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## 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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Q & A

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### 22) What is the “Mystical” Interpretation of the Scriptures?

The Britannica Encyclopedia equates *mystical* interpretation with the *anagogical*, *spiritual*, and *tropological*, and is considered legitimate and accepted principle of Bible hermeneutics.<sup>1</sup> The Scriptures contain over 200 different rhetorical devices<sup>2</sup> that includes figures of speech, allegories, analogies, metaphors, puns, similes, word pictures, symbolic and prophetic illustrations, etc.—not to mention the *parables* of Jesus, and the *mysteries* revealed to the Apostles Paul and John. Therefore, there should be no question or controversy concerning the mystical interpretation of the Word of God.

Academia is largely responsible for misapplication of the words *mystic* and *mystical*; and both secular and Christian researchers often associate them with the meditative *practice* of mysticism, which has invaded Christianity through the influx of the Eastern Religions.<sup>3</sup> All mysticism is *secular* and therefore should be avoided. True Christians are instead to pray *in the Holy Spirit*.<sup>4</sup>

As for the word *mystical*, Christians generally view it as something *esoteric*, as if there is something wrong with that. *Esoteric* is simply defined as “mysterious” or “obscure.”<sup>5</sup> But to *be* esoteric is not the same as *esotericism*, which, like *mysticism*, is also secular. The Bible is filled with passages that are indeed obscure—until it pleases the Lord to open up the understanding and shed additional light.<sup>6</sup> This is by design. For the Christian is on a treasure hunt.<sup>7</sup> Every mystery or obscure passage holds a deeper truth (mystery) that the Lord desires for us to investigate. *For it is the glory of God to conceal a thing: but the honor of kings is to search it out*.<sup>8</sup>

As for *Christian mystics* themselves, some have erringly categorized them as *gnostics* and even *occultists*. But a *Christian mystic* is simply one who understands, or seeks to understand, or has been *invited* to understand the deeper things of God, as either revealed in the Scriptures, or by direct revelation from the Lord.<sup>9</sup> Jane Lead states her messages are “*mystical* as it relates to the hidden mystery of God in the soul;”<sup>10</sup> and that they specifically address the inward (mystical) process toward the total and full redemption by Christ.<sup>11</sup> Rarely is the mystical or *tropological* meaning taught in Bible-teaching assemblies. This avoidance is a mystery in itself—and is indicative of the Last Days.<sup>12</sup>

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### 23) Were the Philadelphians vegetarians? My friend is an advocate of veganism, and is looking for historical backup.

There is no hint of vegetarianism or veganism in the writings of Jane Lead. Instead, she records various visions where she was presented with goat meat,<sup>13</sup> lamb meat,<sup>14</sup> and fish,<sup>15</sup> which were given her to eat. If Jane adhered to a meatless diet, and if she believed that consuming meat or animal products would impede the spiritual life, I’m convinced she would have mentioned it. I imagine the other Philadelphians would have been in agreement. For more information on this important subject please ask for my study *The Spiritual Dangers of a Meatless Diet*.

- 24) **How did Jane's husband interfere with her spiritual life?** In [A Fountain of Gardens](#) she was deeply grieved that her husband in some way prevented or interfered with her spiritual life, and that she “desponded to ever get rid of [her] first husband, without which there could be no marriage with the Lord from Heaven.” I know Madame Guyon also suffered in her marriage, and that her husband even refused to let her pray.

This has been suggested before. In commenting on that same passage, a scholarly review of Julie Hirst's biography of Jane Lead,<sup>16</sup> misinterpreted this “first husband” as William Lead. But Jane was actually referring to the *Body of Sin*, or the indwelling sin-principle, which the Bible also calls our *first husband*.<sup>17</sup> Jane clarifies her meaning in the following passages:

At this opening, my spirit even failed within me, as desponding to ever get rid of my first husband, without which there can be no marriage with the Lord from Heaven. (1F 3:5)

“For do you not know (was it said to me) that the *Law of Sin* [i.e. the first husband] has dominion so long as he lives?” So from this the Spirit testified that nothing less than a thorough [mystical] death would put me into a capacity of this marriage with the Lamb. (1F 3:5)

By her own testimony Jane enjoyed a happy marriage.<sup>18</sup> William was a very pious man who fulfilled all the virtues that she desired in a husband.<sup>19</sup> Lead's marriage was by choice; however Guyon's was by arrangement. Guyon indeed suffered terribly in her marriage; but there is no hint of disharmony in Jane's—the *Body of Sin* being the only “husband” she was grieved about.

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- 25) **I am a pastor of a small group, being called upon to investigate Jane Lead and her teachings. I've spent several hours reading through the material on your website. While much of it seems to ring true, yet there is so much that I simply cannot understand. Her writings are positively confusing: so convoluted, not much meat. If they are truly from God, then **Why are her writings so hard to understand?****

Much of Jane's writings are in parables, similies, metaphors, etc. Jesus used some of these same methods in teaching his followers. But when He taught them about eating His flesh and drinking is blood, they became so repulsed and confused, that many of *His own disciples* turned away and walked no more with him;<sup>20</sup> For Jesus knew from the beginning who would believe on Him, and who would turn away.<sup>21</sup>

These parabolic sayings of our Lord had a threefold design: 1) To lead His true followers into the Kingdom. 2) To cause false professors to abandon their quest,<sup>22</sup> and 3) To incite the Enemy to stir up anger and persecution concerning this Way.<sup>23</sup> In like manner Jane's writings will 1) Show Wisdom's Children the way into the Kingdom,<sup>24</sup> 2) Guard the way in order to keep intruders out,<sup>25</sup> and 3) Incite those opposed to persecute this message and the messengers.<sup>26</sup>

So if you are new to Jane Lead, unless your heart is inclined toward the Kingdom of God within, and unless your desire is to learn for your own edification, and not merely to judge, criticize or condemn—then perhaps it is best not to form an opinion just yet. Pray that the Lord Himself will give you light as to the truth or error of her message. For her writings require the reader to have a substantial knowledge of the Holy Scriptures, as well as the right kind of *heart*.<sup>27</sup>

The *Pharisees* and *Sadducees* claimed the Name of God as their own, yet they persecuted the One God had sent to them. Rather than become teachable children, they rejected the Holy One,<sup>28</sup> died in their sins,<sup>29</sup> and were therefore shut out of the Kingdom.<sup>30</sup>

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- 26) **What is the meaning of **The GREAT ATTICK JOMIN**, mentioned in [Fountain of Gardens, Vol. 1](#) (1F P:20), under the section, “The Various Manifestations of the Kingdom?”**

Attick Jomin (or, Atik Yomin) is Aramaic for “Ancient of Days.”<sup>31</sup>

**27) Is there no portrait of Jane Leade available online?**

To my knowledge no portrait of Mrs. Lead exists, and therefore her physical appearance remains a mystery. A few bits of information can be gleaned from the personal letters of her son-in-law Francis Lee. His letters are extant mostly in German; although some English excerpts are found in Christopher Walton's biography of his grandfather, English cleric and mystical writer William Law.<sup>32</sup>

In *God's Healing Angel*,<sup>33</sup> JL biographer Joanne Magnani Sperle provides a few details about her taken from Lee's letters:

- ♦ They met in 1694. Jane was aged 70, Lee was 39.
- ♦ At the time of their meeting, Jane was “elderly, blind, reclusive, heavy-set, moderately schooled;” also “humble, but magnetic” (p. 14, 18).
- ♦ Cataracts caused her to go blind about a year after they met. But Lee believed it was due to the “intense exercise of her head in visitation, recollection, and writing” (p. 90).
- ♦ Concerning her virtues, she displayed “extreme patience, resignation, and faith” (p. 32).
- ♦ Sperle also tells us that for the most part Jane's outward life was “quiet and peaceful” (p.51).
- ♦ In addition, Jane is described as having a “strong independent spirit,” although this seems to have application to her formative years (p. 52).
- ♦ Another student of Lead, Joanna Halberts, stated that she received a visitation from Jane shortly before Lead's death, and described her in the vision as “pious, modest, and of grave deportment...not very tall...but big and [full] of flesh” (p. 44).

This isn't enough to form a clear picture of Jane Lead's physical appearance, but more information may come to light as Lee's letters are translated into English and made accessible. †††

## 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 [Britannica.com, Hermeneutics](https://www.britannica.com/Hermeneutics).

2 Missler, Chuck, *Cosmic Codes, Hidden Messages from the Edge of Eternity*, Appendix A, K-House, 2013.

3 [Mysticism. Wikipedia](https://en.wikipedia.org/wiki/Mysticism).

4 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost. (Jud 1:20)

What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. (1Co 14:15)

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; (Eph 6:18)

5 <https://www.thesaurus.com/browse/esoteric>

6 Open thou mine eyes, that I may behold wondrous things out of thy law. (Psa 119:18)

Such knowledge is too wonderful for me; it is high, I cannot attain unto it. (Psa 139:6)

Gabriel, make this man to understand the vision. (Dan 8:16)

7 The kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. (Mat 13:44)

8 *It is* the glory of God to conceal a thing: but the honour of kings *is* to search out a matter. (Pro 25:2)

9 Mystic, or mystical, 1. Sacredly obscure. God hath revealed a way mystical and supernatural. 2. Emblematical, involving some secret meaning. Not the natural truth, but the spiritual and mystical. 3. Obscure, secret, mysterious. (Joseph Nicol Scott, *A New Universal Etymological English Dictionary*, 1755).

Mystical (mysticus) secret, hidden, sacred. Mystical Theology, is nothing else in general

but certain Rules, by the practice whereof, a virtuous Christian may attain to a nearer, a more familiar, and beyond all expression comfortable conversation with God, by arriving unto, not only a belief, but also an experimental knowledge, and perception of his divine presence, after an expressible manner in the soul...(Thomas Blount, *Glossographia or a Dictionary*, 1656).

10 *Revelation of Revelations* (RR Prop. 2).

11 60P#1.

12 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; (2Th 2:3)

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; (2Ti 4:3)

13 *Fountain of Gardens, Vol. 1*, (1F 1:18).

14 *Fountain of Gardens, Vol. 1*, (1F 15:14).

15 *Fountain of Gardens, Vol. 1*, (1F 2:14).

16 A review of Julie Hirst's *Jane Leade: Biography of a Seventeenth-Century Mystic*, Ashgate, 2005, that appeared in [Seventeenth Century News](https://www.seventeenthcenturynews.com), by P.G. Stanwood, University of British Columbia.

17 Rom. 7:1-6.

18 Lead, Jane (1696) *Lebenslauff der Autorin, in Sechs Unschatzbare Mystisch Tractlein* (Amsterdam, 1696). Translated, *The Life of the Author in Six Priceless Mystical Tracts*. English translation commissioned by Prof. Sarah L. Green, (2021), for her dissertation '[Satan at Noon](https://www.janelead.org)': [John Pordage and the Politics of Heresy](https://www.janelead.org). [Appendix 18](https://www.janelead.org). Doctoral Thesis (PhD). University of Bristol, UK. (SDV reference AJL 96b,10.)

Sperle, Joanne Magnani. *God's Healing Angel, A Biography of Jane Ward Lead*, un-

published thesis, Kent State University, 1985, p. 71.

19 Hirst, p. 21.

20 John 6:53-66.

21 For Jesus knew from the beginning who they were that believed not, and who should betray him. (Joh 6:64)

Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.  
(Mat 13:13)

22 Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. (Mat 13:11)

23 And the chief priests and scribes sought how they might kill him... (Luk 22:2)

24 *Revelation of Revelations* (RR N:2).

25 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. (Gen 3:24)

26 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. (Luk 11:52)

It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. (Luk 17:2)

27 Such knowledge is too wonderful for me; it is high, I cannot attain unto it. (Psa 139:6)

Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. (Jas 4:3)

28 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; (Act 3:14)

29 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. (Joh 8:24)

30 Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. (Mat 18:3)

31 [Ancient of Days, Wikipedia.](#)

32 Walton, Christopher, *Notes and Materials for an Adequate Biography of the Celebrated Divine and Theosopher, William Law*, 1854.

33 Sperle (See Endnote #18).