

THE TWELFTH CHAPTER

Of the Nativity and Proceeding forth or Descent of the Holy Angels, as also of their Government, Order, and Heavenly joyous Life.

[1. "VERBUM Domini, *The Word of the Lord, by the Fiat (that is, the saying, Let there be angels), comprised the qualifying or fountain spirits into a will; and that is the creation of the angels.*"]

Question.

2. Now the question is, What is properly an angel ?

Answer.

Behold, when God [*Schuff*] created the angels, then he created them out of the *seventh* qualifying or fountain spirit, which is nature, or the *holy heaven*.

3. The word *Schuff* [created] thou must understand thus, as when a man says, drawn together [attracted], or driven together [compacted]; as the earth is *driven* or compacted together: In like manner, when the whole God did move himself, then the astringent quality drew or drove together the *Salitter* of nature, and *dried* it, and so the angels came to be : Now *such* as the quality was in every place, in its moving, *such* also was the angel.

Observe the Depth.

4. There are seven spirits of God, all these *seven* have moved themselves, and the *light* therein hath moved itself also, and the *spirit*, which goeth forth out of the seven spirits of God, hath moved itself also.

5. Now the Creator intended, according to his *Ternary*, to create three hosts, not one from

another, but one *by* another,* as in a circle or sphere.

* " not one from another, but one by another " (*nicht weit von einander, sondern eins am andern*), " not far [apart] from one another, but close [together] to one another." Instead of " far " and " close," St M., to bring out the idea more clearly, prints " *detachées* " (detached) and " *unies* " (united).

6. Now observe: As the [seven] spirits were therein in their moving, boiling or rising up, *so* also were the creatures : In the midst or centre of each host was the *heart* of each host incorporated or compacted together, out of which an angelical or great or chief prince proceeded or came to be.

7. And as the *Son* of God is generated in the midst or centre of the seven spirits of God, and is the life and Heart of the seven spirits of God, so there was *one* angelical king created in the midst or centre of his circumference, sphere, extent or region out of nature, also out of nature's heaven, out of the *power* of all the seven qualifying or fountain spirits, and that now was the heart in one host, and he had in him the quality, might, power and strength of his *whole* host, and was the fairest among them, or of them all.

8. Just as the Son of God is the heart and *life* and strength of all the seven spirits of God, so also is that *one* king of angels, in his host.

9. And as there are seven principal qualities in the *divine* power, out of which the Heart of God is generated; so there are also some mighty *princely* angels created in each host, according to each head or chief quality, the number of which I do not *exactly* know; and they are with or near * the king, and are *leaders* of the other angels.

* "with or near" (*neben*), "by the side of, close to, near."

10. Here thou must know that the angels are *not* all of one quality, neither are they equal or alike to one another in power and might: Indeed *every* angel hath the power of all the seven qualifying or fountain spirits, but in every one there is somewhat of one quality more predominant and strong than another, and according to that quality is he also glorified.

11. For such as the *Salitter* was in every place, at the time of creation, such also was the angel that came forth; and according to *that* quality which is strongest in an angel, he is also named and glorified.

12. As [in] the *flowers* in the meadows, every one receiveth its colour from its quality, and is named also according to its quality, so are the holy angels also: Some are strongest in the *astrigent* quality, and those are of a [dusky or grey] brownish light, and are nearest of quality to the cold.

13. So when the light of the Son of God shineth on them, then they are like a brownish or *purple* flash of lightning, very bright and clear in their quality.

14. Some are of the quality of the *water*, and those are light, like the holy heaven; and when the light shineth on them, then they look like to a *crystalline* sea.

15. Some are strongest in the *bitter* quality, and they are like a green precious stone, which sparkleth like a flash of lightning; and when the light shineth on them, then they shine and appear as a *greenish red*, as if a carbuncle did shine forth from it, or as if the life had its original there.

16. Some are of the quality of *heat*, and they are the lightest and brightest of all, *yellowish* and reddish; and when the light shineth on them, they look like the flash or lightning of the Son of God.

17. Some are strongest in the quality of *love*, and those are a glance of the heavenly joyfulness, very light and *bright*; and when the light shineth on them, they look like *light blue*, of a pleasant gloss, glance or lustre.

18. Some are strongest in the quality of the *tone* or sound, and those are light or bright also; and when the light shineth on them, they *look* like the *rising* of the flash of lightning, as if something would lift itself aloft there.

19. Some are of the quality of the *total* or whole nature, as a general mixture; and when the light shineth on them, they look like the holy *heaven*, which is formed out of all the spirits of God.

20. But the king is the heart of all the qualities, and hath his circumference, *court*, [or province] quarters or residence in the midst or centre, like a fountain: As the *sun* standeth in the midst among the planets, and is a king of the stars, and the heart of *nature* in this world, so great also is a *Cherubim* or king of angels.

21. As the six planets with the sun are leaders of hosts, and give up or submit their will to the sun, that it may reign and *work* in them, so all the angels give up or submit their will to the *king*, and the *princely* angels are in *council* with the king.

22. But thou must know here that they all have a *love-will* one to another, none of them grudgeth the other * his form and *beauty*; for as it goeth among the spirits of God, so it goeth

among these.

* " none of them grudgeth the other," etc., " none grudgeth the other his form and beauty; for it is (or goeth) among them as among the spirits of God " (St Martin).

23. They all have *jointly* and equally the divine joy, and they equally enjoy the heavenly food, therein there is no difference.

24. Only in the colours and *strength* of power is there a difference, but *no* difference at all in the perfection; for every one hath in him the power of all the spirits of God; therefore when the light of the Son of God shineth on them, then each angel's quality sheweth itself by the *colour*.

25. I have reckoned up only some few of the forms and colours of them, but there are a *great many* more that might be written down, which I will omit for brevity's sake.

26. For as the Deity presenteth itself *infinitely* in its rising up, so there are unsearchable *varieties* of colour and form among the angels: I can shew thee no *right* similitude of it in this world, unless it be in a *blossoming* field of flowers in *May*, which yet is but a *dead* and earthly type.

Of the Angelical Joy.

Question.

27. Now it may be asked, *What* then is it that the angels do in heaven ? Or to what end and purpose hath God created them ?

Answer.

28. You may observe this, you greedy, covetous, griping persons, you who in this world *seek* after

pride, state, dignity, honour, fame, glory, power, money and goods, and *squeeze* out the sweat and blood of the poor, oppressed and distressed, and spend their labours upon your gallantry, bravery and stateliness, and *think* yourselves better than plain and simple lay, vulgar people, and suppose it is *what* God hath created you for.

Question.

Why hath God created angel-princes and not made them all *equal*, or alike ?

Answer.

29. Behold, *God is the God of order*; and as it is, and as it goeth and moveth in his government in himself, that is, in his birth or geniture, and in his rising up, so also is the *order* of the angels.

30. Now as there are in him *chiefly* seven qualities, whereby the *whole* divine being is driven on, and sheweth itself infinitely in these seven qualities, and yet these seven qualities are the chief or *prime* in the infiniteness, whereby the divine birth or geniture stands eternally in its order unchangeably:

31. And as in the *midst* or centre of the seven spirits of God the heart of life is generated, whence the divine joy riseth up ; *thus* also is the order of angels.

32. The angel-princes were created according to the spirits of God, and the Cherubim according to the heart of God: And as the divine being worketh, so also do the angels.

33. That quality which riseth up in God's being, and chiefly sheweth itself in its *working*, as in the rising up of the tone or tune, or of the divine working, wrestling and fighting, that angelical prince who is most strongly *addicted* to that quality begins, in his rank or file and round, with his legions, with singing, ringing

forth, dancing, rejoicing and jubilating.

34. This is *heavenly music*, for here every one singeth according to the voice of his quality, and the prince leadeth the choir or *chorus*, as a chanter or singing-master with his scholars; and the *king* rejoiceth and jubilateth with his angels, to the honour of the great God, and to the increasing and multiplying of the heavenly joys, and that is in the heart of God as a holy *sport* or scene; and to that end also are they created for the joy and honour of God.

35. Now when the heavenly music of the angel riseth up, then in the heavenly pomp, in the divine *Salitter*, there rise up all manner of vegetations, springings or sprouts, also all manner of figures, shapes or *ideas*, and all manner of colours ; for the Deity presenteth, sheweth or discovereth itself in *endless* and unsearchable varieties of kinds, colours, ideas, forms and joys.

36. Now, that qualifying or fountain spirit in the *Deity* which doth shew itself then specially or more distinctly with its rising up and *love-wrestling*, as if it had become the prince or chief of them, that *very* angel-prince belonging to it beginneth instantly his heavenly music with his own legions, according to his quality, with singing, ringing forth piping melody, and in all the manners of heavenly *skill* and art, which riseth up in the spirits of God.

37. But when the centre in the midst riseth up, that is, when the birth or geniture of the Son of God sheweth itself specially or more distinctly, as a *triumph*, then there rise up the music, melodies or joys of all the *three* kingly governments or royal regiments of the whole creation of all the angels.

38. What manner of joy this *must* be, let every soul consider: I, in my corrupted nature, cannot

apprehend it, much less can I write it.

39. By this song I invite or cite the Reader into the other life ; there he himself will also be of that choir or chorus, and then first will he give credit to this spirit. What he doth not understand here, that he will there behold [for himself].

40. Thou must know that this is not forged out of a stone; but when the flash riseth up in the centre, *then* the spirit seeth and knoweth it.

41. Therefore look to it, and be not too scornful in this place, else thou wilt be found a scorner and mocker before God, and then well mayest thou *fare* as king *Lucifer* did. Now it may be asked:

Question.

What then do the Angels when they sing not?

Answer.

42. Behold! what the Deity doth, that they do also, when the spirits of God *lovingly* generate one in another, and rise up one in another, as in a loving saluting, embracing, kissing and feeding one another; in which taste and smell the *life* riseth up, and the eternal refreshing; of which thou mayest read before at large.

43. Then the holy angels also walk and *converse* one with another friendly, graciously, amiably and blessedly in the heavenly circumference or region, and do behold the wonderful and pleasant form or *prospect* of heaven, and eat of the gracious, amiable, blessed and delicate fruits of *life*. Now thou wilt ask:

Question.

What do they talk of one with another?

Answer.

44. Behold! thou pompous, stately, *lofty* and proud man ; the world is even *too narrow* for thee here, and thou thinkest there is *none* like thee, or equal to thee: Bethink thyself in this, whether thou hast *in thee* the manner, quality or condition of an angel, or of a devil.

To whom now shall I liken the Angels?

Answer.

45. I will liken them to *little* children who walk in the fields in *May*, among the *flowers*, and pluck them, and make dainty garlands and posies, carrying them in their hands *rejoicing*, and always talk together of the several forms or shapes of beautiful flowers, *leading* one another by the hand when they go to gather flowers.

46. And when they come home, they *shew* them to their parents; and the parents also rejoice in their children, and are merry and cheerly with them.

47. So do the holy angels likewise, they take one another by the *hand*, and walk together in the beautiful *May* of heaven, and partly or talk of the pleasant and fair spring or *fruits* in the heavenly pomp, and feed on the *delicate*, blessed fruits of God, and make use of the beautiful heavenly flowers for their play or sport in their *scenes*, and make beautiful garlands, and rejoice in the delicious pleasant *May* of God.

48. Here is nothing but a cordial or hearty loving, a meek and gentle love, a friendly, courteous discourse, a gracious, amiable and *blessed* society, where the one always delighteth to see the others, and [where they delight] to honour one another.

49. They know of *no* malice, *cunning*, subtlety or deceit; but the divine fruits and pleasant loveliness are *common* among them; one may make

use of these things *as well* as the others, there is no disfavour or hatred, no envy, no contrary or *opposite* will, but their hearts are knit together in love.

50. In this the *Deity* hath its highest delight, as parents have in their children, that its dear and beloved children in heaven behave themselves so well and so friendly; for the Deity in itself playeth *or sporteth* thus also, *one* qualifying or fountain spirit [springeth up] in another.

51. Therefore the angels can do no other than their Father doth, as also our angelical King JESUS CHRIST testified, when he was with us on earth, as it is written in the Gospel, where he [John v. 19.] saith: *Verily the Son can do nothing of Himself; but what he seeth his Father do, the Son doth also*: Also, [Matt. xviii. 3] *If you do not convert, and become like children, you cannot come into the kingdom of heaven.*

52. Whereby he meaneth that *our hearts* should be knit together in love, as are the holy angels of God, and that we should deal friendly, courteously and kindly one with another, and love one another, and *prefer* one another in kindness and *respect*, as do the angels of God.

53. *Not* that we should *deceive* and belie one another, and tear the morsel out of others' mouths for very greediness and great covetousness, neither should one *outbrave* another in stateliness, fashions. and *deportment*, and so despise another who cannot use his bad, devilish, cunning policy and *tricks*.

54. O no ! the angels in heaven do *not* so ; but they love one another, and rejoice in the beauty and loveliness of others, and none esteemeth or accounteth himself more excellent than the others; but *every* one hath his joy in the others, and rejoiceth in *another s* fair beauty, comely form

and loveliness, whence then their love one towards another riseth up, so that they lead one another by the hand, and friendly kiss one another.

Observe the depth.

55. As when the flash of life riseth up in the centre of the *divine power*, wherein all the spirits of God attain their life, and highly rejoice, there is a loving and *holy* embracing, kissing, tasting, touching or feeling, hearing, seeing and smelling, so also there is among the angels; when the one seeth, heareth, feeleth or toucheth another, then "there riseth up in *his heart* the flash of life, and the one spirit embraceth the other, as it is in the Deity.

Observe here the Ground and highest Mystery of God's Angels.

56. If thou wilt now know from *whence* their love, humility and friendliness come, which rise up in their heart, then observe that which followeth :

57. Every angel is constituted as the *whole* Deity is, and is as a *little* god. For when God constituted the angels, he constituted or framed them *out of himself*.

58. Now God is the same in one place as he is in another; God is *everywhere* the Father, and Son, and Holy Ghost.

59. In these three names and *powers* stand heaven and this world, and all whatsoever thy heart can think upon, and though thou shouldst draw a little circle, which thou canst hardly look into, or which thou canst hardly discern, even less than the *smallest point* thou canst imagine, yet even *in that* is the *whole* divine power; and the Son of God is generated *therein*, and the Holy Ghost *therein* goeth forth from the Father and the Son; if not in love, then in wrath, as it is

written, [Psalm xviii. 26] *With the holy thou art holy, and with the perverse thou art perverse.*

60. They who *stir up* the wrath of God upon themselves, that wrath standeth also in *all* the spirits of God, in that place where it is awakened, stirred up or *provoked*. On the other side, where the love of God is awakened or stirred up, there it also standeth in the *full* birth or geniture of the *whole* Deity, of or in the place or thing wherein it is awakened.

61. Herein there is *no* difference, the angels are created, one as well as another, *all* out of the divine *Salitter* of the heavenly nature; only this is the difference between them, that when God constituted them, each quality in the great motion stood in the *highest* geniture or rising up.

62. Hence it is come to pass that the angels are of *various* and manifold qualities, and have several colours and beauties, and yet all out of or from God.

63. Yet *every* angel hath *all* the qualities of God in him, but one of them is strongest in him, after the same he is named, and in the same he is glorified.

64. Now, as the qualities in God *always* generate, rise up and heartily love the one the other, and the one always getteth its *life* from the other; and as the flash in the sweet water riseth up in the heat, from whence the life and the joy have their original; so it is also in an angel, his *internal* birth or geniture is no otherwise than the external, which is without [apart from] him in God.

65. As the Son of God, without or distinct from the angels, is generated in the middle or central fountain *spring*, in the heat, in the sweet water, out of or from *all* the seven spirits of God,

and re-enlighteneth back again all the seven spirits of God, *whence* they have their life and joy:

66. So also, in like manner, the Son of God in an angel is generated in the angel's middle or central fountain spring of the *heart* in the heat, in the sweet water, and re-enlighteneth back again all the seven qualifying spirits of *that* angel.

67. As the Holy Ghost goeth forth from the Father and the Son, and formeth, imageth, *figureth* or frameth and loveth *all*; even so the Holy Ghost goeth forth in the angel, *into* his fellow brethren, and loveth them, and rejoiceth with them.

68. For there is no difference between the spirits of God and the angels, but *only this*, that the angels are *creatures*, and their *corporeal* being hath a beginning; but their *power*, out of which they are created, is God himself, and is from eternity, and abideth in eternity.

69. Therefore their agility is as nimble and swift as the *thoughts* of a man, wherever they would be, there also they are, instantly; moreover, they can be great or small, as they please.

70. *This is the true being of God in heaven, yea heaven itself*: If thy eyes were opened, thou wouldst see it plainly and clearly on earth, in *that* place where thou art at present.

71. For since God can let the spirit of man see it, which spirit is yet staying in the body, and can reveal or manifest himself to him *in the flesh*, surely he can well do it also when he is out of the flesh, if he pleaseth.

72. O thou sinful house of *this* world, how art thou encompassed with *hell* and *death*; awake,

the hour of thy regeneration is at hand; the daybreak, the day-spring, dawning or morning-redness sheweth itself!

73. O thou foolish and dead world, *why* dost thou require or demand *signs* and wonders? Is thy whole body chilled and benumbed? Wilt thou not awake from sleep?

74. Behold, a *great sign* is given thee, but thou sleepest and seest it not: Therefore the Lord will give thee a sign in his zeal or jealousy, which thou hast awakened and *provoked* with thy sins.

Of the whole Heavenly Delightfulness and Habitation of all the Three Kingdoms of Angels.

75. Here the spirit sheweth that where every angel is constituted, stated or settled, there *that place* in the heavenly nature, wherein and out of which he is become a creature, is his *own* seat, which he possesseth by right of nature, as long as he abideth *in God's love*.

76. For it is the place which he hath had from *eternity*, before he was become a creature, and that *Salitter* stood in the same place out of which he existed, and *therefore* that seat remaineth to him, and is his by right of nature, as long as he moveth in God's love.

77. But thou must not think as if God were tied to it, and cannot or may not *expel* him from thence, if he should move or stir otherwise than God had created, settled or *stated* him at first.

78. For as long as he abideth in obedience and in love, the place is *his*, by right of nature; but when he exhalteth himself and kindleth that place in the wrathful fire, then he sets his Father's house on fire, and becomes a contrary will, or

opposite to [against] the place out of which he is made, and maketh TWO out of that which was ONE before his exhaltation.

79. Now when he doth so, then he *keeps* his corporeal right of nature to himself, and that place also keepeth *its* own to itself: But seeing the *creature*, which hath a beginning, will oppose or set itself against the first being, which was before the creature was, and which had no beginning, and will needs spoil the place which is *none* of its making, wherein it was created a creature in the love, and will *turn* that love into a wrathfire, then it is only fair that the love should spew up the wrath-fire forth, together with the creature.

80. From hence also the RIGHTS [Laws] in this world exist, or have their original. For when a son resisteth his father, and striketh his father, then he loseth his paternal *inheritance*, and his father may thrust him out of his house; but so long as he continueth in obedience to his father, the father hath no right, authority or lawful power to disinherit him.

81. This worldly *Right* taketh its original from heaven ; as also many other worldly rights, which are written in the books of *Moses*, take their beginning and original from the *divine nature* in heaven, which I shall demonstrate plainly in its due place, from the true ground in the Deity. Now one might object and say :

Objection.

Then an angel is fully bound and tied to that place in which he is created, and must not stir, nor can stir from thence.

Answer.

82. No: As little as the *spirits of God* are or will be tied in their rising up, that they should not move one among another, so little also are the *angels* quite [entirely] bound to their place.

83. For as the spirits of God rise up continually one in another, and have a sport or game of love in their birth or geniture, and yet every spirit keepeth his natural *seat* or place in the birth or geniture of God; wherein it *never cometh to pass* that the heat is changed into the cold, or the cold into the heat, but each keepeth its natural place or *position*, and the one riseth up in the other, from whence the life hath its original.

84. So the holy angels move, walk or *converse* in all the three kingdoms, one among another, whereby they conceive or receive their *conceptions*, one from the other; *that is*, from the other's beauty, comely form, friendliness, courtesy and virtue every one receives his highest joy, and yet *each* keepeth for his *own* propriety his natural seat or place in *which* he is become a creature.

85. Like one in this world, when he hath a dear and near kinsman, who *returns* home from *foreign* parts of the world, whom he had a very *heartly* desire and earnest longing to *see*, there is joy and friendly saluting, and bidding welcome, also a friendly loving discourse or conference between them, and so he treateth this loving and welcome *guest* in the best manner that he can; yet this is but cold water, in *respect* of the heavenly.

86. Thus the holy angels do one towards another; when the army or company of one kingdom cometh to the other, or when the army or company of one princely quality cometh to an army or company of another princely quality, there is nothing but mere loving * entertainment, saluting and *embracing* reception; a very gracious, amiable and blessed discourse and friendly respect; a very gracious, amiable, *blessed* and loving walking and playing together; a most *chaste* and humble exercise; a friendly kissing,

and leading one another up and down: here
beginneth the lovely choir and set *dancing*.

* " nothing but mere loving," etc., lit., " nothing but pure
love reception [or conception], gracious discourse and friendly
deference; blessed intercourse, chaste and humble behaviour,
friendly kissing and escorting [or leading], and here beginneth
the lovely round dance."

87. Like little children, when they go in *May*
among the *flowers*, where many often meet
together; there they have a friendly talk, and
pluck or gather flowers many and diverse.

88. Now when this is done, they carry those
flowers in their hands, and *begin* a merry round
dance, and sing from the joy of their hearts, and
rejoice. Thus also do the angels in heaven, when
the *foreign* armies or companies meet together.

89. For the corrupted nature in this world
labours in its utmost power and diligence, that
it might bring forth heavenly forms, and many
times little children might be their parents'
school-masters and *teachers*, if parents could but
understand, or would but take *notice* of them:
But nowadays the corruption is unfortunately
with both young and old, and the proverb is
verified,

Wie die Alten sungen,
so lerneten die Jungen.

As the old ones sing,
So th' young learn to ring.

90. By this high *humility* of the angels the
spirit admonisheth the children of this world,
that they should view and *examine* themselves,
whether they bear such a love one to another.
Whether there be such humility among them.
What kind of angels do they think they are.
And whether they are like to *these* or no: They

have [or possess] the *third* angelical kingdom within themselves.

91. Behold, the spirit will here present a little before thy eyes what *manner* of love, humility and courteous friendliness there is in thee, thou fair angelical *bride* ; behold, I pray thee, thy fair attire, What great joy may thy *bridegroom* take in thee, thou beloved angel, that dancest daily with the devil!

I.

92. First, If one be nowadays a *little* preferred or advanced, and getteth but a little while into an office, then others, that are in *no* preferment, are no more *so* good as he, or fit for his company he counteth the vulgar or layman his footstool, he instantly endeavoureth by cunning and craft to get the vulgar or layman's *goods* under his disposal; if he cannot compass it by tricks and *designs*, then he doth it by force, to satisfy his highmindedness.

93. If a simple man, that *cannot place* his words handsomely, cometh before him, then he taketh him up short, as if he were a *dog*; and if the man hath any business before him, then, in his eyes, only those of worldly esteem are in the right, and he lets them carry the cause, *right or wrong*: Take heed, Friend, what manner of princely angel indeed thou art; thou wilt find it well enough in the following chapter, concerning the fall of the devil; that will be *thy* looking-glass in which to see thyself.

II.

94. Secondly, If one nowadays hath learnt more in *worldly sciences*, or studied more than the vulgar or layman, in an instant no vulgar or layman is to be compared to him, because he [the layman] cannot *express* himself or speak according

to art; nor [or, neither can he] follow the other's proud ways.

95. In brief, the *simple* plain man must be his *fool*, whereas he himself is indeed a proud angel, and is in his love but a *dead* man. This sort of *party* also will have its *looking-glass* in the following chapter.

III.

96. Thirdly, If one be *richer* nowadays than the other, then the *poorer* man is counted the fool; and if he can wear but better and more fashionable *clothes* or apparel than his neighbour, then the poorer man is *no more* worthy, or good enough to be in his company.

97. And so the old song is nowadays in full force and practice, which is this :

Der Reich den Armen zwinget,
Und ihm sein Schweisz abdringet,
Dasz nur sein Grosche Klinget.

The rich man doth constrain the poor,
And squeezeth out his sweat so sore,
That's own great wealth abroad may roar.

These angels also are invited as guests to the next chapter for their looking-glass in which to see themselves.

IV.

98. Fourthly, There is for the generality such a *devilish* pride and stateliness, and such overtopping one another, such despising, belying, entrapping, circumventing, over-reaching, cheating, deceiving, betraying, extorting usury, coveting, envying, and hating one another, that the world *burneth* now as in the hellish fire: Woe, woe for ever!

99. O world, *where* is thy humility ? *Where* is thy angelical love? *Where* is thy courteous friendliness? At that very instant when the mouth saith, God save thee ! the heart thinks, Yes, beware.

100. O thou excellent angelical kingdom, how comely dressed and adorned wert thou once ? How hath the devil turned thee into a *murderous* den? Dost thou suppose thou standest now in the flower of thy beauty and glory ? No ! thou standest in the *midst* of hell: If thine eyes were but opened, thou wouldst see it.

101. Or dost thou think that the spirit is *drunken*, and doth not see thee? O, it seeth thee very well: Thy shame standeth quite naked before God, thou art an unchaste, wanton, lascivious woman, and goest a whoring day and night, and yet thou *sayest*, I am a chaste virgin.

102. O, how fair a looking-glass art thou, in the presence of the holy angels; do but smell thy sweet love and humility, doth it not smell or savour just like *hell* ? All these parties are invited as guests to the following chapters.

Of the Kingly Primacy, or of the Power and Authority of the Three Angelical Kings.

103. As the Deity in its being is threefold, in that the efflux out of the seven spirits of God sheweth and generateth itself as *threefold*, viz. Father, Son, and Holy Ghost, *one* God; wherein the whole divine power consisteth, and all whatsoever is therein ; and they are the *three Persons* in the Deity, and yet are not a divisible being or essence, but in one another as *one* :

104. So also, when God moved himself and created the *angels*, there came to be *three* special

angels out of the best kernel of nature, out of the being of the *Ternary* in the *nature* of God, and in such power, authority and might, as hath the Ternary in the seven spirits of God; for the Ternary of God riseth up in the seven spirits of God, and is again the life and heart of all the seven spirits.

105. Thus also are the three angelical kings risen up, each in the nature of his host or place, and a natural lord of his place over the government of his angels ; but the Ternary of the Deity retaineth to itself that place which is unalterable or unchangeable ; and the king retaineth the dominion of the angels.

106. Now, as the Ternary of the Deity is one only being or substance in all *parts* in the whole Father, and is united together, as the members in man's *body*, and all places are as *one* place, though one place may have a different function from the others, as also the members of men have ; yet it is the one body of God:

107. So also are the three angelical kingdoms *united* one in another, and not each *severed* asunder: No angelical king ought to say, This is my kingdom; or that there ought *no other* king to come thereinto; though indeed it is his first *beginning*, original and natural inheritance, and remaineth also to be his : Yet *all* other kings and angels are his true natural brothers, generated out of or from one Father, and do inherit their Father's kingdom.

108. As the qualifying or fountain spirits of God have *each* of them the natural seat or possession of its birth or *geniture*, and retaineth its natural *place* to itself, and yet is, together with the other spirits, the one only God; so that if the other were not, *that* would not be either, and thus also they rise up one in the other :

109. So it is also with the chief or *principal* of the holy angels in his constitution; and is in no other *manner* than as it is in God; and therefore they live all friendly, peaceably and blessedly *one with another* in their Father's kingdom, as loving dear brethren; there are no bounds or bars how far any should go, and how far not.

Question.

Now the simple might ask, *Upon what do the angels walk ? Or upon what do they stay or set their feet?*

Answer.

110. I will here shew thee the right ground, and it is no otherwise in heaven than as thou here findest in the letter, for the spirit looketh undisturbed into this depth, also it is very apprehensible.

111. The *whole* nature * of the heaven standeth in the seven qualifying or fountain spirits, and in the seventh consisteth *nature* or the apprehensibility of all the qualities: This now is very lightsome and solid ** as a cloud, but very *transparent* and shining, like a chrystalline sea, so that a man can see through and through it all: Yet the whole depth upward and downward is wholly *thus*.

* "The whole nature," etc., lit., "The whole [universal] nature of the heavens consisteth in the virtue of the seven fountain-spirits, and in the seventh is (*bestehet*) nature or the apprehensibility (*Begreiflichkeit*) of all the qualities." The word "*Begreiflichkeit*" may be translated "intelligibility" and "palpability."

** "lightsome and solid" (*lichte und dicke*), "light [loose, open, like transparent material] and thick [in the sense of a certain degree of density, but not in the sense of solidity]."

112. Now the angels also have such bodies, but more dry and close compacted or incorporated

together, and their body also is the kernel of or out of nature, even the best or fairest splendour and *brightness* of or out of nature.

113. Now their foot doth stay upon the seventh spirit of God, which is solid * like a cloud, and clear and *bright* as a chrystalline sea, wherein they walk upward and downward, which way soever they please. For their agility or nimbleness is as swift as the *divine power* itself, yet one angel is more swift than another, and that according to the quality of each.

* "solid" (*dicke*). See par. 111 above.

114. In that seventh spirit of nature rise up also the heavenly fruits and colours, and whatsoever is apprehensible or comprehensible, and is like to such a *form* [*Text: Forms*] or manner as if the angels did dwell between heaven and earth in the deep, where they ascend and descend, and wherever they are, there their foot resteth, *as if* it stood upon the earth.

115. Antiquity hath represented the angels in pictures like men with wings, but they have *no need* of any wings, yet they have hands and feet as men have, but after a heavenly manner and kind.

116. At the day of the resurrection from the dead there will be no difference between the angels and men, they will be of one and the *same kind of form*; which I shall shew plainly in its due place; and our *King* JESUS CHRIST clearly testifieth the same, where he saith [Matt. xxii. 30], *In the resurrection they are like the angels of God.*

*Of the great Glory, Brightness and Beauty
of the Three Angelical Kings.*

117. This is the very cudgel or club which is flung at the *dog*, to make him run away ; because

of this song lord *Lucifer* could tear off his beard with regret [and vexation].

Observe here the Depth.

Concerning the King or great Prince
MICHAEL.

118. MICHAEL signifieth the great *strength* or power of God, and beareth the name operatively, actually and in *deed*: For he is incorporated or consolidated together out of the seven qualifying or *fountain* spirits, as out of a kernel or seed of them, and standeth here now as in the stead of God the Father.

119. The meaning is *not* that he is God the Father, who consisteth in the seven spirits of the *whole* deep, and is not creaturely ; but the meaning is, that in nature among the creatures there is also such a kind of creature, who is to reign among the *creatures*, who is *like* God the Father, as he is in the seven qualifying or fountain spirits.

119a. For when God made himself creaturely, then he made himself creaturely according to his *Ternary*: and as in God the *Ternary* is the greatest and chiefest, and yet his wonderful proportion, form and variety *cannot* be measured, in that he sheweth himself in his operation so *various* and manifold; so also hath he created three principal angel-princes, according to the *highest* primacy of his *Ternary*.

120. In accordance with that he created the princely-angels, according to the seven qualifying or fountain spirits, answerable to their quality, viz. GABRIEL, an angel or prince of the tone or sound, or of swift or speedy messages ; as also RAPHAEL; and others besides in the kingdom of MICHAEL.

121. Thou must not understand this, as if these

royal angels were to rule in the *Deity*, that is, in the seven qualifying or fountain spirits of *God*, which are without or distinct from the creatures ; no, but each over his creatures, or the creatures of his *own* dominion.

122. For as the *Ternary* of God reigneth over the infinite or *endless* being, and over the figures and several *various* forms or ideas in the Deity, and changeth, varieth and imageth or frameth the same:

123. So also are the three angelical kings lords over *their* angels, even to the heart and deepest ground, though they *cannot* corporeally or bodily vary or change themselves, as God himself *can* who hath created them; yet they rule them (*viz.* the angels) corporeally, and are bound or united to them, as body and soul are bound the one to the other.

124. For the king is their *head*, and they are the *members* of the king ; and the qualifying [facultating, potentiating] or fountain princely angels are the king's *counsellors*, or *officers* [instruments in employment] in his affairs, like the five senses in man, or as the hands and feet, or the mouth, nostrils, eyes and ears, whereby the king *executeth* or accomplisheth his affairs.

125. Now as all angels are bound to the king, so is the king also bound to *God* his Creator, as body and soul; the body signifieth God; and the soul signifieth the angelical king, who is in the body of God, and is become a *creature* in the body of God, and abideth eternally in the body of God, as the soul doth in its nest. And therefore also hath God so highly glorified him, as his own *propriety*, or as the soul is glorified in the body.

126. Thus the king or great prince *Michael* looks like God the Father in his glorification, clarity or brightness, and is a king and prince of

God upon the *mount* of God, and hath his office in the deep wherein he is created.

127. That circumference or space, region or province, wherein he and his angels are created, is *his* kingdom, and he is a *loving* son of God the Father in nature, a *creaturely* son, in whom the Father delighteth.

128. Thou must *not* compare him with the Heart or light of God, which is in the whole Father, which has neither beginning nor end, no more than hath God the Father himself.

129. For this prince *is* a creature, and *hath* a beginning, but he is *in* God the Father, and is bound and united with him *in his love*, as his dearly beloved son, whom he hath created out of himself.

130. Therefore he hath set upon him the *crown* of honour, of might, power and authority, so that there is in heaven no higher nor more excellent nor mightier than he is, *except* God himself in his *Ternary*. And this is one king, rightly described, with a true ground in the knowledge of the spirit.

Of the second King LUCIFER, now so called, because of his Fall.

131. King LUCIFER, shut thy eyes here a little, and stop thy ears a little, that thou mayest neither hear nor see, or else thou wilt be horribly *ashamed* that another sitteth upon thy seat, and so thy shame shall be fully discovered yet before the end of the world, which thou hast kept so closely *concealed* in secret, and suppressed ever since the beginning of the world, wheresoever thou couldst: I will now describe thy kingly primacy, not for thee, but for the *benefit* of man.

132. This high and mighty, glorious and beautiful king, *lost* his right name in his fall:

For he is now called LUCIFER, that is, one carried forth or expelled out of the light of God.

133. His name was *not so* at the beginning: for he was a creaturely prince or king of the heart of God in the bright light, even the brightest among the *three* kings of angels.

Of his Creation.

134. As *Michael* is created according to the quality, manner and property of God the Father, so was *Lucifer* created according to the quality, condition and beauty of God the Son, and was bound to and united with him in love, as a dear son or heart, and his heart also stood in the *centre* of light, as if he had been God himself; and his beauty or brightness transcended all.

135. For his circumference, conception or chief mother, was the Son of God, and there he stood as a king or prince of God.

136. His court, province, place, region or quarters, wherein he dwelt with his whole army or company, and wherein he is become a *creature*, and which was his kingdom, is the created heaven and this world, *wherein* we dwell with our King JESUS CHRIST.

137. For our King sitteth in divine *omnipotence*, where king *Lucifer* sat, and on the kingly throne of *expulsed* Lucifer, and the kingdom of king Lucifer is now become HIS: O prince *Lucifer*, how dost thou relish that?

138. Now as God the Father is bound and united in great love with his Son, so was king Lucifer also bound with king *Michael* in great love, as one heart or one God, for the fountain or well-spring of the Son of God *hath* reached even into the heart of Lucifer.

139. Only, the light which he had in his body, he had for his *own* propriety, and while it shone with or agreeable to the light of the Son of God, which was externally without or distinct from him, they both qualified, incorporated and united together as one thing, though they were two, yet they were bound or united together, as body and soul.

140. And as the light of God reigneth in all the *powers* of the Father, so he also reigned in all *his* angels, as a mighty king of God, and wore on his head the fairest crown of heaven.

141. Here at present I will leave him a little *scope*, because I shall have so much to do concerning him in the next chapter. Let him make a show a little yet here in the *crown*, it shall suddenly be plucked away from him.

Of the third Angelical King, called URIEL.

142. This gracious, amiable, blessed prince and king hath his *name* from the light, or from the flash or going forth of the light, which signifieth rightly *God the Holy Ghost*.

143. For as the Holy Ghost goeth forth from the light, and formeth, figureth and *imageth* all, and reigneth in all, such also is the power and gracious, amiable blessedness of a Cherubim, who is the king and heart of all his angels ; that is, when his angels do but *behold* him they are all then infected and *touched* with the will of their king.

144. For as the will of the heart infects and stirs all the members of the body, so that the whole body doth as the *heart* hath *decreed* or concluded; or as the Holy Ghost riseth up in the centre of the heart, and enlighteneth all the

members in the *whole* body ; so the Cherubim with his whole glance or lustre and will infects all his angels, so that they all are together as one body, and the *king* is the heart therein.

145. Now this glorious and beautiful prince is imaged and framed according to the kind and *quality* of the Holy Ghost, and is indeed a glorious and fair prince of God, and is united with the other princes in love, as *one* heart.

146. These are now the *three* princes of God in the heaven. And when the *flash of life*, that is, the Son of God, riseth up in the middle or central circle in the qualifying or fountain spirits of God, and sheweth itself triumphantly, then the Holy Ghost also riseth upwards triumphantly : In this rising up the Holy *Trinity* also riseth up in the heart of these three kings, and each of them triumpheth also according to his kind and quality.

147. In this rising up the armies or companies of *all* the angels of the *whole* heaven become triumphant and joyful, and that melodious *TE DEUM LAUDAMUS* (WE PRAISE THEE O GOD) riseth up.

148. In this rising up of the heart, the *Mercurius* in the heart is stirred up or awakened, as also in the whole *Salitter* of heaven there riseth up in the Deity the *miraculous*, wonderful and fair beautiful imaging of heaven, in several manifold various colours and manners, and each spirit presenteth itself in its own peculiar form.

149.* I can compare this to nothing, except to the finest of precious stones, such as the ruby, the emerald, the topaz, the onyx, the sapphire, the diamond, the jasper, the jacinth, the amethyst, the beryl, the sardonyx, the carbuncle and the like.

* A new translation of this par. has been substituted for Sparrow's rendering.

150. In *such* manner and colours the heaven of God's nature sheweth or presenteth itself in the rising up of the spirits of God: Now when the light of the Son of God *shineth* therein, then it is like a bright clear *sea* of the colours of the above-mentioned precious stones or jewels.

Of the wonderful Proportion, Alteration or Variation, and Rising up of the Qualities in the heavenly Nature.

151. Seeing then the spirit bringeth into knowledge the *form* and manner of heaven, I cannot choose but write it thus down, and let his will be done, who will have it so.

152. Although the devil will raise scorers and mockers to *vilify* it, I do not much regard that; I am satisfied with this gracious, amiable and blessed *revelation* of God; they may mock so long till they find it by experience with eternal shame, then the fountain of remorse or shame will surely *gnaw* them.

153. Also I have not gone up to heaven, and *beheld* it with my fleshly eyes, much less hath any told it me ; for though an angel should come *and tell it me*, yet I could not apprehend or *conceive* it without enlightenment from God, much *less* believe it.

154. For I should always stand in doubt, whether it were a good angel sent of God or no, seeing the devil can transform or clothe himself in the form of an angel of light, to seduce men. [2 Cor. xi. 14.]

155. But because it is *generated* in the centre or circle of life, as a bright shining light, like

unto the heavenly birth or rising up of the Holy Ghost, with a fiery driving or impulse of the spirit, therefore I cannot resist or withstand it, though the *world* always make a mock of me for it.

156. The spirit testifieth that there is yet a very little time remaining, and then the flash in the whole circle of this world will rise up, to which end this spirit is a forerunner, *Messenger* and proclaimer of the day.

157. Then whatsoever man is not found in the *birth* of the Holy Ghost at that time, in him the birth will never rise at all, but he abideth in the quality or source of darkness, as a dead, hard flint-stone, in which the source or quality of fierceness, wrath and corruption riseth up eternally.

158. There he will be a mocker eternally in the birth of the hellish abomination: for whatsoever quality the tree is of, such also is its fruit.

159. Thou livest between heaven and hell, into whichsoever thou *sowest*, in that thou shalt *reap* also, and that will be thy food in eternity : If thou sowest scorn and contempt, thou wilt also reap scorn and contempt, and that will be thy food.

160. Therefore, O Child of man! have a care, trust not too much upon *worldly* wisdom, it is blind, and is born blind; but when the flash of life is generated *therein*, then it is no more blind, but seeth.

161. For Christ saith [John iii. 3,7], "*You must be born anew, or else you cannot enter into the kingdom of heaven.*"

162. Truly it must be generated in such a manner in the Holy Ghost: which riseth up in

the sweet spring or fountain-water of the heart,
in the flash.

163. *Therefore hath Christ ordained or instituted the Baptism or New Birth or Regeneration of the Holy Ghost, in the water, because the birth of the light riseth up in the sweet water in the heart.*

164. Which is a very great Mystery, and hath been also kept *secret* from all men since the beginning of the world till *now* : which I will demonstrate and describe plainly in its due place.

Now observe the Form and Posture of Heaven.

165. When thou beholdest this world thou hast a *type* of heaven.

I. The *stars* signify or denote the angels: for as the stars must continue unaltered till the end of this time, so the *angels* also in the *eternal time* of heaven must remain unaltered for ever.

166. II. The *elements* signify or denote the wonderful proportion, variety, *change* and alteration of the form and posture of heaven : For as the deep * between the stars and earth always alter and change in their *form*, suddenly it is fair, bright and light, suddenly it is lowery and dark, now wind, then rain, now snow, suddenly the deep is blue or *azure*, suddenly greenish, by and by whitish, then suddenly again dusky.

* " For as the deep," etc. Or, " For as the deep between the stars and the earth always changeth in its form, being now fair and bright, now dull [or dark] ; now [there is] wind, now rain, now snow; now is the deep azure, now greenish, now whitish, or again dark."

167. Thus also is the change and alteration of *heaven* into many several colours and *forms*, but not in such a manner and kind as in this world,

but all *according* to the rising up of the spirits of God, and the light of the Son of God shineth therein eternally : But the rising up in the birth differs in the *degrees* more at one time than at another. *Therefore the wonderful wisdom of God is incomprehensible.*

168. III. The *earth* signifieth or denoteth the heavenly nature, or the seventh spirit of nature, in which the ideas or *images*, forms and colours rise up.

169. IV. The *birds* or *fowls*, *fishes* and *beasts*, signify and denote the several forms or shapes of figures in heaven.

170. Thou art to know this, for the spirit in the flash testifieth the same, that in heaven there arise *all manner* of figures or shapes like the beasts, fowls, birds and fishes of this world, but in a *heavenly* form or manner, clarity or brightness and kind, as also all manner of trees, plants and flowers.

171. But as they rise, so they go away again, for they are not incorporated or compacted together, as the angels are : for these figures are so formed in the birth of the rising qualities, in the spirit of nature or *nature-spirit*.

172. If a figure be imaged in a spirit, so that it *subsisteth*; and if another spirit wrestleth with this, and gets the *better*, then it comes to be divided, and indeed changed or altered, all according to the *kind* of the qualities; *and this is in God as a holy sport, play or scene.*

173. *Therefore* also the creatures, as beasts, fowls or birds, fishes and worms in this world, are not created to an eternal being, but to a *transitory* one, as the figures in heaven also *pass away*.

174. This I set down here only for a manuduction
or introduction : You will find it described
more at large concerning the *creation* of this
world.