

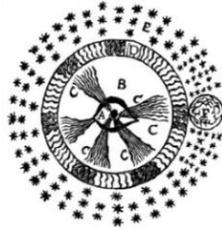
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## Spirit's Day Studies

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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May 2024

Q & A

Revised: 6/7/2024

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- 1) **What is your understanding of Jane Lead's *universal reconciliation*? I think she mentions this in her writings, but 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, or, the ultimate restoration of everyone and everything that was affected by the fall of Adam. 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 of punishment for evil deeds done while in the body of flesh. 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*, the *Everlasting Gospel*, and the *Eight Worlds*. In the latter she speaks of the designated regions where departed souls will go for their continued processing.

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

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- 2) **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 (Jer. 17:9). 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* (Gen 1:31); 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 (Rom. 12:2).

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- 3) **Indeed, there are many truths to what JL says. But how are you reconciling 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) 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. Soon after it was written, *The First Resurrection in Christ* was translated into German. The original English version has since been lost. It is my deepest hope and prayer that the original will be recovered and restored.

Several years ago another website created a reverse-translation from German to English, and titled it *The Resurrection of Life*.

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- 5) 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 17<sup>th</sup> Century England, the word "magic" had a different meaning than most people use today. Magic was not *abracadabra* and *hocus pocus*. Magic was a spiritual art (*magia*) that had two divisions: a good (divine) side, and a dark (evil) side. Here is a definition of the word "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 mans 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.)

Thus we can see that one could be either an adeptist (a skilled alchemist) in 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. [RR Prop. 1,2]

The Word *Magia* is the creating Power of the Holy Ghost. [RR 17:3]

But it may be further Inquired, *What this Magia is? 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 a infinite Being: From whence a flowing Source of generating *Powers* do Act forth, from what lies hid so unconceiveably, 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. [RR 19:6]

§.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. [RR Q:15]

§. *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. (Fountain of Gardens, Vol. 3, (17CV) 12/4/1678)*

Now the main goal of the (natural) alchemist was to transmute impure metals into gold, through a series of specific intricacies. I believe that 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 us 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 to note that the deeply enlightened Christian mystic John of the Cross, whose writings have blessed so many devout seekers of this inward path, is often referred to as “The Alchemist of the Soul.”

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- 6) **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 that loss will only last for a season. Madame Guyon experienced such a deep penetration of His Love, and for a long time basked daily in the beauty and pleasure of it. In fact the enjoyment of it 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 badly that the Lord withdrew Himself; and she feared she would never enjoy Him in that way again. 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.”

But she/we love the sweetness of His love so much we cannot willingly be drawn away from it. We want to remain there forever. But Guyon tells us this is really just an infant stage, and that it was never intended that we should remain there. 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 cries and screams for it. But she only does so in order to replace it with something stronger, richer, and more fulfilling. This weaning process is painful; but it is also 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. And so when saints lose their joy and refreshment, I wonder if this is simply just the next stage for them, and that they should be taught to remain there until the Lord returns to refresh them? For some this may take hours; for others days. It may last for months or even years. Yes, there is a season to abide. But we must also be ready to move when the cloud moves—or else we'll 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; and 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, allowing the impurities to rise to the surface. Only then can the dross (the Root of Sin) be skimmed away and removed. What remains is pure gold (holiness, purity, perfection). This alone is what separates the Sons of God from the rest of the world (Mal. 3:2-3).

As for Guyon, this loss only created an increased hunger, which, too, became excruciating. Jesus said that those who hunger and thirst after righteousness will be filled. 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. Some must enter in; but most will not. They will give up because the way is no longer sweet, but rather painful and dry. God sees those who will remain faithful—even if they are sent through the pains of death and hell (Ps. 16:16, 18:5, 86:13, 116:3, 139:8). But too many will only remain on the path to perfection if they are served daily sweets (Deut. 8:1-3).

Guyon was at a disadvantage, for initially she had no knowledge about the spiritual process, and 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. In fact, she felt 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 fervently so as to obtain the Prize, and indeed *did* obtain it, then why cannot we? Guyon was imprisoned in the Bastille, and while in solitary confinement, she penned her life story—which has ultimately 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.*

Granted, we cannot *make* ourselves perfect or holy. But we can *be* perfect and holy. Holiness is a commandment (Lev. 11:44; Mat. 5:48). 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 (Lev. 20:7; Josh. 7:13). 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 in us!*

The Angels in Heaven continually enjoy the beauty of the presence of God. They can do so because they have no Sin. It is the SIN NATURE that so easily besets us. It is the SIN NATURE that brings about doubts and discouragement. It is the SIN NATURE that delays our perfection. It is the SIN NATURE that continues to separate us from the LOVE of God. This is why purity is absolutely necessary 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. †††