

THE FOURTH CHAPTER

Of the creation of the Holy Angels. An Instruction or open Gate of Heaven.

1. THE learned, and almost all writers, have very much *encumbered* and mightily troubled their heads, to *search*, contrive and conceive in nature (and have brought forth many and sundry *opinions*) concerning how and of what the holy angels were created: And on the other side, what was that horrible *fall* of the great prince *Lucifer*, or how he became so *base* a wicked and fierce wrathful devil, from whence that *evil quality* should spring, or what drove him to it.

2. And though this ground and great mystery hath remained hidden from the beginning of the world, and that human flesh and blood is *not able* to conceive or apprehend it,

3. Yet God, who created the world, will reveal himself *now* at the end; and all great mysteries will be manifested or revealed, to intimate that the great Day of Revelation and final Judgment is *near*, and *daily* to be expected.

4. On which will be restored again all that which hath been lost through *Adam*, and in which the kingdom of heaven, and the kingdom of the devil, in this world, shall be *severed asunder*.

5. But *how* all this will be done God will reveal in the highest plainness and simplicity, so that no man will be able to oppose him.

6. Therefore every one should lift up his eyes, for his redemption draweth near, and not *seek after* riotous living and vain show, supposing it to be the best life here; whereas in their arrogance they *sit* in the midst of hell, to wait upon Lucifer as *his guard*.

7. Which they themselves shall suddenly be *sure to see*, with great terror, anguish and eternal despair, as also to their shame and scorn: of which the devils are a *terrible* example, who were once the fairest and *brightest* angels in heaven, as I shall reveal, write and *manifest* here following. I will suffer God's impulse, I am not able to withstand it.

Of the Divine Quality.

8. Since thou hast perceived, in the *third* chapter, the ground of the Ternary in the divine being, I shall here shew plainly the *power* and operation, as also the qualities or qualification, in the divine being; or *from what* the angels were properly and peculiarly created, or what their *body* and power are.

9. As I said before,* all the powers or virtues are in God the Father, and no man with his sense and thoughts can *reach* to apprehend it. But in the stars and the elements, as also by all the creatures in the whole creation of this world, a man may *clearly know* it.

* Lit., " as I said before, all virtue is in God the Father, which [virtue] no man can, with his senses, reach to apprehend. But in the stars . . . this can be clearly known [or recognized]," or "one may clearly know [or recognize this]." In the original the two " its " do not appear to refer to the same antecedent. The first is a feminine, and refers to "virtue" (*Kraft*); the second a neuter, which grammatically must refer to the whole statement, "all virtue is in God the Father." St M., too, takes *Kraft* to imply a plural meaning, " powers "; and then, for Sparrow's " it," " it," writes " them."

10. All power and virtue is in God the Father ; and proceedeth also forth from him, as light, heat, cold, soft, gentle, sweet, bitter, sour, astringent or harsh, sound or noise, and much more that is not possible to be spoken or apprehended. *All these* are in God the Father, one in another

as one power, and yet all these powers move in his *exit* or going forth.

11. But the powers in God do not operate or qualify in the same *manner* as in nature in the stars and elements, or in the creatures.

12. No, you must *not* conceive it so: For lord *Lucifer* by his elevation made the powers of impure nature *thus* burning, bitter, cold, astringent, sour, dark and unclean.

13. But in the Father all powers are mild and soft, like heaven, and very full of joy, for all the powers triumph in one another, and their voice or sound riseth up from eternity to eternity.

14. There is nothing in them but love, meekness, mercy, friendliness or courtesy; even such a triumphing, rising source or fountain of joy, wherein all the voices of heavenly joyfulness *sound* forth, so that no man is able to express it, nor can it be likened to anything.

15. But if a man *will* liken it to anything, it may *nearest* be likened * to the soul of man, when *kindled* or enlightened by the Holy Ghost.

* See Chap. 3, v. 40.

16. For then it is thus joyful and triumphing, and all powers rise up in it and triumph, and so raise the bestial body that it trembleth: This is a true glimpse of the *divine* quality, as the quality is in God. But in God all is spirit.

17. In God the quality of water is not of *such* a running and qualifying condition or manner as it is in *this* world, but is a spirit, very bright, clear and thin, wherein the Holy Ghost riseth up, a *mere power*.

18. The bitter quality qualieth in the sweet,

and in the astringent (or harsh and sour) quality,
and the *love* riseth up therein from eternity to
eternity.

19. For the love in the light and clarity or
glorious brightness goeth forth from the *Heart*
or Son of God, in all the powers of the Father,
and the Holy Ghost moveth in them all.

20. And this, in the deep of the Father, is
like a divine SALITTER [SALNITRUM], which I must needs
liken to the *earth*, which before its corruption
was even such a *Salitter*.

21. But not so hard, cold, bitter, sour and
dark, but like the deep, or like heaven, very
clear and pure, wherein all powers were *good*,
fair and heavenly; but that prince Lucifer thus
spoiled them, as you will perceive here following.

22. This heavenly Salitter or powers one in
another generate heavenly joyful fruits and
colours; all manner of trees and plants, on which
grow the fair, pleasant and lovely fruits of *life*.

23. There spring up also in these powers and
virtues all manner of blossoms and *flowers*, with
fair heavenly colours and smells.

24. They are of *several* tastes, each according
to its quality and kind, very *holy*, *divine* and full
of joy.

25. For every quality beareth its own fruit:
as in the corrupted murderous den or dark
valley and dungeon of the earth there spring up
all manner of earthly trees, plants, flowers and
fruits,

26. Also *within the earth* grow curious precious
stones, silver and gold; and these are a *type* of
the heavenly generating or production.

27. Nature *laboureth* with its utmost diligence upon this corrupted dead earth, that it might generate heavenly forms and species or kinds; but it generateth *only* dead, dark and hard fruits, which are no more than a mere shadow or type of the heavenly.

28. Moreover, its fruits are *altogether* fierce or biting, bitter, sour, astringent or harsh and hot, also cold, hard and naught; they have *scarce* any spark or spice of goodness in them.

29. Their sap and spirit is *mixed* with hellish quality, their scent or smell is a very *stink*. Thus hath lord *Lucifer* caused them to be; as I shall clearly shew hereafter.

30. Now when I write of trees, plants and fruits, you must *not* understand them to be *earthly*, like those that are in this world; for it is *not* my meaning that there shall grow in heaven such dead, hard trees of wood, or *such* stones as consist of an earthly quality.

31. No, but my meaning is heavenly and spiritual, yet *truly* and *properly such* : I mean no other thing than what I set down in the letter.

32. In the divine pomp and state *two* things are especially to be considered : *First*, the *Salitter* or the divine powers, which are moving, springing powers.

33. In that same power groweth up and is generated fruit according to every quality and species or kind, viz. *heavenly* trees and plants, which without ceasing bear fruit, blossom fairly, and grow in divine power, so joyfully that I can neither speak it nor write it down ;

34. But stammer it like a *child* that is learning to speak, and can by *no means* rightly call it forth to be known as the spirit giveth it.

35. The *second* form or property of heaven in the divine pomp or state is *Mercurius* or the sound, as in the *Salitter* of the earth there is the sound, whence there groweth gold, silver, copper, iron and the like ; of which men make all manner *of musical instruments* for sounding or for mirth, as bells, organ-pipes and other *things* that make a sound: There is likewise a sound in all the creatures upon earth, else all would be in stillness and *silence*.

36. By that sound all powers are moved in *heaven*, so that all things grow joyfully, and generate very beautifully: And as the divine power is manifold and various, so also the sound or *Mercurius* is manifold and various.

37. For when the powers spring up in God they *touch* and stir one another, and move one in another, and so there is a constant harmony, *mixing* or concert, from whence go forth all manner of colours.

38. In those colours grow all manner *of fruits*, which rise or spring up in the *Salitter*, and the *Mercurius* or sound mingleth itself therewith, and riseth up in all the powers of the Father, and then sounding and *tunes* rise up in the heavenly joyfulness.

39. If you should in this world bring many thousand sorts of musical instruments together, and all should be tuned in the best manner, most artificially, and the most skilful masters of music should play on them in concert together, all would be no more than the *holdings* and barkings of dogs, in *comparison* with the *divine music*, which riseth up through the divine sound and tunes from eternity to eternity.

40. Further, if thou wilt consider the heavenly divine pomp, state and *glory*, and conceive how

it is, and what manner of sprouting, branching, delight and joy there is in it,

41. View this world diligently, and *consider* what manner of fruit, sprouts, and branches grow out of the *Salitter* of the earth, from trees, plants, herbs, roots, flowers, oils, wine, corn and whatever else there is that thy *heart* can find out; *all* is a *type* of the heavenly pomp.

42. *For* the *earthly* and corrupt nature hath continually laboured from the beginning of its creation to this day to bring forth *heavenly* forms or shapes in the earth, as also in man and beasts; as men very well see that every year *new arts* are invented and brought to light, which hath been constantly so from the beginning to this time.

43. But yet nature hath *not* been *able* to bring forth heavenly power, virtue and qualities, therefore its fruit is half dead, corrupt and impure.

44. You must *not think* that in the divine pomp there come forth beasts, worms and other creatures in flesh, as in this world they do: No; but I mean only the *wonderful* proportion, power, virtue and comeliness of feature in them.

45. Nature laboureth with the utmost diligence in its power to produce *heavenly* figures, shapes or forms; as we see, in men, beasts, fowls and worms, as also in the increase or growth of the earth, that all things are done, shew and appear most perfectly and ingeniously.

46. *For Nature would fain be delivered from this vanity, that it might procreate heavenly forms in the holy power.*

47. For in the divine pomp go forth likewise *all manner* of sprouting and vegetation of trees, plants and all manner of fruit; and every one

bearth *its own* fruit, yet not in an earthly quality and kind, but in a *divine* quality, form and kind.

48. Those fruits are not of so dead, hard, bitter, sour and astringent a relish for *food* ; nor do they *rot* and grow stinking, as those in this world do, but all consist in holy divine power.

49. Their constitution or *composition* is from divine power, from the *Salitter* and *Mercurius* of the divine pomp, and they are the food of the holy angels.

50. If man's *abominable* fall had not spoiled it he would have been feasted in *such* a manner in this world, and would have eaten in a twofold manner such fruits as indeed were presented to him in Paradise.

51. But the infectious *lust*, evil attraction or impulse of the devil, who had infected and spoiled the *Salitter* of which *Adam* was made, *that* brought man into an *evil longing* or *lust to eat* of both the qualities, the *evil* and the *good*, whereof I will write clearly here following, and demonstrate it.

Of the Creation of Angels.

52. The spirit sheweth plainly and clearly that, *before* the creation of angels, the divine being, with its rising and qualifying, was from eternity, and remained so *in* the creation of angels, as it is also at *this day*, and will so continue *in* and *to* eternity.

53. The space, room or *place* of this *world*, together with the creaturely heaven, which we behold with our eyes, as also the space or place of the *earth* and stars, together with the deep, *was* in such a form as still at *this* day it is in, aloft, above the heavens, in the divine pomp.

54. But it *was* [or became] in the creation of the angels, the kingdom of the great prince Lucifer: [" *Understand according to the second Principle, out of which he was thrust forth into the outermost, which also is the very innermost of all.*"]

55. Who, by his proud elevation in his kingdom, *kindled* the qualities or the divine *Salitter* out of which he was made; [" *Understand the centre of his nature, or the first Principle;*"] and set it on fire.

56. Supposing thereby he would grow hugely and highly *light* and qualifying above the Son of God. But he became a fool; therefore *this place* or space, in its burning quality, could *not* subsist in God, whereupon the creation of this world ensued.

57. But this world at the end, in *God's* appointed time, will be *set* again into its first place, as it was before the creation of angels; and lord *Lucifer* will have a *hole* * or dungeon for his eternal habitation therein, and he will *remain* eternally in his kindled quality, which will be an eternal, base, filthy, reproachful habitation, an empty, void dark valley or dungeon, a hole of fierceness or *wrath*.

* "*a hole*" (*eine Höle*), "*a hollow place*," "*a cavern*."

Now observe,

58. God in his moving created the holy angels *at once*, not out of a strange *matter*, but out of himself, out of his *own* power and eternal wisdom.

59. But the philosophers had *this opinion*: as if God had made the angels out of the light only ; but they *erred therein*, for the angels were made not only out of the light, but out of *all* the powers of God.

60. As I have shewn *before*, there are *two* things especially to be observed in the deep of God the Father; first, that the power, or all the powers of God the Father, of the Son, and of the Holy Ghost, are very lovely, pleasant and various, and yet are all *one in another* as one power.

61. As the powers of all the stars *rule* in the air, so also in God; But with its operation every power in God *sheweth* itself severally and distinctly.

62. Then afterwards, that the sound is in every power, and the tone or tune of the sound is according to the quality of every power; and therein consisteth the total heavenly kingdom of joy. From this divine *Salitter* and *Mercurius* all angels are made, *viz.* out of the body of nature.

Question.

63. But thou mayest here ask, *How* are they made or generated, or in what way and manner ?

Answer.

64. If I had the *tongue* of an angel, and thou hadst an angelical *understanding*, we might very finely discourse of it. But the spirit only seeth it, and the tongue cannot advance towards it. For I can use *no other* words than the words of this world; but now the Holy Ghost being in thee, thy *soul* will well apprehend it.

65. For behold, the total holy Trinity hath with its moving composed, *compact*ed or figured a body or image out of itself, like a *little* god, but not so fully or *strongly* going forth as the whole Trinity, yet in some measure according to the *extent* and capacity of the creatures.

66. For in God there is *neither* beginning nor end; but the angels *have* a beginning and end,* but not circumscriptive, apprehensive, palpable or *conclusive* **; for an angel can sometimes be

great, and suddenly little again; their alteration is as swift as man's thoughts are. All *qualities* and powers are in an angel, *as* they are in the whole Deity.

* "the angels have a beginning and end." Note by St M.: " that is to say, an origin and a scope of operation."

** "circumscriptive, apprehensive, palpable or conclusive" (*abmesslich oder begreiflich*), "measurable or palpable." St M. translates: "*que l'on ne peut mesurer ni circonscire,*" "which cannot be measured nor circumscribed."

67. But thou must rightly understand this: They are made and compacted together, or figured, out of the *Salitter* and *Mercurius*, that is, out of the *exit* or excrescence.*

* "the exit or excrescence" (*der Ausgang*), "the efflux." St M. has, "*l'effluve,*" the effluence.

68. Consider this *similitude*: Out of the sun and stars go forth the elements, and they make in the *Salitter* of the earth a *living* spirit, and the stars remain in their circle or sphere, and *that* spirit likewise getteth the quality of the stars.

69. But now the spirit, after its compaction, is a severed *distinct* thing, and hath a substance of its own, as all the stars have; and the stars also are and remain severed and distinct things, each of them is free to itself.

70. Nevertheless the quality of the stars *reigneth* in the spirit; yet the spirit can and may raise or demerse itself * in its own qualities, or may live in the *influences* of the stars, as it pleaseth : It is free, for it hath got for its *own* the qualities which it hath in itself.

* "raise or demerse itself," or "assert or sink itself." St M. renders this, "*se corroborer ou s'affoibler,*" " assert itself or weaken."

71. And though it *had them* at the beginning from the stars, yet they are now its proper *own*: Just as a mother when she hath the seed in herself, as long as she hath it in her, and that it is a *seed*, it is hers; but when the seed is become a *child*, then it is no more the mother's, but is the child's proper own.

72. And though the child be in the mother's *house*, and the mother *nourish* the child with her food, and the child could *not* live without the mother, yet both the body and the spirit, which are generated out of the seed of the mother, are the *child's* proper own, and it retaineth its corporeal right to itself.

73. And in this *manner* it is with the angels, they also are all composed, framed or figured out of the *divine seed*, but every one hath its own *body* to itself. Though they are in God's house, and feed on the *fruit* of their mother, out of which they were made, yet the bodies are their *proper own*.

74. But the quality *externally* without them, or externally without their bodies, *viz.* their mother, is *not* their propriety, as also their mother is not the child's propriety; also the *mother's* food is not the *child's* propriety; but the mother giveth it to the child out of love, seeing she hath generated the child.

75. She may *well* also thrust the child out of her house, when the child is stubborn, and will not be obedient, and may *withdraw* her food from it, which also thus befell the *principality* of Lucifer.

76. Thus God may withdraw his divine power, which is externally without the angels, when they elevate themselves against him; but when that is done, a *spirit* must pine away and perish.

77. As when the air, which also is man's mother, is withdrawn from a man, he must needs die; so also the *angels* cannot live without their mother.