

The background of the cover is a complex marbled pattern. It features swirling, organic shapes in deep blue, navy, and black, interspersed with streaks and spots of burnt orange, gold, and brown. The overall effect is reminiscent of liquid paint or ink being mixed together, creating a rich, textured visual. The text is centered over this pattern.

THE ENOCHIAN BRIDE

A BRIDAL PERSPECTIVE ON ENOCH'S
WALK WITH GOD

By Pietra de Bod

||DEDICATION||

For of him, and through him, and to him, are all things: to whom be glory forever. Amen.

Romans 11: 36

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||FORWARD||

“Come and dine”...These words spoken in John 21:12 by our risen and glorified King, Yashua ha Mashiach, are words that arise within me when I think of what awaits in the book you now behold, “*The Enochian Bride*”. Yashua spoke these words to His disciples after a night of fishing and likely fasting, as the word “*dine*” actually means “*eat breakfast*”. The meal of bread and fishes Yashua prepared for them over coals of fire surely satisfied their hungry and tired souls and bodies, especially knowing their Lord had prepared it for them. I also believe that this is exactly the type of “*meal*” we will receive through the words of this book, as it too has been lovingly prepared for a Bride who is quite likely tired and very hungry.

I have had the privilege of feasting on Pietra’s books now for several months. I can attest through reading, testing, praying and experiencing that they are not for the spiritual faint of heart or the one whose soul and mind are limited to the depth and beauty of the love of Christ. The words are like choice morsels of deep satisfaction for the very humble and Truth-hungry soul that is ready to devour no matter the cost or outcome. I see the words of her books as carefully penned words that undoubtedly come from the Father’s heart. It is discerned from the depth of the Word of God as planted within her heart and lived out within her own life. I believe Pietra has a very fine-tuned ear to the voice of the Heavenly Father, and He is using her to speak to the Bride of His Beloved Son in our final hour of preparation. Very obvious and simple...He has written these books, and she is the obedient vessel chosen to bring them into our dimension.

This particular book, “*The Enochian Bride*” seems to me to be the culmination of all Pietra’s own experiences, learnings, and suffering that lead her to full and utter surrender. Somehow she has found the words to describe it perfectly in a way that is truly like a double-edged sword, cutting to the heart, but yet healing and so very encouraging at the same time. Through a God-given gift to articulate this journey in a way that carefully lays out the cost of walking with the Father, she is also able to describe the vast beauty of the reward of reaching a place of oneness with Him through His Son, our Savior. Obviously, our Father is using her story to encourage our walk to be as Enoch’s, for, “*Enoch walked with God, and he was not, for God took him*” (Genesis 5: 24).

Is it not our ultimate goal...the place we all desire and yearn to reach...to be **taken** by our Bridegroom? This book has been prepared by Him as one way to assist His beloved Bride as we walk down the long, narrow aisle to stand before Him face to face, eye to eye, and heart to heart.

So, for those who have a yearning heart to conceive, perceiving ears to hear, and open eyes to see, you will feast and be fully nourished with this meal...just as I know the author, my sweet sister Pietra de Bod, was joyfully fed, nourished, and fulfilled in writing it.

Stacy Rebert

||INTRODUCTION||

And Enoch walked with God: and he was not; for God took him.

Genesis 5: 24

This simple verse contains so much and in the same sense so much have been said through the ages about this great man, Enoch. What an amazing testimony. Highly inadequate to even start to write about Enoch and his mysterious walk with God, I am to write this from my own “Enochian walk”. I trust the readers and recipients of this book completely in His hands. Not that I am exempt from the outcome of this writing, all our works will be judged with fire. However, I find myself somehow tasting of the sweetness of this very communion for which He has prepared me, so that although not qualified to write about it, strangely have been experiencing the nuances of such an Enochian walk. And yet, this assignment was given me and all I want to do is please Him. For me to say that I have it all in the bag would be a gross understatement and I would be the first to admit to this. However, I cannot deny the journey that have brought me this far. I write out of obedience and service to Him who alone are worthy of all glory, power and praise. As a servant to His children that they may be edified and built up to pursue the deeper things of God. I have written this book from the Bride’s perspective, her struggles, her desires, and unity with Him as He becomes increasingly more her all in all. The reader will recognize some of the dealings within their own lives, but it is the heart of the Father to stir your passion through this writing that you may pursue Him unto perfection, to which He has called us all.

“A book has but one voice, but it does not instruct everyone alike.”

— Thomas A Kempis

The readers of this book will undoubtedly all be in various stages of growth in the Lord, and therefore all will not hear with the same ears or read with the same eyes. Our world and our perceptions and so much more, all play a vital role in how we read something. Be that as it may, our Father knows all too well what it is you need to get for now out of this book. I may have written this book in a few weeks, but truth be known it took me almost 34 years. That is how long it has truly taken to write this book, as it was in essence started on the first day of my rebirth in Christ. And so, no matter where you are in Him, know that this is not a high speed

race, but should be looked upon as a journey. And all the joy is in the journey. The journey is what causes us to savor the outcome, because we have paid the price. A great reward awaits for those who endure. So do not be disheartened should you find yourself not quite there where you wish to be. Our Father is never late and so He is determined to finish the work He started in you. Trust Him with the journey. He loves you.

The life of Enoch is summed up in this one sentence and yet it carries the weight of that which cannot be comprehended by flesh, but only by spirit. For God is Spirit and we are called to walk by the Spirit. Of no other in the Word of God is it said that he walked with God other than Noah (Genesis 6: 9), both found to be perfect and pleasing in the sight of the Most High. His ancestor Adam was the first to be afforded this privilege of walking with the Most High in the cool of the day, but forfeited this privilege due to the partaking of the tree of the knowledge of good and evil. And of course Yashua, the Patterned Son, our Forerunner and Redeemer, came to show us how to walk as He walked as the blessed Second Adam. In these few words of Enoch there remain a mystery unveiled to many. Just how did Enoch walk with God and why was the end result him being taken by the Most High? We know that we are all also called to walk with the Most High. The invitation stands that we are to come to Him and learn of Him who are meek and lowly, to find rest, the rest of God. In meditating on this saint of God's walk and the invitation extended to us, we have to remind ourselves that the One who walked with Enoch has come down to walk amongst man. And who can really understand the gravity of this unless you yourself were there before time, and therefore know and understand what He even then forsook to walk with us. Indeed He forsook all to be Immanuel – God with us.

Enoch, having walked with Him, was taken. It says he was not. Which is to say that the man simply vanished. It makes me think that the Most High could just no longer stand to be kept at a distance between that which is eternal and temporal, and desired him to be permanently with Him now. Transforming him to be able to step over the threshold of that great divide that he may abide with Him and in Him.

His walk was not just an occasion or a moment in time, but as the verse clearly says, Enoch walked with God. This shows us that this was a way of life and that there is no other way than by a continuous abiding. Just as Yashua said, "Walk as I walk or follow Me". Calling us to a way of life. A spiritual union that is as much a mystery to sinner and saint alike. A mystery and therefore something to be uncovered and unveiled. This mystery and union with the Most High is not to be confused with the wicked and evil practices of the New Age cult which only aim is to elevate man to the expansion of their consciousness and to unite humanity as one. The wicked one has successfully twisted this unity with the Most High prayed by Yashua our Great High Priest in John 17, to deceive his followers to want to become one with the "Higher Consciousness",

which they see as him being the light bearer from above. They believe he sacrificed himself to bring light to all on earth that merely existed like brute beasts, contrary to Scripture that says that he and his followers were cast out of heaven. They believe that he brings knowledge and higher wisdom and understanding. It is with this “enlightenment” of higher understanding and the kundalini serpent worship through various practices, that the world now believes that Lucifer is the actual savior and redeemer. The true light. But you will note within these writings of this book that the focus is not to elevate man, but to elevate the Most High. Where the New Age religion of the world is to make man as god, just as the serpent said in the garden, so the Most High’s intention and purpose in all His dealings with us, is to bring us to absolute dust so that we may live our lives through Him and not a higher consciousness. We can only be as Him, which is essentially His nature, not His attributes, when we no longer lean on our own understanding and wisdom. When we in fact allow Him to bring the axe to the root of that tree of the knowledge of good and evil in our lives. This is the only way that we will indeed live only from the Tree of Life. For He alone is the Way, the Truth and the Life. He alone is the Light of the world.

As we continue in our walk with Him, the veils of our understanding are removed and understanding in the knowledge of Him increases. Our hearts are enlarged to receive the hidden revelations of God, which always serves to humble us and cause us to place our hands on our mouth and cry with Isaiah and say, “Woe is me! I am undone. For I am a man with unclean lips!” The deeper things of the Spirit are often veiled and He determines the seasons and times to reveal more truth and mysteries and He does not do this loosely and never to bring us to an expansion of our consciousness. Rather, it is always so that His will may be done through us, for His glory alone. When He told us that we are to love Him with all our heart, mind and strength, the purpose was not only the fulfillment of the Law, but for the very purpose that we, like Enoch, would walk with Him and in Him so that He may be our all in all.

I cannot imagine the holy angels speaking with familiarity to the Son of God. I see them standing in awe and wonder of who He is and what He has done. They are not veiled like us. Enoch says in his book that the Son was held in the power of the might of the Most High when He introduced Him to the angels in splendor and glory. The angels have been worshipping Him since before the foundation of the earth. They have seen Him pre-incarnate, full of glory, dressed in majesty and unutterable beauty. So much as to fall down as dead before the Lamb of God, slain before the foundation of the earth. They do not walk with Him. They are His servants and messengers. He transcends all understanding being both the Son of God and the Son of Man.

The angels, pure and celestial, clothed in light and splendor, mighty and regal, are not called to walk with Him, but we are...you are.

Before time it was decided that the Son would be the Way, the Truth and the Life for man to come to the Father. To restore what He foreknew would transpire in the Garden. So much have transpired since that time when Enoch was taken by God. The written Word gives away little snippets of Enoch's encounter and wisdom, quoting this great man of God and confirms to us that this is truth and prophecy. What people knew then and what we know now is so vastly different and far removed from what constitute reality. We see this matrix as reality, but it is only a point in the infinity of eternity. Reality is both inside and outside of the matrix. God is reality. What the saints of old saw as everyday occurrences will be today's headlines in the news. They were accustomed to the appearances of angels, miracles of great scale, prophets who controlled weather and called down fire. They saw giants and sorcery was in open display. That which is today veiled and subliminally shown was well known and in the open. Something we only read about. The mysteries of God have been pinned down to doctrine or theology only, whilst it is that which can only be explained by Spirit and through the Spirit. It never stands alone apart from the written Word. The wonder of the Most High and all His mysteries has unfortunately been forgotten in the sea of theology. Studying and knowing Him has become something we do, for which we can claim a degree. However, those who know the Most High, walks with the Most High. We are to study and show ourselves approved of Him, but if we fail to walk with Him, our righteousness will not exceed those of the scribes and Pharisees. Those who walk with Him know Him, not on the basis of human endeavor, but because they have answered the invitation and have learned that flesh and blood cannot inherit the Kingdom of God and are willing to do whatever He requires to walk with Him as Enoch did.

1 Corinthians 2: 5 - 16

⁵ That your faith should not stand in the wisdom of men, but in the power of God.

⁶ Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught:

⁷ But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory:

⁸ Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.

⁹ But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

¹⁰ But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

¹¹ For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

¹² Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

¹³ Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

¹⁴ But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

¹⁵ But he that is spiritual judgeth all things, yet he himself is judged of no man.

¹⁶ For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

It was Pascal that said:

“For earthly things must be known before we can love them, but Divine things must be loved before we can get to know them”

This is a journey of hidden mysteries behind the veil of understanding, the deep things of the Spirit that Paul was told not to utter being unlawful for him to do so. He was caught up to see what no flesh can see. For those who are of the Spirit see things in the Spirit and walk by the Spirit. These are the things people of old were burned at the stake for with loud outcries of “blasphemy!” But to those who have tasted of the heavenly it is sacred and true. For the things of the Spirit are foolishness to the wise and having their understanding

darkened, they cannot see. It is only to be comprehended spiritually. And of course, once they do see, they have the desire to place a boundary around it and set rules. But you can less bind up the Most High than you can bind up the wind or all the rain on a cold winter's night. Where will the understanding begin or end when He himself is the Beginning and the End? Can you find the beginning of the Most High or His end? His depths are unsearchable.

So easily we say that this is how He works or thinks, when even righteous Job after being brought to nothing cries out "I have heard of thee by the hearing of the ear, but now I see thee, and I abhor myself and repent in dust and ashes!" (Job 42). As the Most High revealed Himself to Job, even though He thought that he knew Him, he was brought to ashes. Our experience with the Most High as He truly is will always bring us to ashes and never elevate us as man. We all fall short of knowing Him as He is and as He wants to be known, for unto us He gives in measure. Some more, others less. But even those who have received the most, fall short of the least of who He is. His depths cannot be found, His height not reached, His width not encircled and His length not measured. For He is all together other and He is Spirit. Therefore, if we are to walk with Him and desire to know the depths of Him, it can only be done in Spirit on His terms. Our senses, our knowledge, our understanding and experiences will be challenged and brought to naught. Somewhere on this journey a threshold is stepped over from where you can never return again. For you are forever changed and the life you live then is by the faith of the Son of God, by virtue of being one in Spirit with Him.

It is to you He calls...by name. With you He has had compassion and for you He has made a way. Not only that you may enter with boldness into the throne room of grace, but that in His Son, you may have communion in the Spirit, where there is no time and the laws of this earthly realm are swallowed up by the transcending dynamics of that which is Spirit and eternal.

Enoch walked with the Most High and the Word says that "he was not". We see this as vanishing, but in the same breath I would like to think that in a sense Enoch could no longer be defined by that which is of the earth, but that which is spirit and eternal. Enoch "was not" **because** he walked with Him. This was the outcome of walking with the Most High. He was no longer the same, but was transformed into the image of the Son of Man, and therefore he was taken. To such a walk we are called, to walk with the Most High and "not be", as His image is birthed in us and so we too will be taken.

||CHAPTER||

1

THE REST OF GOD

“Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortingly unto her.

Hosea 2: 14

The soul having come to the end of her worldly journey embarks into new terrain by being allured into the wilderness. Formerly, although enslaved, she was satisfied with the meat and provision of Egypt, but now fully dependent upon Him whom she loves, she is brought to the leanness of the wilderness. She is brought into the barrenness and harshness of reality. Indeed to be made barren as the wilderness. In fact, all three stages of her journey, the World, the Wilderness and Canaan, is a new dimension that requires of her greater dependence on Him. Each one with their own dynamic and reality. Each with their own beginning, progression and commencement which works in degrees. It is here that He leaves no stone unturned. At first all that is of Egypt has to go. All dependence on the world as she is ruthlessly stripped naked and left to bear the cross she receives from His hand the moment of rebirth. The poor soul staggers endlessly under the weight of this heavy cross as every dependence she lays down is a splinter forced into her heart. Some she gives up easily, but others are as if they are to be torn from the fibers of her heart. She who started with such great expectations finds herself surprised with the perilous journey ahead and at the beginning of this journey finds herself desiring the fleshpots of Egypt. Not only do her former lovers abandon her, but now too it seems as if the Lover of her soul has made the cross heavier by His silence. He subjects her to dry seasons of silence, which causes her to doubt her love or worse, His love for her in her failure to serve Him as she should. But it is here that He is teaching her His faithfulness in all things. That there is nothing she can do or not do that can cause Him to love her more or less. As she progresses on her wilderness journey she learns to live from His sweet whispers that causes her to be revived and always serves to cause His love to penetrate into the depths of her being. She falls utterly in love with Him.

“Sometimes she hears the inward voice of the Beloved calling. It is a gentle whisper and proceeds out of her inmost depths...where the Lord, the Lover abides. It is this whisper which possesses her almost to the

point of undoing. She realizes how near is her Lord and yet she also realizes how much of her has not yet been possessed by Him. This intoxicates her and puts an insatiable longing within her to be changed into the likeness of her Lord.” - Milinos

She searches for Him as the Shulamite that asks the watchmen whether they have seen the One she loves, but they cannot help her. And knowing her longing to be enveloped in His embrace and just how much she can endure, He comes running from the hill tops, to which she exclaims with exuberant joy that she is her Beloved's and He is hers!

Song of Solomon 3: 1 - 4

¹By night on my bed I sought him whom my soul loveth: I sought him, but I found him not.

²I will rise now, and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

³The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth?

⁴It was but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

It is here that He is satisfied with the kisses of her mouth, her worship that drips with honey and where He drinks of the wine of her love that she pours in gratitude upon Him.

Song of Solomon 4: 10 - 11

¹⁰How fair is thy love, my sister, my spouse! How much better is thy love than wine! And the smell of thine ointments than all spices!

¹¹Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.

And these seasons repeat themselves where not long after this reprieve, He is no longer felt at her side once again. Again she falls from precipice to precipice, from one valley to another, each one seemingly greater and more perilous than before. Here she is continually confronted with the words “Beloved, do you believe?” To which she cries, “Lord, I believe, help my unbelief!” Her heart yearning for His intimate presence which

seems to be the only means by which she survives the rugged terrain of the wilderness. She learns that it is in the harshest moments of despair and brokenness that she is to love Him and believe on Him during His absence. In His absence the honey of worship, the milk of the Word, the Wine of mature love is birthed...not in abundance of having her needs met, but learning through every season to trust the One she loves, not by sight, but by faith. His silence her provision. She learns that He will return.

It is also here she meets with her greatest enemy... the enemy within.

Her mind is still unrenewed and the law of sin still stronger than her dependence on Him. The promise of a land of milk and honey lies within the depths of the heart for which the soul desperately pants as a deer for the water brooks. This desire to enter in the land of rest, Canaan, is what motivates her through all her hardship. It grows with intensity as she sees how futile all her efforts are to overcome this enemy within that keeps her bound to a wilderness life, casting herself on the Rock. For as long as she is in the wilderness, she cannot find rest. She has to go on. She is learning to walk with Him. He shows her everything she has to lay down, each time stripping her more and more. All worldly lusts and cares are to be looked upon as small and useless in the prospect of receiving His fullness, to feast on the milk and honey of El Shaddai, her All-Sufficient One.

Psalm 131: 1 - 2

¹Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.

²Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.

All that is not of Him and all she depends upon is to be poured out at His feet. For it goes without saying that if I am to fill a glass with pebbles and then with water to the brim, can I say that it is full? Yes, I can. But is it full with only water? No. And this, in its simplicity, lies at the heart of her wilderness walk. To empty the soul of that which constitute flesh. To allow the “John the Baptist of her heart” crying out in the wilderness, “Repent!”, the Holy Spirit, to prepare her for the coming fullness of her King, so that He may come into His rest in her, the work finished. That she may be filled with the fullness of Him. Not only is His desire to empty her of all that which is not of Him, but to fill her to overflow and consequently increase her capacity as she advances in Him. For once she is full, she cannot become fuller, but He increases her capacity to take in

more of Him as she enters into greater depths in Him, deep calling unto deep. With each advancement in Him she is required to lay down her life so that she may find it.

His desire is that He may dwell and walk with her as He did with Enoch, but not just with her, but in her. The focus not only to get her out, but to get her in. Out of the world and herself, and into Him. This is His highest pleasure, the gracious answer to the High Priestly prayer of Yashua.

John 17: 21 - 23

²¹ That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

²² And the glory which thou gavest me I have given them; that they may be one, even as we are one:

²³ I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

I remember many years ago, a teenager and still very young in the faith, asking the Most High how it was possible that He who is the Creator of all things, who holds the earth in the span of His fingers, are able to fit into me. Closing my eyes He asked,

“What do you see?”

I answered, “Space”.

“Exactly. There is no limit within the spirit”.

This is also why a legion of demonic entities are able to inhabit one person. I knew then that what we know about the spirit world, which we are vitally connected to, is miniscule. We can compare our knowledge of the spirit world to a dust particle thrown into outer space. And yet this magnificent and awesome God who created her, desires to fill her with His fullness. Such thoughts are too marvelous for her to comprehend and it overwhelms her. In His infinite holiness He desires to fill her earthen vessel with Himself...to dwell not just with her, but in her. This is why He said to the disciples that it is expedient that He went away, so that the Comforter may come. And how true this is. Rightfully Paul said, “But he that is joined unto the Lord is one spirit” – 1 Corinthians 6: 17.

Ephesians 5: 30 - 32

³⁰ For we are members of his body, of his flesh, and of his bones.

³¹ For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

³² This is a great mystery: but I speak concerning Christ and the church.

Ephesians 1: 16 - 23

¹⁶ Cease not to give thanks for you, making mention of you in my prayers;

¹⁷ That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

¹⁸ The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

¹⁹ And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

²⁰ Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

²¹ Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

²² And hath put all things under his feet, and gave him to be the head over all things to the church,

²³ **Which is his body, the fullness of him that filleth all in all.**

This wilderness journey takes many years and few there be that truly enter into Canaan, often feeling as if they have died there final death in the wilderness. These “pebbles or rocks” are the very things that weigh down those, who still on the banks of the fullness of the Jordan River yet to enter into His rest, find that they

are still at war with themselves. And so He continues by His Spirit to expose these “pebbles” that dare to take the place of His fullness, and in His love, He disciplines, sets straight that which is askew, pruning the branch not bearing fruit, and all the while, revealing His love and faithfulness to His Beloved. Slowly He works by His Spirit to prepare the way into the very depths of her being, cleaning house so to speak, that there He may abide continually. Not just by showing her what to lay down and forsake, but how to walk in utter dependence on Him in obedience. To perfect the love of the Most High in her.

1 John 5: 3

For this is the love of God, that we keep his commandments: and His commandments are not grievous.

For we know all too well that those who love Him will do His commandments. Not because they have to, but because they want to. In the process of sanctification, growing into maturity and progressively understanding the deeper things of the Most High, she matures in wisdom and revelation in the knowledge of Him. And the deeper He cleanses, the greater she suffers as she is drawn closer to the fire of His holiness. Deeper the Sword of His Spirit pierces between bone and marrow where her very life resides. Discerning between the intents and motives of her heart she is spared nothing. She finds no place to hide from His searching gaze and is continually brought to the reality of the cross in all His dealings with her. Her conscience made to be ever sensitive to the slightest ill thought and this sensitivity increases as the Spirit draws her to His bosom. More and more she becomes aware of the beastly and corrupt nature of the enemy within, “self”, the closer she is drawn to the fire of His love. In the end she cannot stand to be in the ambivalence of being divided in herself and from Him.

Paul spoke of this internal and spiritual journey in Romans 7.

Romans 7: 15 - 25

¹⁵ For that which I do I allow not: for what I would, that do I not; but what I hate, that do I.

¹⁶ If then I do that which I would not, I consent unto the law that it is good.

¹⁷ Now then it is no more I that do it, but sin that dwelleth in me.

¹⁸ For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.

¹⁹ For the good that I would I do not: but the evil which I would not, that I do.

²⁰ Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

²¹ I find then a law, that, when I would do good, evil is present with me.

²² For I delight in the law of God after the inward man:

²³ But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

She is brought to this place countless times in her wilderness journey and is confronted with her inability to cease from sinning. She finds herself in the tension of the faith where there is an increase of growth in the spirit, but often astounded and deeply disappointed and crushed to find herself falling so long and so hard. A helplessness envelopes her, soon to be overcome by her desire to be holy, where she continues to stay the course, the promise of the land of milk and honey etched upon her heart. But there is only one purpose to this wilderness, and that is to bring the soul to the end of all her trying. And yet, the trying is the very thing that He uses to reveal Himself to His Beloved. The soul's love increases from a small stream to a violent river that ruthlessly circumcises the flesh if it but only could drink of that sweet milk and taste a drop of the honey of her Beloved. In her consuming love for Him she tries with all her might and fails, and then in her failing He reveals Himself in all every time. She sees His faithfulness in turning all things to good for her who loves Him and are called by His Name, even in her trying and in spite of her consequent failing. Here she learns how to walk by faith as a babe places one foot before the other. The wilderness making her into a wilderness herself. A painful journey stripping her of everything she has always depended upon, making her barren one day at a time. The pebbles coming in all shapes and sizes, each carrying with them their own weight and journey in itself. And this is also the reason why this journey is so long. Years are spent in misery, sadness and gloominess with intervals of reprieve, as she is confronted and arrested under the searching gaze of the Spirit of God over and over again. She feels helpless and powerless to overcome as His hand rests heavy upon her. She cries, "Thou hast beset me behind and before, and laid thine hand upon me! Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy Spirit? Or whither shall I flee from thy presence?" – Psalm 139: 5 – 7. She knows that there is no place that she can hide from His searching gaze upon her heart. For love is strong as death and jealousy cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods

drown it: if a man would give all the substance of his house for love, it would utterly be contemned – Song of Songs 8: 6 – 7.

And on this seemingly endless journey the Spirit sees the desire of the heart that longs to please the One she loves, and brings moments of refreshment and revelation like oases in a desert, strengthening her for the journey ahead. Her hope in the One that can save her from her misery revived. A lifetime goes by where she is taught never to trust herself, that tree of the knowledge of good and evil. She falls on the mercy of God and sees herself as she truly is...the enemy of God. And yet, as she travels on this road, she falls hopelessly in love with Him who alone can save her. Carefully, but sometimes ruthlessly, the Spirit of the Most High prepares the temple for the King of Glory to enter into the gates of her temple where He may find His rest in her. She is His eternal Jerusalem from where He desires to rule. She the living stone that He has chosen to build up in Him. Holy and set apart for Him and unto Him, by Him in this wilderness. As long as His enemy, that flesh, still resides in her temple, He cannot abide in His fullness, but will have to make swift work of destroying it at all cost. For this reason He allows her to be exposed to trials of which she has no strength to overcome, baptized in weakness, defenseless in her despair. Her will is weakened to such a state that she finds herself according to her, guilty of the worst of sins and feels utterly forsaken and left without hope. In fact, if there is still hope, would there not be reason to still hold on to live, to try? But until all resolve to overcome dies in her, she will continue to go on because of her love for Him. But alas, it is He that causes even her hope to fade away like the last petal falling from a rose, until all that is left is dried up bones. The other virgins do not understand why this beautiful Bride who has always been so full of joy, has become such a forlorn Bride. Why is she who was dressed in the beauty of holiness now covered with sackcloth? Why does she go about mourning and has become as a faded flower? Did she do something wrong to be “punished” like this? What hidden sin resides that she is unaware of? They do not understand His workings and wishes to put balm on the wounds He divinely inflicted as Job’s friends in his calamity. Oh place no balm on her, for her wounds are for the healing of her desperately sick soul. The Lover of her soul, fiercely jealous in His protection over her in this season, is at times seen by her as if He seeks to destroy her utterly. The soul, although used greatly by the Lord, remains in hiddenness for many years.

Luke 3: 9

⁹ And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

Life becomes an endless falling from precipice to precipice, with the faint hope that with every falling, the final death blow would come. Until at last she expires in the lonely, dark grave, there to await her resurrection call.

A dark cloud of sadness, dare I say “mourning” settles over her and has made its constant abode in her heart. A depression of another kind. She knows it is His hand upon her. It is heavy and she cannot bear it. She wants it to crush her, not wanting to go on anymore. Tired of fighting Him. She loves Him so desperately.

She cries, “O my God! My tears are my bread day and night. All my springs have dried up and the last spring, which is I, is giving in under the pressure of drought. I am thirsty for Your living water. O Lord, hear my cry! Daily I seek Thee, but You are not to be found. I have fallen utterly in love with You, only for You to hide Yourself from me. I have nothing and I am even losing myself. All I have is You and yet it feels as if I do not have even You.”

Alone, miserable and indifferent to all around, she keeps falling. But there seems no end to this falling.

“O my God, let me fall into You! Let me be lost in the ocean of Your love! Let your billows bring an end to the thirst of my soul! I want to end me. I want to come to the end of myself” is the cry of her heart.

She now knows that only He can do it. She cries...

Romans 7: 24 – 25a

²⁴ Oh wretched man that I am! Who shall deliver me from the body of this death?

²⁵ I thank God through Jesus Christ our Lord...

At His mercy she lays herself on His altar once and for all, giving Him her all. This slow death of the soul is agonizing. Like the hours on the cross passing away at a rhythm of its own, she then asks, "When will it end? When will I find myself in the grave? I want to die Lord! Not the death of body, but the death of self. I have been falling for so long...let me die. O my God, into Your hands I commit myself. Not my will be done, but Yours.”

The promise that unless a kernel of wheat falls to the ground and dies, it will remain alone, echoes within her spirit. Who can she share this with? Who will not think her mad for wanting to die when all of the virgins run from the idea of dying to self? Yet it was He who allured her with His cords of love so that she would rather

die than live without Him. It has always been His goodness that has brought her to repentance and His love that has ruined her for this life.

Molinos in his book, *The Spiritual Guide*, echoes the heart of the Most High for His Bride...

"Keep constant, O Blessed Soul, keep constant. For it will not be as thou imaginest, nor art thou at any time nearer to God, than in such cases of desertion.

For although the Sun is hid in the clouds, yet it changes not its place, nor a jot the more loses its brightness.

The Lord permits this painful desertion in the Soul, to purge and polish thee, to cleanse thee, and disrobe thee of thyself.

And that thou mayest in this manner be all His, and give thyself wholly up to Him, as His infinite bounty is entirely given to thee that thou mayest be His delight.

For although thou dost groan, and lament and weep, yet He is joyful and glad in the most secret and hidden place of thy Soul."

Just as Solomon spared no expense in building a glorious temple for the Most High, so the Holy Spirit spares her nothing in breaking her down, but also in building her up in Him. A greater than Solomon, Yashua, the Lover of her soul, desires not to just walk with her, but in His fullness to come abide in her forever.

The Son of Man has no place to lay His head. That is to say no place of rest. Even Solomon at completion of the temple entered into his rest on the 7th year. As His temple, He cannot enter into His rest, until she too has entered into her rest, which is to say cease from trusting in the flesh, so that the work He has begun in her can be finished. On the cross He paid the debt for her sin in full. It is finished. But there still remains a rest for Him to enter into. The rest of entering into her in His fullness, once she enters into her rest in Him.

How can two walk together unless they agree? And so as she enters into her rest from ceasing from her works, so He fills her with His fullness. He takes His place and reigns from within, in His fullness, as she walks with Him as Enoch did. He has inscribed the Law of Love on the tablets of her heart, not in a moment, but there in the places of hardship and courtship, the wilderness. She has ceased from her works, learned to walk by faith and is no more.

Hebrews 4: 4 - 13

⁴ For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works.

⁵ And in this place again, If they shall enter into my rest.

⁶ Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

⁷ Again, he limiteth a certain day, saying in David, Today, after so long a time; as it is said, Today if ye will hear his voice, harden not your hearts.

⁸ For if Jesus had given them rest, then would he not afterward have spoken of another day.

⁹ There remaineth therefore a rest to the people of God.

¹⁰ For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

¹¹ Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

¹² For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

¹³ Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

The life that Enoch lived, the walk that he walked, was as one who have gone through the wilderness and was no more.

Ephesians 3: 17 – 21

¹⁷ That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

¹⁸ May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

It is not just that she may know His love and feel loved, but that there would be a deep understanding of His love that passes knowledge. It passes what she can articulate into words, into that world where deep cries unto deep and is only comprehended as that cry is satisfied. He desires that she may come to this mystical knowledge by experience of being in Him and He in her, even as Enoch was and so Paul too. Those who walk with God, dwells with God in heavenly places, which is **IN** Him.

The longing and passion by which she has her being starts to consume, like a wild fire, all earthly and carnal desires, if only she could but go deeper into the depths of Him until like a drop of water in the vastness of the ocean of His love, she like Enoch, is not. In this she will find herself drawn by the Spirit of God, Him being her earnest expectation and delight, so that she begins to know the depths of Him, being **filled with the fullness of God**. This fullness is more than just to have understanding and more than an occasional infilling by His Spirit. Rather, it is to abide in Him and Him in her. To abide in His love. She His fixed abode and He hers. For it is in this state that she finds that His thoughts, speaking and hearing has become hers. It is here where she is one in Spirit and has returned to the bosom of the Most High, there to find her eternal rest.

This is in essence what this walk of Enoch is. It is walking with God, but simultaneously in God so that the distinction in spirit are no longer to be found...the two have become one.

“The infilling of the vessel is for others, but the vessel is Mine”

||CHAPTER||

2

THE STATE OF UNITY

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

John 17: 21

The World is our beginning into which we are born, the Wilderness our progression on our earthly journey with Him and Canaan the consummation of entering into His final rest in heaven. So we can see how all three these dimensions can be assigned to various meanings. The past, the present and the future. That which was, shall be again, as there is no new thing under heaven. The Bride having been brought to the banks of the Jordan River, entered there to be baptized into His death and raised by His Life. She has reached the state of unity once she is resurrected into New Life from her grave. She is crucified with Christ. Nevertheless she lives; yet not she, but Christ liveth in her: and the life which she now lives in the flesh she lives by the faith of the Son of God, who loved her, and gave himself for her - Galatians 2: 20.

She is now in Canaan, a land she has never been before. A new beginning. Again she is found in new territory, but here she is to live from faith, which is to say, from out of the rest of the Most High. A new progression where she learns how to live by faith. In the wilderness she learned how to walk by faith, but now that He has become her life, the life that she now lives has to be lived by the faith of the Son of God. This is all new to her and she finds herself having to lean even more on Him, having been brought to nothing in herself. Previously she could still lean on what she has learned in the wilderness, having received wisdom and taught in His ways, but now she is once again brought to a state of infancy of complete dependence on Him. She was fighting the enemy within when she came into the wilderness, but here she has to fight the enemy without. Here she is no longer subject to their lies and deceit as she was in the wilderness, constantly on the defense, but as He now has find His rest in her, He not only lives in her, but rules and reigns through her. They recognize the apostolic authority procured by the operation of the cross. The cross central to their defeat, which she now in her whole being identifies with as one having been crucified with Christ. The Church

now in her authority by identification and not only in name. She embodies His authority and lives by it in His faith and they know it. In the wilderness she learned to walk by faith, but in Canaan she lives by faith. The trials and persecution not gone, but in fact increased and heavier to bear, but bearing them in Him. Where previously she ran from suffering, she now embraces the suffering He lays on her, knowing that suffering proceeds glory. She seeks His glory even if it means her suffering. She gladly bears the cross He gives her. As crucified with Him, she now bears it in dying daily for His glory. Her whole life and not just in seasons is an identification with the cross, which is His glory...the defeat of the enemy. Faith becomes the air she breathes, because there is nothing anymore to hold on to. At the beginning of her walk with Him, those “pebbles” which are mostly sin, idols and dependencies, were taken away and dealt with, but also at the end of her wilderness journey, all religious and virtuous accolades that adorned her. He has brought her to naught.

Like Job she says,

Job 1: 21

“Naked came I out of my mother's womb, and naked shall I return thither: The LORD gave, and the LORD hath taken away; blessed be the name of the LORD.”

She is brought to naked faith. This naked faith is best described as complete abandonment unto Him. Not only has she lost all her dependence on the world and given up her dependence on her own understanding, but she has also entered into a state where all that she has endured and learned is placed on the altar. It is here where His silence has become her provision to no longer depend on confirmations or certain elements that she would have needed before to ensure that she is not walking in her own wisdom. This silence is different than the occasional silence that she was exposed to in the wilderness. This silence is His rest in her, where the unity that she enjoys with Him and He with her, is their communication. Spirit to spirit. She is walking by the impressions that He lays gently upon her heart. At first in the wilderness He teaches her how to hear His voice and she instantly recognizes His voice as the journey progresses. However, by the time she crosses the Jordan, she enters into naked faith where His silence teaches her to live from the sweet impressions He lays on her heart. She does not need the support of affirmations and tokens of His love, as she is filled with His love to the brim and deeply satisfied in His bountiful provision of all her needs. She walks interiorly by the guidance of the Spirit, with the finely tuned intuition of being of one mind with Him. Her senses alive with His. This is not to say that He will never speak to her as formerly, but when He does, He will have a divine purpose with it. By the time that she enters into Canaan all has been left behind and laid

at His feet. The fruit of the land, milk and honey becomes the sustenance to live from and the manna of the wilderness ceases. This milk and honey speaks of His favor as fatness and honey as revelation. She now lives by faith. A naked faith in that there is nothing she can hold on to. She enters into a deep sense of such unity with Him that secures and binds all thoughts of fear, so much so that great faith rises within her, which is His faith by which she lives. As His love increases in her, so does the faith that she lives by. For faith worketh by love. She is vitally connected to His needs and sensitive to His perspective. She lives in great peace within her borders surrounded with the hedge that He has built around her. This is not to say that she is not experiencing trials, but she bears them with great peace. She lives her life in trials, but she endures them in His love. For charity bears all things, believes all things, hopes all things and endures all things. It is with this love that she endures the trials He subjects her to. That which formerly clothed her with a sense of security, especially what she learned in the Wilderness, her spiritual growth, has been cast off and she stands as to say naked before Him, who alone clothes her with His wisdom and understanding.

Isaiah 61: 10

¹⁰ I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

She does for a season no longer receive dreams or visions or anything to cause her to lean on, having been established in the knowing that she is now in Him and He in her, in His fullness. She also do not desire these dreams and visions or even the need to be raptured with His felt presence. All these things and gifts hold no place in her heart, even though she knows He will gladly impart them to her. The intimacy that she enjoys with Him is no longer based on anything she does or that He does for her...it just is. She no longer requires to be closer to Him, because that would be to invite Him in, when He already is in. Still experiencing anguish as she is still subject to persecution and temptation, she finds herself completely devoid of fear. Her security is found in who He is, but also from a deep intimate knowing that transcends her circumstances that nothing can ever happen to her unless it has first come pass Him. With great assurance she says to the Pontius of her life, "You have no power over me except that which the Most High gives you". She has no needs. Whatever difficulty comes her way, she receives as from His hands. She has no preference or desire for anything but His will. No partiality towards suffering or blessing, all being equal as long as it is His will. Her meat is to do His will. When she is struck, she bears the stripes of His suffering within her, giving forth the aroma of a rose crushed in His hands. She does not revile back, but gives her back to them, kissing the

hand that smites her, as the hand of God. She declares in her heart, "I will love my enemy, because my enemy is my friend. The friend that He chose for me". She does not feel sorry for what He places on her to bear, as she will willingly bear any cross He gives, glad to be His Simon. Birthed within her is His desire to suffer loss of love that she may have His love. To be subject to pain for His sake. Finding comfort in her beatings and being despised. Being ridiculed as a fool, if but only for Him. To share in His sufferings daily, that He may be glorified.

2 Corinthians 12: 9 - 11

⁹ And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

¹⁰ Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

¹¹ I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

Where formally she was burdened under the weight of her duality within herself as Romans 7 describes, she now no longer have any sense of being divided. Instead what she senses is a unity of Spirit and mind. She is no longer burdened under the weight of sin her life. She may have occasions of sin, but this happens very little in her life, and passes by as a very thin cloud before the bright shining sun, just as a vapor. The slightest impropriety causes tremendous pain to her, but just as quickly passes by. Therefore she no longer toils under the weight of wanting to be holy, because in Him she has entered into her rest, into the holy of holies where she now abides in Him.

The deeper things of God is revealed as the soul increasingly are lost in the depths of Him. We look at Job and see a man that has suffered a terrible fate, but at the heart of the book of Job is the Most High's dealings with us, to bring us again to absolute nakedness, completely and utterly abandoned and dependent on Him. It was George Muller who said that the more he matured in the Lord, the more he became as a babe. Not in reasoning or wisdom, but in simplicity and humility. This humility prepared her heart to hear Him clearly. It left her vulnerable and dependent. It is the passion of Christ which is the glory of Christ. Because just as He humbled Himself and came in the form of a man, that is to say in the form of a helpless babe, He has now

brought her to this state of infancy in Him. That from here she may humble herself unto obedience, even the obedience unto death. She is like a babe at her mother's breast, the security and provision never in question, but simply trust and rest.

Psalm 131: 2

² Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.

Psalm 8: 2

² Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

A babe never questions whether the mother will provide, but is silent and at rest IN the mother's provision. So she is IN His provision where all the treasures of the sea is found. She but a single drop in the ocean of His love. With a broken and contrite spirit she serves Him in a state of infancy, aware continually of her weakness and vulnerability within herself. The spirit of this world, the spirit of arrogance and the spirit of striving has been rendered powerless in her life. Like David who was dressed in armor too big for him to fight the giant Goliath, so she can no longer be clothed in these. They no longer fit. Instead the robes she wears now is the robes of righteousness, all glorious. Not to the natural eye. The natural eye sees her clothed in robes of tribulation and suffering in the same way they saw a crown of thorns on His head. But in the spiritual, this very crown of thorns was His crown of gold fitted with all goodly gems. To the natural eye she is clothed with suffering, but in the spirit, she is clothed in glory. She wears these robes with dignity and humility. Her hands and feet bears the scars of sanctification in what she does and how she walks. These three testify of her life on the earth, the Spirit, the blood and the water. This soul looks ordinary and from the outward appearances nothing to esteem, but to Him she is within all glorious.

Song of Solomon 4: 7 - 12

⁷ Thou art all fair, my love; there is no spot in thee.

⁸ Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards.

⁹ Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck.

¹⁰ How fair is thy love, my sister, my spouse! How much better is thy love than wine! And the smell of thine ointments than all spices!

¹¹ Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon.

¹² A garden enclosed is my sister, my spouse; a spring shut up, a fountain sealed.

There is a deep satisfaction that comes from being at rest. Rather than being empty, the soul finds herself full and the source that she has sought all her life, has now come and filled her whole being. There is no need to ask for anything, the very essence of His sufficiency has met every need in her and this sufficiency unlike before, has not left. Even before she prays, she knows that her need is already met in him. In fact, she has no more need. No longer does the soul ask for anything, not protection, not healing, not even for more of Him. To the unlearned in the spirit this may seem sacrilegious, but this is the place of rest where all her needs are met. The satisfaction of this state is beyond words and fills the soul with a peace that cannot be described in words, apart from being filled with all its being with the love and sufficiency of God...His fullness. The promise of Yashua fulfilled in her.

John 14: 27

²⁷ Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

For within His peace there is no lack. The former peace she enjoyed in intervals, still lacking in some of her needs and still filled with some fears and worries, but here the peace she enjoys has become the fulfillment of every need. Therefore this peace never leaves her. This is not to say that the soul cannot receive more. As she is enlarged, so she receives more. Madam Guyon, a woman used mightily by the Most High during the French Revolution and who suffered severe persecution for her faith by the hands of the Roman Catholic Church, wrote of this in her book, *Spiritual Torrents*.

“It must be remarked, that as the soul was only despoiled by degrees, so it is only enriched and vivified by degrees. The more it loses itself in God, the greater its capacity becomes; just as the more the torrent loses itself in the sea, the more it is enlarged, having no other limits than those of the sea: it participates in all its properties.” – Madam Guyon

No longer is the soul doing internal investigation as to her thoughts or actions. This will only cause her to be drawn into herself again and would only serve to take her eyes off Him. She cannot return to seek herself within, as now all she finds is that she is vitally united with Him. Within she finds Him. Previously in the wilderness it was vital for her to know the inner workings of her motives and thoughts, but here they have all been laid to rest. Her will has been taken up in Him and all is now His will. Yes, she can still make her own choices, but she has now become bone of His bone and flesh of His flesh. No aversion anymore, but she sees His divine hand in everything. She no longer seeks His presence, as she has found the one whom she loves, and He will never leave her. They are joined. He can no longer leave her than He can leave Himself. All has become worship and no longer is a quiet time sought, or a time set apart in worship, but the whole day and every second a resounding symphony of pure bliss in the presence of the Most High, as He is all in all. No work menial and base, as she seeks not to be seen, but only to serve. This too she has no preference for, whether great or small works, His will her meat. It is an internal walk as her King has now find His resting place within and she no longer searches, no longer longing, because He is found within.

Jeremiah 29: 12 - 13

¹² Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.

¹³ And ye shall seek me, and find me, when ye shall search for me with all your heart.

Her life has become a mystical feasting on the Lamb of God as the Pascha meal of salvation and deliverance. The table He has set before her enemies is His body, and she, Miphiboseth, now His Bride, is seated at His table forever more. Becoming one with Him in Spirit as she fully immerses herself in all He has procured for her on the cross. As glorious as she has become in spirit, where formerly poor and miserable, she never loses sight of her poverty even IN His bounty. She His inheritance, and He hers to enjoy.

Her capacity in Him is immense as there is no end to the rich treasury found in His bountiful love, and she finds herself equipped with talents and abilities not formerly possessed. She finds herself writing books, poems and songs as the creator creates through her willing heart and hands. Often to be found amazed at

what was created, knowing that it is only Him. Having His ways from the place from where He reigns. She is completely and utterly lost in Him. Although distinct from Him as the Divine, she is lost in His divinity as she willingly goes wherever He may send her to do His will, her will swallowed up in Him. A reckless but sweet abandonment, intoxicated by His love, she follows Him wherever He goes. Life of her life, breathe of her breathe. Her eyes, her mouth and ears. All swallowed up in His fullness, all filled with Him...her all in all. Such is the walk of Enoch where he was not, and God took him.

It is not to be thought that she cannot sin, but never a willful sin in rebellion, but those of being caught unaware and subtle in nature, like a cloud quickly to pass before the radiance of the sun within her. With great liberty she is bound to Him, living only to do His will. For though she is forever bound to Him in all her categories, never has she been more free, and in this freedom, never so bound. The progression of this soul is in stages and with greater capacity to do His will.

“This, of course, supposes the faithfulness of the soul; for in whatever state it may be, it is possible for it to recede and fall back into itself. But here the soul progresses infinitely in God; and it is possible for it to advance incessantly; just as, if the sea had no bottom, any one falling into it would sink to infinitude, and going down to greater and greater depths of the ocean, would discover more and more of its beauties and treasures. It is even thus with the soul whose home is in God.” – Madame Guyon

There is no end to the depths of God and so His invitation to walk with Him as Enoch did is to all, if they but are only willing to abandon all, become naked and as babes. A glorious birth in Him, and Christ in her, the hope of glory. The Head and the Body as one.

Ephesians 3:17-21

¹⁷ That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

¹⁸ May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

¹⁹ And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

²⁰ Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

²¹ Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

“It is my experience, that the closer the union of the soul with God, the more it is separated from all dependence on the creature. I find also, that the secret operations of divine love upon the soul, cannot be expressed. These operations do not consist in sweet and flattering expressions, neither in consolations, in the ordinary way, but in the discovery of mysterious truths; truths, which give so profound a knowledge of God, that the soul can find no language to give expression to these views.”

– Madam Guyon

||CHAPTER||

3

SIMPLICITY

Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me.

Psalm 131: 1

The Bride now in a state of naked faith is clothed with only Him in her unity with Him. At the heart of this unity lies three modes of being, which He gives as gifts to her. Simplicity, Solitude and Silence. However, in the beginning, she does not see this as gifts until His purpose is revealed in them. In fact, His dealings with her thus far in stripping her was that she would remain in this state of nakedness in simplicity, solitude and silence. It is to be noted that these three modes of being are intrinsically connected with each other as they flow into and out of each other. For example, there is simplicity in solitude and solitude in silence, as well as silence in simplicity. These states of being is what embodies the rest of God.

Matthew 11: 28 - 30

²⁸ Come unto me, all ye that labour and are heavy laden, and I will give you rest.

²⁹ Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

³⁰ For my yoke is easy, and my burden is light.

All virtues in Christ stems from the root of humility, just as all moral decay from the root of pride. The axe has been laid to the root of her life and the simplicity that she abides in is not that of rules and regulations. It is not of the strictness of setting up boundaries or a long list of do's and don'ts. If someone had to ask her how she has come to this place of simplicity, she cannot give a formula, she can only point to the cross. She

has become like water that flows and that does not in itself hold to a body, but flows wherever He wills, just like a river driven by a current. The current of the Spirit determining her course. The simplicity she finds herself in is that of the mind of Christ. Her thoughts are no longer running to and fro, but have come to settle like dew on morning grass. She only thinks on one thing at a time, contemplating only the now. Her thoughts are set in peace like a diamond set in a ring. This frees her to be still and to be more receptive to the subtle impressions He lays on her heart that she otherwise would have missed. Every thought is constantly taken captive and brought under the obedience of Christ. The peace that she enjoys is likened unto the river of glass that flows from the throne of God, which when one single ripple is felt, causes the whole of her being to react to the peace being disturbed, her heart now His throne. Her senses are alive and her spiritual perception finely tuned to the smallest of ripples in her peaceful state.

Isaiah 26: 3

³ Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

It is in this state of simplicity that the Most High is free to write on the pages of her heart as a painter on a blank canvas. She is laid bare at His discretion. Free to write His impressions on her heart and she in turn free to receive them without any interruptions of thoughts, imaginations and desires that serves not the moment. The greater the simplicity, meaning the more separate from the mingling of self-activity, the purer are these impressions He lays on her heart. In this state she is only a simple instrument, a blank page that the Word writes on, which is in her, so that it is the Word which speaks and not herself. She is filled with the written Word ON her heart and the Living Word IN her heart. Because of her simplistic childlike state, she eagerly receives the honey of revelation that comes from Him and grows infinitely in understanding of the written Word on her heart and the growth she enjoys increases in momentum. He, the Living Word abides in her and she in Him. He does not only communicate the Word to her, but He communicates Himself to her. Every time He comes to her to reveal Himself to her, He leaves a new and different impression of His nature upon her, which serves to give her the grace to run with Him. His desires is imprinted on her heart. It is in this simplicity that He reveals to her the secrets of His heart and His tender mercies. Here He also shares His broken heart that leaves her even in physical pain and breathless, the two hearts beating as one. With great difficulty she wishes to share these impressions of His broken heart with the virgins, but they are still unable to receive it.

“God communicates himself to us in proportion as we are prepared to receive him. And in proportion as he diffuses himself in us, we are transformed in him, and bear his image. O, the astonishing depths of God's love! Giving himself to souls disappropriated of self, becoming their end, and their final principle, their fullness, and their all.” – Madame Guyon

This humility has been wrought in her during her wilderness journey, the stripping of all her dependence on anything but Him, but also by the divine revelation of the true nature of who she is without Him. This happens in a moment in time where He rips off the veil of her understanding, that she may truly see her beastly nature that has crucified the One she loves more than her own life. Having been brought to such wholehearted abandonment unto Him, this unveiling breaks her and becomes the final deathblow. She does not see her way out and knows beyond any doubt that only He can save her from herself. All she can do is lay on the cross as He drives the nail through her flesh. That beastly life that grew from the root of pride. She now knows in her own eyes, that there is none as vile as she and because of this she never loses sight of His mercy and love in the light of this understanding. Like a pauper and useless rag she lies at His feet for Him to lift her up. Out of this state which He brought her in, she walks as Jacob, now Israel, with a limp. Total annihilation of all she was and is and consequently resurrected in Him.

Psalm 39: 4

Lord, make me to know my end, and the measure of my days, what it is, that I may know how frail I am.

Francois Fenelon said the following about simplicity.

Blessed are the poor in spirit. Blessed are they who are stripped of everything, even of their own wills, that they may no longer belong to themselves. Simplicity is that grace which frees the soul from all unnecessary reflections upon itself. – Francois Fenelon

From this perspective of having her being in Him, her whole view on the world and life is brought into simplicity. Simplicity of soul gives simplicity of expression in life. Prior to this she was constantly drawn away by the various temptations and distractions of this world and her unruly thoughts. That which used to occupy her time has been left and forsaken in the wilderness. She no longer longs for that which the world offers, be it entertainment, knowledge, affirmation, love, approval or companionship. Neither does she seek it out. The simplicity of her state of mind finds its outward expression in the fact that no longer is she driven by

fulfilling her needs. She is in restful repose in the green pastures and still waters where Her Shepherd has drawn her. Formerly that which occupied her was to feed the constant need to be entertained or to fill an emotional void. That which was formerly used to build her up, the spiritual manna that she was fed within the wilderness, the teachings, the songs, the fellowship, is no longer sought after. It is not that she no longer values the manna. One who has been satisfied after a meal, no longer craves that which they are already full of. Having come to Canaan, the milk and honey is not for her healing and restoration, as was the case with the manna in the Wilderness, but the milk and honey draws her deeper into Him and increases her capacity to be filled even more with His abounding love. In this state of simplicity she is driven to run with Him. No longer seeking what He can do for her, because she lives in deep satisfaction of His all-sufficiency of the milk and honey He gives.

Song of Solomon 8: 5a

⁵Who is this that cometh up from the wilderness, leaning upon her beloved?

When she went into the wilderness she had to be lured in by Him, but once she leaves, she leans upon her Beloved. She is no longer drawn outward to external gratifications that only serves to draw her away from Him. In the same way she is also no longer given over to the constant inner reflections, the constant occupation with herself. Previously she could only think about holiness and purity, but here having been drawn out of herself and into Him, her thoughts are filled with loving and pleasing Him, until she no longer thinks of herself anymore. The growth of this state happening in degrees as she grows in Him, in the same way she did in the Wilderness, but here she is united to Him and in Him her growth is infinite. Every moment has eternal value and therefore to look back or forward would steal of the moment at hand. She lives in the liberty of not doing anything in a hurry, in step with Him and IN Him. Thinking only of that which she is busy with, always at rest even when busy. One thing at a time, but also at times surprised with how much have been accomplished in His rest. Everything is done in simplicity as an act of worship. Her eye single in her devotion in all she does for Him. The simplicity of this state may find its outward expression by the simple way she now leads her life in every category. However, this outward manifestation is only that which stems from the simplicity of an interior walk IN Him, such as was the case with Enoch. There is nothing outward that makes her stand out from anyone else. In fact she looks very ordinary and plain. She looks after herself knowing that her whole being is a living sacrifice unto Him, and therefore she has no intention to look neglected or indifferent. But in simplicity she dresses herself with modesty and love for Him. Formerly her

appearance was to elevate her beauty, but now her appearance is to serve Him. That which she used to highly esteem, now have no value. She does not hold them and they do not hold her. This does not mean she rejects the means by which He blesses her with small tokens of love by giving her material things. Where formerly she lived for them, being vitally dependent on them, she now simply sees it as a blessing from His hands. Grateful and content with what she has, even if it seems as nothing in the eyes of others. She places great value on the small and seemingly insignificant things in life, knowing that He has blessed her with these as tokens of His endearing love. She lives her life in simplicity, uncomplicated and uncluttered with the busyness of life in general.

Philippians 4: 10 - 13

¹⁰ But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

¹¹ Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.

¹² I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

¹³ I can do all things through Christ which strengtheneth me.

She sees the richness of creation and that He has beautified her life with the abundance of nature, color and gifts bestowed upon all. The earth is the Lord's and the fullness thereof and all who dwell on it. She stands in His goodness and cannot deny it, even if He had to take everything from her. For He is good and His mercy endures forever. Even though possessing the gifts and talents bestowed upon her in His great love, she does not consider it as hers and holds all things lightly in her hands. His to give and His to take away. Never gaining a hold in her heart. She remains in a state of naked faith with an open hand, both to give, but also that He may take.

For as soon as ever thou takest something into thy desire, and receiveth it into thee for thine own, or in propriety, then this something (of whatsoever nature it be) is the same with thyself and this worketh with thee in thy will.

Thou art then bound to protect it, and to take care of it even as of thy own being.

But if thou dost receive nothing to desire, then thou art free from all things, and rulest over all things, as a prince of God. For thou hast received nothing from thine own, and art nothing to all things, and all things are as nothing to thee.

Thou art as a child which understands not what a thing is, and though thou dost perhaps understand it, yet thou understandest it without mixing with it. Without its sensibilities affecting or touching thy perceptions, even in that manner wherein God doth rule and see all things.

He comprehending all things, and yet nothing comprehending Him.

- *Madam Guyon*

She no longer aspires to be seen or heard and is equally content to remain hidden or to be used in His time. No longer seeking great things, but seeks to please Him in small things. No longer aspires greatness, but only that she may wash His feet in love. In this her life is not spent looking outward, but she lives from an interior state of perfect peace irrespective of her circumstances. One may easily think that this is impossible, but the reality is that this state is a fixed state where she is hidden in Him, in the same way that Yashua on that night of the great storm was found sleeping in the boat. So she has joined Him on the boat of her life, tossed to and fro in the raging storm, at rest in His arms. He is both ruler of the boat within, as well as the storm raging without. Those who know her do not understand her calm, and like the disciples ask, "Carest thou not that we perish?" It also in this stage that He will subject her to obediences that her friends and loved ones cannot understand. The obediences He requires of her will cause pain in them, in the same way that Martha and Mary did not understand why Yashua did not come to Lazarus' aid. She has to endure their pain and confusion as much as they have to. Questions will be asked of why she does not stand for the truth? Why is she silent? Why does she not come to their aid when it is within her means? Her silence and inactivity will be seen as without love and affection towards them, and be looked upon as cruel. Surely Yashua would not do so. And yet, they do not know that she has no life outside of Him. That unless the life she lives is His life through her, it cannot succeed whatever she does unless it is from Him and through Him.

All that she does, she does for the love of God. What she does is not important, but how she does it is. Therefore, she does not look upon small menial tasks as insignificant, but finds great delight in loving Him by doing it for Him. The question is not what did she do, but rather how did she do it? All is worship. She seeks not to serve herself or man, but only Him. When she serves man, it is because she knows that she is the

least of all mankind and desires to serve Him in serving them. Therefore, she loves them as she loves herself, as one accepted in the Beloved. She seeks not the approval of man, but rather runs from it. Just like humility is vital for love and holiness, so the approval of man will only feed the pride of life and moral decay. She knows she is nothing, deserving of nothing and only wish to elevate Him, that He alone may be seen.

She no longer seeks the higher things of God, having learned that even here self finds its deepest pleasure of fulfillment. Here self is fed with the mysterious and is elevated in its own thoughts, whilst thinking itself humble. She has forsaken the spiritual endeavors that was her constant quest for more of Him in holiness and is at rest at His feet. Like Ruth, she wishes not to wake her Boaz, but to wait on Him to cover her with His garment once His love is stirred for her. She desires, seeks or wills nothing except the greatness and the infinite good which is her God.

In this state her faith, though increasing more rapidly, is less complicated and the simplicity of her faith is in her infancy of mind. She does not overthink, but rests in such peace and trust in His love for her. There is no fear in love and therefore she being filled with His love continually, lives in this simplistic faith that worketh by love. In her is rooted a deep assurance of Him knowing her words even before they are formed on her lips. She is assured and professes His answer to her prayers, sometimes still thoughts, knowing that having the mind of Christ, she prays in the knowledge that in Christ she has come before the throne of grace. In boldness, but clothed in meekness. For His meekness covers her, enfolds her and protects her. She asks in faith, nothing wavering and in perfect peace, but always in the simplicity of a child. Not in grandiose gestures or persuasive words, but as a child of the Kingdom of the Most High.

There is nothing remarkable about her other than her abandonment unto Him. To her she is nothing, possesses nothing and is possessed by nothing. All things are as nothing, and yet, God is all in all. She is only possessed by Him and nothing fills her heart, but Him. She only exists for Him.

Even though simplicity is a virtue them stems from her unity with Him, it is also a gift that He bestows on her. A way in Him to search the depths, the width, the height and length of His love, of which there is no end. This she can do without the clutter and distractions of thoughts that are not subject to Him or a life too busy with the demands of voices all around her that drowns out His still small voice. She lives and serves Him in simplicity of life.

||CHAPTER||

4

SOLITUDE

I am become a stranger unto my brethren, and an alien unto my mother's children.

Psalm 69: 8

Just like simplicity is a gift unto her from His hands, so the same hands give her solitude. However, this gift as precious as it is, brings with it a great sense of loneliness. This is not of her choosing, but rather this is a state that is a result of all that she has laid down in the wilderness. Formerly clothed with the good and joys of companionship that comes with family, friends and loved ones all around, now in solitude as even this has been laid at His feet.

Luke 14: 26 - 28

²⁶ If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

²⁷ And whosoever doth not bear his cross, and come after me, cannot be my disciple.

²⁸ For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

Indeed she has counted the cost and is no longer holding onto those she loves dearly, but even them, though graciously given to her in His mercy, has been forsaken in her heart. Holding them dear in love, she holds them no longer in her heart. There in her heart she only dwells with Him. Like Enoch she walks alone with Him. For those who carry a cross, walks alone in their suffering, even though surrounded by a crowd. She wishes to share the intimate dealings of His love, but like Enoch she is drawn away to walk alone with Him. This is not to say that she excludes herself and wishes no company, but rather finds herself unable to express the depths from which she comes to those who surround her. Unable to convey His intimate dealings with

her, she withdraws feeling that she has failed miserably and is somehow disconnected from their reality. Indeed, the more she is drawn to Him, the further she senses herself to be drawn away from all others. In this He does not take away this loneliness, but increases it at times to such an extent that she is overwhelmed and forced to throw herself afresh on Him, knowing that consolation is only to be found in Him. She is indeed separated only unto Him and in His fierce love He has dried up all her springs, Him being her only source of all joy, peace and love.

She loves those that He brings on her path dearly, and she is often as a mother figure in their lives, they the children of her inheritance, and carries them within her bowels. Whatever union she enjoys with them is only that which He allows and no longer from a heart that craves the virtues from the created. They are no longer her life. This includes all the relationships that formerly brought value to her. Those she has loved and clung to and has knitted her soul to. All these she had to let go and laid at his feet. To not hold anyone in her heart, but only Him. Her heart His holy sanctuary. He calls her to such abandonment so that at any time, holding onto nothing, possessing nothing, she may be free to do His will. She loves those whom He has placed in her life, but no longer does she hold on to them. He is free to draw them away and free to draw her away. In this way she also seeks to not cause any other to place her within their heart, as her highest priority is to prepare a sanctuary through the Spirit of God for only Him in them. She possesses nothing in her heart, but Him.

Her hands remain open as whatever He places in them are His to give to begin with and His to take at any time.

Since I am there, O Lord, how can I be otherwise than happy? When divine love has enfranchised the soul, what power can fetter it? How small the world appears to a heart that God fills with Himself. I love thee, my Lord, not only with a sovereign love, but it seems to me I love thee alone, and all other creatures only for thy sake.

Thou art so much the soul of my soul and the life of my life, that I have no other life than Thine. Let all the world forsake me, my Lord, my Lover lives and I live in Him. This is the deep abyss where I hide myself in these many persecutions. O, abandonment! Blessed abandonment! Happy the soul who lives no more in itself, but in God. All is well when the soul is in union with Him.

- Madam Guyon

She knows that only Spirit can express to spirit, because of this deep intimacy and the union of herself with Him. She speaks of the hidden mystical wisdom of her Lover and Friend which eye have not seen or ear heard, but His Spirit has revealed these things to her and so He alone can reveal it to them. Rejoicing in His bounty she desires to share this with those He has allowed into her life, but finds no ear to hear. Because of this she, although in a crowd, is always alone with Him, even with other saints. He is her constant companion. She finds great difficulty to relate to every day conversations and retrieves in silence, having nothing to add. She is not indifferent to her friend's needs and is not driven by them. She often feels misunderstood and unheard, wondering whether this will make her irrelevant and that nobody would care, as if she did not exist. To be able to share is one of the most basic needs of man and the need of companionship deeply rooted in her, causes her to long for the companionship of others in the beginning of this stage. But even in this her needs are not to be met, if only in part. Few are there who have come in the same way. She must continue in Him, as a saint like Enoch, walk alone with Him. The loneliness she consequently experiences catches her unawares, piercing her deep within her bowels. First aware of this loneliness as if a faint, light cloud in the distance, to suddenly break as a dark cloud with vehement heaviness within her soul. She breaks forth with crying and moaning and realizes afresh that there is no one she can speak to. Which only serves to increase the intensity of her solitude. This loneliness far exceeds the temptation of sin, for it strives against the natural drive of man as He created man in His image to be loved, cared for, to be comforted and to have communion. This need now only to be satisfied in Him. The loneliness is never taken from her. As she progresses she learns later to allow this heaviness to fill her and to be still, no longer to fall under the weight of it by resisting it, but chooses instead to embrace it in Him. This unites her even more in His suffering. She does not only feel this suffering within her soul, but it would seem even in her body. She has to go through the mourning of separation unto Him alone. She embraces the gift of solitude that it is indeed from Him, one that will never be taken until she sees Him face to face, being set apart for only Him. In this He is more than enough as she refuses to allow this loneliness to define her or break her. Once she has done this, He overshadows her with His love, filling every crevice and need of her being. He is her all in all as deep calls unto deep. She seeks not the love of others. She seeks not the comfort of others and she seeks not the companionship of others. This in the beginning is very difficult, but eventually she realizes that she is called unto this solitude in Him. Once she has abandoned herself unto Him even in this, she seeks only to do His will. In this there is a deep sense of belonging to Him, His fierce jealousy over her not allowing her to be drawn away by even seemingly good and natural desires. He has ruined her for all in order to procure her

for only Him. Deeper and deeper she is drawn inward to where He resides, into the depths of her spirit where there is no end.

To walk with God interiorly, to be free from any external affection, this is the state of the inward man.

- Thomas A Kempis

And so, knowing this, she encourages her 'children' to not allow others into their hearts, but to reserve and set apart the most holy of their temple to the Most Holy One alone. This includes herself when they come and drink from the wisdom and revelation that He has given her as the propensity of man is always to cling to that which they can see. But blessed are they who have not seen and believed. Blessed are they who cling to Him alone. She longs that they behold themselves in the light of Him when with others. To not look at man, but to look only unto Him and to belong only unto Him. To not forsake the fountain of living water. To not seek to fill their hearts with the comfort that the created can give, but to cast themselves in wholehearted abandonment upon Him who alone can satisfy. In the letter of Madam Guyon one hears the echo of a heart that only belongs to One as she addresses those He has given her in love to let her go.

What shall I say regarding the state in which you find yourself in relation to me? I have no movement either to promote our re-union or hinder it. Let God direct. Are you leaning upon Him, or upon the creature? If on the creature, it is a bruised reed, which will fail you. God sometimes makes use of instruments whom He finds it necessary afterward to reject. If He designs to remove me from you, can I have any wish to retain you? God forbid.

He may design this separation to make you die to any confidence in the creature. He may no longer design to use me for your benefit. I might have mingled my own purity with His pure light flowing through me. If God permit me to err, it is on account of my pride. I have never given you any assurance of my infallibility.

What am I but an erring creature?

Leave me, leave me, and unite yourself only to God, who will never mislead you. Means are good, only in the order of God. They injure us if we rest in them. If God remove me from you, acquiesce His will with a devotion worthy of a child of God. Be humble and courageous enough to own your fault, in leaning on an arm of flesh.

Men of the world may be obstinate, but the child of God should be supple. Whatever separation there may be between us, believe me, you will always be dear to me in our dear Lord.

I hope when you are lost in Him, you will find this little drop of water (myself) in the same great ocean of love. - Madam Guyon

She is not a hardened soul that is given over to a religious spirit that thinks itself better than others, but because of this solitude, she deeply feels with human suffering and sympathizes with the broken hearted. Her detachment with the world, strongly attaches her to His heart and what He feels. The two hearts are beating as one as she enters into deep intercession that springs forth from His heart, pleading before the Father not for her own needs, but for those who weighs on His heart. She has found entrance into the throne room of God in her union with Him, He the head, and she the body.

Formerly treated as an outcast because she no longer follow the ways of the world, she now also seems a stranger amongst the brethren. She walks alone with Him, just like Enoch. She trusts Him deeply and because she walks internally with Him, showing herself faithful, He in return shows Himself faithful to her. She lives before the audience of One and in turn her world becomes smaller and smaller. However, at the same time, deeper and deeper she goes in Him and her growth by degrees, infinite. He is all she has and therefore He is her everything. In this union with Him, her soul and spirit knitted with Him, she no longer resists His movements as He guides her by the impressions He lays on her heart. Previously He would guide her strongly, but here she has learned that the still small voice He guides her with, is within. This should not be done by those still in the wilderness seasons, as not to harm themselves by being given over to those impressions still mixed with self, and be deceived. This is only applied to the more advanced state of union with Him. She follows Him blindly, not in knowing an outcome, but by union.

1 John 3: 9

Whoever is born of God doth not commit sin; for his seed remaineth in Him: and he cannot sin, because he is born of God.

It is to be noted that when He does bring others into her life, she loves them no more from out of her own natural love, but with the love of Christ being joined to Him. She shares in His love for them, but without mixture. She is still separate, but joined in the bond of love. This is a deep enduring love that binds them

together in their mutual love for Him and not just in the natural love for each other. The love of Christ amongst brethren is perfect love when it comes from out of the source of love, which is Christ in us.

1 John 4: 12

No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us.

So too her suffering is by impressions as He lays His heart bare for her to share His pain and joy. Bringing her not only into deeper revelation of His Word, but ever increasing in the knowing of Him as He enlarges her to receive. She, now given over to receive all that He wishes to give, whether pain or suffering, joy or love, willingly opens her heart to allow Him to feel through her. The impressions often overwhelming and too much to bear laying prostrate begging, "Father, if at all possible, let the cup pass by me. But nevertheless, not my will, but Your will be done." Having the mind of Christ, she too says, "A body thou has prepared to do Thy will". She seeks only to please Him as the Son seeks to please the Father through her now. These impressions He places on her is of greater intensity than those who have formerly come by reflection. She is immersed into Him. And yet, amidst this suffering, she is in perfect contentment and peace. There is nothing she would not do for Him. The reason is simply because her will is lost in Him, and His will has become hers. The union is of such that she no longer questions whether something is of her or from Him, being unable to distinguish even though she is separate and yet one with the divine.

This state first starts with the knowledge of the condition, then a desire is formed within her being to obtain this at any cost. He allows her to taste of the sweetness of such communion in Him, but it is yet indistinct, until it eventually becomes a fixed state in Him. And though this is a fixed state there is still more to be done in her, as the depths of Him is infinite. As she advances in degrees, He enlarges her capacity and she receives more of His fullness.

Psalms 31: 19

Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!

Although this state of solitude brings with it a great sense of loneliness, this loneliness is recompensed with such infinite glory, where He often comes and meets her in the cool of the day or busy with a task, overwhelming her in surprise with such waves of overwhelming love that floods her being and leaves her basking in divine bliss.

Song of Solomon 7: 10 - 12

¹⁰ I am my Beloved's, and his desire is toward me.

¹¹ Come, my Beloved, let us go forth into the field; let us lodge in the villages.

¹² Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: there will I give thee my loves.

This solitude can also be likened unto grain which hard outer husk has been removed, sifted and made into flour to eventually become bread, only to be taken in and consumed. This consummation is the annihilation of all that constitute the grain to no longer be recognized. And so He has taken her and consumed her where she, although in solitude is taken up in Him, being two, is one. The faith that she lives by is His faith, her speaking is His speaking, the impressions on her heart from His and the desires of her heart only to do His will, as hers is fused with His. Therefore, just as it was said of Yashua when in the temple, "Is this not Joseph and Mary's son?", so those who look on her are astonished at what she is able to do or what she says. She is capable now to do far more in this unity and rest in Him than before, and like water flows by the strength of a current, she flows in restful abandonment in Him and Him through her. She is like a drop of water in a living stream. He determines the strength and the extent of the current. Because of the unity in Him she lives in great liberty, just as nothing holds Him, she is held by nothing, perfectly content in whatever He chooses to do. She no longer resists Him, but follows Him wherever He goes with liberty and without restraint.

Revelation 14: 4 - 5

⁴ These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

⁵ And in their mouth was found no guile: for they are without fault before the throne of God.

She is all together virginal and undefiled, having not mixed herself with lovers, but have betrothed herself to Him body, soul and spirit and have set Him as a seal upon her heart and her arm. To her He says,

Song of Solomon 6: 4 - 5; 9

⁴ Thou art beautiful, O my love, as Tirzah, comely as Jerusalem, terrible as an army with banners.

⁵ Turn away thine eyes from me, for they have overcome me: thy hair is as a flock of goats that appear from Gilead.

⁹ My dove, my undefiled is but one; she is the only one of her mother, she is the choice one of her that bare her. The daughters saw her, and blessed her; yea, the queens and the concubines, and they praised her.

The gift of solitude is His invitation to belong only to Him, to be her all in all. And when she does, all loneliness is swallowed up in His fullness. This the Father sees and is pleased with the Bride He has prepared for His Son.

At first she was seeking the Kingdom of God without only to have found it within. Here she now dwells as a sojourner on earth, but seated in heavenly places in this Kingdom within her. Her life is lived from within the Kingdom of God in her on earth. He has come and take His place of rest in her and she in Him. Within her is an impenetrable fortress that protects and fights for her as her warrior lives and reigns within.

To this the Son says...

"I am in the midst of you My love, a warrior to save. I rejoice over you with joy, and I am quiet in My love for you, never to mention your past sins. I rejoice over you with shouts of joy." – Zephaniah 3: 17 (Amplified version)

||CHAPTER||

5

SILENCE

Be still and know that I am God.

Psalm 46: 10

As with both simplicity and solitude, the description of these states are not easily conveyed as the reality of it lies within the unity of the Bride with her Beloved, which is to be comprehended by the spirit. The same is true of silence. This silence is also just like solitude a result of that which she has laid down at His feet. Because of the simplicity of her life, and the resulting solitude, she is found in His rest, which is stillness of mind and spirit. She is at rest in her whole being which transcends just physical quietness as we would normally ascribe to silence.

This stillness within her is as such that one would find after a raging storm. This includes the silence of emotions that no longer are the compass of her heart and strong desires that used to draw her to do great things for Him. But rather, a coming home to the bosom from whence she came. This stillness also by degrees, is to be cultivated and protected and so she purposely guards over it not by effort, but by disposition in His rest.

She does this by letting others take the lead in conversations, not because she does not have anything to say, but she has learned that it is better to listen than to speak in order to be sensitive to His promptings within. Previously, answers would have been formulated whilst others are speaking, but now she is moved by the impressions He places on her heart and ministers with liberty from His heart in His time to others. She talks only when necessary and not for the sake of talking. In many words there is much occasion for sin. Therefore her thoughts are in captivity of His will so that she may sense these impressions in the silence of her whole being, as a river that ripples with one tiny pebble. She reserves her opinion, knowing that the only

opinion that matters is His. Knowing that he who controls his tongue controls the whole body. One cannot cultivate silence when you are always talking, and so it is not in the wanting to know what His will is, for therein lies busyness of thoughts, but in spiritual senses alive within to Him. These senses are very active. The outward man silenced so that the inward man may speak of the deeper mysteries of the Spirit from within. Such is the walk of Enoch who is no more and was taken. All of her was transformed to be no more, but transformed into the image of the Son. This walk with the Most High transforms the whole of the being, as the worm, to chrysalis, to a beautiful butterfly that takes flight into newness of resurrection life.

2 Corinthians 5: 17

¹⁷ Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Should her thoughts wonder, she simply retrieves them from their wondering and gently ties them to His will and purpose for the moment. She does not go into introspection and allow herself to be moved into herself again, but remains in the posture of submission and surrender. Her ability to enter into this inner silence increases with her ability to silence the outer, also by degrees. The noise and many voices of the world interrupts the gentle soft flow of the Spirit, and so it is her earnest desire to seek this silence not for the sake of silence, but to receive what is on His heart. This includes quieting her imaginations that can so easily take flight. She has learned to come with a clean slate before Him that He may write upon her heart. She also does not have the need or drive to have to say something when she sits with Him, but is perfectly content to sit with Him as two friends would do in silence. Their presence together enough. No expectation to receive anything from each other except to just be with each other. And it seems true that this is His desire to be with her, not for what He can give, but just for who He is. Outward prayer is given over to inward silent prayer. One would think that walking with Him as Enoch did would mean a time for questions and answers or great moments of adoration, but just like Adam walked in the cool of the day with Him, so He invites His Beloved to come and walk with Him, desiring the companionship of the one He loves, and yet He never left her in the first place to begin with.

There are three kinds of silence. Silence of words, silence of desires and silence of thoughts. It is good to silence our words, it is acceptable to silence our desires, but it is His perfect will to silence our thoughts. This is so that He who draws us to come up here and be there with Him, as He commanded Moses may just be.

This is not to say that we are to empty our minds and think on nothing when we come into His presence, but rather that all our thoughts are brought into subjection to His Word, His will and His way. Therefore the spiritual senses are completely aligned to the written Word so as to not give way to wild imaginations and visions. There will be no confusion, but a perfect rest in His perfect will.

Exodus 24: 12

¹² And the LORD said unto Moses, Come up to me into the mount, and be there;

The reason why the silence of our thoughts are the perfect state of silence is because it is man's reasoning and understanding that stands between us and receiving the sweet impressions He desires to lay on our hearts. As was discussed in the introduction of this book, our understanding and wisdom is nothing other than that tree of the knowledge of good and evil we are not to eat from. Those who eat from this tree believe in their understanding and trusts in their wisdom. They become dependent on their own thoughts and without knowing it at first, they trust in themselves. This is true even of religious and pious thoughts. They become a god unto themselves leaning on their own understanding. Indeed it will seem as sound wisdom, but the way of it is unto the way of death. The foolish woman calls to all those who pass her by, those who want understanding, to enter into her house. But those who follow her and eat of that tree knoweth not that the dead are there and that her guests are in the depths of hell.

Strong emotions and deep feelings, or seeking after signs, can be more dangerous than helpful. Your imagination is sure to run away with you. God will lead you, almost without your knowing it, if you will be faithful to come before Him quietly. – Francois Fenelon

And so, she has learned to subject her thoughts unto Him, not in emptying her mind, but in submission and under His full control. This is not just in situations where it is required of her to talk, but this is a state of being in which she walks continually with Him in all she does. All is worship and so she worships Him in the meanest of tasks and in the most glorious. Always beholding Him ever before her in silence within. Her rest only found in the silencing of all three - words, desires and thoughts. This comes by degrees and increases subsequently her ability to hear and sense with greater clarity His still small voice and impressions. Her silence is her rest, which is her worship unto Him. Silence is worship. Her faith leans no longer on doing anything for Him, but in resting in silence, knowing that He is enough. In solitude merged with silence in

simplicity of being, He clothes her nakedness with light and with love, lifting her up in her lowliness and unites her even more to Him.

For this reason she will have seasons where she withdraws herself to meet Him away from the busyness of life that she may there once again only see Him. He draws her as a lover who has not seen His Beloved in a long time and there speaks tenderly to her.

Song of Solomon 2: 13 - 14

¹³ The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away.

¹⁴ O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

She is also able to be alone with Him in this secret place of her heart in the midst of a crowd, able to commune with Him her ardent love without the bystanders aware of her state. Such times is difficult to not give way to the inner workings of His love whilst with others and she then seeks to find opportunity to be alone. Forgetting herself, she pours out her heart to Him in raptured adoration.

She lives in unbroken peace where that which threatens from the outside can no longer touch her as if a huge precipice stands between her and the tempest that rage, unable to reach her. It is here where she is subjected to being forsaken, opposed and left desolate by others, but this cannot touch her innermost being for she is united to Him inextricably. That which has power without has no power within. She is aware that her Beloved's loving arms surrounds her like an impenetrable wall, with His watchman stationed in their place, ever watching over His city.

This state is deeply satisfying that cannot be explained with words. It reaches into the depths of the soul and frees it on wings of love only to be captured in His embrace, there to be held, ravishing her heart and setting it alight. He moves her soul in prayer and she reacts in response. She waits on Him in silence, not to receive, but her silence is her surrendered worship and only acts when He impresses this on her.

"You are patient," says Augustine, "because You are eternal."

And so she too is patient with His patience. The inward attraction of the Spirit's moving within is very strong and she is drawn like a moth to a flame. She cannot resist Him. Once again, though the outward is silent, the inner silence is not of inactivity, but her senses is alive in Him and the moving of the Spirit. In this state of mind He will permit certain impressions that foretells things to come to be laid on her heart, not noticeable by others, proceeding from Him. Sometimes she will with one single impression be able to lay His intentions out on numerous pages, whereas other times she is completely at rest to wait on Him to reveal all. She is ever available for Him to do all through her and also to do nothing. She seeks not to make herself known, but only His will to those who have ears to hear.

Psalm 45: 10 -11

¹⁰ Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

¹¹ So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him.

It is to be noted that in this silence of the inner-man, she is communing with Him in continues prayer. Not by words, but by being one with the Spirit and the mind of the Spirit. He speaks to her in her sleep often, not by dreams and visions, but reviving the living Word within. Uninterrupted the living Word flows within her. To this abiding she is called of which He said her joy would be full and indeed it is full and overflowing. She abides in Him as the Living Word and so His words abides in her continually. His words flows like a living water from her innermost being filling not just her mind, but her whole being with the Life essence of every letter. When she speaks, His life flows from her to the thirsty and hungry as a stream that has no end.

John 15: 7

⁷ If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Psalm 1: 2 - 3

² But his delight is in the law of the LORD; and in his law doth he meditate day and night.

³ And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

She clings to Him as her dear Friend always stealing moments of turning herself inward in sweet communion to Him, having learned that this turning inward has strengthened her to do whatever He has called her to do in that moment for any moment. The Kingdom alive in her and no longer something that she searches without. Like Enoch she walks in His presence in the inner-man, completely given over. After a while she no longer has to remind herself to think of Him, He fills her every thought just as naturally as air fills her lungs.

Psalm 73: 25 - 26

²⁵ Whom have I in heaven but thee? And there is none upon earth that I desire beside thee.

²⁶ My flesh and my heart faileth: but God is the strength of my heart, and my portion forever.

Psalm 16: 8

⁸ I have set the LORD always before me: because he is at my right hand, I shall not be moved.

Oh God, love Yourself in me. The more I love You, the more You pursue me with Your relentless love. Oh God, I adore You. You have made me for Yourself alone. I exist for You.

- Francois Fenelon

||CHAPTER||

6

BRIDAL PERFECTION

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

Hebrews 11: 5

It is by faith that Enoch was translated. This faith pleased the Most High. His faith was not in his faith, but in the One he walked with. How did he please the Most High? By his way of life, which is by faith. It is important for us to know that there is no other way to please Him but by this faith.

Hebrews 11: 6

⁶ But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

This faith is the very rest of the Most High spoken of in this book, by virtue of our unity with Him. It is the faith of the Most High by which we enter into His rest. This faith pleased the Most High. Only the faith by which the Son of God lived through Enoch, is the faith that pleases Him. Just as Paul says in Galatians 2.

Galatians 2: 20

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

The Bride now walks in the knowing that she and her Bridegroom are one. There is a faith that comes by the obedience of hearing and there is the faith that comes by the obedience of knowing. Formerly she lived from every word that proceeded from His mouth, but now she is led by the Spirit from within a knowing that has come not just by a laying down of all things, but a faith that was born out of death. She is no more, just

like Enoch was no more. A death transpired and consequently his translation. This is resurrection faith that results in translation. This faith born out of death lays with its full weight in the hands of God who has raised her up to live now in newness of life. It is not in part, but in full that she has given. And so, He in good measure is her all in all, even her faith by which she now lives.

Romans 8: 11

¹¹ But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

This walking in the knowing that she is one with Him causes her to live her life not based on information about what will happen next or within the realm of understanding and knowledge. This knowing is the faith that flows from out of deep seated unwavering trust that has come due to a lifetime of trials and tribulations. She is willing in all things to proceed without knowing what is needed or what will happen. She is willing to proceed with the absence of knowing all. Therefore she does not think ahead of time what will be needed to say or do, but trusts that in that moment by His abiding Spirit all things will be given unto her. Her faith has been tested and tried over and over until finally what is written in 1 Corinthians 13 is fulfilled in her...

1 Corinthians 13: 13

¹³ And now abideth faith, hope and charity, these three; but the greatest of these is charity...His love.

This faith worketh by His love. She has tasted of the joy of having her faith tested by various trials and patience has had its perfect way in her. Therefore she is perfect and entire, lacking in nothing. (James 1: 2 – 4) Her faith perfected in love.

Galatians 5: 6

For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.

Indeed she is still and knows that He is God. Clothed with simplicity, solitude and silence, she is arrayed with His goodness. The life she now lives is not her own, but rather having died, Christ now lives in her and through her. She has become His Body and His Bride and the two have become one. Therefore she is no

longer driven by natural desires or spiritual aspirations, she as His body is only driven by the will that proceeds from her Head.

As previously mentioned in the land of Canaan the enemy changes to that of giants and it is also here where the enemy starts to take notice of her. She is now not only clothed with Christ, but she is filled with Him. She is to walk in utmost humility in this new dimension and as He increases in her, the more she grows in stature and in authority. It is not in how powerful and great she has become, but in how little and weak she has become that His strength is made perfect in her. She does not recoil from weakness, but embraces it. She is now no longer the forlorn Bride that He had to lure into the wilderness, but she is now filled with His fullness. She now steps out in His authority as every place she has put her feet is now hers. By His authority she speaks and declares His perfect will. By His faith she lives and by His love she reigns. She is the extension of His fullness that fills the whole of the earth as He abides in all of His body. A temple and a living stone set apart unto Him. She is no longer divided and because her eye is single, she sees with His eyes and are able to discern the deeper spiritual things. He is in full control of all her faculties, not for the sake of controlling, but by her undivided submission and abandonment unto Him. Therefore she is like a sword that lies with its full weight in the palm of His hand, by which He strikes at the enemy, overturning the works of wickedness, completely yielded to His will.

As her Husband He gives her many children and fills her life with the joy that comes with all the sowing with tears. She has longed to give Him children, that is to say spiritual children, and He in His great mercy brings them from all over. They too are her inheritance. Ultimately He remains her reward. She brings forth precious seed, rejoicing in laying the sheaves of all her labor before Him.

Isaiah 54: 11 - 15

¹¹ O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires.

¹² And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

¹³ And all thy children shall be taught of the LORD; and great shall be the peace of thy children.

¹⁴ In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

¹⁵ Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake.

The life she now lives is from the well-spring of His Spirit that abides in her forever. Here she has come back to His bosom in Bridal devotion only reserved to Him alone. It is from this divine love, poured forth from His heart into her, that she loves Him with. She loves perfectly. She loves Him with His love. The faith she now lives by rules and governs her life. All her movements are of Him and He guides her in all things. The soul has come to a state of perfection in rest, which is to live by the faith of the Son of God.

John 4: 10; 14; 23 – 24

¹⁰ Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

¹⁴ But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life.

²³ The hour cometh, and now is, when the true worshippers shall worship the Father n spirit and in truth: for the Father seeketh such to worship Him.

²⁴ God is a Spirit: and they that worship Him must worship Him in spirit and in truth.

She has entered into the true Sabbath Rest of God which lies not in the many regulations of do's and don'ts, but in being completely given over to His will in faith. Whatever way He guides her into is her rest, just as Yashua and His disciples took of the corn of the field for which the Pharisees were enraged. However, He was always in His Father's perfect will and therefore always in His Father's perfect rest. He came not only to fulfil the law, but also to show us the heart of the law, which is to love the Lord your God with all your heart, mind and strength, and our neighbors as ourselves. This heart of the law can only and truly be done as He by His Spirit works this in each of us, by bringing us into His rest, which is by faith. However, this faith comes from out of death, so that the faith we live by is of the faith of the Son of God. Let us therefore endeavor not

only to fulfill the Sabbath only in letter, but fulfill it in spirit. For such He seeks, those who love and serve Him with all their heart, mind and strength.

The last place to where He draws her is into His inner-chamber there to draw her into a life of intercession. This intercession flows from her deep and very real identification with His cross in her own life. This is not to say that He has not used her previously with intercession, but here she enters into a deeper identification as being one with Him. She now in union with Him is given over to the intercession of the Spirit who intercedes on behalf of the Son to the Father in her with deep groanings. Having the mind of Christ she is weighed under His burden and lays her life down by her identification with Him as her High Priest after the Order of Melchizedek. She enters into true priesthood by virtue of her identification with Him through the work of the cross in her life. She prays His prayers, with His desires, anguish and love. This intercession is not by reflection, but by her unity with Him. If He desires He will at times subject her to His suffering in His intercession with great groanings and travail. This is not something she does in a moment of time, but her whole life is caught up in this state of being, which is priesthood. She enters into His agony as a conduit set apart for Him alone. She is not driven by impulses or the needs of people, but she is perfectly in step with Him. Not at liberty to pray just for the sake of prayer, not because there is a need, but in sync with His needs foremost. Knowing that in the needs of others, He may have established a purpose for suffering that would result in sanctification and glory in their lives. As a priest she waits on Him. Priestly waiting is sacrifice, which she gladly gives to Him. Her first purpose is to minister unto the Most High and not to the needs of people.

Romans 8: 27

And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God.

Lastly it is to be noted that He gives her a thorn in the same way that He gave Paul a thorn in His side. This thorn serves His purposes in her to keep her in a place of utter dependence and weakness, casting herself continually on Him. At first she begs Him to remove this thorn, until at last He reveals to her that this thorn is His provision for her to remain in humility of spirit and mind. This thorn is to be borne by her with no relief from its extremities that renders her utterly weak. From this place of weakness He strengthens her in all things. For just as there can be no resurrection without a death, so there can be no glory without suffering.

She learns to yield under the pressure of this thorn from His hands, and embraces it as His dearest gift of love and protection.

To walk as Enoch walked and be no more, is for the purpose that the Bride may enter into His rest. The end is to draw her in true identification with Him as His body, for His glory. There can be no true identification with Him outside of His death and resurrection. This death and resurrection is to be a real felt and experiential knowledge, not just of the many trials the Bride is subjected to in the wilderness, but also the resurrection rest He brings her into, in Canaan. This is so that she as His body may intercede with identification with Him and not just for whom she prays for. All for His glory. In this Enochian walk many priests are made for His glory, not just for the purpose of indwelling them and for being vitally connected to Him, but so that many sons and daughters can be brought into the Kingdom of the Most High. They labor for His inheritance.

Emptied of herself and filled with the fullness of Him, she pours forth the living water from the well of her heart to the thirsty. She is no more, but has been united soul and spirit in all its entirety with Him, awaiting the redemption of her mortal body. At last the image of Himself restored in her as in the Garden. And so once again, man also restored unto Him. For just as the Son of Man came from the bosom of the Most High, so He returns unto Himself the many sons and daughters that came from out of His bosom through the Body of His Son.

John 17: 21 – 26

²¹ That they all may be one; as thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that thou has sent Me.

²² And the glory which Thou gavest Me I have given them; that they may be one, even as we are one.

²³ I in them, and thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.

²⁴ Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world.

²⁵ O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me.

²⁶ And I have declared unto them Thy Name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them.

||CHAPTER||

7

GOD EVERYWHERE, TO THE SOUL THAT LOVES HIM

"Oh! Thou by long experience tried,
Near whom no grief can long abide;
My Lord! how full of sweet content,
I pass my years of banishment.

"All scenes alike engaging prove,
To souls impressed with sacred love;
Where'er they dwell, they dwell in Thee,
In Heaven, in earth, or on the sea.

"To me remains nor place nor time,
My country is in every clime,
I can be calm and free from care
On any shore, since God is there.

"While place we seek, or place we shun,
The soul finds happiness in none;
But with a God to guide our way,
'Tis equal joy to go or stay.

"Could I be cast where Thou art not,
That were indeed a dreadful lot;
But regions none remote I call,
Secure of finding God in all.

"My country, Lord, art Thou alone;
No other can I claim or own;
The point where all my wishes meet,
My law, my love; life's only sweet.

"I love my God, but with no love of mine,
For I have none to give;
I love thee, Lord; but all the love is thine,
For by thy life I live.

I am as nothing, and rejoice to be
Emptied, and lost, and swallowed up in thee.

"Thou, Lord, alone, art all thy children need,
And there is none beside;

From thee the streams of blessedness proceed;

In thee the bless'd abide.

Fountain of life, and all-abounding grace,

Our source, our centre, and our dwelling-place."

Madam Jeanne Guyon

THE END.