
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
[JaneLead.org/SDS Abbreviations.pdf](http://JaneLead.org/SDS%20Abbreviations.pdf)

The Incarnation of Christ

**177 Theosophical Questions, Chapter 21,
by Jacob Boehme**

1. It ought attentively to be pondered, that when the fullness of time, or limit of the Covenant was come, Jesus took man's whole nature of the Virgin Mary; but inasmuch as she was the daughter of Joachim and Anna, and of Eve, she could not be totally a virgin of purity. Who can bring a clean thing out of an unclean? Not one.
2. That Jesus Christ neither came into a clean vessel, nor took a pure nature on Him, but made the vessel clean, and the polluted nature to become pure. The misunderstanding of which caused the Colliridiani¹ to render to the Virgin Mary divine worship.
3. We must know, that when our Redeemer took our nature on him, He took it out of all the Virgin Mary's essences; as well those of her soul given her out of the *First Principle*, and those of her spirit given her out of the *Second*, as those of her body out of the *Third Principle*. All which, soul, body and spirit, were propagated by her immediate parents, Joachim and Anna.
4. We are to know, the Lord destroyed not those essences; for He came not to destroy, but took them as they were. And by the divine New Man which He brought with Him, and which Himself was, re-fined and sanctified them, in them to work their and our eternal salvation.
5. We cannot say there was no evil in the root of the essences He took from the Virgin Mary, as was mentioned above. But his divine conception exempting Him from any the least impression, stain or spot, did illustrate and clarify them as fire does iron, the tincture does metals, or the Sun transmutes the harsh, sour, and ill properties of fruits.
6. We are not to doubt whether the Lord took a human soul from the Virgin or no, about which many have erred; for how else had the essences of our poor captivated souls been rescued; had not the Second Adam as truly assumed a human soul, as that whereof the First Adam consisted? It was our souls

¹ SDV Note: The colliridianismo or colliridianesimo was a cult Christian of the first quarter of the first millennium of the Christian era, considered heretical by many Fathers of the Church, including St. John of Damascus. Members worshiped Mary, mother of Jesus, as a deity. (Source <https://it.wikipedia.org/wiki/Colliridianismo>.)

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that had sin and death, and were to be redeemed; so our gracious Lord made His soul, which was also a true human soul, the offering for sin.

7. Nor need we fear that the Lord took not our mortal flesh and blood on Him, but brought Heavenly Flesh in His conception, and only Heavenly Flesh; for He took also our true body of flesh and blood on Him from the Virgin Mary; He took our weak infirm body subjected to passions of hunger, sleep, etc., wherein lay wrath and the Curse, all which He bare with the sufferings incident thereunto, as temptations, scourgings, reproaches, piercings, crucifying, anguish, death, burial. And raised the self-same body which gives us assurance of our resurrection, and opens a door for the body (though now mortal) to partake with the soul, Eternal Life.

8. We are to know that our new bodies will be the same very true real bodies we now have, and not other bodies; though not consisting of accidents, not palpable, yet substantial, as is manifest by what follows.

Demonstration 1

9. The mutations in nature are no destruction of bodies; as a grain of wheat being sown, passes several mutations, yet is still the same. For whereas at first it dies, it is only by the separator resolved into the divers kinds of its own composition, that it may be capable of commixture, and unite assimilated bodies to it, and so collect increase of matter, which it admits in no greater proportion than to be the father and mother of all itself, and augment and multiply itself by; yet still is wheat, though has the increase of quantity of many grains of wheat; as an oak is but an acorn improved.

Demonstration 2

10. Nature in orderly motion goes forward, and will not return into its mystery by the steps it went out, till it has completed its circulation. You may as well return the Sun eastward over us, as make a fruit become a tree; but in its orderly motion; first into a fruit and seed, then is the new one the old renewed, rather than another. So is the new body (though glorious) not existent, but by the dying of the old.

Demonstration 3

11. As Adam's Fall made him not another man, but was still the self-same, in another, a monstrous image, as we also are deformed by that direful Fall: So the Lord Jesus raising up his own dead body, and clothing it with glory and immortality, and thereby giving us a resurrection to be like Him, does not make us to be other men than now we are, with loss of our monstrosity and access, and recovery of the glory we were created in, and is by Him graciously purchased for us.

12. We are to know that the Lord Jesus Christ, when he assumed flesh and blood in the Virgin's womb, was then not only there, but then also sat and reigned in the whole infinite Abyss of the Father.

13. We are also to know, that after the divine nature or infinite Godhead of Jesus Christ had assumed the human nature, He remained the self-same unmixed glorious Second Person as before. And yet that by taking the humanity from the Virgin Mary, He really became what He was not before; (viz.) a real Son of Man, with a true human soul, body and spirit, as we are, and capable to suffer and die.

14. We are to know that the human nature or creature in the ascension and glorification, was not swallowed up by the divine nature, as a flame of a candle is by the Sun extinguished; But the human nature now glorified, remains forever a glorified body; being the same true individual human nature

or man, which was crucified, dead, buried, and raised up by his almighty power, as the First Fruit, Original, and Author of the General Resurrection.

15. That the Lord Jesus Christ, who in the womb of the Virgin became as truly a man as we are, who have our souls, spirits and bodies propagated by our immediate parents. Yet that besides the infinite dignity of His almightiness, as the Second Person and Son of God by eternal generation, which united Himself to His created human soul, spirit and body. I say, besides all this, He was the true created Son of God, and so was a true Heavenly Man, and a Virgin of holiness, purity and modesty; and so begotten by the Holy Ghost.

16. In which respect He was no Son of Man (even as neither was the First Adam) but as truly the Son of God by creation, as with respect to His Godhead, He was by eternal generation.² And though the words, *You are my Son, this day I have begotten you*, may be understood of the eternal generation; for the Father ceases not to beget His Eternal Son from eternity and in eternity; yet the words may well be applicable to this heavenly humanity, whereof both David and Paul speak.

17. But because this 15th and 16th note last asserted, is hard to be understood since man's Fall; partly, because it is of so noble extraction, and seeming to be of so rare mention in the Holy Scriptures, so remote from sense, and man's dull apprehension, of so excellent nature, and so highly profitable and advantageous to be known. Also that the penetrating into the knowledge of it, requires Divine Wisdom, enlightened understanding, it calls for highest attention, as that plainly teaches the way God took and still takes for recovery of lost mankind. It is farther cleared by what follows; more especially by the following Pag. 35. in Chap. 22.

18. We ought to know that the Divine Substance which united to it the essences of the human soul in Mary, came not there descending from the highest Heaven, or great local distance. But the Word which God inspake again in Paradise, imaging itself in the light of man's life, and waiting in all the holy men, being the Word of Divine Wisdom, out of the tincture of the Holy Element, which is everywhere, and pure before God; that Word, took to it for an eternal propriety the essences of Man's soul, in and of Mary's virgin matrix. Not entering in, but unlocking, ingenerating and unshutting what Adam had bolted up in death.

19. That though this Word were not the Almighty, Second Person of the Trinity; yet was it the Word of Wisdom which Adam turned from, and in disobeying it, he and we all, rebel against God more immediately than if we should stubbornly reject the command of an Angel of God. This Word of Divine Wisdom is a Virgin of purity, and here became the Bride to the human soul; for as the soul had the tincture of the fire, this brought the tincture of the light, and the uniting of the heavenly Image of Purity, to the image that was impure, did tincture the fire-soul, and both became one self-subsisting eternal man.

20. We are also to know, that for as much as the two tinctures were (at the instant of the Virgin Mary's saying, *Be it unto me*, etc.) united, and were become one man, the Image the First Man did bear; yet seeing the fire-soul did once treacherously choose an Earthy lust, instead of Divine Love;

21. To the end it might be now powerfully tintured no more to recede, and that the whole human nature might be led through death into eternal life; therefore did the Lord (mighty to save) take the whole man, by being Bridegroom to the Virgin Sophia, and for that the man (or creature) stood in the Holy Element, which is pure, and everywhere, yet is the same Element, inferior to omnipotence; it

² Psa. 2:7; Heb. 1:5.

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was needful grace and love should unite the creature to the Deity, which raised it above all it lost in the First Adam.

22. For the Lord became as a Servant, to advance and secure His servant, both the image it once had, and add to it more: which will be the stupendous contemplation of eternity; but all this by the Lord's incarnation was brought to pass.

23. So that here was One, and that One consisted of the true Almighty Son of God, and the Holy Virgin of Wisdom, the tincture of the light, (viz.) His Heavenly flesh and blood; Also of the essences of Man's eternal soul, the temporary astral soul and elementary body. So that not only the eternal fire-soul is meekened, nourished and fed to live eternally, but the outward soul and elementary body are secured of a resurrection, by the raising of the holy astral and elementary body of the Lord Jesus Christ, the First Fruits of them that slept, leaving nothing unraised, but the linen cloths in the sepulcher.