
Spirit's Day Studies

The Writings of Jane Lead

Diane Guerrero, Editor

diane@janelead.org www.janelead.org



*Shake, shake your earthly dust away
Now it's the Spirit's Day,
that will admit of no delay.*

The Eight Worlds

Created: 8/20/2015

Revised: 6/15/2024

Abbreviations used in this study

www.janelead.org/SDS_Abbreviations.pdf

The Various Methods of God's Communications to the Soul

Excerpt from Fountain of Gardens, Volume 1, Introduction, SDV

[1FOG I:1] §.A bundle of revelations untied, and to be dispersed to such as are impartial seekers, and unwearied searchers into the deep things of GOD, which are only knowable to that Holy Spirit, that digs into the rich mines and treasury of WISDOM. Of which, the Author hereof was under a powerful driving for the space of about thirty years, keeping a private recollection to herself, as they opened from time to time, and came down as a burning shower, not knowing whether they should have been made public in her age, but thinking rather they might be kept as a garden enclosed, and as a fountain sealed.

[1FOG I:2] §.Providence having opened a door unexpectedly, through the strong instigation of an highly worthy person, truly made noble in the spirit of his mind, who having had a savor and relish of some foregoing books that had been printed, made a generous offer, to have the bank and stock of what the Holy Unction had dropped in, brought forth into manifestation, for the universal enlightening, leading and refreshing, for the Dove-flocks belonging to the Great Shepherd, to whom such pastures lie open to be freely fed upon. For this end, I think myself obliged to publish what can be recovered of the process and diary of my life, since I have been under these love-visitations from the Spirit of my Lord. The time being now accomplished, in which the hour-glass of the Spirit is turned up a second time, for which there is a call from the *New Jerusalem* world, that all persons of every quality, rank and degree, under whatsoever denomination, throughout all nations, peoples, and languages, give ear, and watch every golden sand that runs from this glass, that nothing of it may run waste.

[1FOG I:3] For it is the morning-watch and day-break of the Spirit, that is to spread forth its light and glory, by which the dark ignorant state of the world is to be enlightened, which sits in the region of traditional and literal knowledge, according to the rational wisdom of man. Through the inundation of the Spirit, all must be drowned, and a new earth prepared, in which the sowing of the Spirit is to be with one pure golden grain, that can admit no mingling of what is from man. For another time is now at hand, in which nothing but what is purely taught of God shall abide and stand. Therefore as one who has obtained through infinite love and large grace, to be baptized into this glorious manifestation of the Spirit, I implore and excite all to whom this journal shall come, that they well observe and take diligent notice of the method and way which God took with me, in order to bring me forward, to the arrival at the manifold degrees and growths. They are here brought forth in a most simple and undressed manner, without any alteration, but just as the Spirit was pleased to render itself in its own clothing. So in obedience to

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the call of Wisdom, may the same visitation of immediate divine teaching appear as a Day-star in your hearts, which may greatly revive and cheer your souls.

[1FOG I:4] §. Now give me leave to tell you the beginning of my way that the Spirit first led me into. In the first place then, after some years that I had lived in some good degree of an illuminated knowledge, sitting under the visible teachings of men, who could give no further light than what they had arrived to from others, through all of which I traced as a wandering spirit that could find no rest. But something still I found within myself that opened, to draw in from a more pure air than I could meet without me. Upon which I introverted more into my own inward deep, where I met with that which I could not find elsewhere, except it were with such who were brought under the same dispensation, of whom a few names were made known to me.

[1FOG I:5] Therefore I give my own experience, that I would have everyone that desires to be sealed with the Spirit of Wisdom and Revelation, not to take in any fears, jealousies, or prejudices concerning the emanations and manuductions that the Holy Ghost will dispense forth to any that shall be found to be lovers and waiters. For I myself found all other grounds and pastures dry and barren, as a parched desert, until I came to this fruitful *Lebanon*, where as another *Eden*, all variety of sweet scented flowers flourished pleasantly. All which were known and enjoyed by giving up to the teaching of the Holy Unc-tion, which as the waters of the sanctuary, will never cease springing, till they become an overwhelming river, which is the true baptizing Water of Life. This you will find to be true, as you seriously apply yourself to this way and method of God's immediate teaching, which you shall then find to open in the center of your own soul.

Inspeaking from the Essential Word

[1FOG I:6] And this way manifests itself in a various dispensing. Sometimes this is by *Inspeaking* from the Essential Word, which gives its own certain sound as different occasions offer, upon a soul's waiting thereupon. For it would be a very deplorable case if Christ should leave His flock, and seal up the fountain of all future revelation, which is so necessary to be renewed in every age of time. Therefore He brings us to lie at the mouth of this bubbling well of His Spirit, to drink in what is new and fresh, which greatly delights the soul that would otherwise be apt to faint and flag before it come to the end of its race. Therefore He strews our way with fragrant flowers, all sweet and pleasant, and of many and beautiful colors, as you may observe when you read the similitudes and visions which are here published. God many times comes down to unfold Himself in this figurative and parabolic way, and yet more essentially and deeper, above and beyond all figures and representations. I shall give you some account of which, being under command not to keep back or shun to declare the whole purport into which I have been carried, for the universal refreshment and benefit of such who are as weaned children from every other breast but that of their Eternal Mother, from where all wisdom and understanding streams forth intellectually, which is growing nutriment, as it passes radically into the soul as the blood passes into the veins.

Intellectual Vision

[1FOG I:7] Now here is a cessation of sensible images, for all is turned into an intellectual sight, operation, and sensation. From this center of light, though no visible images are impressed or raised thereupon, yet here is the true ground and substance of all which are in an interior figure portrayed in the Spirit of the mind, and brought out no further. They remain an invisible idea, just as it is with God Himself, before He forms shapes and figures of things out of the essential ground. So that these may conduce as much to the informing and enlightening, renewing and comforting, and even essentializing of the

Spirit into God, as any of the other. Nay, I know it to be the more sure ground and center of the Spirit. And if it should never know any of those other figurative visions, yet keeping to the center, to drink in the pure streams of revelations as they arise, it shall give them access into the full body and center of the Trinity, which swallows up all shadows and pictures, and terminates into the very essentiality of a God-formation, into substantial powers acting in and from the pure essence of Spirit in transnewed nature. Thus *Intellectual Vision* thus considered, is the very next step to that *Beatifical Vision*, or seeing of God barely, without any other medium but the very express personality of the Lord JESUS, by being so consummated into the essence of His Spirit and light, that whatever is knowable and obvious to Him, may also be our sight of light, both here in time and hereafter in eternity. This is an unknown mystery, of which an account may be hereafter more fully given, as it shall be entered into.

[1FOG I:8] §.As to the other sort of vision, that is no new ministration. For it is of old that God did thus often make out Himself, as a more taking and plain way, in raising distinct images to teach us. And this proceeds from another center than that of the intellectual; it is more deep. Some persons may stand naturally in this center-line of seeing by various figures, and awakening a formation out of this center, according to the strong impression of their minds. If the mind of such be pure, and ardently run into heavenly objects, it will raise appearances suitably. And there will be an awakening, and drawing out of various speculations of beauty and glory, as may foretell what is to be accomplished in a particular way. This way of God’s manifestation has been frequent in former and in this present time. But these are props for the weak, that they may not faint in their way up to God’s mountain of more perfect and naked vision. Now of this kind of vision I have been much visited; but I press to get beyond it. Here is no stay. The ground from which these open is too shallow. I am driven now to descend deeper, where the Spirit may be even level with its own eternal essentiality, that from there it may have power, to make and form whatever it will, in, and from substance that is original.

Divine Vision

[1FOG I:9] §.Then as there is of *Divine Vision*, that opens from the holy and heavenly mind which draws in these presentations, so there is another sort of vision that is from the *Starry Influence*, and working power of the elements, that are in conjunction with the common spirit and mind of a person. And though there not be any eminent work of regeneration, yet there may be vision: as *Balaam*, and others who had that gift, and yet were not renewed in their spirits, or brought nigh to God thereby. Such notwithstanding may have power to raise many images that may foretell and signify what is to come to pass. For there is a *Starry Magia*, that some may have a natural property to open in themselves. It sometimes awakens into manifestation in the deep of sleep, and gives warning of evil that is to come, and shows of good, as relating to the present manifestation of time. And this may be, and is, a common gift. But where it is a sanctified vessel, it is far otherwise illustrated than in those who can give proof of nothing of that.

[1FOG I:10] §.So now we see the different nature of vision, and of prophetic intelligence therefrom, that we may watch to every center opening. For the Serpent’s subtlety stands ready to mingle wherever he can enter. For he is a great magical prince, and the outward planets are as his operators in the constitution of the mere natural man. Now of all these, the most safe is the *Intellectual* and *Divine* vision, that opens from the more profound center-deep: but yet not so that we are to stick here even in this.

[1FOG I:11] §.For there is a center deeper still, where the Deity is unmasked of all figures and images, known and seen in His own simplified being. And when in Spirit caught up here, we see all the various wonders, brought forth in the very life-essential property, as wrought out of God immediately, and in

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their living figures: as the innumerable hosts which replenish the heaven of God's habitation. This is the purest and most infallible vision that our spirits may eternally concenter in, with all the delightful satisfaction that the very angels before the throne of God's majesty enjoy. So we may know this as often as we can get away from all bodily sense. For this kind of vision is highly different from that which we call divine, or intellectual, because it all over sublimates the spirit, soul, and body, during the time that the munition-flame of the Holy One overspreads as a pavilion, and keeps all of sense at the foot of the mount, while Spirit enters into the tabernacle-glory of the Holy Trinity.

[1FOG I:12] §. This sort of vision the beloved *John* was in, when being wholly caught up *in the Spirit*, he saw all the variety of the Lord's Kingdom, and His express personality. Since then we have not known any in late ages that have been in the like transportation in spirit, and yet alive in the body, to declare of what was seen and heard after such a wonderful way as he had. But to the honor of God, the Author must own that something not unlike this has been manifested to her. Such grace and love our JESUS again affords, and brings Himself into our knowledge, by this way of the Spirit clear and free, that we may know Him that is true, and receive by this highest vision-ministration, the full extent of His will and mind. That is, that we may both see and hear, as if we were out of the body of corporeity, while yet in the body, as super-sensualized to know and behold purely, through the organical properties of the Spirit, according as every object in heavenly places move in their order, in reference to our cohabitation within those circulations through the spiritual body.

[1FOG I:13] §. Thus have I brought forth out of the deepest deep, what is the present measure of my knowledge and experience in this mystical dispensation, which is as the new and best of wine that has been reserved for this last time. Whereby it may be understood, that Christ has not forgotten to make good His promise, to renew the spring of His Spirit, by a continued succession of it. And as we see and hear the fruitfulness of it more generally abounds, and finds entertainment in the world by a new generation of Apostolical Spirits, so does it presage a new Kingdom and state is near approaching. This is argument enough to provoke all that would be subjects of this Kingdom, which only the Lamb has right to, to be preparing and making ready, as the Firstfruits, that they may be qualified to make up this *New Jerusalem-Bride*.

[1FOG I:14] §. Therefore as my fellow denizens of this city which is from above, wherever you are hidden, whether as exiles, or captives scattered to and fro, I entreat you to let your inward ear be attentive, keeping watch and ward in great calmness and stillness of mind. Then may you hear the love-calls, passing through that horn which is filled with pure oil, that will gather and draw you into the high, celestial, and spiritual pasture and fold. There our goodly tents may be pitched, and of which we may go in and out, to that rich *Sharon*, which springs and flowers round about our Kingly Shepherd, that as His sheep and lambs we may be led gently from fountain to fountain, and drink and feed together, in the same harmony and unity as the Saints do in the upper fold, so we in this lower.

[1FOG I:15] §. I shall now wind up all with a caution to two ranks. The *first* shall be to the unlearned and ignorant in this method and way of the Spirit's manifestation. Which is, that they forbear rash and censorious judgment upon those things that are at present above their reach. For as they desire not to be prevented and bereaved of the great benefit of divine inspiration, and the assistances of the Holy Ghost, my advertisement to such is that they become simple and child-like, and adventure upon the conduct and manifestations of the Holy Spirit. Then will they find another manner of fruitful life spring in them, and they shall have no reason to repent for acquiescing to the divine will herein.

[IFOG I:16] The *second* caution shall be to that sort which are already initiated into this our mystic and super-sensual wisdom, that with me may have run deep into the ocean of what is mysterious and wonderful for knowledge. First I must caution you (with myself) to keep very low, entering into a self-annihilation, so as a nothing to be, with reference to the creaturely being, so that the all-deific Unction may arise as an overflowing tide. And never think we have obtained, by all that we have yet reached to, what yet remains of those immense treasures which are yet further to be revealed. For there is still a growing Tree of Life, that renews all variety of wisdom, as you will find in part by this present, as well as by some foregoing books that I have published.

[IFOG I:17] §. Thus I have given you a true narrative of the several removes and risings, from one degree to another (from depths to heights, and from heights again to depths), out of which has been brought forth very marvelous and wonderful secrets, which it was the pleasure of the Fountain of Spirits to distribute and communicate. These are such mysterious things, that may be rarely found elsewhere, which has often astonished me, that the Spirit should take such unusual and strange a method with me, opening such things. But it has been given me to know upon a diligent inquiry, that there is an age coming on, the like to which has not yet been, to whom these prophesies and revelations belong. So that though the day of my life is far spent, so that I may not see the full harvest of what is sown here by the Spirit to be reaped, yet I am assured that all is reserved for a glorious time. There shall arise a new generation, that will be clothed upon with such a mantle, as is interwoven with light, wisdom, knowledge and flaming power. Among which there may be some to whom I may bear the memorial of a mother: natural as well as supernatural, who may possibly succeed in the same Spirit, which I shall pray may be as Wisdom’s Key, to go on to open in them the golden remains, which are yet to be brought forth for the promulgation of the Priestly and Prophetical Kingdom upon the earth.

[IFOG I:18] So now I shall conclude, requesting that as you shall draw in any light, or feel any refreshment, that you would join with me in acclamations and praises to the Ancient of Days, who has placed these divine mysteries into the hands of a good-willer, to bring forth into the public what might otherwise have been left in oblivion and secrecy. And it is my peculiar request, that the nations may bless and pray for such an instrument, that has given a proof of so universal a love to all. That the fullness of all blessings and showers from the heavenly powers, may descend upon the impartial and single-hearted readers and good-willers hereof, shall be the constant invocation and prayer of her, who while living in the body, shall never cease to serve all her fellow-members, in the gift of God, universally. †††