

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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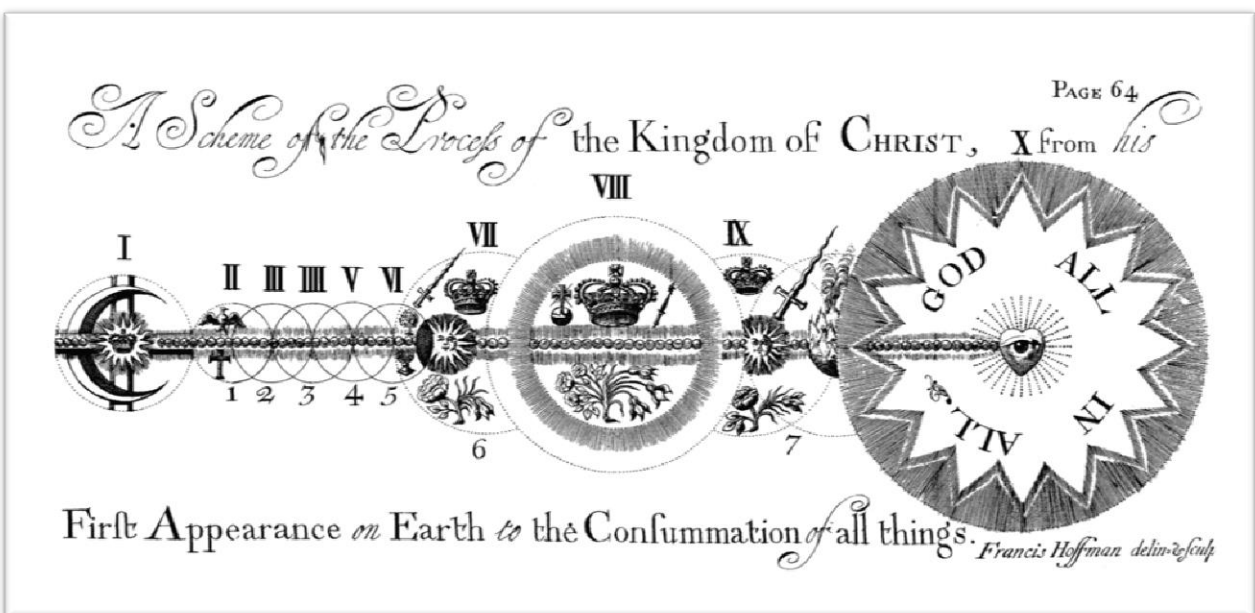
Abbreviations used in this study
www.janelead.org/SDS_Abbreviations.pdf

Chart of the Kingdom of Christ and its Explication

Excerpt from *The Great Crisis* by Richard Roach

The Great Crisis (1725) is Part 1 of a 2-part work; *The Imperial Standard of Messiah Triumphant* is the Second. This Chart with Explication was written as an Appendix to Part 1 and an Introduction to Part 2. Roach presents an account of the series, succession, and peculiar characters of the several ages or periods of the Christian Church, as represented by the Seven Churches of Asia, from the time of Christ's coming in the flesh to His Second Appearance in His Millennial Kingdom, and from there to the end of this world, and the consummation of all things. (Larger view of chart on pg. 6.)

[Click here for larger view of Chart](#)



The Explication

[GC 9:137] §.The Numbers 1, 2, 3, 4, 5, 6, 7, which are *underneath* the Circles, denote the Seven *Church States*, as considered distinctly by themselves, viz. of *Ephesus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea*.

[GC 9:138] §.The *Numeral Letters above* the Circles represent the gradual stages of the *process of Christ* through the several *Church Periods*; or the time from His *Birth* to His *Temporal Kingdom*; and from there to the *Consummation of All Things*.

[GC 9:139] §.Numeral I represents the *Life of Jesus Christ*, signified by the letter “C” upon the erect bar of the *Cross*; making the usual *figure* denoting *Jesus Christ*. In the center of the *Cross* is a *Little Sun and Crown*, as the more *Hidden or Central Seed*, from which, through the sufferings of *Christ* in His own person, and in and with the *Church* in its succeeding periods, the *Crown and Glory of His Kingdom at large* has its *rise*.

[GC 9:140] §.Numeral II (below, 1) represents the *Ephesine Church State*, beginning from the time of *Pentecost*, or the *Foundation* of the *Church* by the *Spirit* through the *Apostles*. It has the *Dove* and the *Cross* for its *Emblems*, signifying the descent of the *Holy Ghost*, and the consignment of the *Church* to *suffer* in conformity to *Christ* its *Head*.

[GC 9:141] §.Numerals III, IV, V, VI (below, 2, 3, 4, 5), denote the *Church States of Smyrna, Pergamus, Thyatira, and Sardis*, proceeding interwoven with each other, the following still beginning in the *Center* of the preceding; considered here as in *succession* after the *Life of Christ* in His *Suffering-State*, and reaching to the time of *Preparation* for His *Triumphant* here on *Earth*.

[GC 9:142] §.Numeral VII (below, 6), is the *Sixth Church State*, viz. of *Philadelphia*, which is the *Seventh* course or state in the process as taking in the *Life of Christ*. And which obtains in the virtue of the *Seventh Number* the *Sabbatic Blessing*, by supplanting *Laodicea*, as before shown. And here the ordinary course of *Church Time* is *interrupted*, and through the powers of the *Kingdom* beginning to appear therein, its *Circle* is extended, and still widens, and at last reaches into the *Kingdom* itself.

[GC 9:143] §.In the former part of this *Circle*, which proceeds concurrent, as in an *Inner Court*, with the latter part of *Sardis*, are placed, as proper *Emblems*, the *Candlestick*, and the *Olive Tree*, representing the rise of the *Revelation Witnesses* to the *Kingdom of Christ* at hand. And in that part where *Sardis* ends appears a darkness, which denotes the *Judgment-Work*, and the *Great Hour of Temptation*, preceding, and as the *Travail* for the *Birth and Introduction* of the *Kingdom*. This work of *Judgment* with the relation to *Sardis ending*, is indicated by the *Flaming Sword*, which also represents the *Davidical Wars in Spirit*, carried on by the *Philadelphian Conquerors* against the *Powers of Darkness* breaking forth in opposition to the *Kingdom of Christ*.

[GC 9:144] §.Where *Sardis* expires, and after the thick darkness of the *Judgment-Work*, which is increased to greater vehemence, and also reaches more inwardly in the *Spiritual* part, by the *Power and Spirit of Laodicea* breaking in, and contending a while for *succession*, but repelled, and the *Judgment* outwrestled, by the *Power and Spirit of Philadelphia*, appears the *Sun* breaking forth, and

shining without interruption, and above it also a *Crown*. These as the little Central Sun and Crown in the Cross of the first circle, coming to *Manifestation* and Enlargement. And by this Sun and Crown is indicated the Glory of the *Davidical Kingdom* preceding the *Solomonical*. Underneath the Sun appears the *Rose* and *Lily* united, as growing out of one and the same Root, denoting the great powers of Holy Love and Spiritual Union, or the *Sacred Nuptial Powers* introduced into this Principle from the *Father's* and the *Virgin-Wisdom's* Day proceeding. Which Day, on account of the Manifestation of the Superior *Heavenly Bride* uniting with the inferior, the *Church* prepared on Earth is called the *Glorious Time of the Lily*.

[GC 9:145] §. Numeral VIII, shows the Harmonious *Octave*, wherein the same returns again, as the process of the Kingdom bears a relation to that of the *Seven Notes* in the Scale of *Music*; where the *First returns* and rests in the *Eighth*. So here *Jesus Christ* in the First Circle represented as *Suffering*, yet thereby conquering, and *harmonizing* the discord of corrupt nature, *returns* and rests in the full Harmonious *Octave*, in His Kingdom of perfect *Peace* and Love.

[GC 9:146] §. Accordingly this full and large Circle represents the time and state of the *Solomonical Kingdom*. Wherein all the *contrariety* of sin and suffering, and the *Davidical Wars*, totally expire into Peace, Harmony and *Love Triumphant*, as the Fruit of Conquest, or the Reward and *Crown of Suffering Love*. Here then the *Marriage of the Lamb* is celebrated *in full*, as it were in an *Eon of Eternity* descending into time: And this Glorious Day of Celebration and Consummation of Divine Loves between the Victorious *King* and His also *Victorious*, and now *Spotless Bride*, becomes a THOUSAND YEARS; And a *Thousand Years* of such *transcendent joy* and glory become but as ONE DAY.

[GC 9:147] §. For this *Christ* descends, in and with the *New Jerusalem*, with an innumerable company of Saints and Angels, and with Him appear also the *departed Saints*, all in their *Resurrection Bodies*: For all the Saints, as the Glorious *Kingdom of Messiah* has been the subject of their *Faith* and *Prayers*, will have their part in this His *Temporal Kingdom* also.

[GC 9:148] §. This Kingdom will be erected, and the Sacred Nuptials solemnized, in the *Inner Court* of the *Philadelphian State*; not visible to, as not bearable by those in the *Outer*: only as the mighty powers and *effects* of it daily seen, and many wonderful Appearances, and Flashes of the Divine *Glory* frequently given forth, shall convince the World of the more immediate *Presence* of their *Lord and King*.

[GC 9:149] §. Accordingly the *Emblems* representing this Glorious State are the Great *Imperial Crown* and *Scepter*, and the *Globe* of the *Earth* with its *Cross Triumphant*, with Rays of Light encompassing it; denoting *Universal Monarchy*, or the Reign of Christ to the ends of the Earth, and the Cross, or Suffering State expiring, and Peace and Rest obtained more generally throughout *whole Nature*; the *Author of Evil* remaining *chained up* during this time. This whole Circle is to be apprehended as a *Sun of Glory at Large*. And in the lower part of the Circle appears the *Threefold Rose and Lily*, united, and growing from the same Root, expressing the powers of the whole *Trinity* displayed in the Church, and combining therewith in the embrace of Sacred Love.

[GC 9:150] §. After the *Thousand Years* are ended, *Christ* no longer appears in this manner; but ascends again into the High Eternity, with His Glorious Attendants, and with an Innumerable Company of Saints gathered out of all nations. And thus ends the *Solomonical Reign*! But the *Davidical continues* still: holding out to the end of this World, and Christ's Return again to the General *Judgment*, and the New Creation.

4 Chart of the Kingdom of Christ and its Explication (SDV) – Richard Roach

[GC 9:151] §.This re-ascent of Christ with the Saints attending Him, is not to be understood of a re-ascent of the Holy City or the *New Jerusalem*; which still continues to overshadow and rest upon the *Jerusalem City* and Church remaining on Earth. And this *Jerusalem Kingdom*, and Church State will be chiefly carried on by the *Jews*, to whom in so peculiar a manner the Promise of the Earth belongs, as the *New Canaan*, to be made good to them in the highest import; and which probably in the New Creation State, as this Earth shall be made a part of Heaven, will be their *Lot*, or place of residence in Eternity.

[GC 9:152] §.This State of the Church, and of the *Davidical Kingdom*, carried on *after the Millennium*, is represented in the Figure by the remaining part of the Circle answering to the former part of *Philadelphian* before it and after.

[GC 9:153] §.Numeral IX, distinguished by their Semicircles, represents both the Latter Part of the *Philadelphian*, and the Former Part of the *Laodicean* period; Which is here permitted entrance, and proceeds concurrent, as in an *Outer Court*. But in the *Lukewarmness* and Declension of the *Laodicean*, among the multitudes of all nations gathered to the profession of the Gospel, and submission to the Kingdom, many on the recess of the Great Glory grow remiss, and cool in their First Zeal. Here *Satan* is *unbound* again, and permitted to go forth, and renew his temptations. Therefore this Church State declining, and growing still worse and worse, is again *spewed* out of the mouth of *Christ*, and cut off in the middle of its course; the Latter Half being prevented by the General Judgment.

[GC 9:154] §.For here *Satan* after his long restraint comes forth with greater violence, and gathers his Army of *Gog and Magog*. These are the *Dogs, and Sorcerers, and Unbelievers*, who are without the Gates of the Holy City (*Rev 22:15*), being instructed in the *Mysteries* of Iniquity, and in the Dark and *Diabolical Magic*, and with these he comes to fight against the Holy City. But the Blessed Inhabitants thereof, being themselves expert and deeply skilled in the counter active powers of the *Divine Magic*, fight against them in Spirit, and open the Center of the *Divine Wrath* and Judgment upon them, kindling into its aptest *Vehicle* in Outward Nature, and Descending in *Visible Fire* to consume them; After the manner of *Elias* in his day.

[GC 9:155] And this being the last and greatest effort of Hell, and conflict between the Powers of Light and Darkness, through the Wrath-Fire thus opened on both sides (in both Armies), and the Wrath of God and the Lamb inflamed to the highest degree, the Fire *thus* kindled on Earth, outwardly and materially, and burning to a vast extent proceeds on to the *General Conflagration*. The *Subterraneous* Fires also excited and sympathetically moved by the Great Anger of God, thus kindled in Nature, concurring in violent eruptions through their Old *Volcanos*, or New Ones also, with other providential appointments for this Last Scene of the World. And here the *Great Judge Jesus Christ* Himself appears, for entire *Decision* of the Long Controversy, and descending with His Innumerable Company of Saints and Angels, proceeds to the *Great Assize*, or Final Judgment, both of Men and Angels. And after that, to the New Creation, or the *New Ephesine* State at large.

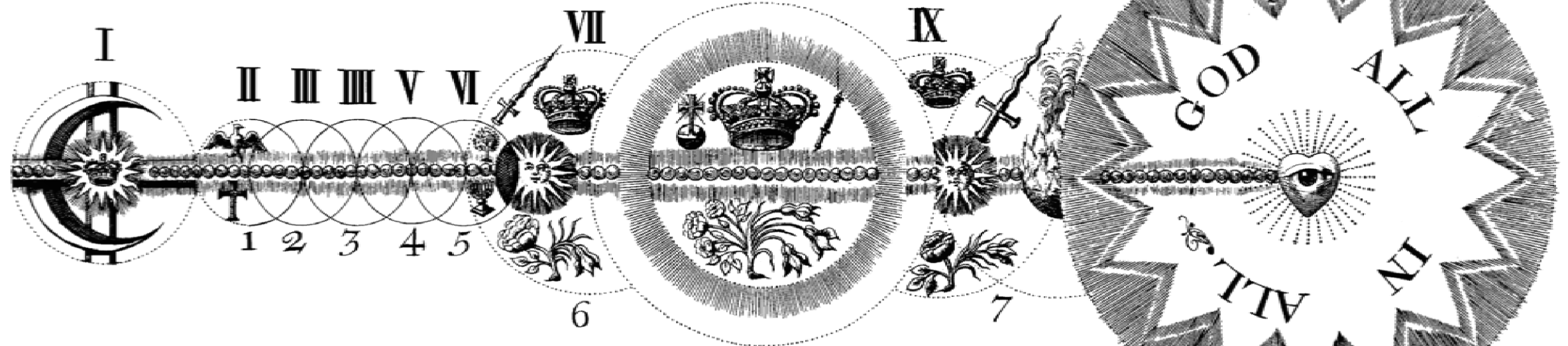
[GC 9:156] §.The Emblems here, with relation to the Latter Part of *Philadelphia* carrying on the *Davidical Kingdom*, are the same as before in the Former Part, *viz.* the *Lesser Crown*, and *Sun*, and the *Single Rose and Lily*, combining, and growing out of the same Root. And on the account of *Laodicea* concurrent, the *Great Flaming Sword*, and the *Fire* breaking forth, representing the *Conflagration* and *General Judgment*; this answering at large to the darkness or lesser fire of Judgment in *End of Sardis* concurrent with *Philadelphia*. And as *that* cleared and opened the way into the *Temporal Kingdom* of Christ on Earth, so does *this* into His *Kingdom in Eternity*. Accordingly,

[GC 9:157] §.Numeral X represents the *New Creation-State*, the *End* returning into the *Beginning*, God All in All, as the *Sun*, the *Glory*, the *Eye of Eternity* diffused at large: Wherein is the *Central Eye* and *Heart*, as the *Divine Paternal* and *Filial* Power, united and *centering* in *Jesus Christ*; with the *Processive Seed*, or Power of the *Spirit* from both united. From which also proceed the *Little Circles*, or *Centers*, which passing through the whole Church Series, become the *Central Power* of the Ages of it proceeding and returning in circulation, through all the Times and Variations of the Church States, as the *Victorious and Overcoming Part*, or the *Spirit of Christ*, which constitutes and conducts the course and periods of it from the Beginning to the End.

[GC 9:158] §.Having thus made the *Preparation*, and given an *Introduction* to the *Second Part* of this Work [*The Imperial Standard of Messiah Triumphant*], the *remainder*, as God shall concur with supply of life and ability, shall also follow in its time.

§.To the Eternal *Fountain of Light* and *Truth*, be Glory and Praise for Ever. AMEN. †††

A Scheme of the Process of the Kingdom of CHRIST, X from his



First Appearance on Earth to the Consummation of all things. Francis Hoffman delin- & sculp-