

The Twenty-Ninth Chapter

Shows how the Adamical Tree has put forth and opened itself out of its Stock, and introduced itself into Boughs, Branches, Twigs, and Fruit; out of which Pullulation or Manifestation the Invention of all Arts and Governments is Arisen

The Deep Gates out of the Centre of the Eternal and also the Temporal Nature, showing how the Eternal Wisdom has introduced itself into a formal [Visible and Ideal] Contemplation.

1. THE eternal divine understanding is a free will, not arisen either from any thing or by any thing; it is its own peculiar seat, and dwells only and alone in itself; un-apprehended of any thing; for beyond and without it is nothing, and that same NOTHING is only ONE; and yet it is also as a nothing to itself. It is one only will of the abyss, and it is neither near nor far off; neither high nor low; but it is ALL, and yet as a Nothing. For there is in itself no contemplation, sensation or perceivancy whereby it might find a likeness in itself.

2. Its finding is its own forth-proceeding, so that it beholds itself in the egress, for that which is proceeded forth is its eternal lubet [imagination, desire, or magia], sensation, and perceivancy; and it is called the divine wisdom.

Which wisdom the unsearchable abyssal will apprehends in itself to its centre of lubet,[imagination, desire, or magia] viz. to an eternal mind of the understanding; which understanding the free will forms in itself to its own likeness, [or express image] viz. to an eternal-speaking, living [working] word, which the free will does speak or breathe forth out of the formed wisdom of the lubet.

3. And the forth-breathing [or spiration] is the spirit or mouth of the understanding in the formed will of the wisdom, which does distinguish [or variously severise] the speaking Word, so that the mind, and the understanding of the mind, becomes manifest and revealed; in which manifestation the free lubet or wisdom is, in the speaking or forthbreathing, formed of the free will, by the spirit, into diversity and variety.

4. In which formation the powers of the divine properties do arise; so that it is truly said and declared concerning God, that he is the eternal will, understanding, mind, counsel, power, and wonder; in [or with] which wonders of powers he has moved and formed himself from

eternity. In which formation consists the invisible spiritual world, wherein the Spirit of God has melodised and sported with itself from everlasting, which also has neither ground, limit, bounds nor original.

5. For it is the divine vision of the formed wisdom. Its centre is the formed will, viz. the Word, forth-speaking out of all powers; and its life is the spirit which proceeds in the speaking or breathing, which distinguishes and forms the lubet of the wisdom. So that the formed wisdom plays before the life of the Deity, as little children play before their parents, who have begotten them out of their essence for their joy, and in them the parents take their delight and pastime.

6. Thus likewise are we to understand the being or essence of eternity; which being or essence the eternal free will has, in the forth-breathing Word, introduced into a desire, viz. to an external comprehensiveness, in which comprehensibility the beginning of the corporeal being is arisen, viz. the centre of the formed nature; wherein the desire has amassed, formed and introduced itself into properties, viz. into darkness and light, into pain and source, into joy and sorrow. And yet we must not understand any sorrow to be in the pregnantress; but the free will doth so form and conceive itself in the desire to the contemplation and manifestation of the wonders; that so the properties might be peculiarly manifested and revealed in each other.

7. For if there were no contra-will then there would be no motion in the properties; but seeing the free will has introduced itself into love and anger, viz. into evil and good, a twofold will is arisen in these properties, viz. a wrathful [will], according to the nature of the fire and of the darkness, and a good love-will, according to the nature and quality of the light; in order that one might dwell in and manifest the other.

8. Not that this birth has received only a temporal beginning: it is [or has been] eternal, and is the manifestation of the divine vision, sensation, and perception. Only, in the creating of the creation this birth introduced itself into a compaction or external comprehensiveness, that it might have a distinct dominion to work in for its own sport and play.

9. Also we are not to conceive that in the creation the evil, proceeding from the darkness and fiery property, was separated from the good, and placed in a peculiar sundry working dominion, but the one

is in the other. Yet the light shone through the darkness, and the darkness could not comprehend it. Every life in the creation proceeded forth from the fiery property, and the spirit of the rational understanding did arise from the light's property. In the creation every fiery life was brought forth, *in its beginning*, to [in or for] the light.

10. Moreover, the Creator of all beings has given the creatures of the outward world, which has a temporal beginning out of the eternal Word, a universal light for visible contemplation; also, every life in the creation has received the light of nature out of the centre in itself; out of which the understanding arises, so that the creature can rule and govern itself.

11. And nothing was created evil, or to the dominion of iniquity; for though on one part it has an ens of the wrath in itself for its life, yet on the other part it has also an ens of the light and good virtue in itself; and it is set in the free will, to conceive [or work] in evil or [in] good; for there is nothing so evil but it has a good in it, whereby it may rule and be predominant over the evil.

12. But man was in equal accord in his properties: no property was manifest above the other, for he was God's image; like as there is no evil manifest in God, unless he would himself manifest the wrath of the eternal nature in a thing: even so also the divine free will was given to man.

13. And withal, the command [was given to him] that he in his free will should not lust after evil and good, viz. after the divided properties; he should continue steadfast in the equal harmony of the properties, and rule with the light over the darkness; and then the properties of the wrath had stood in mere joy, delight and melody in him, and he had been a mirror and form of the divine wisdom, which had seen and beheld itself in him, according to the kingdom of joy.

14. But seeing that he did contemplate with the free will in the dissimilarity, how evil and good were each of them in its own peculiar self-full property, and brought his lust and longing thereinto, desiring to taste thereof in the essence; whereupon this same property did also take him in his lust, and prevailed in his will, and also in the ens whence the will did arise to its own contemplation and dominion. And thus the first man, who was good in the beginning, became a stock or tree of the taste of the knowledge of evil and good, viz. a contending dominion, in which both wills, viz. the good and the evil, ruled in one

another.

15. But seeing the fiery wrathful will so overcame the good which was from the light's essence, that the light's ens was taken captive in the wrathful ens, this image fell under the power and command of the outward dominion, which was evil and good; and also under the wrath of the inward nature, viz. of the fiery darkness; upon which image God had compassion, and did re-inhest [in-promise] the Covenant of Grace into the captivated, disappeared and (as to the divine wisdom) blind ens of the holy world's being, and did incorporate the same as a Covenant of a new regeneration of a new holy will and life.

16. Thus now we are to consider aright of the stock of the human tree, how it has spread forth and displayed itself in the properties, and introduced itself as a tree (evil and good) into boughs and branches; and from whence his [man's] temporal government of distinct and sundry offices and callings is arisen, which he did awaken in him when he lusted after evil and good, and thereby brought himselfin subjection to nature, seeing he fell under its dominion.

17. And we see very clearly that Moses has described and set down in his first book [Genesis] how the human tree has opened itself in evil and good, and introduced itself into boughs and branches for its fruit. Also we see how the fiery wrathful property has always gone before, and first of all brought forth its fruit: we have a clear and plain understanding hereofin the names of those which the Spirit of God has put by Moses in the lines of propagation. [Genealogy]

18. For first he sets Cain, whereby is understood, in the Language of Nature, a source out of the centre of the fiery desire, a self-full will of the fiery might of the soul, viz. a sprout or twig out of the first Principle, in which branch or sprig the first Principle did, in an especial manner, prevail, and would sever itself into a self-fullness, and break itself off from the love-ens. Yet not as a dark source, but as a source of self-full lust, and also [of] fiery strength and might.

19. For out of the ens of Cain (as the same was in the centre of the begetting nature in the wrestling wheel of life) arose his will; and out of the will, the desire; and out of the desire, the substance; in which substance the false mind is understood, wherein the dominion of the outward did form and fasten itself; whereinto the devil also, in the wrath of nature, crept in with his desire, and desired the lordship and domination of this world in selfhood. As the fallen devil does always

desire domination in the place of this world, in the inward eternal, and [in the] outward temporal nature.

20. But seeing the word of divine power and holiness had incorporated itself with a Covenant of regeneration, into the woman's seed, viz. into the disappeared ens of the spiritual world's essence, that it would deprive the fiery wrathful will, proceeding from the centre of the dark world, of its fiery might of selfhood; thereupon after Cain there sprang forth out of the human tree a sprout out of the aim of the Covenant, viz. Abel, whose name, in the Language of Nature, signifies an out-breathed angel, which, in the first will of the essence whence the soul arises, had formed and fixed itself in the centre of light, in the love-desire, and penetrated quite through the fire's centre. Whereupon the fiery desire did desire to cut off the earthly life, which has its original out of the fiery desire as its property; for which cause Abel and all his posterity became martyrs.

21. For this is the door of Christ, who must give himself into this death of the wrath, and penetrate the human centre (of the soul's original according to the fire-world), with the love-ens, viz. with the deepest love of the Deity, and change the fiery wrathful desire of the dark world's essence into love.

22. Adam was the stock of the universal human tree. But when Eve was made out of him then the tree was divided according to two Principles, not wholly in the essence, but according to the nature and quality of the centres of fire and light; for the centre of the light, viz. the ground of the love-desire, did stand in Eve's matrix; but in her fall it disappeared as to the creature; therefore the divine Word did re-invest [espouse, betroth or promise] itself therein to a centre of regeneration.

23. Now Cain and Abel were the two twigs which grew out of this tree from the property of both Principles, viz. of the fire, and of the light; and they were a type of the whole tree, with its fruit which it would bring forth. But seeing Abel was a type of Christ (who was to be conceived without the help of man, only and barely of the incorporated Word in the seed of the woman, who should suffer death for man), therefore Abel must pass through without branches and fruit. For the fruit which Christ should bring forth was to generate anew the human tree; and not produce other twigs out of his loins. Therefore Abel also, being the type of him, should not generate any twig out of his loins. For the line of the Abelical seed remained in the Covenant, and pointed at Christ, who should spring forth out of the Abelical line,

and again manifest the spiritual world's essence.

24. Therefore Adam must bring forth another branch by his Eve out of the vital tree; which was to be like Adam in his image; viz. Seth. Which name doth signify, in the Language of Nature, a forth-running, or leap, where a glance or aspect of a love-will arises out of the fiery will; which, notwithstanding, is withheld and hindered by the outward world's being, essence and substance, viz. by the corrupt house of flesh.

25. Now Christ must come to help this captivated, forestalled and obscured will, which, notwithstanding, has its first ground out of God's love, and free it from the band of wrath wherewith the divine ens was captivated, for this was Christ's office: not that he should beget, but give himself into the generation of Seth, and redeem Seth and his branches from the wrath, and regenerate him anew in himself: He was not to beget children to this world, but to bring forth Seth out of this world, and bring him in himself into the spiritual world.

26. Now in Seth the line of the Covenant went forth, in which Christ would manifest himself according to the human tree. But in Cain the line of the wonders, viz. of nature and its government went forth; for Moses says, that unto Cain was born Enoch, and he built a city, and called the name of the city after the name of his son, Enoch (Gen. iv. 17). Now Cain was the first man born of woman, and Abel the second, whom he slew.

27. Now Moses says that Cain built a city, whereas, indeed, if we would go merely upon reason, there were not men who might be able to build a city, and inhabit it; for the spirit in Moses doth here make a veil before the understanding, which lies in the word city; for he says, Cain's son was called Enoch, and also the city. Now this is verily true; but the spirit in Moses looks upon the root of Cain and Adam; how the tree, evil and good, has opened and displayed itself into its boughs and branches; for by the name of Enoch the spirit looks upon the property of the branch, viz. of Cain's son, intimating what kind of people would arise from thence, viz. a city [or commonwealth] and dominion of the outward world in selfhood; for in the Language of Nature it is to be understood in the name.

28. Enoch signifies a forth-breathing of life, and a reassuming to a selfish contemplation; a child of self; which in nature does introduce itself into a self-full dominion and will, so that it does imagine and

frame in its mind a dominion or region, country or city, desiring and aspiring in its will to be a tree or prince of men. For when the human life departed from the Spirit of God into selfhood, then it would be a peculiar selfish lord, which will's son was Enoch, viz. a city or amassed substance to a self-full domination and government.

29. From which government and dominion the branches or children were born, concerning which the holy spirit complained in Noah, that they would not suffer his spirit to reprove them any more (Gen. vi. 3), for they were a tree or branch sprung forth from the tree of self-fullness; from which the worldly principalities and superiorities have taken their rise and original. For when the human life fell unto the stars, and the spirit of the outward world, then the same brought the human life into its [the outward world's] own dominion, from the angelical into the astral and outward elementary dominion, according to its figure. This, the city of Cain, viz. Enoch, does signify unto us, viz. the dominion upon the earth.

30. But now Enoch cannot be the ruler, but the city is he, that is, the branch or the country of the children of pride, who departed from God in their own selfish power and authority. Now the multiplicity of wills must have a judge, seeing they would not suffer the Spirit of God to rule them (I Same viii. 7). Therefore the spirit in Moses says, and Enoch begat Irad (Gen. iv. 18). This is now the governor who, out of their own essence, set himself up to be judge and lord over them, viz. a potentate and tyrant.

31. For the name is very pregnant in the Language of Nature, and signifies a forth-breathing of Hfe, where the life doth soon form itself in the centre of the fiery property and strong might; viz. in the anger of God, which was become ruler over the life; the same took Irad, as a lord and tamer of the life, and set him over Enoch.

32. From this root the rulers of the world are arisen; for seeing that man would not have God for a ruler of his life and will, God gave them the ruler in nature from among themselves; that they might lord it over and rule one another.

33. For God has not given mankind any law or government among themselves, but made man to be lord only over all creatures, so that he should rule over all things. But God himself would rule with his spirit over man, and govern the human life. But seeing that selfhood would not, then Irad (that is, the fire's strength and might)

sprang forth forcibly out of the human tree, and set itself over the city, Enoch, upon the earth.

34. But now Irad must have something wherein and wherewithal to set up himself to rule and reign, for the fire's wrath and fury would not have suffered them; and also the government must be somewhat profitable and advantageous. Therefore Moses writes now very right and exceeding wonderfully, and says, Irad begat Mahujael, which intimates very emphatically, in the Language of Nature, an assuming of the outward and inward centre of nature, viz. of the outward and inward world; a self-conceived, bold, courageous, vainglorious, arrogant mind, which would possess the riches of the outward world in its domination and superiority, viz. all manner of creatures and fruits. And especially it denotes a splendour of the inward assuming, viz. an earthly god, which externally sets itself in God's office. Out of this name, Babel, viz. the Beast with the Whore, was afterwards brought forth.

35. And Moses says further: Mahujael hegat Methusael. This is now the right wonderful name, wherein is signified how the life doth arrogate divine power to itself: for Methusael would intimate in the Language of Nature thus much, that is to say, Mine is the divine might: I am an angel, set therein by God, or, I am the ordinance of God. Which indeed is true, but [only] according to the first Principle, by the outward nature, viz. a natural power and ordinance.

36. Moreover, in this name there is hidden, under the angel, the praise of the children who should be subject to this might, and live under the same, as under the divine ordinance. But this angel's name in divine power does first form itself in the fleshly selfhood; for the syllable Me-, which begins the word of the name, does first form [or conceive] itself in the outward world's birth, in the mine-hood; and shows that this ordinance doth not arise out of the kingdom of heaven in God's holiness, but out of the first Principle, which forms itself in the third Principle, viz. in the outward world's nature, into such an order; and therefore it shall and must be abolished, and proved through the judgement of God.

37. And Moses goes on to write, and says, *Methusael hegat Lamech*. Now in this name the hidden mystery of the divine ordinance by the angelical counsel is contained; and it signifies in the Language of Nature in this place as much as a sending of the angel over the dominion of the humanity, viz. over the regions of the world, over the

fleshly life, which should be subject to the supreme governing prince in nature.

38. For here the wound which Adam received is sought: in that two superior princes do reign over the human life, viz. the ordained good angel, and the incorporated evil angel in the flesh. Also hereby is understood the powerful assault of the evil angel from without and from within; for the inward spirit in the name goes forth out of the Covenant of God, and passes into the outward world. Which denotes how man would become lewd and profane, and also vilify the Covenant of God, and yet with the assuming goes again into self-hood, and forms itself in the forth-proceeding angel's name. Which denotes a hypocritical whoredom in an angel's form, which enters again into the external, and at last casts away the Covenant, together with the angel's name, quite from itself.

39. Further, Moses writes, *Lamech took two wives: the one was called Adah, and the other Zillah* (Gen. iv. 19). Hereby is understood in the generation of the life's tree thus much, viz. that the human life knew the wound which was arisen in its stock [stem or body]; and thenceforward took two wives, that is) a twofold essence and will, viz. Adah signifies how the soul goes with the will through the mind, and forms itself with the desire in the first stock of Adam, and would fain be honest again. But the life had also taken to itself Zillah for wife of the pregnantress, viz. fleshly joy and pleasure.

40. The wife or will, Adah, would exercise a good dominion, and rule and maintain itself upon the earth according to God's command; and she bare Jabal: Jabal betokens the simple, plain man, such as are countrymen, and the like; for Moses says, that from him proceeded such as dwell in tents and such as keep cattle (Gen. iv. 20).

41. But the other brother, says Moses, was named Jubal, *who was the father of all those that handle the harp and organ* (Gen. iv. 21); for the other will proceeded from the spirit of the outward world into temporal pleasure and joy; and devised all kinds of joyful sport and pastime for the recreation of its life. And this signifies Jubal, viz. an external jocund angel, with whom the inward spirit sported before itself in a likeness.

42. *And Zillah, says Moses, she also bare Tubal-cain, a master in all brass and ironwork* (Gen. iv. 22). That is, Zillah is the fiery desire which forms itself in the human property into a substance of Sulphur and Mercury,

and brings itself forth with its spirit out of the substance into a contemplation and visible ken, in which understanding man has found out the arts of metals.

43. For the sister of Tubal-cain was Naamah. Here lies the precious pearl, dear masters. Naamah is heavenly in her property, clothed with the external vesture, so that you do not know her, for the earthly man is not worthy of it; for her essence is virginal, a virgin of purity. It points in one part at the inward new man, viz. the sister of the sulphurean man; and on the other part it signifies the gross metal of the earth, and also the precious metal, viz. gold and silver.

44. For Tubal-cain is the brother of Naamah, they lie in one womb; but Tubal-cain is of this world, and Naamah is a virgin hidden under her brother; and herein the twofold earth is understood, viz. in a twofold property; one heavenly and the other gross earthly, viz. an essence out of the dark world's property and an essence out of the light world's property. And thus also it is to be understood in man; for by the property of God's anger, viz. by the dying of the earthly man Naamah becomes manifest.

45. Wherefore doth Moses add the name Naamah, and yet speaks nothing either of any that she brought forth, or that she married? Answer: because that in the regeneration the natural generation ceases. The new virginity in the spirit of Christ doth not produce any creature more, but they must all proceed out of the first centre and stock, so that they may be all one tree; and by the fire the metal, viz. the virgin, which is Tubal-cain's sister, is made manifest.

46. The name Tubal-cain has an excellent understanding in it, for it shows how the sulphurous mercurial wheel does open itself in the birth and generation of metals, and also in the original of life. for God subjected all things to man, and gave him all things for his delight and play; therefore Tubal-cain must open and discover himself in the human tree, that so they might understand it. Hereby we have signified enough to those that are our schoolfellows.

47. *And Lamech said to his wives Adah and Zillah: Hear my voice, ye wives of Lamech, and mark what I say: I have slain a man to my wound, and a young man to my hurt. If Cain shall he avenged, sevenfold, truly Lamech seventy-and-sevenfold* (Gen. iv. 23, 24). This is a wonderful, strange and marvellous saying. Who would understand what the spirit signifies here, without its own peculiar exposition? I do seriously admonish the mocker to leave our work here uncensured, for he understands

not our spirit and sense.

48. Lamech says that *he slew a man to his wound, and a young man to his hurt*. This man is Abel, according to the outward humanity of the kingdom of this world; and the young man is the image of Christ, proceeding from the virginlike line out of the seed of the woman in him: the man he slew to his rebuke, viz. to an incurable wound, and the precious young man in the man to a hurt, which would gall and trouble him as an evil hurt, bruise or boil in the conscience of sin. For the wrath of God wrought in this boil, and the wound being a great and woeful hurt might not be healed; for the curse of the Lord went forth out of this boil into the wound, in which the earth was cursed, so that the human dominion became a valley of misery.

49. For Lamech saw the sore wound, and returned; and thereupon took two wives, that is, a twofold will into his mind for his government, whereby he would rule upon the earth, viz. one went forth from Adah into the grazing and keeping of cattle, and the hard labour of the hands for a temporal livelihood, wherein he found the curse and wound. And the other went forth out of the branch of Zillah into the earth after the metals, to make useful tools and instruments for the tillage and husbandry of the ground, and for other necessaries; and so he found in the metals the rusty boil and sore in their metalline nature; for the precious tincture or the fair blossom of the earth was hidden in the curse, viz. environed and beset with an evil boil and sore.

50. Now Lamech knew the woeful hurt, and said, *Hearken, ye wives of Lamech, and mark what I say*. He would fain express the hurt and damage; he saw back again into the tree of man, and considered the revenge of God, which had laid hold of man's life, and said, *Cain shall he avenged sevenfold, and Lamech seven-and-seventyfold*. For God said also to Cain, when he stood and cried, *you drivest me out this day from the face of the earth [from the land and country]; and it will come to pass that whosoever finds me will slay me*. [But the Lord said to him], *Whosoever slays Cain, vengeance shall he taken on him sevenfold. And be set a mark on Cain, that none should kill him* (Gen. iv. 14, 15).

51. These are most wonderful and hidden sayings: *Cain shall be revenged sevenfold and Lamech seventy-and-sevenfold*? Wherefore shall Lamech be avenged seventy-and-sevenfold, and Cain sevenfold? Who has done anything to Lamech? Here the spirit points out of the

centre of the human life upon the time which was to come, intimating, how it would afterwards go with man, in this wound, when, as men should multiply and increase, and make unto themselves kings and princes, dominions and governments, that the wrath of God would also forcibly exercise itself in man's will, and even in the human life and dominion open and display itself.

52. Now, if a man would understand what Lamech says concerning the revenge, then he must look upon the centre, for the life of all creatures consists in seven degrees or properties, as it is above clearly mentioned. Now Adam was the stock, for Adam and Eve are one tree, from the parting and division of which evil and good did arise. And Cain was the first twig which sprang forth from this tree, wherein the seven properties of life did put themselves forth out of the right divine order and harmony in the life, and destroyed the image of God; which was long of the devil, who egged him on also in the divided properties to the brother-slaughter, so that he slew Abel. Now God said, *Cain shall he avenged sevenfold, if anyone slay him*. And he set a mark on Cain, that none should kill him.

53. The devil had folded up himself in the wrath of God, and cunningly insinuated himself into the seven properties of life, seeing they were departed from their mutual harmonious accord; and he would be lord in the place of the spirit of God in the life of man, and would wholly murder and slay the life, as to the kingdom of God. Therefore God set a mark, with the promise of the Covenant therein, so that none could slay it.

54. For Cain did not cry out only for fear of the outward life, but he feared that his right eternal life might be slain, that his life should be wholly blotted out from the face of God; for he cried also, and said, *Lo! you drive me out this day from off the earth; and I must hide myself from your face; and I must be a fugitive, and a vagabond in the earth; and it will now come to pass that whosoever finds me will slay me*. He cried out for fear of being killed, and was sore afraid. And yet there was no man besides him upon the earth, save only his father, Adam, and without doubt his sister, whom he took to wife.

55. Cain feared the spirits who had moved him to slay his brother, that they would also kill him; for he says, *I must be hid from your face*. Now this was not in any external manner, but in an internal, for God dwells not in the view of the outward eyes, but in the inward spiritual [vision]. Therefore God said, *Whosoever kills Cain's internal life, vengeance shall he taken on him sevenfold*. And he set the mark of the Covenant

on his life, so that no spirit in the wrath could murder it; for he was a twig out of the tree of life.

56. Although the seven properties of nature in him were departed from their mutual accord in each other, yet he was not the sole cause of it, for he had so received his life from father and mother in the divided property. And therefore the grace passed as well upon him as upon Abel; except only that Abel proceeded out of the other line. But the centre of the soul was alike to them both. But the motion in the seed was unlike; for they were the two types of the world; viz. Cain the type of the selfhood in the wrath, and Abel the type of the resignation of life, where, from the resignation, another world springs forth through death out of the centre.

57. Not that Cain was born to destruction, but that evil awakened property in the dissimilarity, viz. the soul of the outward world, brake forth forcibly in the seed; and took the [centre of] life into its power, and therein God set a mark, viz. his Covenant, that the murderers should not slay the soul's life.

58. But if it should so come to pass that the own peculiar will would give itself to the murderers, then the life of Cain should be avenged sevenfold, that is, through all the seven properties; and the free will which did slay the life of God (which was in the Word) should be rebuked and punished sevenfold through all the seven forms of nature, both temporally and eternally. And this is the meaning: who-soever kills the life, [that is] what free will soever murders its life, vengeance shall be taken on it eternally in the seven properties of the dark world.

59. And in this place we are further to consider aright of the great mysteries; for the seven properties of the human tree, producing and manifesting the life of the wonders of God, had now spread forth themselves even unto Lamech. The dominion of the world was now wholly brought forth with Lamech in nature; for Lamech was the seventh man in the root of the wonders arising from the first stock. That is, Adam was the first; Abel belongs not unto the line of the wonders, but unto the regeneration; Cain was the second in the line of the wonders; Enoch the third, Irad the fourth, Mahujael the fifth, Methusael the sixth, and Lamech the seventh.

60. Now Lamech did spring forth from Cain's root out of this line of the wonders of God; and he was an honest upright man; but was

enviored [taken or beset] with the spirit of the wonders. And he looked back upon the wound, and also upon the sign [or seal] of grace in the Covenant, and knew for certain that even now the spirit of the wonders should be fully brought forth and manifested in the human life; whereby all arts of the world should be found out.

61. And he saw also forwards, how it would fall out in these wonders of the world; how his children would introduce his life, which they should receive from him by propagation, into a Babylon of folly, and corrupt the same. And hereby also he looked especially upon the Word whence the human life was sprung; and how the life in the spirit of the wonders of the world would introduce itself into a seven-and-seventyfold word of languages and nations, as came to pass at Babel; and how the free will of nature would go astray from the only God, and be corrupt, and that it should be avenged seven-and-seventyfold. That is, every tongue and speech should be avenged in the anger of God, and therefore, because they would corrupt Lamech's life, which they received of him by propagation; and this the wrath of God would avenge in the free will of his children, divided into several speeches.

62. For the spirit saw forwards, how the free will would give up and addict itself to selfhood, and apostatise from the only God, and how the anger of God would seize upon and confound the natural spirit of the wonders in man, viz. the soul of the outward world, from whence the great Babylon of contention about God's being and will would arise; and this, the spirit said, should be avenged seven-and-seventyfold in Lamech.

63. For this was a seven-and-seventyfold Racha [or avengement] upon the word of the understanding in the human life; that out of one only tongue, out of only one speaking Word and vital Spirit, a seventy-and-sevenfold tongue (viz. a confusion of the understanding) should be made. Before, the understanding lay in one sound [voice or harmony], but now the Racha came into it, and confounded and shattered it into seventy-and-seven parts.

64. For the human wheel of the sound or understanding was turned round, and the ten forms of fire, wherein time and eternity does consist, did open themselves in every form of nature; which was seven times ten, which makes seventy; whereto also belongs the centre, with its seven unchangeable forms of the eternal nature; which is altogether seventy-and-seven parts.

65. And herein lies the Grand Mystery [*Mysterium Magnum*]. Dear brethren, if ye were not clothed with the garment of the contentious languages, then we would be bold to declare something more in this place unto you; but ye are yet all captivated in Babel, and are contenders about the spirit [or meaning] of the letter; and yet have no understanding of the same. Ye will also be doctors and learned masters [forsooth], but yet ye understand not your own mother-tongue: ye bite and devour one another about the husk of the word, wherein the living Word does form and amass itself and ye neither desire nor understand the living Word. Ye speak only out of seven and out of seventy-and-seven, and yet ye have the Word in one number, wherein the whole understanding is contained: ye have it moving upon your tongues, yet ye cannot comprehendit.

66. And the reason is, that you will speak only out of seven, and out of seventy-and-seven, viz. out of the wrath which has divided the tongues; and doth avenge the life of Lamech seventy-and-seven times in your tongues and speeches. But if ye would go unto the centre and open your eyes then you would see how the Babylonical whore leads you captive by her string, and how she has set herself over the life of man, with seventy-and-seven numbers; and has wholly hidden our sister Naamah with the numbers; that the beast of the numbers might reign and rule in the wrath of God over the life of our sister Naamah.

67. But we have heard a watchman say: Away! the beast, with the whore, which stood upon the earth in Naamah's stead, is quite fallen, and given to the press of the sevenfold Racha [Vengeance] in the seventy-and-seven, &c. The Racha arises up in Lamech, and goes through the seventy-and-seven; and this none can hinder. Amen.

68. For Naamah shall be manifested to all nations, tongues and speeches; and even then, out of the seventy-and-seven, there shall be but one word of understanding. For the life of man proceeded from ONE only Word of God, and has formed and divided itself in selfhood, in the spirit of the wonders of the world, into seventy-and-seven properties of the only Word. Now comes the time that the life's beginning shall again enter with the spirit of the wonders and speeches into the end, viz. into the beginning. And therefore the child of the wonders, which has given itself forth in [or before] the sight of God, must be made manifest in the unity.

69. And seeing that the free will has given itself into the vanity of the speeches and the multiplicity of the powers, and defiled and slain the life of the only Word, the Racha proceeds forth from the murdering spirit through seventy-and-seven; until the beast, together with the harlot, be consumed and devoured with the fire of God's anger.

70. And then Tubal-cain finds his sister Naamah in golden attire, and Adah rejoices in her son Jabal, who is a herdsman; For Lamech has again found his children which he left in the Racha. And the pride of self and also the craft, deceit and subtlety of the Serpent ceases. Then every beast shall eat its own pasture. The time is near: Hallelujah!