
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 Virginity of the Virgin Mary

From Jacob Boehme's
177 Theosophic Questions

Q109. How did Christ become born of Mary to this world, without prejudice to her virginity? How could she after the birth remain still a virgin?

1. This pure virgin conception may show all who are not willfully blind, what *Adam's* exchange of pure virgin love and modesty for lust (in the divided properties) was: I refer to Questions 54, 61, 62, 63, and 65 [see below], studiously shunning recitals of things written in any of them, how pertinent soever hereunto.
2. The virginity of *Mary* remained entire after the conception and birth of the Lord; For it may be considered that this most admirable condescension was a work begun and perfected by infinite Divine Love on the one part, and holy awe and profound humility on the other; more above wanton lust, than do the celestial rays excel the foul kitchen fire, in purity.
3. Obscurely figured by some eminently holy men, who were the children of old age, such as *Isaac* and others after long barrenness. So was *Joseph* given to *Rachel*, and others after wrestling with God by prayer, as *Samuel* to *Hannah*, and *John* the Baptist given to *Elizabeth* who seemed to be proverbially called barren. Now in the holy parents of such the wantonness of fleshly lust was withered, which in the Virgin *Mary* had not been excited.
4. Let it be considered, that the access of increase of homogeneous virtue and power does not nor can weaken, impair, or lessen the vigor of the property it has; as, (1) In a house where burns a common fire, the hot Sun and season makes the heat more ardent, though that fire less penetrating and scalding. Or, (2) Into a room where burns a blinking candle, or other small light, a beam of the Sun entering makes the place more lustrous, though that faint light, less luminous. And, (3) Pure water poured into water somewhat foul, makes it not less, but more pure.
5. Thus the Holy Element feeding the life of *Mary's* regenerated soul, and in the same pure element the Virgin of God's Wisdom being the tincture of the light and spouse of Jesus Christ. In the same pure element with that pure virginity of God's Wisdom the infinite holy *Second Principle*, the Son of God, took for an eternal propriety the essences of *Mary's* humanity, and did (of all) form one divine and human Holy One, holy thing, holy child, etc. And all this could no more detract or impeach her

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virginity than the elixir put into common wine or water, can debase and debilitate it, and decline it towards the disesteem and inefficacy of common cold water.

Q54. Should the propagation possibly have been without man and wife, seeing in the Resurrection of the Dead they shall not be man nor wife, but like the angels of God in Heaven?

1. That propagation was to have been, is clear; because all mankind was not made at once. But that it was not to have been by husband and wife distinct (as are the male and female of other creatures), appears in that when the man was made, he was expressly said to be male and female, after which the Creator said all was *very good*.

2. (1) Then followed that the creation was blessed. (2) The creatures were distinguished by sundry names. (3) The situation of Eden was described. (4) The geographical courses of the four rivers were assigned, to which point of Heaven they inclined. (5) The countries of their travels and peregrination were particularized. (6) The proper treasures of Pison, the first of them noted.

3. All which we may not think but the Holy Ghost apparently to signify a mystery of intervening, thus all orderly recorded. The Jewish rabbin can note intermission of time by an accent or little addition to an Hebrew letter, and a prolongation by protraction of the spirits of their characters; and an abrupt cutting off by a small dash: and shall we see nothing by interposing a volume of six branches between *Adam's* creation and that of *Eve*.

4. So that much time (why not forty years? viz. a year for a day—though he was not in time, but in eternity) may be proportioned, in which was his probation, and in which all these things are stated passing after the creation of *Adam*, the male and female man, before the extracting and building of the woman out of, and distinct from him.

5. And though the time be not in plain words in *Moses*, yet is signified year for year by the Israelite's forty-year trial in the wilderness, in which they lived like *Adam* on Paradisical manna; and again like him, who should have been confirmed, but missed by unstedfastness; so they who should have entered Canaan, kindled wrath against themselves, by the lust of the Midianitish women.

6. But why man was only one, and not two like other beasts, is referred to the review of Question 43.

Q61. Why did God say, It is not good for man to be alone, whereas yet in the beginning He looks upon all His works and said, They are very good; yet of man only He said, It is not good that this man should be alone; Why was it not good?

1. In Question 43 [see below] is shown why God created but one man at first, and not man and woman together; and in Question 45 [see below], what form and fashion he was when he was neither husband nor wife, but both. In Question 46 appears *Adam* had not at first man-like members, guts, etc.; In Question 47, that had such been, he could not have stood in eternity; thereof it cannot be denied he was by creation capable. All which duly weighed, is evidence why it was said at first that all was very good; for then was man a complete image of God in all the *Three Principles*, illustrated by the *Second*, viz. his soul in the eternal band, his spirit in the divine holy triumphant world, his body out of the Holy Element, having both tinctures of fire and light enriched and fortified by all the seven properties; having further the authority over the creation like a god, the intellect of an angel, and innocence of a dove.

2. And whereas afterward was said, *It is not good for man to be alone*, it was not from any defect in the Creator's work; for that (as above appears) was perfect to a high degree. But the creature had ceased his progress as no other creature had. For of none of them was it said as of man; though not a few of them were ordained, and still do propagate themselves otherwise than by distinct male and

female, as well in the sensitive as in the vegetative and mineral republic. See Question 54:1 and Question 43:3 and 4.

3. And the being “not good” may be noted from the consequence of dividing the tinctures, that it succeeded as to an army broken, or a besieged city, one part parling with the enemy without privity of the other; concerning which, the above quoted answers speak much.

4. Yet so propitious was infinite goodness and wisdom at this stand and ebb of His creature, as to provide so suitable an expedient; not only that which might prevent a worse state, but which might also bring forth an incomprehensible glorious masterpiece and miracle of astonishing love and condescension, the Lord Jesus Christ; *of, and for whom are all things*.

5. Thus is it made manifest how at first it was *very good*; after that, how it was said it was *not good*: which may lead them that list, to penetrate that when the end shall find the beginning, how the undivided tinctures making the virgin state, shall be again and forever *very good*; as said the Lord himself speaking of the Children of the Resurrection, that they neither marry, etc., but are (in that respect) as the angels of God.

6. Which state is amply signified, that it should have been, by the Lord's recommending it to all, to whom power for it should be given; also, in that it was a way traced out by His own example, pursued by our Apostle and others, and prophesied in *the Revelation*.

Q62. Why caused God, or did suffer a deep sleep to fall upon Adam when he built a wife out of his rib? What does it mean?

1. Sleep is a perquisite or appendix to time, a foreigner to eternity, the result of a conflict or strife, whereinto the vanquished retires, as does the matrix or watery element, when it is over-powered by the fiery or astral.

2. And though *Adam* had not actually tasted the fruit afterward forbidden, yet had his imagination penetrated into, and his desire drawn forth the tree on which followed the severe or earnest inhibition. Then he (as one overcome) slept or swooned, which the divine life in the resurrection knows not.

3. He slept to the Angelical World, and awakened to the outward; for sleep is a respite, or an arrest of the exercise of the divine and rational faculties: also, as death is to the elementary outward life.

4. Not that it was imposed by power without him from foreign will and necessity, but was a necessary supplement with reference to *Adam* himself; which is the thing meant and taught us by this deep sleep which God is said to have caused to fall on him.

Q63. How was the wife or woman made out of Adam? What does the rib [taken] out of his side signify, of which God made the wife, as Moses writes?

1. *Moses* said, God took one of *Adam's* ribs out of his side and thereof made a woman. Will any understand the text so grossly as that his bones were then as ours are, dry, dead, rocky, obnoxious to the penetration of fire, dissolution of time, etc.? Such a thought is rather applicable to bestiality than the eternity.

2. We are therefore to know that the rib whereof the woman was made signified part of *Adam's* strength; for such were the bones he then had, and not such dead petrified, weighty substances as ours: no more than his flesh, which was created for eternity, like our bestial flesh, at the root of which is a worm.

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3. And because *Adam*'s bone or strength was a composition of all his essences, principles and properties; therefore it is rightly said, a rib, or bone and substance. Nor is it any new phrase to put one part for the whole, the Scripture abounding in all parts of it with that manner of speaking.

4. Also that it is said to be taken out of *Adam*'s side, may signify the procedure to be from the noble and central part, and into the side literally did enter *Longinus Spear*, when the Lord of glory was crucified.

5. *Eve* was that child which *Adam* should have gloriously produced, which had he done divinely, powerfully, actively, magically (according to the excellency of his creation-right), it might have been called his doing it awake: then also had that child been as complete as himself: but being brought forth by an assisting power, and (as to him) passively and unknowingly may we be called his sleep; therefore less vigorous and perfect than his own structure. Thus the Second Temple which was raised in an eclipse of times, could not reach the excellent fabric of the First Temple.

6. Yet, forasmuch as *Eve* was brought forth (though in some weakness yet) with no offence to the modesty and virginity of the Divine *Sophia* of God's Wisdom; therefore was she holy, though by the reason of her feebleness, very near to a precipice of danger.

Q65. How was the dividing of Adam into the wife or woman effected?

1. Had the parting been natural, genuine and according to the blessed Paradisical state, it had been as voluntary and delightful as is the Sun's diffusing its radiance, or the olive tree and vine putting forth their fruit.

2. But the text calls it *casting him into a deep sleep*, so as the phrase may be compared to the manner of surgeons, about to make some deep incisions which the subject of their skill would not without great impatience, if awake, permit.

3. And whereas *Moses* said, *took out one of his ribs*, signifies a violence and force, not only as before without the privity; also not only without the consent and concurrence of *Adam*, but implies some unwillingness in him, and may be compared to the cutting the outer and inner bark of those trees a little above ground, from which issues the resin; and those also yielding frankincense, or drawing the blood of a fruitless vine for some singular use.

4. And the phrase, *closing up the flesh again*, signifies there to have been a rending, wounding, or laceration of *Adam*, all against the nature of a blessed eternity; which may be likened to gardeners rending the roots of flowers, or cleaving with a hard wedge or pin the roots of drowsy fruit-trees.

5. So that from the whole is apparent that, whereas *Adam* was created perfectly with both tinctures of fire and light, masculine and feminine in virgin modesty, purity and chastity; which appears in Question 45 [see below], that he was to have propagated a progeny and virgin holy race out of himself, is proved in Question 54.

6. That he did not so is apparent. That therefore the woman was separated from him by a holy violence, is evident by the above discourse; and that the *Fiat* took not only part of one part of him, is proved by the last Question [#64], but part of every part; and it is visible, that though the woman is the weaker part (which should strongly incline man compassionately to bear with her, affectionately to assist her, earnestly to pray with and for her, she being and bearing the weaker part of his essences) yet has she every of the four first forms of the Eternal Nature also, every of the principles and every of the faculties, powers, passions, etc. were all as truly imparted to her from *Adam*, as was the Spirit of *Moses* to the Seventy Elders, or the Spirit of *Elijah* to *Elisha*, but the manner how it was done was much otherwise; being unknowingly, as to him, violently, and with notable penetration.

Q43. Why did God create in the beginning but one man, and not a man and a woman together, as He did the other kinds of creatures, or species?

1. God created the other creatures to manifest his various divided powers, that in them He might severally image every of them: by those wrathful fierce ones in the dark world, the loving innocent ones of the light world's property, and others of the mere elementary world; and that the seeming contrary and discording properties might in distinct forms and creatures, one excite the other to a general harmony, whereunto they still serve.
2. But He created man to a higher and more excellent sphere; for he was in one only person, to comprise as in an epitome, the image of the total God: having his root in the eternal dark world, or that of fire; his life, glory, virtue, and fruit in the eternal light-world, or *Second Principle* of love and holiness; and the *Third Principle* being that of the purest astral and elementary world, was but to hang to him, over which he was to bear rule.
3. Nor could he have been God's complete image, had not the tincture of the fire, and also of the light, been incorporated in him (that is), both the male and female properties.
4. Therefore he was but one undivided, to image God, who is distinguished into three; yet is one, and eternally the same infinite, and in Himself the Undividable One.
5. And as the one God remaining but one, diffuses Himself into multiplicity; so should *Adam*, had he remained an undivided one, magically have propagated a blessed, holy, numerous progeny in perfect modesty and purity; yet bearing in them all, every power of the principles, and every property in great harmony, as are found in the angelical world, as well as in the astral and elementary.
6. But when once *Adam* had his *Eve* rent from him, we see what misery, distraction, laceration and woe soon followed, by the disappearing of the pure virgin modesty.

Q45. What manner of image was Adam before his Eve? In what form and condition was he, when he was neither husband nor wife, but both?

1. He was so made, as to possess the throne of expelled *Lucifer*; he was therefore an image of God's power, as well as his holiness, which made him the object of *Lucifer's* malice.
2. And forasmuch as *Lucifer* affected to lift up himself in that part of God's image entrusted to him, consisting of potence and mightiness to such excess as eclipsed his holy, pure luster. Therefore to prevent it in *Adam*, there was added to him the *Third Principle*; for it was matter for some humble contemplation: But *Lucifer* (not balanced therewith) imaged in himself a desire of rule above the end or limit of creature nature.
3. *Adam* was also lower than *Lucifer*; because the subjects of this monarchy were only potentially or virtually existent, not actually produced. And it is found that gradual access to exercise of authority, is less obnoxious to inordinate practices, than instantaneous entrance upon sovereignty. His gracious Creator saw it safer for him to be raising of fruit, than at once to enjoy a reaped crop.
4. But he was privileged above the angelical hierarchy that had left their habitation, being a more complete image of God than they, having one principle more entrusted to him.
5. His fall was into that *Third Principle*; which though the holy world should be withdrawn from him, yet was not that principle sinfully evil in itself; but the *First Principle* (excluding the holy world) is evil in itself, into which the angels fell.

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6. The *Third Principle* God annexed to *Adam* (for knowing he would not remain faithful in the virgin-state) that into it Infinite Love and Goodness might enter to help him again, which *Jehovah* Christ did, by reuniting the Eternal Divine Virginity to the sick infected humanity.

7. And thus tintured the humanity, enkindling in it a true heavenly spark of holy fire, which when our humanity in Christ yields itself up into, it is a sacrifice turned into a Love-flame. Like as the right tincture transmutes metals, and the elixir tinctures man's sickly body.

8. Now to say what was the image, likeness, form and fashion of *Adam* when he was neither husband nor wife, and yet both. He was, as to his *First Principle* or eternal soul, potent and mighty, resembling him to the Father, and to the angels who are mighty in power. In his *Second Principle* or divine spirit, he was as a god in holiness, love, purity and brightness; which illustrated his *First Principle*, joining the Dove and Lamb to the Lion. In his *Third Principle*, he was prince over the astral heavens; a remainder whereof was in *Joshua*, who stopped the Sun and Moon. And under his God, sovereign over the elementary worlds, a remainder whereof is seen in *Moses* over the waters, and *Elias* over it, and the fire.

9. His body was as those in the resurrection, with this difference: that having both tinctures, he could have been magically fruitful; whereas they and the angels are in that respect barren; and was all this in great modesty, simplicity, wisdom, unity, dear love, holiness, and immaculate purity.