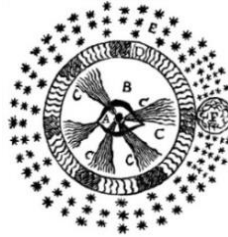

Spirit's Day Studies

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

OCTOBER 2024

Q & A

Revised: 2/11/2025

- 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.¹ 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.*² Also, *Is He a God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also.*³

The Lord has been calling people of all tribes, nations and religions, *to come to Jesus Christ*;⁴ that they might become the *Firstfruits* of a New Kingdom.⁵ 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.⁶ 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.⁷ 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.

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- 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.⁸

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*.⁹

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.”¹⁰ 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.¹¹

Francis Lee wrote that Adam possessed this virgin-image before the Fall.¹² Jacob Boehme states that “Christ *is* that Virgin that was lost in Adam.”¹³ 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.¹⁴

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.¹⁵

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. 8:9.¹⁶

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.¹⁷

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;¹⁸ and the meek and gentle souls (who are the most teachable),¹⁹ who are blinded or trapped under *any* errant teaching, should be offered a generous measure of Biblical truth, patience, and compassion.²⁰

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...”²¹ 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 exceedingly admire, and I knew not how it happened to me, and thereupon I turned my heart to praise God for it.”²² [The Aurora](#), which he wrote twelve years later (1612), is the fruit that experience.²³

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](#),²⁴ which he describes as “the key and an alphabet for all those who desire to understand my writings.”²⁵

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.*²⁶

Boehme never fully explains the title but instead commits it to the impartial reader.²⁷ He only tells us that *The Three Principles* is the “Daybreak” and *The Aurora* is the “Morning Redness.”²⁸ Jane Lead, who was introduced to Boehme through her close spiritual associate John Pordage,²⁹ writes that the *Aurora* marks the beginning of *Regeneration*, or, the *Mystical Incarnation* of Christ in the soul.³⁰ She also says that it is the *Aurora* that works out this inward Incarnation, Dying, Rising, Ascending, and Glorifying process;³¹ 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.³² The Lee's and Roach shared a home with Jane until her passing in 1704 at age 80.³³

42) **Theosophy:** In the 60 Propositions study, [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*,³⁴ 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 precedes 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.³⁵ 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. †††

NOTES & SCRIPTURES

Scriptures are from the KJV. Unless otherwise noted all references to JL's writings are from the Spirit's Day Version (SDV).

1 *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)

2 Rom. 9:25-26.

3 Rom. 3:29.

4 *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)

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

6 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)

7 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)

8 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)

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

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

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

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

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

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

15 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.

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

17 [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.”)

18 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)

19 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)

20 With all lowliness and meekness, with longsuffering, 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)

21 *Epistles of Jacob Boehme* (EP 2:6).

22 *Epistles of Jacob Boehme* (EP 2:7).

23 *First Apology to Balthazar Tylcken* (1AP 92).

24 Von Frankenberg, Abraham. (1651) *The Life and Death of Jacob Behmen*. (Introduction, Par. 16-18.)

25 *The Epistles of Jacob Boehme* (EP 2:67).

26 *The Aurora* (Aur. I:6).

27 *The Aurora* (Aur I:7).

28 *Three Principles of the Divine Essence* (3P 16:48).

29 Hirst, Julie. (2004.) [The Divine Ark: Jane Lead's Vision of the Second Noah's Ark.](#)

30 *Fountain of Gardens, Vol. 1* (1F, Ch. 9, title).

31 *Fountain of Gardens, Vol. 1* (1F 9:1).

32 Epic poems *The Cyrus Gate* appeared in *Living Funeral Testimony*; *Solomon's Porch* appeared in *Fountain of Gardens, Vol. 1*.

33 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.

34 [Theosophy \(Google Dictionary\).](#)

35 [Theosophy \(Wikipedia\).](#)