the Ghost. This happily somewhat hath been reached to, but yet there must be an open shew thereof. Crucifixion is a lingering Death; let the Blood and Water so freely out-run from thee, that may bear Record to all, that thy Spirit is ascended into the Father's Bosom. From whence may be expected thy return, to bring down that Spirit, which will raise that Body, through which that Signal Sign shall be manifested, that can assume Authority to release, what hath been in Captivity: And ye shall go forth with the Scepter dominion. Ye have but this one thing to effect, to shew out your selves risen from the Dead. Then you will find that every Breath which proceeds from you, is of such force, as to command the whole Heavenly Host.

November the 9th. 1676.

As I was this Morning cast into some perplexity, about the instability, which I found my self incident unto, that I could not keep afloat upon the broad River, still to swim in the full Stream of the Spirit. But some entervenings would happen to stop my pace, and prevent if it might be, the arrival to that most sweet and blessed Port, which hath been designed for us. I for this called in the High Throne-Council, to know what shall be done for us, who are sensible of these petty sinkings.

When the Lord hath given the Word to come after him, though it be upon a boisterous Sea, could we steer our Course upon Faith's Boat, the floating tossing Sea would soon come to be Calm. But oh ! my staggering Spirit is not to such a steadiness come, as with my Jesus all like a Spirit there to talk with him, who may yet now again be seen to walk in the deep Ocean. These things being the matter of my Meditation and Consultation with that Word, which was to me very nigh, it suddenly cryed within me thus, What stability can ye come unto till the four Winds are with-held, which awaken the old condemned Life in all its Essences.

Then was presented a Hand from under a Wing, which knit up these blasting Winds, that they might not hurt the new replenished Field, out of which are expected the Seven Years Plenty. Then hereby I saw, it was only this strong Eagle-Hand, which could the rough East-Wind stay, that caused those swarming Flies to buz and make a noise, sucking away those Honey-Dews, so soon as they do fall. It was also further noted to me, that these Winds were of that evil consequence, as to put to wreck the Sailing Ship of Faith, whereby all the out-ventured stock of Life is to be brought in.

These four Winds were also named to me; as 1st, Wormwood. 2dly, War. 3dly, Anguish. 4thly, Destruction. These being let loose, did blow up the Natural Senses, breathing fresh Life every moment into them, so maintaining the Spiritual War. For so long as the carnal low Sense liveth, and is hereby

revived, it will be active after many a deadly stroke, to nullifie that supersensual Life of Revelation, that cannot take its place, till these Life-breathing Winds be bound up. Then was shewed me an Engraving like a Seal, with the Emblem of an Olive-Tree with three branches, and it was said to me, When ye are Sealed with this living Print, you then shall know a fixed Life.

These Winds can no more hurt, if once they may but stop, till ye are feelingly impressed with this Olive-Tree. This is another manner of Life, than what is subject unto Mutability. For what is greater than for the Life of the holy Trinity, to be appropriated penetratingly by way of Sealing? Now for this great preparation thereto is required, the one pure unleavened Lump, all passive without Life, to receive the Impression. Which accordingly was performed, by the overshadowing of the Dove, that gave the living Witness of being Baptized into the Name of the Father, Son, and Holy Ghost.

By which the contrary winds were restrained, that they could not blow up the dark Mists and Fogs any more. So from hence feeling in me a pure Serene Calmness, the Powers of the Eternal World did let fall sweet pleasant Dews, from which the Fruitful Sharon did spring, to entertain the Trinity, within the circumference of this holy Ground, which is now so strongly enclosed, and fortified, that nothing common or unclean can pass hereunto: for the pure Winds from the Heavenly Element gave forth a new fresh Air, all clear and bright; so that in the light thereof, liberty was given for Holy Walks, as in a Supercelestial Region, there to take up the Souls true Central Rest. Even so sweet Jesus, never let me venture out, lest those perilous Winds should me overtake; to unfix me out of the even Temperature, wherein all stability will the Mind most safely and securely Fix.

November the 12th. 1676.

Now upon this Sealing opened and enlarged the great Mystery of the three Heavenly Witnesses, which gives light to the Understanding, and makes it capable of knowing and comprehending the Souls true Originality; as to what it was, what it is, and what it is to be: what it was in its first pure State, then how it fell, and lastly what it is to be, and after what manner to be restored. In which three Particulars these Witnesses do unfold themselves, and bear Record; but the chief and principal of these is the Third, or the Restoration; whereby God raiseth the Fallen Tabernacle, going forth in a new Creation and Formation; to produce a suitable Habitation for himself, wherein the Father doth in the first place record his own Name; which is demonstrated in opening a flood-gate of Love; expressed in the Gift of his Son; not only to be born for us, but be born in us, bearing witness that we are hereby passed from the Misery, Death, Curse, and Wrath of God, into the Liberty and Similitude of the Deity it self, wherein the Righteous and Immaculate Nature of Jesus doth spring as the Lily in the Valley. For it is not a bare Record or Report of these Witnesses, but it is an essential Body. All-Deiform, which is a Record that can never be obliterated; for that the Holy Ghost is the sure Pledge hereof, which doth keep alive this Impression, by his continued Motives and Operations. So that what is Invisible in the Heavens, is made Visible to the Dove-Eye, through which thy Soul hath its Seeing. By which Seeing it is marvellously enflamed, and affected, with those Objects that so beautiful, excellent, and enamouring are, that do wonderfully take the Mind off from these low Animal and Natural Things, the Super-celestial Life being raised, and employed altogether upon what is so ineffably Joyous and Glorious. For thus the higher Heavens are brought down by this Trinity of Witnesses, into the habitable part of Man's Earth.

November the 20th. 1676.

The Ternary of Witnesses upon the Earth, answering to the Impression, from the three Branches of the True Olive-Tree, were now heard to give in severally their Testimony, agreeably with that which is given in the Heavenly Places, in order to the bringing about the greatest

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