

THE SEVENTH CHAPTER

Of the Court, Place and Dwelling, also of the Government of Angels, how these things stood at the Beginning, after the Creation, and how they became as they are.

1. HERE the devil will *oppose* like a snarling dog, for his shame will be discovered ; and he will give the Reader many a sore stroke, and always put him in *doubt* that these things are not so.

2. For nothing doth torment the devil more than when his glory is *upbraided* to him, by signifying what a glorious king and prince he hath been: When this is objected to him, then he is in a *rage* and madness, as if he would storm and overflow all the world.

3. If this chapter should be lighted upon by a Reader in whom the fire of the Holy Spirit should be somewhat *weak*, I fear the devil would be very busy to set upon him, tempting him to *doubt* whether the things set down here be so or no, that the devil's kingdom might not stand so very naked, nor his shame be so *quite* discovered.

4. Now if he can but suppose that he will bring it to pass to be doubted of in any heart, he will not *fail* to use his *utmost* skill, pains and labour therein. Already I see very well that he hath it in his purpose.

5. Therefore I would have the Reader warned that he be *diligent* in the reading hereof, and patient so long till he cometh to the reading of the *creation* and of the *government* of this world, then he will find it plainly and clearly demonstrated from *nature*.

Now observe:

6. When God Almighty had *decreed* in his council that he would make angels or creatures out of himself, then he made them out of his eternal power and *wisdom*, according to the form and manner of the Ternary in his Deity, and according to the *qualities* in his divine being.

7. At first he made three kingly governments or dominions, answerable to the *number* of the Holy Trinity, and each kingdom had the order or ordinance, power and *quality* of the divine being.

8. Now elevate thy sense, thoughts and spirit into the deep of the Deity, for here a gate is *opened*. The place or space of this world, the deep of the earth, and above the earth even to heaven, as also the created *heaven*, which was made *out of the midst [or center] of the waters*, which moveth above the stars, and which we behold with our eyes, whose depth we cannot sound or reach with our sense, *all* this place or room together was one kingdom, and *Lucifer* was king therein, *before* his being thrust out.

9. The other two kingdoms, that of *Michael* and that of *Uriel*, are *above* the created heaven, and are like that other kingdom.

10. These three kingdoms together contain such a deep as is not of any *human* number, nor can they be measured by anything.

11. Yet you must know that these *three* kingdoms *have* a beginning and an end; but that God, who hath made these three kingdoms out of himself, is infinite, and hath no end.

12. Yet without and beyond and besides these three kingdoms there is likewise the *power* of the Holy Trinity, for God the Father hath *no end*.

13. But thou art to know this Mystery: that in the centre or *midst* of these three kingdoms is

generated the splendour or Son of God.

[14. " *This needs explanation: Read the second (The Three Principles) and the third part (The Threefold Life) of these writings, where it is described more fundamentally: for nothing that is divisible, measurable or circumscriptive is here meant or understood, only it was in simplicity and plainness so set down at the first, because of the slow and dull apprehension.*"]

15. And the three kingdoms are *circular* round about the Son of God, *neither* of them is farther from or nearer to the Son of God, for one is equally as near about the Son of God as another.

16. From *this* fountain [or tree], and from all the powers of the Father, goeth forth the Holy Ghost, together with the light and power of the Son of God, in and through all *angelical* kingdoms or dominions, and without, *beyond* and besides all the angelical kingdoms ; which no angel or man is able to dive or search into.

17. Neither have I any purpose to consider of it *further*, much less to write ; but *my revelation* reacheth even into the three kingdoms, like an angelical knowledge.

18. But *not* in my reason or apprehension, nor in *perfection* like an angel, but *in part*, and so long only as the spirit tarrieth in me, further I know it not.

19. When he parteth from me I know nothing but the elementary and earthly things of this world: but the spirit seeth even into the *depth* of Deity.

Question.

20. Now one may ask, What manner of substance or thing is it, that the Son of God is [thus] generated in the centre or *midst* of these three

kingdoms? *Surely* one angelical host must needs be nearer unto him than another, seeing their kingdom hath so great a deep ?

21. Then, also, the glory, clarity or *brightness* and power of the Son of God would not be so great without, *beyond* or besides those kingdoms, as in, with and *among* those that are near him, and as in the angelical circuit or court.

Answer.

22. The holy angels were made to be creatures from God, that they should *praise, sing, ring* forth and jubilate before the Heart of God, (which is the Son of God), and *increase* the heavenly joy.

23. *Where* else then should the Father place them, than before the gate of his Heart? Doth not all joy of man, which is in the *whole* man, arise from the fountain of the heart ? So then in God also there ariseth the great joy out of the fountain of his Heart.

24. Therefore hath he created the holy angels out of himself, which are as it were *little* gods, answerable to the being and qualities of the whole God, that in the divine power they should act *forth* the praise, and sing and ring forth in the power, and *increase* the arising joy from the Heart of God.

25. But the splendour and the power of the Son of God, or Heart of God, which is the *light* or source and fountain of joy, taketh up his *fairest* and most joyful original in the centre or *midst* of these kingdoms, and shineth into and *through* all the angelical gates.

26. Thou must understand this *properly*, what the meaning of it is: For when I speak by way of similitude, and *liken* the Son of God to the sun, or to a round globe, it hath not that meaning as if he were a circumscriptive fountain, which

can be *measured*, or whose depth, beginning or end could be fathomed. I write so by way of similitude only, till the *Reader* can come to the true understanding.

27. For the meaning here is not that the Son of God should be generated in the centre or midst of these angelical gates only, and nowhere else without, beyond or *besides* these angelical gates.

28. For the powers of the Father are *everywhere*, from and out of which the Son is generated, and from which the Holy Ghost goeth forth; *how* then should he be generated in the centre of these angelical gates only ?

29. This therefore is the only ground and *meaning*, that the holy Father, who is ALL, would *have* in these angelical gates his most joyful and most richly loving qualities, out of which is generated the most joyful and most *richly loving* light, word, heart, or fountain of powers; and therefore hath he created his holy angels in *this* place for his joy, honour and glory.

[" 30. *In the abyssal or bottomless eternity*
" *indeed, it is [the same] in one place as in another;*
" *but where there are no creatures nothing can be*
" *known, except by the spirit in its wonders.*"]

31. And this is the *select* place of the glory of God, which God the Father, in himself, hath made choice of, *wherein* his holy WORD or Heart is generated in *highest* glory, clarity or brightness, power and triumphing joy.

32. For observe this mystery : The light, which is generated out of the powers of the Father, who is the true fountain of the Son of God, is generated *also* in an angel, and in a holy man, so that in the same light and knowledge he [the Son of God] triumpheth in *great* joy.

33. How then is it that the light should *not* be generated everywhere, in the *whole* Father ? For its power is ALL, and everywhere, even there, where our heart and senses or thoughts cannot reach.

34. So now, *where* the Father is, *there* also is the Son and the Holy Ghost; for the Father everywhere *generateth* the Son, his holy WORD, power, light and sound, and the Holy Ghost goeth everywhere forth from the Father and the Son, even *within* all the angelical gates, and also *without*, beside * or beyond the angelical gates.

* "beside." See note to par. 46.

35. Now if a man likeneth the Son of God to the *globe* of the sun, as I have often done in the foregoing chapters, that is spoken in the way and manner of natural similitudes; and I was *constrained* to write so, because of the lack of understanding of the Reader, that so he might raise his sense or thoughts in these natural things, and climb from step to step, from one *degree* to another, till he might come into the high Mysteries.

36. But it hath not this meaning, that the Son of God is a circumscribed, compacted, figured image, like the sun.

37. For if it were so, then *must* the Son of God have a beginning, and the Father must have generated him in time, and then he could *not* be the eternal, almighty Son of the Father; but the Son would be like a king, who had yet a *greater king above* him, who had generated him in time, and in whose power it was to alter and *change him*.

38. This would be such a Son as had a beginning, and his power and splendour would be like the power of the sun which goeth forth from

the sun, the body or globe of the sun standing still in its place : If this were so, then indeed one angelical gate [or port] would be *nearer* to the Son of God than another.

39. But here I will shew to thee the highest gate of the divine Mystery, and thou needest seek no higher; for there is no higher.

Observe :

40. The Father's power is all, in and above all heavens, and the same power everywhere generateth the light. Now this UNIVERSAL POWER is, and is called, the *universal power* of the Father; and the light which is generated out of that universal power is, and is called, the Son.

41. But it is therefore called the Son, in that it is generated out of the Father, so that it is the *Heart* of the Father in his powers.

42. And being *generated*, it is another person than the Father is; for the Father is the *power* and the kingdom, and the Son is the *light* and the splendour in the Father, and the Holy Ghost is the *moving* or *exit* * out of the powers of the Father and of the Son, and formeth, figureth, *frameth* and imageth all.

* "exit" (*Ausgang*), "effluence"; rendered by St M., " expansion."

43. As the *air* goeth forth from the power of the sun and stars, and moveth in this world, and causeth that all creatures are generated, and that the grass, herbs and trees spring and grow, and causeth *all* whatsoever is in this world to be :

44. So the Holy Ghost goeth forth from the Father and the Son, and moveth or acteth, formeth or frameth and imageth all that is in the *whole God*.

45. All growing or vegetation and forms in the Father arise and spring up in the moving of the Holy Ghost; therefore there is but ONE only GOD, and *three* distinct *Persons* in one divine being, essence or substance.

46. Now if a man should say the Son of God were an image, circumscriptive or measurable like the sun, then the three Persons would be only in that place where the Son is, and his splendour or *shining* would be without or beyond him, and as gone forth from the Son; and the Father would be one, only externally, without or beside * the Son, and then the power of the Father, which would be afar off and wide distant from the Son, *would not* generate the Son and Holy Ghost, externally, without and beyond the angelical gates; and so there would be an un-almighty being, externally, without or beside this place of the Son; and, moreover, the Father would be a circumscribed or measurable being.

* "beside." In par. 34 the word used in the original is "*ausser*," "without," i.e. out of. In par. 46, "*ausserhalb*," "without," i.e. outside of. The latter term St M. translates, "*détaché*," "apart from."

47. Which is *not* so: But the Father everywhere generateth the Son out of all his powers, and the Holy Ghost goeth everywhere forth from the Father and the Son, and so *there is* but ONE only God in one being, with three distinct persons.

48. Of which you have a similitude in the precious gold ore, or a gold-stone unseparated. First there is the matter, that is, the *Salitter* and *Mercurius*, which is the *mother* or the whole stone, which generateth the gold everywhere in the whole *stone*; and in the gold is the glorious power or virtue of the stone.

49. Now the *Salitter* and *Mercurius* signify the Father, the gold signifieth the Son, and the power or virtue signifies the Holy Ghost: In such a manner also is the *Ternary* in the holy Trinity, only that all moveth and goeth forth therein universally.

50. In a gold-stone men find also a little piece of it in some place, wherein there is more and *purser* gold, than in another not discerned, though there is gold in the *whole* stone or ore.

51. Thus also is the place or space in the *centre* or midst of the angelical gates a more pleasant, more gracious, amiable and blessed place to the Father, wherein his Son and Heart is generated in the most richly and fully loving manner, and wherein the Holy Ghost goeth forth from the Father and the Son in the most richly and fully loving manner.

52. Thus you have the right ground of this Mystery, and you *ought not* to think that the Son of God was generated of the Father at *once*, at a *certain time*, as one that hath a beginning, and that he standeth now as a *king*, and would be worshipped.

53. No; this would *not* be an eternal Son, but one that had a beginning, and was under, beneath or *inferior* to the Father that had generated him.

54. *Neither* would he be all-knowing, for he could not know how it was before his Father had generated him.

55. But the Son is generated *continually* from eternity unto eternity, and shineth continually from eternity into the powers of the Father again, whereby the powers of the Father are always from eternity to eternity *continually* impregnated with the Son, and generate him

continually.

56. Out of which the Holy Ghost *continually* existeth from eternity to eternity, and so continually from eternity to eternity goeth forth from the Father and the Son, and hath neither beginning nor end.

57. And *this* being is not so in *one* place only of the Father, but *everywhere* in the whole Father, who hath neither beginning nor end; into which no creature can reach with its *senses* or thoughts.

Of the Nativities or Genitures of the Angelical Kings, and how they came to be.

[58. " *This also is more fundamentally described in the second and in the third book.*"]

59. The person or the *body* of a king of angels is generated out of all the qualities, and out of all the powers of his *whole* kingdom, through the moving, welling-up spirit of God; and therefore such a one is their king, in that his power reacheth into all the angels of his whole kingdom, and he is the head and general or leader, the most beautiful and most powerful Cherubim or *throne angel*. Such a one was lord Lucifer also before his fall.

[60. " *This also is more fundamentally described in our second and third books; viz. in " the Three Principles of the Divine Being, and "in the Threefold Life of Man."*"]

Of the Ground or Foundation, and Mystery.

61. If a man would find out the Mystery, and the deepest ground, he must diligently and *exactly* view and consider the creation of this world,

the government or dominion, and rule or order,
as also the qualities of the stars and the elements.

62. Although these are of a *corrupted* and twofold being, which is not living, nor hath understanding; for it is but the corrupt *Salitter* and *Mercurius*, in which king Lucifer kept house, wherein is both evil and good; though it be indeed the *real* power of God, which before its corruption was bright and pure, as now it is, in heaven.

63.* These powers of the stars and elements, did the Creator, after the horrible fall of Lucifer's kingdom, bring together again into the same order as that in which the kingdom of the angels stood in the divine pomp before this fall.

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

64. Only thou must *not think* that the angelical kingdom with its creatures was so rolled, wheeled and turned round about, as now the stars are, which are only powers, and *in regard* of the birth or geniture of this world are thus wheeled or turned about, whose birth or geniture standeth in the moving, *boiling anguish* in evil and good, in corruption and redemption, till the end of this enumeration, or till the last day.

Now observe:

65. The sun *standeth* in the centre or *midst* of the deep, and is the light or heart which proceeded out of all stars: For when, in the kingdom of Lucifer, before the creation of the world, the *Salitter* and *Mercurius* was thin or dim, and had qualified the one with the other, *then* God extracted the heart out of all the powers, and made the sun thereof.

66. Therefore the sun is the most shining and the brightest of all, and re-enlighteneth all the

stars [planets] again ; all the stars *work* in its power, and it itself hath the power of all the stars ; it *kindleth* all the powers of the stars with its splendour and heat, and so every star receiveth from the sun, according to its power and condition or *kind*.

67. *Thus* also is the frame and constitution of the angelical kingdom: The sun signifieth the supreme throne-angel, the *Cherubim* or king in an angelical kingdom : Such a one as lord Lucifer was before his fall: He had his *seat* in the centre or midst of his kingdom, and reigned by his power *in* all his angels.

68. Just as, in the *Salitter* and *Mercurius*, the sun ruleth in all the powers of this world, that is, in softness and hardness, in sweetness and sourness, in bitterness and astringency, in heat and cold, in air and water.

69. As is *apparent* in winter, when there is so hard cold or frost that the water becometh ice; though the sun shineth somewhat warm through all the cold frost, yet for all its beams, by which it shineth on them, water *freezeth* into snow and ice.

70. But *here* I will shew thee the right Mystery. Behold, the sun is the heart of all powers in this world, and is compacted, framed or composed out of all the powers of the stars, it *re-enlighteneth* all the stars, and all the powers in this world, and all powers grow *active*, operative or qualifying in its power.

[71. " *Understand it magically: For it is a " mirror, looking-glass, or similitude of the eternal " world."*]

72. As the Father generateth his Son, *that is*, his heart or light out of all his powers, and that *light* which is the Son generateth the *life* in all the powers of the Father, so that in the same

light, in the Father's powers, goeth forth all *manner* of growing, vegetation, springing, ornaments and joy ; so is the kingdom of angels also constituted, all according to the *similitude* and being of God.

73. A Cherubim or *leader* of a kingdom of angels is the *fountain* or heart of his whole kingdom, and is made out of all the powers out of which his angels are made, and is the most powerful and the brightest of them *all*.

[74. " *The angelical king is the centre or fountain; as Adam's soul is the beginning and centre of all souls. And, as from the place of the sun was created and generated the planetic wheel or sphere, wherein each star is desirous of the splendour and power of the sun, so the angels are desirous of their Cherubim or prince; all according to God, and to his similitude.*"]

75. For the Creator hath extracted the heart out of the *Salitter* and *Mercurius* of the divine powers; [" *Understand he hath composed it by the Fiat, viz. the centre of nature.*"]

76. And the Creator hath formed out of that the Cherubim or *king*, that the Cherubim or king might press or penetrate again with his power into all the angels, and *affect* them all with his power.

77. Just as the sun with its power presseth into all the stars, and affecteth them all; or as the power of God the Son presseth into all the powers of God the Father, whereby they are *all* affected, wherein the birth or geniture of the heavenly joyfulness springeth up.

78. In this form, condition and *manner* it is with the angels also. All the angels of one kingdom signify the many and *various powers* of God the Father; the angelical king signifieth the Son of the Father, or the *heart* out of the powers of

the Father, out of which the angels are made; the *exit* out of the king of angels, or his going forth into his angels,* or his *affecting* of his angels, signifieth God the Holy Ghost.

* "the exit out of the king of angels, or his going forth into his angels." "The exit" (*Ausgang*) is rendered by St M., "*l'expansion*," and "going forth into," "*l'imprégnation*." The original has, "*Ausgang . . . Inficirung*" "going out . . . going into." See Ch. 8, par. 65.

79. As the Holy Ghost goeth forth from the Father and the Son, and affecteth all the powers of the Father, as also all heavenly *fruits* and *forms*, from whence all hath its rising, and wherein the heavenly joyfulness doth consist:

80. Just in such a manner is the *operation* or power of a Cherubim or throne - angel, which worketh or operateth in all his angels, as the Son and Holy Ghost *operate* in all the powers of the Father; or as the sun operateth in all the powers of the stars [planets].

81. Whereby all angels *obtain* the will of the throne-angel, and are all *obedient* to him; for they all work in his power which is *in them* all.

82. For they are the *members* of his body; as all the powers of the Father are *members* of the Son, and he is their heart; and as all heavenly forms and fruits are members of the Holy Ghost, and he is *their* heart, in whom they rise up.

83. Or as the sun is the heart of all the stars, and as all stars are members of the sun, and work one *among* another as one star, and yet the sun is the heart *therein*; though indeed there are many and various powers, yet all work in the power of the sun, and all hath its *life* from the power of the sun; look on what you please, be it in animals, in metals or in vegetables of the *earth*.