

THE FIFTH CHAPTER

Of the Corporeal Substance, Being and Propriety of an Angel.

Question.

1. NOW here the question is, What manner of *body, form or shape* hath an angel, or what figure is it of?

Answer.

2. As man is created to be the image and similitude of God, *so also* are the angels, for they are the *brethren of men*, and *men in the resurrection will have no other form or image than the angels have*, as our King CHRIST himself testifieth. (Matt. xxii. 30)

3. Besides, the angels *never* shewed themselves in any *other* form or shape to men here on earth, than in a *human* form and shape.

4. Therefore seeing that in the resurrection we shall be like the angels, the angels must needs be shaped and figured like us, or else we must assume to ourselves *another* image or shape in the resurrection, which would be against and *contrary* to the first creation.

5. Thus also, *on mount Tabor, Moses and Elias appeared [Matt. xvii.]*, in their own form and shape, *to the disciples of Christ*, though they had been a long time in heaven before.

6. And *Elias was taken up into heaven alive [Kings ii. 12]*, *with his living body*, and yet had now *no* other form or shape than he had when he was on earth.

7. Also *when Christ went to heaven, two angels*

hovered in the clouds, [Acts i. 11] and said to the disciples, Ye men of Israel, what do you look after? This JESUS shall come again, as you have seen HIM go away to heaven.

8. Thus it is plain and clear enough that he will come again in the same form at the last day, with a *divine* and glorified body, as a Prince of the holy angels, which will be the men-angels.

9. The spirit also testifieth clearly that angels and men have one and the *same* image; for out of the same place wherein Lucifer sat, and *out of* which he was made, God hath made *another* angel instead of expelled Lucifer and his legions, which angel was ADAM, if he had but persevered in his clarity, brightness or glory.

10. But there is yet a sure hope of resurrection, and then we shall get the angelical clarity or glory and purity again.

Question.

11. *Now thou wilt ask, How then are the angels created according to the image of God?*

Answer.

12. First, the compacted, figured body is indivisible and incorruptible, and not to be *felt* by man's hands; for it is constituted or composed out of the *divine power*, and that power is so knit and *bound* together that it can never be destroyed again.

13. For as *none*, no *not* anything, can destroy the whole Deity, *so* also there is *not* anything that can destroy an angel; for every angel is formed, figured, set together or composed out of *all* the powers of God, not with flesh and blood, but out of the *divine* power.

14. First, the body is out of all the *powers* of the Father, and in those powers is the *light* of

God the Son; now the powers of the Father and of the Son, which are in an angel creaturely, generate an understanding *spirit*, which riseth up in that angel.

15. First of all, the powers of the Father generate a light, whereby an angel seeth into the *whole* Father, whereby he can see the *outward* power and operation of God, which is externally without its own body, and thereby can *see* its fellow-brethren, and can see and *enjoy* the glorious fruit of God, and therein consisteth its joy.

16. At *first* that light came out of the Son of God in the powers of the Father, into the angelical body creaturely, and is the *body's* proper own, which cannot be withdrawn from it by anything, *unless* itself extinguished it, as *Lucifer* did.

17. Now all the powers, which are in the whole angel, generate that light; and as God the Father generateth his Son to be his *Heart*, so the power of the angel also generateth *its* son and heart in itself, and that *again* enlighteneth all powers in the whole angel.

18. After that there goeth forth out of all the powers of the angel, and also out of the light of the angel, a fountain, which springeth or wellet up in the whole angel; and that is its spirit, which riseth up into all eternity; for in this same spirit is all perception and all knowledge [*i.e.* understanding] of all powers and of all types and modes [of life] which are in the whole [universal] God.

19. For that spirit springeth up out of all the powers of the angel, and goeth up into the *mind*, where it hath *five* open doors ; there it can look round about and *see* whatsoever is in God, and also whatsoever is in itself.

20. And so it goeth forth from all the powers of the angel, as also from the light of the angel; *as the Holy Ghost* goeth forth from the Father and the Son, and *filleteth* the whole *corpus* or body.

Now observe the great Mystery.

21. There are *two* things to be observed in God; the *first* is the *Salitter*, or the divine powers, out of which is the body or corporeity ; and the *second* is the *Mercurius*, tone, tune or sound : thus also it is, in *like manner* and form, in an angel.

22. First there is the power, and in the power is the tone or tune, which, in the spirit, riseth up into the head, into the mind,* as in man in the brain ; and in the mind it [the tone] hath its open doors or gates ; but in the heart it hath its seat and its origin, where it springeth [or ariseth] from all the powers.

* " into the head, into the mind." J. B. does not here use *Kopf*, the usual word for head, but *Haupt*. " Mind " = *Gemütthe*. See Ch. 3, par. 94.

23. For the fountain of all powers floweth in [or to] the heart, as it doth also in man, and in the head it hath its *princely* seat, where it seeth all, smelleth all, and feeleth all.

24. And now when it seeth and heareth the *divine* tone, tune and sound rise up, which is externally without it, then is its spirit *affected* and kindled with joy, and elevateth itself in its princely seat, and *singeth* and ringeth forth very joyful words concerning God's holiness, and concerning the fruit and vegetation of the *eternal life*.

25. Also concerning the ornament, colours and beauty of the eternal *joy*, and concerning, the amiable blessed glance or gracious *aspect* and countenance of God the Father, Son, and Holy

Ghost; also concerning the excellent fraternity, fellowship and *communion* of angels, concerning the continual everlasting joy fulness, concerning the holiness of God, and concerning the *angels' own* princely government.

26. In brief, concerning *all powers*, and that which proceedeth *from* all God's powers; which, in regard of the untowardness of my corruption in the flesh, I *cannot* write, I would much rather be there present myself.

27. But what I cannot write here I will commit to *thy soul* to consider further of it, and at the Day of the *Resurrection* you shall see it most plainly and clearly.

28. You should not here scorn my spirit, for it is *not* sprung forth from the wild beast, but is generated from my power and virtue, and *enlightened* by the Holy Ghost.

29. Here I write not without knowledge; but if thou, like an *epicure* and fatted swine of the devil, from the devil's instigation, shouldst *mock* at these things and say :

30. The fool surely hath *not* gone up to heaven and seen or heard them, *these* are mere fables; then, in the power of my knowledge, I would have you warned, and *cited* before the severe judgment of God.

31. And though in my body I am powerless to bring thee there, yet *That* from which I have my knowledge is mighty and potent enough to cast thee even into the abyss of hell.

32. *Therefore* take warning, and consider that thou also belongest to the angelical choir, and read the following *hymn* with longing delight, and then the Holy Ghost will be awakened and stirred up in thee, and thou also wilt get a desire and longing after the heavenly *chorus* and choir of

dancing. *Amen.*

33. The musician hath wound up his pegs,
and tuned his strings; the Bridegroom cometh.
When the round beginneth take *heed* thou dost
not get the *hellish gout* in thy feet, lest thou be
found incapable or *unfit* for the angelical dance,
and so be thrust out from the *wedding*, seeing
thou hast on no *angelical garment*.

34. Surely the gate will be locked upon thee,
and so thou wilt not enter in any more, but wilt
dance with the *hellish wolves* in the hellish fire;
truly thou wilt then forget to mock, and sorrow
will *gnaw* thee.

Of the Qualification of an Angel.

Question.

35. The question now is, What manner of
qualification hath an angel?

Answer

36. The *holy soul* of a man, and the spirit of an
angel, are and have one and the same substance
and being, and there is no difference therein, but
only in the *quality* itself, or in their corporeal
government; that which qualifieth *outwardly*, or
from without, in man by the air hath a *corrupt*
earthly quality, yet on the other side, hidden from
the creatures, it hath also a *divine* and *heavenly*
quality.

37. But the *holy* soul understandeth it well, as
the kingly prophet *David* saith, [Psalm civ. 3]
The Lord rideth on the wings of the wind.
In the angel the divine property qualifies only
in perfect holiness, divinity and purity.*

* The last clause of this par. does not appear in Sparrow's
translation. It is in all the German eds. *except* 1656 and
Schiebler's ed.

Question.

38. But a simple man may ask, What do you mean by the word *qualifying*, or what is that ?

Answer.

39. I mean thereby the power, which in the body of the angel *entereth in* from without, and cometh forth again; as in a similitude, when a man fetcheth breath and breatheth it forth again; for *therein* standeth the life both of the body and of the spirit.

40. The quality from without *kindleth* the spirit in the heart, in the first fountain, whereby all the powers in the whole body become stirring, and then that quality in the corporeal spirit, which is the *natural spirit* of an angel or a man, riseth up into the head, where it hath its princely seat or throne and government, and there it hath its *counsellors*, whose advice it taketh.

41. The *first* counsellor is the *eyes*; they are affected with everything they look upon, for they are the *light*.

42. For as the light goeth forth from the Son of God in the whole Father into all the powers, and affecteth all the powers of the Father, and on the other side all the powers of the Father affect the light of the Son of God *wherfrom ariseth the Holy Spirit*: *

* The words printed in italics are not in Sparrow's translation, nor in the German ed. of 1656, nor in Schiebler's ed. *They are in all other German eds.*

43. So do the eyes work in the thing they look upon, and the thing worketh again in the eyes, and the counsellor, the eyes, bringeth it into the head before the princely seat or throne ; and there it is to be approved of.

44. Now if the spirit is *pleased* therewith, then

it bringeth the same to the heart, and the heart giveth it to the passages or *issuings* forth of the powers or fountain-veins in the whole body; and then the mouth and hands and feet fall to work.

45. The *second* counsellor is the *ears*, which have their rise also from all the powers in the whole body through the spirit; their fountain is *Mercurius* or the *sound*, which ariseth from all the powers.

46 . * And as in all the powers of God the *Mercurius* riseth and soundeth, wherein the heavenly tone, tune or joy consisteth, and the tone or tune goeth forth out of all the powers, and so in the *attraction* of the spirit in God is *elevated* or raised up :

* "Likewise it is from all the powers of God that the *Mercurius* riseth and soundeth, wherein the heavenly tone or joy consisteth. The tone or tune goeth forth from all the powers, and riseth up in the attraction (*Zusammenfügung*) of the spirit in God; and when one power stirreth the other and soundeth, then the tone or tune goeth forth and riseth up again in all the powers of the Father, and all the powers of the Father are again affected therewith, whereby they are always impregnated with the tone and continually generate it again in every power " (St Martin).

47. And when one power toucheth or stirreth the other, and tuneth or soundeth, then the tune or sound *goeth forth*, and riseth up *again* in all the powers of the Father; and so all the powers of the Father are *again* affected therewith, whereby they are always impregnated with the tune, and *continually* generate it again in every power :

48. Thus the second counsellor in the head is the *ears*, they stand open, and in all that soundeth the *sound* goes forth through them.

49. Now where the *Mercurius* soundeth and is elevated or predominant, there the *Mercurius* of

the spirit goeth also in, and is thereby affected, and *bringeth it* [the sound] before the princely throne in the head, where it is to be approved by the *other* four counsellors.

50. And if the spirit is pleased therewith, then it [the spirit] *bringeth the same* before its mother into the heart, and the heart, or the fountain of the heart, *giveth it* [the sound] to all the powers in the whole body; and then the mouth and hands lay hold on it.

51. But if the *whole* princely council in the head be *not* pleased, so that it [the sound] is approved, then it [the princely council] lets that go again, and *bringeth it* [the sound] not to the mother, the heart.

52. The *third* princely counsellor is the *nose*; there the fountain riseth up from the body in the spirit into the nose, and there it hath two open doors or gates.

53. As the excellent, precious and amiable *blessed* savour or smell goeth forth from all the powers of the Father and of the Son, and *tempereth* itself with all the powers of the Holy Ghost, whence the *Holy Spirit* and most precious savour riseth up from the fountain of the Holy Ghost; and floweth or boileth in all the powers of the Father, and *kindleth* all the powers of the Father, whereby they are impregnated *again* with the amiable blessed savour or *saving smell*, and so generate it in the Son and Holy Ghost:

54. *So also* in angels and men, the power of the smell riseth up out of all the powers of the *body* by and through the *spirit*, and cometh forth at the *nostrils* of the nose, and is affected with all smells or savours, and *bringeth them* through the nostrils of the nose, which is the third counsellor, into the head, before the princely seat

or throne.

55. And there it is to be proved *whether* the smell be a good smell or savour, pleasing to man's constitution and complexion, or no: If it be *good*, then the counsellor bringeth the same to its mother, that the smell may be brought to effect; if it be not good, then is it expelled and thrust away.

56. And *this* counsellor of the smell, which is generated out of the *Salitter*, is also mixed with *Mercurius*, and so belongeth to the heavenly joyfulness, and is a glorious, *excellent* and fair fountain in God.

57. The *fourth* princely counsellor is the *taste* on the *tongue*, which also ariseth from all the powers of the body through the spirit into the tongue : for all *fountain-veins* of the whole body go into the tongue, and the tongue is the sharpness or *taste* of all the powers :

58. Just as the Holy Ghost goeth forth from the Father and the Son, and is the sharpness or *proof* of all powers, and in his moving or rising up bringeth all that which is good *again* into all the powers of the Father, whereby the powers of the Father are *impregnated* again, and so continually generate the taste.

59. But that which is *not good* the Holy Ghost *speweth out*, as a loathsome *abomination*, as it is written in the *Apocalypse* [*Rev. iii 16*]; and as he spewed out the great prince *Lucifer* in his pride and perdition; for the Holy Ghost could no more endure to taste the fiery proud *stinking* quality. And thus it happens to all proud stinking men.

60. O man, let this be told thee, for the spirit is earnestly *jealous* in this thing especially: *Desist* from pride ; or else it will be with you as it befell the devils. There is no jesting or *trifling*

herein; the time is very short, thou wilt suddenly taste it, I mean the hellish fire.

61. Now as the Holy Ghost proveth all, so the *tongue* also proveth all tastes: and if the same pleaseth the spirit, then the spirit bringeth the same into the head, to the *other four* counsellors before the princely seat, and there it is proved whether it be profitable or wholesome for the qualities of the body.

62. If so, then is it brought to the mother, the *heart*, which giveth it to all the *veins* or powers of the body, and then the mouth and hands lay hold of it.

63. But if it be *not* good, then the tongue *spits* or speweth it out, before it comes to the princely council.

64. But *though* the taste be pleasant to the tongue, and is a good taste, but yet is not *serviceable* and useful for the whole body, then it is *rejected* nevertheless, when it comes before the council, and the tongue must spit or *spew* it out, and touch it no more.

65. *The fifth* princely counsellor is the *feeling* ; which fifth counsellor ariseth also from all the powers of the body in the spirit, into the head.

66. As *all powers* go forth from God the Father and Son, in the Holy Ghost, so one toucheth another, from whence existeth the *tune* or *Mercurius*, so that all the powers sound and move themselves.

67. Else if one did not touch another, nothing would stir *at all*, and so this touching maketh the Holy Ghost *stir*, so that he riseth up in all the powers, and toucheth all the powers of the Father, wherein then existeth the heavenly joyfulness or *triumphing*, as also tuning, sounding, generating, blossoming and vegetation or springing,

all which hath its rising from this, that one power *toucheth* another.

68. For Christ saith in the Gospel [John v. 17], *I work, and my Father worketh also*. And he meaneth this very touching and working, in that every power goeth forth from him, and generateth the Holy Ghost, and in the Holy Ghost all the powers are *already* clearly *stirred*, by the going forth of the Father.

69. Therefore the Holy Ghost floweth, *boileth* and riseth up from eternity to eternity, and kindleth again all the powers of the Father, and maketh them stirring, so that they are always impregnated.

70. In such manner it is *also* in angels and men: for all powers in the body (Corpus) arise, and *touch* one another, or else angels and men could feel nothing.

71. But if one member be too much *stirred*, it crieth to the whole body for help, and the whole body *stirs*, as if it were in a great commotion or *uproar*, as if the *enemy* were at hand, and cometh to help that member, and to deliver and release it from the pain.

72. This you may see if a *finger* be but hurt, crushed or wounded, or any other member of the body, be it which it will; presently the spirit in that place *runneth* suddenly to the mother, the heart, and complaineth to the mother; and if the pain do but a little *exceed*, then the mother rouseth up and awakeneth all the members of the body, and *all* must come to help *that* member.

Now observe,

73. Thus *one* power continually toucheth and stirreth another in the whole body, and all the powers rise up into the head before the princely council, which princely council proveth the

stirring of all the powers.

74. Now if one member stirreth *too much*, and at any time *hurteth* a princely counsellor ; (as by *seeing*, it would be in love with that which it *ought not* to be in love withal):

75. As lord Lucifer did, who saw the Son of God, and fell in love with that *high light*, and moved and stirred himself so very much, intending to be *equal* with him, or indeed to be *higher* and brighter than he; such stirring or meddling the counsellors reject.

76. Or if one member would stir and move too vehemently by *hearing*, and would fain hear false and wicked tongues in talking lies and fictions, and bring that to the *heart*, this also is rejected by the counsellors.

77. Or if it would by the *smelling* get a longing or lusting after that which is none of its own. As lord *Lucifer* did also, who longed after the *holy* savour or *sweet smell* of the Son of God, and intended in his elevation and kindling to smell and savour yet *more pleasantly*.

78. In that manner he also deceived our mother *Eve*, saying,[Gen. iii 5] *If she did but eat of the forbidden tree*, then *she should be wise* or witty, *and be like God*; but this smelling or *stirring* the council likewise rejecteth.

79. Or if by *tasting* it should fall into a desire and longing to *eat* that which is *not* of the quality of the body, or is none of its own; as mother *Eve* in Paradise fell a longing to eat of the devil's crab-apples, and *did* eat thereof; such stirring in lust the council also rejecteth.

80. In short, there are therefore *five* in the princely council, that one should *advise* another, and every one is of a peculiar *sundry* quality;

and that compacted or concreted spirit which is *generated* out of all the powers is their king or prince, and he sitteth in the *head* in the brain of a man, and in an angel in that power which is instead of the brain of a man, and in the head also, upon his princely throne, and executeth everything which was concluded and decreed by the whole princely council.*

* "and he sitteth in the head in the brain of a man," etc.

" In man, he sitteth in the head, in the brain; and in an angel he sitteth also in the head, upon his princely throne, in that power which is instead of the brain of a man, and executeth everything," etc. (St Martin).