

THE SEVENTH CHAPTER

OF THE TRUE CORNERSTONE

1. IT doth *most* of all concern us men, in this world, *to seek that which is lost*. And therefore if we would seek, we must not seek without ourselves, we need no flattering hypocrites, nor such as tickle our ears to comfort us, and promise us many golden mountains if we will but run after them, and make much of them, and reverence them.

2. If I should sit and *hear sermons preached* all my life long, and did hear them always preach of the kingdom of heaven and the New Birth, with their singing and repetitions, and stay there, and go no further, I should be never the nearer. If a stone be cast into the *water* and then taken out again, it is a hard stone as it was before, and retaineth its quality [form, condition, or nature]: But if it be cast into the *fire*, then it getteth another quality in itself; so also thou, O man, though thou runnest to church, and wouldst *seem to be* a minister of Christ, that is not enough; if you rest there, you are never the better.

3. Also, it is not enough that you learn all books, to rehearse them *without book*, and did yearly and daily read all writings, and could say the *whole Bible* without book, yet you are not a hair's breadth the better in the sight of God, than a keeper of swine, who *all that while* did nothing but feed the swine; or than a poor prisoner in a dark dungeon, who all that while hath not seen the daylight.

4. Talking availeth nothing, nor that you know how to speak much of God, and despise the simple, as the flattering hypocrites upon the *Antichristian beast* do, who forbid the light to them

that see, as hath been done to this hand. But it is as Christ saith, *Except you turn, and become as one of these children; you shall not see the kingdom of heaven in eternity: you must be bom anew, if you would see the kingdom of God: that is the right means.*

5. There needs no art or eloquence about it, you need neither books nor cunning: a shepherd is as fit for it as a learned doctor, and very *much fitter*: for he goeth forth from his own reason into the mercy of God, he hath no great, wise [or deep] reason, therefore he doth not go to *that* for counsel, but he goeth simply with the poor publican, into the temple of Christ: whereas, on the contrary, the high and learned first set the *university* before their eyes, and *study first* with what opinion they will enter into the temple of Christ. They first set men's opinions before them, and will seek God in this or that *opinion*, one in the *Pope's* opinion, another in *Luther's*, a third in *Calvin's*, a fourth in *Schwenckfeld's*, &c. There is no end of opinions.

6. And thus the poor soul stayeth without the temple of Christ, standing in doubt: it knocketh and seeketh, and continually doubteth that it is *not* in the right way.

7. O thou poor confounded soul in *Babel*, what dost thou do ? Leave off all opinions, by what name soever they are called in this world, they are all no other than the contention of reason: the New-Birth and the Noble Stone is to be found in no contention, neither in any wisdom of reason: you must forsake all in this world (let it be as *glistening* as it will) and enter into yourself, and only gather *all your sins* (which have captivated you) together on a heap, and cast them into the mercy of God, and fly to God, and pray to him for forgiveness, and the illumination of *his spirit*: there needs no long disputing, but earnestness, and

then heaven must break asunder, and hell tremble; it cometh just so to pass; you must set aside all your sins, and reason, and whatsoever cometh in the way, and *resolve*, that you will not let him go, except he bless you; as *Jacob* wrestled with God the whole night.

8. Though thy *conscience* should say, No, God will have none of thee; yet do thou say, I will have him, I will not leave him, till I am carried to my grave: Let my will be as thy will, O Lord I will as thou wilt: and though all the devils encompassed thee round about, and should say, *Hold, it is enough at once*; thou must say, No ; my mind [thought and purpose] and will shall not depart from God, they shall be eternally in God : *his love is greater than all my sins* : although thou devil, and thou world, have the mortal body in your prison, yet I have *my Saviour* and *Regenerator* in my soul: He will give me a heavenly body, which will remain eternally.

9. *Try this*, and thou shalt find wonders, thou shalt soon get one *in thee*, who will help thee to wrestle, fight and pray: And though thou canst not use many words, it is no matter, though you can say no more than the publican : *O God, be merciful to me, a sinner*. When thy will and all thy reason is once placed upon God, with a *resolution* not to leave him, though body and soul should be broken asunder, then thou holdest God [fast], and breakest through death, hell, and heaven, and goest into the temple of JESUS CHRIST, in spite of all the opposition of the devil: The anger of God *cannot* withhold thee, how great and powerful soever it is in thee; and though body and soul did burn in the anger, and stood in the midst of hell with all the devils; yet thou wouldst *break forth*, and come into the temple of Christ; and there thou wouldst get *the Garland of Pearl*, adorned with the noble and highly *Precious Stone*, that

Lapis Philo-Angularis, The Chief Corner Stone.

10. But you must know, that the kingdom of heaven is thus sown in thee, and is small as a grain of mustard-seed, yet thou hast great joy with this *angelical garland* ; but look to it, and set it not upon the old *Adam*, else it will go with thee as it did with *Adam*; keep what thou hast; necessity or want is an evil guest.

11. At length a young plant groweth to be a tree, if it standeth in good ground; but many a rough and cold wind bloweth upon a young plant before it cometh to be a tree; it is unsteady: Thou must be brought before the *tree* of temptation, and also into the wilderness of contempt and scorn in this world; if thou dost not hold out, thou hast nothing: If thou rootest up thy plant, thou dost as *Adam* did, thou wilt more hardly set it again than at first, and yet it groweth in the valley of roses [paradisical essence], hidden to the old *Adam*.

12. For it was a long time from *Adam* till the humanity of Christ, in which [time] the tree of pearl grew hidden under the veil of *Moses*, and yet in its time it came forth as a tree with fair fruits.

13. Therefore, if thou hast fallen, and hast lost the fair garland; do not despair, seek, knock, and come again, do as thou didst at first, and then thou wilt find *by experience*, from what spirit this pen and hand hath written: thou wilt afterwards get a *tree* instead of thy plant: And then thou wilt say, Is my plant, during my sleep, become a tree? Then you will begin to know the *Philosopher's Stone*; observe it.

The Gates of the Firmamental Heaven, with the Stars and Elements. Also of the Threefold

Life of Man. The Noble Stone rightly brought forth into the Light, Spiritually, for the Magi [or those that are wise].

14. If we will speak of the Noble Stone, and bring it forth into the light to be known, we must first shew the *darkness* and deformity of the stone, which hinder that it is not known. For, since we know that the noble stone lieth hidden in this world, and may be had *everywhere*, and yet is not known, we should therefore seek to know the cause why it is so hidden.

15. Reason saith, If this [outward] world be so dangerous for man, why hath God set him therein ? Or, Why hath he created it ? And thus he judgeth also concerning the devil; [saying], *Why* hath not God turned the devil into nothing again since his fall?

16. Yes, beloved reason, thou hast found the stone, and with it thou buildest a house of stone to dwell in. The noble stone lieth in the *eternity*: that which is eternal breaketh not, but that which hath a beginning breaketh. The devils are *eternal*, and therefore they break not; they were not in the form [or condition] of a spirit from eternity, but their essences are eternal.

17. And they have put their will into their essences, and their will is eternal: as the *centre* of nature [*viz.*] of the stern *matrix*, is eternal, into which their will is entered, so now they are eternal spirits therein, [*viz.* in the stern matrix] : Also they are as a *looking-glass* for the other angels, and for the souls of men.

18. But that God should cast away the Third Principle, [that is, the created world], for man's sake, and put it into its *ether*, before the accomplishment of its time, that cannot be; for the wonders that were foreseen

from eternity in the wisdom, without substance, they *must come* to have a substance, and so in time must the forms of nature also.

19. For God is Threefold in Persons, and would also move himself three times, according to the property of each Person, and no more at all in eternity.

20. *First*, The centre of the Father's nature moved itself to the creation of angels, and further, of this world.

21. *Secondly*, The Son's nature moved itself; where the Heart of God became man, which shall never be more done in eternity: and where it is now done, [*viz.* where men become united with the Heart of God, as branches on their vine], it is done by that only (man) who is God, through many, and in many.

22. And, *Thirdly*, The Holy Ghost's nature will move itself at the end of the world, when the world shall enter into its *ether* again, and the dead shall rise again: where the Holy Ghost will be the mover, and will set the great wonders (which shall have been done in this world) all in the eternal substantiality, to the glory and manifestation of God's deeds of wonder, and to the joy of the creatures, [*viz.* angels and men]. He will be the *eternal mover* of the creatures, (*viz.* angels and men), for through him paradise springeth up again, which we here have lost. Thus you must know, that the great wonders of this world, which must have been done, and must pass away, *lie in our way*.

23. This world is a great wonder; but it would not have been known in the wisdom of God by the angels: and therefore the Father's nature moved itself to the creation of a being, that the

great wonders might be manifested; and then, [when they shall all once be manifested and become substantial], it will be known in eternity, by *angels* and *men*, what power and virtue every thing hath had.

24. Also the image of the Number Three, [or Trinity], (*viz. the eternal virgin*, which stood in *Ternario sancto*, in the eternal wisdom, in the substantiality, as a figure), *would not have been known* in eternity by the angels, if the Heart of God had not become man; there the angels saw the glory of the Majesty in *a living image*, wherein the whole trinity was included.

25. So also the *centre of nature* would not in eternity have been manifested to the angels, much less the government of the Holy Ghost, if this world, with the stars and elements, had not been created; but so [*by this means*] the angels and we men (also) know the eternal being, and all forms, by this [created] world; and therefore God hath placed the image of the Number Three (*viz. man*) in this world, that he should open all wonders, and know the eternal God.

26. But the image doted on it, and put its imagination into it, as *Lucifer* did into the wrathful matrix of nature, and so it was also captivated : for *Adam* was to be a lord over the stars and elements, nothing should touch him, he had power over them all, he could have removed mountains with a word, he was lord over fire, air, water and earth.

27. For there was *no death* in him, the light *shone* in him, he was in paradise, paradisaical fruit grew for him, he was one [single] man, and not two, he was the man, and also the woman, and he should have *propagated* an angelical kingdom out of himself, and that was possible. For he had no

such flesh and blood as after the Fall, whereof he was ashamed before the Majesty of God: he had flesh and blood that was heavenly, his essences [or faculties] were holy: he could bring forth out of himself (without rending of his body) an *image* like himself.

28. For he was a virgin, without the feminine form, after the form of the eternal [*Sophia*], with a pure modest mind, and chaste, without the least desire of lust: his desire was only to have his like out of himself; he placed his will upon himself, and *in him was God* : so his will was in God, and God in him, and he in paradise.

29. But he saw in himself two forms [natures, conditions, or qualities] of the divine Being: one without himself belonging to this world, and the other within him belonging to the paradisaical world, which he also had with full satisfaction to himself [as his own], and therefore came the commandment and said; *Eat not of the mixed fruit, (Good and Evil), else ye shall die.* But he imagined so long, till he was captivated : he still thought he would eat of both, [*viz.* of the paradisaical and of the forbidden fruit], and *so live for ever*; and so he continued forty days, as the *second Adam* in the wilderness was [so long] tempted: and *Moses* was [so long] upon the mount, where *Israel* was tempted, to try if it were possible to live in the obedience and will of the Father: and so long he went on till he sank down into a sleep.

30. For *Moses* saith, *God suffered a deep sleep to fall on him*; and then God saw that it was not possible for him [to continue in perfect obedience], (for the lust had captivated him), and so he suffered him to fall into a *sleep*, (which signifieth death), where the woman was made out of him; and the spirit of this world formed *Adam* into a

man, (such an one as we are at this day), and *Eve* into a *woman*: which, when they awoke, they saw not: for they were yet in paradise, till they had eaten the earthly fruit; and then the spirit of this world took the soul captive, and its essences became instantly earthly, and its flesh and blood bestial, at which they were ashamed, and took notice of their *bestial* form in their masculine and feminine members.

31. And so they were driven out of paradise; and the Word of the Lord, *Verbum Domini*, (with a promise of a *Treader* upon the serpent), set itself in the light of their life, (which before dwelt and ruled in him [*viz.* in *Adam*]), that remained now in its own principle, and the image remained in the outward Principle, and was captivated by the spirit of the stars and elements: the regimen [or rule and dominion] of this world dwelt now in *these* persons, and they became earthly.

32. Whereupon God *cursed the earth also for man's sake*, so that no paradisaical fruit grew any more. All was gone, save only the *grace and mercy* of God, which was still left; for they now stood (as to the ground of the world) in the abyss of hell, with all devils ; and they lived in weakness, as we do now at this day.

33. They begat their children in *two* kingdoms, [*viz.* in the kingdom of wrath, and in the kingdom of love], for the anger of God had taken hold of them, and desired to shew its wonders in them: so also the *Treader* upon the serpent had taken hold of them in the light of life, and desired also to shew its wonders in them.

34. So there was strife and disquietness, as may be discerned by their children : the *first* that was born of woman, became a wicked murderer, and strove to suppress the kingdom of God; and the

second, was a holy virtuous man: In brief, you see this throughout the Holy Scripture, especially by *Cain* and *Abel*, by *Isaac* and *Ismael*, also by *Esau* and *Jacob*, who, while they were yet in their mother's womb, strove for [or about] the kingdom of God, and for the kingdom of hell: and therefore said God, *Jacob have I loved, and Esau have I hated*.

35. And from hence arose the Predestination or *Election* of the children that cleave to him; the others make but a mockery and scorn of that which is spoken concerning the kingdom of God and the kingdom of heaven, and they find not the *Precious Stone* of the philosophers; for they seek it not rightly. They are mere hypocrites, [such as make a show of holiness], *like the devil in the form of an angel*.

36. But *Abel*, *Isaac*, and *Jacob*, found it indeed. *Jacob* wrestled for it a whole night; and *Isaac* carried the fuel of the fire, [to burn] himself [with], and readily yielded that the darkness and *dross* of his Stone should be burnt away: for he had attained the [noble] Stone *in his mother's womb*. Look upon the king and prophet *David*, what he did with that Stone, how dearly he loved it. For he said, *Though body and soul should be broken asunder, yet thou art the desire of my heart, and my portion* [or salvation].

37. Look upon *Solomon*, in his great and wonderful wisdom, who knew the [*nature and*] *property of all living creatures and plants*, which he learnt in no *academy*; he understood it only by the Precious Stone which he had in his heart.

38. Look upon *Moses*, what miracles he did by this Stone: Look upon the prophet *Elijah*, who shut heaven for three years and six months: He brought forth fire in the anger of God, so that it

devoured an hundred men.

39. Look upon *all prophets*, what miracles they wrought *with it*; they knew things to come, in the virtue of this stone ; they healed the sick, and raised the dead.

40. And this stone *is CHRIST the Son of the living God*, which discovereth itself in all those that seek and find it : What an admirable example have we in *the Apostles*, (who were but simple unlearned laymen), how they went about with this Stone, in power, and doing *miracles*; and so did all their *successors*.

41. O how eagerly have the rational wise men of the schools of this world *persecuted* it at all times, and at this very day : they have a glistering stone, with a pleasant outside [or shell], or sound, and they *think* it is the right [stone]: they spread themselves abroad upon it, and boast themselves of it, and would be honoured for it as gods.

42. But their stone is only a stone belonging to the wall of the great building of this world, in which [building] the *seven seals*, accomplish their wonders, and under which the *seven spirits* of the anger of God pour forth their vials of wrath and abominations.

43. For we are with *Adam* shut up in the anger, which holdeth us captive: and yet the grace also is presented to us, and that desireth to have us also, and so there is a hard strife in us. This you may see in the writings of *Moses*, in that God commanded, *that all the first-born of the males should be offered to him*.

44. But you see the vehement opposition of his anger; how it hath penetrated [and prevailed], and many times taken away the first birth; as

may be seen by *Cain* and *Abel*, by *Esau* and *Jacob*, also by the children of *Jacob*, and throughout the whole Scripture, that the Stone would rest, not upon the *first Adam*, but upon the *second*.

45. We have a great example in the children of *Jesse*; when the prophet [Samuel] thought the eldest should be king, yet the election fell upon the youngest, because he had *that Stone*.

46. This *election* was not thus from eternity in God: for *Adam* was good and perfect, also pure; but he yielded himself to be overcome. For the anger stood in the abyss, and was *covered* with the Principle of this world.

47. And know, that the tree of *Adam's* tempting in paradise, (which yet stood only in the abyss), grew out of the source of the anger: and *Adam* was tempted, to try whether he would with his will cleave to God.

48. Nothing compelled *Eve* to eat of it, but her lust, which the devil in the anger brought [awakened] into her: If she had turned away her eyes from the devil and the serpent, she had continued in paradise : Had she not a command [not to eat] ? But when she followed the devil, and would be skilful, she became foolish.

49. And so it befalleth us at this day, we are captivated by the abyss of the anger; and so the devil *sets before us* the flattering hypocrisy and bravery of this world, *viz.* stateliness, arts, and riches, at which we bite, [as a fish at the bait which the angle is covered with, and so is caught, and pulled out from its livelihood] ; and so we also are driven out of paradise, and *lose* the Noble Stone.

50. *Christ* hath instituted *Baptism* as a bath, to wash away the anger, and hath put into us

the Noble Stone, viz. the water of eternal life, for an earnest-penny, so that instantly in our childhood we might be able to escape the wrath.

51. But the *serpent* presents itself to us, [as he did to *Eve*], so that we imagine after [or set our mind upon] the tree of temptation; as we see by experience, that as soon as young children grow up a little, they creep up in pride, and flattering hypocritical arrogance, and set the paradisaical garland [viz. the blossom of their youth] upon the head of the serpent; and thus the *serpent* playeth with them, and teacheth them all manner of wantonness, and leadeth them out of paradise into this world, into finery and pride, which *require* covetousness and deceit to maintain them.

52. And then the Noble Stone cometh to be contemned: if they see a man who carrieth that Stone in him, he must be a fool with them; which is, because they have the wit, and subtlety of the serpent; and they that have the *Stone* are simple, without wit and cunning, like a child; their play [or part] in this world they act in care, sorrow, want, contempt and misery: but it is written; *They pass away, weeping and sorrowful, but they carry noble seed with them*, [or their employment is sowing in tears, but they shall reap in joy]. Eternal joy is far better than a *momentary* pleasure of the eye, and after that, *eternal* lamentation.

53. Seeing then we know and fundamentally understand, that we lie thus captivated in a close prison, therefore we will *reveal* that ground and the prison also, to try whether *any* will take notice what condition they are in.

54. We will not relate a history, but speak what we know in ourselves, in soul and body, also what we see in the ground or foundation of the world, from our own [eternal] light which we have from *grace*:

we will speak from that, and not from a supposition, as doubting whether it be true or no.

55. They say, that which the eyes see, the heart believeth. It is good to see with our *own* eyes: but he that seeth with the eyes of another, [or he that depends upon another's words], is always in *doubt* whether the spirit be true or false.

56. Therefore it is good to have the *Noble Stone*, [which Abraham, Moses, the prophets and apostles had], that giveth assurance, and pointeth at the false *Magi*, such as are *Magi* in the *history* only, which they strut about withal, in state like a whore that would be accounted a maid, and yet is big with child.

57. And so they are big with darkness and wrath, and yet they always *cry out*, *Here is the [true] Church, here is Christ*, flock all hither! Yes indeed, run after *the whore of Babel*, who is big with stately pride; give something towards her child-bed, that she may fatten her whorish stomach, and satisfy her hypocritical stinking pride.

58. They are like whores, who (when they are said to be whores) will not endure it, but *curse* and *rail*: and so also when the spirit of truth layeth them open, then they cry, *O heretic, O heretic*, fire and faggot! O run away, begone all of you, the devil is in him. Thus they miscall the spirit of God, because they do not know it.

59. We do not write this out of a desire to contemn them, for we know the great misery of our captivity; but we write it, to the end that the simple (who cleave so very *fast* to their words, and *believe all* that the devil poureth forth in wrath) might every one of them enter into themselves, and try whether it be truth or no; and that men

might not be so *zealous in blindness*, with anger and envy, without knowledge whether it hath any ground of truth.

60. We have too much *experience* of this, that many times the Holy Ghost is called a devil, and the devil called a good spirit; which happeneth out of *ignorance*: for the flattering hypocrites do so fill the ears of the laity with their eloquence in their sermons, and drawing the Scriptures to their desire [and meaning].

61. O what horrible *blasphemy* it is, that the spirit of God must be thus slandered by the image of God; though we do not say that the image itself doth it, but *the serpent in the image*: so soon as the mind is turned away from God, the serpent taketh hold of it, and then ruleth it, and *poureth forth* blasphemies against God, and his children. Therefore observe this following text.

[Here the Author again sheweth the Eternal Being.]

62. As God the Father himself is *All*; he is the Number Three of the Deity; he is the Majesty; he is the still eternity; he is the nature, and in it he is the love and the anger: the anger is a cause of his strength and might; as also a cause of life, and of all mobility, as the poison [or gall] in man is: and the love is a cause of the Heart of his Majesty, and a cause of the Number Three, and of the Three Principles.

63. And as we know and have mentioned before, that the fire is a cause of the light, for without fire there would be no light, so there would be no *love* without light; the light is love [or pleasantness], for it is kind and amiable, and we see that the light and the fire have *two several* [properties or] sources; the *fire* is biting, wrathful, devouring and consuming; and the *light* is pleasant, sweet, and

desirous of a body; the love desireth a body; and the fire also desireth a body for its nourishment, but devoureth it quite ; and the light raiseth it up [vivifies it], and desireth to fill it; it taketh nothing away from the body, but quickeneth it, and maketh it friendly.

64. So you must understand us concerning the eternal Being. The eternal Being is so, and if it were not so, all would be as *nothing*, but an eternal stillness *without* being; and that we find to be so in every thing.

65. Thus we may consider with ourselves, *whence* it ariseth that there is a wrathful and a good will: For you see the fire hath *two* spirits, *one* is that which proceedeth from the heat, and the other that which proceedeth from the light: Now the heat is nature, and the light is the eternal liberty without [or beyond] nature: for nature comprehendeth not the light.

66. And so you must understand us concerning the *two* sorts of wills in God, the *one* is nature, and is not called God, and yet is God's, for he is angry, severe, sharp as a sting, consuming, attracting all things to himself, and devouring them, always striving, to fly up above the light, [which is the *other* will], and yet cannot; as the fire doth, which the higher it flieth, the higher goeth the light, and so they may well be called *two Principles*.

67. For the light desireth substantiality, and preserveth the substantiality, and doth not consume it: but the *fire* desireth to devour all things, and turn them to nothing; and when it hath turned all to nothing, it becometh a *darkness*.

68. And therefore God hath moved himself in the light of meekness, and attracted the meekness, so that the light hath a substantiality, and

that is *water*, or in *Ternario sancto* the water spirit, which holdeth the *fire* captive; so that the fire is a darkness, and is not known, except it be kindled, and it standeth in itself in the hunger, in the eternal darkness, and so is a continual desire.

69. Out of *such* an original came the devils, for it is the fierce *wrath* of God, and whatsoever is false and evil, hath its original thus out of *this* matrix [Or womb], as also all the creatures of this world, let it be heaven, the stars, the earth, or what it will; they have all a *twofold* source, *viz.* the fire and the water : in those two consist all bodies, heavenly and earthly; the heavenly consist in the matrix of the water, and they have the fire hidden in them.

70. For the watery matrix (which is only a spirit of a soft property) holdeth the fire captive, and so the Majesty shineth in the meekness, transparently.

71. And the earthly [bodies] consist in the palpable substance ; for *the water becometh material in the kindling*; which matter is drawn together by the wrath in the *Fiat*, part to stones, and part to earth, all according as nature is in its seven forms : and the water hath quenched the fire, so that the *wrath is in the darkness*, like a hidden fire.

72. And where the matrix continued, and was not so quenched by the comprehensible water, there it is created into stars; for a star is only fire and water [*concrete* together]: but seeing the fire [in them] burneth not, and that the water [in them] doth not quench the fire, thereby we understand that that water *is not material*, but is as an oil, in which the light burneth, which is not [such] water as putteth out the light, but preserveth a continual burning light without any great source, [or fierce consuming property].

73. Thus the stars are a *Quinta Essentia*, a fifth form [distinct] from the elements, as the fat in a creature is a cause that the fountain of life burneth: So the *Quinta Essentia* is a cause that the stars burn: yet the stars have in them also all the causes of every thing that is in this world ; all that live and move, are stirred up from their properties, and brought to life.

74. For they are *not only* fire and water, (though the fire and the water be the chief in them), but also they have in them hardness, softness, darkness, bitterness, sourness, sweetness, and all the powers [or virtues] of nature; they have whatsoever the earth hath contained in it. For every star hath a *several* property, all according to the essences [effects, operations] of the eternal *centre* of nature.

75. All is comprehended in the creation, *and come to a being*, so far as their properties at the same time stood open in the wheel of nature, when the eternity moved itself to the *creation*.

76. And the air is the spirit which is mixed with all sorts of forms, and as the heat goeth forth from the fire, so also the air goeth forth with all powers continually from the fire, and therefore it is inconstant; suddenly the air awakeneth one form in the centre of nature, suddenly another; and so there is continually a *wrestling* and overcoming, suddenly a being above, and then a being under again.

77. The *whole deep* between the earth and the stars, is like the *mind* of a man, where the eyes suddenly behold a thing, and conceive or frame a will [or desire] therein, and bring it to substance [to be or to pass]; some things they behold only with cursory thoughts, and some things in a perfectt being [resolution or purpose], so that the mouth and hands go about it [to bring it to pass]: Thus the *deep* also is like the *mind*, suddenly it is

intent upon one star, suddenly upon another, and the sun is the king, and the heart of the deep, which shineth and worketh in the deep; and the other six planets make the *senses* and *understanding* in the deep ; so that all together is as a living spirit.

78. Which you may understand by a beast, which formeth its spirit herein, also in the fowls, and also in us men, according to the Adamical man : but this government [or dominion] and spirit hath *not* divine wit and understanding: for it hath beginning and end ; and that which hath beginning and end is *not spiritual* (or *divine*), but it is *natural* and *transitory*; as you may see by the wind, how suddenly it is raised in one place, and suddenly laid again, and then suddenly raised in another place, and so on.

79. So also the constellation is a cause of all sorts [of outward worldly] wisdom [or wit], arts, and policy; also a cause of the *ordering* of *every government* [or dominion] of this world amongst men after the Fall; also among the beasts and fowls; also it is the cause and bringer forth of all herbs, plants, and metals, and of trees, that they grow.

80. For that which the *constellation* containeth in it, lieth all in the *earth*; and the constellation *kindleth* the earth: and it is *all* one spirit and one dominion, which I call *the third Principle*. For it is the third life in God, the awakened life, and not an eternal life ; for in this third life only shall the great wonders (which lie in the centre of the eternal nature) be brought into a *visible substance*, whose figures remain for ever, but not in the essences, they all return again into the *ether*; as it was before the creation, so will it be again at the end.

81. But *all* of this world remaineth standing in the eternal nature, with its colours and figures, like a *picture*, *else* the creatures, as angels and men, which are eternal, would have *no joy*. Thus they shall enjoy all; and yet there will be a springing, blossoming, and growing, but without feeling of any fierceness, or of the fire: for the essences are no more a substance, and therefore afford no fire; the fire is an eternal darkness and gnawing in itself, and that is called *the eternal death*, concerning which the Scripture witnesseth throughout. Do not account this a fiction : for it is true, we speak faithfully what we know [and understand] in the bosom of our mother, [*viz.* in the *mercy* and eternal wisdom of God].