
Spirit's Day Studies

The Writings of Jane Lead

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*Shake, shake your earthly dust away
Now it's the Spirit's Day,
that will admit of no delay.*

The Eight Worlds

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Q & A

Revised: 1/11/2026

145) **Deity of Jesus:** Some Church leaders are saying that Jesus did not come to Earth as God; that He only became God as an adult, when the Holy Spirit descended upon Him at His baptism in the Jordan River; and that therefore Christians can become divine (a god) like Him. Did Jane Lead also teach this?

Jane Lead taught that Jesus Christ came into the world as *fully* God and *fully* man.¹ In the [June 2025 Q&A \(#103\)](#) I addressed the *humanity* of Jesus, in order to counter the aberrant teaching that the Lord did not have Mary's DNA. Here I'll focus on His Deity—which is really quite simple.

1. First of all Jane Lead did not teach that irreverent doctrine. But we need not seek her opinion—or anyone else's for that matter. The answer is easily found in the Holy Scriptures:

God was manifest in the flesh...to take away our sins; and in Him is no sin; .Who did no sin, neither was guile found in His mouth; He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. (1Ti 3:16; 1Jn. 3:5; 1Pet. 2:22; 1Jn 2:2)

2. These above passages clearly state that Jesus was God in human flesh; that He had no sin; He committed no sin; He was without spot; He lived a perfect life; and He came to take away our sin.

3. Jane herself believed in Jesus as the God-Man;² who was born of the Virgin Mary;³ lived a sinless life;⁴ died for the sins of the world;⁵ and resurrected from the dead.⁶ She believed that all are “stained” with Original Sin, and must therefore believe in and receive the Lamb of God as their Redeemer.⁷ 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.⁸

3. Now, if (as they say) Jesus was born as a mere man; and if (as they say) Jesus only *became* God when the Holy Spirit descended upon Him; and if (as they say) that Jesus is our example, and therefore a Christian can also become a god—then the question becomes: *What about our sin nature—which Jesus did not have at birth?* Who but God Incarnate can be born without a sin nature?

4. Mankind commits sin for one reason alone: he possesses an indwelling sin principle—inherited from our earthly father Adam. Through this internal enemy man is prompted toward sin: pride, rage, hatred, selfishness, lust, jealousy, adultery, fornication, idolatry, witchcraft, and many other kinds of evil.⁹ But Jesus had none of these—even *before His baptism as an adult!*

Only Jesus, who was God manifest in flesh, was born without sin and lived a perfect life.¹⁰ He had no sin; He knew no sin; He committed no sin. The express reason for His coming into this world, *without sin*, was to take our sin nature upon Himself—and destroy it at the Cross.¹¹

146) **Pelagianism:** Certain NAR leaders are teaching a semi-Pelagianism: That once you become a Christian you no longer possess a sin nature, and should no longer be considered “a sinner.” Did Jane Lead teach this?

Original [Pelagianism](#) denies that mankind is born with a sin nature. This *quasi view* states man is born with a sinful nature, but that it is eliminated at conversion. Jane Lead *did not* teach either doctrine.

- 147) **Jane Lead a Prophet:** You clearly believe that Jane Lead was a prophet yet you do not promote her as one. I should think you would if you truly regard her in that way.

Three hundred years ago the Lord opened up to Jane certain long-hidden truths concerning the Kingdom of Christ, how it would come to pass, and what the Christian must do to receive (inherit)¹² the coveted Kingdom of God's LOVE.¹³ Through these profound writings, devout and holy souls have learned how to receive the Birth of Life *in themselves*; by which alone they are able to follow the Lord in the *full* regeneration—made possible through the Lord's death, resurrection, ascension and glorification.¹⁴ So while I believe she was indeed a [prophet](#), it's not my assignment to persuade anyone. I simply explain her writings in the midst of a great deal of misunderstanding, misinterpretation, and even *deliberate* misrepresentation. The reader may decide one way or the other.¹⁵

- 148) **Reformed or Arminian:** Prior to Universal Redemption, which salvation view did Jane Lead hold? Was she Calvinist or Arminian? Did she believe that souls are predestinated for either salvation vs damnation?

Jane Lead was raised in the Church of England which held both views at different times in history. Though for the most part Calvinist, the Church of England shifted towards Arminianism during Jane's *early* life. As a young adult (age 18) she was deeply affected by the preaching of [Tobias Crisp](#), an English cleric who became a polarizing figure for the staunch Calvinists. Upon hearing his sermon on *free grace*,¹⁶ Jane determined that from that point forward she would “tread no other path.”¹⁷

A certain academic researcher has erroneously reported that Jane's (supposed) Calvinistic views were primarily responsible for shaping her (supposed) ideas of a militant Christianity—and yet offers no proof for this conclusion. At age 18 (1642) Jane turned away from Calvinism in favor of free grace,¹⁸ at age 53 (1677) she received her first vision concerning Universal Redemption;¹⁹ and by age 70 (1694) her belief in Universal Redemption was solidified.²⁰ Therefore, when she died at age 80 (1704), it is clear that for her entire adult life she *was not* a Calvinist.

As for predestination, Jane did not hold the view that it applied to salvation vs damnation: for Universal Redemption would render that a non-argument. She believed that salvation is solely by repentance toward God, and faith in the Lord Jesus Christ;²¹ and that deeds (works) determine which region (world) a soul will enter upon departure from this visible realm.²² In Jane's view predestination applies to the *selection* of specific souls for specific assignments given by the Lord. This agrees with a literal interpretation of Ephesians 1:5, 11, and Galatians 4:5:

Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. (Eph. 1:5)

In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: (Eph. 1:11)

To redeem them that were under the law, that we might receive the adoption of sons. (Gal 4:5)

In Ephesians 1:5, predestination is about *adoption*; verse 11 is about *inheritance*. Thus God's predestination is for the *purpose* of adopting souls by placing them *in Christ*, that they may receive an *inheritance*. Galatians 4:5 makes it clear that *redemption* and *adoption* are not the same. In this context the soul is not predestinated for redemption but for adoption; or, for selection (election) for a specific assignment. Some are predestinated to become the *Firstborn*—in which God will select (elect) a specific number of faithful souls that are to become the Firstborn Firstfruits of the Resurrection—in order to promulgate the Kingdom of God's LOVE to the entire world.²³

Why must the Firstborn be elected or predestinated? Because some *must* enter into the Promises!²⁴ God's Kingdom *must* be established on Earth, and man cannot do it without divine intervention. Predestination of the Firstborn Firstfruits is His method for guaranteeing its success.²⁵

149) **Miracles:** Did Jane Lead perform any miracles or healings? And did she ever teach her readers (Christians) that they can perform miracles?

The answer to both questions is “No.” She never mentions personally performing any kind of healing or miracle. Nor did she ever instruct her readers that it was something they should strive for. Jane believed that the Church was already in the Apostasy,²⁶ and that the Holy Spirit’s absence was the true reason.²⁷ And while she acknowledged that miracles and healings were largely absent, yet her focus was on a time yet future, when these Gifts will be “restored” largely through the ministry of faithful servants that the Lord will select just prior to the Millennium. First the *Friends of the Bridegroom* will gather the remaining Remnant into the Bridal Ark;²⁸ followed by the Lord’s *Firstborn* that will complete the Bridal Number and prepare the world to receive the coming King.²⁹

See also [Notes on the Ark](#); [Chart 1: Return of Christ](#); Notes on The Bride (pending); Notes on Spiritual Gifts (pending); and 60P07-Pt 5: The Two Arks (pending).

150) **Greater Works:** How can you, Jane Lead, or anyone else say that anyone can possibly perform greater works than Jesus Himself—who was, is, and always will be GOD!

First: Jane Lead was only repeating what the Lord Himself said in John 14:12—which He specifically applied to His followers that would receive the Holy Spirit: for He immediately follows up with His teaching on the coming *Promise of the Father*.³⁰ Thus it is clear these greater works *cannot* be performed by a Christian that has not received the Spirit of Christ.

Second: Whether these greater works can be interpreted as to *quality* or *quantity* is a question that has existed for two millennia; and it’s not expected that this answer will resolve this debate.

Third: Upon the descension of the Holy Spirit, the early Christians (the Lord’s Apostles in particular) received power to heal, perform miracles, and even raise the dead.³¹ But almost immediately those *sign* wonders began to withdraw. For the Spirit of Apostasy was already present:³²

But here is both a paradox and a mystery: The Holy Spirit *must decrease* so that the Apostasy *may increase*. And the degree and extent of the Apostasy is a direct reflection of the degree and extent of the Holy Spirit’s absence.³³

Fourth: As to these greater works, true Christianity acknowledges that Jesus was, is, and always will be God;³⁴ that He became a little lower than the Angels;³⁵ and that by taking upon Himself a mortal figure, He came to the world to save sinners.³⁶ Yet even as God—Jesus died. Even as God, He did not know the day or the hour of His return.³⁷ Even as God, He could not force anyone to love and obey Him.³⁸ Even as God, He could not perform miracles where the people held Him in unbelief.³⁹ Even as God, Jesus suffered hunger, thirst, pain, and loneliness.⁴⁰ Therefore is it not clear that His mortal body—and also *His mission*—constrained Him from performing greater works here on Earth?

Fifth: Is it also not clear that Jesus was pointing to the Millennium, when miraculous deeds will indeed be performed by His faithful followers? For the Lord will raise up holy souls as the *Firstfruits* of the Resurrection—who will have attained their immortal robes—which alone qualifies them for these “greater” works. They will perform them on a much grander scale—*because Jesus returned to the Father!*⁴¹ Even today He is preparing Holy Seekers and Loving Inquirers by sending down yet another greater and richer profusion of His Spirit—by which alone their sin principle will be fully destroyed. This [death before death](#), and their resurrection in an immortal body, will qualify them as the Firstborn, who will perform greater works than Jesus ever did on Earth in His mortal body!⁴²

Lastly: Jane never told her readers to chase after these greater works. She never said that “we” or “you” are the Firstfruits of the Resurrection. No! Instead she warned that to pursue the Firstborn path will result in death—death to the Body of Sin;⁴³ and that only after death will resurrection occur.⁴⁴

- 151) **Militant Christianity:** Some are reporting that Jane Lead promulgated a militant sort of Christianity, and that the end time Church will be the “Rod” of God’s power, that will take over society, and judge or “slay” those that oppose the cause of Christ.

At least one academic researcher that I’ve read also states that Jane promoted a “radical” Christianity; but that her “supposed” militant designs were *deliberately* “omitted” from historical records—*yet provides no substantiating evidence* for this remarkable claim! Jane faced similar accusations back in her day as well, which prompted a response by [Francis Lee](#). In the following excerpt from [The State of the Philadelphian Society](#), Lee plainly addresses the question: *Who are the Philadelphians?*

They are a religious society for the reformation of manners, for the advancement of an heroic Christian piety, and universal peace and love towards all...*They are not for turning the world upside down*, as some have represented them: **they are not enemies to the civil or ecclesiastical rights of any**...and had rather choose to acquiesce under some *burthensome* impositions than to run the risk of disturbing the peace and rest of the public, either as to Church or State; they so fix their hearts upon the *Magnalia Dei*, upon the great things of *God* and *Nature*, the deeply mystical work of the *Regeneration* and *Ascension* of souls, the manifestation of the *Spiritual Kingdom* of the Messiah, the discipline of *Divine Philosophy* to her children, the glorious *events* of the future blessed world; and the gradual *preparations* to it: that they hardly think those little things (as they appear to them to be when compared with these) which divide the greatest part of Christians, to be worth their minding: and are not for setting a value either upon the superstitions, or the particularities of this or that party...**45**

Therefore it is clear that:

- ♦ The Philadelphians were a *religious* society—not a political organization.
- ♦ The Society had harmonious designs—not militant intentions.
- ♦ They had no controversy with civil or ecclesiastical governments.
- ♦ They had no ambitions toward disrupting society, or for turning the world upside down.
- ♦ The Philadelphians promoted Universal Peace—not a “Christianized” society.

Addendum 1/10/2026

Jane Lead's aversion toward any sort of judicial, ecclesiastical, or physical judgment upon the Church—at the hands of Christians—is evident in her declaration against [Anne Wentworth](#), a contemporary, whose prophecies of “divine judgment” had been distributed throughout England. From [Fountain of Gardens, Vol. 2](#):

Upon the consideration of A.W.'s Prophecy, it was advised me, that we should have no part with her in divine justice, nor be agents in the avenging property, in desiring plagues and vials of wrath to come so immediately upon the formal churches. It was shown me that it was not the time, nor is the manner yet revealed, how they should be overturned. God had permitted her, though a Lamb of Christ's Fold, to be sifted and tried, through the opening of a center, from which spirits did strongly thus prophesy, as to the time and manner, and did upon her spirit impress the time, and so deceived her herein. The Lord restore her, and give her a more distinct Discerning of Spirits, from the several centers, from which sounds and voices proceed. [2F 28:21]

The Kingdom of Love, cried the Voice in me, *is that which will open, and be strong to prevail*. Even that Ministration of Love, shedding abroad by the Holy Ghost, is to drown and quench the wrath; and Angels that are strong and powerful in the Compassionate Love, the Lamb of God will raise up, to be eminent for trust, in the agitating and managing of the great spiritual affairs belonging to His Priestly Kingdom: that is, upon its revealing to be more visible, and shall mightily prosper in the hand of such who are the pure and meek of the Earth; who thereby open the Love-Center, out of which the Uncion of Prophecy and True Revelation infallibly proceeds for their direction. [2F 28:21-22]

Jane Lead was an Ambassador of God's Love-Message, emphasizing Universal Love and Peace, through the inward (mystical) attainment of the Kingdom of Christ within the soul—as the central theme of her entire corpus.

152) **Hyper-Grace:** Isn't Jane Lead's Universal Redemption the same as Hyper-Grace? That since Jesus forgives all sin, therefore Christians must also forgive all sins—even sins committed by others against God?

[Hyper-Grace](#) embraces forgiveness of all sins, but at the *exclusion* of repentance and restitution. Adherents believe that since Jesus did not condemn the sinner during His Earthly ministry, and since all sins are forgiven under the Atonement of the Lord Jesus Christ: that therefore the Christian must not condemn anyone for their sins, and must forgive their transgressions against all men and God—regardless of whether repentance is demonstrated. But while Hyper-Grace emphasizes non-judgment and forgiveness, it neglects to consider God's requirements of contrition, repentance, and restitution.⁴⁶ Thus Hyper-Grace cannot be paralleled with Universal Redemption as taught by Mrs. Lead.

All sin is a transgression against the God of Heaven and is punishable by death.⁴⁷ Repentance toward God and faith in the Lord Jesus Christ is the only way a sinner can avoid this penalty.⁴⁸ But grace, whether hyper or not, is no easy solution. For the price for our forgiveness was paid on a Roman cross 2,000 years ago. And it is no light thing to come face to face with our own depravity. Therefore repentance, retribution and restitution must be considered for every sin.

Christians are *commanded* to forgive sins committed against them. Forgiveness benefits *both* the offender and the offended.⁴⁹ A forgiving heart is less likely to become hardened, cruel, and prideful. Forgiveness renders the heart pliable, compassionate, and merciful—all distinct characteristics of our Lord Jesus Christ who said **Blessed are the merciful for they shall obtain mercy.** (Mat. 5:7)

Finally, Christians can and should forgive sins committed against themselves. But they have no authority to forgive sins that others commit against man, or against God Himself.⁵⁰

153) **Casting out Demons:** Did Jane Lead and the Philadelphians engage in “Deliverance Ministry?” That is, did she teach that Christians have the authority and power to cast out devils? Did she herself cast out demons?

The answer to both is a firm “No.” She acknowledged that even in her day the Church was already in a fallen state, and that Christians were woefully lacking in true Spiritual Gifts. She stated that those gifts will be restored just before the Lord's return, when He raises up the 70 and the 144,000 who will indeed cast out devils and perform other extraordinary acts, through which they will prepare the world for the coming Kingdom of Christ. (See [Q&A Oct. 2025, JL's Eschatology.](#))

154) **“In the Spirit:”** Somewhere Jane Lead gives a description of what it means to be “in the Spirit.”

In [Revelation of Revelations](#)⁵¹ she describes *being the Spirit*, which I present here as bullets:

- ♦ John the Apostle was an example of being in the Spirit. (RR 31:2,3)
- ♦ It is a very high ministration, and a great and peculiar gift. (RR 31:1,2)
- ♦ It is the true and more certain way of divine openings and revelations. (RR 31:1)
- ♦ The foregoing preparations are: holy consecrations and special separations. (RR 31:1)
- ♦ Is experienced by such as have come to *feel* in themselves the Birth of Life to spring. (RR 31:1)
- ♦ This Birth is not to be understood by verbal comprehension, knowledge, or understanding. (RR 31:1)
- ♦ Is a sweet silent stillness, where all thoughts are excluded.⁵² (RR 31:1)
- ♦ The Light Ray of the Deity rises, overshadows, and fills the Temple of the Mind. (RR 31:1)
- ♦ It is the sinking of the soul deeper and deeper into the Abyssal Being. (RR 31:1)
- ♦ It is the state in which the greatest of Wisdom's Secrets are to be known (RR 31:1)
- ♦ It is a stealing away from Time and the Mortal Day. (RR 31:1)
- ♦ Pleasant, joyful voices and sounds are heard, entering as a Fiery Breath. (RR 31:1)

6 Spirit's Day Studies Q&A – December 2025

- ♦ Nothing of vocal words is either required or needed there. (RR 31:1)
- ♦ Requires great watchfulness and attendance. (RR 31:2)
- ♦ It is witnessing and experiencing of “The Lord’s Day,” as “One Everlasting Day.” (RR 31:2)
- ♦ Is the defensive power and guard that keeps out all trifling spirits and mixtures. (RR 31:2,3)
- ♦ Is the “catching up” of the mind and spirit of the soul. (RR 31:3)
- ♦ It is a fluent inspeaking that arises from God’s Central Deep. (RR 31:3)
- ♦ It is the true and certain way of Revelation. (RR 31:3)
- ♦ It is the True Oracle speaking in the center of the soul. (RR 31:3)
- ♦ It is “pulling up” of the spirit of the soul into the Spirit. (RR 31:3)
- ♦ It is a transportation of the spirit of the soul. (RR 31:3)
- ♦ It is a very rare state, experienced frequently by Heaven’s high favorites. (RR 31:3)
- ♦ Every faculty of the soul is tinged with the *fiery glance* of the *Holy Ghost*. (RR 31:4)
- ♦ It is the flaming body of the Holy Ghost that penetrates through the Spirit of the soul. (RR 31:4)

As mentioned before, the Christian must have received the indwelling Spirit of the Resurrected Christ, as a *Birth* within the soul,⁵³ in order to be *led* by the Holy Spirit, to be *filled* with the Holy Spirit,⁵⁴ and to know what it truly means to be *in* the Holy Spirit.⁵⁵ The *Grace* of God is the Spirit of God *with* the soul; the Birth of Life is the Holy Spirit *in* the soul.⁵⁶ The Grace of God, through the Spirit of God, is that which leads the soul to repentance and faith, AND thereafter *keeps* and *leads* the soul—UNTIL the greater work of the Holy Spirit is given *to them that obey Him*.⁵⁷ †††

NOTES & SCRIPTURES

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

1 Jane's beliefs about Jesus include:

- ♦ He is the God-Man (RR 5:2, 18:4; HC 2:10)
- ♦ Is God the Son (AS 25b; EW 2:23; EN 5:4)
- ♦ Is the Eternal Word in flesh (RR TR 12-4)
- ♦ Is God in God (2F 14:5)
- ♦ Was born of a Virgin (EW 1:16c)
- ♦ Lived a sinless life (RR 24:4)
- ♦ Died for the sins of the world (HC 1:9)
- ♦ Arose from the dead (RR 12:3; HC 2:9)
- ♦ Reversed the curse of Adam (EN I:7)

2 *Revelation of Revelations* (RR 5:2, 18:4); *The Heavenly Cloud Now Breaking* (HC 2:10).

3 *The Eight Worlds* (EW 1:16c).

4 *Revelation of Revelations* (RR 24:4).

5 *Heavenly Cloud* (HC 1:9).

6 *Revelation of Revelations* (RR 12:3); *Heavenly Cloud* (HC 2:9).

7 *Ascent to the Mount of Vision* (AS 17).

8 *Enochian Walks with God* (EN I:17).

9 Gal. 5:19-21.

10 And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. (1Ti 3:16)

11 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; (Col 2:13-14)

12 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: (Mat 25:34)

Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. (1Co 15:50)

That being justified by his grace, we should be made heirs according to the hope of eternal life. (Tit 3:7)

13 *Signs of the Times, forerunning the Kingdom of Christ, and Evidencing When it is Come.*

14 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (Mat 19:28)

And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. (1Th. 5:23)

15 Behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: (Mat. 23:34)

Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: (Luk. 11:49)

Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: (Act 7:52)

16 Tobias Crisp Collection: [Sermon VI and VII, The New Covenant of Free Grace](#).

17 Hirst, Julie. (2005). *Jane Leade: Biography of a Seventh-Century Mystic*, p. 18-19. Ashgate.

Sperle, Joanne Magnani. (1985). *God's Healing Angel: A Biography of Jane Ward Lead*, pp. 66-67. Unpublished thesis, Kent State Univ.

Jane wrote a short biography that appeared in the German version of *Six Invaluable Short Mystical Tracts brought to Light by Divine Revelation and Command*

(Amsterdam 1696). The English version is no longer extant. In 2021 an English translation was commissioned by Professor Sarah L. Green for her dissertation, '[Satan at Noon: John Pordage and the Politics of Heresy](#)'. Jane's *Life of the Author* appears in [Vol. 2: Appendices](#), Appendix #18, pg. 601-606. Reference to Dr. Crisp is on pg. 602-603.

18 Ibid.

19 *Fountain of Gardens, Vol. 2* (2F 13:11:23, April 27, 1677); *The Eight Worlds; Revelation of Revelations* RR Q:6.

20 Published in 1694, *The Enochian Walks with God* is her first treatise that introduces Universal Redemption to her readers. She received the vision of *The Eight Worlds* seventeen years prior (April 27, 1677), and admits her initial reluctance toward the doctrine:

For I myself was *averse* to the taking in of this universal doctrine; but was always taught by *Divine Wisdom* not to oppose what I could not reach or comprehend. So I let it rest for some years after the *vision* of it. (EG 18a)

21 Acts 20:21.

22 *The Eight Worlds*; also [Eight Worlds Chart](#).

23 *The Everlasting Gospel*, (EG 15).

24 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief (Heb. 4:6).

25 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the firstborn among many brethren. (Rom. 8:29)

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)

Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, (Eph. 1:5)

In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: (Eph. 1:11)

26 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. (1Jn. 2:18)

The Apostle John acknowledged that during the first century the falling away had already begun through the many "antichrists" that had entered the Church.

27 *Third Message to the Philadelphian Society* (3M P:5).

28 He that hath the Bride is the Bridegroom: but the Friend of the Bridegroom, which standeth and heareth him, rejoiceth greatly because of the Bridegroom's voice: this my joy therefore is fulfilled. (Joh. 3:29)

Fountain of Gardens, Vol. 3 (3F 4:3);
Enochian Walks with God (EN 5:22).

29 AL 5a, 15; EN 5:25, 6:2; 60P:32; 1M 8; RR 10:8; 3M 7, P:4; EN 6:2; TR P:2; GL 23a; GC 4:27.

And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings. (Rev 10:11)

30 John Ch. 14-16.

31 3M 7, P:4; EN 6:2; TR P:2; GL 23a.

32 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. (1Jn. 2:18)

33 [Q&A Aug. 2025, #116](#).

34 Jesus Christ the same yesterday, and today, and forever. (Heb. 13:8)

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. (1Ti 3:16)

35 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man. (Heb. 2:9)

36 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. (1Ti 1:15)

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

37 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. (Mat. 24:36)

38 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were *our* faces from him; he was despised, and we esteemed him not. (Isa 53:3)

39 And He did not many mighty works there because of their unbelief. (Mat 13:58)

And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*. And he marvelled because of their unbelief. And he went round about the villages, teaching. (Mar. 6:5-6)

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. (Mar. 16:14)

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. (Heb. 3:12)

Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. (Heb. 4:11)

40 Now in the morning as he returned into the city, he hungered. (Mat 21:18)

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. (Joh 19:28)

He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. (Isa 53:7)

Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. (Mat 26:31)

41 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do

also; and greater works than these shall he do; because I go unto my Father. (Joh. 14:12)

42 These works include the absolving of sins—which also have greater application to the Millennium. (Joh. 20:23)

43 This death **is not** *in type*, as in association with the Lord's death at water baptism, or in remembrance of His death in the Lord's Supper. It's a literal and permanent demise of the Body of Sin, accomplished by the Lord, through the Spirit of the Resurrected Christ.

44 For if we have been planted together in the likeness of his death, we shall be also *in the likeness of his* resurrection: (Rom 6:5)

For since by man *came* death, by man *came* also the resurrection of the dead. (1Co 15:21)

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; (Php. 3:10)

Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. (Rev 20:6)

And though the *Sadducees* be numerous, that have no faith ever to see this *First Resurrection*, which is to be made free from the Body of Sin, giving witness hereto first, by being begotten alive from the dead (according to the Scriptures, *You hath he quickened, who were dead in trespasses and sin*): It is not therefore incredible to us that God should raise the dead; but each one in Christ's order. (*Revelation of Revelations* (RR E:11))

Seeing there are some that are aiming to reach the Life-Mark, they are excited well to consider, that hereby they are not excused from a Death, which must be passed through in order to this Resurrection of Life, to live and act in an Immortal Vehicle. There is a life to be first laid down, which was taken up in *Adam*, contrary to the mind and will of God, and that is now to be expelled again. The Spirit of Christ is come to convince, and to persuade of the absolute necessity hereunto. (3F 2:10)

45 Lee, Francis. *The State of the Philadelphian Society: The Grounds of their Proceedings Consider'd, in answer to a Letter from Philalethes, upon Occasion of the Theosophical Transactions &c., to a Member of that Society.* (London: Booksellers, 1697), pg. 6-9.

46 The sacrifices of God *are* a broken spirit: a broken and a **contrite heart**, O God, thou wilt not despise. (Psa. 51:17)

Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; (Act 3:19)

And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I **restore** him fourfold. (Luk 19:8)

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

48 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. (Rom 8:2)

49 Then Peter said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. (Mat 18:21-22)

And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. (Mar 11:25-26)

50 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. (Psa. 51:4)

He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. (Act 17:31)

51 *Revelation of Revelations* (RR 31:1-5).

52 The soul does not consciously remove all thoughts from the head as in Eastern mysticism and other meditative practices. No. It is God Himself that catches away the soul to a place in Him, where superfluous thoughts are not admitted.

53 See *Fountain of Gardens, Vol. 1, Ch. 9.*

54 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God...And be not drunk with wine, wherein is excess; but be filled with the Spirit; (Eph. 3:19, 5:18)

With that I felt something enter into me, and it filled me, and all my parts, in such a sacred manner, which gave me to believe that the New Compacted Body, which had been opened and promised, was now stirring and giving proof of its real existence... (*Fountain of Gardens-1, 1F 9:14*)

55 [60P02-2 Ichabod](#); [60P02-3 Mystery of the Great Comma](#); [60P03-1 Shekinah](#); [60P06-2, True and False](#); the [Great Delusion Series](#); [The Spirit of Truth](#); Q&A #18,19 ([July 2024](#)).

56 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...At that day ye shall know that I am in my Father, and ye in me, and I in you. (Joh 14:17, 20)

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

...how much more shall *your* heavenly Father give the Holy Spirit to them that ask him? (Luk. 11:13)

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. 8:2-3)

See also [The Grace that Saves](#).