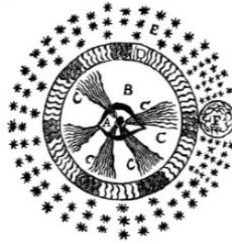


Spirit's Day Studies

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

FOR THE YEAR 2024

Q & A

Revised: 2/14/2025

Question	Topic	Month
1. What was JL's view of Salvation vs Universal Reconciliation?	Salvation, Universal Reconciliation, Redemption	May 2024
2. Why do mystics say that our minds offend God?	The Fallen Mind	May 2024
3. How can you continue your work when JL has deceived millions?	JL Writings deceiving millions	May 2024
4. What is your citation source for The First Resurrection in Christ?	First Resurrection in Christ	May 2024
5. What does JL mean by "Magic," "Magicians," and "Magia?"	Magia, Magic, Magicians	May 2024
6. What concerns me is JL's overemphasis on purifying one's self.	Purity, sanctification, crucifixion, rest	May 2024
7. What is the correct spelling of Jane's last name (Lead, or Leade)	Lead or Leade	Jun 2024
8. On mortifying cognitive thinking.	Mortifying thinking, thoughts	Jun 2024
9. Did JL teach reincarnation?	Reincarnation	Jun 2024
10. A soul seeking spiritual truth.	Search for God, Spiritual Truth	Jun 2024
11. What were Jane's views on child baptism, communion, etc.?	Sacraments, communion, baptism	Jun 2024
12. What were your reasons for creating the Jane Lead Website?	Jane Lead Website	Jun 2024
13. Jane Lead vs Blavatsky, Ascended Masters, etc.	Blavatsky, Ascended Masters, reincarnation	Jun 2024
14. What is the best place to start reading Jane Lead?	Heavenly Cloud	Jun 2024
15. Did Jane Lead believe in a future conversion of the Jews?	Israel, the Jews	Jun 2024
16. Receiving the Son without the Promise of the Father?	Promise of the Father, Conversion, Indwelling	July 2024
17. In defense of Madame Guyon.	Madame Guyon, mystic	July 2024
18. When does the Christian receive the Indwelling Christ?	Conversion vs the Indwelling	July 2024
19. Didn't the Old Testament believers have the Spirit of Christ?	Spirit of Christ, Promise of the Father, etc.	July 2024
20. How did Jane Lead die?	Jane Lead's death	July 2024
21. What are the symptoms of Mystical (spiritual) Death?	Mystical Death, Spiritual Death, Symptoms	July 2024
22. What is the Mystical Interpretation of the Scriptures?	Mystical Interpretation, rhetorical devices	Aug 2024
23. Were the Philadelphians Vegetarians?	Vegetarianism, Veganism	Aug 2024
24. How did Jane's husband interfere with her spiritual life?	Jane's Husband, William Lead	Aug 2024

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25. Why are Jane Lead's writings so hard to understand?	Threefold design; Pharisees and Sadducees	Aug 2024
26. What is the meaning of "Attick Jomin" in Fountain of Gardens?	Attick Jomin, Ancient of Days	Aug 2024
27. Does a portrait of Jane Lead exist?	Jane Lead Portrait	Aug 2024
28. The right and wrong way to read the Apocalypse	Mystical vs literal and historical interpretations	Sep 2024
29. What is Jane's understanding of the Holy Trinity?	Trinity	Sep 2024
30. Why do you call Jane Lead The Elijah-Woman?	Elijah-Woman	Sep 2024
31. Is there anything left of Jane Lead's movement in the world?	Jane Lead, Philadelphians, students	Sep 2024
32. What is meant by dying to self vs dying to the Body of Sin?	Dying to self, dying to Body of Sin	Sep 2024
33. What did Jane Lead recommend about leaving one's Church?	The Church	Sep 2024
34. What did Jane Lead teach about a Literal Millennium?	The Millennium	Sep 2024
35. Did Jane teach salvation through all religions?	Ecumenism, Universal Redemption	Oct 2024
36. What did Jane Lead understand about Gog and Magog?	Gog and Magog	Oct 2024
37. What does Jane mean by a "virgin" in her writings?	Virgin	Oct 2024
38. On the Apostles and Prophets Movement (i.e. the NAR)?	The NAR, Apostles and Prophets	Oct 2024
39. Church terms not Associated with Jane Lead.	Joel's Army, Corporate Christ, etc.	Oct 2024
40. What is Jacob Boehme's The Aurora about?	Jacob Boehme, Aurora, Incarnation	Oct 2024
41. Did Jane have children; and what happened to them?	Jane Lead's children	Oct 2024
42. What does Jane Lead mean by Theosophy?	Theosophy, Divine Wisdom, Blavatsky	Oct 2024
43. What is meant by "Waiting in Jerusalem?"	Promise of the Father, Indwelling Christ	Nov 2024
44. What is the Serpent Seed in Jane Lead's writings?	Serpent Seed, Body of Sin, Sin-Principle	Nov 2024
45. Are all Christians predestinated to salvation?	Predestination	Nov 2024
46. Why are some associating Jane Lead with British Israelism?	British Israelism	Nov 2024
47. Isn't Universal Redemption the same as Universalism?	Universal Redemption, Universal Salvation	Nov 2024
48. How can the Still Eternity be higher than the New Jerusalem?	Still Eternity	Nov 2024
49. Was John Pordage an astrologer?	John Pordage, Astrology, Mazzaroth	Nov 2024
50. On Dreams and Interpretations.	Dreams and interpretations of dreams	Nov 2024
51. Did JL ever comment on the Star of Bethlehem?	Star of Bethlehem	Dec 2024
52. Won't Israel's Return to the land spark another Holocaust?	Israel, Land Covenant, Abrahamic Covenant	Dec 2024
53. Why is a Hierarchy necessary in Eternity?	Hierarchy, Eternity, Millennium	Dec 2024
54. What is "the Church" in Jane Lead's writings?	Church, Firstborn, Bride	Dec 2024
55. How does one know if he/she is a Firstborn?	Firstborn	Dec 2024
56. Why does JL say the Patriarchal Age will return?	Patriarchal Age, Millennium	Dec 2024
57. What was JL's understanding of the Melchizedek Priesthood?	Melchizedek, Priesthood	Dec 2024
58. What is JL's view of the doctrine of Purgatory?	Purgatory, Eight Worlds	Dec 2024
59. What does JL mean by the Enochian State?	Enochian State	Dec 2024

FOR THE YEAR 2024

Q & A

Revised: 2/14/2025

- 1) **Universal Reconciliation:** What is your understanding of Jane Lead's universal reconciliation? I am not too sure as to its exact meaning or understanding. I know that Jane believed in a type of purgatory, so to speak, after this life, especially for those who have not been fully regenerated. But what about those whose life was evil? Will they be reconciled to God after some time of exile or punishment?

Throughout Jane's writings she speaks of universal reconciliation, which is the ultimate restoration of everyone and everything that was affected by Adam's Fall. This includes the worst and basest of persons now moving in the hellish principle (whether living or dead). It also includes the fallen angels, and even Lucifer himself. She indeed speaks of a literal hell, and punishment for evil deeds done while in the body. But the punishment is not designed to confine sinful souls to an endless burning torment, but is rather purgative and restorative. This can only be accomplished through the death (not endless punishment) of the *Body of Sin*. The Body of Sin is not the outward mortal body, but the indwelling sin principle (Man of Sin, the Beast, First Husband, etc.). Jane covers universal redemption in [The Enochian Walks with God](#), [The Everlasting Gospel](#), and [The Eight Worlds](#). In the latter she describes the various regions where departed souls will continue their processing.¹

But one thing must be made clear: Although Jane believed and taught that ultimately everyone will partake of the mercy, forgiveness, and grace of a Loving God, she believed and taught that it would only be accomplished through the atonement of the Lord Jesus Christ.²

- 2) **The Fallen Mind:** JL plainly tells us here, as with countless other mystics, that one's mind offends God. I argue that if God made our mind, why should He be offended by what he made?

The Bible tells us that the heart is deceitful above all things and desperately wicked.³ Of course this is not referring to that muscle located in the center of the chest—it is the *mind*, where evil and wicked thoughts are present, lifting themselves up against God! It is man's *fallen* mind that can have no part in this ultimate union with the Lord. He created the mind in a state of *goodness*;⁴ and what came out of God must return to God in its original state. For this reason the Bible tells us that the mind must be renewed.⁵

- 3) **JL Deceiving Christians:** Indeed, there are many truths to what JL says. But how can you reconcile what she says when her revelations and doctrines conflict with what the Bible states? Would you continue your SDV work if you knew from an historical perspective that JL's writings have been, and are now, deceiving millions of Christians?

If you will kindly be more specific and tell me which JL doctrine(s) contradicts the Holy Scriptures, I will be in a better position to answer your question. (*No response received. dg*)

- 4) **First Resurrection in Christ:** On your JL bibliography page, you show a writing I never heard of, namely, [The First Resurrection in Christ](#) (1704). Where did you learn about this writing? Can you cite the source?

My source is *God's Healing Angel: A Biography of Jane Ward Lead*, an unpublished dissertation written by Joanne Magnani Sperle, PhD, May 1985, page 40.

Dictated shortly before her death, *The First Resurrection in Christ* was immediately translated into German. At the time England was not very enthusiastic about Jane Lead, but Germany and other places on the continent were quite receptive. The original English version has since been lost. Only the German version exists today. Several years ago another website created a reverse-translation from German to English, and titled it *The Resurrection of Life*.

- 5) **Magic, Magia:** I have read many of Jane Lead's documents and became puzzled over her use of the words magic, magicians, and magia, etc. Please tell me why she used these types of terms. Was she referring to Wisdom or just using some alchemic expressions or vocabulary?

In 17th Century England, the word "magic" had a different meaning than most people use today. In Jane Lead's day, Magic was a spiritual art (magia) that had two divisions: a good (divine) side, and a dark (evil) side. Here is a definition of magic from the time period in which Jane Lead wrote:

Magick: (Magia) Magic Art in general, is wisdom, or contemplation of heavenly Sciences, and is two-fold; Natural, which is lawful, and is the ground of all true Physic, and the occult wisdom of nature, without which all man's reason and knowledge is ignorance; The other is diabolical, superstitious and unlawful, and is called necromancy: whereby men attain to the knowledge of things by the assistance of evil spirits. (Thomas Blount, *Glossographia or a Dictionary*, 1656.)

One could be an adeptist (a skilled alchemist) in either the divine magia, or the dark magia (i.e. sorcerer). Here below are some quotes from various passages in Jane's writings, where she herself might give us a better understanding of what she means by these terms:

There is a *mystical* and *magical* sense of St. John's Revelations, as well as a *literal* and *ecclesiastical*. It is called *mystical* as it relates to the hidden mystery of God in the soul: and it is called *magical* as it relates to the knowing and setting on work the forms of nature by the Holy Ghost.⁶

The Word *Magia* is the creating Power of the Holy Ghost.⁷

What is this Magia? And how it may be acted forth, to alter the whole state of things internally and externally? §.For this a greater depth we have to sound, from the divine abyssal ground. It is thus made out to us, That it is a Rising *Infinitum*, that forms itself into a Birth; the Matter of which can no otherwise be described, than the Unknown Being of God himself, who is a mere virtual working Power in an infinite Being: From whence a flowing Source of generating *Powers* do Act forth, from what lies hid so unconceivably, as cannot be either seen, felt or heard out of itself; but only as it produces great and marvelous Effects upon whatever it doth move: This is That which is called the *Magia* of the Holy Ghost, so defined, as He has pleased to reveal it unto us.⁸

Question: *Why is the Name of Magi, or Magicians attributed to those of this Angelical Generation, in so many Places of this Author's Writings?* §.Answer. The Birth, or Effect, of this re-introduced Virgin Nature into Man, is termed *MAGIA* by this Author; which is otherwise defined by her *the Creating Power of the Holy Ghost*. Accordingly a Magician, in this Pure Sense, is one in whom this Angelical Generation is already Perfected, and in whom the Holy Ghost works freely, without any Resistance of the Creature, after an Invisible Manner, Creating and Forming all things according to their Perfect and Spiritual Models. A *Magus* is by Interpretation a *Priest* in the *Persian* Tongue: and such an one it here signifies, being immediately Ordained of the Holy Ghost. And this *Magia* Order of the Priests of the most High God, according to this High Ordination, and Special Unction is called by this Author the Order of *Melchizedeck*, in conformity to the Royal Priesthood of Christ the Head of this Order. And for as much as *He that Sanctifies*, by entering into the most Holy Inward Place, and *they that are Sanctified* by Him for this Order, *are One*; therefore is He also reputed the Priest, and Mediator between God and Man.⁹

*To this Angelical Creed may be referred the Twelve Degrees (or Articles) of Faith, in order to the attainment of the Divine Magia, or Theosophical Art, which are taught in the Revelation of the Tree of Faith springing up in the Paradise of GOD; as the distinct Branches, Fruits and Properties of that Magical Tree, exhibited to the Eye of the Spirit. The comparing of which together possibly may not be unserviceable to the Student of this Royal Science.*¹⁰

The main goal of the (natural) alchemist was to transmute impure metals into gold, through a series of specific intricacies. This detailed process most clearly describes the complex process of transmuting the spirit and soul from its base, impure, and fallen state (an impure metal), into the pure, chaste, and Paradisical state that our Redeemer is to lead the soul back into (i.e. pure gold). Thus Jane uses the allegory of alchemy and the *Philosopher's Stone* to describe this inward, spiritual (or magical) process. It is interesting that the deeply enlightened Christian mystic John of the Cross, whose writings have blessed so many devout seekers of this inward path, is called *The Alchemist of the Soul*.

- 6) **Purification:** The ONE thing that concerns me about Jane's writings is her emphasis on purifying oneself! That IS Scriptural, but we know that we work in concert with the Holy Spirit, who is the One who sanctifies us. What are your thoughts on that? I have had several saints trying so hard to become pure that they lost their beautiful REST in God and so could not fully just BE and receive of His LOVE and love Him in return.

As far as losing their rest in God, it would be necessary to find out where they are in their spiritual progression. For many will indeed lose that rest—but the loss will only be for a season. Madame Guyon experienced such a deep penetration of His Love, that for a long time she basked daily in its wonder and pleasure. The enjoyment was such that she could not even perform her daily tasks because the Love she experienced was so inebriating. But after some time she lost that presence, and for years struggled to recover it. She concluded that she must have sinned so terribly that it caused the Lord to withdraw Himself; and she feared she would never again enjoy Him in that way. But what she didn't know at the time, and what the Lord would only later reveal to her, was that it was not meant to be a permanent or lasting state. There were several more stages that she would have to go through in order to reach that perfect union.

We enjoy the sweetness of His love so much, we cannot willingly be drawn away from it, and are satisfied to remain there forever. But Guyon tells us this is really just an infant stage. And since we cannot willingly leave there on our own—*He must take it away from us!* A mother cannot permit her child to remain on milk forever. She must *withdraw* the bottle—even though the child kicks and screams. But she only does so in order to replace it with something stronger, richer, and more fulfilling. This weaning process is painful but very necessary.

And so God must withdraw Himself in one manifestation in order to prepare us for the next. He must render us parched and dry once again in order to continue to move us through the process. So when saints lose their joy and refreshment, it may simply be the next stage for them. They should remain where they are until the Lord returns to refresh them. For some this may take hours; for others days. It may last for months or even years. There is a season to abide. But we must also be ready to move with the cloud—or else be left behind.

This process is not pleasant. It is a *crucifixion*. And crucifixion is extremely painful. Jesus suffered crucifixion in order to *take away* our sin nature. We must submit to crucifixion in order to *have* our sin nature taken away from us. It may also be considered a “crucible.” The refiner must stir up the fire to an unbearable heat, which allows the impurities to rise to the surface. Only then can the dross (the Root of Sin) be skimmed away and removed. What remains is the pure gold of holiness, purity, and perfection. This is what separates the Holy Seekers and Loving Inquirers from their brethren.¹¹

As for Guyon, this loss only created an increased hunger, which too, was excruciating. Jesus said that *they which hunger and thirst after righteousness will be filled.*¹² To be holy requires *thirst!* To be holy requires *hunger!* Only those who hunger and thirst will be filled! This is the broad gate and the narrow path.¹³ Some *must* enter in; but most will not. They will give up because the way is no longer sweet, but instead painful and dry. God sees those who will remain faithful—even if they are sent through the pains of death and hell.¹⁴ But too many will only remain on the path to perfection if they are served daily sweets.¹⁵

Guyon was at a disadvantage, for initially she had no knowledge about the spiritual process. She had no idea why she was suffering in that way. But her desire for God was such that she could only bear and suffer His absence—not knowing if He would ever return; and believed she was so unworthy that she didn't blame Him for not returning. But we have the advantage. We *can know* the process. And if Guyon continued on blindly, and pressed on fervently so as to obtain the Prize—and indeed *did* obtain it—then why can't we? Ultimately Guyon was imprisoned in the Bastille; and while in solitary confinement, she penned her life story—which has turned into a blessing. Thousands (if not

millions) of seeking souls have found comfort and guidance through her testimony, and have entered into the glorious blessings that she wrote about.

It is noteworthy that the English cleric William Law (1686-1761) devoted 24 chapters to holiness and purity of life in his most famous work [A Serious Call to a Devout and Holy Life](#) (a must read for every true seeker). He wrote this even before he became a mystical writer. Here are a few quotes:

The best way for anyone to know how much he ought to aspire after holiness is to consider not how much will make his present life easy, but to ask himself how much he thinks will make him easy at the hour of death. Now any man that dares be so serious as to put this question to himself will be forced to answer that at death everyone will wish that he had been as perfect as human nature can be.

We cannot offer to God the service of angels; we cannot obey Him as man in a state of perfection could; but fallen men can do their best, and this is the perfection that is required of us; it is only the perfection of our best endeavors, *a careful labor to be as perfect as we can.*

Holiness is a commandment.¹⁶ God would not command something we are not capable of. Yes, the Holy Spirit sanctifies. But the Scriptures also tell us that we are to *sanctify ourselves*.¹⁷ That is, we are to *respond* to God's direction concerning any sin that He reveals to us. He reveals the obstacle: we remove the obstacle. He woos us to sanctification: we perform our own sanctification. He then sanctifies us. We show our love for Him by acting upon what He reveals. To be holy simply means to obey His commandments—both outwardly and inwardly. And it's that very *desire* to be holy that is proof that the Holy Spirit *is doing its work*.

The Angels in Heaven continually bask in the beauty and presence of God. They can do so because they have no Sin. It's the *sin nature* that so easily besets us. It's the *sin nature* that brings about doubts and discouragement. It's the *sin nature* that continues to separate us from the LOVE of God. Purity of heart is absolutely essential for those who are running the race to become a First-Resurrection-Saint! And the New Testament is full of warnings about giving up too soon.¹⁸

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- 7) **Lead or Leade:** Does not Jane's last name need an "e" on the end? Leade? And how is Jane's last name pronounced? I always assumed it was "Leed." But I heard an English scholar pronounce it as "Led."

Her first book published was [The Heavenly Cloud Now Breaking](#), where her last name was indeed spelled "Leade;" the same with her books that were published in Amsterdam and Germany. However all her other English published works use the spelling "Lead." The Prefaces and front matter in her books also omit the "e." In personal letters that Francis Lee wrote about his mother-in-law, he also spelled it as "Lead." Finally, Jane's grave marker in England reads "Lead."¹⁹

As for the pronunciation, I believe you are correct—it should be "Leed." Old English spellings often have an "e" tacked onto the end of many words. In updating to Early Modern English the "e" was often left out. If we consider the spelling ending with "e" then I believe that "Leed" would be the correct pronunciation. On the website I have chosen to use "Lead," which is the spelling she used in all her works published in England, with the exception of *Heavenly Cloud*.

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- 8) **Cognitive Thinking:** Jane Lead, like many other mystics, would have us shut down or mortify our cognitive thinking, as supposedly standing in the way to spiritual unity and entrance into the Throne Room of God.

There is nothing wrong with casting out all superfluous thoughts when it comes to communion with the Lord. The fall has affected man's spirit, body, and soul.²⁰ The mind, which is part of the soul, is indeed tainted with evil thoughts, desires, motivations, etc. But the mind is also a factory of sorts, and is in a constant working motion, cluttered with all sorts of activities and concerns about job, finances, family, etc. At times it goes much too fast so that we cannot "slow down" and be still and at rest. Thus the *fallen* mind is a great hindrance to prayer, as well as to life in general.

The mind must at certain times be concerned with outward matters. At such times we do not shut out of our minds the things necessary for our ordinary and external life. The stillness of our minds is to be done in communing with our Lord, and in seeking a deeper understanding and intimacy. However, this is not the same as “emptying the mind,” a practice that is used in some religious circles. No. We are simply shutting out are those voices that interfere with our time in prayer, that distract us, pressing at us to move away from God and back into the world. Prayer and communion should be a peaceful time with the Lord. Therefore we must hold a Sabbath for the mind as well as for the body.²¹

- 9) **Reincarnation:** I know that Jane Lead studied Jacob Boehme—who studied Paracelsus, and Paracelsus believed in reincarnation, and I think Jacob did as well. What did Jane believe about reincarnation?

The word “reincarnation” is not found in any of Jane Lead’s writings—nor is the idea ever suggested. Neither is reincarnation found anywhere in the Bible. I’m not too familiar with Paracelsus. But I have read a great deal of Jacob Boehme—who *did not* believe in reincarnation. He frequently speaks of the *Incarnation* of the *Indwelling Christ* as absolutely necessary for man, to not only be born again—but in order to recover all that was lost in Paradise.²²

- 10) **Spiritual Truth:** I've been seeking and hungering after the deep things since my youth. I grew up a Methodist but always knew there was more. Went over to the Evangelicals and was baptized in the Holy Spirit. Then I went to Rhema Bible School but they did not have what I wanted. I knew there was more because Jesus Christ said “I Am the Way, the Truth, and the Life.” I started seeking the “I Am” in me, and I came to know that “I am that I Am;” and that I was one with the “I Am.” I started studying intensively the writings of Warren Litzman, the Teachings of the Masters of the Far East, Jane Lead, the writings in the Gnostic Society Library, etc. I am seeking spiritual truth. By knowing myself, who I Am, I will know him who is my Living Spirit.

Thank you for your open and honest testimony, which was much more than I expected. Yet I feel that it has a specific purpose. I can truly see that you are searching. But this “something more” is easily found. I am reminded of what the lovely Madame Guyon wrote in her [Autobiography](#). After years of agonizing and searching for God, she found Him in an instant—for she discovered that she had been looking for Him in all the wrong places. Once she discovered where He was (and is), and once she threw herself fully into the faith, she immediately *possessed* the One who possessed her soul.

However, your testimony is different from Guyon’s and so many others, in that once they discovered faith in the Lord Jesus Christ, they never again sought God outside of the Biblical Christian faith. For they knew without a doubt from their conversion forward that:

Jesus alone is Savior (Is. 43:11, Acts 4:12).

He alone died on the cross for our sins (Ps. 22: John 1:29; Rom. 6:23).

Jesus alone rose from the dead, proving Himself to be the Son of God (Rom. 1:4).

He alone ascended into Heaven, to sit exalted at the right hand of the Father (Acts 2:33).

Jesus alone is the Door to Heaven (John 10:7).

He alone is the Way, the Truth, and the Life (John 14:5).

CHRIST alone is coming again to judge sin (Rev. 20:12-14).

HE alone will set up the Kingdom of God and rule this world for 1,000 years (Rev. 20:4).

HE alone is worthy of praise, honor and glory for ever and ever, Amen (1 Tim. 1:17).

Therefore, anything I say to you (and anything that Jane Lead writes), is based solely on this one foundation: That the God-Man CHRIST Jesus is the only hope of salvation, redemption, holiness and *fulfillment*. Therefore, it would be best if you settle the “Jesus question” once and for all. Only then will you be able find the rest that your soul so desperately needs. Then perhaps the Lord will be pleased to open your understanding of the Holy Scriptures, as well as the writings of Jane Lead—which can only truly be understood by the presence of the Indwelling Spirit of Christ Jesus.

This Christ is a PERSON—not a principle, a spiritual evolution, or a reincarnation. This Christ is Jesus—who was sent by God to save all mankind. And since you have looked for fulfillment in other religions, it appears that you have yet to encounter the Jesus of the Bible.

I empathize with your search; but for now Jane Lead's writings may not offer you much help.

11) The Sacraments: What were Jane Lead's views on church government, the sacraments, child baptism, communion, etc.?

I'm not sure if Jane ever addressed the question of child baptism; however, she indeed kept the outward rules of the Church of England, to the degree that her conscience permitted—that is, until she left the church system entirely. But I don't know if they practiced child baptism in her home fellowships or in the meetings of the *Philadelphian Society*.

As for church government and sacraments, in her [First Message to the Philadelphian Society](#), she divided the church into seven distinct groups and addressed their flaws—which included some aspects of their church government in general. This might be a place to look.

I'm not sure how JL outwardly observed the Lord's Supper (communion), or how often. The communion observance is only a *remembrance* and a *type* of what we are pressing into.²³ Once a person participates in the *Life of the Inbreathed Christ*, the type has to some degree been fulfilled—though initially only in a *Firstfruits* measure. Therefore it is appropriate to continue the observance until the promise of the *fullness of Christ* is obtained—which will be at the Marriage Supper of the Lamb, when we no longer live under the *Firstfruits*, but now enjoy the full Feast.

12) JL Website: I was most interested in your reasoning for compiling the website and the works of Lead. Did you have any help in republishing the works of Lead or did you do it all yourself?

The Spirit's Day Project began in October 2004. When my request to use the 17th Century text from another website was denied, I decided to go it alone. Therefore, with a few exceptions, all manuscripts and texts used in the 17CV and the Spirit's Day Version were obtained and transcribed by me personally—and were not taken from any other website or source.²⁴ I have worked alone in the process of locating manuscripts, scanning images, converting those images to text, transcribing, editing, proofing, layout, etc. This work was nourished by many hours of daily prayer; for the Lord opened a way for me to leave the mainstream workforce, allowing me to devote more attention to this work.

This project has been set aside many times, through various periods of doubt and confusion, as well as feelings of ineptness and unworthiness. I have been alienated by friends and family, and forsaken by brothers and sisters in Christ. And to make the pain more profound, this work has been publically attacked and slandered on the Internet. But the inward drive is such that I cannot think to do anything else with my life until this work is finished. The results are in God's hands.

13) Similar Website?: I have been strongly impelled to do something quite similar to the JL website on the works of an American Order, whose teachings are in much the same light as that of Lead and Pordage. Any inspiration or guidance would be much appreciated.

First of all both Jane Lead and John Pordage were Christians, meaning that they were followers of the life and teachings of Jesus Christ, the God-Man, who came to earth to die for the sins of the world. His earthly mission was for the purpose of restoring mankind to the original glory that was lost by the Fall of Adam. They believed that the Holy Bible is the infallible Word of God, and that Jesus of Nazareth is the only way for mankind to be reconciled to God.²⁵

As you study Jane Lead's writings, you will find that her teachings are not at all in agreement with Helen Blavatsky, the Ascended Masters, or any of the others have on your site. Blavatsky denied that

Jesus Christ died on the cross for the sins of all mankind. But this very “Cross of Christ” is the foundation of the Holy Scriptures, and that which Jane Lead speaks of so eloquently yet urgently throughout her writings. To Jane there is no way to reach God the Father but through the Cross of Jesus Christ. This has historical as well as spiritual implications.

Blavatsky also taught reincarnation, and that Jesus was Himself a reincarnation. But both the Bible and Jane Lead teach that every soul and body is individually distinct. Upon death it goes to “a place” specially reserved for that soul for further purging and perfecting—so that the “Body of Sin” (the indwelling sin principle) can be fully destroyed.²⁶ The Bible states that *It is appointed unto to man to die once—then the judgment.*²⁷

I see absolutely no common ground between Blavatsky, Weinfurter, the Ascended Masters, with that of the teachings of Jane Lead or John Pordage. In order to fully understand Lead’s writings, you must be born again. According to the Bible, this can only happen through faith in the God-Man Jesus Christ of Nazareth—as the only way of salvation.²⁸

- 14) **Recommended Reading:** Even for a King James reader who has no trouble with “ye olde English,” Jane Lead can be a laborious read. But your modernized version is not only easy to read, but for some reason it actually brings out more luster in her writing style. Now that you have rendered Lead accessible to the impatient reader, I am looking forward to plunging in. Is there a particular work you recommend to start with?

As a starting place I can only recommend what Jane herself recommended: [The Heavenly Cloud Now Breaking](#). This book is foundational because it describes the four-fold mystical (spiritual) progression of the soul through death, resurrection, ascension, and glorification.

But I also always recommend [Madame Guyon’s Autobiography](#), where she describes her own mystical (spiritual) death process. This book may serve as an additional source of testimony to the process that Jane Lead describes. Often after one reads Guyon, they tend to shy away from Jane Lead. *Why?* The inward crucifixion that Guyon and Lead describe is not pleasant, but quite necessary. Unless a Christian truly desires his own death (that is, the death to “self”), the mystical (spiritual) process that JL describes will not be attractive.

- 15) **Conversion of the Jews:** Did Jane teach a future conversion of the Jews?

Jane indeed wrote of a future conversion of the Jewish Nation of Israel, which is also confirmed by the Holy Scriptures.²⁹ In her spiritual dairy she states that “God will yet call the Jews to salvation.”³⁰ Her [Third Message to the Philadelphian Society](#) is addressed to the “Seven General Churches,” which includes “the Ancient Church of the Jews;” and she refers to them as the church which “was, and is not, *and is to be.*”³¹ She invites them, along with the several other Churches, “to fly out of the confusion of Babylon, and to come under the orderly and peaceable government of the Sion Kingdom.” In [The Glory of Sharon](#) she gives the interpretation of the *12-Leaved Rose of Sharon*, and writes that the leaves “signify the twelve gates (into the Holy City): which renews the calling of the twelve tribes, *not only of the Jews*, but out of all nations.”³²

- 16) **Promise of the Father:** In [The Utmost Salvation \(60P01, Pt 2\)](#), you said that it’s possible to receive the Son without yet receiving the Promise of the Father. Not sure what you are saying.

It’s possible to demonstrate repentance toward God and faith in the Lord Jesus Christ—yet not receive the *Promise of the Father*. There are several examples in the Bible. In the Book of Acts, for example, Paul asked the Ephesian believers, *Have you received the Holy Ghost SINCE you believed?* They were indeed converted to faith in the Lord Jesus Christ, yet they had not even heard of the Holy Ghost. Paul then laid hands on them and they received the *Promise of the Father.*³³

This is controversial for Christians. Jane Lead stated that the absence of the Holy Spirit in the Church *is the Great Apostasy*; for not only was it banished *from* the Church—it was banished *by* the Church!³⁴ Who banished it? Christian leaders in particular!³⁵ And as the Jewish leadership turned away Jesus 2,000 years ago, so today the pastors, teachers, and evangelists have turned away Jesus *as the Holy Spirit!*³⁶ This subject is covered in more depth in *The 60 Propositions Series*, Prop. 2-Pt.2, [Ichabod](#), and Prop. 2-Pt.3, [The Mystery of the Great Comma](#).

- 17) **Madame Guyon:** I see on your website that you admire Madame Guyon. But Guyon was a mystic who never renounced the corrupt dogma and institution of the Roman Catholic Church.

French mystic [Madame Jeanne Guyon](#) (1648-1717) lived in a truly dark age, in a system that held such power over its people—even to the point of forbidding private extemporaneous prayer. But this was the only church Guyon knew. And while she recognized its flaws, she truly loved her people, and submitted herself to those in authority. Her writings were carefully worded in a way to help those who desired to know God intimately, yet without attacking the system that kept them in chains. Still, the RCC found reason to throw her into prison—which God turned into a blessing. For out of the confines of those harsh prison walls came forth one of the most beautiful testimonies ever written concerning the interior life: *The Autobiography of Madame Guyon*.³⁷

How Guyon could stay in such a dark and corrupt organization? Recall that the Prophet Daniel remained in Babylon (a “type” of the corrupt church *system*)—even after the Jews were released from captivity. He continued to serve the Lord *in Babylon* as assigned. Joseph (a *type* of Jesus Christ), remained in Egypt long after he was promoted to the second highest position in the land, serving *both* his own people and the Egyptians as well. Joseph died in Egypt, yet his heart’s desire was to be buried in his homeland. Four hundred year later, when Moses led the Children of Israel out of Egypt, they carried with them the bones of faithful Joseph.³⁸

Madame Guyon was given as a gift to the Catholics. For 300 years her writings have led many devout souls of *all* denominations to find the Lord in the innermost parts of their being; for as the Lord Jesus Christ said, *The Kingdom of God is within*.³⁹

- 18) **The Indwelling:** [Re: 60P02: Ichabod](#). My understanding is that when we repent, believe on Jesus and are saved, He comes in our heart (we are indwelt by His Spirit at that time). The Baptism of the Holy Spirit is a separate experience.

In the beginning of the Church many were baptized with the Holy Spirit immediately or soon after they believed. However we see this experience began to wane; for the Gift then had to be imparted by the laying on of hands. Today that’s extremely rare—if it exists at all. Jane Lead wrote of this disappearing Holy Spirit, and how at the end of the Church age it would return—but not in the same way as before. Back then it came down as a “shower.” But it will now come as a “birth within.”⁴⁰

Each denomination has its own “doctrine” on the Holy Spirit. The Evangelicals and Fundamentalists tend to ignore the Holy Spirit as a phenomenal, secondary event—teaching that a Christian is immediately baptized into the Body of Christ at conversion. The Pentecostals and Charismatics teach it as a secondary event; but tend to exaggerate its reception, and dramatically over-emphasize certain “gifts” of the Spirit. The truth lies somewhere between all the various camps.

First: The Scriptures do not state that the new convert must immediately receive the Holy Spirit upon demonstrating repentance toward God and faith in the Lord Jesus Christ. It was ALWAYS a secondary event—even though 2,000 years ago for many it happened immediately *after* their conversion. Conversion ALWAYS comes first—THEN the Gift of the Holy Ghost. They are not one and the same event or experience. And the Bible never states that they are.⁴¹

Second: The Promise of the Father was ALWAYS described as something uniquely different, something that was *added* to the Christian experience; and was given to those who walked faithfully with the Lord Jesus Christ. Acts 5:32 tells us that this Holy Spirit of Promise is given to them that OBEY Him. But this cannot apply to the newly converted Christian—for his salvation is based on repentance and faith alone—not through obedience.⁴²

Third: The close disciples of Jesus were *already converted* men: for they had faith—first in the Father—then in the Lord Jesus Christ. And yet all the time they walked with Jesus on Earth, they had no Indwelling Holy Spirit, for Jesus had not yet died and resurrected.⁴³

Fourth: Jesus said that the Holy Spirit was already *with* the disciples while they walked with Him—yet another proof that the saved can walk with Jesus and not have the *Indwelling* Holy Ghost.⁴⁴

Fifth: Before His death, in His great intercessory prayer for the disciples, Jesus reminds the Father that 1) they *already* belonged to the Father, and 2) Jesus kept them in the Father's Name.⁴⁵

Sixth: Consider all the Old Testament saints who believed in Jehovah, and walked with Him faithfully. They were saved—without any permanent indwelling Holy Spirit!⁴⁶

Seventh: The Indwelling Spirit of the Resurrected Christ is given in order to recover the lost life we had in Adam. Its purpose is to get us back into Paradise!⁴⁷ But this could never happen to the Old Testament saints; or to the New Testament Christian—without the Promise of the Father.⁴⁸

Eighth: In Jane Lead's [Heavenly Cloud](#) and [Revelation of Revelations](#) she tells *Christians* not to even begin the interior path toward the death to the Body of Sin—UNTIL THEY RECEIVE THE INDWELLING HOLY SPIRIT; for it is this Spirit alone that can perform the mystical death and conquer the Body of Sin! Jane acknowledges that some may be saved (converted)—and not yet receive the Indwelling Spirit of the Resurrected Christ—and that they should wait for that.⁴⁹

The above points illustrate that a person can be truly converted—and not yet have the Promise of the Father, as a *Permanent* and *Indwelling* presence. Everyone must decide for themselves, but only after serious and prayerful investigation; for it will turn your faith upside down—as it did mine.

19) **Spirit of Christ in the OT:** [Re: 60P02: Ichabod](#). According to 1Pet 1:10-12, the Old Testament believers had the Spirit of Christ.

In that passage Peter tells us it was the *prophets* who had this Spirit of Christ. The Bible shows that in the OT the Spirit was only given to prophets, priests, and kings; at certain times and seasons, but not as a permanent indwelling possession. The Spirit *came upon them*—then left when the specific work was done. Also, what they received was the Spirit of Christ *before* His death and resurrection, and therefore could not be made *perfect* (Body of Sin destroyed) as is possible for Christians today.⁵⁰

20) **JL's Death:** Is it known what disease Jane Lead suffered from before she died?

Jane lived a full life and suffered the physical ailments that are common to our human condition. But she also experienced certain ailments and experiences that were quite extraordinary. She lost her vision at age 71 due to cataracts, which today can easily be remedied through laser surgery. Her son-in-law Francis Lee suggested, however, that it was due to *the intense exercise of her head in visitations, recollections, and writing*. (See *God's Healing Angel* by Joanne Magnani Sperle.)⁵¹

At age 79, Jane suffered a fall which nearly took her life.⁵² There is no mention in the Sperle account of any other illness at the time of her fall. Jane died at age 80, after a devastating illness that included daily internal pain, high fevers, and vomiting. Sperle suggests it was cancer of the stomach.⁵³

Sperle gives a detailed bibliography. Her primary sources for that aspect of Jane's life were the personal letters of Francis Lee—many of which are not available in English. There is also a work titled

The Last Hours of Jane Lead, by an Ear and Eye Witness, which Lee published in 1704.⁵⁴ For many years it was available only in German. But there is now an English translation located at the Williams Library in the UK. In 2006 I requested a copy but was informed they did provide that service, and that one would have to visit the library in England in order to read it.⁵⁵

21) **Mystical Death:** You've stated that the [Heavenly Cloud](#) is the best to place begin as far as the Mystical Death process. Does Jane go into more detail as to any physical or spiritual symptoms of mystical death?

Jane writes of the mystical death process throughout her books; however perhaps her most concise description of the symptoms is in *Fountain of Gardens, Vol. 2*.⁵⁶ She lists certain rules by which the soul can know whether its approaching "end" is near. She parallels it with the death of Moses, when God separated him from the rest of the people of Israel, and led him up to Mount Nebo to die.⁵⁷

In brief the signs are: 1) A knowledge or understanding that the time is near; 2) An active desire to seek the total death and destruction of the indwelling Body of Sin; 3) A deadness in our spirits toward anything that has its root from this degenerated principle; 4) A loss of appetite—and even disgust—for the things of this world; and 5) A feeling that the Life-Breath is pent up and stopped.⁵⁸

But the key to understanding where we are in this process is to determine whether we have received the Spirit of our resurrected Lord as a "birth" within, as Jane advises, *Do not set out till Christ your Life and Strength be risen, as a Giant refreshed, to run out this conquering race*.⁵⁹ This birth of Christ is not commonly received at conversion, but typically happens much later in the Christian walk, after a long period of intense spiritual struggle. For it given to those who have walked faithfully with the Lord for some time, and who, by steady perseverance, are now ready to enter into a new state. And whereas the early disciples received the Holy Ghost as a "shower," Jane tells us that those who shall now be endowed with this signal blessing must have it by way of a "birth" in them.⁶⁰ There must also be a period of waiting for this gift, as the Apostles and others were instructed to wait at Jerusalem.⁶¹ Jane more fully describes this inward birth and its various states in [A Fountain of Gardens, Vol.1, SDV](#), Chapters 9-10.

22) **Mystical Interpretation:** What is the "Mystical" Interpretation of the Scriptures?

The Britannica Encyclopedia equates *mystical* interpretation with the *anagogical, spiritual, and tropological*, and is a legitimate and accepted principle of Bible hermeneutics.⁶² The Scriptures contain over 200 different rhetorical devices⁶³ 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.⁶⁴ All mysticism is *secular* and therefore should be avoided. True Christians are instead to pray *in the Holy Spirit*.⁶⁵

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."⁶⁶ 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.⁶⁷ This is by design. For the Christian is on a treasure hunt.⁶⁸ 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*.⁶⁹

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.⁷⁰ Jane Lead states her messages are “*mystical* as it relates to the hidden mystery of God in the soul;”⁷¹ and that they specifically address the inward (mystical) process toward the total and full redemption by Christ.⁷² 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.⁷³

23) Vegetarianism: 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,⁷⁴ lamb meat,⁷⁵ and fish,⁷⁶ 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) William Lead: How did Jane's husband interfere with her spiritual life? In 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,⁷⁷ 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*.⁷⁸ 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.⁷⁹ William was a very pious man who fulfilled all the virtues that she desired in a husband.⁸⁰ 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.

25) Convoluted Writings: 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, 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;⁸¹ For Jesus knew from the beginning who would believe on Him, and who would turn away.⁸²

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,⁸³ and 3) To incite the Enemy to stir up anger and persecution concerning this Way.⁸⁴ In like manner Jane's writings will 1) Show Wisdom's Children the way into the Kingdom,⁸⁵ 2) Guard the way in order to keep intruders out,⁸⁶ and 3) Incite those opposed to persecute this message and the messengers.⁸⁷

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*.⁸⁸

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,⁸⁹ died in their sins,⁹⁰ and were therefore shut out of the Kingdom.⁹¹

26) **Attick Jomin:** 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.”⁹²

27) **JL Portrait:** 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.⁹³

In *God’s Healing Angel*,⁹⁴ 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.

28) **Biblical Hermeneutics:** 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."⁹⁵

Jane’s *Revelation of Revelations* presents the inward (mystical) interpretation of the *Apocalypse*;⁹⁶ however the literal, historical, and prophetic interpretations are equally important.⁹⁷ Therefore an awareness of world events is essential, as well as a Scripturally-grounded eschatological view.⁹⁸

29) **The Trinity:** 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;⁹⁹ who was after the way and manner of human nature conceived in the

womb of the Virgin Mary;**100** who lived a sinless life;**101** died for the sins of the world;**102** and was resurrected from the dead.**103** Concerning the Trinity, she believed:

- ♦ In the God Jehovah, that He alone is ONE true God.**104**
- ♦ In the Tri-Unity of the Godhead.**105**
- ♦ That this Triune God is Father, Son, and Holy Spirit.**106**
- ♦ That this Tri-Unity is omnipotent,**107** omniscient,**108** and omnipresent.**109**
- ♦ 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.**110**
- ♦ 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.**111**
- ♦ That we are to seek to be sealed with this Holy Trinity, that is, in the Name of the Father, Son, and Holy Ghost.**112**
- ♦ 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.**113**
- ♦ 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.**114**

Jane's spiritual associate John Pordage (1607–1681) gives a further description of the Trinity in his book *Theologia Mystica*, **115** 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) **Elijah-Woman:** In the [Introduction](#) to the [60 Propositions Studies](#) you refer to Jane 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.**116** 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,**117** stating "it could be dangerous to trespass in this area."**118**

HOWEVER, Mrs. Lead taught that the *Spirit of Elijah* is already present and active,**119** and would be more so right before the Lord's return.**120** And as Jesus testified that this same *Spirit* was in John the Baptist,**121** it is not remarkable to believe that the Lord continues to raise up holy and faithful souls who partake of this same *Spirit*.

- 31) **JL Movement:** 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.**122** However some faithful members are indeed at present hidden and scattered throughout the world,**123** until such time as the Lord sees fit to call forth His loyal friends out of hiding.**124**

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) Self vs Body of Sin: 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*; **125** which can only be fully and perfectly accomplished by the Spirit of the Resurrected Christ, **126** which was promised by the Father in the Old Testament, **127** and in the New Testament by the Lord Jesus Himself. **128**

33) Leaving one's Church: 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. **129** 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. **130** 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) The Millennium: What did Jane teach about a Literal Millennium?

Jane Lead was a [dispensationalist](#) two centuries before its modern *re*-introduction by *Darby* in 1830. **131** As a *classic* dispensationalist, Mrs. Lead believed in the literal interpretation of the Bible (in addition to the mystical); **132** the restoration of the nation of Israel; **133** the future literal fulfillment of the Book of Revelation; **134** a literal and future Millennium; **135** a literal and physical return of the Lord Jesus Christ; **136** and a literal Antichrist. **137**

In October 1679, the Lord began to open up to Jane the mysteries of the *Book of Revelation*, **138** and the Thousand-Year-Reign of Christ, which she recorded in her commentary on *the Apocalypse*. **139** 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. **140**

She reveals that the Millennium will come *before* the Lord's *physical* return to the Earth in His glorified body; **141** that it consists of Him reigning personally *in His saints*; **142** and that He will represent Himself in some chosen vessels that will be anointed first, as prepared leaders to the rest. **143**

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.” **144** As to whether a *literal* thousand years is meant, it was not given her to know; **145** although it appears likely since this reign marks the return to the *Patriarchal Age*, when people lived near 1,000 years. **146**

As to the *timing* of the Millennium, Jane did not “meddle with” that; **147** 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. **148** During this time the Serpent and the Beast will be cast out, and have no more place. **149**

35) **Ecumenism:** Francis Lee stated in his Preface to Wars of David (WD P:14, #1) that “God is no Regarder of Persons, but whosoever truly fears him, and seeks to do his will, in any tribe, profession or RELIGION, is accepted by Him;” and that “out of all the tribes, professions, and RELIGIONS, He will gather to himself an holy and peculiar people, to be the Firstfruits of the Kingdom.” Is Lee saying that even Hindus, Muslims, Buddhists, etc., will become these Firstfruits? Jane believed in universal salvation, but your website states that she believed it could only happen through Jesus Christ.

As for “universal salvation,” Jane Lead did not teach that. She believed in Universal *Redemption*; that while salvation is indeed *offered* to all, yet it is only available through the atonement of the Lord Jesus Christ.¹⁵⁰ It is on this basis *alone* that God loves and accepts everyone who loves Him and seeks to do His will. This is confirmed by the Apostle Paul: *I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said to them, ye are not my people; there shall they be called the children of God.*¹⁵¹ Also, *Is He a God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also.*¹⁵²

The Lord has been calling people of all tribes, nations and religions, *to come to Jesus Christ*;¹⁵³ that they might become the *Firstfruits* of a New Kingdom.¹⁵⁴ This new Kingdom of God’s Love will consist of representatives of all peoples, from all nations, who will come under the faith and tutelage of the Christ of Israel.¹⁵⁵ These *called out ones* will leave their country, their kindred, and their father’s house, and follow the Lord to a land which He will show them.¹⁵⁶ They will leave their national and ancestral commitments and beliefs behind, as well as their religions and denominations, and follow the path prepared for them and taught by the Holy Ghost.

36) **Gog and Magog:** Can you tell me what Jane may have understood by Gog and Magog?

She mentions Gog and Magog only three times in her writings: twice in *Fountain of Gardens Vol. 3-Pt. 1*; and once in *Fountain of Gardens, Vol. 3-Pt 2*. Each time she uses both words together, unlike the Bible that sometimes mentions Gog alone, or else Magog alone. She applies them to the *inward* state, and not to any earthly nation; though there will certainly be a future outward application.¹⁵⁷

She writes that *Gog* and *Magog* represent the Beast’s *inward* armies that go up against those who are mounted on the *White Horses* of the all-conquering *Spirit of Faith*; and that the Inward Sojourner must consistently fight against this *habitation of all violence and oppression*.¹⁵⁸

In *The Great Crisis*, Richard Roach also applies them to the inner life: that they represent Satan’s armies of “dogs, sorcerers, and unbelievers, who are without the gates of the Holy City, being instructed in the *Mysteries of Iniquity*, and in the dark *Diabolical Magic*, that come to fight against the Holy City.”¹⁵⁹ And though Roach certainly also implies a future outward fulfillment, yet he also does not identify them with any earthly nation.

37) **Virgin:** Can you please explain what Jane means by the word Virgin? She uses it very often in her writings.

Jane answers that question in [Revelation of Revelations](#) (Q&A #10). Briefly, a *virgin* is a soul that is *purified* from the flesh, and has therefore been “set free from the *Law of the Flesh*, which is the *Law of Death*...and by being brought into the full liberty of the *Law of the Spirit*, which is the *Law of Life*, is made an *immortal* virgin, or an *angelical* virgin. A virgin therefore represents a soul that has experienced the death mystic, and is now set free from the *inward* Laws of the fallen state, and is therefore a *True Nazarite* indeed.¹⁶⁰

Francis Lee wrote that Adam possessed this virgin-image before the Fall.¹⁶¹ Jacob Boehme states that “Christ *is* that Virgin that was lost in Adam.”¹⁶² And while much of Christianity views salvation as moving *forward* in Christ, the *Mystery of the Redemption* is that we are actually working our way *backwards*—back into what was lost when Adam fell in the Garden.¹⁶³

38) **Apostles, Prophets:** What is your thinking on the current “Apostles and Prophets” Movement, specifically the [New Apostolic Reformation \(NAR\)](#), which some are connecting to Jane Lead.

Research and reporting about persons, ministries, and movements is outside the scope of my assigned arena—*unless* they specifically intersect with the writings of Mrs. Lead. And if they do intersect, my paramount goal is to educate and edify. With that said, precisely *how* the NAR has been influenced by her writings is yet too vague for me to offer any worthwhile comment. I do, however, offer ways to *detect* False Apostles and Prophets in my study, [The Mystery of Redemption - True and False](#). As for the NAR itself, reliable sources are already investigating this vast and growing movement.**164**

39) **Terms associated with JL?:** Some are presently attempting to link Mrs. Lead to various teachings in the Church such as Sonship, Manifest Sons of God, the Corporate Christ, Latter Rain, Joel's Army, etc.

Though these terms have worked their way into the church, and although some are linking them to her, yet Jane Lead neither coined these terms, nor did she originate some of those doctrines *as they are presently taught* in certain circles. Neither can these terms be found in all her writings:

- ♦ Joel's Army: 0
- ♦ Corporate Christ: 0
- ♦ Later Rain: 0
- ♦ Five-Fold Ministry: 0
- ♦ Seven Mountain Mandate: 0
- ♦ Manifest Sons of God: 1, where she quotes Rom. 8:9.**165**

Jane never used these terms to label a certain teaching or movement, either within her own sphere, or for any *future* organization or movement. Therefore persons or groups that have utilized them to brand their ministries or label their teachings cannot be said to have obtained them from the writings of Jane Lead. She indeed mentions some of these topics—but then, so does the Bible.**166**

Not all teachings that fall under these headings are entirely wrong. Therefore Christians who associate with these banners should not necessarily be viewed as false believers or promoters of false doctrines. As long as the *Promise of the Father* and the *Indwelling Birth of Christ* are being stifled in the assemblies, false and misguided preachers and teachers will continue to lead their flocks into error. Therefore Christians *must* thoroughly examine *every* doctrine before acceptance;**167** and the meek and gentle souls (who are the most teachable),**168** who are blinded or trapped under *any* errant teaching, should be offered a generous measure of Biblical truth, patience, and compassion.**169**

40) **Aurora:** Can you tell me what Boehme's book [The Aurora](#) is about? I know that Jane Lead studied his writings, but I find him very difficult to read.

Christian mystic [Jacob Boehme](#) (1575-1624), also called the *Teutonic Philosopher*, is considered by many sojourners of the inward path as the “mystic of mystics.” His writings are tremendously profound and therefore not easily understood. Researchers (secular and Christian) must often resort to natural reason and conjectures in order to explain his writings, which consequently fall dramatically short of his true meaning and intent. This often leads them to draw incorrect and sometimes antagonistic conclusions. Thus Mr. Boehme is often erringly viewed as an occultist and a heretic.

In 1600 at age 25, Boehme received an extraordinarily deep transmission of truth from the Godhead. Up to that time he “never desired to know anything of the Divine Mysteries,” and “sought only after the heart of Jesus Christ, that I might hide myself therein...”**170** But of that deep encounter he states, “I knew more [in that 15 minutes] than if I had been many years at an university, at which I did exceed-

ingly admire, and I knew not how it happened to me, and thereupon I turned my heart to praise God for it.”¹⁷¹ [The Aurora](#), which he wrote twelve years later (1612), is the fruit that experience.¹⁷²

Before its completion, Boehme loaned it to a well-intentioned friend, who, realizing the importance of its considerable depth and knowledge, circulated *Aurora* without the Author’s knowledge. It fell into the hands of a respected pastor, who vehemently opposed it. Boehme was then brought up on charges before the town council. Threatened with expulsion from his home and village unless he agreed to never write again—Boehme reluctantly acquiesced. But after seven years the Spirit of the Lord, welling up in him so strong and great, Boehme was moved to resume writing, and thus his second book was born: [The Three Principles of the Divine Essence](#),¹⁷³ which he describes as “the key and an alphabet for all those who desire to understand my writings.”¹⁷⁴

Aurora covers the following:

1. How All was, and came to be in the beginning.
2. How Nature and the Elements are become creaturely.
3. Also of the Two Qualities, Evil and Good.
4. Where all things had their Original.
5. And how all stand and work at present.
6. Also how all will be at the End of this Time.
7. Also what is the condition of the Kingdom of God, and of the Kingdom of Hell.
8. And how men work and act creaturely in each of them.

Aurora’s full title is:

*AURORA: The Dawning of the Day in the East, or Morning Redness in the rising of the SUN. It is a secret Mystery, concealed from the wise and prudent of this world, of which they themselves shall shortly be sensible: But to those who read this book in singleness of heart, with a desire after the Holy Spirit, who place their hope in God only, it will not be a hidden secret, but a manifest knowledge.*¹⁷⁵

Boehme never fully explains the title but instead commits it to the impartial reader.¹⁷⁶ He only tells us that *The Three Principles* is the “Daybreak” and *The Aurora* is the “Morning Redness.”¹⁷⁷ Jane Lead, who was introduced to Boehme through her close spiritual associate John Pordage,¹⁷⁸ writes that the *Aurora* marks the beginning of *Regeneration*, or, the *Mystical Incarnation* of Christ in the soul.¹⁷⁹ She also says that it is the *Aurora* that works out this inward Incarnation, Dying, Rising, Ascending, and Glorifying process;¹⁸⁰ therefore stating that the *Aurora* is another name for the *Indwelling Birth of Christ* in the soul.

41) Lead's Children: Did Jane Lead have any children? Do we know what happened to them?

The Lead's had four daughters. Only two lived to adulthood, and only Barbara (or Barbary) survived her. Barbara married Francis Lee, a medical doctor, who compiled, edited, and published most of Jane’s writings. Richard Roach also contributed to their publication and also wrote some of the poetry.¹⁸¹ The Lee’s and Roach shared a home with Jane until her passing in 1704 at age 80.¹⁸²

42) Theosophy: In [60P06-Pt1, Understanding Divine Mysteries](#), Theosophy is mentioned in No.’s 97 and 122. But isn’t that a heretical practice that originated with the occultress Helena Blavatsky?

[Helena Petrovna Blavatsky](#) (1877-1931) is often credited as the *founder* of Theosophy but this is not correct. Theosophy, simply defined as *the study of the Wisdom of God, or, wise concerning God*,¹⁸³ has been the focus of studies, both secular and Christian, for millennia. [Jacob Boehme](#) (1575-1624) and other Christian mystics (including Jane Lead) wrote about the Divine Knowledge (*Theosophy*)

through their study of the Holy Scriptures, as well as their personal encounters with the Godhead. Jane Lead preceded Blavatsky by more than 200 years.

However, Blavatsky is the founder of the *modern* [Theosophical Society](#) (1875), which incorporates *all* sciences, *all* religions, and *all* philosophies, and viewed as the reviving of the Ancient Wisdom, which (says she) is found in *all* the world religions.¹⁸⁴ The Theosophical Society is therefore also ecumenical in nature.

In the Introduction to Boehme's [The Threefold Life of Man](#), George W. Allen writes:

"Theosophy" may mean either "A wisdom which is God's" or "A wisdom which man can attain about God." For all practical purposes the latter is to be preferred; for whatever view we take of theosophical truth, we never can be certain that it is the view of God. If Boehme has been called the "Teutonic Theosopher," this is only because he endeavours to penetrate into the depth of man's nature, and seeks for facts which are not to be found upon the surface thereof.

Unfortunately the term needs to be rescued from much misapprehension both on the part of some who use it illicitly, and of those who are (in consequence) frightened by it. Briefly, to indicate this misapprehension, let us say, first, that the distinction between the seen and the unseen is a purely artificial one.

The Christian philosophy believes that the outer is only the veil over the inner, placed there by man's limited faculty; and that a wise and profound study of the outer will yield hints and suggestions of inner truth.

Christians in general have long feared Theosophy. And as stated by Mr. Allen, it must be rescued from those who misunderstand, misuse, and abuse the word. For in its most basic definition, Theosophy is simply the study of God's Divine Wisdom. Various religions throughout the world (Hinduism, Islam, Judaism, Buddhism, etc.) all have their own study of what they view as God's Wisdom. Christianity is no different.

43) [Waiting in Jerusalem](#): Why do you say that students just coming into these truths should "wait in Jerusalem," when we know those [various] worlds grow up into us...as stages into maturity.

As we are presently in a *transition* from the Church Age to the Kingdom Age, therefore the ministration of the Holy Spirit is also moving from Age to Age. Thus "waiting in Jerusalem" can be understood as either for those in the Church Age, or else those transitioning to the Kingdom Age. For the Church Age receives the Holy Ghost as a *showering* Gift. Those under the Kingdom Dispensation receive it as a *Birth* of Christ within,¹⁸⁵ or, the opening of *Paradise* within the soul.¹⁸⁶ While we indeed have the various worlds within us (see [The Eight Worlds](#))—yet they must be opened *in us* one by one. It is not merely a *realization* or *understanding* and *acceptance* by faith that they are in us. Neither is it a growth in maturity as some believe. We must go through various purgings, as well as *many* deaths, in order for Paradise to open within;¹⁸⁷ and then proceed to have the next world opened, and the next.¹⁸⁸ The [Heavenly Cloud](#) describes the process. The [Tree of Faith](#) details the various degrees of *faith* within that process. See also [60P06-Pt3, From Age to Age](#).

44) [Serpent Seed](#): What is the Serpent's Seed in Jane Lead's teachings? Some claim that the great sin in the Garden was a sexual union between Eve and Satan, and that Satan sired Cain.

In Jane's writings the Serpent Seed is strictly a metaphor for the *Indwelling Sin-Principle*, also called the *Body of Sin*.¹⁸⁹ It is named *Serpent* to identify the Person who is the *cause* and continual instigator of sin. It is called a *Seed* to portray the sin-nature as an indwelling principle that all mankind receive as a result of that first sin.¹⁹⁰ Thus it has *nothing* to do with a sexual union between Eve and Satan. Nor is it associated with a tainted *Cain* *bloodline*. Neither does it have anything to do with a superior [Aryan race](#), [Christian Identity](#), or [British-Israelism](#)—which are all dangerous teachings that lead to confusion, prejudice, and antisemitism, and bring hatred and *division of races* into the

Church—which is to be made up of *all true believers* in Jesus Christ, both Jew and Gentile, and ALL peoples, and *races*, and nations, and tongues.¹⁹¹ Those who accept these doctrines are urged to thoroughly investigate their veracity, and to carefully reevaluate those that promote them.¹⁹²

45) **Predestination:** You are tragically mistaken in your view of Predestination ([60P07-Pt1](#)). There are numerous Scriptures that say that all true Christians are predestinated to salvation!

It's not easy to go back and reevaluate doctrines and opinions we've held dear for so long. But as we are on a treasure hunt,¹⁹³ and since the Lord gives us instruction according to our ability to receive,¹⁹⁴ we are thus commanded by the Lord Himself to *ask, seek, and knock* for every bit of insight, learning, and growth in God's Kingdom—*until we find!*¹⁹⁵ Otherwise every believer would become a *mature* Christian immediately upon conversion to the faith, and there would be nothing more to learn.¹⁹⁶

I appreciate your concern, having had to reconsider many things myself. But as you did not provide any Scriptures, I cannot offer any answers at this time. But you are welcome to write back.

46) **British Israelism:** What is British Israelism and why are some associating it with Jane Lead?

British Israelism (or *Anglo* Israelism) is the belief that the people of Great Britain and Europe are "genetically, racially, and linguistically the direct descendants" of the Ten Lost Tribes of ancient Israel,¹⁹⁷ having migrated over the Caucasus Mountains and spread throughout Europe after the Assyrian Captivity.¹⁹⁸ The doctrine can be traced to the mid 1500's, and grew as a *distinct* movement in England in the late 1800's.

British Israelism is yet another attempt to abscond with the eternal and unconditional Covenant Promises that belong *exclusively* to the Jews and the Nation of Israel.¹⁹⁹ Mrs. Lead never even hints at such a doctrine. Therefore, other than the fact that British Israelism arose as a movement in England, and Jane Lead was born and raised in England—*there is no connection*.

47) **Universalist:** You stated that Jane Lead was not a Universalist but a Universal Redemptionist. But isn't that the same thing since she believed that everyone will be saved? Either way doesn't that make her a Universalist?

When we examine her salvific views, her writings are the clearest recorded evidence of what she believed and taught. As mentioned before, Jane Lead was a *Universal Redemptionist*—not a *Universalist*, according to the well-accepted definition and view. A Universalist believes that everyone will be saved—regardless of their religion or beliefs. And while Jane taught that non-Christians and even the irreligious will ultimately be saved, she states that salvation is—and always will be—based on the *Redemption* that is available in Christ Jesus, through His *Atonement* for the sins of all mankind.²⁰⁰ She taught that one day *everyone* will bow the knee and confess Him as Lord.²⁰¹ Therefore, to call her a Universalist would be to separate her from her faith—which I am not willing to do.

To further justify her doctrine of salvation through Jesus alone, she mentions His name nearly 600 times in her writings. If she believed in many paths to salvation (Universalism), she no doubt would have acknowledged them. Neither did she mention or else promote any of the following:

Ancestor Worship: 0	British/Anglo Israelism: 0	Dalai Lama: 0	Gurus: 0
Ancient Knowledge: 0	Buddha: 0	Esotericism: 0	Hinduism: 0
Animism: 0	Charms: 0	Evolution: 0	Horoscopes: 0
Antisemitism: 0	Christ Consciousness: 0	Folk Religion: 0	Indigenous Religion: 0
Aryan Race: 0	Confucius: 0	Freemasonry/Masons: 0	Islam: ²⁰³ 1
Ascended Masters: 0	Cosmos: 0	Gnosis/Gnostics: 0	Karma: 0
Astrology: ²⁰² 0	Cult: 0	Greek Gods/Mythology: 0	Krishna: 0
	Email: diane@JaneLead.org	Web: www.JaneLead.org	

Maitreya: 0	Paganism: 0	Runes: 0	Valentinus: 205 0
Mantras: 0	Palmistry: 0	Self-Realization: 0	Visualize/Visualization: 0
Mystery Religions: 0	Pleroma: 0	Serpent-Seed <u>Race</u> : 0	Voodoo: 0
Mysticism: 0	Pantheism: 0	Shakras: 0	Witchcraft/Wicca: 0
Necromancy: 0	Pyramids: 0	Shaman/Shamanism: 0	Zodiac: 206 0
New Age: 0	Race of Seth: 204 0	Tarot: 0	Zoe: 0
Nirvana: 0	Racism: 0	Universal Brotherhood: 0	Zoroaster: 0
Numerology: 0	Reincarnation: 0	Universal Consciousness: 0	Etc., etc.
Occult: 0	Roman Gods/Mythology: 0	Universal Salvation: 0	

48) **Still Eternity:** What is the Still Eternity that JL mentions in [The Eight Worlds](#)? She says that while the Father's royal and principal seat is found in the Third Heavenly World, the New Jerusalem, there is yet another world above that called the Still Eternity, out of which all the other worlds were generated. But how can there be yet another world above that in which God rules as Master, Creator and Lord over the entire universe?

In *The Eight Worlds* Jane Lead lays out her clearest teaching on the unlimited extent of God's Love, and His glorious plans for the Ultimate Restitution of the entire lapsed creation. She was taken up in spirit and given a revelation of this wonder, which was manifested to her through Eight different Worlds, and gives us a description of those various "regions that are allotted to human souls upon mortal death, according to their several degrees of ascent or descent."**207**

The Elementary Worlds	The Heavenly Worlds
1. This Mortal Visible World	5. Paradise
2. The Dark Hellish World	6. Mt. Zion
3. The Airy Region	7. The New Jerusalem
4. The Watery Region	8. The Still Eternity

The objective of the first seven *created* worlds is to correct and purify mankind, so that they may be completely restored from all the tragic effects of the Fall.**208** Here is a hierarchy of worlds, with varying levels within each.**209** The Hellish World is the lowest; the New Jerusalem is the highest. Upon death of the mortal body, the soul is allocated to a certain world based upon its spiritual state when it passes from this life.**210** After entrance into its designated place,**211** the soul, through the direct mediator-ship of Christ, and through various corrections and purgings, may advance into the higher levels of that world, and then proceed to the next world. The highest state that any can advance to is the New Jerusalem, where the Father and Son personally manifest themselves to redeemed mankind.**212**

In all things there has to be a beginning—not of God for He has no beginning—but of everything God has created. *For all things were made by Him; and without Him was not anything made that was made.***213** In the beginning, before all creation, God dwelt in the world called the Still Eternity, which is so named because "nothing but everlasting rest, stillness, and silence is to be perceived there."**214** Here is where the Holy Trinity dwelt "in the meek stillness, enjoying themselves before they brought forth any image or likeness to themselves."**215** It's where God truly was—and is—All in All; and where the Son of God dwelt in His pre-incarnate existence.**216** This Still Eternity is an *uncreated* world—out of which all the other worlds came forth.**217**

John Pordage (1607-1681), the illuminated Englishman, calls it the *Rock of Wonders*, after the five "wonders" he witnessed when taken up there: 1) the Spirit of Eternity, 2) the Holy Trinity, 3) the Virgin Wisdom of God, 4) the Seven Spirits before the Throne, and 5) the Inhabitants of the Still

Eternity (also called Simplified Spirits).²¹⁸ According to both Lead and Pordage this Still Eternity is where all these Wonders existed *before* God ever created *Eternal Nature*; and that all other worlds were generated *out of* the Still Eternity *through the avenue* of Eternal Nature.

Therefore God may be understood in two ways: 1. Within (or inside of) Eternal Nature, or else, 2. Outside (or beyond) Eternal Nature. Everything in this universe: worlds, angels, stars, planets, man, animals, etc., are *inside* of Eternal Nature; for they are the products of Eternal Nature, and were generated by the Holy Trinity *through* Eternal Nature. But the Still Eternity was never created. It always *was* and always *will be*. Thus it lies *outside* or beyond Eternal Nature.²¹⁹ So when Jane speaks of New Jerusalem as the Father's royal and principle seat, she is speaking of Him *within* Eternal Nature; where God reigns as King over all created worlds, for the express purpose of contact and communion with His creation. Therefore the Thrice-Holy God can have His seat and throne in the New Jerusalem, and also in the Still Eternity.

- 49) **Astrology:** I read John Pordage's Statement of Faith and was relieved to know that he was not a Socinian! But I had a red flag go up when I read that he was an "accomplished astrologer." But I suppose one could study the movement of the stars and planets and yet not be involved with predictions or fortune-telling.

The word "Mazzaroth" appears in the Book of Job, and is believed to represent the twelve signs of the Zodiac.²²⁰ Countless studies, articles, and books have been written that posit the view that the Gospel message of Salvation appears in the various constellations—and in a specific order.²²¹ Some conjecture that since the Patriarchs had no written form of the Word of God, they used these *signs in the heavens* to teach their descendants and others about the God of the Universe, and about salvation through the Lion of the Tribe of Judah.²²²

But perhaps an even more provocative reason why these mystics were interested in the planets and stars was to understand their direct influence on man and the world—*within the properties of nature*. Boehme stated that the *natural man* is in fact "under the instigation, government and dominion of the stars."²²³ Jane Lead wrote that "Nothing can totally free [from the Beast's Kingdom] but total death, after the way of spiritual dying, which operates both mystically and magically, by and through the heavenly constellations. This is a death worthy of acceptance indeed, which at once shall put an end to all earthly sense and sin."²²⁴

If the Gospel is truly written in the Stars, it would complement and also validate the passage in Psalm 19:1, *The Heavens declare the glory of God*. Therefore it is not surprising that God would place the Gospel where *the whole world can see!* And while both Pordage and Lead mention the constellations, they do not acknowledge or condone *divination* through horoscopes, or predicting the future through mediums and such—which are all viewed by God as abominable acts.²²⁵

- 50) **Dreams:** Jane Lead was given many dreams and visions. God approves of them as a way to reveal His will to someone. This is Biblical. Joseph and Daniel interpreted dreams for Pharaoh and Nebuchadnezzar. I received a dream which I'm convinced is from the Lord. I'm interested in what you might think it means.

While Daniel and Joseph were both given interpretations of *someone else's dreams*, it is worth noting that they interpreted the dreams of *non-believers*. God gave Pharaoh and Nebuchadnezzar the dreams—then sent Joseph and Daniel to interpret those dreams. This is confirmation that if God gives the dream, He will also provide the interpretation. When Jane Lead received a dream or a vision, the Lord would often directly give her the interpretation—sometimes immediately; sometimes much later; and she records the times where she waited on the Lord in prayer.²²⁶ At other times the interpretation would come through the illumination given her concerning a certain Scripture.²²⁷

If you believe the dream comes from the Lord, of course it should not be taken lightly. But if God Himself is the one who has given you the dream, He will also give you the interpretation—either

through another direct communication, or else through His Written Word. I pray that the Lord Himself will answer your questions very soon.

51) Star of Bethlehem: With Christmas just around the corner, did Jane ever comment on the Star of Bethlehem?

Jane's only mention of the phrase *Star of Bethlehem* is in *Tree of Faith*,²²⁸ where she allegorizes it both outwardly and inwardly. *Outwardly* it represents the Gentile Nation of England, as being the *first* to receive the message of a total and full redemption, through the Gospel of the Kingdom of God's LOVE, and to bear the responsibility of promoting that message.²²⁹ This is in contrast to the Nation of Israel as the first to receive the message of salvation through the Messiah.²³⁰ *Inwardly* it represents the *Birth of Christ*, as the blossoming root of a new and different life; that opens and fulfills this very Kingdom within the soul, through the mystical death, burial, resurrection and glorification.²³¹ Jane warned her country, as well as Holy Seekers and Loving Inquirers everywhere, not to let this *Day of Visitation* pass them by, as did the Jews of old.²³²

52) Israel's Return: I am sure you know there is a major push for the Jews to return to Israel: Evangelicals funding, and Israel giving cash and other incentives. But if a major war breaks out, with more Jews than ever back in the Land, wouldn't this be a trap that could bring about another Holocaust?

Three centuries before the modern [Zionist movement](#) paved the way for the rebirth of Israel in 1948, Jane Lead (and many faithful Christians before her) wrote of the return of the Jewish people to their homeland—and of their ultimate salvation and restoration.²³³ She wrote that “God will yet call the Jews to salvation,”²³⁴ and referred to them as the *Church* that “was, and is not, *and is to be.*” She urged them (along with the several other Churches) “to fly out of the confusion of Babylon, and to come under the orderly and peaceable government of the Sion Kingdom.”²³⁵

The Lord is indeed calling the Jews back to their God-given homeland.²³⁶ Bible prophecy reveals that Israel will play a major role in the end time scenario, and the Holy Land will be the focus of many apocalyptic events.²³⁷ For the Scriptures tell us that God will use Israel in the *Judgment of the Nations*.²³⁸ The Jews are God's *Earthly* people, while the Church is the Lord's *Heavenly* people. He will continue to use *both* in the remainder of this Age, as well as in the Age to come.

As for the present conflicts involving Israel, this is part of God's plan as well: For the Lord is incrementally restoring to them the Land they were promised in both the [Abrahamic Covenant](#) and the [Land Covenant](#). That is, Israel will expand. Millions of Jews presently living *outside* of Israel will return to their homeland, and are even now returning;²³⁹ however they cannot possibly fit comfortably within the borders of that tiny nation. Therefore Israel will conquer and acquire its surrounding territories. When Israel expands, through major wars as predicted in the Bible, many more Jews will be needed to both fight those wars, and to inhabit and maintain their newly acquired territory.²⁴⁰

Even so, the Jews will suffer tremendously, especially during the [70th Week of Daniel](#)—which Israel has not yet entered. This too is part of God's plan: For He will purge and purify them, as the Lord is presently purging and purifying His Church.²⁴¹ (For more on this topic please ask for my study *Israel's End Time Wars*. See also books by Christian author [Bill Salus](#).)²⁴²

53) Hierarchy: I'm confused by Jane Lead's notion of a “hierarchy” in Eternity based on Earthly deeds. I thought salvation and eternal life are gifts of grace, and that good works are the fruit of a genuine relationship with Christ, rather than a means to achieve status in the afterlife. Why would a hierarchy be necessary in Eternity?

The idea of a hierarchy in the next life or age is a difficult concept for Christians who believe that when Jesus returns He will treat all Christians equally, and will give them all the same degree of responsibility. But the Scriptures do not support that notion. For as Jesus Himself said, He searches the reins and hearts, and gives to everyone *according to their works*.²⁴³ And if we consider that the Mil-

lennium comes *before* Eternity,²⁴⁴ this will clear up the confusion about why a system of individual merits is necessary. For during the 1,000-year-reign of Christ unbelievers will still be in the world, and children will be born as well. The Lord will therefore have His servants assist Him in administering the Kingdom Age based upon their individual gifts and rewards received *in this life*.²⁴⁵ So, yes, this present life is a testing or staging area for the Age that is to come. An excellent book on this subject is *The Kingdom, Power, and Glory* by Chuck and Nancy Missler.²⁴⁶

Interestingly, Jane Lead *never* uses the word *hierarchy* to describe those who will usher in the next age here on Earth. Even so, the question is: *If Christians are to be kings and priests—then what are we to be kings and priests over?* Certainly we do not become rulers of cities in this present age. Yet certain “Christians” are promoting themselves as “prophets” and “apostles,” advocating a “Christian” infiltration of various governmental departments and agencies. Not only does the Bible not teach this, but it is also a gross misinterpretation of the writings of Mrs. Lead.

54) The Church: What exactly is the Church in Jane’s writings? She seems to use the word in a number of ways.

In both the Holy Scriptures and the writings of Jane Lead, the “Church” in its broadest sense may be considered a “Great Assembly,”²⁴⁷ which consists of a number of smaller groups that are also called “churches.” For example, the Seven Churches in the Book of Revelation were each individual churches, yet collectively they were also *the* Church. Every true believer and follower of the Lord Jesus Christ is part of this collective Church—whether or not they attend an outward, local Church.

Therefore we find a number of different Churches in the Scriptures. The Firstborn are called the *Church* of the Firstborn;²⁴⁸ the Bride of Christ is also a Church;²⁴⁹ in addition to all the various groups that make up the Body of Christ.²⁵⁰ In the book of Acts, the Children of Israel are called the *Church in the Wilderness*.²⁵¹ So while all true Christians belong to *the* Church, they may also be part of a distinct group within the Grand Assembly that may also be called a church.

55) The Firstborn: How does one know if he is truly selected to be a Firstborn Son of God?

The only persons that can truly know they are the Firstborn are those who have gone through all the Apocalyptic Seals, the Seven Thunders, and have entered into the Mt. Zion (inward) Resurrection-state;²⁵² who have passed through several testings, trials, and purgings; and having learned obedience through the things they have suffered.²⁵³ For they must follow on to know the Lord in His sufferings and death—before they can ever know Him in the power of His resurrection!²⁵⁴ Thus it is not an easy thing to be a Firstborn; and none should dare take this title to themselves. ²⁵⁵ For to be a Firstborn is a most difficult *appointment*, and is assigned exclusively by God.²⁵⁶

And as it was *by the resurrection from the dead* that Jesus Christ was *declared* to be the Son of God with power,²⁵⁷ it is only through an inward resurrection that one is *proven* to be a Firstborn.²⁵⁸ A Firstborn Son is a resurrected son! This is the distinction between Calling and Election.²⁵⁹ One may sense he (or she) is *called* to be a Firstborn. But only by the resurrection can he or she be *declared* a Firstborn!²⁶⁰ Tragically, several movements, and even students of Jane Lead, are claiming to be the Firstborn—though they never entered or otherwise completed this process.

56) Patriarchal Age: In Ascent to the Mount of Vision Jane Leade writes that the Millennium is a return to The Patriarch Age. But that was a primitive age, and it implies going backwards.

The early Patriarchs held a position of great prominence within their tribes. The father of the family/tribe was the head, the priest, and in some instances a king. His position of authority as the *Firstborn* also made him responsible for the well-being of his brethren; and was therefore rendered great respect and obedience by the other clan members. But all that would change according to Ja-

cob's prophecy; when on his deathbed he divided the inheritance of the Firstborn into three: the Scepter, the Priesthood, and the Birthright.²⁶¹

In that prophecy the Scepter was assigned to Judah, the Priesthood went to Levi, and the Birthright was given to Joseph. The Scepter involved the right to rule over all the 12 tribes of Israel. The Priesthood involved the right to mediate over the holy things of God, and later, the Tabernacle and the Temple. Priests were to make intercession for the people through prayer, ceremonies, and sacrifices. The Birthright was traditionally given to the Firstborn, who had the privilege of receiving a double portion of the inheritance. With that double portion came the responsibility of helping the younger members. Thus the return to the Patriarchal Age is to have all three consolidated again in one person, as was seen in *type* in the brief appearance of King Melchizedek of Salem.²⁶² Therefore the return to the Patriarchal Age is the return of the Melchizedek Priesthood. (See also Question 57.)

The work of our Lord Jesus Christ, both in the Heavens and in the Earth, is to *recover* all that was lost in the Fall of our representative Adam. This return (*restoration*) is mentioned throughout Holy Scriptures. Jane Lead also tells us that the *Ministry of the Spirit* will again be revived in the Church—first in the *New Chosen Disciplehood*—who shall recover what was lost by an orderly process *backwards*, by the same way in which it declined, through various degrees of true regeneration.²⁶³ Therefore the return to the Patriarchal Age also marks the return of longevity of life, which is referred to by Mrs. Lead as *the restoration of Methuselah's years* when people lived near 1,000 years.²⁶⁴

57) **Melchizedek:** What was Jane Lead's understanding and teaching on The Melchizedek Priesthood?

Throughout the ages many false teachings about this Priesthood have been promulgated by evil or else misinformed leaders. However this does not negate the fact that a true Melchizedek Priesthood exists. For Jesus is presently mediating for His followers in the heavenlies. But what kind of Priest is He? A *High Priest* certainly. But He cannot be an Aaronic priest; for Jesus is from the kingly Tribe of Judah. The Bible tells us plainly that He is a Priest after the *Order of Melchizedek*. So there is indeed a Melchizedek Order, and Jesus Christ is the High Priest of that Order, for the Word of God declares that *Jesus is a Priest FOREVER after the Order of Melchizedek*.²⁶⁵

A close examination of King David will reveal something that is often overlooked. Few Christians realize that David was in fact a prophet, a king—and a priest! And while King Saul (Tribe of Benjamin) was punished by the Lord for illegally making a sacrifice, King David (Tribe of Judah) not only offered a sacrifice, but was *commanded* to do so by the Lord.²⁶⁶ David also wore the vestment (ephod) that only priests were permitted to wear, and *inquired* of the Lord *inside the Tabernacle*!²⁶⁷ Thus David portrays (typifies) the return of all three ministries (Judah, Levi, Joseph) into one person (group).²⁶⁸ (See also Question 56.)

When the Apocalyptic writer states that *He hath made us kings and priests unto God*, which order of priests did he mean?²⁶⁹ Again, when Peter wrote that the Lord will have a *Royal Priesthood*, which order of priests did he mean?²⁷⁰ If Jesus is a Melchizedek Priest (and He is), and if His followers are also to be priests (and they are)—then a true Christian, who has received the Birth of Life, who is now therefore “in Christ,” is also a Melchizedek Priest! But this Priesthood has varying levels (degrees), which are detailed in Jane's *Revelation of Revelations*.

58) **Purgatory:** There is only one teaching of Jane Lead that bothers me. I have a challenge accepting that every one will ultimately be saved. You said that at death we are consigned to regions corresponding to degrees of our spiritual attainment while still in the body on Earth.²⁷¹ Then through various purgings we advance to better regions, until we are all saved. But this reminds me of the Roman Catholic teaching of Purgatory.

Jane Lead writes of the great disappointment that many true Christians will realize when they leave this visible world: for their entire Christian life has been devoted to the belief that upon mortal death

they will instantly be in the presence of the Lord. Little have they realized that unless their *Body of Sin* is completely destroyed, they will not be able to ascend into the immediate presence of the Lord Jesus Christ in His manifest and glorified person.²⁷² Thus the reason for writing *The Eight Worlds* was to educate and encourage Christians toward the destruction of the *Body of Sin*, through the mystical process,²⁷³ so that they may freely ascend to be with their Lord and King.

This *Body of Sin* is not the mortal outward vessel. It's the indwelling *sin principle* that was introduced in the Fall, and is ruinous to the Christian life and faith. The Body of Sin, so pernicious and hardy, cannot be destroyed by mortal death alone; but clings tenaciously to the soul, so that if not completely annihilated *before* death, it must accompany the soul into the next world or worlds.²⁷⁴

As for Paul's passage in 2Corinthians, *We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord*, Jane remarks that Paul is speaking of being "caught up out of our senses," and also of "translation," which is the great change that the body is to expect upon the completion of this mystical death process. Thus Paul adds, *Wherefore we labour, that, whether present or absent, we may be accepted of Him.*²⁷⁵

Concerning the Roman doctrine of Purgatory, Jane answers that question in *The Everlasting Gospel*, #17, where she states that the papists received this revelation carried over from the early age—which held this belief in truth and purity, but that it had since seen corruption, which brought the true teaching into disrepute. She adds that this provision of separate purging and purifying worlds does not represent heresy, but rather the great kindness of the Wise Creator, and gives us an understanding of the expanse and depth of His love for all of His fallen creation. She also approaches the subject with a mystical view in *Revelation of Revelations*, and describes it as a *Spirit of Burning*, which she identifies as the purifying baptizing fire, whose coming was preached by John the Baptist.²⁷⁶

59) **Enochian State:** What is meant by the Enochian State in Jane Lead's writings?

The Enoch's State is also called the translated state, and is the focus of her book [The Enochian Walks with God](#). It consists of being taken up wholly in spirit, while the body remains "in time." It is the "shaking off" of our earthly body, and walking with God in the heavenlies. Enoch "walked with God" in the upper regions, and could descended again back into his body, to be seen among the people. God ultimately "took him" into the heavens, without experiencing mortal death.²⁷⁷

Moses was in this state while he communed with God on Mt. Sinai. Mortal man cannot bear the direct glory and pure presence of the Deity;²⁷⁸ therefore God spoke with Moses face to face while the prophet was wholly taken up in the Spirit. Moses would leave his body (translation) in order to talk with God, and then return to his body when the communion was finished. This was signified and also typified by the removal of his shoes when communing with the Lord, and then putting them back on when he descended down to the people.²⁷⁹

The Apostle John was in the Enochian State when he was given the message of the Apocalypse.²⁸⁰ So overwhelmed by the awesome presence of the glorified Christ, John *fell at His feet as dead.*²⁸¹ Then Jesus touched him and restored the "dead" John back to life. This action signifies the death of the Body of Sin, and the ultimate "touch" of God that restores the dead back to life. Only then was John able to be taken up to witness those remarkable visions, and the New Jerusalem-City.²⁸²

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NOTES & SCRIPTURES

Scriptures are from the KJV. Unless otherwise noted all references are to the Spirit's Day Version (SDV). [Index of Abbreviations](#).

1 [Eight Worlds Chart](#).

2 See [What Jane Believed](#) on the website.

3 The heart is deceitful above all things, and desperately wicked: who can know it? (Jer 17:9)

Search me, O God, and know my heart: try me, and know my thoughts: (Psa 139:23)

4 And God saw everything that he had made, and, behold, it was very good. And the evening and the morning were the sixth day. (Gen 1:31)

5 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. (Rom 12:2)

6 *Revelation of Revelations* RR 40P #1-2.

7 *Revelation of Revelations* (RR 17:3).

8 *Revelation of Revelations* (RR 19:6).

9 *Revelation of Revelations* (RR Q:15).

10 *Fountain of Gardens, Vol. 3* (3F 18:15).

11 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. (Mal 3:2-3)

12 Blessed are they which do hunger and thirst after righteousness: for they shall be filled. (Mat 5:6)

13 Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Mat 7:13-14)

14 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. (Psa 16:10)

For great is thy mercy toward me: and thou hast delivered my soul from the lowest hell. (Psa 86:13)

If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. (Psa 139:8)

15 All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers. And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live. (Deu 8:1-3)

16 For I am the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. (Lev 11:44)

Be ye therefore perfect, even as your Father which is in heaven is perfect. (Mat 5:48)

17 Sanctify yourselves therefore, and be ye holy: for I am the LORD your God. (Lev 20:7)

Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the LORD God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you. (Jos 7:13)

- 18** See especially the warnings in the Seven Letters to the Seven Churches (Rev. Ch. 2 & 3).
- 19** Sperle, Joanne Magnani. (1985). *God's Healing Angel: A Biography of Jane Ward Lead*, p. 17. Unpublished thesis, Kent State University.
- 20** And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. (Rom 12:2)
- 21** Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. (Php 4:6-7)
- 22** Boehme, Jacob. (1620) *The Incarnation of Christ*, Set Out in Three Parts: 1. How the Eternal Word has become man. 2. How We Must Enter Into the Suffering, Dying, and Death of Christ. 3. The Tree of Christian Faith.
- 23** And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. (Luk 22:19-20)
- 24** Exceptions:
- Theologia Mystica* text was granted by Adam McLean of the Alchemy Website.
- The Aurora* by Jacob Boehme was copy edited by a kind and generous soul who made the generous offer of his time and knowledge.
- Fountain of Gardens, Vol. 2* was copy edited by a faithful student of Jane Lead's writings who graciously offered.
- Text for following were from a 1816 Edition of *The Wars of David*, digitized by Google Books:
- ♦ *The Wars of David and the Peaceable Reign of Solomon* (Jane Lead)
 - ♦ *A Living Funeral Testimony* (Jane Lead).
 - ♦ *The Real Nature of Regeneration; Short Exercise for Spiritual Warriors* (Francis Lee).
- 25** For more about their beliefs, see [About Jane Lead](#) on the website.
- 26** See Jane's Eight Worlds and Romans 6:6)
- 27** Heb. 9:27.
- 28** 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)
- 29** For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. (Rom 11:25-27)
- 30** *Fountain of Gardens, Vol. 1* (1F P:26).
- 31** *Third Message to the Philadelphian Society* (3M 2).
- 32** *Glory of Sharon* (GL 8).
- 33** Acts 19:1-7.
- 34** *Third Message to Philadelphian Society.* (3M P:4)
- 35** Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. (Mat 12:31)
- 36** Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. (Act 7:51)
- 37** [Autobiography of Madame Guyon](#) at Christian Classics Ethereal Library (CCEL).
- 38** By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. (Heb 11:22)
- And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you. (Exo 13:19)

- 39 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. (Luk 17:21)
- 40 *Revelation of Revelations*. (RR 1:2)
- 41 See 60 Proposition Series (60P02-Pt.3), *The Mystery of the Great Comma*.
- 42 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: (Eph 2:8)
- 43 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified. (Joh 7:37-39)
- 44 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)
- 45 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. (Joh 17:6)
- 46 And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. (Heb 11:39-40)
- 47 *Fountain of Gardens, Vol. 1* (1F 20:2).
- 48 (Heb 11:39-40)
- 49 *Heavenly Cloud Now Breaking* (HC P:1); *Revelation of Revelations* (RR E:15)
- 50 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. (Rom 8:10)
- 51 Joanne Magnani Sperle, *God's Healing Angel, A Biography of Jane Ward Lead*, 1985, unpublished thesis, Kent State University, p. 90).
- 52 Sperle, pg. 40.
- 53 Sperle, pg. 41.

- 54 [Jane Lead: Dictionary of National Biography](#).
- 55 I again (10/2024) requested through my local library but they were unable to obtain a copy.
- 56 *Fountain of Gardens, Vol. 2* (2F 3:1-12).
- 57 Deuteronomy, Ch. 34.
- 58 See [Spiritual Death Symptoms](#) excerpt on the JL website.
- 59 *Revelation of Revelations* (RR E:15).
- 60 *Revelation of Revelations* (RR 1:2).
- 61 And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. (Luk 24:49)
- 62 [Britannica.com, Hermeneutics](#).
- 63 Missler, Chuck, *Cosmic Codes, Hidden Messages from the Edge of Eternity*, Appendix A, K-House, 2013.
- 64 [Mysticism. Wikipedia](#).
- 65 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)
- 66 <https://www.thesaurus.com/browse/esoteric>
- 67 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)
- 68 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)

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

70 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).

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

72 60P#1.

73 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)

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

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

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

77 A review of Julie Hirst's *Jane Leade: Biography of a Seventeenth-Century Mystic*, Ashgate, 2005, that appeared in *Seventeenth Century News*, by P.G. Stanwood, University of British Columbia.

78 Rom. 7:1-6.

79 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: John Pordage and the Politics of Heresy. Appendix 18](#). 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*, unpublished thesis, Kent State University, 1985, p. 71.

80 Hirst, p. 21.

81 John 6:53-66.

82 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)

83 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)

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

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

86 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)

87 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)

88 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)

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

- 90** 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)
- 91** Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. (Mat 18:3)
- 92** [Ancient of Days, Wikipedia.](#)
- 93** Walton, Christopher, *Notes and Materials for an Adequate Biography of the Celebrated Divine and Theosopher, William Law*, 1854.
- 94** Sperle (See Endnote #18).
- 95** *Revelation of Revelations* (RR 40P-01).
- 96** *Revelation of Revelations* (RR N:3,6,7).
- 97** Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. (2Ti 2:15)
- 98** Quench not the Spirit. Despise not prophesyings. 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)
- 99** *Revelation of Revelations* (RR 5:2, 18:4); *Heavenly Cloud Now Breaking* (HC 2:10).
- 100** *Eight Worlds* (EW 1:16c).
- 101** *Revelation of Revelations* (RR 24:4).
- 102** *Heavenly Cloud* (HC 1:9).
- 103** *Revelation of Revelations* (RR 12:3); *Heavenly Cloud* (HC 2:9).
- 104** *Laws of Paradise* (LA 1:4-5).
- 105** *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).
- 106** *Ascent to the Mount of Vision* (AS 25b); *Eight Worlds* (EW 2:23); *Enochian Walks with God* (EN 5:24).
- 107** *Tree of Faith* (TR 7).
- 108** *Revelation of Revelations* (RR 17:29).
- 109** *Fountain of Gardens, Vol. 1* (1F 18:4).
- 110** *Eight Worlds* (EW 1:4a).

- 111** *Eight Worlds* (EW 2:13).
- 112** *Fountain of Gardens, Vol. 1* (1F 19:5).
- 113** *Fountain of Gardens, Vol. 1* (1F 21:9).
- 114** *Fountain of Gardens, Vol. 2* (2F 14:5).
- 115** Pordage, John. (1681) *Theologia Mystica, or, The Mystic Divinitie of the Æternal Invisibles*. (TM 160-181, SDV).
- 116** 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)
- 117** Hirst, Julie. (2005). *Jane Leade: Biography of a Seventh-Century Mystic*, p. 101. Ashgate.
- 118** Sperle, Joanne Magnani. (1985). *God's Healing Angel: A Biography of Jane Ward Lead*, p. 27. Unpublished thesis, Kent State Univ.
- 119** *Tree of Faith* (TR 32); *Ark of Faith* (AR 8).
- 120** *Ascent to the Mount of Vision* (AS 37a); *Enochian Walks with God* (EN 5:25); *Fountain of Gardens, Vol. 1* (1F 8:15, 20:2); *Signs of the Times* (ST 30); *Revelation of Revelations* (12:2).
- 121** 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)
- 122** *60 Propositions* (60P-11,12,40).
- 123** *Revelation of Revelations* (RR E:1); *Eight Worlds* (EW 1:29).
- 124** *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)
- 125** *Fountain of Gardens, Vol. 2*, SDV, Chap. 4-5.
- 126** *Heavenly Cloud Now Breaking* (HC P:1); *Revelation of Revelations* (RR 2:1); *Tree of Faith* (TR 12-7,8)

127 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)

128 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)

129 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)

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

131 [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).

See also: Morris, James. C. (2018). *Ancient Dispensational Truth*. Dispensational Publishing House. (Irenaus p. 9-15.)

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

Sperle, p. 135.

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

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

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

136 *60 Propositions* (60P:24, 36).

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

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

139 *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).

140 *Revelation of Revelations*, Chapter 10.

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

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

143 *60 Propositions* (60P-36); *First Message to the Philadelphian Society* (1M 20c); *Second Message to Philadelphian Society* (2M 7).

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

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

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

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

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

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

150 *60 Propositions* (60P-01); *Everlasting Gospel* (EG 4); *First Message to the Philadelphian Society* (1M 1); *Enochian Walks with God* (EN I:7); *Revelation of Revelations* (RR 1:5)

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)

151 Rom. 9:25-26.

152 Rom. 3:29.

153 *Tree of Faith* (TR 12-4).

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. (Isa 45:22)

The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. (Isa 52:10)

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)

154 *Wars of David* (WD P:14, #1).

155 And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. (Isa 2:2)

156 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: (Gen 12:1)

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. (Psa. 2:8)

157 Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him. (Eze. 38:2)

And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle... (Rev 20:8)

158 *Fountain of Gardens, Vol. 3* (3F 8:8, 9); and *Vol. 3-Pt2* (July 3, 1679, pp. 159-161).

159 *The Great Crisis* (GC 5:160, 9:154).

160 *Fountain of Gardens, Vol. 1* (1F P:17).

161 *Fountain of Gardens, Vol. 1* (1F P:6).

162 *Incarnation of Christ* (IN 9:24).

163 *Third Message to the Philadelphian Society* (3M P:11); *Everlasting Gospel* (EG P:9).

164 Please note that while the following sources may not be sympathetic towards Mrs. Lead, they offer well-researched information on the NAR and other important topics:

[William Branham Historical Research](#). John Collins, Founder, Author, Researcher.

[NAR Connections](#). Valuable search engine for verifying whether a person or organization is involved.

[Holly Pivec](#) has written several books and articles on the NAR.

165 *Signs of the Times* (ST P:19).

166 [Joel's Army](#): Joel 2:1-11.

[Corporate \(Body of\) Christ](#): Rom. 7:4, 12:5, 1Cor. 12:12, 27; Eph. 5:23, etc.

[Sonship](#): John 1:12; Rom. 8:14, 19; Gal. 4:5; Heb. 2:10; 1Joh. 3:1-2. (JL uses the word twice, both times in *Revelation of Revelations*; but never as a label for an earthly Church organization or movement—which will be addressed in a future study or Q&A.)

[Latter Rain](#): Joel 2:23; Jas. 5:7.

[Five-Fold Ministry](#): Eph. 4:11.

[Manifest Sons of God](#): Rom. 8:19; 2Cor. 4:10-11. (See also “sonship.”)

167 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. (Act 17:11)

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. (2Ti 2:15)

For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. (Heb. 4:12)

168 Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger. (Zep 2:3)

The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. (Psa. 34:18)

Blessed are the meek: for they shall inherit the earth. (Mat 5:5)

- 169** With all lowliness and meekness, with long-suffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace. (Eph. 4:2-3)
- Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; (Col 3:12)
- 170** *Epistles of Jacob Boehme* (EP 2:6).
- 171** *Epistles of Jacob Boehme* (EP 2:7).
- 172** *First Apology to Balthazar Tylcken* (1AP 92).
- 173** Von Frankenberg, Abraham. (1651) *The Life and Death of Jacob Behmen*. (Introduction, Par. 16-18.)
- 174** *The Epistles of Jacob Boehme* (EP 2:67).
- 175** *The Aurora* (Aur. I:6).
- 176** *The Aurora* (Aur I:7).
- 177** *Three Principles of the Divine Essence* (3P 16:48).
- 178** Hirst, Julie. (2004.) [The Divine Ark: Jane Lead's Vision of the Second Noah's Ark.](#)
- 179** *Fountain of Gardens, Vol. 1* (1F, Ch. 9, title).
- 180** *Fountain of Gardens, Vol. 1* (1F 9:1).
- 181** Epic poems *The Cyrus Gate* appeared in *Living Funeral Testimony; Solomon's Porch* appeared in *Fountain of Gardens, Vol. 1*.
- 182** Hirst, Julie. (2005.) *Jane Leade: Biography of a Seventh-Century Mystic*, p. 91-92. Ashgate.
- Sperle, Joanna Magnani. (1985) *God's Healing Angel: A Biography of Jane Ward Lead*, p. 18,19,74. Unpublished thesis, Kent State Univ.
- 183** [Theosophy \(Google Dictionary\).](#)
- 184** [Theosophy \(Wikipedia\).](#)
- 185** *Revelation of Revelations* (RR 1:2).
- 186** *Eight Worlds* (EW 1:11); See also *Fountain of Gardens, Vol. 1* (1F, Chapter 9).
- 187** *Fountain of Gardens, Vol. 1* (1F 9:2).
- 188** *Fountain of Gardens, Vol. 1* (1F 9:1-5); *Revelation of Revelations* (RR 3:3); *Tree of Faith* (TR 46).
- 189** *Fountain of Gardens, Vol. 1* (1F 19:21); *Fountain of Gardens, Vol. 2* (2F 6:8-9); *Rev-*

elation of Revelations (RR 17:18); *Living Funeral Testimony* (LF 23).

190 As it is written, There is none righteous, no, not one...For all have sinned, and come short of the glory of God. (Rom. 3:10,23)

191 After this I beheld a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. (Rev 7:9)

What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin. (Rom 3:9)

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. (1Co 12:13)

192 The works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. (Gal 5:19-21)

The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. (Gal 5:22-26)

193 Again, 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)

And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel. (Isa 45:3)

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

194 Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: (Isa 28:9-10)

195 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: (Mat 7:7)

196 That is, conversion, or, repentance toward God and faith in the Lord Jesus Christ.

197 [British Israelism \(Wikipedia\)](#)

198 [Assyrian Captivity \(GotQuestions.org\)](#)

199 See Genesis, Chapters 12 and 15.

200 She believed that in Jesus Christ, the God-Man (RR 5:2, 18:4; HC 2:10); who was after the way and manner of human nature conceived in the womb of the Virgin Mary (EW 1:16c); who lived a sinless life (RR 24:4); who died for the sins of the world (HC 1:9); and was resurrected from the dead (RR 12:3; HC 2:9).

She believed that this Jesus is the Eternal Word, who was incarnated in flesh, for a universal redemption and restoration out of this lapsed state (Tree 12, #4).

She believed that the efficacy of Christ, the Second Adam, by the merit of His bloodshed, and His Spirit given therein, will make all good again, which the First Adam had made evil. (EN I:7; Rom. 6:14-16).

201 *Third Message to Philadelphian Society* (3M P:7, 34); *Wars of David* (WD P:14,#9); *Fountain of Gardens, Vol. 2* (2F 30:4).

202 JL does not use the words “astrology” or “zodiac” in her writings. However she does mention *constellation(s)*—but never as a means of fortune-telling or divination. (See 3F 5:14, 16:18, et al; 1F 1:18, 2:6, et. al; TR 22, 50; EW 1:12a, 3:1; LF 16; RR 22:5) et. al.

Note: Below are definitions of **Astrology** and **Zodiac** from JL’s time period:

Astrology (astrologia) is a Science which tells the Reasons of the Stars and Planets motions. Astrology (says Dr. Bullokar) doth promise by the motion and influence of Stars and Planets to foretell

things to come; or (as my Lo. Bac. says) it professeth to discover the influence and domination of the superior Globe over the inferior; and therefore may be termed a kind of natural divination, so long as it keeps itself in due limits, and arrogates not too much to its certainty; into which excess if it once break forth, it can then be no longer called natural Divination, but superstitious and wicked; for the Stars may incline, but not impose a necessity in particular things. (Thomas Blount, *Glossographia, or, A Dictionary...* 1661)

Zodiack (zodiacus) is an oblique imaginary circle in the Firmament, dividing the Sphear athwart the Aequinoctial into two points, viz. the beginning of Aries and Libra; in the midst whereof is the Ecliptick line; Its utmost limits are the two Tropicks, Cancer and Capricorn; its length three hundred and sixty degrees, and breadth Sixteen. It is divided into Twelve signs, Six Northerly and Six Southerly; the Northern are Aries, Taurus, Cancer, Gemini, Leo, Virgo; the Southern, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces; he turns upon his own Poles from West to East. (Thomas Blount, *Glossographia, or, A Dictionary...* 1661)

203 JL mentions Mohammadism (Islam) in her exhortation to the “Turkish Monarchy,” urging them to come out of their dark security in rejecting the Light of Christ (3M 34).

204 Meaning the *Gnostic* Elect—not the line of the Messiah of Israel.

205 [Valentinus](#), a second century Egyptian Gnostic and founder of Valentinian Gnosticism, which some have attempted to link to Jane Lead.

206 See Astrology.

207 *Eight Worlds* subtitle.

208 *Living Funeral Testimony* (LF 44); *Everlasting Gospel* (EG 4),

209 *Eight Worlds* (EW 1:3b, 8a).

210 *Eight Worlds* (EW 1:5).

211 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. (Act 1:25)

212 *Eight Worlds* (EW 1:3b,14).

213 John 1:3.

- 214** *Eight Worlds* (EW 1:10).
- 215** *Eight Worlds* (EW 1:18).
- 216** *Eight Worlds* (EW 1:18).
- 217** *Eight Worlds* (EW 1:19).
- 218** Pordage, John. (1681) *Theologia Mystica, or, The Mystic Divinitie of the AEternal Invisibles*.
- 219** *Eight Worlds* (EW 1:18).
- 220** Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? (Job 38:32)
- [Mazzaroth \(Wikipedia\)](#).
- See also Chuck Missler video [The Mazzaroth](#).
- 221** Beginning with Virgo the Virgin (*a Virgin shall conceive*); and ending with Leo (the *Li-on of the Tribe of Judah*).
- 222** See *The Witness of the Stars* by Anglican clergyman E.W. Bullinger (1837-1913).
- 223** [Lexicon 7: A Jacob Boehme Dictionary](#) by Wayne Krauss, jacobboehmeonline.com.
- 224** [Fountain of Gardens, Vol. 1](#) (1F 11:10)
- 225** Deuteronomy 18:10-14.
- 226** *Fountain of Gardens, Vol. 1* (1F 10:15, 17:3); *Fountain of Gardens, Vol. 2* (2F 16:17); *Revelation of Revelations* (RR 9:22).
- 227** *Fountain of Gardens, Vol. 1* (1F 9:7); *Fountain of Gardens, Vol. 2* (2F 5:1); *Fountain of Gardens, Vol. 3* (3F 1:11); *Everlasting Gospel* (EG 3-4); et al.
- 228** *Tree of Faith* (TR 65).
- 229** *Eight Worlds* (EW 1:23); *The Everlasting Gospel Message*; *The 60 Propositions*.
- 230** For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. (Rom 1:16)
- What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. (Rom 3:1-2)
- 231** See [The Heavenly Cloud Now Breaking](#).
- 232** And shall lay thee even with the ground, and thy children within thee; and they shall not

leave in thee one stone upon another; because thou knewest not the time of thy visitation. (Luk 19:44)

Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. (1Pe 2:12)

Third Message to the Philadelphian Society (3M P:16, 23); *Fountain of Gardens, Vol. 4* (17CV, January 27, 1679); *Ascent to the Mount of Vision* (AS P:2).

233 Watson, William C. (2015) *Dispensationalism Before Darby*. Lampion House Publishing.

234 *Fountain of Gardens, Vol. 1* (1F P:26).

235 *Third Message to the Philadelphian Society* (3M 2).

236 And it shall come to pass in that day, that the Lord shall set his hand again the **second time** to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. (Isa 11:11-12)

For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. 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. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. (Eze 36:24-28)

237 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. (Zec 12:2)

And he gathered them together into a place called in the Hebrew tongue Armageddon. (Rev 16:16)

238 Matthew 25:31–46.

For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. (Joe 3:1-2)

239 Eze. 36:24-28; Isa. 11:11-12.

[Israel's End Time Events \(GotQuestions.org\)](http://GotQuestions.org).

240 Salus, Bill. (2023). *Psalm 83, The Missing Prophecy Revealed*. Prophecy Depot Pub.

241 But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. (Mal 3:2-3)

242 [Prophecy Depot Ministries](http://ProphecyDepotMinistries.com).

243 Revelation 2:23.

244 Revelation Chapters 20, 21, 22.

245 Do ye not know that the saints shall judge the world? (1Co 6:2)

For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him... (2Ti 2:11-12)

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. (Rev 3:21)

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. (Rev 20:4)

And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. (Rev 5:9-10)

246 Missler, Chuck & Nancy. (2012). *The Kingdom, Power, and Glory: The Overcomers Handbook*. King's Highway Ministries.

247 *Fountain of Gardens, Vol. 1* (1F P:6).

248 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. (Heb 12:23)

Fountain of Gardens, Vol. 1 (1F 14:6); *Second Message to the Philadelphian Society* (2M 12).

249 *Enochian Walks with God* (EN 2:6); *Tree of Faith* (TR 12).

250 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. (Col 1:18)

Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: (Col 1:24)

Signs of the Times (ST P:10); *Fountain of Gardens, Vol. 2* (2F P:18).

251 This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us: (Act 7:37-38)

252 This process is described in *The Heavenly Cloud Now Breaking*. See also *Revelation of Revelations* (40P #21-24).

253 Though he were a Son, yet learned he obedience by the things which he suffered; (Heb 5:8)

Fountain of Gardens, Vol. 3 (3F 8:5).

254 *Signs of the Times* (ST 17); *Enochian Walks with God* (EN 4:5).

255 Yea, and all that will live godly in Christ Jesus shall suffer persecution. (2Ti 3:12)

Incarnation of Christ (IN 30:4).

Of the rest durst no man join himself to them: but the people magnified them. (Act 5:13)

256 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn: (Exo 4:22)

Also I will make him my firstborn, higher than the kings of the earth. (Psa 89:27)

257 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: (Rom 1:3-4)

Second Message to the Philadelphian Society (2M 6); *Living Funeral Testimony* (LF 20).

258 *Revelation of Revelations* (RR 40P #21-24).

259 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. (Rom 8:30)

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: (2Pe 1:10)

260 Christian women who have experienced this resurrection are also considered Firstborn Sons. (Gal. 3:28)

261 Genesis Chapter 49.

[Jacob's Prophecy. GotQuestions.org](#)

262 Genesis 14:17-20.

263 *Third Message to the Philadelphian Society* (3M P:11).

264 *Ascent to the Mount of Vision* (AS 26-27).

265 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. (Psa 110:4)

For he testifieth, Thou art a priest for ever after the order of Melchisedec. (Heb 7:17)

(For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:) (Heb 7:21)

266 2Samuel 24:18-25; See also [Saul vs David's Sacrifice \(GotQuestions.org\)](#).

267 And David said to Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod. And Abiathar brought thither the ephod to David. And David enquired at the Lord...(1Sa 30:7-8)

268 Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beersheba, with the land of Gilead, unto the LORD in Mizpeh. (Jdg 20:1)

And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem. (Ezr 3:1)

And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. (Neh 8:1)

269 Rev. 1:6.

270 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light: (1Pe 2:9)

And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. (Exo 19:6)

271 See [Q&A November 2024, #48](#).

272 *Eight Worlds* (EW 1:8c).

273 The process is described in *The Heavenly Cloud Now Breaking*.

274 *Eight Worlds* (EW 1:2b); *Living Funeral Testimony* (LF 26c).

275 Wherefore we labour, that, whether present or absent, we may be accepted of him. (2Co 5:9)

Heavenly Cloud (HC 1:25).

276 *Revelation of Revelations* (RR 4:3).

277 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. (Heb 11:5)

Enochian Walks with God (EN 2:1); *Fountain of Gardens, Vol. 2* (2F 23:14); *Fountain of Gardens, Vol. 3* (3F 3:21).

177 Theosophical Questions (177Q 86); *Threefold Life* (3FL 18:5)

278 Exo. 3:20.

279 Exo. 3:5; Deu. 34:10.

Enochian Walks with God (EN 3:4); *Fountain of Gardens, Vol. 2* (2F 1:9-15).

280 *Fountain of Gardens, Vol. 1* (1F P:28, I:2, 3:22); *Revelation of Revelations* (RR 1:10, 4:2, 17:3, 21:10).

281 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: (Rev 1:17)

282 *Fountain of Gardens, Vol. 1* (1F 10:12).