Spirit's Day Studies
The Writings of Jane Lead

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

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Q & A

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1) Universal Redemption: What is your understanding of Jane Lead's universal reconciliation? I know she believed in a type of purgatory after this life, especially for those who are not 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 Redemption, 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 faith in the atonement of the Lord Jesus Christ. (Also see What Jane Believed; Q&A Oct. 2024 #35; Q&A Nov. 2024 #47; Q&A Nov. 2025 #141; Q&A Dec. 2025 #148; Apocatastasis.)

2) The Fallen Mind: Jane Lead plainly tells us, as do 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.[2] Of course this does not refer to the muscle located in the center of the chest—it is the *mind*, where evil and wicked thoughts are present, lifting themselves up and against God. It is man's *fallen* mind that can have no part in this ultimate union with the Lord. Therefore the Bible states that the mind must be renewed.[3]

God created the mind in a state of *goodness*.[4] Therefore, what came out of God must return to God in its original state—all which is included in the Great and Atoning work of the Lord Jesus Christ.[5]

> **And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. (Col. 1:20)**

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

I highly doubt that millions of Christians have even heard of Jane Lead, or know anything of what she teaches. But if you will kindly tell me which Jane Lead doctrine(s) contradicts the Holy Scriptures, I will be in a better position to answer your question. (No response. SDS)

4) First Resurrection in Christ: On the Jane Lead website "Writings" page, you list one I've never heard of: 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* (or, *The Royal Stamp*) was immediately translated into High German. At the time England was not 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.

In 2009 another website created a reverse-translation from High German back into English under the title The Resurrection of Life.

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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 twofold; 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**
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> The Word *Magia* is the creating Power of the Holy Ghost.**7**
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> *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**
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> 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 reintroduced 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**
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> 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.*

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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 to 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.
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> 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] ✝✝✝

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 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)

3 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)

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 he that sat upon the throne said, Behold, I make all things new. (Rev. 21:5)

6 Revelation of Revelations (RR 40P:1-2).

7 Ibid. (RR 17:3).

8 Ibid. (RR 19:6).

9 Ibid. (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 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).