

June 14. 1678. God Doth Sow Himself in Man.

by Jane Lead

The sermon explores the concept of God sowing His light in man, leading to spiritual growth and transformation, and the glorified figure of Christ as the ultimate goal of spiritual development.

Scripture: John 12:24, Romans 8:11, 1 Corinthians 15:42, Galatians 6:8, Ephesians 1:18, 1 John 3:2

Topics: "Spiritual Renewal", "Divine Union"

Description

Jane Lead preaches about the interpretation of a vision revealing the renovation of Paradise as a new Creation-Glory, symbolized by the sowing and springing up of various seeds in different seasons. She emphasizes the importance of the Spirit sowing light in our hearts, transforming and preparing us for a celestial body. Lead discusses the sowing of celestial-fire, healing water, and the essential matter of God being sown within us, leading to a unity with the Godhead. She delves into the fulfillment of Christ's prayer for believers to be glorified with the same glory as Him, urging listeners to aspire to a higher spiritual consistency and image in Christ.

Transcript

The Interpretation of the Vision, of the enclosed Place, where the full grown Plants appeared of all various kinds, was revealed for a Similitude, to shew forth the Renovation of the Face of Paradise, in a far more excellent degree, as the new Creation-Glory: The sowing time is here, while abiding in a Terrestrial Body; but the springing up will appear in another Principle; into which ye cannot pass, till the first and latter Crop of the Spirit be brought to Perfection. There are divers Seasons of sowing, as the Winter, and Spring, and Summer.

And the Seed and Grain, is as various, answerable to the Degrees and Climate, where this Seed is cast. So it must be considered, as to what the Spirit in us, does first scatter in the Winter Season into the Heart of our Earth, as it is prepared. Therefore our Age also may be compared to the round Circle of a Year. The Summer bringing all of the Winter sowing, to its perfect Ripeness, as the Ground is made clear and solid. For there is that foregoing Labour and Care taken, to make that first fit, by the sharp Plough of Conviction, that breaks open into a meek Mollification of Heart, that so the Seed of Light sown, may abide and endure the ripening Winter of Death.

Whose Blackness of Darkness is such, that it is oftentimes a face of covering upon it: and in some unsound Ground becomes extinguished, or so sunk down into its own AEther, as no more to rise. Which is dreadful, where ever it so happens: which is too frequently known, but we have no more to say of such.

But we are to mind, how the Spirit hath sown his Light in us, and how it doth spring up in the deep of our Minds: So as no blasting Winds, nor cold cloudy Nights, nor the Storm from the troubled Sea of this roaring Principle, (that would cast up Mountains of Earth, to obscure this Light of Life) can nip or kill the same.

Which if it be preserved through all Storms, it makes ready for another Substantial Grain to be dispersed, for the higher Rarification of that one entire Body, that is to be brought forth from the various springing Powers. The second sowing is the thin subtle Air, that is, as a clear White Mist, that does pass through the Ground, and Clarifies it, and alters the course roughness of it, and wonderfully sifts it, so as its harsh Quality becomes Soft, Sweet, and Gentle. For the third and most Principal matter, whereof the Figurative Body is made up, for the Holy Trinity to dwell in.

It is Coelestial-Fire, that is sown within the inward Man by the Holy Spirit, this Coelestial-Fire is of a due temperature; it is as a clear, pleasant Coagulating Heat, not Painful or Scorching, as the Nature of other Fires are. For whatever is Simple and Pure may pass through, and also subsist in it: But indeed it will endure no defiled Matter to mingle with it. Then in the fourth Place sown is the Water, whose Nature is of such a healing, piercing Body, as the liquor of Gold is presented to be in this World, which is but Dross in comparison of this.

Nay, those Rivers of Gold mentioned in the first Paradise must not equal it, therefore it hath the Title in Scripture given to be the Healing Water, or that, which produceth the everlasting Life. This Water hath no Disharmony with the Essence of Fire: But they Operate and Concur together, for the composition of a Transparent Coelestial-Body, which is to be sown under the Vail of this our Fleshly Body. If it may but get over the Winter-Season, then what is sown of this Weighty and Rich kind, will be so nourished and refreshed from its own Climate, as to grow up into an united Body of Clarity, Power, and Strength.

So that to speak plainly, and without a Similitude, it is this, that God doth sow himself in us, which was specified in the Vision by the seven sparks that were scattered by a Hand, upon a Ground, that was clear as the Element. But oh, it may be Cried, this is a strange Doctrine: who can it receive, or believe? It is enough, that the Seeds of Grace are sown, as Love, Faith, Hope, Meekness, and those many more Fruits of the Spirit, that are mentioned in the Writings of the Apostles, saith the Objector.

But you must aspire to the very Essential matter, from whence all this doth branch forth. Yea, sure we have our Authority for it, and not only by our own private interpretation, of particular Revelation, which might be largely insisted upon, if permitted, it was to declare all we have received: But take that of the 17th of John, and the exposition as was thereupon given, (Verse 22.) Where our Lord prays, and never prays amiss, to ask that which will not by his Father's free given gift ever be brought to pass.

Speaking here of one Essential Oneness, the Words are those, that they may be one, (or perfectly one) as Christ the Lord was in God the Father. If so that Christ's Prayer takes effect, then we may expect Consubstantiation with the God head, if we are enrolled in Christ's Disciple hood, on whom the Holy Ghost is to be poured forth in a more fixed degree, (or rather sown more intrinsically and more inherently) than in the former Day. For thus it was with our Lord and President, the God-head grew up with him, as he waxed strong in Spirit, mighty in Power to act, and to do those Marvellous works in the World, which gave the witness of God, manifesting himself in visible Corporeity.

Which Power and Presence was still to be continued, in the line of a succeeding Generation, through the Incarnation of Jesus in Spirit: who saith, Lo I am with you to the end of the World; though I disappear, and

cease from being known to you any more in this assumed Figure, yet know I will be in you, as the Father was in me: Nay, we will come unitedly, and make our abode, that ye may be all impowered, with that Ghostly Spirit, which proceedeth from the Father and me, wherein will be your sufficiency to act, and work by the self-same united Strength.

Now this Prophetical Prayer of our Lord, was in part fulfilled after his Ascension in pouring out the Holy Ghost upon the Apostles: But the more substantial part of it is yet to be made good. For Christ did not appropriate this wonderful Conjunction, only to the Disciple hood in that present Age, but it runs more largely and unconfinedly to all, whom the Father had given him that might believe hereafter through their Word, that they might come to know this perfect Oneness, and to be further advanced, as to be Glorified with the Glory, which the Lord himself was Glorified with, before the World was.

This is a considerable thing to be looked into indeed. For us poor Mortals, who are now in such an Ignominous appearance, it may be well worth our enquiry to find out, what Part and Portion we have in it. For which the Spirit hath made search already, and is come to give knowledge of our true and Eternal Consistency in the pure Essence of Spirit. Which is now struggling in this vile Body to come forth in pure Liberty, and to shew it self according to what was foreordained, from before all Worlds.

And how is this to be, but by the renewed Birth of Jesus, springing from that hidden Virgin Nature, that is to redeem, and abolish not only in the Flesh, the enmity of that Law of Sin, which doth work in the Earthly Members: But also in the dispensation of the fulness of time, make up of twain one entire Body, as at the beginning. In such a Glorified Figure, as Christ the Lord speaks he had with the Father, before any thing was known of Adam's Apostacy: Nay, before his more Angelical Image was formed.

Our expectation runs higher, than the formation in Paradise. Therefore the matter of our Image, that we are to be formed into, must be of another Degree, more Fine, Subtle, and AEthereal. As John did see, when he described our Lord Jesus in that Clarity as is thus expressed. His countenance as the Sun shining in its Strength, and his Eyes as flames of Fire. Now Christ's Spirit hath assumed his true and Eternal Body, as the fulness of that God-head, that filleth all in all. And so will dispersively sow the same Pure and Essential matter, for the production of such like Spirit and Body, in those who have Faith herein, and are able to eat this Word down, that was made Flesh.

For that is the Essential Root, from whence the Life will have its quickning Source, to get a Body all compact, and agreeable to our Lord. Whom now we cease to know any more after a Fleshly Form. And we are therefore instructed, as Jacob was, to set the speckled Rods before the Flock, that so they might conceive ring-streaked, and bear the express mark thereof. So now upon this Pure conception out of the Eternal Essence, that is before hand with us, (as the last and Principal Birth) We therefore are to fix the Eye of our Minds: Even upon the Risen and Glorified Jesus, that from that pure Matter and Nature may spring a Spirit and Body out of this dry Husk, like unto his. O how worthy and blessed should we be, no more to know our selves in this shade of vile Flesh, but all in Christ his pure risen Body. Which is our Glory, that we are in hope to attain.

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