

## THE TWENTY-FOURTH CHAPTER

### *Of the Incorporating or Compaction of the Stars.*

1. NOW when the *whole body* of nature in the extent, space or circumference of this world was benumbed or *deadened*, as in the hard death, and yet that the life was *hid* therein, thereupon God moved the whole body of the nature of this world on the *fourth day*, and generated the stars from or out of nature, out of the risen light. For the wheel of God's birth or geniture *moved itself again*, as it *had done* from eternity.

2. Indeed it had moved on the *first day*, and had begun the birth or geniture in the body of the *corrupt* nature ; for on the *first day* the life *separated* itself from the death, and on the *second day* a firmament was created *between*, and on the *third day* the life *brake forth* through death. For there the light *brake forth* through the darkness, and made the dead body of nature to spring, to flourish, and to be stirring and agile.

3. For on the *third day* the body of nature did travail *so hard* in anxiety till the *love-fire* had kindled itself in the death, and till the light of life was broken forth through the *congealed* body of death, and had sprung up out of death; but on the third day it stood only in the *fire-crack*, from whence mobility existed.

4. On the *fourth day* the light rose up, and made its seat in the house of death, and yet *death* could not, and cannot, comprehend it. As *little* as the austere birth of God, (which standeth in the innermost kernel from whence life existeth), can apprehend the meekness, and the light of the meekness together with the spirit in the meekness, *so little* also can the dead darkness of this world comprehend the light of nature: *no more*

can the devils either.

5. But the light shineth through death, and hath made its *royal* seat in the midst or centre in the house of death and of God's wrath, and generateth to itself a *new* [divine] *body* of God out of the house of wrath, which new body subsisteth eternally in the love of God, incomprehensibly to the *old* kindled body in the *outmost* birth or geniture.

*Now thou wilt ask, How shaU I understand this?*

*Answer.*

6. I *cannot* at all write it in thy heart, for it is not for every man's capacity, understanding and apprehension, especially where the spirit standeth in the *house of wrath*, and doth *not* qualify, operate or unite with the light of God. But I will shew it to thee in an earthly *similitude*, that thou mightest, if possible, get a little into the *deep* sense.

7. Behold and consider a *tree*: On the outside it hath a hard, gross *rind* or *bark*, which is dead, benumbed, and without vegetation—yet not *quite* dead, but in the impotence ; and there is a great difference between the bark and the body that groweth next under the rind or bark. The body hath its living power, and breaketh forth through the *withered* rind, and generateth many fair *young* bodies or *twigs*, all which stand in the *old* body.

8. But the *rind* is as a death, and cannot comprehend the *life* of the tree, but only hangeth to it, and is a *cover* to the tree, in which worms do harbour, which in the end destroy the tree.

9. *Thus* also is the whole house of this world. The *outward* darkness is the house of God's wrath, wherein the devils dwell, and it is rightly the house of death, for the holy light of God hath

therein *died*.

[*" Understand, the light stepped into its Principle, and is the outward substantiality in God, as it were dead in our esteem, whereas it liveth in God, but in another source or quality."*]

10. But the body of this great house, which lieth hid under the *shell* or rind of darkness, incomprehensibly to the darkness, *that* body is the house of life, wherein love and wrath *wrestle* the one with the other.

11. Now the love always breaketh *through* the house of death, and generateth *holy*, heavenly twigs in the great tree; which twigs stand in the light. For they spring up through the shell or *skin* of darkness, as the twigs do through the shell or bark of the tree, and are *one life* with God.

12. And the wrath also springeth up in the house of darkness, and holdeth many a noble twig *captive* in death, through its infection in the house of *fierceness*.

13. This now is the *sum* or the contents of the astral birth or geniture, of which I here intend to write.

*Now it may be asked, What are the stars ? or out of what are they come to be ?*

14. They are the *power* of the seven spirits of God; for when in this world the wrath of God was kindled by the devil, then the *whole house* of this world in nature, or the outermost birth or geniture, was as it were benumbed or *chilled* in death; from whence the *earth* and *stones* are come to be. But when this hard dross or *scum* was driven together into a lump or heap, then the *deep* was cleared. But the deep was very dark, for the light therein was dead in the *wrath*.

15. Now the body of God, as to this world, could not *remain* in death, so God moved himself with his seven qualifying or fountain spirits to the *birth* or geniture.

*But thou must understand this high thing rightly.*

16. The *light* of God, which is the *Son* of God, and also the Holy Ghost, *died* not; but the light, which hath gone forth from or out of the heart of God *from eternity*, and hath enlightened nature, ([the nature] which is generated out of the seven spirits), that [light] is *departed* or gone away from the hard *corrupted* nature. From whence it is that the nature of this world, with its comprehensibility or palpability, hath *remained* in death, and cannot apprehend the light of God, but is a dark house of devils.

17. Upon this, on the *fourth* day of the creation, God *regenerated* anew the whole house of this world, with the qualities thereof, and hath *placed* or set the qualifying or fountain spirits in the house of darkness, that he might generate to himself again out of that a *new body*, to his praise, honour and glory.

18. For his purpose was to create *another* angelical host or army out of this house, which was to be done thus : He would create an angel, namely *Adam*, who should generate out of himself creatures *like* himself, who should possess the house of the new birth; and in the middle of time *their king* should be generated or born out of a human body, and possess the new-born kingdom as a king of these creatures, in place of the *corrupted* and expelled Lucifer.

19. Further, at the *fulness* or accomplishment of this time, God would adorn and trim this house with its qualities, as a royal government, and let those very qualifying or fountain spirits *possess* the whole house, that they might, in that house

of darkness and of death, bring forth creatures and images again, as they *had done* from eternity, till the accomplishment or fulfilling of the whole host or army of the new created angels, namely men. *Then* God would bolt and bar up the devil in the house of darkness in a narrow hell, and then kindle the whole house in its own light again, *all but* the very hole, hell or dungeon of the devils.

*Now it may be asked*, Why did not God bolt him up instantly, and then he had *not* done so much mischief.

*Answer.*

20. Behold! this was God's purpose, which [purpose] must stand: that he would re-edify out of the corrupted nature of the earth, or build again to himself an angelical host or army: Understand, a new body, which should *subsist* eternally in God.

21. It was not at all God's intention to let the devil *have* the whole earth for an eternal dwelling-house, but to let him have only the death and *fierceness* of the earth, which he had brought into it.

22. For *what* sin had the *Salitter* committed against God, that it should stand totally in *eternal* shame ? None : It was only a body, which must remain still, when the devil elevated or swelled himself therein.

23. Now if God should have instantly *left* it to the devil for an eternal dwelling-house, then out of *that* place a new body could *not* have been built. Now what sin had that space, place or *room* committed against God, that it should stand in eternal shame ? None; and therefore that were an injustice.

24. Now the purpose of God was to make a beautiful, excellent, angelical host or army out of

the *earth*, and [also] all manner of ideas, forms or images. For in and upon that [earth] all should spring and generate themselves *anew*, as we see in mineral ores, stones, trees, herbs and grass, and in all manner of beasts after a *heavenly* image or form.

25. And though those imagings were *transitory*, seeing they were not pure before God, yet God would, at the end of this time, *extract* and draw forth the heart and the kernel out of the new birth or geniture, and *separate* it from death and wrath; and the new birth should eternally spring up in God, without, *distinct* from this place, and bear heavenly fruits *again*.

26. But the death of the earth, and the wrath therein, should be lord *Lucifer's* eternal house, after the accomplishing of the new birth or geniture. In the meanwhile lord *Lucifer* should lie *captive* in the darkness in the deep above the earth; and there he now is, and may very shortly expect his portion.

27. That this new birth or geniture might be accomplished, whether the devil will or *no*, the Creator hath therefore, in the body of this world, generated himself, as it were *creaturely*, in his qualifying or fountain spirits; and all the stars are nothing else but God's *powers*, and the whole body of this world consisteth in the seven qualifying or fountain spirits.

28. But that there are so many stars of so manifold different effects and operations is from the *infiniteness*, which is in the efficiency [infection or affecting] of the seven spirits of God, in one another, which generate themselves infinitely.

29. But that the birth, or the *body* of the stars in their seat, doth not change or alter (but do as they did from eternity), signifieth that there shall be a *constant*, continued birth or geniture, whereby, in one *uniform* operation, which yet standeth

in the infiniteness, the *benumbed* body of the earth should continually and *constantly* be kindled again, and generate itself anew, and so also should the house of darkness of the deep above the earth ; whereby the new body might continually and constantly be generated out of death, till time should be accomplished, and the whole new-born body [perfected].

*Now thou wilt object and say*, Then sure the stars are God, and they must be honoured and worshipped as God.

30. The wise Heathen also came to this [conclusion], who, indeed, in their sharp or acute understandings, far *excelled* our philosophers; but the *right* door of knowledge hath yet remained *hidden* from them.

31. Behold! the stars are plainly incorporated or *compacted* out of or from God ; but thou must understand the difference between the stars and God, for the stars are *not* the heart and the meek pure Deity, which man *is to honour* and worship as God; but they are the innermost and sharpest birth or geniture, wherein all things stand in a wrestling and a *fighting*, wherein the heart of God always generateth itself, and wherein the Holy Ghost *continually* riseth up from the rising of the life.

32. But the sharp birth or geniture of the stars *cannot* again apprehend the heart of God, nor the Holy Ghost; but the light of God, which riseth up in the *anxiety*, together with the moving of the Holy Ghost, remaineth *free* to itself as the heart, and ruleth in the midst or centre of the *closure* of the hidden heaven, which is from or out of the water of life.

33. For from the heaven the stars have their *first kindling*, and are only as an *instrument*, which God useth to the birth or geniture.

34. It is just such a birth as is in *man*; the body is even the *father* of the soul, for the soul is generated out of the power of the body, and when the body standeth in the anguishing birth or geniture of God, as the stars do, and not in the fierce hellish birth, then the soul of man qualifieth, mixeth or *uniteth* with the pure Deity, as a member in or of his body.

35. Thus also is the heart or light of God always generated in the body of this world, and that generated heart is *one heart* with the eternal, unbeginning, infinite heart of God, which is in and above all heavens.

36. It is *not* generated in and from the stars *only*, but in the *whole* body of this world; but the stars always kindle the body of this world, that the birth or geniture may subsist everywhere.

*But here thou must well observe this.*

37. The light or the heart of *God* taketh *not* its original barely from the wild rough stars, where, indeed, love and wrath are in each other, but out of or from the *seat* where the meek water of life is continually generated.

38. For that water, at or in the kindling of the wrath, was not apprehended by *death*, but subsisteth from eternity to eternity, and reacheth to all the ends and parts of or in this world, and is *the water of life*, which breaketh through death, out of which is built the new body of God in this world.

39. And it is *in* the stars, as well as in all ends, corners and places, but not in any place comprehensible or *palpable*, and it at once filleth or replenisheth all alike. It is also in the body of man, and he that thirsteth after this water, and *drinketh* thereof, *in him the light of life kindleth itself*, which is the heart of God ; and there [in that

place] presently springeth forth the Holy Ghost.

*Now thou askest*, How then do the stars subsist in love and wrath ?

*Answer.*

40. Behold! the stars are risen or proceeded out of the *kindled house* of God's wrath, as the mobility or stirring of a *child* in the mother's body or womb in three months. But now they have attained their kindling from the eternal, benumbed, not quite dead, water of life, for in nature that water was *never* dead.

41. But when God moved himself in the body of this world, then on the *third day* the anxiety, in the birth of this world, rubbed itself, from whence the fire-flash existed, and the light of the stars kindled itself in the water of life.

42. For till the *third day* from the time of the kindling of God's wrath in this world, nature, in the anxiety, was a *dark valley*, and stood in death; but on the third day the life brake through death, and the *new birth* began.

43. For so long, and not an hour longer, *the new-born King and grand Prince of this world*, JESUS CHRIST, *rested in death*, and hath regenerated the *first three* days of the creation of nature, and that very time [which was] in death, to light again; that this time might again be *one* time with the *eternal* time, and that no day of death might be *between*; and that the eternal love, and the new-born or regenerated love out of the new body of nature, might be one eternal love; and that there might be *no* difference between the eternal love, and the new-born or regenerated love, but that the new-born love might reach into the being or substance which was from eternity, and *itself* also be in eternity.

44. Thus the new-born love, which rose out of the water of life in the light *in* the stars, and *in* the whole body of this world, is wholly bound and united with the eternal, unbeginning, infinite love, so that they are *one* heart and *one* spirit, which supporteth and preserveth all.

45. In this kindling of the light, in the stars and elements, the birth of nature did not thereupon *wholly transmute* or change itself into the holy meekness, as it was before the time of the wrath, *so that* the birth of nature be now altogether holy and *pure*: No, but it standeth in its sharpest, most austere, and most anxious birth, wherein the wrath of God *incessantly* springeth up like hellish fire.

46. For if, with its sharp birth, nature had *fully* changed itself into love, according to the heavenly right, law or manner, then were the devils again in the *seat* of God.

47. And this thou mayest very well perceive and understand, in *extreme* heat and cold, as also by the poison, bitterness and sourness in this world; all which stand in the birth or geniture of the *stars*, wherein the devil lieth *captive*.

48. The stars are only the kindling of the great house; for the whole house is benumbed in death, as the earth is; for the outermost birth or geniture is *dead* and benumbed, as the rind, shell or bark of a tree. But the astral birth is the *body* in which the life riseth up.

49. But the astral birth is in its body very sharp; yet the new birth, which riseth up in the water of life, and presseth through death, *mitigateth* it. But the new birth cannot *alter* the *kernel* of the sharp birth, but is generated out of it, and *keeps* its own holy new life to itself, and presseth through the angry death,

and the angry death comprehendeth it *not*.

50. Now this love and this wrath are indeed one body, but the water of life is the heaven of *partition* between them, so that the love doth not receive or comprehend the wrath, nor the wrath the love, but the love *riseth up* in the water of life, and receiveth into itself, from the first and austere birth, the *power* which is in the light, and which is generated out of the wrath; so that the new body is born out of the old.

51. For the *old* body, which standeth in the *austere* birth, belongeth to the devil for a house, and the *new* belongeth to the kingdom of Christ.

*Now it may be asked*, Are not all the three Persons of the Deity in the birth or geniture of meekness in this world ?

*Answer.*

52. *Yes*, they are all three in this world in the *full* birth or geniture of love, meekness, holiness and purity, and they are always generated in such a substance and being, as *was done* from eternity.

53. Behold! God the Father spake to the People of *Israel* on mount *Sinai*, when he gave the Law to them, saying ; *I am an angry*, [Exod. xx. 5;Deut.9] *zealous or jealous God to those that hate me*.

54. Now, of this *one* only Father, who is both angry and also full of love, thou canst not make *two* persons; but he is one only *Father*, who continually generateth his heartily beloved *Son*, and from both these the *Holy Ghost* goeth forth continually.

*Observe the Depth in the Centre.*

55. The *Father* is the one only being, who himself is ALL, who from eternity continually generateth his heartily beloved *Son*; and *in both*

of them the *Holy Ghost* is continually standing in the flash, wherein the life is generated.

56. But now, from the austere and *earnest* birth or geniture of the qualifying or fountain spirits of the Father, wherein the zeal or jealousy and the wrath standeth, the *body* of nature always cometh to be, wherein the *light* of the Son, *viz.* of the Father's heart standeth, incomprehensibly as to nature.

57. For the light is in the midst or centre of the birth or geniture, and is the place of *life* wherein the meek life of God is generated from or out of *all* the powers of the Father, and in the same place the *Holy Ghost* goeth forth from the Father and the Son.

58. Now those powers of the Father which stand in the kindling of the light are *the holy Father, and the meek Father, and the pure birth or geniture of God*; and the spirit which riseth therein is the Holy Spirit. But the sharp birth or geniture is the body, wherein this *holy life* is continually generated.

59. But when the light of God shineth through this sharp birth or geniture, then it becometh very meek, and is as it were like a man that is asleep, in whom the life *still moveth*; and the body is in a sweet, quiet rest.

60. In this body of nature the *kindling* was now made, for out of this body the angels also were created; and if *they had not* elevated and kindled themselves in their highmindedness, then their body would have stood eternally in a *stillness*, and in an incomprehensible meekness, as it is in the *other* principalities of angels that are without, distinct from this world; and their spirit would have generated itself eternally in *their* body of meekness, as the *Holy Trinity*

doth in the body or corporeity of God; and their inborn or *innate* spirit would have been one heart, one will, and one love with or in the Holy Trinity : For to *that end* they were created in the body of God, to be a *joy* to the Deity.

61. But lord *Lucifer* would *himself* be the mighty God, and kindled his body, and excited or stirred up therein the *sharp* birth of God, and opposed the light or bright heart of God, intending to rule therein with his sharpness, which was a thing impossible to be done.

62. But seeing he elevated and kindled himself *against* the right of the Deity, thereupon the sharp birth in the body of the Father *rose up* against him, and took him, as an angry son, prisoner or captive in the sharpest birth, and therein now is his eternal *dominion*.

63. But now when the Father kindled himself in the body of the sharpness, he did *not* for all that *kindle* the holy source, wherein his most loving heart generateth itself, that thereupon his heart should sit in the source of wrath. No! that is impossible; for the sharp birth *cannot* apprehend the holy and pure birth, but the holy and pure presseth *quite* through the sharp, and generateth to itself a new body, which standeth again in meekness.

64. And that new body is *the water of life*, which is generated when the light presseth *through* the wrath; and the Holy Ghost is the former or framer therein. But *heaven* is the partition between love and wrath, and is the seat wherein the wrath is transmuted or changed into love.

65. Now when thou beholdest the sun and stars, thou must *not* think that they are the *holy* and pure God, and thou must *not offer* to pray to them, or ask anything of them, for they are

not the holy God, but are the kindled, *austere* birth or geniture of *his* body, wherein love and wrath *wrestle* the one with the other.

66. But the holy God is *hidden* in the *centre* of all these things in his heaven, and thou canst neither see nor comprehend him; but the *soul* comprehendeth him, and the astral birth comprehendeth but half; for the heaven is the partition between love and wrath. That heaven is everywhere, even in thyself.

67. Now when thou worshippest or prayest to the *holy God* in his heaven, then thou worshippest or prayest to *him* in *that* heaven which is *in* thee, and that same God breaketh through in *thy* heart with his light; and in his light the Holy Ghost *breaketh* through, and generateth thy *soul* to be a new body of God [or new divine body] which ruleth and reigneth with God in *his* heaven.

68. For the earthly body which thou bearest is one body with the whole kindled body of this world, and thy body qualifieth, mixeth or uniteth with the whole body of this world; and there is no difference between the stars and the deep, as also between the earth and thy body; it is all one body. This is the only difference, thy body is a *son* of the whole, and is in itself as the whole being itself is.

69. Now as the new body of this world generateth itself in *its* heaven, so the new man also generateth himself in *his* heaven; for it is all but *one* heaven, wherein God dwelleth, and therein thy new man dwelleth, and they *cannot* be divided asunder.

70. But if thou art wicked, then thy birth or geniture is *not capable* of heaven, but of the wrath, and remaineth in the other part of the astral birth or geniture, wherein the earnest and

*austere* fire-source riseth up, and bolts it up into *death*, so long till thou breakest through heaven, and *livest* with God.

71. For instead of thy heaven thou hast the wrath-devil sitting there; but if thou breakest through, then *he* must get him gone, and the Holy Ghost ruleth and reigneth in *that seat*; and in the other part, *viz.* the fierceness, the devil *tempteth thee*, for it is his nest; and the Holy Ghost *opposeth* him, and the new man lieth in his own heaven, *hidden* under the protection of the Holy Ghost, and the devil knoweth not the new man, for he is not in *the devil's* house, but in heaven, in the firmament of God.

72. *This I write as a word which is generated in its heaven, where the holy Deity always generateth itself, and where the moving spirit riseth up in the flash of life; even there this word and this knowledge is generated, and risen up in the love-fire through the zealous spirit of God.*

73. I know very well what the devil intendeth ; for *that part* of the earnest and austere birth or geniture, wherein love and wrath are set opposite the one to the other, *seeth* into *his* very heart. For when he cometh with his fierce and hellish temptation, like a *fawning* dog, then he setteth upon us with his wrath, in that part wherein the austere birth and geniture standeth, and *therein* the heaven is set in opposition to him, and there the fair *bride* is known.

74. For he stingeth through the *old* man, with an intent to spoil or destroy the *new*; but when the new riseth against him, then the hell-hound retireth, and then the new man *feelet*h very well what advice or counsel the hell-hound hath darted or spit into the astral birth, and then is it time for a clean sweep.

75. But I find that the most cunning devil is

set against me; he will raise scorners and mockers, who will say that I intend by mine *own conceit* to grope, dig deep, and search out the *Deity*. Yes, Mr Scorer, thou art an *obedient* son to the devil, thou hast great cause to mock God's children. *As if I* were able, in mine *own* power, to fathom the depth of the *Deity*! No ! but the *Deity* searcheth the ground *in me*: Or, dost thou think that I am strong enough to stand against it?

76. Indeed, thou *proud* man, the *Deity* is a very meek, simple and quiet still being, and gropeth not in the bottom of hell and death, but *in his* heaven,\* where there is nothing but a unanimous meekness; therefore it is not *meet* for me to stand against it.

\* " the *Deity* . . . gropeth not in the bottom of hell and death, but in his heaven." Gropeth (*grübelt*), "rake into, rummage, hypercritically search into," and also " brood." A free though not inadequate rendering of this clause would be, " the *Deity* . . . doth not grope or bestir himself anxiously in the bottom of hell and death, but broodeth in his heaven."

77. But behold ! it is *not* I that have made way for this, but thy desire and highly raised lofty lust hath moved the *Deity* to *reveal* to thee the desire of thy heart, in the highest *simplicity* in the *greatest depth*, that it may be a witness against thee, and a denunciation of the earnest severe day of God.

78. *This I speak to thee as a word of the earnest severity of God, which is generated or born in the flash of life.*