

Spirit's Day Studies

The Writings of Jane Lead,
17th Century Christian Mystic



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Abbreviations used in this study
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Notes on The Essential Birth

1. The Essential Birth is the begetting of the New Man, or the life of Christ within. TR 12-4. **1**
2. This Birth is accomplished by God's Spirit. TR 12-4.
3. The presence or manifestation of the Essential Birth is clearly perceived in the soul by the person who receives it. TR 12-4.
4. It is the Eternal Word, as incarnated in the flesh of the one who receives it. TR 12-4.
5. The Essential Birth is the birth of Christ's righteous nature born and living in the soul. LL 3:25. **2**
6. Adam possessed this Essential Birth as his first holy birth. LL 3:25.
7. It is what gave Adam his righteousness. LL 3:25.
8. Adam's fall constituted the loss of this Essential Birth. LL 3:25.
9. The only way for a full restoration of fallen man is through the Essential Birth. LL 3:25.
10. The Essential Birth is the birth of the divine nature and Spirit in the soul. LL 3:27. **3**
11. The loss of the Essential Birth is the loss of the union with God. LL 3:27.
12. It is that which makes the soul godlike. LL 3:27.
13. If a soul is again united with God, as he was at his creation, then his redemption must wholly consist in the birth of a divine nature and Spirit, essentially brought to life in him. LL 3:27.
14. Love toward a neighbor "as thyself" is an evidence that the Essential Birth is within. LL 6:16. **4**
15. The Essential Birth is the birth of the Holy Spirit in the soul. LL 6:16.
16. This Birth grows up (by degrees) in the soul. RR 23:5. **5**
17. It increases in wisdom and strength. RR 23.5.

18. It manifests itself as LOVE. RR 23.5.
19. It manifests as a vehement Love towards God. RR 23.5.
20. The Essential Birth is a flame of Love. RR 23.5.
21. This Birth is the beautiful enjoyment of God's presence. RR 23:5.
22. It is also called the Birth of Life. RR 31:1.6
23. This Birth of Life is not understood or perceived by verbal comprehension, knowledge or understanding. RR 31:1.
24. It is preceded by holy consecrations and special preparation. RR 31:1.
25. The Essential Birth may be *felt*, tangibly, in the one in whom this Birth of Life has sprung. RR 31.1.
26. This Birth proceeds from the God of Love. 3M 19.7
27. A true Philadelphian must possess this Essential Birth. 3M 19.
28. Thus, the true Virgin-Church is made up of those who have received this Essential Birth. 3M 19.
29. It is also called a Birth of Love. 3M 19.
30. The Essential Birth comes on by degrees to the *Unity* of the Faith. (3F, 4/7/1678, 17CV)
31. While it is young, wisdom and care must be taken for to hide it: for there is a great confederacy in the *Herodian*-Kingdom to root out, and destroy it. (This the wise in Spirit do foresee.) (3F, 4/7/1678, 17CV)
32. If preserved till unto full Age, then this Love-Birth will undoubtedly be a Conqueror, and will come and reign, till no more an evil Spirit be left to offend, throughout all Nature's properties. (3F, 4/7/1678, 17CV)
33. This Birth generates itself from the Great Mystery. MP 5:5.8
34. It is to be "entered into." MP 5:5.
35. The Essential Birth marks the soul's entrance into the Great Mystery. MP 5:5.
36. Is to be brought into complete perfection. RL 2:27.
37. This complete perfection is accomplished through the seven distinct fountains that shall flow together into one: (1) the Fountain of Love, (2) of Light, (3) of Faith, (4) of Wisdom, (5) the perfect Purity, (6) the meek Humility, (7) the almighty Powerfulness. RL 2:27.
38. The Birth of Love has its origin in the Still Eternity. TM 280.9
39. The Essential Birth of Love is called the Kingdom of Love. TM 280.
40. The soul is to stand in a trembling desire after this Essential Birth. WTK 3:50.10

41. Here the soul must stay, in this longing, trembling love-desire, until the Essential Love Birth is born within. WTK 3:50.
42. All the Holy Scriptures, all the true mystical writings, are to bring us to the place of this birth. WTK 3:50.
43. The soul's own inward hunger and thirst after God, is that alone which can and must open the Fountain [birth] of Light and Divine Knowledge in him. WTK 3:50.
44. For Love-Pangs will bring forth the All-powerful Birth of *Love*, which is that pure Fire, that shall drink up all of the Dragon's floods. (4F, 7/12/1679, 17CV)**11**
45. There is not yet to be found a generation so prepared and made ready for the *Second Coming of Christ*...which might make us doubt whether the coming of Christ is so near: because this *Essential Birth of Love* is so hardly found in any, risen up to an absolute dominion. RL 24:5.**12**

1 [TR 12-4] §.A fourth degree is to believe the Eternal Word was incarnated in flesh, for a universal redemption and restoration out of this lapsed state, through faith in Him, for the begetting a likeness and conformity through an *essential birth*, brought forth in Spirit, all evidently.

2 [LL 3:25] But to end in one word, Christ's righteousness is ours, in our redemption, just in the same manner as it was Adam's, in his first holy birth; For Adam had then no righteousness in him but that which was created in Christ Jesus. And that is the one only reason, why there could be no other redeemer but Christ, because the loss of Christ, was that death which Adam died by his fall; and therefore no possibility of coming out of his fallen state, but in, and by a birth of Christ's righteous nature, essentially born and living in him, as it was living in him before he fell.

3 [LL 3:27] Either man by the mediation of Christ is united again with God, or he is not; if he is not, then he has no more of the divine life in him, after his redemption, than he had before he was redeemed. But if he is again united with God, as he was at his creation, then his redemption must wholly consist in the birth of a divine nature and Spirit, essentially brought to life in him. That which is spirit in man, must be godlike, before it can united with that Spirit, which is God. And was there not a divine Spirit in man, truly born of God, proceeding from the Spirit of God, as his real offspring, no union of will, love, or desire, could be between God and man. For this is a truth, that extends itself through all that is natural, or supernatural, that like can only unite with like. There is not separation between things, but that which is effected by contrariety. If therefore nothing in man was a partaker of the divine nature, man must in his whole nature, be forever separated from God, and stand in the same impossibility of being united with him, that two the most contrary things, do to one another. So sure, therefore, as the mediation of Christ, is by himself declared to be for this end, viz., "that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; I in them, and thou in me, that they may be made perfect in one"; so sure is it, that an outwardly imputed Christ, is as absurd in itself, and as contrary to scripture, as an outwardly imputed God.

4 [LL 6:16] Lastly, "Thou shalt love thy neighbor as thy self," is another full proof, that God is in us of a truth, and that the Holy Spirit hath as certainly, an essential birth within us, as the spirit of this world hath. For this precept might as well be given to a fox, as to a man, if man had not something quite supernatural in him. For mere nature, and natural creature, is nothing else, but mere self, and can work nothing but to, and for itself. And this, not through any corruption, or depravity of nature, but because it is nature's best state, and it can be nothing else, either in man, or beast.

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- 5 [RR 23:5] §.But it may be asked farther, *How comes this most precious and worthy Thing to be wrought so essentially in the soul, as to be evermore ruling upon the Throne; as having gotten absolute conquest over whatsoever would make seditions and broils within the regency of the soul?* §.In answer to this, I shall give my own particular experience, as one who has obtained grace of this kind. It is risen, and has wrought out great victory, after it was begotten by species and revelation, and formed in me, as a true essential Life-Birth; which I did find daily grow up; and it did increase in wisdom and strength. But then after that, this Love was grown up to such a vehemency towards my God, as known to me in the person of my Lord Christ; from and through frequent visits, and very intimate conversation: which I did daily enjoy, in an unknown and most singular way. This in very truth was so grateful and sweet, that it drew up my superior vital spirit after Him: so that all places and companies became very tedious and unpleasant to me, where I was prevented of feeding the flame of my Love, from the beautiful enjoyment of His presence.
- 6 [RR 31:1] §.But now I shall come to describe the true and more certain way of *divine openings and revelations*. Know then, that where there have been *holy consecrations* and *special separations*, as the foregoing preparation to this *high Ministration*, those are such as may come to feel in themselves the *One Essential Birth of Life* to spring: which is not to be taken in by *verbal comprehension, knowledge* or *understanding*. No such thing. But the *Spirit of Truth* and *Revelation* opens Himself in the *Fiery Essence* of the *Soul*, in a sweet silent stillness, where all thoughts are excluded; then the *Light Ray* of the *Deity* rises, and overshadows and fills the *Temple* of the *Mind* with light and glory; then will the *soul* sink away deeper and deeper into the *Abyssal Being*, where the *greatest of Wisdom's secrets* are to be known...
- 7 [3M 19] §.Now hereby all are to seek whether their birth be from above, even from the God of Love. For the true *Philadelphian* state consists altogether of such an essential *Birth of Love*, as no place is found for enmity, envyings, malice, hatred, evil surmisings, jealousy, fear and unbelief. These all be the fruits of the evil tree that must wither and die out of nature's property. Now opposite to this will-tree, when it shall be rooted up, then place is found for the Tree of Life and Love to grow and flourish out of the new refined Earth: which is laden with all precious fruits as the Golden Apples of Love, whose drops distill so sweetly, as to melt and dissolve all remainders of those bitter fruits which did spring from Death's Tree.
- 8 [MP 5:5] And thus we understand here the essence of all beings, and that it is a magical essence, as a will can create itself in the essential life, and so enter into a birth, and in the great Mystery, in the origin of fire, awaken a source which before was not manifest, but lay hidden in mystery like a gleam in the multiplicity of colours; as we have a mirror of this in the devils and in all malignity. And we recognize also from where all things, evil and good, take their origin, namely from the imagination in the great Mystery, where a wonderful essential life generates itself.
- 9 [TM 280] 4. In the fourth place, this Still Eternity is the original principle of Eternal Love; and therefore it is called the Kingdom of Love, because here is the birth of Love, and here the blessed Trinity dwell in the eternal unity of their Love-essence, which is the first and last of all beings and essences whatsoever. But you will object, *that Mount Zion, the New Jerusalem, and the Angelical world, are called by the same names, viz. the Kingdom and World of Love*. To which I answer by granting that it is true, Mount Zion, etc. are called by the same names, as is the Still Eternity, but yet with this difference: that the Still Eternity is the kingdom and mansion of the Love, as it exists without and before Eternal Nature's principle: but Mount Zion, the New Jerusalem, and Angelical world, are called the Kingdom of Love, manifested in and through Eternal Nature: so as the one is the Kingdom of Love out of Eternal Nature, and the others are the Kingdom of the said Love, brought forth in Eternal Nature's principle.

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- 10 [WTK 3:50] You say, that your Nature stands in a trembling Desire after the Birth of this Light and Love: if so, you stand in the very Place of its Birth, and must stand there till it is born in you. It can be born nowhere else, nor in any other Manner; and all that *Jacob Behmen* has written, is only to direct and bring you to this Place of its Birth. He himself has given you all the hearsay Knowledge that you can have of it; for he can give you no more from the plainest Words. And therefore, to help anyone to work with his Brain for clear Notions, and rational Conceptions, of what he has written, is helping him to do and be that, which all his Works, from the beginning to the End, absolutely declare against, as contrary to the whole Nature and End of them. Which speak, as he saith, with the Sound of a Trumpet; and chiefly to awaken Man out of the Dream and Death of rational, notional, and hearsay Knowledge; and to show him, that his own inward Hunger and Thirst after God, is that alone which can and must open the Fountain of Light and Divine Knowledge in him.
- 11 §.I, feeling mighty workings of the Internal Powers, flowing in upon me, for to keep up my Spirit, in their fainting sick Throws; tending to the Eternal Birth, that is so desirable; because that such Good Things are promised with it; this did provoke to the eager Travel. And that I might still hold out; there appeared to me, in way of Vision, A Sweet Pleasant Person, with a Garland of Flowers about her Head, and in her hand a fine *Basket of Fruit*: and She held them out to me, saying, *Come take hereof, and be Strengthened*. And as it was Magically presented, so answerably I did taste a Strengthening Power by it come into me, for the enabling to hold out in the Spiritual Travel, which yet is to be for continuance. Therefore being staid with the Love-Fruits that are handed out from *Sophia's* Hand, for a refreshing Respite: After this, the Mighty pangs of Love did work, which were much more bearable than before, and will conduce to profit. For Love-Pangs will bring forth the All-powerful Birth of *Love*, which is that pure Fire, that shall drink up all of the Dragon's floods: This will be enduringly Love's Victory. (4F, 7/12/1679, 17CV)
- 12 [RR 24:5] §.The Apostles themselves, upon whom the *Holy Ghost* was poured forth after a most signal manner, by which Christ gave witness in them of His victory and exaltation, enabling them to work miraculously; yet notwithstanding, were not got beyond the *suffering Birth of Christ* in themselves. For they only had the revelation and foresight of His appearing in *power* and *great glory*, pointing to it, and reckoning of it. But they departed this life, and did not see the *sign of the Son of Man*, to take up in them for a visible reign and kingdom, that they might redeem out of all tribulation: and so it has continued until this day. Nay, yet there is not to be found a Generation so prepared and made ready for the *second coming of Christ*, as was in that day; which might make us doubt whether the coming of Christ is so near: because this *Birth of Love* is so hardly found in any, risen up to an absolute dominion; which is as sure introduction to the omnipotent Reign of Christ, in this visible earth, in the inward properties of the *Love Flock*.