

No. 7.

King Jehoiachin, and the
prophet Elijah.

Shaker Museum
Old Chatham, N.Y.

Catalogue No. 3283

A Communication

From Jehoiachin*, the young king of Judah,

Given by Inspiration, in the 1st Order of the Chh.

December 18th 1841.

Introduction by the inspired writer.

On the 6th of June 1839, in the time of evening retirement, a bright spirit suddenly appeared before the writer, in the form of a tall and beautiful young man. An attending spirit said, "This is Jehoiachin, the young king of Judah, of whom you read. He gave up himself to save Jerusalem and his people from destruction; for which act, he is beloved, and held in everlasting remembrance and honor.

"And he is now, a beloved and faithful child of Mother; therefore he is, at this time, permitted to come and see Mother's children on earth, and to make himself known to thee, for special purposes."

He again appeared to the writer, ^{the same evening} in our evening meeting, to which he was introduced by good Brother

* See 2^d Kings 2^d Chapter. & Jeremiah 52^d. called also Jeconiah & Coniah.

David Meacham sen^r who appeared much pleased with him, and manifested that he was greatly beloved by the good spirits. The young king appeared very pleasant and loving; and was greatly pleased with the privilege to behold the beautiful worship of God among Mother's children, and to rejoice with them in holy devotion.

During his appearance at that time, he made a communication to the writer; but did not then require it to be written. But his spirit has again presented itself, and desires that his communication, and all that he shall now inspire may be written at this time.

The prophet Daniel had previously informed the writer, that he would be called upon to write the testimony of his prince, when the time should come. The prophet hath now presented to the writer, in large white letters, these words, The time is come.

Chapter II.

Jehoiachin declares the reasons why he gave himself up to the king of Babylon. He shows his long captivity, and in the end, the honor which he thereby gained of God and man, while on earth.

I am Jehoiachin, who was the young king of Judah, of whom ye read in the scriptures. When

my father, Jehoiakim died a shameful death; being slain and his body drawn out thro' the gates of Jerusalem, & buried with the burial of an ass, (as had been predicted by the righteous prophet Jeremiah,) for his wicked transgressions of the law of God; and especially for persecuting the prophets of God, because they reprov'd him.

2. Then the people of Judah made me their king, and I was beloved by them. I was piously inclined, and tho' but a youth, I had been grieved with my father's injustice. Nevertheless, I had been educated in the ways of my father, and my reign was so short, that I had neither time nor power, really to reform either myself or the wickedness of the people.

3. But I believed the word of the prophets of God, and had designed to reform, in many things, from the ways of my father. But this I was prevented from doing: for the armies of Babylon came against me, and the city of Jerusalem was besieged. I believed they were sent of God, to punish us for our iniquities.

4. Therefore, as the holy prophet Jeremiah had prophesied that my father should have none to sit upon the throne of David, after him; and that I should surely be delivered into the hands of the King of Babylon. I believed the word of the Lord; therefore, tho' I had a strong city, and was surrounded by many noble and mighty

men; yet contrary to the advice of proud men, I delivered myself up to the king of Babylon. Yea, I put my life in my hands, and chose rather to trust in the word of the Lord, than in the arm and power of man.

5. And I was carried captive into Babylon, with the princes, nobles and mighty of the people, and many of the king's seed, my kindred. Then the Lord, by the prophet Jeremiah, declared, that he had sent us to Babylon for our good, that we might not be destroyed with the wicked that were left; that he would watch over us for good; and that we should return to our own land, and he would give us a heart to know him. see Jer 24. 5 107-

6. All these things were fulfilled towards us and our children. And much favor was shown to all these. Their lives were saved and they prospered. Many of my kindred were greatly honored; among whom was the great prince and prophet Daniel, and the three holy children; who were saved from the fiery furnace. And tho I was a prisoner, during the days of Nebuchadnezzar; yet I was not in bonds; but received many favors, and obtained mercy ^{of God} during the time.

7. And in the first year of his son, by the influence of Daniel, who was in great power, and by the mercy of my God, I was delivered. For during my long captivity, I had spent my time in repentance & prayer,

and in serving God in the best manner I was able. Therefore God heard my prayers, and this king lifted up my head from prison, and set my throne above all the kings and princes that were with him in Babylon; and honored me with great honor, above all others. Then had I an opportunity to visit my brethren in captivity, and comfort and encourage them.

9. 8. My son Salathiel was appointed captain of the people, and his son was the wise Zerubbabel, who ~~he~~ spake the wise sentence before king Darius; which was the immediate cause of the return of the Jews to their own land. And it was he who rebuilt the temple; and to whom God promised that he would make him as a signet; for he had chosen him.

10. 9. But, according to the word of the Lord, those ~~were~~ ~~few~~ that ~~were~~ returned to the land of Judah, ^{were mostly} ~~except~~ those who went to Babylon with me, or their children. Those whom we left behind, were either destroyed or scattered over the earth. But all the favors which we gained by submission, would have been lost to us, had we hearkened to our own proud & naturally brave nature, and refused to give ourselves up, according to the word of the Lord.

11. 10. For then the hand of the Lord would have been against us; the City would have been taken; I should have been slain, or led into ignominious

12 imprisonment; and doubtless deprived of having any son to bear up my name, as was my successor. And the utter destruction of the City and nation would have then taken place; which, by my hearkening to the voice of the Lord, was prolonged for a time, to prove whether they would repent ^{and} accept of their punishment, by serving the King of Babylon, until the wrath of the Lord should be turned from them.

13 11. Had I not done this, my kindred would have been slain, or treated despitefully; and I should never have lived to be honored by the greatest monarch of the earth; nor should I have had a son and grand son to be honored as they were. And altho I was then reproached for what I did, by the proud and worldly brave.

14 12. Yet, when they came to see the effects of the wickedness, rebellion, pride and bravery of my successors, Gedekiah and his proud men, the whole nation honored me with great honor, and my name was handed down to all generations of the Jews, with gratitude and honor, as one who sacrificed himself to save his people.

15 13. Nevertheless these were but the temporal advantages of my self sacrifice, and of passing my days in piety, repentance and prayer to my God, during my captivity; instead of murmuring at his hand, as unjust, which reason might have said I could justly do

because I was young, and of a pious turn, and could have committed no sin worthy of such sore judgments.

16th. But I believed in God rather than my own natural feelings, and received great reward even in this life; y^t this was but small to the eternal benefits of my obedience and piety in this world, tho' under a dark dispensation.

Chapter III.

Jehoiachim declares the dealings of God with him, both in this world and the world of spirits; and thereby shows the benefits of obedience to the revealed word and will of God.

1. And now, saith this holy child of the New Creation, Hear ye the words of our holy Parents, who have sent me to deliver this testimony to their children; for thus said they unto me; Go and cause thy experience to be plainly written, as a warning and instruction to all our children that they may thereby ^{see} the great benefits and great blessings of obedience, and ^{the} sacrifice of natural ways and will, even under a dark dispensation both in time and eternity.

2. Let them also learn the great loss of disobedience, and see how much greater, yea, unspeakably greater will be their gain, by obedience and self-sacrifice, in this day of so much greater light and power; and that

they may know that their loss by disobedience will be proportionably awful.

3. Therefore hearken unto me, ye holy children, and all ye children of men! You have heard the great honor and blessing, which I gained by obeying the word of the Lord through his Messenger; because I had an evidence that it was his word. Hence I hesitated not, but put my life in my hands & obeyed it. And tho' out of sight of natural wisdom; y^t after waiting long, I received blessings and honor of God and man proportionable to the greatness of the sacrifice.

4. Yea, I obtained an honorable name through time, and was honored in my posterity: for through that line, as respects the human tabernacle, the Messiah came. But all this I should have lost, had I consulted my own natural feelings, and flinched in the day of trial.

5. But my successor, ^{Zedekiah,} who hearkened to natural wisdom, and acted in natural pride & bravery, was thereby led to destruction. For tho' he was supported by a league of all the neighboring powers, and would not hearken to the voice of the same prophet, whose word I obeyed; y^t, with all his bravery, he was overcome, and could not escape, but was taken by his enemy, his sons and kindred ^{his own eyes put out,} slain, the City destroyed, and the nation broken up, and he died in cruel imprisonment.

6. But because he showed some favor to the prophet, and in a measure repented; for he had been led by the rebellious spirit of the people; therefore mercy was extended to him before his death, and he dies in peace. But time can never erase the infamy that fell upon his memory; and his disobedience hath made it harder for him to find the trail of redemption in the world of spirits.

7. Yet he hath found a relation to his work through great sufferings; a part of which ^{he} passed through in this world, which, in some degree, mitigated his sufferings in the world of spirits. He is now an obedient child of Mother. "Yea, saith he, (^{who is present} Zedekiah,) I bear witness that all this testimony of my beloved prince & brother, is true.

8. "O that the children of men, especially those who are called by the blessed gospel, would learn by my sad experience, to obey the revealed will of God, at any sacrifice whatever; and know that by trusting in God and obeying his word, there is safety and honor. But in natural wisdom and disobedience, there is eternal danger, loss and infamy. Holy children! will you be so kind as to forgive, and remember poor Zedekiah?"

9. Now, saith Jehoiachim, when I went into the world of spirits, the holy prophet Jeremiah, whose voice I had obeyed, soon received me, blessed & placed me

among the upright of that dispensation, in a mansion he had prepared, in the heavens of upright nature, where I rested in peace.

10. But I was called, at times, to receive and ^{help} some who had followed my example, and to preach the hope of the Messiah, with the prophets. Yt I rested mostly, until I heard the voice of the Son of God, preaching to souls in the world of spirits. That piety of feeling which caused my obedience on earth, made it far easier for me to receive his gospel; therefore I quickly arose, and traveled according to the order of that dispensation, and made every sacrifice required by the work of that day.

11. I was often sent by the Spirit of Christ, during the spreading of his Kingdom, to be a ministering spirit to the faithful laborers; in which I took great delight. But I was one of the ministers of judgment to the rebellious Jews, in the time of their destruction. This was grievous to me, and I prayed much for them; and labored hard to bring them to repentance and submission, as I had set them an example.

12. Yea, I stood by Josephus and inspired him, when he spake of my example, in order to persuade that wicked people to yield. And had they hearkened to him, and accepted of this punishment for their sins, and yielded to those whom God had appointed for that

purpose, they would have repented and found the mercy of God, and their days would have been prolonged. But as they would not, God gave them up to utter destruction, by such terrible judgments as never befell any other people on earth.

13. Thus saith the Lord, O ye inhabitants of the earth, hearken to my words, and know ^{ye} that when any person or people sin, I always call them to repentance, by some means that I make known to them; and if they truly repent and reform, their sins will be blotted out; but if they refuse to repent, then I appoint a punishment for them, or bring and lay something upon them that will be debasing to their pride. And when it comes, they always do and shall know that they have sinned.

14. Therefore, if they then humble themselves, so that they accept of the punishment in their feelings; repentance will follow, and I will show mercy; because submission to the terms of their punishment is one act of obedience. And it is impossible for an impenitent sinner to take one step towards me, or find any access to my mercy, until they perform this act of obedience: for in that state, they continue in rebellion to my Spirit.

15. Hence, if they refuse this submission, I will bring still heavier and heavier punishments upon them, one after another, until they are finally brought to destruction, either natural or spiritual, according

to the nature of the work. For this cause, the labor, anxious feelings and sufferings of ministering spirits to souls, when repentance and submission are required, as well as their grief for the impenitent and rebellious, are great beyond what ye can sense or know while dwelling in mortal ^{human} clay. Because they know the benefits of obedience, and the dreadful consequences of disobedience, far better than ye are able.

17. But enough will be given to you, at all times, to know your present duty. And will you, poor, lost and needy souls, against your own light, grieve the good spirits who kindly labor for you; and thus, in the days of eternity, meet their curse, and the judgments of a righteous God, ^{rather} than their mercy, and his Divine blessing?

18. If ye do this, know for certainty, that your feelings will then be awful surpassing description, and your joy will be equally great, if ye hearken to these spirits, and meet their mercy and their witness for you, before your heavenly Father and the Holy Angels. For they will surely bear witness, according as ye have obeyed or disobeyed, their simple impressions upon your souls.

19. Therefore hear and understand, all ye children of men, through all generations, this word which the Lord of truth and mercy hath sent unto

you, through his humble messenger, who knoweth by experience, the blessings of obedience, and hath seen the dreadful effects of disobedience & rebellion.

20. Whenever the word of the Lord comes unto you, consult not your own natural, selfish reason, nor the feelings of your pride; neither the feelings of your exalted and self-pleasing desires; but immediately close in with the requirement, however crossing and mortifying to all the feelings of self; even tho' the Divine requirement should take from you all that ye have; and to give yourselves up to captivity, imprisonment, or death itself.

21 For consider how much better it is to die in obedience to God, and meet him and the holy Angels and ministering spirits as friends, than to live like the rebel spirits, and know that God and the hosts of Heaven are your enemies. Can rational man endure this awful thought! See page 57. #

22. But your carnal reason will say, How can we know that what we hear from a professed messenger of God, is ^{indeed} his ^{divine} word and requirement? The holy Spirit answers, My word is never sent to reveal my will to any soul, but some of the ministering spirits will impress with the still small voice, on the conscience of that soul, a witness of the truth, if ^{that soul} they will impartially give heed to this voice; without heeding

the voice of natural feelings, ~~they~~^{it} will hear this ~~small~~ voice say, It is the truth, and safer to obey than disobey.

23. But if ~~they~~^{souls} give heed to the proud and selfish feelings of nature, these are so great, and the voice of the good spirits so small, that they will soon drown this little voice of mercy, and the dark & rebel spirits will soon take away its good impressions, and by their subtle reasoning ye will be overshadowed; so that ye "may be left to believe a lie and be damned."

24. Yea, this may take place when ye really think that you are right; because ye did ^{not} hearken to the still small voice, that simply said in your souls, "This is the way, walk ye in it." And thus you have deceived yourselves, and must reap the bitter fruits of your own delusion.

25. O ye children of nature! you complain that the way of God is so mysterious and dark, that ye cannot know it. The Lord your God, by his messenger, asks, Do you at all times obey your best light? Have you always obeyed the secret monitions of conscience?

26. Have ye not ~~rather~~, when ye have been shown your duty, so that you had an evidence that it was of God, if it required a cross, any sacrifice of pride and

the carnal desires of nature; I say, have ye not generally sought to see if ye could not get round and evade its requirements?

28 27. Have ye not ^{rather} consulted your own feelings, to see the effects that would follow obedience, according to your natural sense, until the impressions of duty grew weaker and weaker, ~~and~~ ^{till} at last, you became so dark, that you could reason yourselves into a belief that the cross was not required? This is rejecting the ~~counsel~~ ^{voice} of God, to ~~ask~~ ^{seek} counsel ^{of} the oracles of devils?

29 28. This ye may know, by putting this question to yourselves: Did I ever reason thus, when I really believed that I was required to do something that was pleasing to my own feelings? Or should I thus ^{in such a case} reason? And your consciences must honestly answer, Nay! Nay! Therefore ye may know, when ye do this, that you consult the oracles of devils. And what else can ye get from them but darkness?

30 29. Yet, O ungrateful man! thou dost accuse thy God, that he hideth himself in clouds of darkness; that his way is so hidden, that thou canst not know the duties which he requires of thee. But a deceitful heart! The darkness is all thy own. Thou hast worshiped other gods before me.

31 30. Yea, thou hast consulted devils rather than

my Spirit. Thou has labored to cover thyself with thick clouds of darkness, that my divine light might not shine into thy soul, lest it should bring a cross. And dost thou accuse the God of light of covering thee with, or leaving thee in darkness?

32 31. Thou wouldst not receive my light; because it was not according to thy own way. Thou hast ~~so~~ sought darkness, that thou mightest live in impurity; because it was pleasing to thy corrupt nature. Thou hast disobeyed the light, in one degree after another; and at each time, thou hast prepared thyself for greater and greater darkness: for this is always the case when a soul refuses any degree of light.

33 32. And now thou dost charge it upon the God of light and purity. Woe unto thee; because thou hast done this thing. Of all thy abominations, this shall stand first, in the day of judgment: for this is the cause of all others. Had not your first earthly parents done this, they never would have fallen.

34 33. Because it is only when the reason of man is perverted by the influence of ^{evil, in} his own independent feelings, that the requirements of God appear to him unreasonable, as ^{they} did unto them, ^{in the begin-} ~~ing~~, ^{ing} which caused their fall. Nay, reason is the receptacle of divine light, and when led by this light, man sees in his rational understanding, that God is the source of

all true wisdom, light and knowledge. Hence all his requirements are reasonable, right and just, and for the best good, in all things.

36 34. Therefore, know ye, saith the just God, that there is never a soul nor spirit that obeys its best light, in one degree, that shall want for light to know its duty in the next degree. Nay, all souls that always keep up to the present light by obedience; or that will repent when called to that work, shall never, to the endless ages of eternity, be left in the dark, as to the duties which I require of them; nor ^{be} at a loss how to insure my blessing, in every degree of my work for them.

37 35. But the names of all such shall be written in the eternal records, with brighter and brighter ~~and brighter~~ letters, in every ^{increasing} degree of my work; brighter and brighter rays of glorious light shall shine unto them from the Heavens of light, until they shall come and dwell in glorious mansions, ~~mansions~~, and be honored in my presence, by my Holy Angels.

Chapter III.

The Excellency of the Covenant of the present Dispensation manifested; and the sacrifice necessary to obtain a part therein.

1. Now hear ye this word, O ye children of the New Creation! The Lord your God hath shown

unto his messenger, that the days are beginning, and will swiftly roll on, in which ye will meet with many requirements, crosses and trials, for which natural wisdom can assign no cause. And days and scenes of tribulation will come, in which ye can see no way out.

2. Therefore hearken to the voice of your brother, who dearly loves you, and speaks to you in obedience to the Divine Spirit. Look well, and be ye prepared for these times, and for their trying scenes.

3. For the Lord your God always tries his covenant people, ^{above all others,} whom he brings the nearest to him of any on earth; until he proves them to be worthy and trusty depositories of his holy Covenant, and of his divine light for all other souls in their order.

4. For this reason, those who will not abide these trials, until he hath proved that they are worthy to stand in the order of his first anointed people. By these trials, such will be separated therefrom. And if they ever find any relation to his work, it must be in a far lower ^{order} than the one into which they were first called, and that, through great sufferings, and the loss of the glory first designed for them.

5. Therefore, into whatever state ye may be brought, when your way is hedged up on every hand; when persecution rolls its angry billows against you, and

clouds of thick darkness overshadow you, and ye can see no way out, fear not, trust in the God of your salvation; obey his word thro' his Anointed, and his Almighty hand will bring you safely through; and ye shall see the travel of your souls, and be satisfied with my goodness, saith the Lord.

6. In this day, the Eternal Parents have a far more holy and glorious covenant to deposit into the sacred keeping of ^{their} ~~his~~ covenant people, ^{their} ~~his~~ first anointed children, whom they bring the nearest to him of any on earth, yea, and in the Heavens, than was ever before given into the charge of souls or spirits since creation began.

7. This is the ark of their everlasting covenant, wherein is placed the lamp of pure light, the power and laws of eternal life and salvation. Also the mercy seat, whereon is placed, and from whence goeth forth the merciful means to bring all souls who will obey, to their eternal lot, in the everlasting Kingdom of God, where they will stand in the highest glory and happiness which they are capable of receiving.

8. For this cause, the God of truth and light will try all whom he chooses to have a part in this sacred depository, above all other souls that ever were on the earth. Like the pattern shown in Abraham,

whom he required to sacrifice his son for a burnt offering to the Lord. This, as far as any natural wisdom could see, appeared directly contrary to all the promises of God, respecting that son.

9. Yet Abraham hesitated not, nor did he go to the oracles of devils to enquire; but immediately obeyed and proceeded, until another sacrifice was appointed, instead of his son. In a similar manner, God often tries and deals with his Covenant Children.

10. By this obedience ~~and~~ and sacrifice, which was the greatest, and the most contrary to nature's wisdom, that could be required in that day, Abraham obtained a final confirmation of the Covenant, that he should (in the figure) be the father of the faithful forever, and in his seed all the families of the earth should be blessed. This was a figure of the final sacrifice of the flesh and all its posterity and feelings under the gospel.

11. The Covenant people of God, in this day, ~~all~~ stand in the Covenant of the parental order to all the human race. Therefore they must all necessarily be tried, after the pattern of Abraham, not only in the general import of the figure, but also in this particular sense, they must be tried in a manner that will require a full sacrifice of their natural wisdom.

12. And thus they must make the last & fullest sacrifice of all; before their Heavenly Father will judge them worthy to have a part in his parental Covenant, for all souls who are called after them.

13. Nevertheless, since Christ was revealed, nothing can be required of his followers, which is against the purity and loveliness of his nature, nor in opposition to the verity, mercy & holiness of his precepts and example. No bloodshed, violence, deceit, nor any fleshly works, can ever come from his spirit nor be required of his followers.

14. Therefore all that is required or inspired by his spirit, will be for the increase of salvation's holy work. Hence all who abide and go through all these trials and sufferings, which may be required of them, for their own souls and others, shall, like Abraham, become parents to other faithful souls, whom they shall bear, as children, into the holy Kingdom of God.

15. Thus in them is fulfilled, in substance, that which was prefigured in Abraham: for in them and their spiritual seed, shall all the families of souls in the New Heavens and Earth be blessed. And all generations of souls shall honor and bless the parental order forever.

16. And ^{when} they have finished their work, their labor and sufferings below, they shall be received into the eternal mansions of love, and be crowned with such

glory, and dwell in such beautiful mansions of peace, joy and happiness, as can never ^{be} conceived by the heart of mortals, while dwelling in an earthly tabernacle.

17. Then will they see the benefit of all these trying scenes of labor and sorrow, and will pour forth their souls in streams of thankfulness, for all the tribulation and sufferings which they have ever passed through, saith the Almighty; even so Amen saith his messenger.

18. I have now, saith this holy messenger of God, finished the testimony, which I was sent by my God and your God, to make known to Zion's Children, and through them, to all generations of men.

19. Will ye now, holy Anointed, blessed Elders, beloved Brethren and Sisters, yea, all my dear & holy relations, be so kind as to receive the best love, everlasting blessing and special thanks, for sacrificing your only son, that is, the flesh, and all that belongs to it, on the altar of self-denial and ^{by the} holy fire of purity, together with the hearty thanks for this privilege of addressing you?

20. Yea, will you receive all this from one who was once called the young King Jehoiachin; (that is, preparation and strength of the Lord,) which has proved a prophetic name: for in obedience I have truly found this preparation and strength. But

above^{all}, in obedience to our blessed Mother's stumbling
 gospel. Yea, by this I have gained a Kingdom, an
 honor that I prize far more, and esteem much
 more glorious than the Kingdom of Judah in its
 greatest glory. Farewell, From your loving Brother

Jehoiachin.

Witness of the beloved prophet Daniel to the preceding.

Testimony

I now bear witness, saith the prophet, to the tes-
 timony that the beloved prince and prophet hath
 inspired thee to write. Yea, it is all sacred truth. ^{to bear & suffer for the sake of his people.} ~~He had~~
 But ^{by} his obedience and self-sacrifice, which was as great
 as could be made under the law, he obtained the
 blessing of God on earth.

For he was honored with prophetic gifts and
 visions of the coming of the Messiah, and the glory
 of his Kingdom; and was finally honored of God and
 man. And it was much easier for him to receive ~~the~~
 the work of Christ, in his first and second appearing,
 than it would otherwise have been. Therefore he hath
 gained an honorable and glorious name in the Hea-
 vens, which can never be blotted out.

Yea, he hath obtained a part with the prophetic

messengers of God. And by his example and labors, many of the rebellious Jews have been brought to bow and acknowledge Christ in his first & second appearing, and to obey ^{the requirements of} this humbling work. Thus, by his obedience and labors, he hath become a glorious prince of God among his people.

And may his example be followed in all generations, but especially by all the children of the New Creation. Always remember, dear friends, that the greater the cross and sacrifice ye make, to obey the revealed will of God, the greater will be the reward, and the more glorious the crown, even so amine.

Once more I renew my love & everlasting blessing to all the children of Mother; and once more I say. Fare ye well. From your loving Brother and companion

Daniel.

A Revelation

From the Holy Prophet Elijah

Given by Inspiration in the first Order of the Church.

New Lebanon Dec: 21st 1841.

For Introduction, see page 57. at the end, with this mark †

Chapter I

The Prophet declares the order & operations of the holy Fire, which the Creator hath placed between the natural & spiritual world.

1. This holy prophet hath several times, appeared to the writer, and he hath now manifested himself and saith, The time is come for thee to write the Revelation of which I have given thee notice. For the time for these communications to be made is short, therefore bow thyself low, and fervently pray to thy Heavenly Father, that thou mayst write in the fear of God, all that I shall reveal unto thee.

2. I am Elijah, the prophet of fire, of whom ye read; for in my day, I stood in the holy fire, which God had placed between the Heavens and earth, according to the work of that dispensation, in the degree then manifested. For know, all ye

children of men, that the Creator hath placed the holy element of fire* between the natural and spiritual world and natural heavens.

3. These heavens are not to be understood as denoting the firmament; but as the highest state of glory and happiness that souls can ever attain, even in a state ^{of} spiritual existence, by any light that can be revealed to man, while living in the order of nature and not redeemed therefrom. Yea, the highest & most glorious orders, that ever could be prepared for souls, until the Son of God was revealed.

4. For tho' these orders are of a spiritual substance; yet they correspond only with the true natural order of the creation. But thro' this holy fire, all souls had to pass, to ascend to any order of these heavens. For no spirit, nor anything whatever, could ascend there, without passing thro' this fire, and having every thing consumed thereby, that could not abide its degree of purity.

5. No corporeal substance or earthly matter ever

* This does not mean ethereal fire; but a spiritual fire which moves upon the ethereal fire as an agent, and which prefigures the holy fire in its operations,

did or ever can pass this fire; for it is of a far purer nature than these substances, and is placed between the two, to guard these heavens from defilement; that is, to keep an everlasting distinction between earthly and spiritual substances, in their simple state.

6. If this were not so, there could never be any heavenly order in a spiritual state. Nay, while earthly and spiritual ^{substances} are commingled in man, his soul can never enjoy but a small degree of peace and happiness; because of the opposite attractions of the two elementary substances in which he dwells.

7. Therefore, know ye for certainty, that no substance of a corporeal or earthly nature, ever did ~~or ever did~~ or ever can ascend to any degree of heavens in a spiritual order; nay, the holy fire will surely consume every thing of that nature from the soul and spirit of every creature, before they can ascend there.

8. Be ^{of this,} assured ye blind children of nature! for such you are; (tho you may profess to be never so spiritual;) otherwise ye would never suppose that any substance of a material body could ascend to a Heaven composed of spiritual substances. But know ye, your mistake. Ye suppose that a substance which is earthly, yea, flesh, is spiritualized and ascends even to the eternal Heavens.

9. But I say unto you, flesh never can be turned into spirit, any more than spirit can ~~can~~ be turned into flesh. In the natural body, spirit is enclosed in flesh; but must be wholly separated from ^{the flesh & all its connections,} or never ascend to a spiritual Heaven, thro' endless ages. It may dwell in the spirit of this world, ^{which to such is a place of real habitation;} but can rise no higher.

10. I testify unto all men, saith this prophet of holiness and truth, that all their ideas of the earthly bodies of Enoch and Elijah, having been taken to Heaven, as an example of the future resurrection of all earthly bodies of the human ^{race}, are all false, and arise from their total blindness of the unalterable distinction between earthly and heavenly substances.

11. Nay, the earthly bodies of Enoch and Elijah were no more translated to Heaven, than was the body of Moses. The bodies of Enoch and Moses were taken care of by the Angels who administered to them, and with whom they had walked in obedience; for this, the way they walked with God. Yea, these Angels buried their bodies, out of the sight and knowledge of man, to prevent idolatry, when they took their souls, which ascended to the highest order of the natural Heavens.

12. And ye read that Elijah was taken up to Heaven, in the appearance of a chariot and horses

of fire. And so he was; but it was that part which could abide the holy fire. This was the true man; for this chariot and horses were of a substance that could live in the holy fire, between the Heavens and earth. Yea, they came from a heavenly order beyond this fire, and wafted my soul beyond it, to the highest order of the natural Heavens.

13. For my soul, by walking with the Angels of God, while on earth, was continually visited by the flames of this fire, by which it was purified, so that it could abide the fiery chariot, and pass thro' the holy element of ^{fire} to its destined home.

14. But the substance of my earthly body could not abide this fiery chariot, but was thereby consumed and dissolved into the chaos of the elements; and not one particle of it ever ascended beyond the elements of this world. But my soul first departed from its ^{as it were} body, in the twinkling of an eye, before the body was consumed.

15. Then was I placed in the most glorious order of the natural Heavens, with the holy saints, Enoch and Moses, who had passed through the same holy fire, into the highest order of the Heavens that could be opened for souls, in that dispensation.

16. Nevertheless, in all ages, the souls of the children of men, ~~when they~~ ^{after leaving} left the material body,

^{were gathered} ~~dwelt~~ ^{in which they exist} into the spiritual elements of the world, in different orders, corresponding to their ^{real} state, whether good or bad. But souls who have been disobedient to the strivings of the good spirits, and have rejected all the light of their day, are destined to dwell in mansions of darkness, in degrees according to their wickedness, with the wicked spirits which they have obeyed. These will afflict them beyond what mortals can ~~sense~~ realize.

18. But there was a faithful few, before the coming of Christ, who were visited by the holy fire, with sufferings and tribulation, to such a degree, that their souls were purified by its burning; so that they could abide it, until it became their life. These were raised by the life of the fire, and carried to the Heavens of their day, into mansions adapted to their ~~order~~ state and order.

19. Yt such were but few; and there were all instruments to manifest the light of God to man, according to the work of their day. For no spirit could ever come from the Heavens to the earth, without passing thro this holy fire between. Therefore no gifts of God could ever come to the soul, without being enclosed in, and bringing with it a portion of this holy fire into that soul, even before Christ was revealed.

20. Hence those who abstained most from the life of the flesh which propagates an earthly offspring, always brought forth the purest gifts of God; because such could abide the greatest degree of the Holy fire, which is the life of heavenly substances and beings; like as the fire of nature is the life of earthly substances and beings.

21. Therefore, O man, know that the fire & life of nature, always did, and always will, stand as the greatest immediate opposer of the heavenly fire & life; and that no pure, heavenly, gift ever was, or ever can be brought forth, by any soul, while the life of the flesh (which is the fire of lust) is operating upon the body.

22. Hence the Messengers of God, even before the eternal work began, have been required to fast ^{as much as possible} from all that would stimulate the life of fleshy lust. All the ancient prophets, when they were called to deliver any message from God, were required to abstain from fleshy lust, and to go through mortification, until the holy fire had purified their bodies from any feelings and operations of that nature. Otherwise the holy fire could never have brought forth any true gift through them.

23. For this cause, Moses was in danger of losing his life by the operation of the holy fire; for

attempting to carry his wife into Egypt, where God had designed that he should walk continually in the holy fire, in which the Lord then met him.

24. Therefore Moses, in obedience to the Holy Spirit, sent her back, that she might not be a snare to him, and corrupt his gifts. And tho she was afterwards brought back to him, yet he never knew her in the flesh again; for if he had, the holy fire would have taken his life.

25. For the same cause the prophet Elijah, who now speaks, during all the days of his ministry on earth, never knew the flesh in any manner; for he was visited with the holy fire to such a degree, and had to walk so constantly in it, that if he had known fleshly gratification, in himself, in any manner, it would have taken his life.

26. For the same reason, Elisha, my successor, from the day that the Holy Spirit called him to follow me, never knew the gratification of fleshly lust. For the same cause the wife of the holy prophet Ezekiel was taken from him by death. And tho his conduct, on that account was for a sign to the people; yet she would have been a snare to him; and therefore was she taken away.

27. The sanctified prophet Jeremiah was, for the same reason, commanded of God, not to take

a wife, nor to beget sons nor daughters. Thus this was ^{made} a sign of the destruction of the people; yet it was for a special preparation for the fire of his ministry. Thus he lived a life of virgin purity all his days, & walked, continually, in the holy fire. Hence he said; ^{as word in my heart as a burning fire} "His was shut up ~~in me~~ like fire in my bones."

28. Among all the prophetic writers, there was none that suffered more; and walked more in the holy fire than Jeremiah; therefore his memory is forever blessed of God, holy Angels and men. And I testify also that the holy prophet Daniel, of blessed memory, walked so strictly in the holy fire, that he lived a life of virgin purity all his days.

29. And many other messengers of God, during the days or years, that they were, at times called to be his messengers, wholly abstained from all pollutions of the flesh. This, O ye Children of men! ^{was the} life and example of all the ancient prophets and messengers of God in whom ye generally profess great faith.

30. Ye, and thousands of others, before the coming of Christ, by discerning thro' the dim light of Gods revealed in shadows and signs, saw the corrupt nature of fleshy lust; and for many days and years of their lives, while they felt from the operations of the holy fire, that they were called to

any

any special holy work of God, abstained from all acts of the flesh.

31. And all such were always noticed and blest of God. And if they were not called as prophetic messengers, they were visited with holy gifts, were fed with Angel's food, according to their order, as a reward for their self-denial; and they were examples of holiness, ^{& virtue,} in their day and generation.

32. Thus these souls were prepared by their virtuous lives, in a far greater degree, for the holy work of the new creation, when it was revealed, than the rest of mankind. Good Simeon and the prophetess Anna, who first acknowledged Christ, in the temple, had prepared themselves, by many years of virgin purity. And John the Baptist, the forerunner of Christ, was a virgin soul all his days.

33. These were all figurative witnesses, like the shadows & signs of the Law, of the nature and future holiness of the work of the New and spiritual creation, revealed in Christ. Yet, ye deceived Children of nature, who name the name of Christ, and profess to be his followers, contend for fleshly lust, as for your lives. Yea, you pretend to sanctify it in his name; and call that covenant which gives unbridled latitude to its pleasure and shameful abuses, a holy ordinance!

34. But I testify unto you, by the word of holy

and unerring truth, that not one spark of the holy fire of God, ever entered into that base nature and principle, from the fall of man to this day, and never will, thro' endless ages, even if it could be brought into its proper order.

35. Nay, this cannot be, any more than a spark of the rational spirit of man could enter into a beast; even should the beasts be brought into their proper order. They cannot rise into a rational spirit; they are beasts still, and so must forever remain. And thus it is with the nature of the flesh; nothing that belongs^{to} it, can ever rise any higher than an earthly order. It can never rise in Christ, nor receive any part in his spirit.

36. Therefore, before Christ was revealed, the way for the redemption and the resurrection of the soul into eternal life, was never known nor possessed by any creature on the earth: for none ever knew the way to purify the soul from all the propensities and passions of the earthly nature; because the eternal fire had never been revealed, neither on earth, nor in the natural heavens.

Chapter III.

The Order and Operations of the Eternal and Divine Fire explained. The State of all Souls before the coming

of Christ, and the true Nature of the Resurrection declared.

1. The Eternal Parents have, in their creative order, placed between the natural heavens and the heavens of eternal order, an eternal element of divine and most holy fire, to guard these heavens of eternal purity from all that can defile them, and keep an everlasting separation between the eternal orders and the natural orders, even in their heavens or highest state.

2. Therefore no soul nor spirit could ever ascend from the natural, to the lowest order of the eternal Heavens, without pass^{ing} through this eternal & divine fire, and by its operations, having every thing, that is, every propensity of the earthly nature consumed; so that this fire can become the life of that soul and spirit. They then possess the lowest order of eternal life, by which they are raised to the lowest order of the eternal Heavens.

3. In this most holy life, they will rise through increasing degrees of order, purified more and more, by the most holy fire, through which they will have to pass, and thus be raised to their everlasting order, and mansion of eternal life, there to abide; but they will grow, increase and expand in the goodness, knowledge and love of God, through eternal ages.

4. For know ye, that tho' all obedient souls and spirits will finally be raised into an order & mansion, for their eternal home; yet all these orders will increase and expand in glory, beauty & happiness, forever and ever. So that all souls and spirits, who obtain eternal life, will be continually fed with new fruits, and drink living waters, more and more delicious to their taste; yea, and be regaled with new beauties and eternal flowers, - more and more delightful to their sight & feelings.

5. There is not any thing whatever, neither life, order, nor soul nor spirit, which cannot fall away and die to its present state of life and goodness & goodness, except that which is eternal. But eternal life can never fall nor die away. All souls and spirits, even in the highest order of the natural heavens, are more or less exposed to the temptations of an adversary, and may fall; because there is still something in them that hath an attraction to that which is below their present state.

6. Therefore, as Satan is a subtil spirit, he can come, covered by this something which belongs to the earthly nature, and tempt the soul or spirit through this medium: for no creature can be secure from temptation short of the eternal order.

7. But this is the eternal life which Christ gives

to all his children, even that life which will finally raise them to that order and state from which they can never fall; that Heaven where no enemy can ever come; where death and darkness are unknown. For a soul that reaches the lowest order of the eternal Heavens, can never fall away nor die.

8. There were few in the work of Christ's first appearing, who ever ascended into a higher state than the Heavens of upright nature. And for the greatest portion of those who believed, in that day, never ascended to any degree, beyond the elements of nature itself, in a state of moral order; for they were never purified so as to pass through the holy fire.

9. Therefore, such^m received faith in Christ, and were thereby morally reformed, had places of rest provided for them in a moral state, where they rested, as it were, in a state of sleep, and waited for the second coming of him on whom they had believed.

10. For, by him they expected a resurrection from the dead, to a state of eternal life; tho' they knew little what it meant; but hoped, in some ~~way~~ manner, thereby to live with Christ in peace and glory; and this hope and rest was the

~~ground of their faith in the second coming~~

reward of their faith and obedience, as far as they lived up to their light.

11. And those who passed through the holy fire by ~~reason~~^{means} of the sufferings and purity of their lives, to the same degree as the ancient saints before Christ, ascended to the same Heavens, wherein they had mansions prepared, in which they, in a great measure, rested in peace, and waited in hope for the future and more glorious revelation of Christ to them, for their final resurrection into eternal life.

12. These had this superior satisfaction to the saints of former days; for they believed in Christ whom they knew had come, and had begun the good work in them, and given them rays of his own light, and had planted in them seeds of his own life, — which brought forth the operations of love & peace, in degrees according to their respective states.

13. Hence they had a confident hope, that the same spirit, which had begun to raise them from their fallen state, would complete the work unto the fullness of the resurrection into eternal life. And this was their reward of faith and obedience, according to their degrees of travel.

14. But the Ancients in these Heavens had only believed in Christ to come; and by obedience to

the light of their day, had obtained peace and hope. But from Christ, as a present Savior, they had never received any thing: for he had not yet come. Therefore they were in a state of anxious waiting for the promised seed to be revealed.

15. These being in a state of longing desires for the coming of the Messiah, by whom they expected to be raised into spiritual and eternal Heavens; as soon as they heard the voice of the Son of God, calling them, they arose, and, generally, came into the divine fire, and were purified, according to the full work of that day; and thus they travelled into the 1st degree of the lowest eternal Heavens, like children before the birth.

16. All ye that are in an earthly life, desire to know whether there is any state hereafter, from which souls can never fall; a state and order of eternal safety.

17. Divine Wisdom saith unto you, through this messenger, No soul that hath, or ever shall attain to the lowest eternal eternal Heavens, can ever fall; because the eternal fire must so far purify ~~to~~ them, that there ^{is} no nature in them which can attract to any thing earthly, carnal or devilish, before they can ascend to that state.

18. Therefore souls in that state, can never fall, any more than eternal life can fall; but such will surely rise into higher and higher ~~and higher~~

degrees, until they reach their eternal order. For this is the resurrection in Christ. The ^{soul} must rise from an earthly life and natural body, and be purified by the eternal fire, from all that is natural. ~~in its own order~~, whether good or bad, in its own order.

19. Yea, verily, every soul must be purified from all that can have an attraction to any element or principle below that which is eternal, and flowing wholly, from the divine nature of the eternal Parentage; by which means the soul is formed into an eternal body, in the image and likeness of their eternal Son and Daughter.

20. Then will such souls be as new born babes, in the first or lowest ^{order} of the true eternal world, and from which they must grow and be instructed from one degree to another, as really as a natural child in the natural state.

21. Ye may suppose, saith the prophet, that all real spiritual things and lives are eternal. But Holy Eternal Wisdom saith, no being nor power, whose life can fall lower, is truly eternal; for if so, the Devils would have eternal ^{life}. They have indeed an everlasting existance; but their life falls in death, lower and lower, further & further from the holy divine life. Hence it is that the Devil hath the power of death.

22. Therefore all who yield to the influence of the life of devils, do continually go further and further from the divine and holy life. Beware, O beware all souls! when ye find that ye are pursuing that course which leads you further and further from virtue ^{and} holiness: for this is the road to eternal death.

23. Know ye that no soul that is walking in the path of darkness, can ever be reclaimed herefrom; unless some spirit of light come unto ^{it} with sufficient power to bind the dark spirit which is leading it captive, and with the soul's consent, to lead it back into the path of light. All souls will be thus followed as far ^{as} these spirits of light can go.

24. Therefore hearken, O hearken to the motions of these merciful spirits, when they speak to your souls; for if ye follow this course of darkness so far that no good spirit will follow you, then ye fall into that state from whence ye can never rise. This is eternal death. For there is a state of darkness in the shades of death where these spirits of light can not go, without falling under the power of death themselves.

25. But that life which always rises more and more towards the Source of Eternal Goodness & Love, leads in the path of eternal life. For this life truly seeth and knoweth the only true God, and the Anointed Savior, the only medium of eternal life. This

life flows from and centers to ^{the} eternal Source of fire and light, which is the fountain of eternal life; as fire & light is the life of all things in their order.

26. These things, saith the prophet, Eternal Power and Wisdom have sent me to declare to all men, for a witness unto them, that they may know how much they are deceived, and may thereby see what the resurrection is, and what the Heavens are, and what characters can enter any order thereof. For all mankind, both profane and prophane are universally deceived respecting these things; all excepting those few who have been enlightened, by the Divine light of Christ's second appearing.

27. Thus saith the holy prophet; Can a man say, Enoch walked with God, and begat sons by this they attempt to justify the works of the flesh; but this only implies and daughters. This signifies that he walked in obedience to the law which God gave him, and never touched the flesh in any manner, except for the purpose of an offspring; and that only in the times and seasons of procreation appointed by his leading Angel.

28. Thou hypocrite! Dost thou do this? Dost thou have any respect to the times and seasons which even nature prescribes? Or to the reasonable barriers that it interposes? Nay, thou knowest thou dost not. Then cease this deceitful

plea to cover thy abominations; for thy deceitful covering and lying against thy own light, is worse in the sight of the Holy God of truth, than the work itself.

29. But I testify unto you, O children of nature! that Enoch, for many years, yea, what you would now call a very long life, walked in the holy fire, and wholly abstained from all fleshly knowledge; yea, during all the days of his special ministry to a corrupt world. If he had not, his soul could not have passed the holy fire, as it did to the highest order of the ^{Heavens} that ^{provided} men was for souls.

30. Previous to the ^{of Christ} coming there had never been any way opened for the redemption of souls, nor ^{any} door into the true Kingdom of Heaven. For this cause Moses and Elijah appeared to the Holy Savior in the Mount, in presence of some of his chosen disciples. For, saith the prophet, who we appeared in glory; yet it was but the natural glory of obedience in our day.

31. Therefore we came to seek the door of eternal glory; and this glory was manifested by the glory of his transfiguration. We then spake of his decease which he should accomplish at Jerusalem. For until his death and glorification,

* See Matt. 17. 2. Mark 9. 2 & Luke 9. 29. 30. 31 second ed. 11/1/4

in the Heavens, the way into the eternal Kingdom could not be fully opened; tho its light began to shine while he was on ^(earth),

32. The Savior then sent us, with a mission into the spiritual world, to prepare the way for his coming. And when he was crucified, we stood by, with the prophet Enoch, and ministered to him. Yea, we descended with him into the prisons of darkness, and assisted him in delivering the souls that were bound therein.

33. And when he rose again, we assisted in wafting his soul to the natural Heavens of our abode; for he first rose into ~~Heaven~~ ^{those heavens}; and we went before him, with holy John, the Baptist, to prepare the way for his reception. And where ever he came in these Heavens, we received him; and all rejoiced with great joy; because he showed us the way into eternal life, and opened the door ^{in some degree} into the eternal Heavens, which had never before been opened to man.

Chapter III.

The prophet declares the order of his own work; and that the nature and operations of the holy and eternal fires were prefigured under the Law, both in mercy and judgments.

1. Thus saith the prophet, My work, while on earth, was to stand in the holy fire, between the heavens and the earth, (i.e. between the natural & spiritual states,)

and to dispense this fire to the righteous, in mercy, who served God according to their light, and in judgment to the idolater and unjust; and thereby to turn the disobedient to the wisdom of the just, as far as possible; and by this means to cut off the wickedness of man from the earth, so far that the holy fire might not fall upon Israel and smite them with a universal curse to their utter destruction.

2. For if the holy fire that is over any person, people or nation, in a fallen state, should, at any time, come down upon them, all at once, it would be the greatest curse and judgment that could fall upon them; for it would as surely destroy them, as it did the two captains and their men, who were sent by the wicked king to arrest me.* For this was only the falling of the holy fire that was over them; and it brought down the ethereal fire and consumed them.

3. The fire which fell and consumed the burnt offering, when Moses sanctified the Tabernacle, when Solomon sanctified the Temple, and when I was sent to sanctify the Lord before idolatrous Israel, and confound the prophets of Baal, was the falling of this holy fire in mercy; and prefigured the work of holy and eternal fire, which shall consume all that is earthly and carnal, and thus purify the soul from

* See 2 Kings, ch. I. 9 to 12.

all that is corrupt, that it may ascend, by progressive degrees into eternal life.

4. And the fire that burnt Dathan & Abiram, and the men that offered incense, in rebellion against Moses and Aaron, was the same fire manifested in judgment. And by the same fire, Ananias and Saphira were struck dead for their hypocrisy.

5. All these things prefigured the manner in which the judgments of God are, and shall be executed upon the disobedient and rebellious. For such a portion of this holy fire meets them at once, that it cuts them off. But to the obedient, the same fire is melted out in such degrees as they are able to bear. And thus it purifies them; so that they are thereby prepared for the divine fire to become their life.

6. When the soul is defiled with sin, the same degree of holy fire which the obedient would be able to bear for their purification, and prepare them for divine love, would destroy this defiled sinner.

7. In every increasing degree of the work of God, the holy and eternal fires, which respectively operate, according to the work of the day, will consume the state of the body of the people in a former degree, which is inferior; that it may raise souls

from that state into the next degree, which is always superior to the former.

9. This was prefigured by the double portion of the holy spirit of power, which fell upon my successor, the holy prophet Elisha, by which he stood in greater power than I ever did while in my ministry, because he kept sight of me until I was taken away. This always was, and always will be, the order of the work of God. Those who keep a true sight of the work of God, in any degree thereof, will be clothed thereby with a divine mantle, by which they will receive the power and blessing of that degree, and light and power sufficient to raise them into the true work of the next degree, which will always be superior, until the redemption of all souls that ever can be saved is effected.

10. For in every degree, in the order and work of God, from the lowest state of nature, which has not fallen beneath the work of God's providence, there are orders of ministering Angels placed to carry on his work, with greater and greater light and power, in each succeeding order, to the highest degree of the eternal Heavens. And the Angels do administer strength and help to the sincere and upright in every degree according to the work required of them.

11. Therefore, O ye souls of men! know that all ye who are sincerely seeking after light & virtue,

shall always have help in whatever state ye are. And all your prayers and good deeds shall be preserved, and wafted into the Heavens by those Angels, to glorify you, if ye will receive mystical work when offered unto you, saith the holy & just God.

12. There never can be an increasing degree of the work of God, that can take effect, either in an individual or body of people, without an increasing degree of the operations of ^{either the} holy, or Eternal fire, ^{according to the order of the work.} And this will produce an increasing degree of sufferings upon that portion of life which must be consumed, and upon the soul which is connected with it by sympathetic relation.

13. This is necessary, in order that a greater portion of holy or eternal life may take its place. And the increase will be in proportion to the greatness of the sufferings. Your Heavenly Parents still suffer in deep tribulation and sorrow of soul, beyond what ye are able to sense, But their sufferings are not for the redemption of their own souls; but arise from their ^{my} sympathetic relation to, and their feelings for souls who are lost; and who cannot be saved without their sufferings and travail for them.

15. Therefore, as souls must pass through the eternal fire, in order to obtain eternal life; and

as the Holy Parents of the New Creation had to bear for all souls; so they had to go through the greatest sufferings to reach the eternal Heavens, of any souls that were ever born upon earth: for none before Christ had ever ascended to these Heavens; nor was their order established until the holy Bride ascended.

16. And because of the corrupt state of the natural world, the eternal fire was in opposition thereto, and stood arrayed in judgment against the whole life of this world. This judgment these holy Parents, had ^{to} meet and go thro' as the united head of the human race. In doing this, they made a path thro', and showed the way, and cooled the fire with love, and dispersed their covering power to shield all who would walk therein; so that none will ever have to bear the full force of the eternal fire as they did.

17. Yet all souls must feel enough of this fire to purify them from every thing that is not of God. But they will receive strength ~~strength~~ to bear it from their holy Parents, and will be shielded by their love.

18. But as the work of this dispensation is the revelation and union of the first & second orders of the eternal Heavens, brought to light by the first and second appearance of Christ. There is, in this day, necessarily, a double portion of the eternal

fire manifested, which souls must pass through, to purify and prepare them for the eternal life of this most holy state.

19. For this cause, the sufferings of souls thro' this fire, as respects the members of the body, must be greater than in any former dispensation. For the sufferings and gifts in the body, must be in proportion to the greatness of every degree ^{of the work of God,} which is to be brought forth.

20. Therefore, holy Anointed, greatly beloved Elders, ye chosen Instruments, and all my dearly beloved brethren and sisters, think it not strange because of the great sufferings, the extreme tribulation, and the heavy denunciation of the curse and judgment which ye have to bear: for all that is impure is cursed.

21. And can any of you suppose that ~~that~~ there is nothing ^{in Zion} impure? Nothing that the eternal fire must burn up? And further, remember ye, that if ye are the Body of Christ, ye must bear the curse and judgment of the whole world, as he did.

22. For this curse and judgment first fell on him: "For he was made a curse for us," that he might bear it, so as, ~~to~~ in a measure, to take it off from ^{the world;} so that souls might have an

opportunity to hear the gospel, and be proved thereby, whether they would accept of mercy and repent.

23. But when ^{ever} any people had an offer of mercy and repentance, if they rejected this offer, the Savior no longer bore their curse, but it fell on them in awful judgments. This was the cause of those terrible judgments that destroyed the Jewish nation, and which rolled through the earth, during the various operations of that dispensation.

24. Even so will it be in this day; for similar effects will always follow every increasing degree of the work of God, and they will be great in proportion to the greatness of the manifestation of that degree. But when Zion shall be purified from all the evils that the holy fire can consume in judgment; then will this fire pass thro' her in love, and fall on the world in judgment, according to their state.

25. Wherever there can be a work of mercy exercised, the divine fire stands between the holy and the eternal fires. This never operates in curses nor judgments; but always in mercy, love and goodness. This is the fire and life of Christ, and is the mediatorial spirit between judgment and mercy. ^{without this, no soul could ever endure to meet the eternal fire, and therefore the spirit of Christ always brings the work of mercy, love & peace to every soul that is prepared to receive it.}

* Note. The divine fire is the immediate offspring of the eternal fire; but thence the same difference between their operation of effects as there is in the respective works of the Father and Son.

26. The first step in this ^{confession and} repentance; for this cleanses the soul, so that the Spirit of Christ can enter, and with the waters of life, cool the holy fire, which has, by its burning kindled the scorching flames of a guilty conscience in that soul, and which could never be quenched, were it not for the operations of the waters of life.

27. But after the fire is thus ^{the spirit of Christ} cooled, the blessed parental Spirit, by its divine love, covers that soul from the scorching rays of the holy fire, which guards ~~the way~~ between the heavens & the earth, and keeps the way of the tree of life. Then the soul in obedience, will grow in the works of mercy and love; and being nourished by the waters of life, and the life giving rays of the sun of righteousness, will flourish and bring forth much fruit.

28. But know ye that all the works of judgments, wrath and fury upon ~~the~~ souls, are brought by the operations of the holy fire, such as was manifested under the law, ^{and} are works of the law of justice, and not of the gospel of mercy. And this holy fire, in its operations, is directed by the movements of the eternal fire above it.

29. This is the work of the Father, to prepare for the work of the Son, or to cut off all that

can never have any part in his Kingdom; therefore it is that God is called a consuming fire: for he consumes all that is contrary to his nature, by his eternal fire, which is the first source of pure life. Therefore it is written, "Who among us can dwell with the devouring fire? Who can dwell with everlasting burnings." The answer is clear: None but such as are purified from all that is offensive to the Divine nature.

31 30. O ye chosen Instruments, who have been called to speak the word of your heavenly Parents! Have ye not, before the gift could be brought forth, felt as tho real fire was circulating in your flesh & bones? You will answer, yea. I know then, that this is the operation of the holy or the most holy fire: for nothing can be fully purified but by fire.

32 31. Therefore, know ye, O holy children! that the purity and greatness of your revelations, and all your gifts, will be in proportion to the deep tribulation and sufferings which the heavenly & eternal fire brings upon you. For in the same proportion, will the divine love and heavenly goodness flow into your souls.

33 32. I now bear witness, saith the prophet, to all that the ancient prophets have inspired thee to write. Yea, it is all sacred and holy truth, according to the records of the eternal scriptures of truth.

34 33. As the holy prophets have nearly finished all that our heavenly Parents have designed for them to reveal in the present visitation, I shall add but little more. But one thing more, the Eternal Parents say to the children of Zion; Prepare, prepare for persecution and affliction; for it will surely come.

35 34. The wicked will yet compass you about, with great rage and fury, wrongfully take away your property, cart some of you into prison, and abuse your persons many ways. Yea, and some of you will live to see the blood of the righteous followers of the Lamb shed by wicked hands.

36 35. But fear not; for in faithful obedience ye shall be protected, and shall never be overcome by your enemies. But all these things shall work for your glory and for the exaltation of Zion; for the Lord your God will protect his portion, and guard his heritage, as with a wall of fire round about.

37 36. Therefore know ye, that the time will come, when many shall be struck with visible judgments, yea, even death, by the holy fire, will be the portion of some, like unto those whom I have before named. These things will surely take place, to defend Zion, protect the heralds of the gospel, convince the infidel, and cut off the hardened rebels.

37. My work, saith the prophet, now is to dispense the holy fire, in union with the holy Parents of the New Creation, in judgment and in mercy, both among the Children of Lion and the children of this world, according to their respective states. And also to dispense the rays of the Divine fire, to every soul that, by the operations of the holy fire, is prepared to receive the same.

38. My word is now finished; therefore ye holy Anointed, and all Lion's lovely children, will ye receive my eternal love and sanctified blessing; for they are purified by the eternal fire. Yea, I now know, by experience, the true resurrection. And will you all remember the ancient prophet Elijah, the prophet of fire, who is often with you, and ^{he} blesses with his everlasting blessing, all who are willing to be purified, by the fire, from every thing of a fallen nature.

The prophet Elijah.

* See page 13 in which the following passage belongs, between 21 & 22

Could you see and sense what I have seen, of the dreadful state, the severe anguish, the sufferings and horror of great darkness which souls in the world of spirits feel, who have willfully disobeyed the work of God to them, you would willingly go through any sufferings that mortals can endure on earth, rather than to fall into this awful state of despair.

† Introduction to the prophet Elijah. See page 25

The prophet first appeared to the writer like a sanctified hermit, with a very white countenance, a long white beard, remarkably bright piercing eyes, and clothed with a long dusky colored garment, with a leathern girdle about his loins. He afterwards appeared with a very bright countenance, and clothed in bright array, and was exceeding lively, and united and rejoiced with us, in our devotions in meeting.

Before I began to write for him, while on my knees and bowed to the floor, in earnest prayer to God, that I might write in the true spirit of inspiration, my right arm & hand were suddenly stretched out and shaken by the power of God, which continued until I rose up to go to writing. The prophet then, with great power and fear of God, made the communication which follows.