
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

Created: 6/20/2008

Revised: 6/16/2024

Abbreviations used in this study
www.janelead.org/SDS Abbreviations.pdf

Jane Lead's 60 Propositions

Preface

Every serious student of Bible prophecy understands the times we are in. Through the rapid and electrifying succession of numerous life-changing and world-altering events, the Bible *Book of Revelation*, so little understood for the past 2,000 years, is now beginning to see its fulfillment. And if certain *mysteries* depicted in that book are now being fulfilled in this our day, then every serious student of *Jane Lead* can expect that the *mysteries* she wrote about will soon have their fulfillment as well.

This commentary on her *Propositions* (which are excerpts from her *Messages to the Philadelphian Society*), is a project that began several years ago. But this Writer had yet to attain to a better understanding of the content, and to experience a number of personal and inward challenges as well. But the Thrice-Holy God, having established a renewed interest and strengthening in Spirit, has now opened the way for this study to come forth.

This Writer does not claim divine inspiration for these *Notes & Commentary*. However, to say that the *Spirit of Christ* was not directly involved would be an untruth. For the same Spirit who inspired Mrs. Lead's writings must of necessity also be the *Interpreter*. Therefore if anyone has a clearer understanding of what was written by Mrs. Lead—this Writer is most willing to be edified.

In His service,

Diane Guerrero

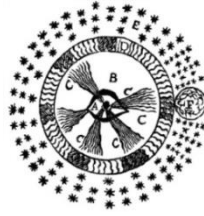
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*Jane Lead's 60 Propositions*¹

Introduction

The Elijah-Woman

Three hundred and fifty years ago it pleased God to deposit invaluable secrets concerning the coming Kingdom of Christ into the heart of a humble Englishwoman. After the flesh she was born a woman; but she came in the Spirit and power of *Elijah*. Her message: *The Kingdom of Heaven is at hand; make His paths straight.*² Commissioned to put to the pen a treasury of writings that unlock mystery after mystery concerning the Kingdom to come, she specially addressed them to those faithful souls whose faces are set as a flint toward the “New” Jerusalem.³ And although during her lifetime the Christian Church was not willing to receive this remarkable Elijah-woman, yet her message remains is even now awakening the hearts and minds of those who are to become the *Firstfruits* of a New and Everlasting Kingdom. And while we can certainly expect that this Kingdom will have an outward, physical appearance (as most of Christendom presently is looking for), yet Jane’s writings are primarily concerned with the spiritual progression of an *inward* Kingdom.

Her Life

Jane Lead (1624-1704) was a devoted Christian who lived, married, bore children, suffered heart-break, devastation and loss. She lived during the time of the execution of King Charles I, the Great Plague, and the subsequent Fire of London. In other words, the first 46 of her eighty years were considered normal by 17th Century standards. Born into a prominent family, through personal tutors her education went beyond what was granted to most young women of her time. She was baptized and raised in the Church of England where she learned the principles of the Christian faith. The family’s resident chaplain⁴ also provided her with a more personal and intimate understanding of the Bible. Thus her spiritual upbringing was pious and Scripturally-sound.

At age 16 she experienced an event that would establish the course for her later years. She heard the voice of God speak directly into her, that she should ease from all frivolity and vanity; and that another path was set for her. She immediately withdrew from many external activities and began to focus on her own salvation, and to cultivate an intimacy with the Lord Jesus Christ.⁵ Three years later she “received the sealing of the Holy Spirit for the Promise of the Father.”⁶

At age 20 she married William Lead, a merchant who was also a distant relative. He was a pious man, for Jane would not consider marriage to any other sort. Their marriage was a happy one, and produced 4 daughters: two died in infancy; only one survived her.

In February 1670, after 27 years of marriage, William Lead passed away. Jane was 46 years old. Two months later, in April 1670, she began receiving communications and visions from the God-Head.⁷ Initially she wrote them down merely as a personal remembrance; for Jane was a modest woman, and never imagined that what she wrote should be made public. But later in life, through the intervention and assistance of her future son-in-law,⁸ she was given a Word from the Lord as well as the means to proceed with their publication.

Her Writings

As a Visionary, Jane presents us with colorful images and vivid descriptions of the coming Kingdom of Christ. But as a mystic⁹ they are clothed with deep symbolism. And although through the centuries only a scattered few have indeed entered into these divine mysteries, and have come into full possession of the life that Jesus promised, Jane realized that her writings were primarily for a time yet future, when the Lord would raise up a generation of saints who would search out and understand what she was commissioned to write about. And because we are nearer than farther to the consummation of all things, perhaps now is the time to begin a serious study of these mysteries; For “the intent of her writings is no less than to lead us to a full redemption, even the recovery of our lost and faded state, and the opening and enjoyment of Paradise upon earth again.”¹⁰

The Love of God

Jane's legacy is a message of Love—not the human emotion we call love; nor is it the Love that God demonstrated to the world when He sent His Son to die for the sins of the world.¹¹ To Jane, God Himself *is* this LOVE; and God's LOVE is *Christ*. It is Christ Himself entering into His people and filling them throughout, in the same way that He entered and filled the Tabernacle in the Wilderness. She describes this LOVE as tangible and experiential. It is a *life* that is breathed into us,¹² fills us, and immediately begins the work of destroying the *sin-principle* within.¹³ For LOVE always seeks to deliver us from our enemies.

To Jane, receiving this LOVE is an event that takes place when certain conditions are met. For this Love is not *salvation-love*, given freely to all who have demonstrated repentance toward God and faith in the Lord Jesus Christ.¹⁴ No. This peculiar LOVE is given to the Christian who has walked faithfully and obediently with the Lord, and has taken the straight and narrow path of “self” destruction.¹⁵ *Jesus* indeed meets the sinner at the cross; But *Christ* comes suddenly to a prepared temple.¹⁶

What Jane Believed and Taught

Without question Jane Lead was a *true Christian*. That is, she was a faithful follower of the life and teachings of the Lord Jesus Christ, the God-Man;¹⁷ who after the way and manner of human nature was conceived in the womb of the Virgin Mary;¹⁸ who lived a sinless life;¹⁹ died for the sins of the world;²⁰ and was resurrected from the dead.²¹

She believed that *Jesus Christ* is the Eternal Word, who was incarnated in flesh for a universal redemption and restoration out of this lapsed state;²² That as the *Second Adam*, the efficacy of Christ, by the merit of His bloodshed, and His Spirit given therein, will make all good again which the *First Adam* had made evil;²³ That by His Spirit, He comes to incarnate Himself in our flesh;²⁴ and as God and Savior, He alone is to be exalted and glorified in and by His Saints.²⁵

She believed in Jehovah-God, that He alone is the *ONE* true God;²⁶ and in the *Tri-Unity* of the God-head;²⁷ that this Triune God is Father, Son, and Holy Spirit;²⁸ and that we are to seek to be sealed with this Holy Trinity in the Name of the Father, Son, and Holy Ghost.²⁹ She believed that the Old Testament Scriptures were appropriated to the ministration of the Father, the New Testament to the Son, and that now the Third Day is come, in which the Holy Ghost will have His;³⁰ That there have

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been births from the Father's and Son's property,³¹ but that here has been a stop... not knowing the last and celestial baptism of the Holy Ghost.³²

Jane had a high command of the *Bible*, and sought and received from the Lord many Scripture confirmations for the messages she was given, which she also referenced in her texts. ³³ She believed that the Holy Scriptures are the infallible Word of God;³⁴ that they are written by the Holy Ghost;³⁵ that they are the revelation of God's will, and the very dictates of Truth itself;³⁶ That the Scriptures are sacred,³⁷ divine,³⁸ and holy;³⁹ and that the Holy Spirit is their best Interpreter.⁴⁰

She believed in the *universal restitution* of the entire lapsed creation;⁴¹ that ALL that has been impaired, desolated, and made miserable by transgression... shall be repaired and redeemed by God *in Christ*, reconciling all that had departed and fallen away from Him;⁴² and that this universal restitution would be only be accomplished through the resurrection-life of the Lord Jesus Christ.⁴³ The Lord opened up to her the validity of the restoration of all mankind with the several Scriptures;⁴⁴

She believed in *continuing revelation*; that revelation is renewed in every age of time;⁴⁵ that the written Word of God was not limited to what is comprised in what we call the Holy Bible, but that God has *always* spoken, and *continues* to speak to those whose hearts and minds are willing and able to hear Him. She believed that the succession of the Spirit of Revelation is never to cease, but is more than ever to increase yet upon the Earth.⁴⁶

The Sixty Propositions

The entire scope and intent of all of Jane's writings are summed up in her *60 Propositions*—but most succinctly in Proposition #1:

There shall be a total and full redemption by Christ.

Proposition #1 tells us *what* will happen. Her remaining 22 published titles tell us *how* it will happen:

First in particular souls, then in the whole family of the Firstborn, after that in the Great Assembly of the After-born, and so on till the whole mass is leavened and transmuted by the ferment of the divine nature, passing through the glorified body of Jesus.⁴⁷

That the *60 Propositions* are important for understanding the writings of Jane Lead, and are uniquely descriptive of the approaching Kingdom, are these studies now being presented. First and foremost they are addressed to the *poor in spirit*—those faithful and obedient souls who love the Lord with the entire heart, soul, mind and strength—and yet are considered as the offscouring of the Church system. *Why?* Because they dared to go out to the Wilderness to hear the message of this Elijah-woman. And as John the Baptist bypassed the religious system of his day in order to bring the message of *salvation* to Israel, so Mrs. Lead is bringing the message of *restoration* to those who have ears to hear.⁴⁸

These studies also aim to dispel the confusion that is presently being cast into the Church by “ministers” who have appropriated her *Propositions* as a springboard for advancing their own earthly kingdoms. Contrary to what some are declaring, it is the opinion of this Writer and Editor that at this point in history, there is not yet any outward or visible manifestation of the Kingdom that Mrs. Lead describes in the following message. Neither have the *Principal Agents* of that Kingdom made their appearance in any visible, outward, or public manner.

Finally, contrary to what is some have stated, Mrs. Lead was indeed the author these *Propositions*. Cataracts rendered her totally blind by age 70; she therefore had to dictate her messages to faithful members of her inner circle. A close examination of her *Messages to the Philadelphian Society* will

show that the *Propositions* are excerpts taken directly from those *Messages*, and from her other writings as well. Without a doubt Mrs. Lead is the author and gave the final approval for publication.

Conclusion

As the Lord continues to draw His faithful ones into these profound mysteries, His Promised Spirit will lead us into all Truth. For indeed no one can teach us what God's Spirit alone is privy to. For He is that Spirit of Truth, whom we are to earnestly look for and diligently wait upon.

To be continued...

NOTES & SCRIPTURES

Scriptures are from the King James Bible. Unless otherwise noted all references to Jane Lead's writings are from the Spirit's Day Version (SDV).

1 To view and download the full text of *The 60 Propositions*, [click here](#). For a list of abbreviations used in this study [click here](#).

2 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. (Luk 3:4)

And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. (Heb 12:13)

3 For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. (Isa 50:7)

He sent messengers before his face: and they went and entered into a village of the Samaritans to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. (Luk 9:52-53)

4 *Wars of David*, Preface. (WOD P:9)

5 *Wars of David*, Preface. (WOD P:7, 10)

6 *Wars of David*, Preface. (WOD P:10,11)

7 Jane received her first divine communication in April 1670 as recorded in her spiritual diary, *A Fountain of Gardens*, Vol. 1 (1F 1:1-3).

8 Francis Lee (1661-1719).

9 In future studies, this Editor hopes to clear up the confusion over the often misinterpreted and misunderstood word "mystic."

10 *The Signs of the Times* (ST P:3).

11 For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. (Joh 3:16)

12 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: (Joh 20:22)

For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. (Act 17:28)

13 Or, the inward Body of Sin.

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. (Rom 6:6)

And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. (Rom 8:10)

14 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. (Act 20:21)

15 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. (Act 5:32)

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. (Mat 16:24)

16 Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the cove-

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nant, whom ye delight in: behold, he shall come, saith the LORD of hosts. (Mal 3:1)

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. (Heb 9:28)

- 17 *Revelation of Revelations* (RR 5:2, 18:4); *Heavenly Cloud* (HC 2:10).
- 18 *Eight Worlds* (EW 1:16c).
- 19 *Revelation of Revelations* (RR 24:4).
- 20 *Heavenly Cloud* (HC 1:9).
- 21 *Revelation of Revelations* (RR 12:3); *Heavenly Cloud* (HC 2:9).
- 22 *Tree of Faith* (TR 12-4).
- 23 *Enochian Walks with God* (EN I:7); Rom. 6:14-16.
- 24 *Heavenly Cloud* (HC 1:10).
- 25 *Heavenly Cloud* (HC 4:15).
- 26 *Laws of Paradise* (LA 1:4-5).
- 27 *A 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).
- 28 *Ascent to the Mount of Vision* (AS 25b); *Eight Worlds* (EW 2:23); *Enochian Walks with God* (EN 5:24).
- 29 *Fountain of Gardens, Vol. 1* (1F 19:5).
- 30 *Eight Worlds* (EW 1:4a).
- 31 "As that of Isaac, and of Jesus in the flesh, being figuratives, which have had their mystery fulfilled."
- 32 *Fountain of Gardens I* (1F 21:9).
- 33 *Second Message to the Philadelphian Society* (2M 11b); *Ascent to the Mount of Vision* (AS 28, 33b); *The Everlasting Gospel* (EG 4); *Enochian Walks with God* (EN 5:1); *Eight Worlds* (EW 1:12b).
- 34 *Tree of Faith* (TR 22).
- 35 *Revelation of Revelations* (RR N:2).
- 36 *Everlasting Gospel* (EG P:2); *Fountain of Gardens I* (1F P:3).
- 37 *Everlasting Gospel* (EG P:7,8).
- 38 *Revelation of Revelations* (RR N:6).

39 *Revelation of Revelations* (RR Q:3).

40 *Revelation of Revelations* (RR N:6).

41 *Revelation of Revelations* (RR 3:2).

42 *Living Funeral Testimony* (LF 44).

43 *Enochian Walks* (EN I:7).

44 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. (Rom 5:14)

And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. (Rom 5:11)

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. (Rom 5:19)

That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. (Rom 5:21)

For as in Adam all die, even so in Christ shall all be made alive. (1Co 15:22)

Who gave himself a ransom for all, to be testified in due time. (1Ti 2:6)

45 *Fountain of Gardens, I* (1F I:6); *Everlasting Gospel* (EG 9).

46 *Eight Worlds* (EW 1:26a).

47 *Fountain of Gardens I* (1F P:6).

For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. (1Co 6:20)

For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. (1Ti 2:5-6)

48 Seek ye the LORD while he may be found, call ye upon him while he is near: (Isa 55:6)