

# The Interpretation of the Foregoing Vision.

by Jane Lead

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*Jane Lead's sermon discusses the transformation from the earthly body to the heavenly body through spiritual regeneration and the empowering work of the Holy Ghost.*

**Scripture:** Romans 8:11, 1 Corinthians 15:42, Philippians 3:20, 1 Thessalonians 4:16

**Topics:** "Spiritual Transformation", "Holy Spirit"

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## Description

Jane Lead preaches about a vision she had on October 8, 1678, where she saw a fair and comely image formed from the third heavens, signifying the transformation of the paradisaical figure into a corruptible fleshly being. She emphasizes the longing of the spirit to rise out of the earthly body and be joined to a new modeled body made of high, holy, and pure matter, similar to the glorified body of Jesus. Lead discusses the need for the Holy Spirit to breathe life into the spiritual body, enabling believers to rise with power and authority into heavenly places.

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## Transcript

THE Vision that appeared this 8th of October, 1678. The Signification thereof much followed me: and the Spirit would not let me bury it, in the Depths of that understanding, from whence it opened, without writing the Interpretation thereof. Which was thus revealed to me, That this fair and comely Image, that I did see fashioned and formed out, is the second framed piece out of the third Heavens, or from Mount-Sion's clear Ground. The first Paradisaical Figure, being turned into a Corruptible fleshly Being, is in that driven out from the open Beautiful Face of God; because of the gross and vile Matter of the Body.

Now in this Terrestrial Form, there is a high graduated Soul and Spirit; that are intomb'd (as Dead) there, and slain: and this Spirit cannot hereout fully rise, because it wants its own AEthereal swift winged Body, that will in the twinkle of an Eye fly to its own Coelestial Climate. Who then is it that rest in hope, to have their Spirits joined unto this new Modelled Body, but those, who consider, (and do well know) that this present Body is as a damp Earthly-smelling Grave, which the Spirit doth longingly wait to rise out of?

But now its original Body is preparing out of that High, Holy, Pure Matter, that will far exceed the Paradisaical make. For it will be from that, which the Glorified Person of our Lord Jesus was from. Who was found in that transparent Figure of Glory, (distinct from the former) which was before Paradise. And it is of that super-excellent kind, we do expect to be restored unto, and with such a Body to rise out of the Tomb and Grave of this Vile Body, when all the Tabernacle is fitly framed in the Heavens.

From whence with a Mount-Sion-Shout, it will come down to cloath us upon, as the bright Burning of God, that will scorch up all Corruptible Flesh: which cannot subsist in the Light Body of an uncreated Sun, where this new Tabernacle-Body is to walk and fix as in its true Heavens of Heavens. But though this be the proper Native Body, that belongeth to the Eternal Spirit, yet through its lapse, and sucking in the Serpently Essences, it is cast into a strange Mold, little differing, (as to the outward gross Flesh) from those common Animals, who are in the course Grain of Flesh and Blood.

But that we are distinguished in common, by an understanding rational Soul. And then more eminently there are, that do excel through a new-Born Spirit; That as it comes to grow up, is all wise and knowing to find out its own Original Nativity: and is seeking to search out, what may release and free from such a vile and unsuitable Body, whose Members are no way agreeable, for an inspired Spirit to act forth it self through. And though it may be owned, where Regeneration is, the evil Nature and Principle is changed, and that there is an inward framed Spiritual Body, (which God, and such that live in his discerning Eye, do espy) even Christ's invisible Body, which is compacted of great Spirituality; yet doth it want as at first, the Breath of Life to be inspired into it, as from a rushing Wind from the Deity.

And no more than an Image can be said to be in comparison of what afterwards it is to be. And that comely, beautiful Body of Holiness, which was presented to me in Vision, was but the plat-form of the Heavenly Image, jointly knit, in order to receive the Seven Forms of Life, that are acted in their impregnable Might to rise out of the Dead Tomb of the Earthly Body.

But that which from the Vision was chiefly noted unto me, was the Actlessness, for some space of time, of this inward Man, that was thus fashioned into a pure and righteous Nature, and yet found Weak and Spiritless. Which signified thus much, that Christ hath his Formation in all his Spiritual Lineaments, in the Womb of Time, in the Terrestrial Image. And this may be considered, as the Fruitfulness of the Spiritual Conception, but is not yet come to draw in all degrees of a Ghostly Powerful Life, that may free from Laws and Rudiments, imposed by the Astral Spirits, that have Dominion in this outward Region. Now though there may be an attainment to a Holy framed Composition of Mind, enlighthned, purged from the Leaven of every known Evil, Sanctified, and renewed according to the Image of the Heavenly, yet this is but as Adam was a pure Angelical Creature or Image, before the out-breathing of the Deity entered in to impower with a free active Life. So that by all this, whereto most have yet got up, doth but make out a weak Infancy: And that the mighty potent Breath of the Holy Ghost, hath not rushed in to shew forth his uncontrollable Power and Authority, to give a pass out of the confined Womb of a Grave-tomb; To come forth with an united Spirit and Body of Power, to ascend into Heavenly places, there to behold the Face of Jesus.

Object. But this Position may be contradicted, that the regenerated Man is not a dead actless Spirit, but is full of good Works, and does abound in the fruits of the Spirit, glorifying his Creator.

Answ. True it is, that in some sence, this may be called a Life: but compared to the pure unmixed Life, that is in the new raised Spiritual Body, and is actuated by the Holy Ghost, it is a weak, impotent, breathless Life. For what is it we can do, that may speak God is come to move in his own Eternal Properties, in Nature's restored Figure? For a thorough Redemption must extend to this, to wit, the Redemption of the Body. As one speaks in a certain place, or else in vain did Christ die, and rise again, if we do not follow in conformity: as he Actually, and Declaratively, so we Mystically; laying down our Lives, that in the Power of the Holy Ghost, we might come to take them up again, after the order and Power of an endless Life. That may have force irresistibly, to go forth with the Scepter of Kingly Dominion in our Hand, to conquer all, that shall it withstand. This is the Activity of Life, only worthy to be termed Life: That which is otherwise is but

the Name to live, though wrought up to a high pitch of Sanctification. For no mighty Works can be made manifest, while Sin, and Death are not come under conquest. But it may be Objected, This is such a high degree of Glory and Liberty, as none can see their way into it, nor any possibility to know such a Redemption after this kind, but what may come after the Death of this Body, but to expect it while in a Corporeal Image, may prove a great frustration.

Answ. Thus argueth the Man of Flesh and Blood, in the strong reasoning Spirit, that would preserve it self. It can by no means yield up to the Cross of total Crucifixion, as the first step hereunto. If discourse, and applause of it, and ownment as the true ready way hereunto, would but carry it off, many would be hanging upon the Cross. But this will not do; the Life of the Beast with all its acquirements, and Goodly accomplishments must go for it. Could this be but expired, then we should know what kind of Life would come to act and move in the room and disappearance of the old; as a new springing Heart, that would have nothing issue forth, but the Powers, and miraculous working Wonders of the Holy Ghost, to heal the Sick, to raise the Dead, to enter with inspiring Flames, to beget Spirits into this high Union. Which then would be no difficult or hard thing. Therefore the consideration of such transcendent effects (as will certainly follow the process of our Lord Jesus) may be of great force so to prevail, as really to see Death as a Treasure: and to rejoice in all Sufferings and Tribulations, that shall bring us hereunto. O, that we might valiantly shoot this Gulf, and not love that Life, which is the very dark Valley of Death, that hath kept us from entering into the risen Body in which is all-Power and Might!

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