

THE
SECOND PART
of the
Mysterium Magnum

Begins with the Propagation of the Humane
Tree through Noahs Children.

AND
The building of the Tower of Babel and Confusion of the Speeches,
and their Division into Several Nations

This is
The other Tree

Wherein the Powers of the Properties unfold and form them-
selves into the Languages; even out of One into many
Languages Tongues and Speeches.

Beginning with the X. Chapter of Genesis and the 35 th Chapter
of the Mysterium Magnum: and ending with the XXXV. Chapter of Genesis
and the 64. Chapter of the Mysterium Magnum, at the 5 th verse.

Written by
JACOB BEHM
Teutonicus.

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The Thirty-Fifth Chapter

Shows how the Human Tree 1 has spread forth itself in its properties by the children of Noah; and how they were divided and severed at the Tower of Babe! in their properties, by the confusion of the Tongues into distinct Nations

1. EVERY tree grows first 2 (after that it shoots out of its pregnant seed) 3 into a stock, afterwards into branches and boughs; and brings forth further out of its ens the blossom and fruit. Thus also we are to understand of the human tree, according to its virtue and manifestation of its hidden wonders of the divine wisdom, which lay hid in the human ens, and put itself forth in time out of each degree of the properties.

2. Adam was the first ens to the grain [or pregnant fruitful seed of mankind], and this same ens, which produced the human life, was in the divine wisdom in the Word of the divine power of the divine understanding. The spirit of God brought this holy ens out of the divine wisdom and lubet into the Verbum Fiat, viz. into the desire of the forming word, viz. into nature; and therein the spirit of God figured the ens of divine wisdom, through the speaking Word, into a formal life; and the nature of the three Principles into a body; into which body (understand the ens of nature) the spirit of God breathed this same figured, shaped, creatural life of divine understanding.

3. And hence man had his rise, and became a living soul, both out of the heavenly spiritual ens, and out of the temporal ens of the earth and four elements; both out of the constellation or astrum of the divine magic, and [out of the] natural magic; a complete, perfect likeness of God; a delightful tree of the life of divine wisdom and contemplation, engrafted into the Paradise of God, viz. into heaven, and into the time of this world, standing in both; fit to regenerate 4 and form his like out of himself: like as out of one tree many twigs,

1 Or Tree of Mankind. 2 Gen. x. 3 Grain, kernel, pippin.

4 Generate again, or propagate.

boughs, branches and fruits do grow; where every fruit has a grain, kernel or pippin in it, fit to produce a new stock and tree: The like we are also to understand concerning the tree of mankind.

4. The inward spiritual ens grew in its power in Adam's life, until the outward earthly natural [one] overcame him by the infectious persuasion of the devil; and then the natural ens put itself forcibly forth in the powers of the wonders of nature; and brought forth its branches and boughs out of the essence of nature.

5. And though the holy ens of the heavenly world's essence and being did disappear in Adam by his infection and poisonous imagination, yet the Word of divine power did give itself again thereinto by Covenant; so that this ens of the heavenly world was propagated all along in this tree, until the time of its now springing forth in the ens of Mary, where the Covenant was accomplished [stood at its aim and limit].

6. Adam's spiritual holy stem grew until his fall, and there it stood still; and then the Word freely gave itself by the Covenant thereinto, as into a disappeared [expired] ens, to regenerate it again in its true entity; and the outward natural stem obtained the power and the self-growing life, in the fall, where then the elements, each of them in its property, became sensible and full of its own self-full power and operation, and grew so unto the flood, especially before the flood, in its boughs and branches, and did show itself as a full-grown tree, according to all the properties in evil and good.

7. But the powers had not as yet unfolded and explicated themselves therein, for all men had only one language; the languages were not made manifest out of the properties before the flood.

8. They indeed understood the Language of Nature, viz. the formed word in its difference; but this difference or distinct variety was not as yet formed and framed into tongues, until the stock of the human tree, did, after the flood, bring its power into the branches. Whereupon the tree of mankind began to bloom and blossom forth out of the properties of the powers of the formed natural word, viz. out of the blessing, wherewith God blessed Noah and his children, viz. the branches of the tree, and bade them be fruitful, and fill and replenish the earth, and gave them the Covenant of grace.

9. For in Cain this tree was cursed, but in Noah it was again blessed, that the properties of the formed natural word should put forth themselves with the tongues through the property of nature, as a wonder of many words or gods in the only living Word.

10. The image of God in the formed word should bring forth the formation of the only Word, out of the first ens, into many formations or forms of tongues and speeches, according to the nature and manner of the princely dominions of the high spirits, which also are in their distinct degrees and differences in the formed word; and in the deep of this world do rule in the properties of nature above the four elements, yea, also above the operation of the stars in the soul of the great world; which also bear the names of God in the formed word of nature, as an instrument of God, whereby he, in a formal manner, rules in his dominion and love-delight or harmony.

11. That the Ancient Fathers lived so long before the flood, was because that the powers of the formed word of the divine property were yet undivided and un-manifested and un-explicated in them. As a young tree, which is full of power, virtue and sap, does excellently manifest and display itself in its branches and spreading growth, but when it begins to bloom, then the good power goes into the blossoms and fruits.

12. The like also we are to understand concerning the first age of mankind. When the powers were couched in one property in the stock, then men did understand the Language of Nature, for all languages did lie therein; but when this tree of the one only tongue did divide itself in its properties and powers among the children of Nimrod, then the Language of Nature (whence Adam gave names to all things, naming each from its property) did cease, and the stem of nature became faint, feeble and weak, by reason of the divided properties in the word of the powerful understanding.

13. Thus they did not any longer live so long, for the true power of the human life, whence the understanding flows, is come out of the Word of God. But seeing that the understanding did divide itself into many tongues and properties, Nature grew weaker and weaker; and the high understanding of the properties of the spirits of the letters did fall, for the internal brought itself into an external, in manner and wise as a man relates and speaks of a thing which he has by hearsay, and yet has no right understanding of the same, also is not able to see it.

1 Patriarchs. 2 Or proceeded.

14. Of such a gift [as the understanding of the Language of nature] mankind was deprived of at Babel, when as they so highly exalted nature, and would by the outward nature build them a tower, whose top should reach even to heaven; which has a very subtle, hidden and innate understanding; and it lies very excellently and emphatically in the names of Noah's children, and childrens' children; which the spirit in Moses has set down in the line of their forth-spreading generations; wherein the properties of the division of the only understanding and language may be understood, [for they do entirely intimate], how the properties of the understanding do give forth and unfold themselves one out of another, and how each mutually brings itself into a sundry particular speech, as into a peculiar selfly word.

15. For the names of the children of Noah, and their children (from whom the second monarchy had its rise upon the earth), are seventy-two; which the spirit in Moses doth point out; and herein lies the great mystery of the Tower of Babel, viz. the division of the tongues.

16. For seventy-seven is the whole number of the divine manifestation through the formed word; seventy-two, are Babel, viz. the tongues of the wonders; the other five are holy, and lie hidden under the seventy-two, and they take their original out of JOTH, and the JOTH stands in the ①, viz. in the One, which is the eye of eternity without ground and number.

17. Through the five holy speeches proceeding from JOTH, the spirit in the formed word of nature speaks holy divine words in the children of the saints; and through the seventy-two tongues he speaks through the nature of the wonders, both from the evil and the good, according as the word does form and amass itself in an ens.

18. The five speeches belong to the spirit of God, who speaks by his children, when and how he pleases, but the seventy-two belong to man's selfness and particular ownhood, whence man's self-full understanding speaks lies and truth. Therefore the seventy-two languages, viz. Babel, must pass through the judgement of God, and the pure shall be separated from the impure, and tried in the fire.

19. For him, who is taken under, and capable of this knowledge, we will give a short direction and manuduction, to trace out our sense and meaning, (which yet we in this place will keep to ourselves), and thereby intimate unto him, how he may search out all mysteries and secrets which lie couched under these names, which the holy spirit, in Moses, has marked out.

20. The spirit in Moses sets down seven names in Japheth's line, viz. the seven sons which he begat; which are these: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras. Now Japheth is the first, and betokens the first Principle, and therein the kingdom of nature; intimating how, even out of nature, the seven free arts or liberal sciences should be found under a natural philosophy; and these were found out in this Japheth's line in a natural manner, by the heathenish philosophy. For this was the twig which should dwell in Shem's tent, as Noah foretold.

21. For the seven sons of Japheth signify and point out the seven properties of nature, and under their seven names lies the great mystery of the Japhethical lines in the kingdom of nature, [intimating to us] what kind of people and kingdoms should arise from them, even unto the end of the world; concerning the manifestation and writing of which our speech is stopped and taken from us; but it shall be freely and fully manifested to our school-fellows in its time; and be wholly made known and revealed.

22. After this the spirit mentioneth only two sons of Japheth which begat children, viz. Gomer and Javan; he passes over the other children of Japheth in silence, and mentions not at all what children they begat. And this is not without cause. The spirit points at the two sorts of men among the Gentiles in the kingdom of nature, viz. under Gomer he sets three names, Ashkenaz, Riphaz and Togarmah; these were the sons of Gomer, who do thus manifest themselves in the Language of Nature, viz. they form [conceive or amass] the ens of nature, viz. the formed word, into an ens, and bring it into a contemplation, that is, into an acute speculating reason, and make a figure out of it, viz. a dominion (or form of a government of self will) according to the kingdom of nature, for temporal glory and renown.

23. And under the other son, Javan, he sets four names, viz. Elishah, Tarshish, Kittim, and Dodanim; and he says, that of these fourteen names all the isles and languages of the Gentiles were filled,

and that they had their rise and original from hence. These four names do intimate out of the properties of nature, thus much, viz. by the first a good half-angelical will; by the second an introduction of the good will into the wrath of nature, from whence an evil warlike selfness arises; by the third a false understanding, whereby the angelical good will is brought in the selfhood of reason even to be a fool, and sets forth itself with a strange outside lustre; and it signifies the heathenish idolatry whereinto they brought themselves through reason, without God's light, and thereby did set up heathenish idols, and made themselves great kingdoms; so that the spirit of nature has brought them under its power and might, into its own form. And under the name DODANIM the spirit intimates the kingdom of nature in selfhood with its selfly divine service, viz. an external visible God, which may be shown by the pointing of the finger.

24. And under these fourteen names in Japheth's line the human kingdom of nature is wholly portrayed and typified; and we are in an especial manner to observe, that the angelical will is therein concluded, betokening the wise and deep understanding heathen in the light of nature, in whom the inward holy kingdom did behold itself who (notwithstanding they lay shut up in the true divine understanding, and saw by an external light [or reflex]), in the restitution of all beings, shall, when the covering is taken away, live in Shem's tent, viz. in the formed word of nature, yet in their property.

25. Out of this fourteenth number of the fourteen names of Japheth came the prophetic and apocalyptic numbers. From which the spirit prophesied how the wonders of nature should open themselves one after another, and what should happen in each degree of their manifestation; which we will here pass over in silence, and mention it in its due place.

26. Under Ham, the spirit brings the greatest intimation of the kingdom of nature, for he fully sets forth the external form of reason, for he says, Ham begat Cush, Mizraim, Put and Canaan. CUSH gives, in the ens of the pregnant generating nature, a signification of a form of sudden conceived, swift ascending lust in selfhood, like to a running, or far and wide domineering and reigning might; and it is the root of the princely government according to the third Principle; but Japheth is the same ground [or work] according to the first Principle.

27. MIZRAIM signifies a forth-driving power, which does forthwith comprehend itself again in the lust, in which the centre of nature does go forth all along in a strong through-breaking lust and desire, and breaks open the form of the lust. Intimating unto us the original of the divided tongues, and how the power of the only formed word of the understanding should be divided.

28. The name PUT shows forth, even from the ens of nature, a high city or place whereby the will [of these men] would advance itself on high, in contriving and framing how to build them a high tower. CANAAN signifies a land of lowliness and humility; showing that God would be found in the lowly and humble; and it especially signifies, that this high-flown aspiring will shall be overthrown and cast down.

29. Although the Reader may not be able to understand us in this tongue, yet I set this down only to the end that he may learn to consider and meditate on the great mystery which the spirit of God has signified under these names, from whence such a purpose of a few men did arise, that it is even wholly a mere wonder whence the tongues and speeches do take their rise and original: for the spirit in Moses does set down afterwards, that *Cush begat Nimrod, who began to be a mighty lord upon the earth; and was a mighty hunter before the Lord.*

Who would now understand what kind of mighty lord and hunter he was before God, without the understanding of the Language of Nature? which, seeing it is not every man's gift to understand, we will only intimate the sense and meaning, even what the spirit does thereby understand in the word of the essence.

30. *Nimrod became a mighty lord, and was a hunter before the Lord.* Now if I be able to see the spirit in its essence, in the formation of the word, then I see what a lord and hunter Nimrod was; for the spirit does herein signify and point at the properties of nature, showing how the same have opened themselves in man's nature, and brought themselves into an external form to a contrived framed government among men. The spirit signifies by the name how the human free will has formed itself in the nature of the understanding; and imagined such a model and platform into its mind, out of which imagination and fancy the outward work arose.

31. For the name NIMROD does give a very clear signification, in open understanding, that he came from Cush, for he is in himself a taking, apprehending or an arrogation of power and might out of nature; intimating how nature does form and frame itself into a government in the mind; and has put itself forth with power, and has hunted, suppressed and oppressed the inferior properties; therefore the spirit says, a hunter before the Lord; for the nature is before the Lord, therefore the spirit speaks here of a hunter before the Lord; for look as a hunter does hunt, drive, take and tame wild beasts, even so the spirit intimates, that out of this self-advanced human nature, such evil beasts would arise, who would live only to the outward nature.

32. Now out of the wrath of nature arose, over these foolish bestial men, the hunter, viz. the outward domination; which should hunt, catch, kill and keep them in awe, so that the hunter might tame them, and hold them under a government; else there would be only a general raving, raging, biting, tearing, devouring and eating up of each other, among the bestial men. Seeing they would not suffer the Spirit of God to rule and guide them, they must suffer the office of nature to rule them; for otherwise what need has the Lord of a hunter, that the spirit in Moses says, that he was a mighty hunter before the Lord: that which hunts before the Lord of all beings does not hunt hares or other beasts.

33. Moses has a veil before his clear shining eyes. The spirit does hereby hint at the government of nature, showing how the human government has formed and contrived itself in the soul of the outward world; and how it should afterwards be among them; and what hunters would arise over them; and compares the human dominion to a hunter, who hunts for beasts to catch and slay them; and thus it would be also among them, that these hunters would hunt after men, to take them and bring them under slavery and servitude, and chase and course them to and fro by their bloodhounds; bite, tear, slay and devour them by war and murderous acts; and tame and bring under all, with force, fury and violence, and excellently well manage the government of the hunter in their own self-assumed power.

34. For man was fallen under the possession of God's wrath in nature; the same forced forth itself now with its desire, and formed itself into a government according to the outward constellations and the four elements, as they do build up and break down: even so did this hunter do with his beasts in his sport.

35. Here the world may take an exact looking-glass to behold itself in; it is the true original ground of the worldly dominion and rule. 1 And although the same ground of government has an internal spiritual original, yet it is, in the outward form only, before God, as a bestial huntsmanship among the beast-men, who must be bound and tamed.

1 Lordship.

36. For the inward spiritual government stands in great humility in an angelical form; whereunto God also created man. If he had but remained in Paradise, then he would have had no need of the hunter; but seeing he would be a beast, God ordained him also a hunter, who might keep under the wild unruly bestial men. And the hunter and [the] beast are both alike before God in this world's bestial property; but seeing it may not be any otherwise, God holds it for his natural order; for he has given every thing its government [station and order].

37. But it is to be lamented that this hunter does hunt, slay and devour the tame human beasts, which do not belong to his game. But what shall we say, or wherewith shall the children of God excuse themselves, or quit themselves of this hunter, before God? Seeing every man bears externally the hunter's hind on him, over which the hunter of nature has power, the inward spiritual man must leave his outward beast unto the hunter; for his outward beast is also evil.

38. The spirit of Moses sets under Ham's lineage twenty-nine names, which came from Ham. Which intimate the twenty-nine properties proceeding from the third Principle, viz. From the spirit of the outward world; hinting how the formed word would be manifested through the outward nature; both in tongues and properties, whence the governments and orders of countries and nations have had their rise; albeit each property has again its extern birth, like as one branch or sprout of a tree does produce and bring forth other twigs. Yet the spirit in Moses does point at the chief head-root, and the properties under these names; showing what kind of people would arise from thence, and what their alterations and their final conclusions would be; all this lies hidden under their names.

39. Thus Ham has twenty-nine names of his children, and he is the thirtieth, twenty-nine is the set number of his children and childrens' children, under which the number of the end lies in Ham's government and dominion. Thirty is his whole number, whereof the prophet speaks, that this Ham would sell the Righteous One for thirty pieces of silver; and give the same for a potter's field. As a pot is accounted of in reference to its maker, even so is the fleshly man Ham in regard of God. He takes his thirtieth number, which he ought to bring into God's kingdom, and gives it for an earthly vessel, which does resemble a field, and in that, does sell the Righteous One, who lies hid under the thirtieth number in the Word of power. Thus the Righteous One, under the thirtieth number, does, by the death or mortification of Ham's flesh, sever himself from the twenty-nine numbers of these properties, which have gotten the upper hand in Ham. For in the thirtieth year the Righteous One, viz. Christ, did separate himself unto his office, and in the thirtieth number lies this same mystery. This is understood by our fellow-scholars, and only hinted at in this place.

40. Shem has in his line of propagation twenty-six names, and he is the twenty-seventh. And the spirit in Moses speaks very hiddenly, saying, that *he was the father of all the children of Eber; and Eber begat two sons, the name of one was Peleg, for at his days the world was divided; and the other was named Joktan*¹ (Gen. x. 21-25). All whatsoever the spirit in Moses speaks of the outward acts of the patriarchs, he has under them a single inward eye upon the line of Christ; for he says that Shem was *the father of all the children of Eber*. Although Eber be first in the third degree after Shem, yet the spirit looks so punctually upon the Word in the Covenant, wheresoever it does open itself in a line.

41. For EBER signifies in the forming of the word, as much as a sound or manifestation of the Word out of the centre; and says further, that he begat Peleg, and called him so by reason of the division [of the earth]. The spirit doth not only look upon the outward division of lands and countries, but much rather upon the line in which stood the limit² of the Covenant; for in Eber the limit of the Covenant did open itself in the Word, as in the sound or manifestation, and went all along in the seed upon Peleg. And the line of Adam and Christ did there sever itself in the two brethren; as afterwards it did among the children of Abraham and Isaac: with Isaac and Ishmael; and with Jacob and Esau. Thus likewise it was here with Peleg and Joktan. Externally the world was divided, and internally the kingdom

of Christ, and the kingdom of the world. Not that we are to understand that Joktan did not remain in the Covenant; only the spirit does here look upon the motion of the seed, in which line the limit or mark of the Covenant was to be moved, wherein the Word would again move itself in the disappeared humanity of the heavenly ens, and manifest itself in the humanity.

42. The names of Shem's children and grand-children are mere intimations and significations of the properties out of the wonderful line of the prophetic spirit of Enoch; where these same properties were brought forth out of the stock into boughs; but here into branches.

43. The spirit in Moses (Gen. x. 26-30) sets fourteen names under Joktan's line, which are the wonderful number of this bough in the tree's property, being the kingdom of Christ according to the property of nature. And of Peleg he says no more but of one son, which he calls Reu, whom he begat when he was thirty years old (Gen. xi. 18). Intimating and pointing at the line of Christ, wherein the main limit and eye-mark of the Covenant stood. The spirit denotes only one, for by One the Covenant should be opened; for the spirit looked with the one upon the kingdom of grace; and with his brothers' fourteen names it hinted at the human kingdom.

1 Or Jaketan. 2 Or mark.

44. And in that he says, that *he begat Reil, when he was thirty years old*, the spirit therein looks forwards upon Christ, who should arise and come forth out of this stock, and manifest himself the thirtieth year of his age in his office; as also likewise all the ages under the line of Christ, which Moses has set down, have a very certain intimation and prophecy, and point at the times of the motion in the Covenant; as [may be seen] through the prophets and other saints in whom the Covenant has moved itself.

45. The spirit of Moses sets five names of the children of Shem, which came forth of his loins. And though he did beget more for Moses says that *he begat sons and daughters* (Gen. xi. 11), yet the spirit minds only the properties of the formed Word in the Covenant of the human property. These five names do figure out and set forth, as in a type, the five head speeches of the spiritual tongue through the formed word, proceeding from the high name of God; out of which

tongues the prophetic and apostolical spirit speaks. 1

1 Or spoke.

46. And though we could set down a form of the same, yet we should be but as senseless or dumb to the Reader who understands not the Language of Nature; and therefore we have but given a hint of it to our school-fellows. For the spirit does also, under the names, point at the kingdoms and dominions, and they are God's, who with his name does order, govern, guide and lead every kingdom, according to the property of his name. As the property of each kingdom is, even such is the tongue, language, phrase, and manners of the same; as it is written, Such as the nation is, such a God it also has.

47. Not that there is more than one God; only, we understand therein the divine manifestation, how God does give himself forth, in his manifestation in the formed Word, to all nations, according to every nation's and people's property; so that every nation and people does use or bear forth the same only Word according to its property; the external form and division of which is Babel; for (Gen. xi. 6) all people had only one tongue and language, and dwelt together.

48. The only tongue was the Language of Nature, out of which they all spoke; for they had it in one form, and understood in the language and speech the sense, viz. the ens, even how the will formed the ens; for so also was the spirit in the ens. of which we will give a short intimation and manuduction, to the understanding and illuminated mind to consider of, to prove, exercise and make trial of it in himself; not that a man can express it, and bring it into a certain form. No, that cannot be, for it is the spirit of the wisdom of God, his manifestation.

49. The spirits of the letters in the Alphabet are the form of the one spirit in the Language of Nature; the five vowels bear forth the holy tongue of the five holy languages out of the name Jehovah, from whence the Holy Spirit speaks; for the five vowels are the holy name of God, according to his holiness. For the name Jehova has nothing in it, save only the five vowels A, E, I, O, V. The other letters signify and express the nature, even what the name of God in the formed word is in nature, both in love and anger, in darkness and light. But the five vowels do signify only and alone what he is in the light of holiness; for nature is tintured with the five vowels, so that it becomes full of joy and delight. 1

50. But that the ancient wise men, skilful in this tongue, did interpose an H in the name JEOVA, and called it JEHOVA, the same was done with great understanding, for the H makes the holy name with the five vowels even manifest in the outward nature. It shows how the holy name of God does breath forth and manifest itself even in the creature. The five vowels are the hidden name of God, who dwells alone in himself; but the H signifies the divine lubet or wisdom, showing how the divine lubet doth breath forth itself out of itself.

51. The inward understanding in the five vowels is this:

I is the name JESUS.

E is the name Engel 2 (Angel).

O is the formed WISDOM or lubet or the I, viz. of JESUS, and is the centre or the HEART of God.

V is the SPIRIT, viz. the sus 3 in JESUS, which proceeds forth out of the lubet.

A is der Anfang 4 und das Ende (the beginning and the end), viz. the will of the whole comprehension, and it is the FATHER.

52. And these five do fold themselves up with the comprehension or formation into three, viz. into such a Word, \triangle , that is, A, O, V, Father, Son, Holy Ghost. The triangle denotes the Trinity of the properties of the Persons, and the V on the triangle denotes the spirit in the H, viz. in the breathing, where the universal God does manifest himself spiritually with his own proceeding forth or procession out of himself 5

1 Text, a kingdom of joy. 2 German. Engel. 3 Viz. the sweetness.

4 Germ. Anfang. 5 IHVH (Jod, He, Vau, He, or tetragrammaton)

53. The other letters without the five vowels, do all proceed from the name TETRAGRAMMATON, viz. out of the centre of the eternal nature, out of the Principle; and do denote and speak forth the differences 1 of the formed wisdom, viz. of the formed word in the three Principles, wherein the whole creation lies; they are the sense of the creation, viz. the property of the powers, and the true revealed God in the word of nature. Understand this further thus:

54. When as the lubet of man, viz. the free will of man, does conceive or form itself into a desire, then it conceives the whole Alphabet; for the desire is the Fiat, and the lubet to the desire, is the contemplation of the free will, viz. the formed word of wisdom,

wherein the free will does behold itself and contemplate whereinto it will introduce the lubet of the wisdom, either into evil or good; and when the free will has thus beheld itself, it does conceive with the lubet in the letters, viz. in the sense of nature, and composes the senses of the letters together, and forms the lubet into a word; the same stands in an internal form, viz. in a conceived thought.

55. And even then the free will takes the H, viz. the spirit of the forth-breathing, and brings the formed thought before the counsel of the five senses, who behold the formed word, and prove the same, whether it be apt or not; if it does but please them, then the H, viz. the breathing spirit, takes the word, and brings it upon the tongue into the mouth; there is the chief framer, viz. the Fiat, which is the divine instrument, and figures the senses of the properties out of the letters, as the free will has set and composed them into a substance to the sounding or pronouncing, manifestation or expression.

56. Now mark and observe us here, very exactly; how every word is formed or brought in the mouth to substance, 2 viz. to the expression; how the chiefworker and contriver, viz. the Fiat which is in the senses, does shape and figure it; and how the tongue co-operates or frames itself therewith, when it takes it; and by what way it brings it forth, whether through the teeth, or above, or with open mouth; also how the tongue does frame itself in the conjunction of the word; which sense it does again draw back, and will not wholly cast forth, as there is many a sense which is not half put forth, but many, fully, and many again are drawn halfbackwards towards the heart. And now as the word was formed, so is also the thing in its form and property which is named by the word, (provided that the free will gives it also a right name, and does not impose a strange name on it, out of malice or ignorance); so it is externally noted, and internally in the compaction of the senses it has such a virtue, or ill malignant property.

1 Varieties.

2 Note, when a word is formed or expressed, it is brought to substance.

57. Now whosoever has the understanding of the senses, viz. of the spirits of the letters, so that he does understand how the senses are set or compounded in the lubet, he understands it in the framing of the word, when the same is formed or brought forth to substance; and is able to understand the sensual [natural or essential] language of the whole creation, and understands whence Adam gave names unto all things; and from whence the spirit of God has prophesied in the

Ancient.

58. This is now the ground of the head languages. When as all people spoke in one language, then they understood one another. But when they would not use the natural 1 genuine tongue; then the true and right understanding was put out in them; for they brought the spirits of the genuine tongue of sense into an external gross form, and framed the subtle spirit of the understanding into a gross form, and learnt to speak out of the form only; as at this day all nations speak only from this same form of their contrived sensual tongue.

1 Text, sensual.

59. Now no people do any more understand the language of sense, and yet the birds in the air, and the beasts in the fields, understand it according to their property.

60. Therefore man may well think and consider, what he is deprived of ; and what he shall again obtain in the new birth; although [perhaps] not here upon the earth, yet in the spiritual world; for in the language of sense all spirits speak one with another; they use no other language, for it is the Language of nature.

61. Our learned ones do term themselves doctors and masters, and yet none of them understands his mother tongue. They understand no more of the spirit than the country man does of his tool to the tillage of his ground; they use only the bare contrived form of the gross compounded words, and understand not what the word is in its sense; hence arises the contention and strife wherewith men contend and jangle about God and his will; men will teach what God is, and yet understand not the least of God.

62. The five holy speeches in the language of sense are God's Word; they are his operation through the sense tongue, viz. through the properties; as it cannot be denied that God gives power, virtue and life to all creatures and vegetables, for his holy name is through all. And Adam had this holy name as a proper possession, working, ruling and sensibly efficacious in his senses; and even this jewel he lost; which is now again restored and enkindled in the holy name JESUS.

63. Therefore none can with right be called a divine, or learned in the holy Scripture, much less a doctor of the same, unless that he understands the sensual tongue, and knows how the Holy Spirit has spoken by the sensual tongue in the holy penmen of the Scripture. If he understands not the divine sense in the holy Scripture, let him not undertake to be a master over it, to censure or interpret it, he is not at all learned therein; he is only a changer of letters [a chop-logic in the Scriptures], and understands not one letter in its sense.

64. Thus understand us herein concerning the children of Noah, viz. Japheth, Shem, and Ham, and their children and grand-children. They had lost the sensual language, and had made themselves a formed contrived one; and so spoke in a formed language which they themselves understood not in the true sense. Therefore God was hidden to them; for they understood no more the voice of the Holy Spirit in their language, viz. the mental tongue of the five vowels.

65. And they looked about or imagined where God should be; and supposed that he must needs be something with form, and dwelling apart from them; and seeing they could not understand anything of God upon the earth, either what, or where, he was (and yet had heard so much of God spoken by their forefathers), thereupon they thought that he must needs dwell on high above the stars, and thought them not able to reach thither; therefore they undertook to build them a tower, whose top should reach to heaven, that so they might ascend up to him. Also they would thereby make themselves a great name, that [it might be said] they had built a tower even unto heaven.

66. Such a knowledge the formed understanding had of God; as still to this day such doctors are to be found, who know and understand no more of God's habitation and being, than these builders of the tower knew; and build in their art altogether (except the true genuine understanding ones) upon this high tower, and can never ascend up to God, and therefore they contend about the building. Everyone says how it might be built sooner and better, and yet they could never agree; for they have all built themselves even to death thereon, until the Lord sends a watchman, and shows them that it is in vain; that they shall not find him on high, but that he is even among them, under the letter, and they have not known him.

67. At this we do exceedingly rejoice, that the time is born that we are lead from the Tower of Babel, and are able to see the holy God in the sensual language, Hallelujah! The Tower is broken, and fallen down at which our fathers have built themselves to death; and yet have not built it up; the foundation thereof shall not be any more laid, while the earth stands: says the spirit of wonders.

68. The hidden mystery of the Tower, and the divided languages, is this: Mankind had framed the sensual language of the holy Spirit into a dumb form; and used the formed word of the human understanding, only in a form, as in a contrived vessel or vehiculum; they spoke only with the outward contrived vessel, and understood not the word in its own proper language of sense; they understood not that God was in the speaking Word of the understanding; as at this day the like comes to pass, and is.

69. But seeing God had, in the beginning of the creation, incorporated himself with his word into man's image, viz. into the properties of the senses, and would not be without sense, or in one only conceived form: and likewise seeing that all things do stand in growth, seeding and harvest, even now was the time of the human tree's blooming, where the spirit of the senses did put forth itself in its properties with blossoms; and manifested the properties through the blossoms, and out of the blossoms brought forth the fruit; and like as every blossom does open and put forth itself at the outmost part, or highest of the stalk or branches of the tree or stock, even so the spirit [of nature] drove the children of men to the extremest height, that they also would build them a high tower, like to a high tree or tall stalk; for it would manifest its blossom, and fruits also, in the highest of the stalk; and upon the tower which they would build up unto heaven the sensual spirit opened itself with the blossom.

70. For man's will was, that they would ascend up to God; and the God of [nature, or] sense put forth himself in the same desire and will, for they sought him only in a circumscribed [local, outward] manner; and even so he applied himself to them in a conceived form of sense, out of the contrived formed tongues and languages, wherein notwithstanding they were dumb and knew him not.

71. They were entered with the sense, viz. with the mental spirit, into nature, and nature had captivated them in the understanding.

1 Or the spirit of their mind.

Therefore God also manifested himself to them with the sensual spirit in the contrived form of the tongues, out of the seventy-two properties, through the three Principles, viz. through a threefold sensual Alphabet, according to the three worlds' property; viz. through three times four and twenty letters; and they brought the sensual spirit of the letters, in their contrived form, through the tongue out of each letter, through the three Principles, viz. into three properties of tongues and languages, according to the property of the Trinity of the Deity.

72. And hence arise seventy-two languages out of one only sensual tongue, wherein all speeches and languages are contained, and each tongue and language fell upon its people; according as every family of the stock of the human tree had a property out of the formed word, even such a language befell them out of their sense, viz. out of the same property of the formed word.

73. For the sense of man's speech, that he is able to speak, does come unto him originally out of the divine Word, which introduced itself with the Verbum Fiat into a creation. Now this Word brought forth itself through the compacted properties according to their compaction, nature, kind, form and property; for so distinct and various also are the senses in the quality even in the place of this world; far otherwise in one country than in another. And even so God did likewise form the languages according to the property of every land and country.

74. For seeing that people were to be dispersed into every country and climate, he opened to each people a language, according as it should be in a land; which did apply itself unto the same quality [of sense], and accord therewith; so that the quality of the country did not introduce toe turba into it, if they, with the word of their voice, agreed to the sound of the formed spirit in the soul of the great world in that place.

75. For, as the manifestation of the formed word was in the spirit of the world in every place, even so the spirit of God did form, through the nature of the properties, the language and speech in every country. First the seventy-two head languages out of nature, and afterward the collateral affinities, proceeding from the senses of every head language; as we plainly see, that a man doth scarce find, in any place of the world, among all the head languages, one and the

same sense in any head language, within the compass of fifteen or eighteen miles: 2 they alter and change almost every fifteen or eighteen miles, all according as the properties of that pole, or elevation, are: [Look] what kind of property the lubet has in its predominant constellation, even such a property the vulgar people have in their language and speech.

1 Or dialects of language.

2 Fifteen or eighteen miles. According to the elevation of the pole, climate, or zenith and nadir.