
Spirit's Day Studies

The Writings of Jane Lead

Diane Guerrero, Editor

diane@JaneLead.org www.JaneLead.org



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

The Eight Worlds

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Abbreviations used in this study
[JaneLead.org/SDS Abbreviations.pdf](http://JaneLead.org/SDS%20Abbreviations.pdf)

The Manner of Christ's Appearance

**From the Introduction to Richard Roach's
Imperial Standard of Messiah Triumphant¹**

§ It remains yet, as may justly be expected, that we give some Account of the *Manner* of Christ's Appearance in His Kingdom. And first, in order hereto, it will be needful to distinguish the several senses and acceptations of the word.

1. Sometimes then the Word *Kingdom* is taken for the *Place* in which a king exercises his dominion over subjects there inhabiting; as when we say the Kingdom of *Great Britain, France, or Spain*, in a *geographical* sense only.
2. Sometimes it is taken for the persons or *subjects*, over whom a king exercises his government, *exclusively* or in contradistinction to the *king* himself. So the *Church* of Christ is commonly taken for, and by divines called the *Kingdom* of Christ.
3. It may be taken in a more full and comprehensive sense, taking in both king and subjects, and implying also the place; as the king of such a country, in the midst of his subjects, sitting on his throne in the *actual exercise* and administration of his government and reign over them.

§.As to the manner of Christ's Appearance, it is not to be understood in any of the grosser senses of a *Personal* Reign, in which it has been taken by some; nor of an open visible Appearance in that Glory wherein He now reigns in the *Heavens*, which this world could not bear, and maintain its consistency: neither could He bear so near the remaining defects and evils in it.

But at first the Kingdom will be manifested in a *return* and revival of the *Spirit*, in all the primitive powers of the *Apostolical* Age, and go on to greater works than were then brought forth, even to the uniting the miracles of *Power*, as under the Law, with those of *Grace*, under the Gospel.

There will be a *different* manner of manifestation of the Spirit from that at *Pentecost*, which was chiefly in the *Name* and Nature of the *Son* (Joh. 14:26), and in *conformity* to the Dispensation He set on foot, submitting to be grieved and quenched, and fill up the measure of His sufferings in His Body, which is His Church, but here with the accession of the *Father's* dominion power, and therein a more free contri-

¹ Roach, Richard (1662-1730). *The Imperial Standard of Messiah Triumphant* (London, 1728, p. 38-42)

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bution of that part or power of the Spirit, which proceeds from the Father *Himself*, which will give it the peculiar distinction of the Spirit of the *Kingdom*, as coming to reign, and raise the possessors of it into the Throne, and abide with them therein forever.

§. In the progress of the Kingdom, and to the *Perfected* Saints, or Fixed Pillars in the Temple of God, there will be also a visible and *Personal Appearance* of Christ, in the restored Paradise of regenerate nature, where He will be seen, and converse with them, as He did with His Disciples between His *Resurrection* and *Ascension*: which *Middle State* is what this state of the Church Triumphant on Earth *answers* to, as now *risen* and reigning victorious over Sin and Death, in conformity to her Head, and that before her *Ascension* for Glorification in Heaven.

§. This Kingdom will have its *gradual* rise; and appear at first in some Chosen Instruments, who have been prepared under the previous powers of it, and in the Appointed Time break forth in the open and visible powers, for demonstration to all, upon which there will be a quick *multiplication* to hundreds and thousands; and both the power and fame of the Kingdom spread like lightning from *East* to *West*, and proceed conquering and to conquer, till at last all nations submitting themselves, the Kingdom of Christ shall be established to the ends of the Earth.

§. Some things also may be expected to be said concerning the way and *manner* of *writing*, in which these things are given forth, of which the following account is offered.

1. As it has been declared that this Revived Testimony to, and proclamation of the Kingdom of Christ, is by *Special Commission*, and by Instruments professing themselves to be under the influences of the powers thereof, what is here delivered is for the most part in the *declarative* way, according to the usual manner in such cases, but not all in the same *degree* of superior power and influence.
2. Some things *directly* and in the *person*, as the immediate Word of the Spirit; others brought forth under the influences and *Gales* of the Holy Power, as filling the vessel, and throwing in the *substance* of what is to be declared, but leaving the Instrument at *liberty* as to the bringing it forth in *expression*, though in this has been generally perceived an *Assistant*, and sometimes even an *overruling* Power, actually restraining and rejecting what has been conceived and intended to have been brought forth in Words; to be supposed where something of *nature* has struck in and offered to mingle itself with the manifestation given.
3. Others again are given forth in an inferior and more *rational* way, though yet with the advantage of a Superior Light, according to the distinction made by St. Paul (1Cor. 7:10), *And unto the married I command, yet not I, but the Lord*, and v. 24, *But to the rest speak I, not the Lord*; and v. 40, *But she is happier if she so abide, after my judgment*, adding, *And I think also that I have the Spirit of God*: where the Apostle distinguishes between having a *special* revelation in a case, and the *general* advantage of being possessed of, and under the conduct of the Holy *Spirit*, as an inferior, though yet a degree of Divine *Illumination*. Which latter way St. Paul made good use of in his frequent disputations, as a key to let in such as stood more distant and prejudiced, and particularly such as by their worldly wisdom and learning, were less capable of receiving Gospel truths in the simplicity of *faith*.

§. Now those Three Ways are suited to the different Ranks or Degrees of Christian progress, and alike useful at this day.

1. As some are found in the external and rational knowledge, but prejudiced against any appearance of the primitive operations of the Spirit, and standing in need of the rational manuduction to a right judgment concerning it.
2. Others more advanced in the Spiritual part, and as without prejudice, capable of receiving a more sublime truth or manifestation in the Way of Faith, from its proper grounds, or motives of credibility.
3. Others, through the faith of it already received, standing as Candidates or Waiters for the Kingdom, or under some experiences of the previous powers of it; for whose use and conduct, and to whose state many of the informations here given, are more particularly adapted, and by whom the more sublime manifestations may, as proper nutriment, be readily and joyfully received. In which case the Common Reader ought not to take offence, if he meets with some things beyond his reach, and present assent to; considering that the Scripture itself, written for the use of all, is found providing at once for the Several States of religious progress, and has its fords in which a child may wade, and its depths in which an elephant may swim.

§. Much less should any look with contempt or indignation upon the profession of extraordinary experiences, and that even of the powers of the Blessed Kingdom, and of a commission to proclaim its advent: which, as it has been prophesied of in Scripture, and also been the subject of the writings of learned and pious Divines in all ages of the Christian Church, ought to be the desire of, and the *Signs* or *Appearances* of it to be looked out for, and received with joy by all Christians. Nor can the Instruments in this work do otherwise than submit to what they are persuaded, and assured in their own consciences to be the will of God, and that confirmed to them not only by the Inward Witness of the Spirit, but by actual tasting, feeling and handling of the Word of Life, and powers of the Kingdom which they proclaim though they cannot communicate their assurance or sensations to others, only offer their declarations, in way of *Instrumentality* to the Faith of sincere Christians; or sometimes, in cases that will bear it, their proof and argument from Scripture and reason.

§. And lastly, in a word, we are not here *calculating* Numbers, Times, and Seasons, or predicting when the expected blessings of the Latter Age are to come, and the Sabbatic Age to commence, but, from the real appearances in, and products of it, endeavoring to show that the Times *are come* upon us, and we already within the *verge* of the Kingdom, and are not aware of it. †††