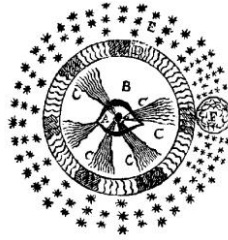


# Spirit's Day Studies

The Writings of Jane Lead,  
17<sup>th</sup> Century Christian Mystic



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## THE VARIOUS MANIFESTATIONS OF THE KINGDOM

**Editor's note: The following is an excerpt from Francis Lee's Preface to Jane Lead's *Fountain of Gardens*, Vol. 1, where he gives an explanation of the various ways in which God has communicated to holy souls.**

[1FOG P:20] §. Now the manifestation of this divine Kingdom is various in several persons, and in the same person at several times. This variety in the descent of the heavenly and ghostly powers (whether in this principle or in another), and of the joys of the world to come, is here not unfitly symbolized out by a *garden*, or *paradise*, as it was by the King Himself in His truly gracious answer to the penitent thief. And yet more expressively is this flourishing state of the Lamb's Elect Bride ciphered to us by a *fountain of gardens*, or *paradises*, planted with all trees of frankincense, myrrh, and aloes, and with all the chief spices, out of which the royal ointment is prepared for the consecration of such priestly kings, as are to reign upon the earth in the Lamb's nature and name. Which shall make all the wild beasts of the forest to fly into dens and lurking holes, and every venomous creature to hide itself from the Great *Attick Jomin* in His representatives, and from the fiery stream issuing out of His mouth, by which the Spirit of Antichrist, that huge *Leviathan*, shall be utterly destroyed.

[1FOG P:21] §. So will the Kingdom of Christ manifest itself, by a gradual but total overthrow of that of the one who has usurped all the kingdoms of the earth, until all that which he has caused to be as a wilderness, by the blast of his poisonous breath, be again renewed, and made to be as the Garden of God, filled with wells of living water, and streams from the upper *Lebanon*: A garden giving forth all the variety of flowers and fruits of life, according to the seasons, and according to everyone's essential ground and internal soil; a garden in which there is not any mixed tree, existing from the root of the outward elements, containing good and evil, truth and falsehood, light and darkness; but all whose trees are Trees of Life; all whose plants are Plants of Righteousness, all perfectly good and true, all-beautiful and lustrous.

[1FOG P:22] §. How various the manifestation of this *Lebanon-Kingdom* will be, no pen can describe, no tongue can express. That is various indeed: but the Manifester all the while is but one. And the Essential Word of God, which is the worker of all these things, is most uniform. The manuductions, illuminations, and inspirations are very different, but still there is but one Way, one Light, and one Spirit; one Lord, and one God and Father of our Lord Jesus Christ, and of us all, who in these last days is about to appear more fully to us by His Son, setting Him openly upon His holy hill. Thus He who is the abyssal unity of all beings, clothed Himself as with several names, rides forth in several powers, wears on His head several crowns, and glances from His eyes several lights. And yet there is but one crown, one power, and one name, as there is but one light, which diffuses itself in all the variety of colors. This unity and variety of light is

well to be heeded in the reading of this book, and of all other spiritual treatises of whatever rank or degree. For God sometimes appears in the darkness, and yet in that darkness there is light: again He appears in the light, and yet darkness may be mixed with this light, till the Perfect Day springs from on high. Thus He appears to some at a distance, as in a *great and strong wind*; to others in an *earthquake*: in both which forms He eminently manifested Himself through some, about the beginning of the last century. Then after this, approaching still nearer, He appears to a third sort in the *fire*, as at this very day He powerfully does to some, that are known to Wisdom's Disciple-hood. And lastly He demonstrates His presence to some, as to this His chosen vessel, in a *still small voice*, and in a sweet, gentle, lambent flame.

[1FOG P:23] Sometimes God manifests Himself to the eye or ear of the receptive heart, according to the several properties, operations, and influxes of this or that name which He puts on; of this or that attribute which He communicates; of this or that sphere in which the Living Wheels of the Creatures before the Throne of God move. Thus was He manifested to the unregenerate spirit of *Balaam* according to the efficacy of the name *Shaddai*; who *saw the vision* of Him in this similitude or vesture, falling into a trance. And this is the lowest sort of true divine prophesy. Then was He manifested unto *Abraham*, unto *Isaac*, and unto *Jacob* by the name of *El-Shaddai*: which is a much higher degree than the former, by which is expressed not only the paternal property in the absolute sovereignty of His will, but also the meek love-principle, co-joined with it in a federal rite. After this He was manifested under the Law, at sundry times, and in divers manners, by the most essential, and great name of the covenant, *Jehovah*, but still according to the variety of the vessel, and its fitness to receive the emanations, either in a high or low degree. Then lastly He was made known under the Gospel, to the Apostles, to the Evangelists, to the Prophets, and to other ranks mentioned in the Apostolical Epistles by the name of *Jesus*, which name unseals and opens that of *Jehovah*, by which the miraculous powers did so abound in the early days of the Church, while there was faith in this name.

[1FOG P:24] But still it is the same One, Holy and True God that revealed Himself both to the vile son of *Beor*, and to the most heroic father of the faithful, though not by the same name. And He is nevertheless one, and having appeared after manner, and in that name, to the Prophets of old, and then speaking after another manner, and by another name to their successors the Prophets. Neither would He be the less so, should He even speak to us, after another manner than He has yet spoken either to the Prophets, or to the Apostles, or should He make Himself known to us by a name by which He *was not known to them*. He is still the same, let the vessel be never so different, and is equally to be adored and believed, whether He takes up an honorable or dishonorable vessel, learned or ignorant, noble or plebeian; whether the instrument be a priest or Levite, Israelite or proselyte, male or female, young or old. Some He has called from the plow, others from gathering of sycamore trees, and others from their dragnets, whom He has set over the nations and over the kingdoms, to root out and to plant, to throw down and to build up by the mighty power of His Spirit, according to its various operation and manifestation. It matters not what the subject is, into which the divine influences are received, and through which they pass—even though it should be an heathen, as in the case of *Jethro*, or a brute beast, as in that of *Balaam*. The gradation nevertheless of these influences may be computed according to the situation, and according to the proximity and remoteness of the subject which is to receive them, from the source, or center of divine light, and according to the several channels and ducts that they must first pass through, before they are therein received.

[1FOG P:25] But the all-wise God is never wanting in the preparation of such vessels, as may be suitable for the reception of such degrees of His light as He designs to communicate. And this beautiful variety is in the writings of the Old Testament, and also in those of the New most

remarkable. For it is one degree of inspiration that *Moses* had, and another that *Isaiah* had, and third that *Daniel* had. Neither is the inspiration of the writer of the *Chronicles* the same with either of these three. And yet both the one and the other are all from the true inspiring Breath of God. The like may also be observed in the New Testament. But to treat of this would require a large discourse. What has been here already said will suffice for the wise in heart; that they may understand the voice of the Lord their Bridegroom, when He shall call to them *in the cool of the day*, and present Himself *walking in the garden*; that they may not seek to hide themselves from Him, but may walk therein, leaning upon His breast, and refresh themselves with its flowers and fruits that present themselves to be plucked.

[1FOG P:26] §.As for the removal of that great millstone which is thrown in the way, *That God has ceased to reveal Himself to man since the days of the Apostles, and that all pretensions to the same are but illusions, and at best but the dreams and fancies of a natural enthusiasm*, I am not very solicitous. I well know that the same God, who has already appeared in a most wonderful manner, to give His testimony to souls concerning what has thus far been published from the same Spirit and Instrument, will not be wanting now to give His seal to this, or to what hereafter may come to be published—and even in a more ample and fuller manner to vindicate His honor, than He has been yet known to have done since the primitive days of faith. But howsoever the wisdom of God may, with respect to these particular writings, show itself at present, this millstone must shortly be cast into the sea. Otherwise the Kingdom of God, which we daily ought to pray for, can never come, and it is little better but a mockery of His name, to solicit Him for the calling of the Jews and the fullness of the Gentiles, and for unity, peace, and concord to all nations, till this beam be removed from before the eye of our spirits.

[1FOG P:27] For which end there has been some while since, a treatise written to prove not only the possibility and the expediency, but even the absolute necessity of divine revelation, both private and public: as in the ancient times, so no less in the present time, toward the restitution and winding up of all things. The author of it undertakes to evince from plain and evident principles, not disputed by the very deists, and having done with them, to clear up many passages throughout the Prophets, and throughout the whole New Testament, which are impossible (as he holds) to be accounted for by any other principles. But how successful such a new and surprising attempt may be, is entirely submitted to the disposal of the infinitely wise God, when He shall order it to come forth, for His honor alone, and for no other aim whatever. And unless He gives this order, and by His blessed Spirit do accompany it, let it never see the day. And whatever may have at any time been sent abroad, of such a nature that is disagreeable to His glory, or inconsistent with His truth, let it molder away in perpetual obscurity, and let it not be remembered by Him when He makes inquisition, or even known among men. But whatever is consistent with His eternal truth, and makes for His glory upon the earth in this latter day, let that break forth with mighty and irresistible power, to the confusion of all flesh.

[1FOG P:28] §.Therefore I do bow my knees continually before the God of my fathers, that He would give me who write, and you who read this, Wisdom that sits by His throne. And that He reject us not from among His children, the Children of His Kingdom, and of His Right Hand, but seal us against the great Day of Temptation which is coming upon the face of the whole earth, with the Spirit of Truth, the Spirit of *Jehovah*, the Spirit of Wisdom and Understanding, of Counsel and Might, and of a sound Judgment: which is the testimony of JESUS. That so by the inspiration of this His Holy Spirit we, being preserved against all the illusions of the False Prophet, and the subtlety of the twisting Serpently Spirit, for the day of His appearance, may *perfectly love* Him, walking with Him as *Enoch*, or as *John*, in this Paradisical Garden, the entrance of which, that has been shut up, is setting open. And may we *worthily magnify His holy*

*name*, even as in Heaven it is magnified by the high principalities and thrones, and by the harpers upon the Sea of Glass.

[1FOG P:29] §.To which burning Sea of LOVE these secret spicy walks will lead you, while the holy angels and perfected saints will accompany you all the way, reaching out to you with such fragrant immortal flowers, and such refreshing, transforming, and transubstantiating fruits, as do spring forth from the very root of the Deity. Here therefore I would gladly leave you. If you are not already entered, Wisdom calls unto you to enter in, and to pass quickly the Sword of the Cherub, which she will assist you to break. But if you are entered, then here abide, and walk, till you are brought to the shore of that sea, that by this experimental Traveler is described, which will waft you over to the *New Jerusalem*; where I, with you, and with all those that follow the Lamb, do long to sing, *Glory to God in the Highest*, and to publish the glad tidings of the Kingdom of our God and Savior, flying in the midst of the heavens upon the wing of the Dove-Spirit, and proclaiming with a loud shout,

FEAR GOD: AND GIVE GLORY TO HIM. FOR THE HOUR OF HIS JUDGMENT IS COME. (Rev. 14:7)

*Timotheus*

January 1, 1697