

THE SIXTH CHAPTER

How an Angel, and how a Man, is the Similitude and Image of God.

1. BEHOLD! as the *being* or *essence* in God is, so also is the being in *man* and in *angels*; and as the divine body is, so also is the angelical and the human body or corporeity.
2. But with this difference alone, that an angel, and a man, is a *creature*, and *not* the *whole* being, but a son of the whole being, whom the whole being hath generated; and therefore it is fit that it should be in *subjection* to the whole being, seeing that it is the *son* of the body of the whole being.
3. Now if the son resist and *oppose* the father, it is but right that the father should cast him away out of the house, seeing the *son* sets himself against him that hath generated him, and from whose power he is *become* a creature.
4. For if any one make somewhat out of that which is his own, he may, if it doth *not* prove according to his will, do with it what he pleaseth, *and make it either a vessel of honour or of dishonour*; which was done even so to *Lucifer*.

Now observe:

5. From all qualities the *whole* divine power of the Father speaketh forth the WORD; that is, the Son of God.
6. Now that voice, or *that* WORD which the Father speaketh, goeth forth from the Father's *Salitter* or powers, and from the Father's *Mercurius*, sound or tune: This the Father speaketh forth in himself, and *that* WORD is the very splendour or glance proceeding from all his powers.

7. But when it is spoken forth it stayeth or sticketh *no more* in the powers of the Father, but soundeth or tuneth back again in the whole Father in *all* powers.

8. Now that WORD which the Father *pronounceth* or speaketh forth hath such a *sharpness*, that the tone of the WORD goeth swiftly in a moment through the whole *deep* of the Father, and that sharpness is the *Holy Ghost*.

9. For the WORD which is spoken forth or outspoken abideth as a splendour or glorious *edict [or proclamation]* before the king.

10. But the tone or sound, which goeth forth through the *Word*, *executeth* the edict of the Father, which he had outspoken through the Word; and that is the *birth* or geniture of *the holy Trinity*.

11. Now behold ! An angel, and a man also, is thus: The power in the whole body hath all the *qualities*, as it is in God the Father.

12. And as all the powers in God the Father rise up from eternity to eternity, so all the powers rise up also in an angel, and in a man, into the *head*; for higher they cannot rise; for they are but creatures that have a beginning and end.

13. And in the head is the *divine* council-seat or throne, and [the throne] signifieth God the Father, and the *five senses* or qualities are the counsellors, which have their influences out of the *whole* body, out of all the powers.

14. * The five senses always hold counsel in the power of the whole body, and when a conclusion is formed, the same is uttered [or pronounced] by the united council [lit. judge] in its [the council's] centre, or in the midst of the body, as a word, in the heart; for the heart is the fountain-spring of

all powers, whence the word itself taketh its rise [or ariseth].

* In this par. a new translation has been substituted for Sparrow's original rendering.

15. * Then the word standeth in the heart as a self-subsisting person, compacted from all the powers [combined]; it is a word and representeth or denoteth God the Son. Then [also] it riseth up from the heart into the mouth and upon the tongue, which [latter] is the sharpness, and sharpeneth the word, so that it soundeth, and differentiateth it according to the five senses.

16. From what quality soever the word taketh its original, in that quality it is thrust forth upon the tongue, and the power of the *distinction* or difference goeth forth from the *tongue*; and that signifieth the Holy Ghost.

17. For as the Holy Ghost goeth forth from the Father and the Son, and *distinguished* and sharpeneth all, and effecteth or produceth that which the Father speaketh through the Word:

18. So also the tongue sharpeneth, *articulateth* and distinguisheth all that which the *five senses* in the head bring through the heart on to the tongue; and the spirit goeth forth from the tongue through the *Mercurius* or tone in *that* place, as it was decreed or concluded by the council of the *five senses*, and executeth it all.

Of the Mouth.

19. The *mouth* signifieth that thou art an unalmighty son of thy Father, whether thou art an angel or a man. For through the mouth thou *must* draw into thee the power of thy Father, if thou wilt *live*.

20. An angel must do so, *as well* as a man, though indeed he needs not to use the element of

air in that manner *as* a man doth; yet he must attract into himself, through the mouth, *the spirit* from which the *air* in this world existeth.

21. For in heaven there is *no* such air, but the qualities are very meek and joyful, like a pleasant cheering *breath* of wind, and the Holy Ghost is among all the qualities in the *Salitter* and *Mercurius*.

22. This the angel *also* must make use of, or else he cannot be a *moveable* creature, for he must also eat of the heavenly fruit through the mouth.

23. Thou must *not* understand this in an *earthly* manner ; for an angel hath no guts, neither flesh nor bones, but is constituted or composed by the divine power in the shape, *form* and manner of a man, and hath all members like man, *except* the members of generation, and the fundament or *going out of the draff*, neither hath an angel need of them.

24. For man first gat his members of generation and fundament in his doleful and *lamentable* fall. An angel sendeth forth nothing but the *divine* power, which he taketh in at his mouth, wherewith he kindleth his heart, and the heart kindleth all the *members*, and *that* he sendeth forth from himself again at the mouth, when he speaketh and praiseth God.

25. But the heavenly fruits which he eateth are *not* earthly ; and though they are in such a *form* and shape as the earthly, yet they are mere *divine* power, and have such a pleasant lovely taste and smell that I cannot liken it to anything in this world; for they *taste* and *smell* of the *Holy Trinity*.

26. Thou must not think that they are there only as it were a type or *shadow* of things; *no*;

for the spirit sheweth plainly that in the heavenly pomp, in the heavenly *Salitter* and *Mercurius*, grow *divine* trees, plants, flowers, and all *sorts* of whatever is in this world but as a type and resemblance: As the angels are, so are the vegetation and fruits, all *from* the divine power.

27. These heavenly sprouts and springings thou must *not wholly* liken to this world: For there are two qualities *in this world*, a *good* and an *evil*; and many things grow through the power of the evil quality, which doth *not* so in heaven.

28. For heaven hath but *one* form or manner : nothing groweth there which is *not good*. Lord *Lucifer* alone hath deformed and dressed this world in that manner: Therefore was mother *Eve* ashamed, when she had eaten of that which was dressed by the *evil* quality; in like manner also she was ashamed of her members of generation, which she had caused by the biting of *this apple*.

29. The angelical and heavenly fruit hath *not* such [an evil quality or] substance: Indeed it is most certain and true *that there* are all manner of fruits in *heaven*, and *not* types and shadows merely: Also that the angels *pluck* them with their hands, and eat them, as we that are men do, but they need *not* any teeth to do it withal, *neither* have they any, for the fruit is of a divine power.

30. Now all this, whatsoever an angel maketh use of, which is externally *without* him, for the supporting his life, is *not* his corporeal propriety, as if he had it by a natural right, but the *heavenly* Father giveth it to the angels in love.

31. True it is that their body is their own propriety, for God hath given it to them for a propriety. Now whatsoever is given to any one for his *own*, or for propriety, that is his by *right* of *nature*, and he doth not deal righteously who

taketh it from him again, unless [he doth so] upon condition and agreement; and thus neither doth God [take things away again]. Therefore an angel is an eternal incorruptible creature, which standeth or subsisteth in all eternity.

32. But what would the body *profit* him, if God did *not feed* it, for then it would have no mobility, and would lie still like a dead block. Now, *therefore*, the angels are obedient to God, and humble themselves before the *powerful* God ; they honour, laud and praise him in his great deeds and works of *wonder*, and sing continually of God's *holiness*, *because* he feedeth them.

Of the Gracious, Blessed, and Joyful Love of the Angels towards God, from a true Ground.

33. The right *love* in the *divine* nature cometh from the *fountain* of the Son of God. Behold, thou child of man, let this be told thee: The angels know *already* what is the right love toward God, but thou needest it in thy *cold heart*.

34. Observe, when the gracious, *amiable*, blessed, joyful glance and light, together with the *sweet* power out of the Son of God, shineth into all powers in the whole Father, then *all* the powers are kindled by the gracious, amiable, blessed, lovely *light* and sweet power, in a triumphing and joyful manner.

35. So also when the gracious, amiable, blessed and joyful light of the Son of God *shineth* on the loving angels, and casteth its beams into their heart, then all the powers in *their* body are kindled, and there riseth up such a *joyful* love-fire, that for great joy they sing and ring forth praises, and [there riseth up] that which neither I nor *any* other creature is able to express.

36. With this *song* I would have the Reader *cited* into the other life, where he will have *experience* thereof: I am not able to set it down in writing.

37. But if thou wilt have experience of it in *this* world, *give over* thy hypocrisy, bribery and deceit, and thy scorning; and turn thy heart in all seriousness to God: *Repent* thee of thy sins, with a true intention and resolution to live holily, and pray to God for his holy spirit.

38. *Wrestle* with him, as the holy patriarch *Jacob* did, [Gen. xxxii.] *who wrestled with him all the night, till the dawning of the day, or morning redness* broke forth, *and would not give over till God had blessed him*. Do thou so likewise with him, and the Holy Ghost will get a form in thee.

39. If thou holdest on in thy earnestness, and wilt not give over, then will *this* fire come suddenly upon thee, like lightning, and shine into thee; and then thou wilt well *experience* that which I have here written, and wilt *easily* believe that which is in my book.

40. Thou wilt also become quite *another* man, and wilt think thereon all the days of thy life ; thy delight will be *more* in heaven than on earth.

41. For the *conversation* of the holy soul is *in heaven*, and though indeed it converseth in the body on earth, yet it is always *continually* with its Redeemer JESUS CHRIST, and eateth as a guest with him. Note this !