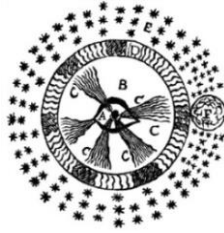

Spirit's Day Studies

The Writings of Jane Lead

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

The Eight Worlds

SEPTEMBER 2024

Q & A

Revised: 9/3/2024

28) The wrong way to read **The Apocalypse** is to try and match the prophecies with today's headlines. It should be read, as Jane Lead says, "In its mystical and magical sense, as well as its literal and ecclesiastical sense."**1**

Jane's *Revelation of Revelations* presents the inward (mystical) interpretation of the *Apocalypse*;**2** however the literal, historical, and prophetic interpretations are equally important.**3** Therefore an awareness of world events is essential, as well as a Scripturally-grounded eschatological view.**4**

29) What is Jane's understanding of **the Holy Trinity**?

Jane Lead was a true Christian, that is, she was a follower of the life and teachings of the Lord Jesus Christ, who is the God-Man;**5** who was after the way and manner of human nature conceived in the womb of the Virgin Mary;**6** who lived a sinless life;**7** died for the sins of the world;**8** and was resurrected from the dead.**9** Concerning the Trinity, she believed:

- ♦ In the God Jehovah, that He alone is ONE true God.**10**
- ♦ In the Tri-Unity of the Godhead.**11**
- ♦ That this Triune God is Father, Son, and Holy Spirit.**12**
- ♦ That this Tri-Unity is omnipotent,**13** omniscient,**14** and omnipresent.**15**
- ♦ The Old Testament Scriptures were appropriated to the ministration of the Father, the New Testament to the Son, and that this *Third Day* is under the ministration of the Holy Ghost.**16**
- ♦ That the true and right baptism is into the Name of the Father, Son, and Holy Ghost, by which the soul would return to its first original.**17**
- ♦ That we are to seek to be sealed with this Holy Trinity, that is, in the Name of the Father, Son, and Holy Ghost.**18**
- ♦ That there have been births from the Father's and Son's property, as that of Isaac, and of Jesus in the flesh, being figuratives, which have had their mystery fulfilled, but that here has been a stop: being baptized into the Father and the Son, but *not knowing* the last and celestial baptism of the Holy Ghost.**19**
- ♦ That we are to make haste, and seek to be baptized by the Holy Ghost, that we may both know, and be perfect in the Father and in the Son; then we may see God in Christ apparently.**20**

Jane's spiritual associate John Pordage (1607–1681) gives a further description of the Trinity in his book *Theologia Mystica*, **21** under the section titled, *The Five Wonders in the Most Holy Place*. For more information about Jane's doctrine on Jesus, the Holy Scriptures and Universal Reconciliation, etc., see the [About Jane Lead](#) page on the website.

- 30) In your [Introduction](#) to the [60 Propositions Studies](#) you refer to Jane Lead as “The Elijah-Woman.” Why do you call her that? Did she claim to be the return of the Prophet Elijah? In the past some controversial figures have appeared and declared themselves to be Elijah; and even today some are making that claim.

The title was strictly a metaphorical or implied comparison to the ministry of John the Baptist. Similar to John’s ministry, Jane’s mission was to teach souls how to clear away everything that hinders their progress toward the *inward* Kingdom of God.²² But I have never stated or even suggested that she was actually Elijah returned to Earth; neither did she ever declare or even suggest that she was Elijah. In fact, Mrs. Lead never claimed to be a prophet at all, and persistently rejected that title, believing she deserved no such honor,²³ stating “it could be dangerous to trespass in this area.”²⁴

HOWEVER, Mrs. Lead taught that the *Spirit of Elijah* is already present and active,²⁵ and would be more so right before the Lord’s return.²⁶ And as Jesus testified that this same *Spirit* was in John the Baptist,²⁷ it is not remarkable to believe that the Lord continues to raise up holy and faithful souls who partake of this same *Spirit*.

- 31) Is there is anything left of **Jane Lead's movement in the world**, or any public forum to discuss her ideas?

To my knowledge there is no visible, public, collective representation of this mystical assembly; although some ministries and movements may claim otherwise. But whether they are truly the *Virgin Philadelphian Church* that Jane said would appear just prior to the Lord’s return is yet to be determined.²⁸ However some faithful members are indeed at present hidden and scattered throughout the world,²⁹ until such time as the Lord sees fit to call forth His loyal friends out of hiding.³⁰

I’m not aware of any open forum that discusses Jane Lead within a *Biblical* Christian context. Since her writings have such a broad appeal, and are studied in various religions and professions, I imagine a Bible-based community forum would be very difficult to moderate.

- 32) What is the difference between **Dying to Self vs. Dying to the Body of Sin?**

Self is a *person*; while the Body of Sin is a *thing*. Dying to *self* is to die to all that we are, and all that we do—*willingly*. This may be called *sin in our will*. Dying to the *Body of Sin* is to die to all things that we are and do—*unwillingly*. This may be called *sin in our members*. (See Romans, Chapter 7.)

Throughout her writings, Jane Lead demonstrates how the Holy Seeker and Loving Inquirer can achieve both; and more thoroughly explains the process in *Heavenly Cloud Now Breaking*, and *Fountain of Gardens, Vol.2*;³¹ which can only be fully and perfectly accomplished by the Spirit of the Resurrected Christ;³² which was promised by the Father in the Old Testament,³³ and in the New Testament by the Lord Jesus Himself.³⁴

- 33) I know that Jane Lead left the Church of England and met privately in the home of John Pordage before his death, and that the Philadelphian Society also met in homes. I myself have separated from the Babylonian churches and would like to know **what did Jane recommend about leaving the Church?**

Throughout her writings Jane addresses the fallen state of the Church, and exhorted Christians to repent from their carnality and worldliness and return to their First Love.³⁵ But I don’t know that she ever encouraged the *individual* to come out of his or her Church—unless they had received an express command from the Lord. The Philadelphian Society held weekly meetings but many continued to attend their own Church services.³⁶ Leaving a church is a personal matter, to be decided between the Christian and the Lord alone—*unless* that person is involved in a cult or false religion, in which case we should indeed offer Biblical truth, as well as loving support and assistance.

34) What did Jane teach about a **Literal Millennium?**

Jane Lead was a [dispensationalist](#) two centuries before its modern *re*-introduction by *Darby* in 1830.³⁷ As a *classic* dispensationalist, Mrs. Lead believed in the literal interpretation of the Bible (in addition to the mystical);³⁸ the restoration of the nation of Israel;³⁹ the future literal fulfillment of the Book of Revelation;⁴⁰ a literal and future Millennium;⁴¹ a literal and physical return of the Lord Jesus Christ;⁴² and a literal Antichrist.⁴³

In October 1679, the Lord began to open up to Jane the mysteries of the *Book of Revelation*,⁴⁴ and of the Thousand-Year-Reign of Christ, which she recorded in her commentary on *the Apocalypse*.⁴⁵ She wrote of a literal, outward Millennium, as well as an inward spiritual one. It will be an *inward* spiritual reign for those who have partaken of the *First Resurrection*, and an *outward* physical reign for all others who remain on Earth during that time.⁴⁶

She reveals that the Millennium will come *before* the Lord's *physical* return to the Earth in His glorified body;⁴⁷ that it consists of Him reigning personally *in His saints*;⁴⁸ and that He will represent Himself in some chosen vessels that will be anointed first, as prepared leaders to the rest.⁴⁹

She also states that the Lord “will raise a firm Tabernacle, which no earthly weapon shall be able to pierce, which will be a fit garment to last out the Thousand Years.”⁵⁰ As to whether a *literal* thousand years is meant, it was not given her to know;⁵¹ although it appears likely since this reign marks the return to the *Patriarchal Age*, when people lived near 1,000 years.⁵²

As to the *timing* of the Millennium, Jane did not “meddle with” that;⁵³ but states that in the beginning, the outward reign will not be universal, nor break out all at once, but will enter the scene gradually.⁵⁴ During this time the Serpent and the Beast will be cast out, and have no more place.⁵⁵ †††

NOTES & SCRIPTURES

Scriptures are from the KJV. Unless otherwise noted all references to JL's writings are from the Spirit's Day Version (SDV).

- 1 *Revelation of Revelations* (RR 40P-01).
- 2 *Revelation of Revelations* (RR N:3,6,7).
- 3 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. (2Ti 2:15)
- 4 Quench not the Spirit. Despise not prophecies. Prove all things; hold fast that which is good. (1Th 5:19-21)

Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets. (Amo 3:7)
- 5 *Revelation of Revelations* (RR 5:2, 18:4); *Heavenly Cloud Now Breaking* (HC 2:10).
- 6 *Eight Worlds* (EW 1:16c).
- 7 *Revelation of Revelations* (RR 24:4).
- 8 *Heavenly Cloud* (HC 1:9).
- 9 *Revelation of Revelations* (RR 12:3); *Heavenly Cloud* (HC 2:9).
- 10 *Laws of Paradise* (LA 1:4-5).
- 11 *Living Funeral Testimony* (LF 55, 66); *Tree of Faith* (TR 21, 62); *Eight Worlds* (EW 1:4a, 18, 20); *Ascent to the Mount of Vision* (AS 36).
- 12 *Ascent to the Mount of Vision* (AS 25b); *Eight Worlds* (EW 2:23); *Enochian Walks with God* (EN 5:24).
- 13 *Tree of Faith* (TR 7).
- 14 *Revelation of Revelations* (RR 17:29).
- 15 *Fountain of Gardens, Vol. 1* (1F 18:4).
- 16 *Eight Worlds* (EW 1:4a).
- 17 *Eight Worlds* (EW 2:13).
- 18 *Fountain of Gardens, Vol. 1* (1F 19:5).
- 19 *Fountain of Gardens, Vol. 1* (1F 21:9).
- 20 *Fountain of Gardens, Vol. 2* (2F 14:5).
- 21 Pordage, John. (1681) *Theologia Mystica, or, The Mystic Divinitie of the Æternal Invisibles*. (TM 160-181, SDV).
- 22 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. (Mar 1:2-3)
- 23 Hirst, Julie. (2005). *Jane Leade: Biography of a Seventh-Century Mystic*, p. 101. Ashgate.
- 24 Sperle, Joanne Magnani. (1985). *God's Healing Angel: A Biography of Jane Ward Lead*, p. 27. Unpublished thesis, Kent State Univ.
- 25 *Tree of Faith* (TR 32); *Ark of Faith* (AR 8).
- 26 *Ascent to the Mount of Vision* (AS 37a); *Enochian Walks with God* (EN 5:25); *Fountain of Gardens, Vol. 1* (1F 8:15); *Signs of the Times* (ST 30); *Revelation of Revelations* (12:2).
- 27 And Jesus said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist. (Mat 17:11-13)
- 28 *60 Propositions* (60P-11,12,40).
- 29 *Revelation of Revelations* (RR E:1); *Eight Worlds* (EW 1:29).
- 30 *First Message to the Philadelphian Society* (1M P1).

And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. (Joh 11:43)
- 31 *Fountain of Gardens, Vol. 2*, SDV, Chap. 4-5.

32 *Heavenly Cloud Now Breaking* (HC P:1); *Revelation of Revelations* (RR 2:1); *Tree of Faith* (TR 12-7,8)

33 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: (Joe 2:28)

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. (Eze 36:26-27)

34 And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. (Joh 14:16-17)

35 See *1st Message to the Philadelphian Society*.

Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. (Rev 2:4-5)

36 Hirst, p. 91; Sperle, p.203.

37 [John Nelson Darby \(1800-1882\)](#) is considered the father of *modern dispensationalism*. However, dispensational beliefs can be traced as far back as the 2nd century (Irenaus, Justin Martyr) and perhaps even earlier. In addition, Darby did not originate the doctrine of the Rapture of the Church; for it, too, was believed and taught long before him. (See *Dispensationalism Before Darby*, William C. Watson. (2015, Lampion), especially pp. 130, 234-236 regarding Jane Lead).

38 *Wars of David and the Peaceable Reign of Solomon* (WOD P:25); *Laws of Paradise* (LA 4:9).

Sperle, p. 135.

39 *Third Message to the Philadelphian Society* (3M 31-33).

40 *Wars of David and the Peaceable Reign of Solomon* (WOD P:25).

41 *Revelation of Revelations* (RR 10:1,5-6)

42 *60 Propositions* (60P:24, 36).

43 *Third Message to the Philadelphian Society* (3M P:15).

44 *Fountain of Gardens Vol. 3, Pt 2* (October 16, 1679, p. 225, orig.)

45 *The Revelation of Revelations, An Essay towards the Unsealing, Opening and Discovering the Seven Seals, the Seven Thunders, and the New-Jerusalem State.* (1683, 1701).

46 *Revelation of Revelations*, Chapter 10.

47 *Enochian Walks with God* (EN 6:2).

48 *Enochian Walks with God* (EN 6:1).

49 *60 Propositions* (60P-36); *First Message to the Philadelphian Society* (1M 20c); *Second Message to Philadelphian Society* (2M 7).

50 *Revelation of Revelations* (RR 12:3).

51 *Enochian Walks with God* (EN 6:2).

52 *Ascent to the Mount of Vision* (AS P:5).

53 *Revelation of Revelations* (RR 10:2).

54 *Revelation of Revelations* (RR 10:5).

55 *Revelation of Revelations* (RR 10:4).