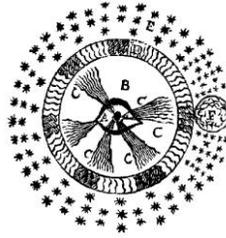


Spirit's Day Studies

The Writings of Jane Lead,
17th Century Christian Mystic



Diane Guerrero, Editor
8220 Gage Blvd #707
Kennewick, WA 99336
Web: www.janelead.org
Email: diane@janelead.org

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Notes on the Aurora

1. Definition of Aurora:

The first appearance of light in the morning. Synonyms: dawn, cockcrow, dawning, daybreak, sunrise.

Goddess of the morrow or the sprynging of the daye. (Interpretation of the Names of Gods and Goddesses, 1498)

The Mornyng, or Sonne Risyng. (Dictionary of Sir Thomas Elyot, 1538)

Aurora (GR), the morning, or break of day, the hour when it begins to shine, to be light. (Glossographia or a Dictionary. Thomas Blount 1656)

Aurora is the Roman goddess of dawn. Aurora is Latin for “dawn.”(Wikipedia)

2. “In Roman mythology, Aurora, goddess of the Dawn, renews herself every morning, and flies across the sky, announcing the arrival of the sun...She has two siblings, a brother (Sol, the Sun, and a sister (Luna, the Moon).” (Wikipedia)

3. Aurora is mentioned in Homer's *Illiad*:

Now when dawn in robe of saffron was hastening from the streams of Okeanos, to bring light ot mortals and immortals, Thetis reached the shops with the armour that the god had given her... But soon as early dawn appeared, the rosy-fingered, then gathered the fold about the pyre of glorious Hector.

4. From Virgil's *Aeneid*:

Aurora now had left her saffron bed
And beams of early light the heav'ns o'erspread
When, from a tow'r, the queen, with wakeful eyes,
Saw day point upward from the rosy skies.

5. Mentioned in Shakespeare's *Romeo and Juliet*:

But all so soon as the all-cheering sun
Should in the furthest east begin to draw
The shady curtains from Aurora's bed
Away from the light steals home my heavy son...

6. In all of Jane Lead's writings, the specific word "Aurora" is mentioned twice in *A Fountain of Gardens, Vol. 1, 10:3, SDV*.
7. Although the word "Aurora" is used only twice, she refers to it many times, as the Lord Jesus Himself identified it as the "Birth of Life:"

"Come, come, shut up the grates and windows of your low, carnal, earthly senses, by which the light of the mortal day enters in, to rule according to the manner of this world's inhabitants. Know you yourselves, who have **my new living Birth** upon you impressed, you are under the charter and laws of the *Jerusalem-free*; born from above, and not from beneath; though in the world, yet not of it. This **Birth of Life** is a mere stranger; all its care is to keep itself, that the Evil One may not touch him, nor mislead him, through introducing his false light into you, as his rational star within this low orb, to bind you under these planets that rule over the fallen outward birth—which you are now to reckon yourselves freed from, **by this Aurora**, the morning birth of this great and Everlasting Days-Man. The light that is now breaking open upon you is to give a sight into that City and new creation, to which you do belong. (1F 10:3)
8. Jane Lead (JL) was given instructions concerning the Aurora, what it is, its growth, and how to care for it in her journal entries dated May 1st-30th, 1676. (See *A Fountain of Gardens, Vol. 1, Chapters 9-10, SDV*)
9. The Aurora is "the one pure Birth-Seed." (1F 10:3)
10. It is the "new and living birth" of the Lord Christ within. (1F 10:3)
11. It is the Life of the Lord Christ "impressed" upon us (1F 10:3).
12. By this Aurora, we are "under the charter and laws of the Jerusalem-free." (1F 10:3)
13. By this Aurora we become "born from above, and not from beneath." (1F 10:3)
14. This Aurora is a stranger to this world, and all its care is to keep itself, that the Evil One may not touch Him, nor mislead him. (1F 10:3)
15. By the reception of this Aurora (or Birth of Life within), we can now reckon ourselves freed from the outward birth. (1F 10:3)
16. The Aurora is the "morning birth" of the great Everlasting Day's-Man (1F 10:3).
17. Once received, this Aurora, or "light breaking open" upon us will give a sight into that city and new creation, to which we belong. (1F 10:3)
18. JL refers to the Aurora as the "Wonder-Birth" (1F 10:1).
19. Jane received the gift of this Aurora, or Birth of Life, on May 11, 1676. (1F 9:14)
20. The Aurora is the "New Book" opened within. (1F 9:1)
21. Jacob Boehme (JB) gives us a brief description of this Aurora in the title of his book by the same name:

The supreme title is AURORA, that is, *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. (Aur. I:6)

22. Boehme chose not to fully explain the title [Aurora], but “commit it to the judgment of the *impartial* Reader, who wrestles in the good quality of this world.” (Aur. I:7)
23. In *The Three Principles of the Divine Essence*, JB refers to the “daybreak” as the Aurora, or Morning Redness, or Daystar. (3P 16:48)
24. It is the “Day Spring” that breaks forth. (3P, 3:8)
25. This Aurora, or Day Spring, will cause “the beast, that evil child [or child of perdition] to stand forth naked, and in great shame.” (3P 3:8)
26. The Aurora will eliminate “the mark of the great evil beast from your forehead.” (3P 3:8)
27. “It is now high time to awake from sleep [those who have received the Aurora, or Day Spring], for the Bridegroom makes himself ready to fetch home His Bride, and He comes with a clear shining light.”(3P 3:8)
28. They [who have the Aurora] that shall have oil in their lamps, their lamps shall be kindled, and they shall be guests;” (3P 3:8)
29. But those [who have the Aurora, but] have no oil, their lamps shall continue dark, and they shall sleep still, and retain the marks of the beast till the sun rise.” (3P 3:8)
30. The Aurora marks the beginning of *regeneration* (1F, 9:1, Chapter title)
31. It is the mystical incarnation of Christ within the soul. (1F 9:1, title)
32. It is the birth within; that leads us through mystical death, resurrection, ascension, and glorification. (1F 9:1, title)
33. Jane Lead goes into detail about this Aurora or Birth of Life in her journal entries dated 5/1/1676 through 5/30/1676. (1F, chap. 9-10, SDV)
34. The Aurora is the “New Book” opened within the soul. (1F 9:1, title)
35. It is the Everlasting Gospel in operation within the soul. (1F 9:1)
36. The Aurora will work out the incarnation, dying, rising, ascending, and glorifying process in our own personalities. (1F 9:1)
37. It is an “Epistle of good will and love” written within. (1F 9:1)
38. “By this Aurora, we may come to a right and genuine understanding of these deep and weighty things.” (1F 9:1)
39. The mysteries of the Aurora, and of the regeneration process, lay concealed under the veil of the letter. (1F 9:1)

40. The Aurora will lead us into a “Gospel death, and rising into victory.” (1F 9:1)
41. Prior to JL receiving the Aurora, she had already passed through “many deaths.” (1F 9:2)
42. Although each of those previous deaths brought forth a “rising body,” yet these were not the Aurora, or Birth of Life. (1F 9:2)
43. The Aurora is received by those who have come to bear the image of the heavenly man. (1F 9:2)
44. It is this image of the heavenly man, *in which* the Aurora springs forth. (1F 9:2)
45. This Aurora [or Birth of Life] is to grow up in us. (1F 9:2)
46. By this Aurora, Jesus comes to personate His dying again in us. (1F 9:2)
47. The Aurora is the pure Grain and Seed of Jesus (1F 9:2)
48. This pure Grain and Seed of Jesus is sown into our Mt. Zion ground. (1F 9:2)
49. “In this dying process, our [own] life lies safe and inoculated in the Lord Jesus Christ.” (1F 9:2)
50. The Aurora is “sown as a single seed, yet it shall be various and manifold.” (1F 9:3)
51. The Lord first tells JL that HE will sow HIS seed [Aurora] in her Mt. Zion ground (1F 9:2).
52. The Lord then then tells JL that SHE is to sow “there.” (1F 9:3)
53. To “lay down” our body/life in mystical death is our “sowing.” (1F 9:3)
54. Though the Aurora, or Birth of Life, is “sown a single seed, yet it shall be various and manifold.” (1F 9:3)
55. Though it is “sown contemptible, yet it shall rise honorable.” (1F 9:3)
56. Though it is “sown as weak, yet it will rise mighty in strength.” (1F 9:3)
57. It [the seed] will bring forth in “another manner of body than what has yet been known.” (1F 9:3)
58. Francis Lee mentions the word 3 times in *Concerning Divine Wisdom*, where in two places he refers to the Aurora as the “dayspring” and “daybreak.”

Notwithstanding which, for the fuller elucidation of what David has spoken in spirit concerning the everlasting womb of the heavenly day-break, or the Aurora of the angelical kingdom, when beholding the generation of the Messiah from the same, he called him Lord, who yet was to be his Son; (DW, Question 2)

And hence also, as Christ according to his terrestrial nativity is said to have been born of the mercy of God, as of the most tender and maternal principle of Divine life: so are we according to our celestial paternity said to be regenerated thence in like manner; that is, out of the same abyssal womb of Divine Compassions, and through the visitation of that heavenly dayspring, or blessed Aurora, which opens the light of the world on those that live

in these shades of mortality, brings forth the everlasting day, and ushers in amongst us who sat in darkness the first begotten image of the Father of lights, called therefore most properly the Sun of Righteousness.” (DW, Question 2, Consideration 1)

59. Lee also refers to this Aurora as Divine Wisdom’s Womb:

Now as in redness there is a mixture of darkness and light, or of the light hidden and the light manifest, so is it to be supposed also in some sense in the womb of the Divine Aurora, the eternal seminary of light. And from this commixture it is called the measure of judgment: and, according to it, this world is observed to have been created, in the going forth of that Divine Name which is communicable to all the administrators of justice, both angels and men, both supreme and subordinate.” (DW, Question 2, Consideration 3)