
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

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Abbreviations used in this study
[www.janelead.org/SDS Abbreviations.pdf](http://www.janelead.org/SDS%20Abbreviations.pdf)

A Call to the Younger Sons of the Resurrection

**And An Admonition to the Reader of Jane Lead's
Third Message to the Philadelphian Society.**

[3M P:1] §.The *Wisdom* of God and His good providence have been working most deeply and admirably in all the Ages of the world to this present time, for the restitution of man and His lapsed creation: to bring forth in the Latter Days thereof, the complete and perfect redemption from the curse of sin, and that thralldom and vanity, the effect thereof, to which the creature has been thus long subject; the whole creation groaning and travailing in pain till now: yet in good hope of being one day delivered from the bondage of corruption, into the glorious *liberty* of the Sons of God; and waiting in patience for the manifestation of them. These secret *springs* and workings have been little observed indeed by the eye of the world. But as they draw near to the accomplishment and product of their great *end*, as they come nearer to their *center*, those wheels of providence and the Divine Wisdom move more strongly and vigorously, and also more discernibly to the Children and Sons of Wisdom; for the bringing forth the *finishing* wonders, and the last glorious scenes and manifestation of the great redemption obtained and wrought out for us by our Lord *Jesus*: which is yet but little understood or comprehended of what vast extent and force it is.

[3M P:2] All that is expected by the generality of Christians, is to be preserved and assisted by the Grace of God in this miserable life, so as to gain the upper hand of our sins and corruptions; to maintain a continued war against them, and be always getting ground; and at last to lay down our sinful heads in the dust, transferring all our *glorious* expectations to another world: but little dreaming that the great Conqueror of Death and Hell, and Treader upon the Serpent, and all the powers and principalities of the Dark World, would make an open show of it even in this:

[3M P:3] That He will not be content to suffer them always to reign, even in this lower world, but will by degrees, and in His own determinate time, chase them out, and bind them up, and triumph over them in the sight of all men: after the time allotted to the *Beast*, the *Dragon*, and *Antichrist* shall be fulfilled.

A New and Second Pentecost

[3M P:4] That the mighty power and virtue of His all-sufficient sacrifice and death shall at last totally expel the Venom, and pluck up the very *Root* of Sin out of His Members, after that all the Mystical Seals of the Book of the Lamb shall be opened; and the Wisdom and Love of God shall be poured forth

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as a *Deluge* upon the Earth: and the *Holy Spirit*, so long banished from the Christian world (the greatest sign and instance of its woeful apostasy!), shall again return as at first, in a *New* and *Second Pentecost*; and go on and increase for the full completion of the prophecies relating to the glorious and *triumphant* state of the Church here on Earth.

The Younger Sons of the Resurrection

[3M P:5] That hereby He shall empower and enable many of His Servants, as the Younger Sons of the *Resurrection*, to follow Him their Head; and as the great *Enoch* and *Elijah* had done before, to show the world the possibility thereof; to break through the bounds of this mortal principle, and with Him triumph over mortality and death, returning it that sarcasm of the Apostle in its full extent, *O Death, where is thy sting? O Grave, where is thy victory?* These are they who shall stand as *Saviors* upon Mount *Sion*, as the Prophet *Obadiah* has foreseen and foretold us (Oba. 1:21). They shall stand as *Saviors*, subordinate to their Mighty One; being thus saved and redeemed by Him; and from Him receiving power, and becoming highly instrumental to help others to break through and follow them.

[3M P:6] O thrice blessed and happy are they that are partakers of this *First Resurrection*! They shall be so near, and intimately united with Christ, so filled with Him, and so made one with Him, as to cooperate under Him (more truly Himself working in them), for the restoration of their brethren. To whom having given Himself, He will deny nothing; but will in a wonderful and mysterious manner, write His own *Name* upon them, and make them partakers even of His own glory, according to His gracious condescension and intent, to all His True Members at their full perfection and consummation, declared and offered to His Father in His prayer before His suffering:

That they all may be one, as You Father are in Me, and I in You, that they also may be one in Us; that the world may believe that You have sent Me. And the glory which You gave Me I have given them; that they may be one, even as We are one. I in them and You in me, that they may be made perfect in one, and that the world may know that You have sent me, and have loved them as You have loved Me. (Joh. 17:21, etc.)

[3M P:7] This prayer of our Lord was *first* for His immediate Disciples, and *secondly* for all His Members. Accordingly, after His ascension, His Disciples were taken into such a degree of this union, and had the Name and Power of God so engraved upon them, as to act all wonders in the power of *omnipotency* in the Holy Spirit, whereby the world might know that *Jesus*, whom they preached, was sent of God. So likewise at this day, upon the return of the *triumphant* Kingdom of Christ, will this be done in a far greater measure, in the Calling, Sealing and Empowering a *New Disciplehood*, that shall unitedly bear up the *Banner* of Love, with the inscription of the *Royal Name*: even the Great Ensign, the *Standard* of God. They shall bear it in the sight of all nations, in such majesty, might and glory, and accompanied with such renewed powers and amazing wonders of the *Holy Ghost*, with such invincible force and prevalence of truth in the *demonstration* of the *Spirit*, and in the sweet and meek light of the Divine *Wisdom*, breaking forth in its luster and beauty, and piercing into all the secrets and mysteries both of *Temporary* and *Eternal* Nature; as shall effectually convince the world not only of the truth, but of the vast and *boundless* efficacy of the redemption wrought out by the true Son of God and Man, the Lord *Jesus*. So that His Gospel shall now be not only published, but received and submitted to by *all* nations, tongues and languages: so that at the name of *Jesus* every knee shall bow; the *Heathen*, being now actually given Him by God for an inheritance, and the uttermost parts of the Earth for a possession; confessing Him to be Christ, and *Lord*, and *God*, blessed forever.

[3M P:8] §. For this the *Trumpets* are gone forth, and are going forth, and will continue to do so; waxing louder and louder for the rousing and awakening the sleepy world; and especially the lukewarm, degenerate, and *formal* Christendom: that there may be a refreshment and revival of the almost expiring

life of *Jesus* in it; and principally of the more *inward* and *spiritual rest* thereof, which is benumbed and part frozen—even to death, in the hearts of its professors. The Holy Spirit of God is now *returning*, and has sent forth His *Witnesses*, though at first as *infants*, stammering forth in weakness the first and lower degrees of its manifestation and approach; through whom it now calls. And it will not give over calling and crying, till it shall make those that have any sense of good, and of the Love of God, even ashamed of their coldness and backwardness to meet it; and till it has excited in them; and melted them into a holy regret and grief for the unkind and rough treatment, with which at first many of the Servants of God, through prejudice and zeal for preconceived and established opinions, will receive it.

[3M P:9] It will proceed in all the mildness, forbearance, gentleness, kindness, and condescension of Love, as the true Spirit of *Jesus*: returning good for evil, love for hatred, obligation for despise: even till by forbearing and suffering at the hands of its opposers, yet still loving, doing good, and still meekly pressing them notwithstanding, to yield themselves to the will of God, that at last the heart of flint may dissolve, and the rough *Esau* be brought to weep upon the neck of *Jacob*, and *Joseph* be acknowledged and owned by his cruel brethren. For this is the wonderful Day of the Manifestation of *Love*. It is the Ministration of the *Love of God*, wherein its mighty power and prevalence shall be displayed, above the wrath and justice, in the more effectual conversion and subduing of the hearts of men; and the triumphs of mercy against judgment in behalf of all, even the *greatest sinners* that will submit themselves, and make use of the vast advantages and tenders that will be made them. Yet even Love, though it predominate and go foremost in its Day of Procession unto victory, yet *justice* and *judgment* must attend and follow it. For here the *jealousy* of God is most concerned, to resent and avenge the contempt and injury of the obstinate and rebellious, to His greatest Love and goodness. He will now offer His Spirit freely to all, even in an extraordinary manner, without distinction of sex, age, or person, even upon the Handmaids and Servants. Yea, out of the mouths of babes and sucklings shall His praise be sounded forth.

[3M P:10] Every degree of injury against the Holy Ghost, the *Dove of God*, or Spirit of *Love* has a peculiar evil in it: because this is the greatest offer of God, and consequently the obstinate rejecting it, after full evidence shall be given, is most dangerous and fatal. But Love always preceding, and doing all that is possible beforehand, will abundantly clear the floor, taking to itself all the good grain: all that either were good, or could possibly be made so; at least at that time and offer. And so Love, according to its own nature, will proceed, bearing and overlooking the evil: though afterward upon the approach of attendant justice, it must pass the fire, and suffer loss, according to its degree of malignity; and this whether in single persons or united bodies.

First and Second Pentecost Compared

[3M P:11] §.But here is the difference between this and the former *ministration* of the *Spirit*: Then it descended at once upon the Apostles in full maturity, strength and power; but being since lost in the Church through the Apostasy and decay of pure and primitive Christianity; it is to be revived again in the Church after another manner, in the New Chosen *Disciplehood*: who shall be enabled to recover it again by an orderly process *backwards*, by the way in which it declined; and through the ordinary assistance of it, rise by the degrees of True Regeneration to the extraordinary, so that the *Holy Ghost* shall be formed in them—not as a transient gust, but as a *Birth of Power*, fixed and innate in them; daily rising and growing in them to a more full and perfect stature; and multiplying itself in them and others, in all its various gifts and manifestations, with many unheard of and surprising wonders.

[3M P:12] §.Now blessed be God our Father, and the Lord Christ our Redeemer, who at this day has given His Church to see and experience the beginnings of these things: and to feel the holy powers of His Spirit returning again, and in some degrees of its extraordinary operation exerting itself in a few Se-

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lect Members; who, notwithstanding all the opposition and contempt of others, have born their testimony, and cannot but still bear it. Some accounts hereof have been published to the world, and there is yet much more behind to be declared, as it shall be able to receive it, and as God shall open its way. He has done much already by the hand of this Eminent Instrument, the Author of this and the foregoing *Mes-*
sages, and other sublime and spiritual treatises. And in this [*Message*] has sent forth a gracious inviting call, and earnest excitement to all the Churches, both of this nation and others, to return from where they have fallen: even to the Spirit and Truth, of His worship, and from the *form* of Christian piety, to the inward *life* and *power* thereof: setting forth His gracious intention, and His great *Love*, and the future greater manifestation of it, in the now-opening Ministration of LOVE; that they may prepare themselves to meet their Lord, and be filled with the blessings of it: laying aside their heats and divisions—which proceed only from a furious zeal, and inordinate concern for the outward shell and husk of religion—and freely uniting and embracing each other in the unity of peace and charity, which is the true *Philadelphian* character and state.

[3M P:13] §.And for this moderation and temper of the divided brethren towards each other, particularly of this nation, a peculiar argument may be drawn from the manner of God's address and Call to them in this Message. Where though the divided parties themselves (at least too many among them) will scarce afford each other a part of their charity, or allow them to be churches of God; but mutually brand each other with the odious names of *heretics*, *schismatics enthusiasts*; or mere *formalities*, *Anti-Christian* and *idolatrous*: we find God graciously overlooking the faults and flaws of their particular foundations and constitution. And though He reminds them all of their insufficiency and declension from the Spirit of Religion, yet owns them all freely as His Church and people; giving herein a pattern of the divine goodness and condescension to all: That whom He disdains not to embrace in the arms of His Love, we should not exclude from our charity and Christian affection.

[3M P:14] §.The repeated calls of God at this time are loud and earnest; the cause to be engaged in, noble and glorious: yet with its proportionable hazards and difficulties; The *Philadelphian* Crown most weighty, and worthy of the highest adventures and achievements in the Heroes of Divine Faith and Love. And for further encouragement to all, the first difficulties are past and conquered; the Gulf is broke through; the *Philadelphian* Door is already opened, and a passage made for participation of the Powers of the World to come. The young and infant Dove now flutters her wing, sweetly inviting, as yet in a soft still voice and breath of Love: as it were calling for assistance, to the help of the Lord against the mighty. Now it is that the Spirit and the Bride say *Come*; and those that hear it repeat that Call, and say *Come*: And whosoever will, may come and drink of this New Springing Fountain of the Waters of Life freely. *O who will lend their hand?* Who will break through the clouds and mist, and pay their first homage and early attendance, to meet and bring her in, to partake of her first smiles and favors, her first and tenderest Love? Who, through a holy zeal and ambition, is emulous to be nearest the Heart, and lie in the bosom of Divine Love? The highest honors in the *Triumphant* Kingdom of right belong to such that shall reach this happy station, even the Supreme and Royal *Unction*, both to the *Sacerdotal*, *Prophetical*, and *Kingly* dignity.

[3M P:15] It is not to be expected that the Holy Spirit, now returning again to the Church, after the breaking open the Seals, and the time of *Antichrist* expiring, should be tied up to, or take up any of the many forms of man's invention; being now to open, though by degrees, a New and more Perfect Dispensation. Here then will be the great difficulty: Every party, being deeply prejudiced for their own establishment, will thereby be too apt, as the Jews did at our Savior's *first coming*, to set up their own law, as if it were perfect, and needed no further completion, against the Spirit of God coming to fulfill it. And many, being well-settled and provided for in their present state, will have a shrewd temptation to endeavor the continuance of it, and not to listen to the Call of God, to a more full and thorough reformation. And it will be very hard for the *First Adventurers* herein, to stem the tide and current of the

popular vogue and cry against them, to be defamed and condemned by the generality; and even by good men, though not able to discern what they do; and to come in earnest to deny and forsake all for Christ. Yet there will be such Heroes, who shall break through all, and generously bear their testimony: who, in spite of all temporal regards, shall openly profess and own the Dispensation of the Spirit in its *infancy*.

[3M P:16] To such the Call is now gone forth; and chiefly to those that are the Head Shepherds and Pastors of the Flock of Christ, as most capable, and also most concerned to look out for and discern the *Day* of their Visitation. That they may behold with joy that the fields are already white unto the harvest; and may themselves, being anointed by the true Spirit of God, be sent forth as *Angel-Reapers*: and experience a more full and blessed effect of their ministry and labors. Happy are they who shall be early engaged in this vintage of God. These shall enjoy all the high and peculiar prerogatives of the *First-Born*: and in this great opportunity, shall with St. *Paul*, work out for themselves a Crown of innumerable converts; which are to be as the subjects of their future kingdom; their joy and glory forever. To these in a special manner belongs that prophecy, *They that be wise [or teachers] shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever* (Dan. 12:3).

So let the true laborers in your harvest go forth, O God, even the *Messengers* of your Kingdom: and let truth and judgment go before them unto victory. So let thy Kingdom come: and let thy will be done; even here upon Earth, as it is in Heaven. *Amen*.

HALLELUJAH. +++