
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

The Virgin Mary and the Incarnation of Jesus Christ

From Jacob Boehme's *Incarnation of Christ*

CHAPTER 8

Of the Virgin Mary, and the Incarnation of Jesus Christ the Son of God

[IN 8:1] MANY have taken upon themselves to write of the Virgin Mary, and have believed that she was not a daughter of the earth. To them indeed has been presented a reflection of the eternal virginity, but they have come short of the true mark. Some have simply supposed that she was not the daughter of Joachim and Anna, for Christ is called the *Seed of the Woman*, and indeed is, and he himself attests that he came from above, from heaven; he must therefore, according to them, be born of a wholly heavenly Virgin. But this would profit little to us poor children of Eve, who have become earthly and carry our souls in an earthly vessel. Where were our poor soul, if the Word of Eternal Life had not taken it into itself? If Christ had brought a soul from heaven, where were our soul and the covenant with Adam and Eve, by which the Woman's Seed was to bruise the head of the Serpent? If Christ had willed to come and to be born wholly from heaven, he would not have needed to be born a man upon earth. But where were the covenant, in which the name of promise, viz. Jesus, incorporated itself in the light of life, in the tincture of the soul, immediately in Paradise when Adam fell, nay, before Adam was created? As Peter says (1Pet. 1:20): *We are foreseen in Christ, before the foundation of the world was laid.* For God in his wisdom knew the fall; hence the name Jesus incorporated itself there forthwith in the Word of Life, surrounded with the Virgin of Wisdom, in Adam's image with the cross. For the soul also is a crucial birth: when the fire of the soul is enkindled, it makes in the flash a cross, that is, an eye with a cross and *Three Principles*, in accordance with the character of the Holy Trinity.

[IN 8:2] We are to understand that Mary, in whom Christ became man, was by the outer flesh truly the daughter of Joachim and Anna, and was begotten from the seed of Joachim and Anna according to the outer man; but by the will she was the daughter of the Covenant of Promise, for she was the goal to

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which the covenant pointed. In her lay the center of the covenant; therefore she was highly known of the Holy Spirit in the covenant, and highly blessed before and among all women, even from Eve; for the covenant disclosed itself in her.

[IN 8:3] You must understand us in a very high and lofty way: The Word with the promise, which with the Jews stood in prefigure, as in a mirror, into which God the angry Father imagined and thereby extinguished his wrath, this Word and promise now moved itself in an essential manner, which had not happened from eternity. For when Gabriel brought Mary the message, that she should become pregnant, and she consented and said: *Be it unto me according to thy word*, then the center of the Holy Trinity moved itself and disclosed the covenant, that is, disclosed within her in the Word of Life the eternal virginity which Adam had lost. For the Virgin of the Wisdom of God surrounded the Word of Life or the center of the Holy Trinity. Thus the center was moved, and the heavenly Vulcan kindled the fire of love, so that the principle of the flame of love was generated.

[IN 8:4] Understand it aright. In Mary's essence, in the virgin essence, corrupted in Adam and from which he was to have produced a virgin image according to the Wisdom of God, divine fire was struck and the principle of love enkindled; you must understand, in the Seed of Mary, when she became pregnant with the soul's spirit or with the tincture of Venus, for in the tincture of Venus, that is, in the source of love, Adam's first fire was kindled in the Word of Life, and in the child Jesus both tinctures were perfect as in Adam; and the Word of Life in the covenant, understand the Holy Trinity, was the center, and the principle appeared in the sphere of the Father. Christ became man in God and also in Mary and herewith at the same time in the earthly world, that is, in all the *Three Principles*. He took upon him the form of a servant that he might get the upper hand of death and the Devil, for he was to be a prince in the locus of this world, in the angelic princely throne, in the seat and authority of the erstwhile angel and prince Lucifer, over all the *Three Principles*. If then (1) he was to be lord of the external world, he must also dwell in the external world, and have its nature and property; if (2) he was to be God's Son, he must necessarily also be born of God; if (3) he was to extinguish the wrath of the Father, he must also be in the Father; if (4) he was to be the Son of Man, he must also be of the essence and nature of man, and have a human soul and body, as we all have.

[IN 8:5] And it is recognizable that Mary, his mother, as well as Christ through his mother, were both of them of human essence, in body, soul and spirit, and that Christ received a soul from Mary's essence, but without the intervention of man's seed. The great mystery of God was there revealed. The first man in his hiddenness, who fell into death, was here begotten again vitally, understand in God's principle. For on this account the Deity put itself in motion and kindled fire in the Father's principle; thus the dead sulphur, which had died in Adam, was again quickened; for the Word possessed heavenly essentiality in itself, and revealed itself in heavenly essentiality in the virgin image of the Deity. The same is the pure chaste Virgin, in which the Word of Life became man; and thus the outer Mary was adorned with the highly blessed Heavenly Virgin, and was blessed among all the women of this world. In her was again revived what was dead and shut up in humanity; and therefore she was exalted highly, like the first man before the fall, and became mother of the Royal Prince. This however occurred to her not by her own power, but by God's power. If the center of God had not put itself in motion within her, she would have been in no way different from all the daughters of Eve. But the Word of Life had set up the goal in this place, in connection with the Covenant of Promise; therefore is she blessed among all women and above all the children of Eve. Not that she is a goddess, whom we should honour as God, for she is not the goal; and indeed she said: *How shall this be, seeing I know not a man?* But the Word of Life in the center of the Father, which by the motion of the Deity gave itself to humanity and was disclosed in human essence, is the goal: that is the goal toward which we must run for the attainment of the New Birth.

[IN 8:6] This is a greater wonder than was done in the case of the first Adam. For the first Adam was created from *three principles*, and his spirit was introduced into him by the Spirit of God: in this case the Heart of God needed not to move specially; the Spirit of God from God's Heart only moved. But now was put in motion the center or the Heart of God, which had rested from eternity; and the divine fire became kindled and inflamed.

[IN 8:7] We must understand aright the *Incarnation of Christ*, the Son of God. He has not become man in the Virgin Mary only, as if his deity or divine nature sat cooped up there. As little as God dwells in one place only, but is to be regarded as the fullness of the whole of things, so little also has God moved himself in one separate part only; for he is not divisible, but everywhere entire, and where he manifests himself, there he is wholly manifest. So in like manner God is not measurable, nor is any place found for him, unless he make for himself a place in a creature; but thus he would be at the same time along with the creature and outside of the creature.

[IN 8:8] When the Word put itself in motion for the revelation of life, it revealed itself in the divine essentiality, in the water of eternal life; it entered into it and became sulphur, that is, flesh and blood; it made heavenly tincture, which surrounds and fills the Deity, in which the Wisdom of God stands eternally with the Divine Magia. Understand it aright: The Deity has longed to become flesh and blood; and although the pure clear Godhead remains spirit, it has become the spirit and life of the flesh, and works in the flesh; so that when we enter by our desire into God and give ourselves up wholly to him, we may say that we enter into God's flesh and blood and live in God, for the Word has become man, and God is the Word.

[IN 8:9] We do not thus abolish the creature of Christ, as if he was to be supposed not a creature. We may compare the sun to the creature of Christ, and the whole deep of the world to the eternal Word in the Father. We see indeed that the sun shines in the whole deep, and gives it heat and power; yet we cannot say that in the deep, independent of the body of the sun, the sun's power and lustre does not exist. For if it did not exist, neither would it seize the sun's power and lustre, since only one power and lustre seizes another. The deep is as to its lustre merely hidden; but if God pleased, the whole deep would be nothing but sun. It were but to kindle it, so that the water would be swallowed up and become a spirit, then would the sun's brightness shine everywhere; and, accordingly, the center of fire would have to inflame itself, as in the locus of the sun.

[IN 8:10] Further, we understand that the Heart of God has rested from eternity; but by motion and entrance into essence it has become manifest in all places, though in God there is no place nor limit except in the creature of Christ. There the entire Holy Trinity has manifested itself in a creature, and thus through the creature also in the whole of the heavens. He has gone hence and prepared for us the place where we shall see in his light, live in his essentiality and eat of it: his essentiality fills the heavens and Paradise. In the beginning we were made out of God's essence. Why should we not also live in it? As air and water fill this world, and we all enjoy them, so exists hiddenly the divine essentiality, which we enjoy, if in real earnest we imagine thereinto, and along with the will give ourselves up to it. This then is Christ's flesh and blood in the divine power; for the flesh and blood of the creature of Christ is found there, and is a reality, a power, a spirit, a god; a plenitude without being separated by any place, yet in its own principle. A hoggish man may say: *But how shall we eat him?* Thou ass! First get so far as to reach him, for you will not eat him with the outer mouth. He is a principle deeper, and yet is the outer One. He was in the Virgin Mary and also by his birth in this world; and he will at the last day appear in all the *Three Principles* before all men and devils.

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[IN 8:11] He has really taken earthly nature on him; but in his death, when he vanquished death, the divine nature swallowed up the earthly and took away its dominion. Not that Christ has laid aside something, but the external nature was overcome and as it were swallowed up; and the life which he now lives he lives in God. So also was Adam to have been, but he resisted not. Therefore the Word had to be born man and give itself to substance, in order that we might receive power, so that we might be able to live in God.

[IN 8:12] Christ has then brought again what Adam had lost, yea and much more. For the Word has become man everywhere, that is, it is revealed everywhere in the divine essentiality, in which lies our eternal humanity. For in eternity we shall live in the same corporeal essence in which the Virgin of God stands; and we must put on God's Virgin, for Christ has put her on. He has become man in the Eternal Virgin and also in the earthly virgin, although the latter was not a right virgin. But the heavenly Divine Virgin made her a virgin in the blessing, that is, in the disclosing of the Word and Covenant. That part in Mary which she had inherited from Adam out of the heavenly essentiality, which Adam however made earthly, that part was blessed. Thus the earthly element only died in her, the other lived eternally and became again a chaste virgin, not in death, but in the blessing. When God revealed himself in her, she put on the fair Virgin of God, and became a virile virgin by the heavenly part.

[IN 8:13] Thus Christ was born of a right, pure, chaste, heavenly Virgin, for in the blessing she received the limbus of God into her matrix, into her seed. Nothing foreign indeed, but the limbus of God opened itself within her, in God's power. This limbus in Adam was dead, and it was made living by God's motion. In the Word of Life God's essence entered into her and opened the center of the soul, so that Mary became pregnant with a soul and also with a spirit, both of them heavenly and earthly. And that was a true image of God, a likeness according to and founded on the Holy Trinity on all the *Three Principles*.

CHAPTER 9

Of the Virginity of Mary, showing what she was before the Blessing, and what she became by the Blessing

[IN 9:1] IT is very necessary for us poor children of Eve to know this, as in it lies our eternal salvation. For it is the gate of Emanuel; the whole Christian faith rests upon it, and it is the gate of the greatest mystery: For here lies hidden the secret of man, in which he is the likeness and image of God.

[IN 9:2] Our whole religion consists in three points which we cultivate and teach. *First*, as to the creation, of what essence, nature and property man is; whether he be eternal or not eternal, and how that is possible; from where he came in the beginning and what property the origin of man is.

[IN 9:3] *Secondly*, what his fall has been, on account of which we are mortal and subject to malignity and the source of wrath.

[IN 9:4] *Thirdly*, what the New Birth is, seeing that God is willing to receive us again into grace; and on that account he has given laws and doctrine, and confirmed them with great miracles; in what power and spirit we may be new-born and rise again from death.

[IN 9:5] We find all this represented in two figures, viz. in the eternal, holy virginity, and in the earthly, perishable virginity; while the New Birth is found in the figure of Christ quite plain and clear. For in the

eternal virginity, in the essentiality of God, where the image and likeness of God has been seen as in a mirror from eternity and known of the Spirit of God, was Adam the first man created. He had the virginity for a possession as the true love-tincture in the light, which desires the fire's tincture or the property of the essences; that it may become a burning life in power and glory, and be in the fire's essence a genatrix, which is not possible in the light's essence without fire.

[IN 9:6] We recognize then a virginity in the Wisdom of God, in the desiring will of the Divine Essence, from eternity. Not a woman who brings forth, but a figure in the mirror of the Wisdom of God, a pure chaste image without being, and yet in essence; though not manifest in the fire's essence, but in the source of the light.

[IN 9:7] This image God created into a being: and that from all the *Three Principles*, that it might be a likeness according to the Deity and eternity, as a complete mirror of the ground and unground, of the spirit and also of the essence; and it was created from the eternal, not for a fragile existence. But because the earthly and fragile was suspended to the eternal, the earthly desire has introduced itself into the eternal heavenly desire and infected the heavenly property; for it wished to dwell in the eternal desire, and yet was corrupted in the wrath of God.

[IN 9:8] Thus the earthly quality corrupted the heavenly, and became the turba of the latter, as is to be recognized in earth and stones, which indeed have their origin from the Eternal, but have deteriorated in the wrath and in the source of fire: the fiat has made from the eternal essence earth and stones. And on that account a day of separation is fixed, in which every individual thing shall enter again into its ether and be tried by fire.

[IN 9:9] So it is likewise with man. He was created in the virginity in God's Wisdom, but was laid hold of by the wrath and anger of God; therefore he became at once corrupt and earthly. And as the earth passes and must be tried by fire, and enter again into that which it was, so also man. He must enter again into the virginity in which he was created. But as it was not possible to man to rise again from the fierce wrathful death and enter into a New Birth (for his virginity was shut up with him in death, and for that reason God made for man a woman taken from him), the Deity had to put itself in motion, and disclose and make alive again what was shut up.

[IN 9:10] And this was done in Mary, the shut up virgin; that is, in the virginity which Adam inherited from God's Wisdom; not from the earthly part of the *Third Principle*, but from the heavenly holy part of the *Second Principle*, which by earthly imagination and suggestion had been shut up in the earthly death in the wrath of God, and was as it were dead, as the earth appeared to be dead. Therefore the Heart of God has moved itself, has broken death on the cross and generated life again.

[IN 9:11] The birth and *Incarnation of Christ* is for us a thing mighty in operation, in that the whole unfathomable Heart of God has moved itself, and thus the heavenly essentiality, which was shut up in death, has become again alive, so that now it may be said with reason: God himself has resisted his wrath, since by the center of his heart, which has filled the eternity without ground or limit, he has again revealed himself, has taken away the power of death and broken the sting of the anger and fierce wrath, seeing that love and gentleness have been revealed in the wrath and have extinguished the power of fire.

[IN 9:12] And still more is it for us men a great joy that God has in our dead and mortified virginity revealed himself, and withal through everything. And that the Word, which is the power of the life of God, has given itself again to humanity, to the dead and as it were abandoned virginity, and has reopened the virgin life, at that we rejoice; and we enter by our imagination into the center in which God has revealed

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himself in humanity, that is, into the incarnation of his Son, and become thus in our imagination, which we introduce into his incarnation, pregnant with his revealed Word and the power of the heavenly divine essentiality—not indeed anything that is alien, but at the same time alien to what is earthly. The Word has revealed itself everywhere, and in every man's vital light; and there is nothing wanting but that the spirit of the soul gives itself up to it. And then the soul's spirit puts on again the eternal virginity, not as a garment, but from its own essence God is born in it. For Mary along with all the daughters of Eve was born earthly; but the Covenant of the Love of God evinced in her essence that God would there in her open again the life.

[IN 9:13] And as regards Mary's virginity, according to the earthly life prior to the blessing, before the Heart of God moved itself, we can by no means say that she was a completely perfect virgin in accordance with the first virgin before the fall. On the contrary, she was a natural daughter of Eve. But it may be said with reason that in Mary, as well as in all Adam's children, the eternal virginity in the Covenant of Promise lay shut up just as if in death, and yet not faded in God. For the name Jesus, passing out of the center or Heart of God, has from eternity imprinted itself as a mirror in the Virgin of God's Wisdom, and has opposed the center of the Father, that is, the center of fire and fierceness; not in fierceness in the fire, in the fire's essence, but in love in the light, in the light's essence. And man moreover was foreseen in this same essence in the name Jesus, before the foundation of the world was laid, when Adam still existed in the form of heavenly essence, without a natural or creaturely being. For the fall was known in Wisdom before man became a creature; and that according to the property of fire, not in the property of light, but according to the *First Principle*.

[IN 9:14] And so then from our deep knowledge we say of Mary, that before the time of the Angel's revelation and message she was a virgin like Eve, when she went out of Paradise, before Adam knew her. Eve was then indeed a virgin, but the true virginity was hidden in her and infected with the earthly craving, and the animal property was manifest in her. For the earthly imagination broke the heavenly property, so that she was a woman and not a chaste virgin without spot; she was but a portion of the heavenly virginity, the other portion was Adam. And therefore from Eve was born no pure, true virgin, who would have to be undivided in nature—the turba destroyed the virginity in all—till the Champion in combat came: He was a masculine virgin in God's Wisdom according to the heavenly nature; the earthly element hung unto him, but the heavenly element ruled over the earthly; for thus was Adam to have been, who stood not firm.

[IN 9:15] We say therefore with good grounds that Mary was Joachim's daughter, born of Anna, and, by the earthly part, contained their essence essentially in her. And then, secondly, we say that she was the daughter of the Covenant of God, that God set up in her the goal of the New Birth, that the whole of the Old Testament has looked to this goal, and that all the prophets have prophesied of the same goal (to the effect that God would again reveal the eternal virginity). And this goal was blessed; for, in accordance with his mercy, God incorporated himself in this goal by the Covenant of Promise, and the Word of Promise stood in the covenant, and confronted the wrath in the light of life. The first world, before and after the flood, was saved in that covenant which God set before himself as a mirror: For the eternal virginity appeared in the covenant as in the mirror of God, and God had satisfaction therein. When Israel kept the covenant and did the works of the covenant, this was accepted by God as if humanity had been in the mirror of the Wisdom of God. And though Israel was earthly and bad, yet God dwelt in Israel in his covenant, in Wisdom, according to his love and mercy.

[IN 9:16] Thus the works of the Law were before God in the mirror: till the life was born again from the covenant and the fulfilment came. Then the works in the mirror ceased, and the works of the fulfilment

in flesh and blood, in the heavenly essentiality, began again; for in Mary was the beginning. When the Angel brought her the message, and she said: *Be it unto me as you have said*, the center of life in the Word of God, that is, the Heart of God, forthwith moved in her dead heavenly seed, quickened it again, and gestation commenced; for all the *Three Principles* of the Deity were stirred, and the divine tincture took hold in the dead heavenly essentiality. We are not to imagine that God has been without essence, but man was dead to heavenly essence. And now did the Heart of God enter with living divine essentiality into death, and awaken the dead essentiality. This divine essentiality took not away the earthly nature, but entered into it as its Master and Vanquisher. For the true life had to be ushered in by death and God's wrath, which was accomplished on the cross, when death was broken to pieces and wrath taken captive, and overcome and extinguished by love.

[IN 9:17] Thus we understand now what Mary by the conception came to be, namely, a true pure virgin according to the heavenly part. For when the Heart of God moved itself, and day dawned in her, the light of the clearness and pureness of God shone in her; for her dead virginity, or God's Wisdom, was disclosed and became living; for she was filled with the Divine Virginity, that is, with God's Wisdom. And in this same Wisdom and divine essentiality, as well as in the dead and now living essentiality, the Word became flesh in sulphur by the *centrum naturae*, by means of the Father's essences and the essences of Mary; from out of death a life, a fruit with the two tinctures in their perfection, since the two tinctures formed but one. And because Adam had become a man, Christ also became a man according to the outer world; for it was not Eve's image in the woman's tincture that was destined to remain, but Adam's image when he was man and woman. As then one of the signs must appear in consequence of the power of the external fiat, and that the champion in combat was to be established again in all the *Three Principles*, the champion in combat got the masculine sign; for the man has the fire's tincture or the property of the Father. Thus, the Father is the strength and might of all things, and the Son is his love. Accordingly the Word became man in the feminine essence—but became, however, a man that his love might extinguish the anger and wrath in the Father; for the tincture of Venus has the water-fountain, and the woman has the tincture of Venus. Consequently the fire had to be quenched by the water of Eternal Life, and the Father's burning essences in the fire again extinguished.

[IN 9:18] We know then Mary, the mother of Christ, in flesh, soul and spirit, by the blessing, to be a pure chaste virgin; for this constitutes her blessing, that God has revealed himself in her. She has carried in her body the Word of Life, and it has moved within her. Mary has not moved the Word, but the Word has moved Mary, both the fruit which she bore, and also her soul along with the part of the dead essentiality, so that her soul was at once surrounded with divine living essentiality: not according to the earthly part or the *Third Principle*, but according to the heavenly part or the *Second Principle*, so that thus the earthly nature did but hang unto her. For her soul had also with the Word of Life, which became man in her, to enter by death and the wrath of the Father into the heavenly divine quality. It was necessary that her outer man should die to the earthly quality, in order that such outer man might live to God. And because she was blessed and has carried the goal in the Covenant, her body has not vanished, for the heavenly nature has swallowed up the earthly and keeps it eternally a prisoner, to the honour and magnificence of God. It must never be forgotten that God has become man in her.

[IN 9:19] But that some say she has remained entirely in death and passed into corruption, these should envisage their reason in another way: for what is highly blessed is incorruptible. Her heavenly part of the divine essentiality, which has blessed her, is incorruptible; else God's essentiality in the blessing would once more have fallen and died, as happened in Adam; on account of which death, however, God became man, that He might bring back life again. She has, indeed, died as regards the outer life or earthly quality, but she lives as regards the blessing in God's essentiality and also in her own essentiality: not

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in the four elements, but in their root, that is, in One Element which keeps the four shut up in itself, in Paradise and the pure element, in the divine essentiality, in the life of God.

[IN 9:20] Therefore we say that Mary is greater than any daughter of Adam, because God has placed the goal of the covenant in her, and she alone among all the daughters of Eve has obtained the blessing, namely, the pure virgin chastity which was destroyed in all Eve's daughters. But in her case the virginity lay in the covenant—till the Word of Life highly blessed her: then she became a true pure chaste virgin, in whom God was born. For Christ said also to the Jews: *I am from above, but you are from beneath; I am not of this world, but you are of this world* (John 8:23). If he had become man in an earthly vessel, and not in a pure, heavenly, chaste virgin, he would have been of this world; whereas thus he became man in the Heavenly Virgin, and the earthly quality did but hang unto him. For the essence of the soul had been infected in us poor children of men by the earthly quality. And he was to introduce our soul in the form of heavenly essence, in him, through the fire of God into the Holy Ternary; for the soul was of chief importance, because it had been taken out of the Eternal, and hence it was God's will not to abandon it.

[IN 9:21] So then, if it be asked, *What sort of matter it was to which the Word and Heart of God has given itself and made for itself a body, whether it were a strange matter come from heaven, or whether it were the essence and seed of Mary?* Our answer is: That God's Heart was never without essence, for its dwelling is from eternity in the light, and the power in the light is the Heart or Word which God has spoken from eternity. And the speaking is the Holy Spirit of God, which with the speaking goes out from the power of the light, from the spoken Word, into what is spoken forth. And what is spoken forth is God's wonder and wisdom; this contains in itself the divine mirror of Wisdom, wherein the Spirit of God sees, and in which he reveals the wonders.

[IN 9:22] Therefore understand that the Word, from out of the Heart of God the Father (surrounded with the heavenly and chaste Virgin of Wisdom, dwelling in the heavenly essentiality), has revealed itself in Mary's essence and essentiality, in her own seed, that is, in the Seed of Man, and has taken into itself the Seed of Mary, dead and blind as to God, and awakened it to life. The living essentiality came into the half-killed essence of Mary, and took the half-killed essence as a body—not as a corruptible body which would disappear, but as an eternal body which would remain eternally, for here the eternal life was re-born.

[IN 9:23] Thus the essentiality of the eternity in God in his whole ungrounded deep, and the essentiality of the dead Adam in humanity, became one essentiality, an entirely single being, so that the creature Christ with his essentiality filled at once the whole Father, who is without limit or ground. But the creaturely soul has remained, and is a creature. And according to the *Third Principle*, as applying to the creature, this very Christ is a creature and a king of men, as well as also according to the *Second Principle*, as being a child of the unfathomable Father. What the Father is, in his unfathomable deep: that the Son is in his creature. For the power in the creature forms with the power out of the creature one power, one essentiality, in which dwell the angels and men. It gives Paradise and joyful delight, but in humanity it gives also flesh and blood; therefore it is and remains also a creature, but uncreated, yet brought forth, on one part out of God from eternity, and on the other part out of humanity. God and man has become one person, one Christ, one God, one Lord, one Holy Trinity, in humanity, and also at the same time everywhere; so that when we see Christ, we see the Holy Trinity in one image. His creature is like an image, taken out of us men, our high-priest and king, our brother, our Emanuel; His power is our power if we be born again of God through faith in Him. He is not strange or terrible to us, but is our tincture of love. He is with His power the quickening of our souls, our life and the bliss of our souls. When we find

Him, we find our helper, as Adam was to have found Him; but he allowed himself to be deceived, and ultimately found a woman, of whom he said: *This is flesh of my flesh, and bone of my bones*, and he took her to him as an help, to bear him company (Gen. 2:23).

[IN 9:24] Thus, when our soul finds Him, it says: *This is my virgin, whom I had lost in Adam, when she was changed into an earthly woman. Now I have found again my dear virgin who sprang from my body, and I will no more let her go; she is mine, my flesh and blood, my strength and power, whom I lost in Adam: her I will retain. Oh, a friendly retaining! Friendly, inqualifying, beauty, fruit, power and virtue.*

[IN 9:25] Accordingly the poor soul finds the tincture of its lost light, and its dear Virgin. In the woman is found the Noble Bridegroom, for which the matrix of Venus has always longed, but has found only an earthly masculine sulphur, and has been obliged to let itself be made pregnant with earthly seed. Here it gets the tincture of the right fire and right man, so that it becomes also a true masculine virgin, as Adam was in his innocence.

CHAPTER 10

Of the Birth of Jesus Christ, the Son of God; and how He lay Nine Months shut up in the Womb, like all the Children of Men; and what properly his Incarnation is

[IN 10:1] THERE has been a great deal of dispute about the *Incarnation of Jesus Christ*, but carried on almost blindly; and therefrom have been formed manifold opinions, so as to turn men about with these and leave untouched the true incarnation, in which lies our eternal salvation. The cause of this was that it was sought for in outward understanding and art, and not in connection with the right goal. If they had entered into the *Incarnation of Christ*, and had been born of God, no dispute would have become requisite; for the Spirit of God reveals the *Incarnation of Christ* to everyone in his own self, and without this Spirit there is no finding. For how shall we find in the reason of this world what is not in this world? We find in outward reason hardly a reflection thereof; but in God's Spirit is the true finding.

[IN 10:2] The *Incarnation of Christ* is such a mystery that outward reason knows nothing of it; for it has been carried out in all the *Three Principles*, and cannot be fathomed, unless we know fully the First Man in his creation before the fall; for Adam was to beget from himself the second man in accordance with the character of the Holy Trinity, in which the name Jesus was incorporated, but this was not able to be. Therefore another Adam had to come, to whom this was possible; for Christ is the virgin image in accordance with the character of the Holy Trinity. Adam was conceived in God's love, and born into this world. He had divine essentiality, and his soul was from the *First Principle*, from the *proprium* of the Father. It was to be directed by the imagination to the Father's Heart, that is, to the Word and Spirit of Love and Purity, and was to eat of the essentiality of Love; then it would have preserved in itself God's nature in the Word of Life, and would have been made pregnant by the power springing from the Heart of God; whereby then it would of itself have imagined into its essence, and would have itself made its essence pregnant, so that a complete likeness according to the first image would have arisen through imagination and the surrender of the soul's will, and would have been conceived in the power of the essence.

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[IN 10:3] But because this could not be in Adam, on account of the earthliness attached to him, it was brought to pass in the Second Adam, which is Christ. He was conceived in such a way through God's imagination and entering into the image of the first Adam.

[IN 10:4] And we are able to recognize, that as the first Adam put his imagination into earthliness and became earthly, and did this moreover contrary to the purpose of God, the purpose of God had nevertheless to stand. For now God established his purpose in Adam's child, and introduced his imagination into the corrupt image, and made it pregnant with his divine power and essentiality, and turned the soul's will round from earthliness to God; so that Mary became pregnant with such a child as Adam was to become pregnant with. This the individual's own power could not accomplish, but sank down into sleep as into the *Magia*; whereupon out of Adam was made the woman, who should not have been made, but Adam should have made himself pregnant in the matrix of Venus, and brought forth magically. As, however, this could not be, Adam was divided, and his own will of great power was broken and shut up in death. As he would not place his imagination in the Spirit of God, his great power had to come to a standstill in death and suffer the Spirit of God to place His imagination in it, and do with him what He pleased.

[IN 10:5] Therefore the Spirit of God raised up to him life out of this death, and became the Spirit of this life, in order that the image and likeness of God (which from eternity had been known in God's Wisdom) might at last be born and endure. For it stood before the times of the world and even from eternity in the virgin mirror in the Wisdom of God, and that in two forms: namely, according to the *First Principle* of the Father in fire, and in the *Second Principle* of the Son in light, and yet was only manifest in the light, and in the fire just as if in a *Magia*, that is, in a possibility. As the astral Heaven imprints by its power a figure in the mind of man, in his sleep so was represented the image in the center of the nature of fire, quite invisibly; but in Wisdom, in the mirror of the Deity, it has appeared as a figure, like a shadow, yet without material being, but has had being in the essence of the spirit. Which spirit, by beholding itself in the mirror of Wisdom, has known and seen this image, and set its will to bring it into substance, in order that God might have an image or likeness in substantial being, and should no more need to behold himself as in a mirror, but find himself in substance. Therefore, when the first image imagined into the severe might and in consequence became earthly and dead, the Spirit of God led its will and life into death, and retook from death the first life into himself, in order that the first life might stand in complete obedience before Him, and He alone be the willing and also the doing.

[IN 10:6] Thus, we know that God has entered into the half-dead image, that is, into Mary, and into the very same virgin form which was shut up in death, in which Adam was to become pregnant and bring forth an image according to himself in virgin chastity. In this shut up and half-dead virgin matrix, the Word or Heart of God, viz. the center of the Holy Trinity, has, without infringement of its being, become an image of man. And seeing the first living virgin matrix in Adam would not be obedient to God, it became thus, when raised again from death, obedient to him, and gave itself up humbly and willingly to God's will. Thus was again presented in figure the true virgin image in obedience to God; for the first will had to remain in death, as one which imagined contrary to God's will, and a pure obedient will was raised up, which remained in the heavenly gentleness and being, and no more suffered the image in the fire, in the sphere of the Father, to flame up in it, but remained in one source; as indeed the Deity lives only in one source, viz. in the light, in the Holy Spirit, and yet holds its sway over all the *Three Principles*.

[IN 10:7] And so are we to understand regarding the *Incarnation of Christ*. When God's Spirit raised up again in Mary the virgin life, which in the earthly essence lay shut up in death and wrath, then this life turned itself only unto God's will and love, and gave itself up to the Spirit of God. Thus it became preg-

nant with a true virgin image, which was to have been in the case of Adam, but was not realized; for one imagination received the other. God's imagination received the imagination in death and brought it back to life; and this life imagined again into God and became pregnant with God, and from the Deity and humanity sprang one Person. The Deity was suspended to the heavenly Essence, which from eternity had existed with kingdom, power, and glory, viz. as the kingdom of Paradise and the Angelic World, as spirit and the seventh form in connection with the *centrum naturae*. And the humanity was suspended to the Kingdom of this World. But seeing that the will of the humanity gave itself up to the Deity, this virgin image became in Christ Jesus only a guest in this world, and His deity was lord of this world; as it was to have been in Adam, so that the lesser and weaker might be subject to the greater and all-powerful. But because Adam's will went into what was feeble and impotent, he himself became impotent, and did sink down into sleep, and fall unto the Creator again. But with Christ this image persisted in the divine essentiality, and the earthly nature hung unto it in the office and manner of a servant; no longer as a master, as in Mary his mother before the high benediction and revelation of the Deity, but as a servant; for this image was now, in the Spirit and power of God, lord of the *Third Principle* of this world.

[IN 10:8] Now says reason: *What then did take place in this incarnation? Was the life aroused immediately at the moment of conception in transcendence of the natural course, so that the part from Mary, that is, the woman's seed, did at once have life?* No, for it was an essential seed, and was moved at its proper natural time, with soul and spirit, like all the children of Adam; but the part from the Deity, surrounded with divine essentiality and wisdom, has had life from eternity to eternity. Nothing went to or from the Deity; what it was, that it remained, and what it was not, that it came to be. It gave itself with heavenly divine essence to the essence and substance of Mary, and Mary's essence and God's essence became one person. But Mary's essence was mortal, and God's essence immortal. Therefore Mary's essences had to die on the cross and pass through death into life. To this God's essences contributed, else it would not have been possible. Thus God's essence helped us, and still helps us by the death of Christ into God's essence and life.

[IN 10:9] We understand then, the *Incarnation of Christ* in a natural way, like that of all the children of men. For the heavenly, divine essence has given itself with its life to the earthly half-killed essence. The master has submitted himself under the servant, in order that the servant might be made alive. Thus Christ in nine months became a perfect man, and at the same time remained a true God, and was born into this world in the manner and mode of all Adam's children, by the same way as all men. And that, not that He needed it—He could have been born magically—but He desired and was destined to remedy our impure, animal birth and entrance into this life. He was to enter into this world by our entrance, and lead us out of this world into God's entrance, and bring us out of the earthly quality.

[IN 10:10] For if he had been born magically in a divine manner, he would not by nature have been in this world; for the heavenly essence would necessarily have swallowed up the earthly quality; therefore he would not have been like us. How then would He have willed to suffer death, and to enter into death and break death to pieces? But it is not so. He is truly the Woman's Seed, and he entered into this world the natural way, like all men; but went out by death the divine way, in the divine power and essentiality. It is His divine living essentiality which stood firm in death, which has broken down death and cast derision on it, and led the wounded half-dead humanity through death into the life eternal; For the earthly part, which he received from his mother Mary into himself, into the divine nature, died on the cross to the earthly nature. The soul was thus in the essentiality of God, and descended as a conqueror into the Hell of the Devil, that is, into the fierce wrath of God, and quenched it with God's love and gentleness that characterize the divine love essentiality. For the fire of love entered into the fire of wrath and

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drowned the wrath, in which the Devil desired to be God. Thus the Devil was taken captive by the darkness and lost his dominion. The sting or sword of the Cherubin or destroying angel was here broken: And this was the reason that God became man: in order that he might lead us out of death into the life eternal, and quench with his love the wrath which burned within us.

[IN 10:11] Further, you must understand us rightly as to how the wrath of God was quenched. It was not quenched by the mortal blood of Christ, which he shed, and in regard to which the Jews mocked him, but by the blood of the eternal life from God's essence, which was immortal and had in it the fountain of the water of eternal life. This was shed on the cross along with the outer blood; and when the latter sank into death, the heavenly blood sank too, and yet it was immortal.

[IN 10:12] Thus the earth received the blood of Christ, whereby it trembled and quaked; for the wrath of God was now vanquished in it, and there entered into it now the living blood which had come from heaven, from God's essence. This heavenly blood opened the graves of the Saints, and also opened death. It made a way through death, so that death was made an open show of. For when Christ's body rose from death, he made in his body an open show of death; for its power was broken.