
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)

*Jane Lead's 60 Propositions*¹

Proposition 1, Part 1

Apocatastasis

or,

Universal Redemption

There shall be a total and full redemption by CHRIST.

That the atonement could possibly include every man, woman, and child that was ever born into this lost and sinful world, or ever existed, is a testimony of the boundless Love, Grace, and Mercy of an Omniscient and Omnipotent God. This all-encompassing love, forgiveness, and ultimate *Restoration* is the message that was most paramount to Jane Lead, being deeply affected for those numberless souls that departed this world without Christ.² Therefore any serious study of her *60 Propositions* must begin with *Universal Redemption*; for this message of a world-wide and all-inclusive *reconciliation* was the true purpose for these *Propositions* to be made public in the first place.

Jane Lead: A Universalist?

Words matter. Contrary to how some have labeled her, Jane Lead *was not* a Universalist. The word “universalist” or even the term “universal salvation” cannot be found in all her writings. Universalism (or Universal Salvation) is the very broad belief that everyone will be saved, in whatsoever religion (or lack of) they adhere; that there are many different paths to God; and that Jesus Christ is only one of those various paths. In that context there are no conditions or qualifiers. All will be saved no matter what they have done, or how they have lived, or what they believe. This teaching is not found in the writings of Jane Lead. However—she did speak of a *Universal Redemption*.

The *Universal Redemption* that Jane believed and taught has both a condition and a qualifier: *Repentance* toward God is the condition. *Faith* in the Lord Jesus Christ is the Qualifier.³ The word *Redemption* implies that a *purchase* was made. That purchase implies a *ransom* was paid. The payment of a ransom means that a release from *bondage* or *slavery* was performed. That *release* from bondage means a *restoration* or *restitution* was accomplished. Jane Lead believed and taught that this grand *reconciliation* could only be accomplished through the death, resurrection, ascension, and glorification of the Lord Jesus Christ, who purchased a *Redemption* for the entire world.

The Universal Tragedy and the Universal Remedy

She refers to the tragedy of man’s fallen state as a Universal *Evil*,⁴ and a Universal *Desolation*;⁵ that this lost and sinful condition requires a Universal *Judgment*,⁶ and a Universal *Death*.⁷ She presents the remedy for man’s depraved condition as a Universal *Cure*,⁸ a Universal *Medicine*,⁹ and a Universal *Blessing*.¹⁰ She also calls it a Universal *Restitution*,¹¹ Universal *Restoration*¹² (apocatastasis),¹³ Universal *Love*,¹⁴ Universal *Peace and Harmony*,¹⁵ Universal *Jubilee*¹⁶—and, as already mentioned, Universal *Redemption*.¹⁷ But she never uses the term “Universal Salvation.” Therefore, it would not be correct to view her as a Universalist. It’s perhaps more appropriate to say that Jane Lead was a Christian—who believed and taught Universal *Redemption*.

To Jane this *Universal Redemption-Blessing*, made available to the entire world—is *the Lord Jesus Christ*!¹⁸ For He alone is Savior.¹⁹ He alone suffered the death penalty for our sins.²⁰ He alone rose from the dead—by which He was declared to be the Son of God with power.²¹ This grand accomplishment by Jesus is that alone which can reconcile a sinner to God.²² And she believed that ultimately all who have ever existed shall bow the knee and acknowledge that Jesus Christ is Lord.²³

What about Hell?

Jane’s Universal *Redemption* does not overlook sin. Nor did she teach that Hell does not exist, or that God would never send a soul there. No. Hell is a very real place and state.²⁴ Universal *Redemption* works progressively to include all people, at one time or another, in whatever stage or state they may be in.²⁵ And as these studies progress we shall see that the ultimate purpose for Hell is to lead the soul toward salvation through Jesus Christ. For as in the *First Adam* all die—so in the *Second Adam* shall all be made alive.²⁶ And as by one man’s disobedience many were made sinners, so by the obedience of One shall many be made righteous.²⁷

A Ransom for ALL

Again, Jane taught that this *Universal Redemption* will only be accomplished by Christ; that He alone is the Mediator between God and man;²⁸ that as all have come under the condemnation of sin through Adam, so now all will *eventually* come under the grace, mercy, and forgiveness of God through the obedience of the Second Adam—Jesus Christ.²⁹ She believed that *the blood of God, shed through the humanity of Christ, was of that cost and price, that it was sufficient to ransom ten thousand worlds*.³⁰ But as it was not a well-accepted teaching in her time (nor is it today in mainstream Christianity), Jane understood that the truth of Universal *Redemption* would become increasingly apparent toward the end of the Church Age, as the Spirit will move and touch the eyes and hearts of those who are willing to believe.³¹

Conclusion

Jane received a direct commission to spread this *Everlasting Gospel* message of *Love and Reconciliation*,³² and was fully aware that it would face vehement opposition.³³ But as it was not her custom to enter into disputes, and as she always sought to avoid them, she left it for God alone to settle the matter in each person’s heart.³⁴ And as for her other teachings, Jane was careful not to interfere with anyone’s light,³⁵ but left everything to be settled by God alone. Therefore this series will not seek to impose her teachings on anyone, or justify them to those who have mishandled her writings. Nor will it seek to rescue Mrs. Lead from those who treat her unfairly—some even uncharitably.³⁶ Instead, what she wrote, and what she meant by what she wrote, remains the focus of these studies, presented here exclusively for the benefit of those whose hearts are open to receive them.³⁷ †††

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 *A Living Funeral Testimony* (LF 33).
- 3 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. (Act 20:21)
- 4 *Fountain of Gardens, Vol. 3, Pt. 2* (May 16, 1679, orig. pg. 102).
- 5 *Fountain of Gardens, Vol. 3, Pt. 1*, (November 10, 1678, orig. pg. 295).
- 6 *Fountain of Gardens, Vol. 3, Pt. 1*, (January 18, 1678, orig. pg. 51).
- 7 *Fountain of Gardens, Vol. 2* (August 29, 1677, orig. pg. 383).
- 8 *Solomon's Porch* (SP 68).
- 9 *Fountain of Gardens, Vol. 3, Pt. 2* (July 9, 1679, orig. pg. 170).
- 10 *Fountain of Gardens, Vol. 3, Pt. 1* (April 16, 1678, orig. pg. 153,154).
- 11 *Everlasting Gospel* (EG 32).
- 12 *Enochian Walks with God* (EN 4:1,6).
- 13 Apocatastasis is the transliteration of a Greek word meaning *reconciliation* or *restoration*. Some JL researchers have mistakenly interpreted it as *universal salvation*. (www.gotquestions.org/apocatastasis)
- 14 *Third Message to the Philadelphian Society* (3M 36).
- 15 *Signs of the Times* (ST 30; 3M-Title).
- 16 *Solomon's Porch* (SP 47).
- 17 *Second Message to the Philadelphian Society* (2M 6); *Tree of Faith* (TR 12-4).
- 18 *Living Funeral Testimony* (LF 44)

19 I, even I, am the LORD; and beside me there is no saviour. (Isa 43:11)

John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. (Joh 1:29)

And if I be lifted up from the earth, I will draw all men unto me. (Joh 12:32)

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. (Act 4:12)

20 For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. (Rom 6:23)

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)

21 And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: (Rom 1:4)

22 When we were yet without strength, in due time Christ died for the ungodly. (Rom 5:6)

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. (Rom 5:8)

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. (Rom 5:10)

That he might reconcile both unto God in one body by the cross, having slain the enmity thereby: (Eph 2:16)

23 *Third Message to the Philadelphian Society* (3M P:7,33); *Fountain of Gardens, Vol. 1* (1F 14:12).

4 Proposition 1, Pt 1 – Apocatastasis, or, Universal Redemption

For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. (Rom 14:11)

That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; (Php 2:10)

24 See her treatise on *The Eight Worlds*, published 1695.

25 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. (1Co 15:23)

26 1Cor. 15:22.

27 Rom 5:19.

28 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. (1Tim 2:5-6)

29 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)

30 *Living Funeral Testimony* (LF 33).

31 *Living Funeral Testimony* (LF 33).

Having eyes, see ye not? and having ears, hear ye not? (Mar 8:18)

32 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. (Rev 14:6)

33 *Enochian Walks with God* (EN 1:6); *Everlasting Gospel* (EG 18).

34 *Living Funeral Testimony* (LF 33).

35 *Fountain of Gardens, Vol. 3, Pt. 1* (January 18, 1679, orig. pg. 41).

36 Then the righteous will stand with great confidence in the presence of those who have afflicted him, and those who make light of his labors. (Wis.5:1)

37 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge. (Pro 18:15)

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. (1Co 2:9)