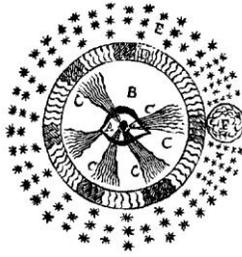


Spirit's Day Studies

The Writings of Jane Lead,
17th Century Christian Mystic



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The Seed of the Woman

Excerpts from 177 Theosophical Questions
by Jacob Boehme

Q:75. What is the Seed of the Wife or Woman, and bruising and treading upon of the Serpent? What did God speak or breathe again into them? Was the same nothing else but an outward promise, or an incorporation of the effectual working grace?

1. The Woman's Seed is not the fire soul, which stands in the *First* eternal *Principle*. It is not the astral nor elementary principle or power arising from there. It is not the eternal Son of God, the Second Person or divine *Second Principle*, though the Lord in humbling Himself, to take our nature, often calls Himself the Son of Man. It is neither of these; for the first is too hot, the second too cold, the third infinitely too high.
2. But that which is properly the Seed of the Woman here intended, is the Heavenly Humanity, or true Virgin Image of God, the pure Sophia, consisting of Divine Wisdom and modesty, which was married to Adam till his transgression made a divorce.
3. This is that grace which was here again inspoken into Adam and Eve, and this is the Pearl which is to be searched after with all diligence, which was not only barely promised but brought in the Word, and engrafted into the light of their life.
4. This is the Lamb slain from the foundation of the (fallen) world, not only intentionally but actually; for being in every of Adam's offspring witnessing for God, was resisted and slain in its strivings with the old world and downward.
5. But wherever the bent of the will inclines to obey and subject itself to the divine councils, in such was restored the joy of their salvation, ever pointing at the Lord, who being the true Son of the Virgin, in the fullness of time bringing this Virgin by taking Mary's essences, consisting of all the principles and properties and making of two one, by that power which is able to subdue all things unto himself.
6. But so heavenly and pure is this, that one that has it cannot show it to one that has it not, much less give it to such; but he that has it can stammer and speak by parcels, and darkly by parables, for such what he says will seem, though it be not far from every one of us.

7. He can give the other some directions where to dig for it, also what it is like, and what it is not like. But men are exceedingly perverted from it by the many images their astral spirit imposes on their understandings: So that the invitations of pure, simple, and self-emptying truth can hardly get audience, more hardly obtain to be considered and penetrated, but with highest difficulty get obedience from us, and due sovereignty over us.

8. Men use their outward senses so much, and are so full of objects occurring to them, that they are strangers to the very existence of the inward senses, forgetting what the Apostle said, *That which we have seen with our eyes, heard with our ears, and our hands have handled of the Word of Truth*, etc.

9. The men guided chiefly by the outward senses are sensual and brutish, and yet too much of that sticks to us all: such maxims will not believe a rock to be a shadow, and faith a substance; they consider not that visibles are transient, and that which is not seen is eternal, whereof faith is the evidence.

10. Thus is the Lord from Heaven called the Son of God, Son of Man, and Seed of the Woman, and is so at once perfectly and unchangeably.

11. And fallen man when once reunited to God by the death of the monstrous image, and restored to this new, first, pure, Virgin Image, are by this Seed of the Woman made the Sons of God.

(See more to this purpose in the 81st and 90th Answers)

Q:81. In what grace was the First World saved without the Law? What was their justification?

1. Though the 75th Answer contributes much to the solution of this Question, yet the more plain, full and direct answer of this is: That the Lord Jesus Christ, the Eternal Almighty Son of the Father, was, and is, and is to come, the only alone Redeemer, Justifier and Saviour (*by him, for him, are all things, to whom all knees shall bow, and all tongues confess him*) by uniting the heavenly humanity to the Seed of the Woman.

2. *In the volume of the book it is written of Him*: He is in His own holy principle in the light of the life or heart of every man that comes into the world; He cannot be comprehended by space; for all Heavens are comprehended by Him; He is a Branch in the infinite *Second Principle*, whence is the Divine Virgin of Wisdom.

3. He was inspoken by the Father into Adam and Eve at that needful time as a Refiners Fire, or as the Holy Fire which descended and transmuted the material sacrifices, or as a tincture ennobles metals; He is to the soul as it is to the body, to the understanding as the light of the outward world to the eye; to the deadness of the soul the animation, food to its hunger, an appeaser to its tumults, reducing her of mere grace from the multiplicity to the unity; such was He to the old world; and in the fullness of time the Divine Wisdom and Purity assumed the Woman's Seed.

4. For at the instant of the Father's inspeaking, Christ did re-implant Himself in the light of the life of Adam's and Eve's souls to dispossess the Strong Man, and through all generations does stand in the door of the heart of every child of theirs (none excepted) reproving sin, warning of the judgment to come, and preaching salvation: This is the Light shining in a dark place; the name of this is Infinite

Love, and it is also the Word of Reconciliation: To Him give all the Prophets witness, and also all the Holy Ones which have been since the world began.

5. Here are no novelties, nor in any of the blessed *Jacob Boehme's* writings may such be found. But whereas men have dark confused notions of God, like those of Athens dedicating their altar to the unknown God; of Him therefore whom men ignorantly worship do *Jacob Boehme's* writings give a clear, certain, demonstrable and distinct knowledge, and of all things and worlds; also of all creatures, from the most holy Angelical Princes of Eternity, to the most despicable excrescence of time.

Q:90. What was the Covenant of or with Abraham concerning the Blessing, and also the Circumcision? What does that signify?

1 It was not a literal or verbal stipulation as the covenants amongst men are, and as we are too apt to conceit and deem it. Yet is it the subject of many, and in some respects, of all the holy words and writings imparted to us.

2. It is the again enkindled holy power of the Eternal Divine World, which was engrafted and inspo-ken into the darkened souls of Adam and Eve; creating peace and order there, as the light had done in the chaos in order to the creation of the out-birth or world, figured by the tincture which transmutes and ennobles base metals to gold: And as the holy fire inflamed the sacrifices, the Inspoken Grace set on fire man's cold affections; for he was given to that end as a covenant to the people.

3. This was the Holy Seed sowed into the light of the life of Adam and Eve, which was their salvation: Yet pointing to and being the Lord Jesus Christ, *who was and is, and is to come, yesterday, today, and forever*, but at the time of the limit of the Covenant took flesh.

4. This according to the flesh was to descend and be in one line only from Adam to Seth, then to Shem, Abraham, and Tribe of Judah, and took the Woman's Seed in the Virgin Mary.

5. But according to the Spirit and Divine Life (wherewith and by which it was in the fullness of time begotten) it was not only in that line, but in every of Adam's children as an engrafted Word, as truly in Cain and in his race, as in Seth and in his race.

6. This was grieved at the heart by the old world, vexed by the Israelites in the Wilderness, and (as God's formed Word) is his witness in men, judging and importuning from age to age. This, like the small grain of mustard-seed, grows up to such a tree as whose top reaches Heaven.

7. This was the Covenant and Blessing given Abraham, and with respect to the union it has with the Son of God, was both the food of Adam's soul, and of Abraham's faith, and the Author of his faith and confidence.

8. And now being come to the Circumcision, having set a Law to myself to avoid repetitions (all I can), do refer to the 8th and 9th sections of that short tract called, *Considerations on the Scope of J. Boehme*, compared with the 41st Chap. of the *Mysterium Magnum*, is said to be epitomized or abridged in the *Book of Extracts*, in every of which it is so largely opened, that to touch it here would be tautology and superfluous recitals.