

# Of True Repentance

by Jacob Behmen (Jakob Boehme) 1575-1624,  
The Teutonic Theosopher

SHOWING

HOW MAN SHOULD STIR HIMSELF UP

IN

MIND AND WILL

AND

WHAT HIS EARNEST CONSIDERATION AND PURPOSE SHOULD  
BE

*How Man must stir himself in Mind and Will; and what his Consideration and earnest Purpose must be, when he will perform powerful and effectual Repentance: And with what Mind he must appear before God, when he would ask, so as to obtain, Remission of his Sins.*

**John 3, 3-8:** Jesus said unto Nicodemus, Verily, verily I say unto thee, Except a Man be born again, he cannot see the Kingdom of God. Nicodemus saith unto Him, How can a Man be born when he is old? Can he enter the second Time into his Mother's Womb and be born? Jesus answered, Verily, verily, I say unto thee, Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the Flesh is Flesh, and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again. The Wind bloweth where it listeth and thou hearest the Sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit.

**Matt. 16, 26:** What is a Man profited if he should gain the whole World, and lose his own Soul? or What shall a Man give in exchange for his Soul?

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**Brought forth in the 1600's by a humble shoemaker; translated into English over 100 years later; suppressed and hidden away until recently in theological archives around the world... a worthy personal study not just for academics but for all those who are spiritually grounded in the WORD, who are learning to hear the Lord, and who hunger for more.**

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**THE**

**AUTHOR'S PREFACE**

**TO THE**

**R E A D E R .**

*Dear Reader,*

*If thou wilt use these Words aright, and art in good Earnest, thou shalt certainly find the Benefit thereof. But I desire thou mayest be warned, if thou art not in Earnest, not to meddle with the dear Names of God, in and by which the most High Holiness is invoked, moved, and powerfully desired, lest they kindle the Anger of God in thy Soul. For we must not abuse the Holy Names of God. This little Book is only for those that would fain repent, and are in a Desire to begin. Such will find what Manner of Words therein, and whence they are born. Be you herewith commended to the Eternal Goodness and Mercy of God.*

OF

## TRUE REPENTENCE

**W**hen Man will enter upon *Repentance*, and with his Prayers *turn to God*, he should, before he beginneth to pray, seriously consider the State of his own *Soul*. How it is wholly and altogether *turned away from God*, become *faithless* to Him, and only bent upon *this temporary, frail, and earthly Life*; bearing no sincere Love towards God and its Neighbor, but wholly lusting and walking contrary to the Commandments of God, and seeking *itself* only, in the temporal and transitory *Lusts of the Flesh*.

2. In the next Place, he should consider that all this is an *utter Enmity against God*, which Satan hath raised and wrought in him, by his Deceit in our *first Parents*; for which Abomination's Sake we must suffer Death, and undergo Corruption with our Bodies.

3. He should consider the *three horrible Chains* wherewith our *Souls* are fast bound during the Time of this earthly Life. — The *First* is the severe *Anger of God*, the *Abyss*, and *dark World*, which is the *Center, Root, or constituent Principle* of the *Soul's Life*. The *Second* is the *Desire of the Devil* against the *Soul*, whereby he continually sifteth and tempteth it, and without Intermission striveth to throw it from the Truth of God into his own *evil Nature and Element*, viz. into *Pride, Covetousness, Envy, and Anger*; and with his *Desire*, bloweth up and kindleth those *evil Properties* in the *Soul*, whereby its *Will* turneth away from God, and entereth into *SELF*. The *Third* and *most hurtful Chain* of all, wherewith the poor *Soul* is tied, is the corrupt and altogether vain, earthly, and mortal *Flesh and Blood*, full of evil Desires and Inclinations. Here he must consider that he lies *close Prisoner* with *Soul and Body* in the *Mire of Sins*, in the *Anger of God*, in the *Jaws*

of *Hell*; that the *Anger* of God burneth in him in Soul and Body, and that he is that very loathsome *Keeper of Swine*, who hath spent and consumed his Father's *Inheritance*, namely, the precious *Love* and *Mercy* of God, with the fatted *Swine* of the *Devil* in earthly Pleasures, and hath not kept the dear *Covenant and Atonement* of the innocent *Death and Passion* of Jesus Christ; which *Covenant* God of mere Grace hath given or put into our Humanity, and reconciled us in *Him*. He must also consider that he hath totally forgotten the *Covenant* of Holy *Baptism*, in which he had promised to be faithful and true to his *Saviour*, and so wholly defiled and obscured his *Righteousness* with *Sin*, (which *Righteousness*, God had freely bestowed upon him in Christ), that he now stands before the Face of God, with the fair Garment of Christ's Innocency which he hath defiled, as a *dirty, ragged, and patched Keeper of Swine*, that hath continually eaten the *Husks of Vanity* with the *Devil's Swine*, and is not worthy to be called a *Son of the Father*, and *Member of Christ*.

4. He should earnestly consider that *wrathful Death* awaiteth him every Hour and Moment, and will lay hold on him in his *Sins*, in his *Garment* of a *Swine-Herd*, and throw him into the Pit of *Hell* as a *forsworn Person* and *Breaker of Faith*, who ought to be reserved in the dark Dungeon of Death to the *Judgement* of God.

5. He should consider the earnest and severe Day of God's *Final Judgement*, when he shall be presented living *with his Abominations* before God's *Tribunal*. That all those whom he hath here offended or injured by Words and Works, and caused to do Evil, (so that by his Instigation or Compulsion they also have committed Evil), shall come in against him, cursing him before the Eyes of Christ and of all Holy Angels and Men. That there he shall stand in great *Shame and Ignominy*, and also in great *Terror* and *Desperation*, and that it shall forever grieve him to reflect that he hath fooled away so *glorious and eternal* a State of Salvation and Happiness, for the Pleasure of so *short* a Time; and that he had not taken care in that *short Time* to secure to himself a Share in the *Communion of the Saints*, and so to have enjoyed with them *Eternal Light*, and *Divine Glory*.

6. He must consider that the ungodly Man has lost his *Noble Image* - God having created him in and for His *Image* or creaturely Representation - and has gotten instead thereof a *deformed* or *monstrous Shape*, like a *hellish Worm* or *ugly Beast*. Wherein he is an enemy to God, to Heaven, and to all Holy Angels and Men, and that his Communion is, and will be forever, with the *Devils* and *hellish Worms* in horrible *Darkness*.

7. He must earnestly consider the eternal *Punishment* and *Torture* of the *Damned*; how that in eternal Horror they shall suffer *Torments* in their *Abominations* which they had committed here, and may never see the Land of the Saints to all Eternity, nor get any Ease or Refreshment, as appears by the Example of the Beggar and the rich Man. All this a Man must earnestly and seriously consider, and remember also that God had originally created him in such a fair and glorious *Image*, even in *His own Likeness*, in which *He, Himself*, would dwell. That He created him out of His Goodness, for Man's own eternal Bliss and Glory, to the End that he might dwell with the Holy *Angels* and *Children* of God in great *Happiness, Power, and Glory*; in the *Eternal Light*; in the

praiseful and melodious *Harmony* of the *Angelical* and *Divine Kingdom of Joy*. Where he should rejoice continually with the *Children of God*, without *Fear* of any *End*. Where no evil *Thoughts* could touch him, neither *Care nor Trouble*, neither *Heat nor Cold*. Where no *Night* is known; where there is no *Day* or limited *Time* any more, but an *everlasting Blessedness*, wherein *Soul and Body tremble for Joy*. And where he, himself, should rejoice at the infinite *Wonders and Virtues* appearing in the *Brightness of Colors*, and the *Variety of Splendor* opened and displayed by the *Omnipotent Powers and Glories of God*, upon the new *crystalline Earth*, which shall be as *Transparent Glass*. And that he doth so willfully lose all this *Eternal Glory and Happiness* for the *Sake* of so short and poor a *Time*, which even in this *State of Vanity and Corruption*, in the *evil Life of the voluptuous Flesh*, is full of *Misery, Fear, and utter Vexation*; and wherein it goeth with the *Wicked as with the Righteous*, as the one must die, so must the other; only the *Death of the Saints* is an *Entrance into the Eternal Rest*, while the *Death of the Wicked* is an *Introduction into the eternal Anguish*.

8. He must consider the *Course of this World*, that all *Things* in it are but a *Play*, wherewith he spends his *Time* in such *Unquietness*; and that it goes with the *Rich and Mighty* as with the *Poor and the Beggar*. That all of us equally live and move in the *four Elements*; and that the *hard-earned Morsel of the Poor* is as *relishing and savoury* to him in his *Labour*, as the *Dainties of the Rich* are to him in his *Cares*. Also, that all of us subsist by one *Breath*, and that the *rich Man* hath nothing but the *Pleasures of the Palate* and the *Lust of the Eye*, for a little while more than his *poor Neighbor*, for the *End* of both is the *Same*. Yet for this *short-lived Lust's Sake*, many foolishly forego so *inconceivable a Happiness*, and bring themselves into such *extreme and eternal Misery*.

In the deep *Consideration* of these *weighty Truths*, *Man* shall come to *feel* in his *Heart and Mind*, especially if he at the same *Time* represents and sets before his own *Eyes his own End*, a hearty *Sighing and Longing* after the *Mercy of God*, and will begin to bewail his *committed Sins*; and to be *sorry* he has spent his *Days* so *ill*, and not *observed or considered* that he stands in this *World* as in a *Field*, in the *growing* to be a *Fruit* either in the *Love* or in the *Anger of God*. He will then first begin to find in himself that he has not yet *labored at all* in the *Vineyard of Christ*, but that he is a *dry fruitless Branch of the Vine*.

And thus in many a one, whom the *Spirit of Christ* touches in such a *Consideration*, there arises abundant *Sorrow, Grief of Heart, and inward Lamentation* over the *Days of his Wickedness* which he hath spent in *Vanity*, without any *Working* in the *Vineyard of Christ*.

Such a *Man*, whom the *Spirit of Christ* thus brings into *Sorrow and Repentance*, so that his *Heart* is opened both to *know and bewail his Sins*, is very *easily* to be *helped*. He needs but to draw to himself the *Promise of Christ*, *viz. That God willeth not the Death of a Sinner* but that *He wisheth them all to come unto Him, and He will refresh them*; and, that *there is great joy in Heaven for one Sinner that repenteth*. Let such a one but lay hold on the *Words of Christ* and wrap himself up into His *meritorious Passion and Death*.

But I will now speak to those who feel indeed in themselves a *Desire to repent*, and yet cannot come to *acknowledge and bewail their committed Sins*. The *Flesh* saying continually to the *Soul*, *Stay a while, it is well enough*; or *it is Time enough tomorrow*;

and when tomorrow is come, then the *Flesh* says again, *Tomorrow*; the Soul in the meanwhile, fighting and fainting, conceiveth neither any true *Sorrow* for the Sins it hath committed nor any *Comfort*. Unto such a one, I say, I will write a *Process* or *WAY*, which I myself have gone, that he may know what he must do, and how it went with me, if peradventure he be inclined to enter into and pursue the same; and then he will come to understand what he shall find here afterwards written.

### **The Process of Repentance; or WAY to Conversion**

When any Man findeth in himself by the former or any other Considerations, pressed Home upon his Mind and Conscience, a *Hunger* or *Desire* to *repent*, and yet feeleth no true *Sorrow* in himself for his *Sins* which he hath committed, but only a *Hunger* or *Desire* of such *Sorrow*, so that the poor captive Soul continually *sighs*, *fears*, and must needs *acknowledge itself guilty* of Sins before the *Judgement* of God. Such a one, I say, can take no better Course than this, namely, to wrap up his *Senses*, *Mind*, and *Reason* together, and make to himself instantly, as soon as ever he perceiveth in himself the *Desire* to *repent*, a mighty strong *Purpose* and *Resolution* that he will *that very Hour*, nay, *that very Minute*, immediately enter into *Repentance*, and go forth from his wicked Way, and not at all regard the Power and Respect of the World. Yea, and if it should be required, would forsake and disesteem all Things for true *Repentance* Sake; and never depart from that *Resolution* again, though he should be made the Fool and Scorn of all the World for it.

But that with the full Bent and Strength of his Mind, he will go forth from the Beauty and Pleasure of the World, and patiently enter into the *Passion* and *Death* of Christ in and under the *Cross*, and set all his Hope and Confidence upon the Life to come. That even *now* in Righteousness and Truth he will enter into the *Vineyard* of Christ, and do the Will of God. That in the *Spirit* and *Will* of Christ he will begin and finish all his Actions in this World, and for the Sake of Christ's Word and Promise, which holds forth to us a *Heavenly Reward*, willingly take up and bear every Adversity and Cross so that he may be but admitted into the *Communion* or *Fellowship* of the Children of Christ and in the *Blood* of the *Lamb*, Jesus Christ, be incorporated and united unto His *Humanity*.

He must firmly imagine to himself, and wholly wrap up his Soul in this Persuasion, that in his Purpose he *shall* obtain the *Love* of God in Christ Jesus, and that God will give unto him according to His faithful promise, that Noble Pledge, the *Holy Ghost*, for an *Earnest*; that, in the *Humanity* of Christ, as to the *Heavenly Substance*, he shall be born again in himself, and that the *Spirit* of Christ will renew his Mind with His *Love* and *Power*, and strengthen his weak Faith. Also that in his *Divine Hunger* he *shall* get the *Flesh* and *Blood* of Christ for *Food* and *Drink*, in the Desire of his Soul, which hungereth and thirsteth after It *as its proper Nutriment*; and with the *Thirst* of the Soul drink the *Water of Eternal Life* out of the Sweet *Fountain* of Jesus Christ, as Christ's most true and steadfast Promise is.

He must also wholly and firmly imagine to himself, and set before him, the great *Love* of God. That God *willeth not the Death of a Sinner*, but that *he repent and believe*; that

Christ calleth poor Sinners very kindly and graciously to Himself, and will refresh them; that *God hath sent His Son into the World, to seek and save that which is lost*, viz. the poor repentant and returning Sinner; and that for the poor Sinner's Sake *He hath given His Life unto Death*, and died for him in our Humanity which He took upon Him.

Furthermore, he must firmly persuade himself that God in Christ Jesus will much more readily hear him and receive him to Grace, than he will readily come; and that God in the Love of Christ, in the most dear and precious Name JESUS, *cannot will any Evil*. That there is no *angry Countenance* at all in *this Name*, but that It is the *highest and deepest Love* and *Faithfulness*, the *greatest Sweetness* of the Deity, in the great Name JEHOVAH, which He has manifested in our Humanity, corrupted as it is, and perished as to the *Heavenly Part*, which in *Paradise* disappeared through Sin. And He was therefore moved in His *Heart* to flow into us with His *Sweet Love*, that the *Anger* of His Father, which was kindled in us, might be quenched and turned into *Love* by It. All which was done for the poor Sinner's Sake, that he might obtain an open Gate of Grace again.

In this Consideration he must firmly imagine to himself that this very Hour and Instant he standeth before the Face of the *Holy Trinity*, and that God is really present within and without him, as the Holy Scripture witnesseth, saying, *Am not I He that filleth all Things?* And in another Place, *The Word is near thee, in thy Mouth, and in thy Heart*. Also, *We will come unto you and make Our abode with you*. And, *Behold, I am with you always, even to the End of the World*. And again, *The Kingdom of God is within you*.

Thus he must firmly know and believe, that with, and in his *Interior* he standeth really before the Face of Jesus Christ, even before the Holy Deity, on whom his Soul hath turned its Back; and must resolve that he will this very Hour turn the Eyes and Desire of his Soul towards God again, and with the poor, *lost*, and *returning Son*, come to the *Father*. He must, with the Eyes of his Mind cast down in Fear and deepest Humility, begin to *confess his Sins* and Unworthiness before the Face of God in manner following:

### **A short Form of Confession before the Face of God**

*Everyone, as his Case and Necessity requires, may order and enlarge this Confession as the Holy Ghost shall teach him. I will only set down a short Direction.*

O Thou great unsearchable GOD, LORD of all Things; Thou, Who in Christ Jesus, of great *Love* towards us, hath manifested Thyself with Thy *holy Substance* in our Humanity: I, poor unworthy sinful Wretch, come before Thy Presence, which Thou hast manifested in the *Humanity* of Jesus Christ, though I am not worthy to lift up mine Eyes to Thee, acknowledging and confessing before Thee, that I am guilty of Unfaithfulness, and Breaking off from Thy great *Love* and *Grace*, which Thou hast freely bestowed upon us. I have left the *Covenant*, which of mere Grace Thou hast made with me in *Baptism*, in which Thou didst receive me to be a Child and Heir of Eternal Life, and I have brought my *Desire* into the Vanity of this World, and defiled by Soul therewith, and made it altogether *bestial* and *earthly*. So that my Soul knoweth not itself, because of the *Mire*

of *Sin*; but accounteth itself a strange Child before Thy Face, not worthy to desire Thy Grace. I lie in the *Guilt* and *Filth* of Sin, and the Vanity of my corrupt Flesh, up to the very Lips of my Soul, and have but a *small Spark* of the *living Breath* left in me, which desireth Thy Grace. I am dead in Sin and Corruption, so that in this woeful Condition I dare not lift up mine Eyes to Thee.

O God in Christ Jesus, Thou who for poor Sinners' Sakes *didst become* Man to help them, to Thee I complain; to Thee I have yet a *Spark of Refuge* in my Soul. I have not regarded Thy purchased *Inheritance*, which Thou hast purchased for us poor Men, by Thy bitter *Death*, but have made myself a Partaker of the Heritage of Vanity, in the *Anger* of my Father in the Curse of the Earth, and am ensnared in Sin, and half dead as to Thy Kingdom. I lie in Feebleness as to Thy Strength, and the *wrathful Death* waiteth for me. The *Devil* hath poisoned me, so that I know not my Saviour: I am become a *wild Branch* on Thy Tree, and have consumed mine *Inheritance* which is in Thee, with the *Devil's Swine*. What shall I say before Thee, who am not worthy of Thy Grace? I lie in the *Sleep of Death* which hath captivated me, and am fast Bound with *three strong Chains*. O Thou *Breaker-through-Death*, assist me, I beseech Thee; I cannot, I am able to do nothing! I am dead in myself, and have no Strength before Thee, neither dare I, for great Shame, lift up mine Eyes unto Thee. For I am the defiled *Keeper of Swine*, and have spent mine *Inheritance* with the false adulterous Whore of Vanity in the Lusts of the Flesh; I have sought *myself* in my own Lust, and not *Thee*. Now in myself I am become a Fool; I am *naked and bare*; my *Shame* stands before mine Eyes; I cannot hide it; Thy Judgement waiteth for me. What shall I say before Thee, Who art the Judge of all the World? I have nothing to bring before Thee. - Here I stand *naked and bare* in Thy Presence, and fall down before Thy Face bemoaning my Misery, and fly to Thy great Mercy, though I am not worthy of It; yet receive me but in *Thy Death*, and let me but die from my Death in *Thine*. Cast me down, I pray Thee, to the Ground in my innate *SELF*, and kill this *SELF* of mine through *Thy Death*, that I may live no more to *mySELF*, seeing I in *mySELF* work nothing but *Sin*. Therefore, I pray Thee, cast down to the Ground this wicked *Beast*, which is full of *false Deceit* and *SELF-Desire*, and deliver this poor Soul of mine from its heavy Bonds.

O merciful God, it is owing to Thy Love and Long-Suffering that I lie not already in Hell. I yield my *SELF*, with my whole *Will, Senses* and *Mind*, unto Thy Grace, and fly to Thy Mercy. I call upon Thee through *Thy Death*, from that small *Spark of Life* in me encompassed with *Death* and *Hell*, which open their Throat against me, and would wholly swallow me up in *Death*; upon Thee I call, Who hast promised that *Thou wilt not quench the smoking Flax*. I have no other Way to Thee but by *Thy Own bitter Death* and *Passion*, because Thou hast made our Death to be Life by Thy *Humanity*, and broken the Chains of *Death*, and therefore I sink the Desire of my Soul down into *Thy Death*, into the Gate of *Thy Death*, which Thou hast broke open.

O Thou great *Fountain* of the *Love* of God, I beseech Thee, help me, that I may die from my Vanity and Sin in the *Death of my Redeemer*, Jesus Christ.

O Thou *Breath* of the great *Love* of God, quicken, I beseech Thee, my weak *Breath* in me, that it may begin to *hunger* and *thirst* after Thee. O Lord Jesus, Thou *sweet Strength*, I beseech Thee give my Soul to *drink* of Thy *Fountain* of Grace, Thy *sweet Water* of Eternal Life, that it may awake from *Death* and thirst after Thee. O how extreme fainting I am for Want of Thy Strength! O merciful God, do Thou turn me, I beseech Thee; I cannot turn myself. O Thou *Vanquisher* of *Death*, help me, I pray Thee, to wrestle. How fast doth the Enemy hold me with his *three Chains*, and will not suffer the *Desire* of my Soul to come before Thee! I beseech Thee, come and take the *Desire* of my Soul into Thyself. Be Thou my Drawing to the Father, and deliver me from the Devil's Bonds! Look not upon my *Deformity* in standing *naked* before Thee, having lost Thy Garment! I pray Thee, do but Thou clothe that *Breath* which yet liveth in me and panteth after Thy Grace; and so shall I yet *see Thy Salvation*.

O Thou *deep Love*, I pray Thee take the *Desire* of my Soul into Thee; bring it forth out of the Bonds of *Death* through *Thy Death*, in Thy Resurrection, into Thee. O quicken me in Thy Strength, that my *Desire* and *Will* may begin to spring up and flourish anew. O Thou *Vanquisher* of *Death* and of the *Wrath* of God, do Thou overcome *SELF* in me; break its Will and bruise my Soul, that it may fear before Thee, and be ashamed of *its OWN* Will before Thy *Judgement*, and that it may be ever obedient to Thee as an *Instrument* of Thine. Subdue it in the Bonds of *Death*; take away its Power, that it may will nothing without Thee.

O God, the Holy Ghost in Christ my Saviour, teach me, I pray Thee, what I shall do, that I may turn to Thee. O draw me in Christ to the Father, and help me, that now and from henceforward I may go forth from Sin and Vanity, and never any more enter into them again. Stir up in me a true Sorrow for the Sins I have committed. O keep me in Thy Bonds; and let me not loose from Thee, lest the Devil sift me in my wicked Flesh and Blood, and bring me again into the *Death* of *Death*. O enlighten Thou my Spirit, that I may see the *Divine Path*, and walk in it continually. O take *that* away from me, which always turneth me away from Thee; and give me *that* which always turneth me to Thee; take me wholly from *MySELF* and give me wholly to *THYself*. O let me begin nothing, let me will, think, and do nothing without Thee. O Lord, how long! Indeed I am not worthy of that which I desire of Thee, I pray Thee let the *Desire* of my Soul dwell but in the Gates of Thy Courts; make it but a Servant of Thy Servants. O preserve it from that horrible Pit, wherein there is no Comfort or Refreshment.

O God in Christ Jesus! I am blind in my *SELF*, and know not myself because of Vanity. Thou art hidden from me in my Blindness, and yet Thou art near unto me; but Thy *Wrath* which my *Desire* hath awakened in me, hath made me dark. O take but the *Desire* of my Soul to Thee; prove it, O Lord, and bruise it, that my Soul may obtain a Ray of Thy Sweet Grace.

I lie before Thee as a dying Man, whose Life is passing from his Lips, as a *small Spark* going out; kindle it, O Lord, and raise up the *Breath* of my Soul before Thee. Lord, I wait for Thy Promise, which Thou hast made, saying, *As I live, I will not the Death of a*

*Sinner, but that he shall turn and live. I sink myself down into the Death of my Redeemer, Jesus Christ, and wait for Thee, whose Word is Truth and Life. Amen.*

In this, or the like Manner, every one may *confess his Sins*, as he himself findeth on examining his Conscience, what Sins he hath brought his Soul into. Yet if his *Purpose* be *truly earnest*, to use a Form is needless, for the *Spirit of God*, which at that Instant is in the *Will of the Mind*, will Itself make the Prayer for him, in his *Interior*. For it is the *Spirit of God*, which in a true earnest *Desire* worketh *Repentance*, and *intercedeth for the Soul* before God, through the *Death of Christ*.

But I will not hide from the beloved Reader, who hath a *True Christian Intent*, how it commonly goeth with those who are in such a firm *Purpose* and *Resolution*; though, indeed, it goeth otherwise with one than with another, according as his *Purpose* is more or less *earnest* and *strong*. For the *Spirit of God is not bound*, but useth diverse Ways or Processes accordingly as He knoweth to be fittest for every one. Yet a Soldier who hath been in the Wars can tell how to fight and instruct another that may happen to be in the like Condition.

Now when such a Heart with *strong Resolution* and *Purpose* doth thus come before God, and enter into *Repentance*, it happeneth to it as to the *Canaanitish Woman*; that is, it seems as if God would not hear. *The Heart remaineth without Comfort* as its Sins, Follies, and Neglects also present themselves to it, and make it *feel itself unworthy* of any. The Mind is as it were *speechless*; the Soul *groaneth* in the Deep; the Heart receiveth nothing, nor can it so much as pour forth its *Confession* before God; but it is as if the Heart and Soul were quite shut up. The Soul would fain go towards God, but the Flesh keepeth it captive: The Devil too shuteth it up strongly, and representeth to it the Way of Vanity again, and tickleth it with the Lust of the Flesh, and saith inwardly to it, *Stay a while, do this or that first; get a Sufficiency of Money or Goods beforehand, that thou mayest not stand in Need of the World, and afterwards enter into Repentance and a Holy Life; it will be Time enough then.*

O how many Hundreds perish in such a Beginning, if they go back again into Vanity; and become as young *Grafts* broken off by the Wind, or withered by the Heat!

Beloved Soul, mark: If thou wilt be a *Champion* in thy Saviour Christ against Death and Hell, and wouldst have thy *young Graft* grow, and become a *Tree* in the Kingdom of Christ, thou must go on, and stand fast in thy first *earnest Purpose*. It is as much as thy paternal Inheritance is worth, and thy Body and Soul too, whether thou, becomest an Angel in God, or a Devil in Hell. If thou wilt *be crowned*, thou must *fight*; thou must overcome in Christ, and not yield to the Devil. Thy *Purpose* must stand firm, thou must not prefer temporal Honor and Goods before It. When the Spirit of the Flesh says, *Stay a while, it is not convenient yet*; then the Soul must say, *Now is the Time for me to go back again into my Native Country, out of which my Father, Adam, hath brought me. No Creature shall keep me back, and though thou earthly Body shouldst thereby decay and perish, yet I will now enter with my Will and whole Desire, into the Rose-Garden of my Redeemer, Jesus Christ; through His Suffering and Death into Him, and in the Death of*

*Christ subdue thee, thou earthly Body, that hast swallowed up my Pearl from me, which God gave to my Father, Adam in Paradise. I will break the Will of thy Voluptuousness, which is in Vanity, and bind thee as a mad Dog with the Chain of my earnest Purpose; and though hereby thou shouldest become a Fool in the Account of all Men, yet thou must and shalt obey the firm Resolve of my Soul. Nothing shall unloose thee from this Chain, but the temporal Death. Whereunto God and his Strength help me.*

***A short Direction how the poor Soul must come before God again, and how it must fight for the Noble Garland; what Kind of Weapons it must use, if it will go to War against God's Anger, against the Devil, the World and Sin, against Flesh and Blood, against the Influence of the Stars and Elements, and all its other Enemies.***

BELOVED Soul, there is *Earnestness* required to do this, and not a bare Recital of Words only! No, the *earnest resolved Will* must drive on this Work, else nothing will be effected. For if the Soul will obtain the *triumphant Garland* of Christ from the *noble Sophia or Divine Wisdom*, it must wooe Her for it in great Desire of Love. It must entreat Her in Her most Holy Name for It, and come before Her in most *modest Humility*, and not like a *lustful Bull* or a *wanton Venus*. For so long as any are such, they must not *seek* these Things; for they shall not *obtain* them, and though something should be obtained by those who are in such an *impure State*, it would be no more than a *Glimpse* of the *true Glory*. But a *chaste* and *modest Mind* may prevail so far as to have the Soul in its noble Image, which died in *Adam*, quickened in the *Heavenly Corporality* as to the *inward Ground*, and the precious *Garland* set upon it. Yet if this should come to pass, It is taken off again from the Soul, and laid by, as a *Crown* useth to be, after a King is once crowned with it; it is then laid by and kept. So it cometh to pass also with the *Heavenly Garland or Gift*. It is taken from the Soul again, because the Soul is yet encompassed with the *House of Sin*; so that if it should unhappily *fall* again, its *Crown* might not be *defiled*. This is spoken plainly enough for the Children that know and have tried these Things: None of the Wicked are worthy to know more about them.

### **The Process, or WAY**

A Man must bring a *serious Mind* to this Work. He must come before God with *sincere Earnestness*, *deep Humility*, and *heartly Sorrow for his Sins*, and with a *deliberate* and *firm Resolution*, not to enter any more into the old *broad Way of Vanity*. And though the whole World should account him a Fool, and he should lose both Honor and Goods, nay, and the temporal Life also, for the Sake of his *new Choice*, yet he must resolve firmly to abide by it.

If ever he will obtain the *Love and Marriage* of the *noble Sophia*, he must make such a *Vow* as this in his *Purpose* and *Mind*. For Christ Himself saith, *He that forsaketh not Wife and Children, Brethren and Sisters, Money and Goods, and all that he hath, and even his earthly Life also, to follow Me, is not worthy of Me*. Here Christ meaneth the *Mind* of the *Soul*, so that if there were any Thing that would keep the *Mind* back from It, though it should have never so fair and glorious a Pretence or Show in this World, the *Mind* must

not regard it at all, but rather part with it than with the *Love* of the *noble Virgin Sophia*, in the *Bud* and *Blossom* of Christ, in His tender *Humanity* in us as to the *Heavenly Corporality*. For this is the *Flower* in *Sharon*, the *Rose* in the *Valley of Jericho*, wherewith *Solomon* delighted himself, and termed it his *dear Love*, his *chaste Virgin* which he loved; as indeed all other Saints before and after him did; whosoever obtained Her, called Her his *Pearl*.

After what Manner to pray for It, you may see by this short Direction following. The Work itself must be committed to the *Holy Ghost*; He formeth and frameth the Prayer for the Soul, in every Heart wherein He is sought.

### The P R A Y E R

I, a poor unworthy Creature, come before Thee, O *Great* and *Holy* God and lift up mine eyes to Thee. Though I am not worthy, yet Thy great Mercy, and Thy faithful Promise in the Word, have *now* encouraged me to lift the Eyes of the *Desire* of my Soul up to Thee. For my Soul hath *now* laid hold on the Word of Thy Promise, and received It into itself, and therewith cometh to Thee. And though it is but a *strange Child* which *was* disobedient unto Thee, yet *now* it desireth to be obedient; and doth *now* infold itself with its Desire into that *Word* which became *Man*, which became *Flesh* and *Blood*, and hath broken Sin and Death in my Humanity. Which hath changed the *Anger* of God into *Love* unto the Soul, hath deprived *Death* of his Power, and *Hell* of its Victory over Soul and Body; and hath opened a Gate for my Soul to the clear Face of Thy Strength and Power.

O *Great* and Most *Holy* God, I have brought the *Hunger* and *Desire* of my Soul into this most *Holy Word*, and now I come before Thee, and in my *Hunger* call unto Thee, Thou *living Fountain*, through Thy *Word* which became *Flesh* and *Blood*. Thy *Word* being made the Life in our *Flesh*, I receive It firmly into the *Desire* of my Soul as my own Life; and I pierce into Thee with the *Desire* of my Soul through the *Word* in the *Flesh* of Christ; through His holy Conception in the *Virgin Mary*, His Incarnation, His holy Nativity, His Baptism in the *Jordan*, His Temptation in the Wilderness - where He overcame the Kingdom of the Devil and this World in the *Humanity*. Through all His Miracles, which He did on Earth; through His Reproach and Ignominy, His innocent *Death* and *Passion*, the Shedding of His Blood, wherein God's Anger in Soul and *Flesh* was drowned. Through His Rest in the Sepulchre, when He awaked our Father *Adam* out of his Sleep, who was fallen into a dead Sleep as to the Kingdom of Heaven. Through His Love, which pierced through the *Anger* and destroyed *Hell* in the Soul. Through His Resurrection from the Dead, His Ascension, the Sending of the *Holy Spirit* into our Soul and Spirit, and through all His Promises; one of which is, *that Thou, O God the Father, wilt give the Holy Spirit to them that ask It, in the Name and through the Word which became Man*.

O Thou Life of my *Flesh* and of my Soul in Christ my Brother, I beseech Thee in the *Hunger* of my Soul, and entreat Thee with all my Powers, though they be weak, to give me what Thou hast promised me, and freely bestow upon me in my Saviour *Jesus Christ*, His *Flesh* for *Food*, and His *Blood* for *Drink*, to refresh my poor hungry Soul, that it may

be quickened and strengthened in the *Word* which became Man, by which it may long and hunger after Thee aright.

O Thou deepest Love in the most Sweet Name JESUS, give Thyself into the Desire of my Soul. For therefore Thou hast moved Thyself, and according to Thy great Sweetness manifested Thyself in the Human Nature, and called us to Thee, *us that hunger and thirst after Thee*, and hast promised us *that Thou wilt refresh us*. I now open the lips of my Soul to Thee, O Thou Sweet Truth, and though I am not worthy to desire it of Thy Holiness, yet I come to Thee through Thy bitter *Passion* and *Death*; Thou having sprinkled my Uncleanness with Thy *Blood*, and sanctified me in Thy *Humanity*, and made an open Gate for me through *Thy Death*, to Thy Sweet Love in Thy *Blood*. Through Thy five holy Wounds, from which Thou didst shed Thy *Blood*, I bring the Desire of my Soul into Thy Love.

O Jesus Christ, thou Son of God and Man, I pray Thee receive into Thyself Thy purchased Inheritance, which Thy Father hath given Thee. I cry within me, that I may enter through Thy Holy *Blood* and *Death* into Thee. Open Thyself in me, that the Spirit of my Soul may reach Thee, and receive Thee into it. Lay hold on my Thirst in me with Thy Thirst; bring Thy Thirst after us Men, which Thou hadst upon the Cross, into my Thirst, and give me Thy *Blood* to drink in my Thirst. That my Death in me which holdeth me captive, may be drowned in the *Blood* of Thy Love, and that my extinguished or suppressed Image, which as to the Kingdom of Heaven disappeared in my Father Adam through Sin, may be made alive through Thy powerful *Blood*, and my Soul clothed with It again as with the new Body which dwelleth in Heaven. In which Image Thy Holy Power and *Word* that became Man dwelleth, which is the *Temple of the Holy Spirit*, Who dwelleth in us according to Thy Promise, saying *We will come to you and make Our Abode with you*.

O Thou Great Love of Jesus Christ, I can do no more than sink my *Desire* into Thee; Thy *Word* which became Man, is Truth; since Thou hast bidden me come, now I come. Be it unto me according to Thy Word and Will. *Amen*.

### **A Warning to the Reader**

Beloved Reader, out of Love to thee, I will not conceal from thee what is here earnestly signified to me. If thou lovest the *Vanity* of the *Flesh* still, and art not in an earnest Purpose on the WAY to the *new Birth* or *Regeneration*, intending to become a *New Man*, then leave the above-written Words un-named; else they will turn to a *Judgement* of God in thee. Thou must not take the Holy Names in vain, thou art faithfully warned: They belong to the *thirsty* Soul. But if thy Soul be in earnest, it shall find by Experience what Words they are.

### **A Direction how the Soul must meet its Beloved, when She knocketh in its Center, or Shut-Inner-Chamber**

Beloved Soul, if thou wilt be earnest without Intermission, thou shalt certainly obtain the Favor of a *Kiss* from the *Noble Sophia* (or *Divine Wisdom*) in the Holy Name JESUS; for She standeth ever before the Door of the *Soul*, *knocking*, and warning the Sinner of his wicked Way. Now if it once thus desireth Her Love, She is ready for it and *kisseth* it with the Beams of Her Sweet Love, from whence the Heart receiveth Joy. But She doth not presently lay Herself in the *Marriage-Bed* with the Soul, that is, She doth not presently awaken the *extinguished Heavenly Image* in Herself, which disappeared in *Adam* in *Paradise*. No, there might be Danger to Man in that; for if *Adam* and *Lucifer* fell, having it manifested in them, the same may easily happen to Man, who is still so strongly enthralled in Vanity.

The Bond of thy Promise must be firm and steadfast. Before She will *crown* thee, thou must be tempted and tried: She taketh the Beams of Her Love from thee again, to see whether thou wilt prove faithful; also She letteth thee stand as it were aloof, and answereth thee not so much as with one Look of Her Love. For before She will *crown* thee, thou must be *judged*, that thou mayest taste the bitter *Potion of Dregs*, which thou hast filled for thyself in thine Abominations. Thou must come before the Gates of *Hell* first, and there show forth thy Victory for Her in Her Love, in that Strength wherewith She upheld thee in Opposition to the Devil's malign influence.

Christ was tempted in the Wilderness; and if thou wilt put on Him, thou must *go through* His whole Progress or Journey, even from His Incarnation to His Ascension. And though thou art not able, nor required to do that which He hath done; yet thou must enter wholly into His *Process*, and therein die continually from the Corruption of the Soul. For the *Virgin Sophia* espouseth not Herself to the Soul, except in this Property, which springeth up in the Soul through the *Death* of Christ, as a new Plant standing in Heaven. The *earthly Body* cannot comprehend Her in this Life-time, for it must first die from the corruptible Vanity; but the *Heavenly Image* which disappeared in *Adam*, viz. the true *Seed of the Woman*, wherein God became Man, and into which He brought His living Seed, the *Heavenly Substantiality*, is capable of the *Pearl*, after the Manner wherein it came to pass in Mary, in the *End or Fulfilling* of the Covenant.

Therefore take heed what thou doest. When thou hast made thy Promise, keep it, and then She will *crown* thee more readily than thou wouldst be *crowned*. But thou must be sure when the Tempter cometh to thee with the Pleasure, Beauty, and Glory of the World, that thy Mind reject it, and say, *I must be a Servant and not a Master in the Vineyard of Christ; I am but a Steward of God in and over all that I have, and I must do with it as His Word teacheth me; my Heart must sit down with the simple and lowly, in the Dust, and be always humble*. Whatsoever State and Condition thou art in, *Humility* must be in the Front, or else thou wilt not obtain the *Noble Virgin* in *Marriage*. The Free Will of thy Soul must stand the Brunt as a Champion; for if the Devil cannot prevail against the Soul with Vanity, nor catch it with that Bait, then he cometh with its *Unworthiness* and *Catalogue of Sins*. And there thou must fight hard, and the *Merits* of Christ must be set in the Front, or else the Creature cannot prevail against the Devil. For in this Conflict it goeth so terribly with many a poor Sinner, that *outward Reason* thinketh him to be distracted, or possessed by an *evil Spirit*. The Devil defendeth himself so horribly in

some, especially if he hath had a great *Fort of Prey* in them, that he must be stoutly assaulted before he will depart and leave his *Castle*. In this kind of Combat, *Heaven* and *Hell* are fighting one against the other.

Now if the Soul continue constant, and getteth the Victory over the Devil in *all* his Assaults, disesteeming all temporal Things for the Love of its *Noble Sophia*, then the *precious Garland* will be set upon it for a Token or Ensign of Victory.

Here the *Virgin*, (which manifesteth Herself in the dear Name of JESUS CHRIST, the *Treader upon the Serpent, God's Anointed*) cometh to the Soul, and kisseth it with Her Sweetest *Love* in the *Essence* most inwardly, and impresseth Her *Love* into its *Desire* for a Token of Victory. And here *Adam* in his *Heavenly Part* riseth again from *Death* in Christ. Of which I cannot write; for there is no Pen in this World that can express it: It is the *Wedding of the Lamb* where the Noble *Pearl* is sown with very great Triumph; though *in the beginning it be small as a Grain of Mustard-Seed*, as Christ saith.

Now when the *Wedding* is over, the Soul must take heed that this *Pearl-Tree*, or *Tree of Faith* spring and grow, as it hath promised the *Virgin*; for then the Devil will presently come with his furious Storm, the ungodly People, who will scoff at, contemn, and cry down this *WAY* for *Madness*; and then a Man must enter into the Process of Christ, under his *Cross*. Here it will appear indeed and in Truth, what Sort of a *Christian* he is. For he must suffer himself to be proclaimed a *Fool* and ungodly *Wretch*; nay, his greatest *Friends*, who favored him, or flattered him in the Lusts of the Flesh, will now be his *Enemies*, and though they know not why, will *hate* him. Thus it is that Christ hideth his *Bride* wholly under the *Cross*, that she may not be known in this World: The Devil also striveth that these Children may be *hidden* from the *World*, lest haply many such *Branches* should grow in the Garden which he supposeth to be his.

This I have set down for the Information of the Christian-minded Reader, that he may know what to do, if the same should befall him.

### **A very earnest Prayer in Temptation**

*Against God's Anger in the Conscience; and also against Flesh and Blood, when the Temptation cometh to the Soul, and wrestleth with it.*

Most Deep Love of God in Christ Jesus, leave me not in this Distress. I confess I am guilty of the Sins which now rise up in my *Mind* and *Conscience*; and if Thou forsake me, I must perish. But hast Thou not promised me in Thy Word, saying, *If a Mother could forget her Child*, which can hardly be, *yet Thou wilt not forget me*? Thou hast set me as a *Sign* in Thine Hands, which were pierced through with sharp Nails, and in Thy open Side whence *Blood* and *Water* gushed out. Poor Wretch that I am! I am caught in Thy *Anger*, and can in *my Ability* do nothing before Thee; I sink myself down into *Thy Wounds and Death*.

O Great Mercy of God, I beseech Thee, deliver me from the Bonds of Satan. I have no Refuge in any Thing, but only in Thy *Holy Wounds and Death!* Into Thee I sink down in the *Anguish* of my *Conscience*; do with me what Thou wilt. In Thee I will now live or die, as pleaseth Thee; let me but die and perish in Thy *Death*; do but bury me into *Thy Death*, that the *Anguish* of *Hell* may not touch me. How can I excuse myself before Thee, that knoweth my *Heart* and *Reins*, and settest my Sins before mine Eyes? I am guilty of them, and yield myself unto Thy *Judgement*; accomplish Thy *Judgement* upon me, through the *Death* of my Redeemer Jesus Christ.

I fly unto Thee, Thou Righteous Judge, through the *Anguish* of my redeemer Jesus Christ, when He did sweat the bloody Sweat on the *Mount of Olives* for my Sake, and was scourged by *Pontius Pilate* for me, and suffered a Crown of Thorns to be pressed upon His Head, so that His *Blood* came forth.

O Righteous God, hast Thou not set Him in my Stead? He was innocent, but I guilty, for whom He suffered, wherefore should I *despair* under Thy *Wrath*? O blot out Thy *Anger* in me through *His Anguish, Passion and Death*; I give myself wholly into *His Anguish, Passion and Death*; I will stand still in *His Anguish and Passion* before Thee; do with me what Thou pleasest, only let me not depart from *His Anguish*. Thou hast freely given me *His Anguish*, and drowned Thy *Wrath* in *Him*: And though I have not accepted it, but am departed from Him and become faithless, yet Thou hast given me this precious Pledge in my Flesh and Blood. For He hath taken my Flesh and Soul upon *His heavenly Flesh and Blood*, and hath satisfied the *Anger* in my Flesh and Soul in Him, with *His Heavenly Blood*. Therefore receive me now in *His Satisfaction*, and put *His Anguish, Passion and Death* in Thy *Wrath*, which is kindled in me, and break Thy *Judgement* in me in the *Blood of His Love*.

O Great *Love!* in the *Blood and Death* of Jesus Christ, I beseech Thee, break the strong *Fort of Prey* which the Devil hath made and built up in me, where he resisteth me in the *WAY* of Thy *Grace*. Drive him out of me, that he may not overcome me; for no one living can stand in Thy Sight, if Thou withdraw Thy Hand from him.

O come, Thou *Breaker-Through* the *Anger* of God, destroy its Power, and help my poor Soul to fight and overcome it. O bring me into Victory, and uphold me in Thee; break in pieces its Seat in my Vanity, that is kindled in my Soul and Flesh. O mortify the Desire of my Vanity in Flesh and Blood, which the Devil hath now kindled by his false Desire, by *hellish Anguish and Desperation*. O quench it with Thy *Water of Eternal Life*, and bring my *Anguish* forth through Thy *Death*, I wholly sink myself down into Thee; and though Soul and Body should this hour faint and perish in Thy *Wrath*, yet I will not let Thee go. Though my Heart saith utterly, *No, no*, yet the Desire of my Soul shall hold fast on Thy Truth, which neither Death nor the Devil shall take away from me; for *the Blood of Jesus Christ, the Son of God, cleanseth us from all our Sins*. This I lay hold on, and let the *Anger* of God do what It will with my Sin, and let the Devil roar over my Soul in his Fort of Prey which he hath made, as much as he will: Neither the Devil, Death, nor *Hell* shall pull me out of my *Saviour's Wounds*. Thou must at length be confounded in me, thou

malicious Devil, and thy *Fort of Prey* must be forsaken, for I will drown it in the Love of Jesus Christ, and then dwell in it if thou canst. *Amen.*

### ***An Information in Temptation***

Beloved Reader, this is no *jesting* Matter; he that accounteth it so, hath not tried it, neither hath he yet passed the *Judgement*; but his *Conscience* is still *asleep*; and though it should be deferred to his latter Days, which is very *dangerous*, yet he must pass through this *Judgement* or *fiery Trial*. Happy is he that passeth through it in the Time of his *Youth*, before the Devil buildeth his *Fort of Prey* strong; he may afterwards prove a *Labourer* in the *heavenly Vineyard*, and sow his *Seed* in the *Garden* of Christ; where he shall reap the *Fruit* in due Time. This *Judgement* continueth a long while upon many a poor Soul; several Years, if he doth not *earnestly* and *early* put on the Armour of Christ, but stayeth till the *Judgement* of *Tribulation* first drive him to *Repentance*. But to him that cometh by himself, of his own *earnest Purpose*, and endeavoreth to depart from his evil Ways, the Temptation or Trial will not be so *hard*, neither will it continue so *long*. Yet he must stand out *valiantly*, till Victory be gotten over the Devil; for he shall be *mightily* assisted, and all shall end in the *best* for him; so that afterwards when the *Day breaketh* in his Soul, he turneth it to the great Praise and Glory of God, that his grand Enemy and Persecutor was overcome in the Conflict.

### **SHORT PRAYERS**

*When the Noble Sophia (or Eternal Wisdom) kisseth the Soul with Her Love, and offereth Her Love to it*

O Most *Gracious* and *Deep* Love of God in Christ Jesus! I beseech Thee grant me Thy *Pearl*, impress It into my Soul, and take my Soul into Thy Arms.

O Thou Sweet *Love*! I confess I am *unclean* before Thee. Take away my Uncleaness through Thy Death, and carry the *Hunger* and *Thirst* of my Soul through Thy Death in Thy Resurrection, in Thy Triumph! Cast my whole *SELF-hood* down to the Ground in Thy Death; take it captive, and carry my *Hunger* through in Thy *Hunger*.

O Highest *Love*! Hast Thou not appeared in me? Stay in me, and inclose me in Thee. Keep me in Thee, so that I may not be able to depart from Thee. Fill my *Hunger* with Thy *Love*; feed my Soul with Thy *Heavenly Substance*; give it Thy *Blood* to drink, and water it with Thy *Fountain*.

O Great *Love*! Awaken my *disappeared Image* in me, which, as to the Kingdom of Heaven *disappeared* in my Father *Adam*. By the *Word*, which awakened the same *Image* in the *Seed of the Woman* in *Mary*; quicken It, I beseech Thee.

O Thou *Life* and *Power* of the Deity, Who hast promised us, saying, *We will come to you, and make Our Abode in you*. O Sweet *Love*! I bring my Desire into this Word of Thy Promise. Thou hast promised also, that *Thy Father will give the Holy Spirit to those that*

*ask Him for It*; therefore I now bring the Desire of my Soul into *that* Thy Promise, and I receive Thy Word into my *Hunger*. Increase Thou in me my *Hunger* after Thee. Strengthen me, O sweet *Love*, in Thy Strength: Quicken me in Thee, that my Spirit may taste Thy Sweetness. O do thou believe by Thy Power in me, for *without Thee I can do nothing*.

O Sweet *Love*! I beseech Thee through that *Love* wherewith Thou didst overcome the *Anger* of God, and didst change it into *Love* and *Divine Joy*; I pray Thee also change the *Anger* in my Soul by that same great *Love*, that I may become obedient unto Thee, and that my Soul may love Thee therein forever. O change my Will into Thy Will; bring Thy Obedience into my Disobedience, that I may become obedient unto Thee.

O Great *Love* of Jesus Christ, I humbly fly to Thee; bring the *Hunger* of my Soul into Thy *Wounds*, from whence Thou didst shed Thy Holy *Blood*, and didst quench the *Anger* with *Love*. I bring my *Hunger* into Thy open Side, from whence came forth *Water* and *Blood*, and throw myself wholly into It; be Thou mine, and quicken me in Thy *Life*, and let me not depart from Thee.

O my Noble *Vine*, I beseech Thee give Sap to me Thy *Branch*; that I may *bud* and *grow* in Thy Strength and *Sap*, in Thy *Essence*; beget in me *true* Strength by Thy Strength.

O Sweet *Love*, art Thou not my *Light*? Enlighten Thou my poor Soul in its close Prison in Flesh and Blood. Bring it into the Right WAY. Destroy the Will of the Devil, and bring my Body through the whole Course of this World, through the Chamber of Death into Thy Death and Rest; that at the Last Day it may arise in Thee from Thy Death, and live in Thee forever. O teach me what I must do in Thee; I beseech Thee be Thou my *Willing*, *Knowing*, and *Doing*; and let me go no whither without Thee. I yield myself wholly up to Thee. *Amen*.

**A PRAYER** — *For obtaining the Divine Working, Protection, and Government; showing also how the Mind should work with and in God, in Christ the Tree of Life*

O Thou *living Fountain*, in Thee I lift up the Desire of my Soul, and cry with my Desire to enter through the *Life* of my Saviour Jesus Christ into Thee.

O Thou *Life* and *Power* of God, awaken Thyself in the *Hunger* of my Soul with Thy Desire of *Love*, through the *Thirst* which Jesus Christ had upon the Cross after us Men, and carry my weak Strength through by Thy mighty Hand in *Thy Spirit*; be Thou the *Working* and *Will* in me with Thine own Strength. Blossom in the Strength of Jesus Christ in me, that I may bring forth Praise unto Thee, the true Fruit of Thy Kingdom. O let my Heart and Desire never depart from Thee more.

But I swim in Vanity in this Valley of Misery, in this outward earthly Flesh and Blood; and my Soul and *Noble Image*, which is according to Thy Similitude, is encompassed with Enemies on every Side; with the Desire of the Devil against me, with the Desire of

Vanity in *Flesh and Blood*; also with all the Opposition of *wicked Men* who know not Thy Name. And I swim with my *outward Life* in the *Properties* of the *Stars* and *Elements*, having my Enemies lying in wait for me everywhere, *inwardly* and *outwardly*, together with Death the Destroyer of this vain Life. I fly therefore to Thee, O Holy *Strength* of God, seeing Thou hast manifested Thyself with Thy *loving Mercy* in our Humanity, through Thy Holy Name JESUS, and hast also given It to be a Companion and Guide in us. I beseech Thee let His Angels that minister to Him, attend upon the Souls of me and mine, and encamp themselves about us, and defend us from the *fiery Darts* of the Desire of that *wicked One*, which he shooteth into us daily by the *Curse* of the *Anger* of God which is awakened in our earthly *Flesh*. Keep back by Thy Divine Strength the malignant Influence of the *Stars* in their Opposition, wherein the wicked Enemy of Mankind mingleth himself with his Desire and Imagination, in order to poison us in Soul and *Flesh*, and to bring us into *false* and *evil Desires*, as also into *Infirmity* and *Misery*. Turn away these evil Influences by Thy Holy Power Jesus, from our Souls and Spirits, that they may not touch us; and let Thy Good and Holy Angels stand by us to turn away their noxious Effects from our *Bodies*.

O Great *Love* and Sweet *Strength* JESU, Thou Fountain of *Divine Sweetness*, flowing out of the great Eternal Name JEHOVAH, I cry with the Desire of my Soul to come into Thee. My Soul cryeth to come into that Spirit, from Which it was *breathed* into the Body, and Which hath formed it in the *Likeness* of God. It desireth in its *Thirst* to get the Sweet *Fountain* which springeth from JEHOVAH into itself, to *refresh* God's *Breath of Fire*, which itself is, that so the Sweet Love of JESUS may rise in its Breath of Fire, through the *Fountain* JESUS springing out of JEHOVAH; that CHRIST the *Holy One* may be manifested, and become *Man* in my *disappeared Image* of *Heavenly Spiritual Corporality*, and that my poor Soul may receive its beloved *Bride* again into its Arms, with whom it may rejoice forever.

O IMMANUEL! thou *Wedding-Chamber*, God and Man, I yield myself up into the Arms of Thy Desire towards us, *in us*; it is *Thyself* whom I desire. O blot out the *Anger* of Thy Father with Thy *Love* in me, and manifest Thy *Strength* in my *Weakness*, that I may overcome and tame the *Evil* of *Flesh and Blood*, and serve Thee in *Holiness* and *Righteousness*.

O Thou Great and Most Holy Name and Majesty of God, JEHOVAH, Which hast stirred Thyself with Thy Most *Sweet Power* JESUS, in the *Limit* of the *covenanted Promise* to our Father *Adam*, in the *Woman's Seed*; in the *Virgin Mary*, in our disappeared *Heavenly Humanity*, and brought the *living Essentiality* of Thy Holy Power in the *Virgin Wisdom* of God into our Humanity, which was *extinguished* as to Thee; and hast given It to us, to be our *Life*, *Regeneration*, and *Victory*; I entreat Thee with all my Strength, beget a *new Holy Life* in me, by Thy *Sweet Power* JESUS, that I may be in Thee and Thou in me; that so Thy Kingdom may be made manifest in me, and the *Will* and *Conversation* of my Soul may be in Heaven.

O Great and Incomprehensible God, thou who fillest all Things, be Thou my Heaven in which my *new Birth* of Christ Jesus may dwell: Let my *Spirit* be the stringed Instrument,

Harmony, Sound and Joy of *Thy Holy Spirit*. Strike the Strings in me in Thy *Regenerate Image*, and carry through my Harmony into Thy Divine Kingdom of *Joy*, in the Great *Love* of God, in the *Wonders* of Thy Glory and Majesty, in the *Communion* of the Holy Angelical Harmony. Build up the Holy City *Zion* in me, in which as Children of Christ we all live together in *one* City, which is Christ in us. Into Thee I wholly plunge myself; do with me what Thou pleasest. *Amen*.

**A PRAYER** — *To be used by a Soul in Tribulation under the Cross of Christ, when it is assaulted by its outward Enemies, who persecute and hate it for being in the Spirit of Christ, and slander and reproach it as an Evil-Doer.*

Poor Man that I am! I walk full of Anguish and Trouble in my Return towards my Native Country, from whence I wandered in *Adam*, and am going back again through the *Thistles* and *Thorns* of this troublesome *World*. O God my Father, the *Briars* tear me on every Side, and I am afflicted and despised by my Enemies. They scorn my Soul, and revile it as an *Evil-Doer*, who hath broken Faith with them; they deride my walking towards Thee, and account it *foolish*. They think I am *senseless*, because I walk in this *straight* and *thorny Path*, and go not along with them in their *hypocritical broad Way*.

O Lord JESUS CHRIST, I fly to Thee under the *Cross*; O dear *Immanuel* receive me, and carry me into *Thyself* through the Path of Thy Pilgrimage, in which Thou didst walk *in this World*, namely through Thy *Incarnation*, *Poverty*, *Reproach*, and *Scorn*; also through Thy *Anguish*, *Passion*, and *Death*. Make me conformable unto *Thy Example*; send Thy good Angel along with me, to show me the *WAY* through the horrible thorny Wilderness of *this World*. Assist me in my Misery; comfort me with that Comfort wherewith the Angel comforted Thee in the Garden, when Thou didst pray to Thy Father, and didst sweat great Drops of Blood. Support me in my Anguish and Persecution, under the Reproach of the Devils, and all wicked Men, who know not Thee, and refuse to walk in Thy Paths. O great *Love* of God, they know not Thy Way, and do this in Blindness, through the Deceit of the Devil. Have Pity on them, and bring them out of their *Darkness* into Thy *Light*, that they may learn to *know themselves*, and how they lie Captive in the *Filth* and *Mire* of the Devil, in a *dark Dungeon* fast bound with *three Chains*. O Great God have Mercy upon *Adam* and his Children, redeem them in Christ, *the new Adam*.

I fly to Thee, O Christ, God and Man, in this Pilgrimage and Journey which I must take through this *dark Valley*, despised and troubled on all Sides, and accounted an ungodly wicked Man. O Lord, it is Thy *Judgement* upon me, that my Sins and *inbred Corruption* may be judged in this earthly Pilgrimage before Thee; and I, as a *Curse*, be made an open Spectacle on which Thy *Anger* may satiate itself, and thereby may take the *eternal Reproach* away from me. It is the Token of Thy *Love*, by which Thou bringest me into the *Reproach*, *Anguish*, *Suffering*, and *Death* of my Saviour Jesus Christ, that so I may *die* from *Vanity* and spring up in *His Spirit* with a *new Life*, through His *Reproach*, *Ignominy*, and *Death*.

I beseech Thee, O Christ, Thou *patient Lamb* of God, grant me *Patience* in this my *WAY* of the *Cross*, through all *Thy Anguish* and *Reproach*, *thy Death* and *Passion*, *Thy Scorn* and *Contempt* upon the *Cross*, where Thou was despised in my *Stead*; and bring me therein as a *patient Lamb* to Thee, into Thy *Victory*. Let me live *with Thee in Thee*; and do Thou convert my *Persecutors*, who (unknown to themselves) by their *Reproaching* sacrifice my *Vanity* and *inbred Sins* before *Thy Anger*. They know not what they do; they think they do me *Harm*, but they do me *Good*! They do that for me which I should do myself before Thee; for I should daily lay open and acknowledge my *Shame* and *Vileness* before Thee; and thereby *sink* myself down into the *Death* of *Thy beloved Son*, that my *Shame* might die in His *Death*; but I being too negligent, weary, faint, and feeble, therefore Thou usest these mine *Enemies* in *Thine Anger*, to open and discover my *Vileness* before Thee, which *Thy Wrath* taketh hold of, and *sinketh* it down into the *Death* of my *Saviour*.

O merciful God, my *vain Flesh* cannot know how well Thou intendest towards me, when Thou sufferest mine *Enemies* to take my *Vileness* from me, and sacrifice it before Thee. My earthly *Mind* supposeth that Thou afflictest me for my *Sins*, and I am extremely perplexed at it; but *Thy Spirit*, in my *inward new Man*, telleth me that it is of *Thy Love* towards me, and that Thou intendest *Good* to me by it. When Thou sufferest my *Enemies* to persecute me, it is best for me that they perform the *Work* in my *Stead*, and unfold my *Sins* before Thee in *Thy Anger*, that *it* may swallow up the *Guilt* of them, so that they may not follow me into my *Native Country*; for *mine Enemies are strong and mighty* still in *Thy Anger*, and therefore can do it better than I that am feeble and fainting already in the *Will* of *Vanity*. This Thou knowest full well, O Thou *Righteous God*.

I beseech Thee therefore, O *Righteous God*, since Thou usest them as *Friends* to me, to do so good an *Office* for me, though my *earthly Reason* knoweth it not, that Thou wouldst make *them* also to understand and follow my *Course*, and send *them* such *Friends* in turn; but first bring them to the *Light*, that they may *know* Thee, and give Thee *Thanks*.

O Merciful God in Christ Jesus, I beseech Thee out of Thy deep *Love* towards us poor *Men*, which Thou hast manifested in me in the *hidden Man*, call us all *in Thee, to Thee*. O stir Thyself in us yet once again in this last *Trouble*; *Thy Anger* being kindled in us, do Thou resist it, lest it swallow us up wholly both *Soul* and *Body*.

O thou *Dawning of the Day-Spring* of God, break forth *to the Full*! Art Thou not already risen? Manifest Thy *Holy City Zion*, Thy *Holy Jerusalem*, in us.

O Great God! I see Thee in the *Depth* of Thy *Power* and *Strength*. Awaken me wholly in Thee, that I may be quickened in Thee. Break off the *Tree* of *Thy Anger* in us, and let Thy *Love* spring forth and bud in us.

O Lord, I lie down in Thy *Sight*, and beseech Thee not to rebuke us in *Thine Anger*. Are we not Thy *Possession* which thou hast purchased? Forgive all of us our *Sins*, and deliver

us from the Evil of Thy *Wrath*, and from the Malice and Envy of the Devil; and bring us under Thy *Cross* in Patience into *Paradise* again. Amen.

*Here followeth a Prayer or Dialogue between the poor Soul and the Noble Virgin Sophia, in the inward Ground of Man, viz. between the Soul and the Spirit of Christ in the New Birth, out of His Humanity in us; showing how great a Joy there is in the Heaven of the New regenerate Man; and how lovingly and graciously the Noble Sophia presenteth Herself to Her Bridegroom, the Soul, when it entereth into Repentance, and how the Soul behaveth itself towards Her, when She appeareth to it.*

### **The Gates of the Paradisical Garden of Roses**

*This is understood by none but the Children of Christ, who have known it by Experience.*

WHEN Christ the *Corner-Stone* stirreth Himself in the *extinguished Image* of Man, in his hearty *Conversion* and *Repentance*, then Virgin *Sophia* appeareth in the Stirring of the Spirit of Christ in the *extinguished Image*, in Her Virgin's *Attire* before the Soul; at which the Soul is so amazed and astonished in its *Uncleanness*, that all its *Sins* immediately awake in it, and it *trembleth* before Her; for then the *Judgement* passeth upon the *Sins* of the Soul, so that it even goeth back in its Unworthiness, being *ashamed* in the Presence of its *fair Love*, and entereth into *itself*, *feeling* and *acknowledging* itself utterly *unworthy* to receive such a *Jewel*. This is understood by those who are of *our Tribe*, and have *tasted* of this *Heavenly Gift*, and by none else. But the Noble *Sophia* draweth near in the *Essence* of the Soul, and *kisseth* it in friendly Manner, and *tinctureth* its *dark Fire* with Her *Rays of Love*, and shineth through it with Her bright and powerful *Influence*. Penetrated with the strong Sense and Feeling of Which, the Soul skippeth in its Body for great Joy, and in the Strength of this Virgin *Love* exulteth, and praiseth the Great God for His blessed Gift of *Grace*.

I will set down here a short Description how it is when the *Bride* thus embraceth the *Bridegroom*, for the Consideration of the Reader, who perhaps hath not yet been in this *Wedding-Chamber*. It may be that he will be desirous to follow us, and to enter into the *Inner Choir*, where the Soul joineth Hands and danceth with *Sophia*, or the *Divine Wisdom*.

#### **I.**

*When that which is mentioned above cometh to pass, the Soul rejoiceth in its Body, and saith,*

PRAISE, Thanksgiving, Strength, Honor, and Glory, be to Thee, O great God, in Thy *Power* and *Sweetness*, for that Thou hast redeemed me from the *Anguish* of the *fiery Driver*. O Thou *Fair Love*! My heart embraceth Thee; where hast Thou been so long? I thought I was in *Hell* in the *Anger* of God. O Gracious *Love*! Abide with me, I beseech

Thee, and be my Joy and Comfort. Lead me in the right WAY. I give myself up into Thy *Love*. I am *dark* before Thee, do Thou *enlighten* me. O Noble *Love*, give me Thy *Sweet Pearl*; put it I pray Thee into me.

O Great God in Christ Jesus, I praise and magnify Thee now in Thy Truth, in Thy Great Power and Glory, for that Thou hast *forgiven me my Sins*, and filled me with Thy *Strength*. I shout for *Joy* before Thee in my *new Life*, and extol Thee in Thy *Firmament* of Heaven, which none can open but *Thy Spirit* in Thy Mercy. My Bones rejoice in Thy *Strength*, and my Heart delighteth itself in Thy *Love*. Thanks be to Thee forever, for that Thou has delivered me out of *Hell*, and turned *Death* into *Life* in me. O Sweet *Love*! Let me not depart from Thee again. Grant me Thy *Garland of Pearl*, and abide in me. O be my *own proper* Possession, that I may rejoice in Thee forever.

*Upon this, the Virgin Sophia saith to the Soul,*

MY noble *Bridegroom*, my *Strength* and *Power*, thou art a thousand Times welcome. Why hast thou forgotten Me so long, that I have been constrained in great Grief to *stand without the Door* and *knock*? Have I not *always* called thee and entreated thee? But thou hast turned away thy Countenance from Me, and thine Ears have declined My Entreaties. Thou couldst not see My *Light*, for thou didst walk in the *Valley of Darkness*. I was *very near* thee, and entreated thee *continually*, but thy *Sinfulness* held thee Captive in *Death*, so that thou knewest Me not. I came to thee in great *Humility*, and called thee, but thou wert *rich* in the Power of the *Anger* of God, and didst not regard My *Humility* and *Lowliness*. Thou hast taken the Devil to be thy *Paramour*, who hath defiled thee thus, and built up his *Fort of Prey* in thee, and turned thee quite away from My *Love* and *Faith* into his *hypocritical Kingdom of Falsehood*; wherein thou hast committed much *Sin* and *Wickedness*, and torn thy *Will* off from My *Love*. Thou hast broken the *Bond of Wedlock*, and set thy *Love* and *Affection* upon a *Stranger*, and suffered Me thy *Bride*, whom God did give thee, to stand alone in the *extinguished Substance*, without the *Power* of thy *fiery Strength*. I could not be *joyful* without thy *fiery Strength*, for thou art My *Husband*; My shining *Brightness* is made *manifest* by thee. Thou canst *manifest* My hidden *Wonders* in thy *fiery Life*, and bring them into *Majesty*; and yet without Me thou art but a *dark House*, wherein is nothing but *Anguish*, *Misery*, and *horrible Torment*.

O noble *Bridegroom*, stand still with thy Countenance towards Me, and give Me thy Rays of *Fire*. Bring thy *Desire* into Me, and *enkindle* Me thereby, and then I will bring the Rays of My *Love*, from My *Meekness* into thy *fiery Essence*, and be united with thee forever.

O My *Bridegroom*, how well am I, now that I am in *Union* with thee! O *kiss* Me with thy *Desire* in thy *Strength* and *Power*, and then I will show thee all My Beauty, and will rejoice and solace Myself with thy sweet *Love* and shining *Brightness* in thy *fiery Life*. All the Holy Angels rejoice with us, to see us *united* again. My dear *Love*, I now entreat thee to stay *faithful* to Me, and do not turn thy Face away from Me any more. Work thou thy *Wonders* in My *Love*, for which Purpose God hath created thee and brought thee into Being.

## II.

*The Soul saith again to its Noble Sophia , its Love, that is born again in it,*

O my Noble *Pearl*, and opened *Flame of Light* in my anxious *fiery Life*, how Thou *changest* me into Thy *Joy*! O Beautiful *Love*, I have broken my *Faith* with Thee in my Father *Adam*, and with my *fiery Strength* have turned myself to the *Pleasure* and *Vanity* of the *outward World*. I have fallen in *Love* with a *Stranger*, and would have been constrained to walk in the Valley of *Darkness* in this *strange Love*, if Thou hadst not come into the House of my *Misery*, in Thy great Faithfulness, by Thy piercing through and destroying God's *Anger*, *Hell*, and dark *Death*, and restoring Thy *Meekness* and *Love* to my *fiery Life*.

O Sweet *Love*! Thou hast brought the *Water of Eternal Life* out of the *Fountain* of God, with Thee into me, and *refreshed* me in my great *Thirst*. I behold in Thee the *Mercy* of God, which was hidden from me before by the *strange Love*. In Thee I can *rejoice*; Thou changest my *Anguish* of Fire into great *Joy* in me. O amiable *Love*, give me Thy *Pearl*, that I may continue in this *Joy* forever.

*Upon this the Noble Sophia answereth the Soul again, and saith,*

MY dear *Love* and faithful *Treasure*, thou highly rejoicest Me in thy Beginning. I have indeed broken into thee through the deep Gates of God, through God's *Anger*, through *Hell* and *Death*, into the House of thy *Misery*, and have graciously bestowed My *Love* upon thee, and delivered thee from the Chains and Bonds wherewith thou wert fast bound. I have kept My *Faith* with thee, even though thou hast not kept thine with Me. But now thou desireth an exceeding great Thing of Me, which I cannot willingly trust in thy Hands. Thou wouldest have My *Pearl* as thy *proper own*. Remember, I pray, O My beloved *Bridegroom*, that thou didst carelessly lose it before in *Adam*; and thou thyself standest yet in great Danger, and walkest in two dangerous Kingdoms; for in thy original Fire thou walkest in that Country wherein God calleth Himself a *strong jealous God*, and a *consuming Fire*. The other Kingdom which thou walkest in, is the *outward World*, wherein thou dwellest in the vain corrupt Flesh and Blood, and where the Pleasures of the World and Assaults of the Devil beset thee every Hour. Thou mayest perhaps in thy great Joy bring *Earthliness* again into My Beauty, and thereby *darken* My *Pearl*; or thou mayest possibly grow proud, as *Lucifer* did, when he had the *Pearl* in his Possession, and so turn thyself away from the *Harmony* of God, as he did, and then I must be deprived of My *Love* forever afterwards.

No. I will keep My *Pearl* in Myself, and dwell in the Heaven in thee, in thy *extinguished*, but now in Me, *revived*, *Humanity*, and reserve My *Pearl* for Paradise, until thou puttest away this *Earthliness* from thee, and then I will give it to thee to possess. But I will readily present to thee My *pleasant Countenance*, and the *sweet Rays* of the *Pearl*, during the Time of this *Earthly Life*. I will dwell with the *Pearl* Itself in the *inner Choir*, and be thy faithful loving *Bride*. I cannot espouse Myself with thy *earthly Flesh*, for I am a *heavenly Queen*, and My *Kingdom is not of this World*. Yet I will not cast thy *outward*

*Life* away, but refresh it often with My *Rays of Love*; for thy *outward Humanity* shall return again. But I cannot admit to My Embraces the *Beast of Vanity*, neither did God create It in *Adam* with a Purpose to have It so *gross* and *earthly*. But in *Adam* thy Desire, through the Power of its strong Lust, formed this *beastial Grossness*, from and with all the *Essences* of the *awakened Vanity* of the *earthly Property*, wherein *Heat* and *Cold*, *Pain* and *Enmity*, *Division* and *Corruption* subsist.

Now, My dear *Love* and *Bridegroom*, do but yield thyself up into *My Will*; I will not forsake thee in this earthly *Life* in thy *Danger*. Though the *Anger* of God should pass upon thee, so that thou shouldst grow *affrighted* and *disheartened*, or shouldst think that I had *deserted* thee, yet I will be with thee and preserve thee, for thou thyself knowest not what thine *Office* is. Thou must *work* and *bear Fruit* in this *Life's Time*. Thou art the *Root* of this *Pearl-Tree*; *Branches* must be produced out of thee, which must all be brought forth in *Anguish*. But I come forth together with thy *Branches* in their *Sap*, and produce *Fruit* upon thy *Boughs*, and thou knowest it not; for the Most High hath ordered, that I should  *dwell* with and in thee.

Wrap thyself up therefore in *Patience*, and take Heed of the *Pleasure of the Flesh*. Break the *Will* and *Desire* thereof; bridle it as an *unruly Horse*; and then I will often visit thee in the *fiery Essence*, and give thee My *Kiss of Love*. I will bring a *Garland* for thee out of *Paradise* with Me, as a *Token* of My *Affection*, and put it upon thee, and thou shalt rejoice in it. But I give thee not My *Pearl* for a *Possession* during this *Life's Time*. Thou must continue in *Resignation*, and hearken what the Lord playeth on His *Instrument* in thy *Harmony* in thee. Moreover, thou must give *Sound* and *Essence* to thy *Tune*, out of *My Strength* and *Virtue*, for thou art now a *Messenger* of *His Word*, and must set forth *His Praise* and *Glory*. For this Cause it is that I have contracted Myself *a-new* with thee, and set My *triumphal Garland* upon thee; which I have gotten in the *Battle* against the *Devil* and *Death*. But the *Crown of Pearl* wherewith I *crowned* thee, I have laid aside for thee. Thou must wear *that* no more till thou art become *pure* in My *Sight*.

### III.

*The Soul saith further to the Noble Sophia,*

O Thou Fair and Sweet *Consort*, what shall I say before Thee? Let me be wholly committed unto Thee; I cannot preserve myself. If Thou wilt not give me Thy *Pearl*, I submit to Thy *Will*; but give me Thy *Rays of Love*, and carry me safely through my *Pilgrimage*. Do Thou awaken and bring forth what Thou wilt in me; I will from henceforth be Thy own. I *will* or *desire* nothing for myself, but what Thou Thyself *wilt* through me. I had fooled away Thy *Sweet Love*, and broken my *Faith* with Thee, whereby I was fallen into the *Anger* of God. But seeing that of *Love* Thou didst come to me into the *Anguish* of *Hell*, and hast delivered me from *Torment*, and received me again for Thy *Consort*, I will now therefore break *my Will* for Thy *Love's Sake*, and be obedient unto Thee, and wait for Thy *Love*. I am satisfied now that I know Thou art with me in all my *Troubles*, and wilt not *forsake* me.

O Gracious Love, I turn my *fiery* Countenance to Thee. O *fair Crown*, take me quickly into Thee, and bring me forth from *Unquietness*. I will be Thine forever, and never depart from Thee more.

*The Noble Sophia answereth the Soul very comfortably, and saith,*

MY noble *Bridegroom*, be of good Comfort. I have betrothed thee to Me in My highest *Love*, and contracted Myself with thee in My *Faithfulness*. *I will be with thee and in thee always to the End of the World. I will come to thee and make My Abode with thee, in thy inner Chamber.* Thou shalt *drink* of My *Fountain*; for now I am thine, and thou art Mine; the *Enemy* shall not separate Us. *Work* thou in thy *fiery Property*, and I will put My *Rays* of *Love* into thy *Working*. And so We will plant and manure the *Vineyard* of Jesus Christ. Afford thou the *Essence* of *Fire*, and I will afford the *Essence* of *Light*, and the *Increase*. Be thou the *Fire*, and I will be the *Water*, and thus We will perform that in *this World* for which God hath appointed Us, and serve Him in *His Temple, which We ourselves are*. Amen.

### **To The READER**

BELOVED Reader, count not this an *uncertain Fiction*; it is the *true Ground, Sum* and *Substance* of all the *Holy Scriptures*. For the *Book of the Life of Jesus Christ* is plainly set forth therein, as the *Author* of a *Certainty* knoweth; it being the *WAY* that he himself hath gone. He giveth thee the *best Jewel* that he hath. God grant His *Blessing* with it. A heavy *Sentence* and *Judgement* are gone forth against the *Mocker* of this. Be thou therefore warned, that thou mayest *avoid* the *Danger*, and *obtain* the *Benefit*.

### **A MORNING PRAYER**

*Commending ourselves to God when we rise, before we suffer any other Thing to enter into us.*

BLESS me, O God, the Father, Son, and Holy Ghost, Thou only True God. I thank Thee through Jesus Christ our Lord and Saviour, for the Preservation of me, and for all other Benefits. I now commend myself, both Soul and Body, and all that Thou hast set me to do in my *Employment* and *Calling*, into Thy Protection. Be Thou the Beginning of my *Conceptions*, my *Undertakings*, and all my *Doings*. Work Thou so in me, that I may begin all Things to the Glory of Thy Name, and accomplish them in Thy Love for the Good and Service of my Neighbor. Send Thy holy Angel along with me, to turn the Temptations of the Devil and corrupt Nature away from me. Preserve me from the Malice of evil Men; make all my Enemies reconcilable to me, and bring my *Mind* into Thy *Vineyard*, that I may labor in my Office and Employment, and behave as Thy obedient Servant therein. Bless me, and all that I am to go about and do this Day, with the Blessing of Thy *Love* and *Mercy*. Continue Thy *Grace* and *Love* in Jesus Christ upon me, and give me a Mind cheerfully to follow Thy Leading and execute Thine Appointment. Let Thy *Holy Spirit* guide me in my Beginning, and my Progress, on to my Last End, and be the *Willing, Working, and Accomplishing* of all in me. Amen.

## AN EVENING PRAYER

*When we have finished our daily Employment, and are going to Rest*

I LIFT my *Heart* to Thee, O God, Thou *Fountain of Eternal Life*, and give Thee Thanks through Jesus Christ, Thy Beloved Son, our Lord and Saviour, for having protected and preserved me this Day from all *Mischief* that might have befallen me. I commend to Thy Disposal my *Condition* and *Employment*, together with the *Work* of my Hands, and humbly repose them on Thee. So fill my Soul with Thy Spirit, that neither the *grand Enemy*, the Devil, nor any other *evil Influence* or *Desire*, may find *Harbour* therein. Let my Mind only *delight* in Thee in Thy *Temple*, and let Thy *good Angel* stay with me, that I may *rest* safely in Thy Power, and under Thy Protection. *Amen.*

**Rev. 21, 6-7: *I am Alpha and Omega, the Beginning and the End. I will give unto him that is athirst of the Fountain of the Water of Life freely. He that overcometh shall inherit all Things, and I will be his God, and he shall be My Son.***