

*Hermes and John on the
Father of things in the World*



God is the Father of the World.

But the World, not God, is the Father of things in the World.

There is nothing that it (the World) doth not beget or bring forth alive, and by its Motion, it makes all things alive.

And it is at once, both the Place and the Workman of Life.

But the Bodies are from the Matter, in a different manner, for some are of Earth, some of Water, some of Air, some of Fire, and all are compounded, but some are more compounded, and some are more simple.

They that are compounded, are the heavier, and they that are less, are the higher.

And the swiftness of the Motion of the World, makes the varieties of the qualities of Generation, for the Spiration of Influence being most frequent, extendeth unto the Bodies' qualities, with infulness, which is of Life.

Therefore, God is the Father of the World, but the World is Father of the things in the World.

And the World is the Son of God, but things in the World, are the Sons of the World.

And, therefore, it is well called *κόσμος*, the World, that is, an Ornament, because it adorneth and beautifieth all things with the Variety of Generation, and indeficiency of Life, which the unweariedness of Operation, and the swiftness of Necessity, with the mingling of Elements, and the order of things done.

Therefore, it is necessarily and proper called *κόσμος*, the World.¹

For everything in the World comes not from the Father but from the World.

“In the world but not of the world.” . . . happens to be a convenient para-scripture (we have quite a few of them today), invented by third-century Sophist Diognetos to the great satisfaction of the church members, who were rapidly becoming very worldly. The actual passage says quite the opposite:

*Ὅτι παν το εν τω κόσμω η επιθυμία της σαρκός και η επιθυμία των οφθαλμών και η αλαζονεία του βίου ουκ εστιν εκ του πατρος αλλ’ εκ του κόσμου εστιν.*²

For everything in the world — the cravings of sinful man, the lust of his eyes and the boasting of what he has and does — comes not from the Father but from the world.³

¹ Everard J. (Tr.). *The Divine Pymander of Hermes Mercurius Trismegistus*. (1st ed. 1650); San Diego: Wizards Bookshelf, 1994. (*Secret Doctrine Reference Series*); bk. 13, ¶ 34-42, p. 90; [cf. “Hermes’ Divine Pymander,” in our *Secret Doctrine’s First Proposition Series*.]

² Stephanus 1550

³ *1 John* ii, 16, NIV