
THEAURAUJOHN

His Aurora in Tranlagorum in Salem Gloria. L

OR

The discussive of the Law and the Gospell betwixt the
Jew and the Gentile in Salem Resurrectionem.

I Theaurau John, *Allah. Al.* am able to give a definition of all
or part of the part, of the History or Mystery in any querie
stated either in the Law or Gospel, for the reconciliati-
on of both into One.

*Arise and shine O Daughter Sion for thy light is come forth from
thy God who will honour thee with precious Ornaments of
Glory and Dignity.¹*

Imprematur.

Printed for S.B. by Hen. Hills and are to be sold by Giles Calvert at
the black Spread-Eagle at the west end of Pauls in 1651.

¹ Cf. Isaiah 60:1; Matthew 21:5.

[sig. A2] I except against five letters in the english alphabet as W X Y Q F and O F is not proper in any state substantiall, but the four are false according to any true state, for a true state cannot be wrote with a false letter.

I write 2 VV for W for X K for Y: I for Q: G for F:PH now C is weak but tis a sure impeade.

Now though them letters be wrote it is for to let downe the state to your capacity, but I account them as they are stated in the insert now as the letters stand no tongue in the earth can hold forth the Hebrew as the English tongue can render it to it selfe in the perfection: take notice scholars I am not book-learned, but I am heart-knowledged by divine inspiration.

farewell

[sig. A2¹⁻²] *O ENGLAND, O Earth, Jew, Gentile, All ye Nations and People Behold, Behold the beginning of daies hath sent you a new day a Gift, Peace and reconciliation in himself, in one another: O England and all Nations behold, the king of Righteousness is risen up in and upon you with healing: ² that prince of peace³ to settle peace in your borders, O England my love to thee constrains me to weepe and to weep bitterly, least thou shouldst not in this thy day know the things that belong unto thy peace: ⁴ here's not onely the shutting up of an old year, and beginning of a new as to our account, but tis the shutting up of the evening of many ages, and the beginning of a new and most glorious day, the binding up and casting away broken empty vessels lamps in which is no oyle, ⁵ doing away shaddowes bringing in the substance, ⁶ mighty anointings both to Jew and Gentile: God, Christ, Iah, Iesus, Iehovah, Emanuel, Eloah, laying himselfe the foundation and corner-stone: O England thou art torne from the top to the abysses the bottom in thy civill in thy religious constitutions, who O who shall binde thee up; are not thy very foundations rottennesse, are not gray hairs upon thee every where, ⁷ nay upon all nations, wherefore hath the Lord done all this, but that he himselfe might be thy foundation alone: man cannot do Iehovahs work, he indeed may pull down rotten branches, but none can lay foundation but the Lord.⁸*

2 Cf. Hebrews 7:2; Isaiah 60:1; Malachi 4:2.

3 Isaiah 9:6.

4 Cf. Like 19:42.

5 Cf. Matthew 25:1-3.

6 Cf. Hebrews 10:1.

7 Amended from Errata: original '... are not gray hairs upon thee every whee ...'

8 Cf. 1 Corinthians 3:11.

[sig. A2^{v-2}] *The Lord calls for your most serious and intente consideration and inspection: ye Jews my Brethren, ye Gentiles my Brethren be not offended at names, ye Gentiles be not offended at Hi-priest, for then you must be offended at Christ, of whom Paul writes that he was Hi-priest, for ever after the order of Melchisedeck,⁹ and that he lives for ever, Hi-priest for ever to make intercession for us,¹⁰ he who was without father without mother without beginning of dayes or end of life,¹¹ who blessed Abraham before he received circumcision the seal of the covenant;¹² Lo the Gentiles Jesus the Iews Hi-priest, ¹³ nay the Gentiles Jesus the Gentiles Hi-priest also: my brethren the Iews stumble not, ¹⁴ be not offended at the Gentiles Jesus, who is your Iah your Hi-priest, consider my dear brethren after whome my soul pants: would your God who loved you above all the Nations of the earth¹⁵ give you an Hi-priest subject to death no it was himselve in Aaron, in Moses, and the rest, he who lives for ever they could not as men do those mighty works, but twas God even your God Iah, Iehovah the Gentiles Iesus, that did those great and mighty works in them and by them, both Iew and Gentile brethren agree in this, that there is but one, that this one onely made, and is all things, gives life and being to all things, whither then will the Iew, whither will the Gentile go for life, for salvation, for deliverance, if there be no other one, but in this one, in whom for whom and by whom are all things even God blessed for ever,¹⁶ Iah, Iehovah, Iesus, all speaking, or signifying one and the same thing, which is life, deliverance, salvation, to all that in love obey him: the difference then lies onely in the outwardnesse in name and forme, O let us not contend, let us not strive, no differ for or in the things that are not; knowing both have that which is my brethren the Iews have not you in a greater measure lost, or are you not much corrupted in the things [sig. A2^{r-3}] left unto you by Moses and Aaron: so my brethren the Gentiles is it not now with you, as it was with the Iews about the time that deliverance, that salvation arose to you, are not the like differences amongst you now, as was amongst them then: what true account can you my brethren the Iews give of your institutions, and what true account can you my brethren the Gentiles give of your institutions, if no true account then in truth, and by good consequence no account onely both hold the foundation God: ¹⁷ Thus is both law and Gospel fully slain by that man sinne, (not of sinne) and the day of resurrection is at hand both to Iew and Gentile in one life, in one law: for life which is God, or Christ, or anointing is the law and Gospel in and unto us.*

This Epistle was written by him

9 Hebrews 7:17.

10 Hebrews 7:25.

11 Hebrews 7:3.

12 Hebrews 7:6; Romans 4:11.

13 Amended from Errata: original '... Lo the Gentiles Isus the Jews Hi-priest ...'

14 Cf. 1 Corinthians 1:23.

15 Deuteronomy 28:1.

16 Romans 9:5.

17 Amended from Errata: original '... no account onely hold the foundation God:'

*who transcribed this book and is
yours in love to serve you*
ROBERT NORWOOD.

[sig. A2^{v-3}]

To the Reader.

Beloved brethren God hath been pleased to manifest himselfe to me marvelously as by this little manuscript will appear if duly considered, in as great a measure as he did in the times of our forefathers, for there is a light coming forth that all the prophets pointed, unto that is the transcendency of restoring the Jew and Gentile into one Radax, now for this work hath God sent me forth, and in this work I am Reuben, the Lords first-borne, and the first in the first Trine, as wil appear in the manifestation of the dispensation: Now I beseech you my brethren read exactly way carefully, a greater mystery never was wrote: if rightly understood: The Lord give you understanding in all things.¹⁸

Yours to serve you in love
Theaurau John Tannijour Allah Al
High-Priest
Sabbah Scribahjail.

[p. 1]

TO THE
STATES
In
ENGLAND,
and of
ENGLAND.

Beloved the divine law is in and from God, whose Majestie none can represent, but it doth include all, and is included in all and all things: comprehending all and all things, and is comprehended of neither all nor nothing, but it selfe

¹⁸ 2 Timothy 2:7.

comprehending, comprehending, comprehending and enjoying it self alone, yet one, no one, but all, no all, yet all, no one, yet one, & that one, that none can ever see: This is the perfect Trinity, forth from thence we came, to it we must returne againe: This is the working of the three Persons so called in the Deity *in sesola in reveras sed homo, non homo, sed Deous in se se Pater orbus in elma rationis in sesetera.*

Now when I cite any language or tongue; know the Major includes the *Minor*, as part Hebrew, part Latin: The Major tis properly wrote in, but I am forced to cite many simblims or words for the radicall examplification of the sentence for no one [p. 2] language can carry the truth in its full species radically: But the *Radaxes* in themselves which no man can speake: For they are the key and inlet to the Deity, and outlet to his created creation and creations know no man created the world, Neither no man gave a law unto the same, but Man in his state was the conduit-pipe in which the Deity passed through in its own commandings to effect the will of it self *in se sola, non multus lattinnas*: Schollars you think I speak false Latin because I follow not learned lying rule: Know a rule cannot be true that is learned, for the rule is life learning and all things: Now how will you have your Rule to be measured, this must be your answer, the learned Fathers and holy men left us this that we walke by, and understand one another in: know that a ly with a ly is one method. Now know you cannot read the truth in Saint *Augustine*,¹⁹ but your translated ly of *Augustine*: know that the difference in the state citing *Jehovah* and every name of him are distinct, and no name can hold him that is all things at once and alwayes the same for thus in God and of God that is all that can be spoken, there is the whole Mystery of the Deity: so the truth in *Augustine* could not be wrote, for it was it selfe, and the thing and name: now if no man can speake the intentive of the spirit of the *Radaxes* Radiases is the proper word of simblim in the Hebrew but the word or simblim must be stated according to the Method or language, where it is wrote.

Now having made introduction into this Mystery of Mysteries through the light of the eternall being, which is my light and life, in so great a measure that my humanity cannot understand the divinity, [p. 3] neither have I yet strength to bare it, I am like to a mite to the creation in this mystery intendant: And to be truly nothing in our selves, that is passive, is to be wholly Gods all. I beseech you brethren minde; I cite to you but cannot conferre, for that in me is it self, the same in you, if ye be in God, tis the union of one spirit,²⁰ by which we have not onely boldnesse in him, but accesse to him in reality.

Now to come to the Methods Mystery, tis this: the Deity and humanity, which in effect is all and all things. This is a strange state but tis a true one, for the humanity is the created of the Deity: Now to begin your translation saith *Adam*: Now I demand in what time and tongue that derived took both

¹⁹ Augustine of Hippo (354-430).

²⁰ Cf. 1 Corinthians 6:17.

beginning and name, I beseech you read with circumspection, for tis the eternall spirit dictating forth into the understanding, that causes a resurrection from the dead; there is one Mystery that the witnesses pointed unto that were precedent.²¹ Now this I must declare unto the eternall praise of the Deity I had no learning *but in seven daies when I was a part I received my divin learning by inspiration so that my light is over all all languages, and truth in them I can read.* The ly I leave it to the inventors of it, as for our translation of our divine mystery, (as you call it) the translation is most false *now for me to asperse, and cannot prove it I should be found a false witnes before my God,* but because that something you may know I know what I affirme, I have rendred these reasons in *English* to the capacity of all.

The first the *Radaxes* by men radically understood they understood not.

Secondly the spirit of the *Radaxes*, being unions in themselves intire, yet their influences being mullicities.

[p. 4] Thirdly their conjuncts various.

Fourthly their adherents intricable.

Fiftly their intendant extent to this day is concealed.

Sixtly their combines in numerous.

Seventhly their evangelical life lives in themselves, which is God, and what to whom he sends this message they are open unto and locked to the whole creation, there is seven states stated, which is perfection pointed unto, that the glory of glories that should come unto the *Jews*, the fulnesse of transcendency: in excellency, know you that excellency exceeds transcendency: *Tran* carries in *it treas personas* but excellency carries *[u]na persona* which is the whole 3 in the unions Deity, yet not confounding the three, but in this state the greatest mystery, which the world knowes not to this day: The name is not knowledge, knowledge is the the thing and name, and in this I am the Lords *Reuben* in the same, and to let you know what *Reuben* is, he is Gods first born, that is no lesse then the evening, and the morne but these are hieroglyphiks or saffiks to you, but to open your contracted time and name as *Adam*, now if *Adam* was the first, where was he placed, the earth he gave to the sons of men, ²² and then he did not confine man to one place, I argue with you in your own riddle, though I know how where and when, and what and how what came to be, that is the mystery.

Hamah, and prove this radically radified in all \aleph Now to your *Adam* I state learned learnings, nay your learnings, but to shew you your Hebrew is the tenth derivacy of and from the Hebrew radiases, and fallen weake by handling, and mingling, [p. 5] and worst of all humanity adding and adjoining, and weaving in his own invention, that is weaknes, and hath made that a ly which is strength, but it is the same and is like a glasse that shewes him his vilifying the same: now know that to write the Hebrew in full, tis Gods influence in his full creation for, tis word in him, and name on, and in us, the substance in himselfe: Now

21 Amended from Errata: original '... witnesses pointed unto that were president:'

22 Cf. Psalm 115:16.

know I write the hebrew in his virgin state, as *Moses* wrote it, and the same spirit in me dictating forth what it selfe pleases to insert, for we are but servants, and pens in its own hand we are weak, nay we are weakest men: So the fittest to be Gods scribes we are nothing, yet in that nothingnesse, is Gods glory most illustrated to the confounding the learned wise men:²³ weake meanes to confound strong, strongest strengths: Now *Moses* wrote in *Radaxes in voce Evangelorum sed legit hominibus*, he spake in the voice of Angels, and ye read it as men, and by your reading, and indeavour you would bring in your filthy humanity to be shearers, in that divine gift alas the more ye reach the farther off, if not reached into first, and if reachings do not reach from that divine reached unto you, and that in you reaches at and unto from whence it came out: From this is the one reaching reach, that reaches from, and unto: Minde this last state stated well: Now to come to our two names *Adam* and *Hamah*: Now your intention with my truth, is one, but intention is not truth always in its declaratvies for the intentions in the heart are truth, but by outward impeads it cannot reach to its declarative, and so men judge that a ly which is Gods truth really, and royalty; Minde them words: Now to prove [p. 6] your word *Adam*, thus I know now the lesse learned the best and greatest scholler, now you state *Adam* as one man, I state *Hamah* the man and whole creation: Now Doctors I am the Doctor I am in your method thus a man is but one man I grant that, but that man of many compounds, you will not deny me this, now to know not some compounds of and in man, but to know al and every mite of and in man in its adjunct and coatrifyings which are variety of varieties: I give you one hint in the *primum mobulis*, that say you is the soul of man, or spirit: The first I deny, and grant the second, that is the soul in which is the *preterparfuisse*, and to that belongs one hundred and fifty creatives and yet they give not life *in sexta auralis: In cophi* or the²⁴ heart is belonging 63 creatives and yet no life *sexta ne* so in the rest of and in man is creatives but this is by the way now to וָיָה *vo Iah* come to prove your name,²⁵ for the man I acknowledge to be Gods creation, but for God to put a false name, on a true created, it cannot stand with his essentiall being, for as he is the truth so his spelling and names are direct truth, for let me tell you the spellings of God are the gatherings of his creative and joyning them together is the gatherings created now into himselfe, then the name he gives them is himselfe, & can this be a false adjoining or conjoyning but this is mysterious: But to come to your *Adam Adam*: Now whether 4 letters or 5 be more significant judge ye as two dd: now I say in the true spelling there is no d daleth is an impeade, and in no method bears radical soundnes, though וָ at all in his state he is as proper & perfect as any of the rest, but thus you say God made man pefect,²⁶ tis true, then how can an impeade be in this perfect [p. 7]

23 Cf. 1 Corinthians 1:27.

24 Amended from Errata: original '... *In cophi* or he heart is belonging ...'

25 Amended from Errata: original '... now to come to prove you name, ...'

26 Cf. Genesis 1:26-27; Ecclesiastes 7:29.

thing, or spell this perfect thing, I would desire all you learned men in the earth to give me the radicall *Radaxes* of your *Adam*, and then in a moment I would declare my *Hamah* and ye be so weak that you cannot spell the name, why was fained a garden for the same, but seeming pleasant fruite is the tree,²⁷ but time will not beare the unlocking of this mystery which I shall do shortly, in your printed Hebrew as you call it, for tis but call indeed, and call is weaknesse, and a ly, your points and dividing the simblims or letters.

(Or letters as you call them) declare patching, and peeing, and indeed tis so, so I say the fathers fathers conceived vanity, and the sons bring forth the ly? Now to come to that divine law, which are we men, if we be in the truth, for the law is but name, man is the law and thing, and name, Now man cannot be without himselfe can he, no he is truly, & essentially himselfe thus as he is Gods representative, radically he is one of & in himselfe, yet detracting from himselfe is the division, & I may say truly too indetractation²⁸ from his essential being, for he hath annihilated himselfe in that he being himselfe he would be more, not *in respicie sanctus, sed in multa divicies, sed etiam non probat devinies, sed mors sola in re in humitantis in que sola est vita, non loquiter, verbusus voce, sed nullos ad me sola gloria in santurum spiritus, sola me opertet ad me*, the english: Not in respect of being more holy then he was, but he an holinesse did conceive, which was riches nay life, but it proved poverty and death, for there is a life in all things, if life were restored in us, but we being dead things to us that are alive in themselves [p. 8] is dead to us, so our injoyment is sorrow, travell and teares, and trouble, there is the wages of our disobedience:²⁹ nay to all this the priests by subtile pollicy hath let in another Devill to torment us when we are dead, and hell to plague us in; To fright us to themselves which is Abaddon, or Apollyon but I wave this till another time: here lyes the bondage of the creation³⁰ wrote in the greek ψ a derivacy from this the oldest greek which you will say must be nearest: now the difference betwixt the *Indian* greek and your greek is quite another thing in sound and substance, this that you deifie so much, your essence your trade for I; account it no better, nay when the masters of your own company was in power how many that would not hear a ly told was troubled and excommunicated, but God hath cut off the head of the *Abadonisme* and I hope nay I know I shall binde up the *Abbre*, and chain up that deceiving Devill that hath deceived the nations³¹ so long now if you say I am against teaching, I answer I cannot for the true teacher is God, and he makes an inlet for himselfe in his new creature,³² or else he is in darknesse: you will say what was not the Apostles teachers of God, and ministers of the gospel; I say no they were dispensers of the eternall workings of God in them to

27 Genesis 3:6.

28 Amended from Errata: original '... I may say truly to indetractation ...'

29 Romans 6:23.

30 Cf. Romans 8:21-22.

31 Revelation 20:1-3.

32 2 Corinthians 5:17.

the same where it met, it was, nay and is the same, an union in one spirit, they spoke from the root, you from the name of their dead letter, you say *Paul* said so, yea and it is the word of God God is word himself, & not a lettered name, *Paul* was word you have not *Pauls* letters spelled, then you are far *from Pauls* word, nay my brethren ye priests, ye have a truth within you, and yet a ly, nay [p. 9] the ly is preached by you, for the spellings of a ly cannot teach truth, but tis darke to you, and for you I cite it, to cause you to look into your selves: now to cite one place in *Matthew* the first and 3 verse ³³ that is an allusive to the whole method intended in the whole book; now where you will find this chapter it is not *Matthew*, tis in Saint *Luke* the 5 and the 18 verse tis not there tis in Saint *John* that is his third epistle was wrote by *Matthew* as shall be declared for love is God: ³⁴ now what greater love was there then this God sent himselfe to redeeme himselfe: who could captivate God, is not he all undeniable, then who is Gods opposer, the Devil what is the Devil, tis not love, where doth he dwel, in the hea[rts] nay spirits of men: when shall he be cast out, at the appearing of God, which is the burning up of sin in man, but to prove *Matthew* the first, *Luke* the 5 and *John* the 3 thus: *Matthew*, *Luke*, and *John* was one spirit, and in them one birth in the Trine, and all in one another, and every one distinct by name, yet the thing one, there is neither one nor a thousand nor a Million of Millions: for the whole creation to him is but one man, was, is, and shall be, light the same, ³⁵ darknesse the same, but distinct from one another: thus the Lord doth unfold himselfe in some more, in some lesse but the same spirit in all light to him but dark in and to our selves: Now to know how this darknesse came and continues on, and over the face of the new creature, the new creature is not at first able to unvaile that thick and heavy vaile that lyes upon it, why because the manhood is not able to bear it at once or many times dayes and years: not but that he was able to have [p. 10] made us able, but tis his pleasure so to make us, and in thus being made our happines consists in so being content, then in truth his will is done in earth as in heaven, ³⁶ this is obedience to the law nay tis the divine law in us, obedience is our royalty, our glory, our Majesty, our excellency, our union in him, with our selves, and with one another, this is love, this God in us unto himselfe, for God is love: ³⁷ Now *Ieremiah* complaines of oppression, of injustice, and wickednesse, what would he have done in these dayes [o]f ours; who covenant in lyes to destroy, *O I weep for to see it, my soul is in heaviness,* ³⁸ *and my tears flow continually for the afflicted,* and deliverance appears not in power, arise O Lord our God, ³⁹ and plead our cause against our oppressors, and deliver thy chosen we are

33 Amended from Errata: original '... in *Matthew* the first and 10 verse ...'

34 1 John 4:8.

35 Amended from Errata: original '... but one man, was, is, and shall be; light the same ...'

36 *Matthew* 6:10.

37 1 John 4:8.

38 Cf. *Psalm* 119:28.

39 Cf. *Psalm* 3:7.

necessitated to them that hate us, and thy law which is love they condemne: Now to account that to be which is not is to imbrace the ly, and let truth passe, thus to say we act righteously we wrong God, but to speak truth though we cannot help people to the enjoyment of it, we are innocent when we do not bid God speed to their wicked works: ⁴⁰ Now what doth a man get in, and among wicked men, reproach and infamy, and counted the worst of men, though in truth they can charge him with no crime, how are we termed *Ranters*, and lascivious and wicked: in this matter I answer for my selfe, as the answer of another will not free me. Now know I have been rent, and divided among many, and my day of healing is not come from my God to me as yet, but it draweth near, for I see hope in this lowest dust: Now to declare my selfe I hate every evil vway not by quivocation [p. 11] but in truth as thus if I were not what I seem to be, Nay more then I can expresse, how could I be the Lords Hi-priest, and holy writer of the law which is love ⁴¹ as these words import *allah al Sabbah Scribah jail*: Now know I never was any schollar I could read English: In 7 dayes I was absent saw no man, and in that time my God taught me, that now I am able to translate the Bible to it selfe which is truth, then insert that truth into any language under heaven, and yet not a quarter of a year since I came forth, My light is dayly more and more, yet I am sent to the *Iews* my brethren: *Paul* saw something when he said rejoyce ye Gentiles with his people⁴² now is the returne to the *Iews*, which have been outwardly cast off, ⁴³ but inward obedience is the sweet smelling savoured sacrifice, ⁴⁴ the undeniable truth on both sides as *Abraham* believed and it is Righteousnesse, the thing spoken from the Lord, is word and that word is restoration to life from the dead, which word is *obedience that is love O wonderfull, wonderfull, the Jew in obedience love*: that love is God, the Gentile which word signifies an unbeliever, *the unbeleever turned obedience is love, love is God, here is the Jew in God*, the Gentile turn'd Jew, and in God, where is the differance, tis in the name, what is the name *Jehovah*, and Jesus, I am a *Jew* my Jesus is the *Jews Jehovah the Iews Jehovah my Jesus, these two are but names of the same intended thing*, Thing is the substance of both the names. Now my brethren *the Iews* by line cannot relish the name Jesus, nor the Gentiles cannot own the law, ⁴⁵ Now what is the law tis the gospel, what is the gospel tis the law, the law is gospel being true revealed the gospel is law concealed, [p. 12] the gospel is hid *Paul* saith to them that are without:⁴⁶ *Now you have translated OURECOUS, that was Pauls words that his lips pronounced*, and you have stated an irrecoverable estate upon that, which *Paul* intended not, he was better instructed then to state a final sentence,

⁴⁰ 2 John 1:11.

⁴¹ Cf. Romans 13:10.

⁴² Romans 15:10.

⁴³ Cf. Romans 2:28, 11:1.

⁴⁴ Cf. Leviticus 1:9.

⁴⁵ Cf. Romans 2:14.

⁴⁶ Cf. 2 Corinthians 4:3.

and difinition, on that himselfe lay under not long before, but the word runs thus in *Pauls* true method, *if light be hid, tis to them that are without*: Now minde the difference, *if the gospel be hid it is to them that are lost*,⁴⁷ what work is in this text, can all your wit wave this cited translation, you cannot for your affirmative wil admit no negotiation, but bindes up finally, which *Paul* durst not do he had the root, you not the leaves that grew of the twigs, therefore examine the rest, and you will finde no more odds but darknesse stated for light in many places.

Now here is hope for all that was in darknesse — *then which the Iews was most opposit then, because the manifestation of Iesus was fresh before them as I may say*, and there was hope of their greater obedience *Paul* thought, and therefore he stated many invitations that the word held forth dubiously, as the Scripture is all mystery, as I shall open by and by in this little treatise *to come to the law Paul our Apostle saith tis holy, just, and good*,⁴⁸ *Christ saith I came not to destroy the law but to fulfill*⁴⁹ by what, by obedience, *is obedience the fulfilling the law*, then remember *Moses* my servant, and the commandements I commanded by him as my mouth speaking to you, *that is you should obey me and keep my commands for ever*:⁵⁰ Now let us reason as men, for we understand ever to be alwayes, and we are not guilty in not knowing, [p. 13] *but knowledge makes us guilty, for light is come but men love darknesse*,⁵¹ that is not departing from that, and turning to that, *light points them unto*: Now *what have you Gentiles gotten with your upbraiding the Iews with their darknesse*, it preaches to you the greater destruction, for it had been better you had not seen then in seeing not obeying, for *Christ is light*,⁵² *the law is light*; Now the *obedience to these makes us it, and it us*, and so *an union with the father*, all which is but *obedience*: but to come nearer *thus Christ say we, is our rule*, which light is truth, *the anointed of the father, now if ye walke contrary to his prescript ye are not ruled by him nor by his light*, then take your own translated text, *if the gospel be hid, tis to them that be lost*:⁵³ Now they may in a proper sence be said to be *lost*, that have *had light*; acknowledged it to be the *light*, and they in *darknesse*, that walke not in that *light*,⁵⁴ when that *light is utter darknesse to themselves*, O poor souls I pittie you in this *that you think you are rich, and need nothing, not knowing you are poor blinde, and naked*,⁵⁵ is *Christ your hope*, your glorying glory? alas, he is the substance of that lettered name: he *commands love ye are murderers*, he commands, *do work of mercy, how many starve for*

47 2 Corinthians 4:3.

48 Romans 7:12.

49 Matthew 5:17.

50 Leviticus 22:31; cf. John 14:15.

51 John 3:19.

52 Cf. John 8:12.

53 2 Corinthians 4:3.

54 Cf. Ephesians 5:8.

55 Revelation 3:17.

want of bread? he saith *cloth*, how many are naked?⁵⁶ O leave off the name, and in your obedience pursue the *thing*, in *new obedience*, by better declarative *acts*, tis a dishonour to name *Jesus* to act other wayes, are these the *good works of the gospel* that should *joyne & bring in unbelievers*.⁵⁷ No, you *put them by* that would come in, and indeed are *enemies to Christ, and put him*, in as much as in you lyes, *to open shame*; but you hurt your *selves* not him, for he is, *ye are not*.

[p. 14] Now I come to the *Iew* my *brethren according to the flesh*,⁵⁸ they are *darke*: *light* is coming to them, and *freedome* too, from their *outward bondage, to a glorious freedome*: Now though there is *darknesse*, yet there is *love one to another*,⁵⁹ if we say *darknesse, and fruits of love proceed*, is not that *darknesse* better then our *seeing and doing nothing*? Minde that state; well may that speak for them, that if *more light, more works*; now we run *contrary*, the more we *know* the lesse we *do*, but to turne to the *vaste difference*, that is betwixt these *two people* so called, that is *Iews and Gentiles*, under which state the whole creation lies *intitled*, that though men *account many*, yet to the *Lord* but one *people*, yet two *distinct, light and darknesse*, now the *Iew* is the *seed* to whom the *promise was made*,⁶⁰ *saying in thy seed shall all the earth rejoyce*⁶¹ was this made to *Abraham* when he was *circumcised* or before? *before*,⁶² for *obedience* led him to the *act*: Now *faith was before circumcision, and circumcision was a seale to Abraham of the Ty or Covenant betwixt God and him*:⁶³ now know *circumcision* was not a *vaine thing*, because it was the *declarative act of obedience of the father of the faithfull* now we own *Abraham* to be the *father of us both Iews and Gentiles*⁶⁴ then if you be both *sons* where is your *obedience* to your *father*, that *commanded his children to walke in his wayes*,⁶⁵ and his wayes was Gods way, and what he *commanded*, his God *commanded him*.

Now to come to the full state of *Iew* and *Gentile*, tis thus the *name* causes the *difference & not the substance*; but the *maine is*, they being not in the *being* is the cause of the *censuring* one another,⁶⁶ for they that be in that being never *disputes*, for to *be* is to end *disputes*; and not to *be*, is all *disputes*; So then the *shaddows* [p. 15] *dispute*: the *substance* is *one* and both in *one*; and so there is *union and communion with our God; neither Iew nor Gentile*,⁶⁷ *neither circumcision, nor uncircumcision, but a new creature*,⁶⁸ and this that creates this

56 Matthew 25:36.

57 Amended from Errata: original '... should *joyne & bring in unbeeers*.'

58 Cf. Romans 9:3.

59 John 13:35.

60 Galatians 3:19.

61 Genesis 22:18.

62 Romans 4:10.

63 Romans 4:11.

64 Romans 4:16.

65 Genesis 18:19.

66 Amended from Errata: original '... they being not in the *being is light* is the ...'

67 Galatians 3:28.

68 Galatians 6:15.

new creature is obedience: now if obedience be the Ty that is required of all, my Hamah which is the same intended טו ,nay it was the Ty on your Adam now to be obedient is the restored being, for disobedience cast out, and obedience brings in; here the depth of mystery lies to know how lost? how restored? we fell, we all in Hamah that is Adam, your bible reades it so: now the Jews law saith do this and tis life, what is the meaning of that? was it dubiously laid down? then the people could not be guilty; but tis as the Radaxes are every one distinct and perfect unity in it selfe, and joynd tis the same; so was al Gods declaratives to his people; for people could not have been charged with guilty, but by disobedience, and they knowing clearly the command was contrary to that that they would act, now tis properly stated: sed hominibus in se spetiam in regulative sed nam meam orata alvah in obedeunter hosaret ad me mecum, ad me solah sonat and at ono pon derah allah nedet ad me male oneseraret oloco solam per hoc oli medat in aquiesse: the English: but men in all things would disobey me setting up themselves that I command not, but to obey me in that light I prescribed unto them, but they denied me in all, and so became nothing of me, but rest in themselves, which is no rest, but death to that, should have been life: that is their injoyment sorrow and misery.

But you scollars that view my book titled *Aurora Tranlagorum*: now know you know not my learning, you learne it, but tis *knowledge and learning*; there [p. 16] is *learning*, I count the *parrets learning*, that is *head-learning*, without *heart-knowledge*: now know when I cite, any *Latin, Hebrew, or Greek, or Arabick, or Siriack, or transilvanian, or Muscovian, or Orcadialis, Orientalis*, in any one of these with any one word I can *influe the whole sentence*, I can impede the whole *sentence, or any word in the sentence* stating it betwixt two *Radical words, in any method I can lessen or weaken the Ty of any Bar in what word or letter or sentence*, I please and if you cannot do this, you cannot write true: you *gimell* is the Hebrew *key*, *kion* the greek *key* E the English *Radicall*, but I know you know not this *method*, nor none shall know it, *but he to whom it is sent* if you were not *stupid in ignorance*, you might *know me*, and from whence I *come*; and my *work* is the *greatest on the whole Globe*, for to bring *variety into unity*; but not to *dispute, but to give a state*, or take a *state*, in any *created thing or things*; in *Earth, Aire, fire, or water, Terrestriall, celestiall, the influences of the starres*: But to the *matter of obedience*, it is a *due unto God*, and ought to be paid by us who are his *leage-people*.⁶⁹

Now to consider that *disobedience casts forth, and obedience is an inlet to happinesse*;⁷⁰ now see how many *pursues the one, and flies from the other*; now we are *blind in disobeying*, and seeing is to obey; tis the *light of life, the glory of Excellency, the divine truth, the law, the gospell the all required of man*.

Now know who requires it? God; for what? For our good; and shall we be such enemies to our selves as not to returne to our happinesse? O Lord help us

⁶⁹ Amended from Errata: original '... it is a *due* unto *God*, and to be paid by us who are his *leage-people*.'

⁷⁰ Cf. Romans 5:19.

we are a helplesse lump,⁷¹ a stupid ignorance.

Now the *main difference* betwixt the *Jew* and *Gentile* is, when they *neither of them are in light; for darknesse* [p. 17] *disputes names,*⁷² and take it for *things*, but to be in light is an end of *disputes*: for light is the *substance* and cannot *stoop to shaddowes or notions*: Now to be in *light*, is to be the *children of Abraham*:⁷³ Then *Jew* and *Gentile* both one; and both *restored Hamahs* or *Addams* by obedience in him.

Now to come to the *point of points*, nay the *primum mobile*, is this that causes the *farre dissent* of the *Jew* from the *Gentile*, is the *humanity of Christ*: now know *faith* goes not to *seek an author*; for tis the *substance* and tries all: now let us look into the *devinity*, and the *humanity of Iesus* and be *circumspect* that by the *one we confound* not the *other*: tis a *mystery* to this *day*, the *Apostles* they could not reach the *heighth*, and is it so easy to *us* that are *blinde to them*?

Now *Christ is the glory of the father; by him created he the world; he is the life of the world;*⁷⁴ *without him made he nothing that was made:*⁷⁵ *equall with the father:*⁷⁶ now I deny any man can reach *these*, or any one of *these*; tis not what *another saies*, but the matter what I know; now this I *know* this very day, I have the greatest reach in this that any *man on the globe hath*; and yet I reach not full, this is the *divinity*, the *humanity* is harder to *define*; now *Christ the first borne among many brethren,*⁷⁷ this text is wrong *rendred*; for the *Antecedent* goes before the *relative*, as *hos in patroas* in a *lagma* in a *saleph* in *rem fratris*, tis in his full *intendant*, he was the *birth* of the first *brethren* know my *knowledge* transcends the *translated coppies*; as I shall shortly shew in my next *book*, which will be the *Elementary alsabs*: now I shall *cite a cite* that was never *cited* yet: he was the first in the *first trine* interceding, you understand not this *mystery*, *he was* [p. 18] *the anointed of God,*⁷⁸ that text holds *pertinent to the state*, but not *rendred* in full; but I *passee* that; he died *for us* (*saith the text*)⁷⁹ that text is *falsely translated* from the very *roote*, and another *thing stated*, for the *thing intended*; the word in the true orthodox is these, *ver non homo sed in loca pauca veret* a man not a man but in place of offence. Now look I beseech you all into this dubious text, and conclude not before due examination, that text stands in entire *latin*, and admits of no *adjunct* of any other *language*: ye have your *derivacy* from the *greek*, that hath *violated* the intended *mystery*: tis derived from this *essency* in the *greek* *ous te annagramon in sem seala alar ophone adriei sebat*, this is the true *greek* *intendant* to their state, but tis true wrote

71 Cf. Romans 9:21.

72 Amended from Errata: original '... for darknesse dispute names ...'

73 Galatians 3:7.

74 John 6:51.

75 John 1:3.

76 Cf. John 5:18.

77 Romans 8:29.

78 Acts 10:38.

79 1 Thessalonians 5:10.

from the Hebrew *Radaxes* as is here inserted, **לְהַיָּשִׁיב** I peat that last for your *nodification*; but I read without it, and never use no *broken*, *patched*, *peesces* of *Radaxes* to insert I know not what as you do constantly; now you may lay on the same burden again, and dispute for it you may, know what you will finde in me, though I cite no more on the affirmative: *He sitteth on the right hand of God to intercede for us;* ⁸⁰ *is not this open to the world what is made here? but I passe till time, that truth may take place; while then I am silent: though I know God wil confound all men; that the glory may be unto himselfe, not by might nor by power, but by my word will I overcome them saith the Lord my God.*⁸¹

Now if light be come from heaven to light the dark corners of the earth, let us rejoyce and give glory; for great things are at hand, do you think it is in vaine folly that people run to and fro in this City crying wo and [p. 19] vengeance, I my selfe was forced to go and cry in the streets, wo unto this bloody City ⁸² *it shall be destroy'd; but because vengeance is not executed suddenly, therefore are the hearts of the sonnes of men set on fire to do wickednesse;* ⁸³ *though we declare a time, and the time come not, know it effects its own end, and the wicked goeth on more wickedly, to make himselfe fit for the slaughter; we, sit down and acknowledge what is truth is Gods, & that that is the ly is our selves: & we are silent till the Lord appear to refresh our fainting spirits.*

Now to come to this *state* betwixt *Iew* and *Gentile*, now the *humanity* of *Christ* it doth stumble the *Iew*: now let me speak, the *humanity* hath been so handled with *humane hands, and heads* that it doth in a manner *darken* the *divinity of Christ*, as I could shew in divers places, and confound *all, and all men*, I weigh the *Creation* as a *feather* in the *divine mystery*; for I am the *Lords* schollers you know that *unlocking*, and *locking* is all *mystery* in the **אֵלֶיךָ** *gimell* whole *Creation*, and none *reaching me*, if they could I was not fit to be the *Lords Hi-priest*: now the *Iews* stand off through you *Gentiles disorderly walking*, now where so much *light* in words is acknowledged to be, and such *fruits* flow, that *light* for the effects are the *declaratives* of our inward roote; *for by their fruite you shall know them:*⁸⁴ now to give a *declarative* of that that should be the *Crown* of a *beleevers acting*, truly I *blush* and am *asham'd* to declare it; because if the *power* that must bring in the *Iews* where not *stronger then that power of darknesse that rules in most of you*, I should beat them quite OFF, *but they are grafted in by the power of the Almighty,* ⁸⁵ and that *ingrafting* shall appear in *glory to your shame*, that *seem*, and are not; but are [p. 20] of the *synagogue* of

80 Romans 8:34.

81 Zechariah 4:6.

82 Ezekiel 24:9; Nahum 3:1.

83 Cf. Ecclesiastes 8:11.

84 Matthew 7:16.

85 Romans 11:23.

*Satan*⁸⁶ that deceiver to deal plainly with you who have been the *great professors*, how are you *fallen*?⁸⁷ How is your *glory* turned into *shame*?⁸⁸ nay many of you (I may say) are unmand; this is strange but will appear too true in the *incline*; Now you are *falsifiers of covenant*, ye are covetous *oppressors unjust*, having respect to your *selves*, unrespecting all others; ye are *adulterers*, and *whore-mongers*;⁸⁹ nay *unsatiable*, worse then beasts; O that *man* should so farre *unman* his *noble spirit*! that his *declaratives* prove more *ignorant* then a *beast*; nay *many of ye* will plead for it, I say, as ever I said tis lust, *love is love*, whose end is *love*: I shall declare two points to try this by as I have ever affirm'd the same.

First *O man* I speak to *thee* who art the head, thou art the *male*, thou *comest* to the *female*, and through thy *perswasion* thou *bringest her to thy will*: what this *will* is, *love*, or lust the effect I commit to *judgement* betwixt me and you; having *attained your will*, she is made thereby incapable of an *outward substance*: for very food *she* hath not, *you* to another and *more*, and bring them to the same *incapacity*, and never regard any of them at all; nay *steal* from *them*, you *love*, you say, so wel, and *deceive* all that *trust you*; and this is your practise; doth *Christ* set you such *example*? or his *ministers* teach so? now to make your acts *love*, you ought to *want your selfe*, that the necessity, thus laid on *her* might be *releaved*; for *did ever man hate his own flesh*?⁹⁰ Judge ye what I say: now your answer is *all is good*, and *all is God*: let me make an inlet into that *seered conscience*, & *weigh ye with true weights*, would it be good for you to be starved to death judge ye? *That thou would'st do to thy selfe, do to another*;⁹¹ this is [p. 21] *love*; the other is *lust* and this is the *whole required of man*, O this English *OF* doth all the *mischiefe* in the vvhole tongue, it is as bad as the *greek* γ: they be tvo *lying words* holding *dubious varieties*.

Now to come to the nesity of distinction *in this false word*, I take this state to state it in: *God is good*, & *OF him* are all things *good*,⁹² that world is a *ly*, that *OF him* in that state, the true state according to the divine intendant spirit: You had thought *OF* should have been *placed there*, but it would *vilify* the *intendant*: now *OF God*, is nothing proper to his *divine being*; but *in God* all things are, and *by him* all things *consist*,⁹³ and *exist*, and *in flu*, and are *impeaded* by the same power here *stated*: now you that say *all is God*, and *all is good*, in *God* all are *good*, *from him* the same, but this doth not reach your *method*; nor *you*: but *OF God* you and your *method* is not; now the *state is* contradicted; tis your true emblem, for you are a *contradictious generation*; your *fathers* were *bad*, that was

86 Revelation 2:9.

87 Cf. Isaiah 14:12.

88 Cf. Hosea 4:7.

89 Cf. Hebrews 13:4.

90 Ephesians 5:29.

91 Cf. Matthew 7:12.

92 Cf. Romans 8:28.

93 Colossians 1:17.

the *Antinomian*, against them *Policarpus* did *inveigh*;⁹⁴ *but* ye are worse then the worst of them; for ye by *consequence* make *Iehovah* nothing at all but a dead idol: nay so I may say with *reverence* to his *divine majesty*, you make him your *stalking horse*; that is you *show* him, to *betray* them that look on him: that is *the poor innocent*; *he or she* is *devoured* and *destroyed* by *you*: *this I know*: but to the *nisity* of *distinction OF*, tis certed for a *negative*, and is understood an *affirmative*, and here is in these *two letters* a *mischievous mystery*; *wounding when they are intended healings* Now of *God*, and in *God*, are two *distincts* as *light*, and *darknesse*: now to say, to be in *God*, is proper; but to say to be of *God*, is improper; now to bring the nearest relation that can be stated is this, *God is the father of us* [p. 22] *all*,⁹⁵ that state is non-sence and a *ly*; as thus, *God* is the father of all, that is false according to divine writing: for as *God* is *truth*, so all must, every letter stated, and syllable, word and every conjunct, and adjunct, conjoynd, and adjoynd in meeter and method: alas men *blinde cannot discern cullers*,⁹⁶ nor *humane learning* fathom *divine knowledge* which is knowledge and learning, is a *ly* without the foundation which is *God himselve*, now to shew the full face of this *dubious constellation* that is (of) you would think it quickly done, that (q) is another of the *duplexes* to be cast out when I come to my maine *work*, that is the translations of the hidden *truth* that lies *vilified* in the *ly* which is the greek *tongue*, now our forefathers desired, *but no man was found worthy to open the book*,⁹⁷ but the *spirit* that *indicted it*: if the *spirit* of *Jesus* or *Iehovah* be in *you*, *he is the expositer of his own intendants* intended in the divine and sacred evangelical expressing in *almo Bonoso almare regel ophronorico ab se sola amantur albo boano so on abcisserie nos peca oet nedet alma hosannah alujah hah eli lo mollodinei el le avellet ad me hosaret peco oli bedeneret*: the english of these five languages cited, & all composure in unions union.

The hidden depths are open making
to raise sleeping men to awaking,
to raise them from their security
and scale their eyes to see eternity.
And that great deep reveal'd to them:
that troublesome *mountain*, and hidden *stem*,
that star of glory in the skie
that's *buried* by mans *incredulity*.

94 Polycarp, second century bishop of Smyrna, martyr and purported author of an epistle to the Philippians dated to about 120-140; a Latin translation of this letter together with the original Greek was published by James Ussher as *Polycarpi et Ignatii epistolae* (Oxford: [Henry Hall] and Leonard Lichfield, 1644).

95 Cf. Ephesians 4:6.

96 The first recorded usage of a variation of this proverb occurs in Geoffrey Chaucer's *Troilus and Criseyde*.

97 Revelation 5:4.

[p. 23] Now to state the thing that is of; and (In:) *OF*, is a quite ⁹⁸ *asseveration* from any intendant, as of such a thing, such a thing is that is proper; for, to say that this *thing is* or was *of* that *thing is the negative, denying the affirmative, so by consequence nothing* at all but nonsense; God will not be spelled so: thus to say *this* was such a mans *son* tis proper, but to say *this is* the *son* of such a man; the *first* denies the *second*, and so no *conclusive* can be made: Now to you *Antenomen*, that is your name: proper tis to you, for by acts men *declare*, and your *acts* declare you to be the worst of *beasts, wolves* in sheeps-clothing;⁹⁹ now you are *of God*, but not in *God*: now to this you say, *all is God*, and *all is good*; how will this hold with your actings? thus you may say *wickednesse* is not *of God*, but by him tis *suffered*, or else you could not have a being: now God is *good* to all; tis his *essentiall* being, he must *cease* to be, if he cease to be *good*, this I grant you: but what will this helpe you, nothing at all, but loade you the more; that God is *good* and hath *commanded* you *good* wayes for you to walke in,¹⁰⁰ and a *declarative* of that good law in you, being *Gods*, ought to be *expressed* by a good *warrantable* walking before this *good God*, or else you are *found fighters against your own mercy*: so much for that second LY: *all is God* now here the point stated is more curious then *OF*, (and *IN*) thus all is God; tis true in one sence, but your eyes *reaches* not that *center*: for your *eyes looks downward*, your actings declare no lesse: *properly* and *essentiall* all things are *God*, for from him all things are and came, ¹⁰¹ this I grant you; but this I deny you:¹⁰² your *carnall reason* is of and from your selfe, as you are an *essentiall*, being from that essential, essentially descended: minde I intreat for the mystery [p. 24] is great, now from your essentiall there is in you, *desentiall, desentives*, in *concurring* with that that is not, or with that that is *truth*; now the state is fixed on its peremphisis; now the querie is to be resolved; *for these things am I sent forth involved in humanity*, and not *humanity* but *divinity*; not mingling with humanity, but am in my own *divinity* intire, free, absolute, *unnecessitated*, yet acting perfect truth it selfe. Brethren here I see something to high for me to understand: I say, as I said before, I am but *pen* to this *anointing*, the more I see the appearance, the lesse I am in my *selfe*: O Lord strengthen my *humanity* for thy *divinity* is a *burden* to me, and causes my *humanity* to waste in *tears* continually: Now you *Antinomians*, you create to your selves a *LY*: and that you *deifie* as *God*, and it is set in the *seat of God*, and is not God thus you say *God is good*,¹⁰³ so say I, but go to *distinctions* to distinguish to a title, and you and *all* shall see you are *nothing in God*, but *of God*, and *by God* you are suffered in your *evill wayes*; thus Gods *goodnesse* is nothing to you; for you take a *goodnesse* to your *selves*, refusing his *goodnesse*; and chuse you one of your

98 Amended from Errata: original '...a quiet ...'

99 Matthew 7:15.

100 Cf. Deuteronomy 5:33.

101 Cf. Romans 11:36.

102 Amended from Errata: original '... but his I deny you.'

103 Cf. Psalm 136:1.

own as I will declare: for the point is wonderous great, and a *gulf* swallowing *many*, and more will *follow*, that *seeming pleasant paths, but they lead to destruction; stolen bread is sweet, but bitterness in the latter end:* ¹⁰⁴ now to your *created God* of your own making, did not they in the old time worship stocks and stones?¹⁰⁵ do not you *Gospellers* worse? for you worship the *Deville*, for the *spirit of man* is a *Devil*, and ye worship that; thus you build your *foundation*, thus *God is good, and all is God*, and we may do what we list; as we *live* so we *dy*; and come forth [p. 25] into other things as *grasse, Roots*; who hath deceived you? 'tis the *Ly* in your *right hand*, and ye will not know it; because the *knowledge* is *death* to your present *enjoyments*. O that you would *hear and return*, why will you *destroy* your *precious souls*?

Now your being is *of*, not *in God*, and *by God*, not *from God*, but to *God*; you shall be subject to his *displeasure*, you that will not *obey*, shall *obey* by force, for God is just, holy, and good;¹⁰⁶ Now to let you know that the cloak of *Antinomianisme* is well wore, 'tis 1245 years old, ¹⁰⁷ it hath been turned by *Polycarpus*,¹⁰⁸ and yet it is on again *afresh*, and new trim'd, that it is better in *show*, and fuller *Napt* then it was at *first*; for it took its being from a *Clothier* in *Armenia*, and so to *Germany*, then to *France*, now *England* swarms with Cloth of that colour (Of) will hold in that state.

Now to come to the close of this point, it is this, that you are the *name*, and not the *thing*, and ye are both *name* and the thing; and that is two *lyes* in two *states*: thus you are named *Professors of the Gospel*, that you have the *name*, and are not the *thing*, that is one *Ly* in that state; the other is, you are the name *Ante nomen*, and ye are the *thing* and *name*: now there is two *lyes* in one *state*, because the *name* is a *ly*, and the *thing* a *ly*, and yet both the *name* and the *thing* hold the *intendant intended*; but it is a *ly* in the *foundation*, and then no *name*, or *thing* can be stated, but must be as the *foundation* is: so much for you *Ante-no-men*, or *Ranters*, all one in the *root*, though you [p. 26] *branches* look one *divers* from another, you are the *same* in your *structure* or *building*.

Now to the *Jewes*, you *rest* my *brethren according to the flesh*, ¹⁰⁹ you *rest* in your *observation*; now your *observation* to *rest* upon is, to make that *rest unrest* to you, by *resting* upon that *rest* which is not *true rest*, and by *consequence* no *rest* at all: God is your *rest*, and no *ceremony* is *rest*, but *unrest*: Thus if your *rest* be in and upon *God*, then yo[ur] *rest* in *obeying his Commands*: but *Moses* my *Brother* (I own him now) in what *Hieroglyphick* state I *write*, I *know*, but 'tis *hid* to you, he said, if you obey the *Commandments*, *which the Lord hath*

104 Cf. Proverbs 9:17.

105 Cf. Jeremiah 2:27, 3:9; John Milton, "On the late Massacher in Piemont" (1655), "When all our Fathers worship't Stocks and Stones".

106 Cf. Romans 7:12.

107 i.e. dating to about 405 and hence possibly an allusion to a work by Augustine of Hippo.

108 Polycarp (see above).

109 Cf. Romans 9:3.

commanded you, it shall go well with *you*; but if ye will not obey my commandment, then I will scatter you: ¹¹¹ Now my Brethren, I that have been scattered with you, am sensible of our estate. As the Lord hath shown me my Radax was Aaron, Moses his brother, the Lords Priest; then Zachariah was my Radax, whom they slew *betwixt the Temple and the Altar*; ¹¹² after this I was carried away with Jeconiah into Babylon in that *seventy yeers captivity*, ¹¹³ then I was Priest in Jerusalem in Hosha my Radax, and continued in the Priests Office till the second Captivity, then I was carryed into Egypt by Pharaoh Necho, ¹¹⁴ and returned with Zorobabel in the time of Salmanasser, ¹¹⁵ not Jeconiah but Hosai; but the Hebrew is translated wrong in that state, as I shall make appear when I come to *unfold the patched Translations, vilifying some Genealogies, and Deifying some, and some left quite out, that are extant in other Records in the Eastern Countries*, [p. 27] as in *Media, Persia, and Egypt*; then into Captivity by Titus Vespasian, ¹¹⁶ and so to Rome, from Rome to France in Charlemaigne, ¹¹⁷ from that descent to Henry the seventh, that was true Heir to Englands Crown before the conquest of William of Normandy, ¹¹⁸ as from Saggus, Henegist, and Chropher, ¹¹⁹ that is a *proper word, and pertinent* to the intendant in its proper tongue: yet beyond all this, now you will *admire*, and count it strange, now the end will make the *tractate declarative*, assume of these things, let me add one I enjoy; though I was unlearned, all languages under heaven I had given me in seven days space; this is a *miracle* in our days, not to take up your thoughts: thus, when God had a mighty work to do, did not he fit men with *abilities*, indued them with *Power*? Did not the *Apostles* at being *called*, speak with *new*

110 Cf. Deuteronomy 5:33; Ephesians 6:3.

111 Cf. Leviticus 26:33, Nehemiah 1:8.

112 Matthew 23:35.

113 Cf. 1 Chronicles 3:16; Esther 2:6; Jeremiah 24:1; Jeremiah 28:4; Matthew 1:11.

114 Cf. 2 Kings 23:29-34; 2 Chronicles 35:20-22; 2 Chronicles 36:2-4; Flavius Josephus, *Antiquities of the Jews*, X.V.1-2.

115 Cf. Ezra 3:2; Zechariah 4:6-10; Matthew 1:12; 2 Esdras 13:40; Josephus, *Antiquities of Jews*, IX.XIV.1.

116 Roman Emperor and father of Titus, who destroyed the second Temple at Jerusalem in 70 C.E, see; Flavius Josephus, *Wars of the Jews*, VI.II.4-10, VI.III.1-2, VI.X.1.

117 Charlemaigne (742-814) King of the Franks, who was crowned on Christmas Day 800 by Pope Leo III and saluted as Emperor of the Romans.

118 Duke William of Normandy's successful invasion of England in the autumn of 1066, his coronation on Christmas Day 1066 at Westminster abbey and the subsequent bloody establishment of an Anglo-Norman kingdom were events that became incorporated in the grand narratives of English history. From Orderic Vitalis's *Historia Ecclesiastica* (c.1114-1141) to John Speed's *The History of Great Britaine under the conquests of ye Romans, Saxons, Danes and Normans* (1611) and Samuel Daniel's *The Collection of the Historie of England* (1618), these episodes were shaped and reworked in a succession of chronicles that provided powerful if sometimes differing accounts of the Norman Conquest and its aftermath.

119 The brothers Hengest and Horsa, who according to the *Historia Brittonum*, an early ninth-century compilation sometimes attributed to Nennius (afterwards interpolated), established the English kingdom of Kent. See Nennius, *British History and The Welsh Annals*, ed. and trans. John Morris (London: Phillimore, 1980), pp. 26, 28.

*Tongues?*¹²⁰ now ye *Priests my Brethren*, if you *Priests*, I much more; for unto me is this *grace given*,¹²¹ that I should *unseal* the hidden *depth of depths* in all *mysteries* and all *knowledge*: but I am a *child* as yet, but with my *weakness* I shall be *wise*, *through him that hath loved me with everlasting love*:¹²² Now ye *Jewes*, my *Brethren*, for our disobedience the Lord hath cast us out of our *inheritance*, and our *glory* lies in the *dust*, and poor *Sion*, for whom my *Soul* is pained even to *death* for her *deliverance*. O God remember *Sion* and *Jerusalem* that thou hast *chosen*,¹²³ Remember she, O Lord, is *desolate*, and her children in *poverty*, and *captivity*, *confound* them that wish her *hurt*; and O Lord, *bless* them that wish her *welfare* to [p. 28] *restoration*. O it had been better *we had not known*, then that *we should not enjoy*: O God, the *Children are come to the birth*, and *there is no strength to bring forth*; ¹²⁴ *Our eyes are unto thee, O God, and in thee, and from thee, and by thee shall we be restored*: O all ye people, behold *whose sorrow is like our sorrow*,¹²⁵ we have been in *captivity* so many hundred years, and all *rule* over us, and *oppress* us, what was the cause of this *grievous stroke*? it was *Disobedience*: You *disobedient* know God is *just*, if he *cast* us off, how expect you to *stand*? Look, *sin* is one and the *same*, now God is making *inquisition* for *bloud*,¹²⁶ this I know; what the *effect* will be I know not; but thus God will *repay* in *wrath* and *fury*:¹²⁷ I see a *black Skie*, where that *Meteor* will *dissolve* it self into the *terrestrial Orbs*, I imagine; nay, I know *fall* it will with *violence* to *consume* the lifted up in *pride*; but our *deliverance* is from God alone: now *Brethren*, know we and our *Fathers* have done *wickedly*, and *transgressed* the holy *Covenant*: now what is the *Covenant*? 'tis *Love*, and for want of *Love* hath this *great evil* come upon us, as we may with sad *hearts*, and sorrowfull *spirits* set to our *seals*; but I look fully to see *Jerusalem* restored, *re-edified*; for God causes not this *Learning* to come forth to be *preached* in another World: *Wo unto the inhabitants of the Earth*,¹²⁸ *for a fire is a kindling, and the flame will not be quenched*,¹²⁹ *till it effect its end*: for days of *sorrow* and *mourning* is at hand. Now *John* in the *Revelation* writes, and as it is translated, saying, *The time is at hand*,¹³⁰ how many hundred [p. 29] years was it wrote, that word is *Truth* in his *Radax*, for it is the present tense *stated*, and holds *ever* and all ages, and times, for at hand is: they looked for its *appearance*, and it *hung*, and doth *hang*, like a *Commet* in the *Air*, *attracting* the *Eye* of all that

120 Cf. Mark 16:17; Acts 2:4.

121 Cf. Romans 12:3.

122 Cf. Jeremiah 31:3.

123 Cf. Psalm 137:1.

124 Isaiah 37:3.

125 Cf. Lamentations 1:12.

126 Psalm 9:12.

127 Cf. Isaiah 59:18.

128 Revelation 12:12.

129 Cf. Ezekiel 20:47.

130 Revelation 1:3, 22:10.

pass, that *Species* being a Watchword to them: now this word *Eusebean* is the ancient Greek word, or radical expression of some event dangerous in its adherents or dependants, as to say, the destruction of this or that may be, nay, will be, the destruction of this or that: so *Eroclidon* is the same in effect both Greek Compounds from the Hebrew radiases, ¹³¹ holding the same *influ*, but *Eusabean* is the proper Word, as thus, 'tis Radaxed thus **שכפ** Now *Eroclidon* is thus **שכפ** yet here is the oddes, the one admits no adjunct, and the other doth in its *desendant* ittere, there it admits a *connection*, and may be impeaded there, and the T Y lessened, which *Eusabean* cannot, because 'tis barred in *Sambah*, or *Samech*, being the full *significant* in the *intendant* state stated: But to come to the *Divine* Story, which is *Christ* in the *flesh*, *seen of men*, *received up to glory*: ¹³² here is in this the whole *inklu* of the whole *Story*, what *Christ* was he is, now what he is, he was, and ever the same, no less he was, he is, and to come, the Father, Father, Fathers glory, he is not dead but risen, a resurrection daily, hourly, when he was in the *grave*, where [p. 30] vvas the life of the *Creation*, *sem in loco asaphet*, *El doni aberet in loco tem deni abaret*, *ad me inter perati alvah in sabat*, this I english not, *non quia peccavi: sed*, but the people cannot bear it, it confounds the vweak, & shakes the strong; *sed sum in loco olva in latinam ad re quia non habuet*, *se in operis salvah heni tenrei vele nec amico oli bene dere ad me allah sola malta alsial ad me mecavi* **אזע** *plecavi ad me inserta alvah ola denet amo oli benederet lama absane in se operati addit verat alma*, ¹³³ the divine *Mystery* is a sealed Book many times to him that is *Pen-Man*, vvhhen I write, I have no *knowledge*, neither *behind* nor *before*, but the vvord that comes. I haste to bee rid of, for 'tis not like vvriting a *Letter*, and thoughts hovv to *contrive*, but it is it *self*, expressing it *self*, through this *vail of flesh*: ¹³⁴ Novv to give the *state*, and take the *state*, I will *confound* the vvhole *Earth*, not I, but the *Light* in me, to bring *variety* into *unity*, and *unity* again into pure *variety*: Novv the divine *Vision* of S. *John*, that *word* is not vvell *pleasing* in our *dayes*, the thing intended is *truth*, then it may plead *priviledge* for the *same*, but his *mysteries* are various in *themselves*, and in *translating* they have made them more *various* and *doubtfull*, as in this place. The *Godhead* *bodily*,¹³⁵ and divers such *metamorphos'd* things, I cannot tell vvhere to begin take a *say* to shevv the *whole*: Novv I desire to knowv what is meant by the *Godhead* *bodily*, form vvhence comes this *Monster*, the *Godhead* *bodily* is absolute *blasphemy*, the Text [p. 31] ought to have been rendered *Evi en sanet arri beneal alter in ego asalet mem*, the English thus, the

131 Presumably an allusion to a temptestuous wind called Euroclydon (Acts 27:14).

132 Cf. 1 Timothy 3:16.

133 Amended from Errata: original '... ad me mecavi **אזע** plecavi ad me ad me inserta alvah ola denet amo oli benederet sama absane in se operati addit verat alma ...'

134 Cf. Hebrews 10:20.

135 Colossians 2:9.

Deity is not confin'd, nor cannot be *limited*, then hovv can it be said to dwell *bodily*, vvhen it is in *all bodies* at once, and one *time*, and allvayes the *same*, and yet not *bodied*? The *Deity* hath no *body*, 'tis *spirit*, nay tis *life*, and *life* is not *body*; *Doctors* what say you? this calls for your *judgements*, the *body* is a *body* when *life* is gone, and *life* is *life*, the *body* nothing: Now *life* is the *spirit* of the *spirit* in *Man*, and not *Man*, nor of *Man*, nor by *Man*, yet the *life* of the *life* of *Man*, this a *glimpse* of the *Divinity* of *Christ* or *Jehovah*, or *Adoniel*, or *Aloah*, or *L*, or *Jah*, or *God* the same all, all the same, and but one *Name*. One thing tendered by these *distincts*: Now the next, *He was born of the Virgin Mary*,¹³⁶ how comes this from the Greek *Abadonisme*? how can he that created all, and is all, be *humanity*, and born of a *woman*? that *woman* intended in that *state*, is not *known* in that *state*, let me tell you that *woman* is *Hevah*, that is, the *weak Creation* in *Man*, and all things, as *Paul* saith, the whole *Creation* groans to be *delivered*,¹³⁷ the very *Beasts* groan for a *deliverance* with us: *A Virgin shall conceive*,¹³⁸ the *Text* saith, but 'tis a *Virgin* shall bring forth her *first-born Son*, what is this? 'tis the *birth* of *God*: That (*of*) bears a right state there; now I am forced for your *understanding* to write (*of*) but the *intendant* is contrary in me: Now what is meant by the *Virgin* and her *Son*? *In sentarie Octabris in se sola ad me*, they shall call his name *Emanuel*,¹³⁹ that is, [p. 32] *A Saviour*, I grant all this; *the seed of the woman shall break his head, and he shall bruise her heel*,¹⁴⁰ what is this? *allusive* to the same *state*, yet nothing to the Greek rendered *Translation*, *To us a Child is born, to us a Son is given*,¹⁴¹ I deny the *Minor*, and grant the *Major*, this is a strange state, when the *Major* includes the *Minor*, most times thus, I open, *sed pars & partis in partis in sepe locat*, thus, *A Child* is born is granted, but not the *Son* given, *A Child* is the infant birth in the *spirit* of our *spirit*, which is *Christ*, or *Gods spirit*, or *unction*,¹⁴² or *anointing*, that is, the *Virgin shall conceive*,¹⁴³ but the word is *A Virgin shall bring forth a Child*, which *Child* is *Love*. *To us a son is given*, how? because he cannot be parted from *himself*, the *Trine* must cease operation, then no *Deity*, thus *God* doth deliver us by the *influes* of himself, and so doth awaken us to the *resurrection* of the *just*, made *perfect* by his *Resurrection* in us,¹⁴⁴ is not the *Child* the *Minor*? no, 'tis the *Major*, and 'tis all, for a *child* is a *son*, and a *child*, and the *child* stated in that state includes the *son*, so the *son* is but *name*, the substance being in *name* and thing, cited in the same state, now the *Major* and *Minor* are both

136 The Apostles' Creed: 'I believe in God the Father Almighty, maker of heaven and earth. And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary.'

137 Romans 8:22.

138 Isaiah 7:14.

139 Matthew 1:23.

140 Genesis 3:15.

141 Isaiah 9:6.

142 1 John 2:20.

143 Isaiah 7:14.

144 Cf. Hebrews 12:23.

one & the same, no one or other, but both one and other the same, *he was anointed above his fellows*,¹⁴⁵ what is that? He received a fuller measure than ever any did, or shall do, how was that? God *gave it to him not by measure*,¹⁴⁶ this is a great *mystery* that is not known to this day, the *Apostles* knew it not, as I am able to make *manifest*. Now know the Spirit is not [p. 33] *measure*, but all beyond *measure* or *comprehension*, this *reaches* not yet, *God is God*, *Christ is God*, the *Spirit* is God, and God every where acting forth as he *pleases*: Now not that the *body of Christ* was more, but that *God the Father* did reveal the *light* of, nay *himself*, through that *vail*, more then any to that *day*: Now God is (A) nay, the *Spirit*, and doth declare himself wondrous *wayes*, the whole *Creation* is but his *unfoldings* of *himself*, in his *varieties*, and his *clothing* himself in the *creative* in their *created* estate: Now afterward I shall unfold the *humanity* of *Christ* in some other place or book, but 'tis not pertinent. Now I can say what you say, and you understand not your *selves*, nor the intended mystery.

Now concerning the Greek tongue, that is our essential essence, 'tis the *Abaddon*, that Saint *John* saw, that Destroyer that rose out of the bottomlesse pit,¹⁴⁷ that is, *the heart of Man*, for your Philosophers and Stoicks were very curious in coyning new words, and nice *Syllogismes*, whilest they lost their old stamp, *for the wisdom of man is enmity against God* (as *Paul* well said)¹⁴⁸ but that would not bar them, for invading and intrenching on, and into the truth to make an in-let to their coyned invention and nicety, in full, they turned their glory into shame,¹⁴⁹ for they have vilified the truth, by making it to bolster uy their in-weaved Ly into the truth named. Now here comes the birth or generation of deceit in their forged Diphthongs, As *ae, ei, oa, ou, el, uieii, &c.* Of this sort is to sound two in one, [p. 34] one in three, five in one, and from this invention came the *Now Logick*, to prove that that is not to be by rule and consequence, and to prove that that is not to be, to be by the same rule or consequence, this is *Logick*; but now 'tis high Divinity amongst us called, but call is a ly, and so is that bolstering Divinity: Now know I will not read any, nor look on any books of Hebrew, Greek, or Latine, or read any Father: Now I cannot work at all times, but when the *Spirit* will, I need no Authours, for a thousand or five thousand years, I can find Authours. What is hid from light it self, remember *I* said, I am but the Pen in the *Spirit's* hand, so as to say, I am nothing, that is, *Man*: and mans, that is, at mans command to act when he will, by that character you may know it, that it hath its own stamp upon it, now 'tis not so with me, sometime an hour one day, two dayes, three dayes at this time: Now I have been desired to speak to baptism, and this Text stated, *Go and teach all Nations, and baptize them in the Name of the Father, of the Son, and*

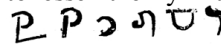



145 Cf. Hebrews 1:9.

146 Cf. John 3:34.

147 Revelation 9:11.

148 Romans 8:7.

149 Cf. Hosea 4:7.

of the Holy Ghost;¹⁵⁰ to which Text I deny the very being in Baptism named in his essence, that Text was wrote in Hebrew, onely a *collateral* Word was Greek, to lessen the Ty in the state stated by S. *Mark*: the *Radaxes* in that Text is,  there is the *Radaxes*,  hebraically cited, there is but one impeade in the whole state, which will not admit [p. 35] of any liquid substance; the impead is  *caf*, Now then you take  to be *Impeaded*, by reason of the *TY* at his *soal*, that is a *proper word*, and *radically* expressed; to let you know 'tis *Prin* that is *Arabaically* wrote, to inlet the Greek *Kion* in, to lessen the strength of the tyed *TY*, to make an harmonious composure or *assent* in *consent*, radically *examplifying*: Now the *simblim* or word *derived* from his *Radax*, is *Thus Ali*¹⁵¹ *ol obonen in se okorari abbah absaet*; the *derivasi* is in English, *Go teach the people my knowledge*, or *knowledge of me*: Where is there any bottom for *Baptisme* to stand in this Text? but it is translated so, and a custome; Doth *knowledge* stand on *Custome*? no; *Learning* doth stand on *custome*, for *Learning* is a *Ly*, and so a *custom*, so a *custome* to *Ly* and *Learning* both; we having *Truth*, need not go to see what another *hath said* or *doth say*, for *truth* is the *thing* in query, a *shaddow* and *nothing*; *John* baptised in *Enon*,¹⁵² and who? *Men* and *Women*, *Believers*; what is this to *Infants baptism*? nothing for you: well, to that I answer, if *all* then, but not a *rest* to rest on, but being in *faith* in *obedience* to that, if it be moved *within*, it matters not; but the *state* now and then was *different*, and will admit of no *composure*; for theirs was in the *womb*, ours at the *last breath*: I write *strangely*, but it will be *true*, for the *Lord* of the *Vinyard* is coming to call his servants to *account* for the *Talent* delivered,¹⁵³ and not being *faithful* in the *thing*, only holding a *Name*, and that for the *cloak* [p. 36] to *effect* an other *end*; he condemned this, *I know he will give his Vinyard to another people*;¹⁵⁴ and this is the *Mystery* opened in that *Parable*: now what *availed* the *Baptised* at *mans estate*? In *Johns* time they were *Believers*, and to *Believe*, is *Obedience* in *Love*, and that is *Life Eternal*; why they must be *Believers*, else *non baptizatus, in re locat ad me nullos in rem pacuisse sed volemus in tertia loca ad meam in trinas personas aluat adoramus in pacuisse velvar*: The English, *Not baptised because they did not believe, but baptised because they did believe* Now then, they had not such a measure of *head-learning*, nor *tongue equivocations*, but in the innocency of their *spirits* submitted to the *command*: Know a *Believer* must be an *innocent harmlesse* man. Now know I can read a *negative derivacy* from an *Affirmative state* out from the same *Radaxes*, by the *collateral conjunct*, and *adjunct*: now you admire *I render* not the *Word* as you do; thus every *Latine* Word holding the same *signification*, thus I show you in two words (*sed, but,*) this is quite another thing,

150 Matthew 28:19.

151 Amended from Errata: original '... is *Thusali ol obonen in se ...*'

152 John 3:23.

153 Matthew 21:40; cf. Matthew 25: 15-28.

154 Matthew 21:41.

in another thing *stated*, (*si,if,*) 'tis *glory* in another *state*, as *treas personas, three persons*; you see it is not *named* at all, not because I *know not as you know*, but because I *know the Truth*, you have the learned *Ly*, and an *old one*, now I can *influ* in the least *compound*, as *se*, or *impeade* or *lessen the TY*, in *rendring the state stated*: But now to *Baptisme*, thus, *they were baptised*, to what? to *Johns Baptisme*, nay, to *believe on him that should come after*; ¹⁵⁵ who was that? that was *Christ, Life, Jehovah, Jah*; this is [p. 37] but *name*, and cannot confer the *thing*; the *thing* is it self, and the *name* is let down to *hint* us of the *thing*; as that Text rendred, *There is no name given under heaven, that we must be saved by*, ¹⁵⁶ but the *name Christ Jesus*; I say it is *false translated* in the *intendant in the Spirit (Of the Spirit)* I speak *your word (of)* the true meaning of the *Spirit* is, that they should *believe in God, believe in him that sent me*? Who was that? The *All of all things*, so it is *things the Spirit* rests on, and not *names*; for the *name* is not *consistent* with the *thing*, but the *thing* is the material *in all, of all, and by all* that *by* it gave a *being* to all, therefore is *all*, to that *all* be *glory, Amen*.

In truth *Baptisme* was a *seal of Fellowship*, and no more, and that is all it is, deifie it as you please, not that a man is *better* or *worse* for it, or *without* it; *Paul* saith, *Circumcision or uncircumcision availeth not*, ¹⁵⁷ but *obedience in love* is the *birth of God*: To that *Child* the *reward of glory* is promised, and no *other thing*: To be in *love*, is to be in *light*; to be in *light*, is to be in *God, Amen*.

Polycarpus in his writings wrote *hieroglyphically*, and ye read it *literally*; How say you, can we do otherwise? no, 'tis true, he wrote by *light*, and ye read with *spectacles* of your *own making*, so you see not his *scope*: He was an *Historian* indeed, but he was *Divine* as well as *Humane*, as his *Citations* will manifest (that were his) but I deny you to have his words, for they were *prest* out when your *Fathers* fell a *Printing*; for ye *printed out* the *true print*, and put a *base stamp* of [p. 38] your *own* on, not in *him* alone, but in *Augustine*, and *Jerome*, ¹⁵⁸ and all the rest. Now you will say, this man is well *learned*, I say in *knowledge*, for say you, *he knows the Fathers*: To that I answer, I know the *Fathers*, and can cite *Authors*, and their *word* in any tongue under heaven, yet never *saw*, nor *read* book in my life of them, nor any one of them. Now you *admire*; to take off that *admiration*, I answer this, What is hid from the *light* it self? Know but that short *state* truly, and *admiration* is *gone*: 'Tis for want of *Knowledge* ye admire. *Non sum in Re ex hock ad meam in sola mem derata alvah*: I am not in this matter to my own alone, but to you are these high things sent to *enlighten* you. Now *light* is come to this poor wearied *Nation*, and from *her* the *Son of Righteousnesse shall arise* ¹⁵⁹ in full luster to the whole earth; nay the *Declarative of Truth* from the *Radax* it self, but for the sake of the *cast off*

¹⁵⁵ Acts 19:4.

¹⁵⁶ Acts 4:12.

¹⁵⁷ Galatians 5:6.

¹⁵⁸ Jerome (c.331 x 347-420); in 382, and with the likely approval of the Pope, he had begun a new Latin version of the Scriptures to supersede variants of what we now call an Old Latin version based on the Greek.

¹⁵⁹ Malachi 4:2.

Jewes, as you say, but *Arise* and *shine*, for thy time is *come*,¹⁶⁰ thou poor *Shulamite*,¹⁶¹ thy God will adorn thee with glorious Majesty, as in thy *Virgin* dayes, when thou wast the *beautiful Queen*, and *Princesse* of the *Provinces*, when thy *beauty* was *fresh* and *delightful*, and thy *glory* did attract the hearts and eyes of the whole *Nations*, when thou wast *chast* and *unspotted*; but thou hast fallen from thy *first love*: for what end? that thy *fall* might bring in others, and a far more glorious *resurrection* to thy self, and enlighten the *whole Earth* with thee: *They shall come from far to worship in Jerusalem* temporal:¹⁶² for that *state* of [p. 39] *coming* can hold no other sense but Men and Women, *to the House of the Lord*:¹⁶³ There is neither *Mule*, nor *Swift Beasts* in the *Heavenly Jerusalem*:¹⁶⁴ *I Theaurau John saw and beheld*,¹⁶⁵ *but that state to expreß, I am taken with the invravishment*: My Spirit will not keep center'd in my body, for the out reachings after that glory.

O, O, O, For O it is *Devicie Devinam in Tranlagorum in Evangelorum in se vose non hominem sed Evangeliesicalius in re, ex re, id re negat, O vale, O vale, O vale sed enim tempus quia resurrexist ad se in meam oculous ad celum satiatam ad me non locat verbus sed Devinam est, est, est*, O no other Heaven I could desire, so I might enjoy but this rapture I am in at this Writing: *O terra, O Terra, O Terra Abballa ad me sed estemat te skubulo sed skubulo orcat in se*:¹⁶⁶ Now to come into Hell, which is this Earthly prison, oh how have I lost my enjoyment in heaven, and Divine things? O that there were no place but that: This is *errour, peccavi* in this, because I see the *state stated* by the *Eternal Being enim tempus*.

But to come to the *dry bones*,¹⁶⁷ the *Jews* are intended in that *mysterious alluse* for are they not now at this day *bones* without *flesh & scaterd* th' earth over? Have they not had the *evil Vials* of *wrath* poured on them?¹⁶⁸ and shal not the *good* promised be *enjoyed* by them? surely God is just. Ye *Gentiles* love the *Jewes*; my *Brethren*, ye *Jewes*, love the *Gentiles*: do but this throughly, and then neither *Jew*, nor *Gentile*, nor *Gentile*, neither *Jew*, but both *one* in the *Unity of Love*, which is *one* [p. 40] *Spirit*, and both *one* in the *Father*; this is the *resurrection* from *death* to *life*. *Love, love is God*,¹⁶⁹ *God is Mercy*,¹⁷⁰ this *Mercy* is tendred to all: The *Jew* a *name*, the *Gentile* a *name*, but *love* is that that unnames both, grafting it self into *both*, to bring *both* into it, and then is written

160 Isaiah 60:1.

161 Song of Solomon 6:13.

162 Cf. Zechariah 6:15.

163 Psalm 122:1.

164 Cf. Isaiah 66:20.

165 Cf. Revelation 21:2.










166 Amended from Errata: original '... *O Terra Abballa ad me sed estemat te Skubulo oreat in se*.'

167 Ezekiel 37:11.

168 Revelation 16:1.

169 Cf. 1 John 4:8.



170 Cf. Ephesians 2:4.

this *new Name that no man knoweth, but he that hath received it,* ¹⁷¹ which is *Love: My name is John, the significant is, the Dove; now the nature of a Dove is Loving alone; alone is one, that one is God: The Dove brought an Olive leaf in her mouth, as the Story saith,*¹⁷² what is the thing *intendant* in that *Hieroglyphyck*, for an *Hieroglyphick* is an Embleme of somewhat more than is exprest in that semblance, that semblance cited is to *alluse* to somewhat more significant: *F is imperfect*, and to be *layd by* when I write the *Divine Mystery*; the *alluse* in the *Dove* and her *leaf*, was not I think it was so, but I know it is so: *Think is a ly, Truth* it self admits no *thoughts*, the *Dove* to *Noah*, his name was *Holah*, that signifies *highly beloved*;¹⁷³ now where *God loves*, it is *perfection*, and his *perfection* is not spelt *by* or with a *false Name*: Can *Truth* it self *cite* false names to *illustrate* the *Truth*? no you are *deceived*; now *Noah* is derived from   *Holah* is derived from   there is *perfection* in the last, and *imperfection* in the first; the *TI* in *R Hettau* is imperfect now the   them two you cannot spell,¹⁷⁴ because it is *perfection*, they will bear it in one [p. 41] and in both, as thus   that is, *Man in his perfect estate*, or *Man refined by God to himself*: this is worth the *deepest judgements* looking into and upon: Now the *Dove* that then was *Hieroglyphick*, was the *semblance* of *God tendring* nay *giving* himself to the people; the *leaf* was the *peace* that the *Man-hood* had destroyed, yet he would restore it in *himself*; for *God* made us *strong*, we became *weak*; he causes a *resurrection* in us, that is, himself *arising* and *subjecting* all things in us to *love*, and that *love* is *God*, and that *love* begot us at *first*, and *restores* us in the *second*, and brings us into the *third Person* in the *Trine*. Now that word *Trine* is somewhat strange, but it is the *first, second, and third state*,  of the *Deity*, there is the *Trine* in *Humanity*, and the *Trine* is in, nay, is the whole *created Creation*; the *Father*, the *Son*, and the *Product*, that is to say, the *Triplicity*, or *three Persons* in the *Trinity*: Now to know these truly, is *life eternal*, for true knowledge is to be in the *Trine*, or else not *knowledge*, but *foolish learning*. Now know, *knowledge* I honour, *Learning* that is *knowledge*, or else I should dishonour *God* himself, that is *knowledge* and *learning* the heighth, and for *teaching* and *communion* I honour, and *fellowship* one with another I honour, but how far? for *knowledge* that is *learning* it teaches, and them teachings is actual *distributing love*, the fruit is in its effects; now this is *Truth*, now [p. 42] *teaching* as we teach, for to teach men to set up our selves, is *teaching* without *knowledge*, which *teaching* is a *Ly*, and not the *thing*; for mind, most of our *Teachers* teaches us *themselves*, and not *God*, or teach us to themselves from *God*: I do not say nor intend all, neither would I have them that are not to claim to them by this a *priviledge* where it is not intended, for know

171 Revelation 2:17.

172 Genesis 8:11.

173 Noah means rest.

174 Amended from Errata: original '... now the   them two you cannot spell ...'

you, I know you to be a subtile generation, ye *Priests*, my *Brethren*, I acknowledge ye to be my *brethren* that be in the *being*, that's *love*, hold one more, that is love that declares it self by compassionate *distributives*, *tives*, *tives*. There is in *three* perfection: now I read *Hebrew* to many, and ye are but essensed men, but I will give you a radical expression that is in *James* his Epistle; *He that sees his brother in need, and relieves him not, how doth the love of God dwell in that man?*¹⁷⁵ *that man is a ly, his Religion is vain.*¹⁷⁶ What a net full of *Priests* and people catched at one pull? Many of these pulls will leave but few, that I shall see clearly, that *many are called*, and call, but *few are chosen*.¹⁷⁷ Thus for teaching, and they themselves in the being: These are they that *cause the way of Truth to be evil spoken of*,¹⁷⁸ but it is in an evil way, pretending God, and teachers in that good way; know, a good way cannot be taught, it is it self, and teaches all; *I am the way*, He is that, why? *it is Truth, Way, and Life.*¹⁷⁹ Now the learned must be condemned, for learning them, they teach the lesson; and the *Priest* blamed, and the people not excused; for know O man, within thee is [p. 43] that that doth condemn thee; not for that another saith of thee, but for that thou dost thy self: let me tell thee, that if thy knowledge were to be got in and by another, God could not condemn thy self; for, thou hast a knowledge what to do, nay ought to do, and not for doing that that thou knowest and oughtest to do, for that comes thy just condemnation; so it will not excuse thee to say, such a one taught me, no, no, thy self condemnest thy self, Witness, Judge, Execution is in and within thy self: Teaching, Communion, and Fellowship, is a three-fold cord,¹⁸⁰ have one of them in truth, ye have all, they are inseperable companions; it is unions unity in its own variety, it is the Deity it self: now to this I add this *motto*, *To be in God, is to act in love, and he that is not in love, is not in God*,¹⁸¹ *neither hath known him*: now know once more, I can speak truth, if my self be *radaxed* in the truth, but I cannot confer truth to another; take heed you do not make an Idol of dependant hearing, more doing will be more answerable to our profession, and less hearing; yet it is cleer most of us never heard in our lives, for actions are declaratives whether we have heard or not: you say such a man or woman is such a mans hearer, or hearers of such a Minister,¹⁸² if he a Minister indeed, thou dishonourest him, and the Gospel, as ye say, and thy actings make him and it a *Ly*, for God who is light and truth, thou settest up a truth contrary, and not that that he delivers: Actions is true declaratives of that that is, and [p. 44] that that is not, for *if ye act*

175 Cf. 1 John 3:17.

176 James 1:26.

177 Matthew 22:14.

178 2 Peter 2:2.

179 John 14:6.

180 Cf. Ecclesiastes 4:12.

181 Cf. 1 John 4:8.

182 Amended from Errata: original '... or hears of such a Minister ...'

righteousness, then are ye the children of light, ¹⁸³ *or else ye have not seen nor known light: now you leaders the Priests, they are turned Jewes, for say you, the Jewes were valiant men, and the Priests most noble and valiant in Wars, as the Stories record: if the Priest Jew, the people Jewish; why then the Jew and the Gentile in this state are one; 'tis granted, 'is truth in this state, for he that is in darkness, be he Jew or Gentile, in that state they be one, and the whole of the Creation is but one with them, for there is but light and darkness in the whole earth: now to prove the Priests to be Jewes, then they are my brethren, then brethren ought to bear one with another:* ¹⁸⁴ *now my brethren, that state you cannot deny me in Creation, and in Creation I am Reuben, & though he lost his birth-right in Jacobs story,* ¹⁸⁵ *yet he should recover at his revolution, and first in the trine in that revolution, which the world cannot hinder; here is more couched in this state, then all men on earth can reach out, nor shall not, till time cause the product; but let me speak, Ruben holds his Genealogy cleer in preheminance, for a daughter of Reuben, what Tribe she matcht into, the Tribe lost the name till the fourth descent, the man was named Reuben in Genealogie: and if a man took a widdow of the Rubenite, his children by that woman were ever Rubenites, be of what Tribe soever. Now Judah held thus, that if a man of another Tribe took a wife of Judah, the man lost not his name, but the woman was reckoned of Judah till the fourth Genealogie or [p. 45] descent, then the whole Issue fell to the Tribe the man was on, and remained so for ever. Know by this, I am as I have declared, Recordat de tredesem tribas de Jewes: Recorder of the thirteen tribes of the Jewes. So now, to take my place by my Genealogie, ye Priests my brethren, if ye be, yet the state is sure in the state of Creation, as afore cited, now I write to you I must come close, for you are quick eyed, but slow paced in veras; now I state this state, I am neerer a Gentile in practise than you, for I act in love, I plead for love, I plead for reconciliation by love; this is a declarative of truth in me to all; *exce meam actionis in se in veras veritatas. I write it full bard in* **U** *Now to state the TY that will hold us both and our evasions, that the way may be cleer deciphered in this decipheration, that the meanest capacity may reach into, this you say, I am for the Law; I say so, I say you are for the Gospel; you say so: The state i[s] stated, both in the state pleased: now to prove my self to be of, is not proper, but in this state it must stand, for the people to understand. Now to prove my self of the Gospel, and you of the Law may be done, but to prove you to be of neither Gospel nor Law neither, this seems strange; but on the event let the people pass sentence: now I am for the Law: I answer, I am: now what is the Law I am for? that must be enquired into: Paul saith, that if there had been a Law given that could have given life, then righteousness had been by the Law:* ¹⁸⁶ *Have you a greater TY [p.**

¹⁸³ John 12:36.

¹⁸⁴ Cf. Colossians 3:13.

¹⁸⁵ Genesis 35:22, 49:3-4.

¹⁸⁶ Galatians 3:21.

46] for me then this? *The Law is death*:¹⁸⁷ 'tis granted, what would you have more? The Law or Sacrifice could not perfect the commers thereunto: Do you understand *Pauls* word here? 'tis well, I shall open them for you in another place that you know better then this, but you will blush to hear them: now *the Law is death* undeniable, else it could not make an in-let into a better and gloriouslyer life; whence comes this original rule, except from this, *The day thou eatest thereof, thou shalt dy the death*?¹⁸⁸ What death this is, must be known; is it the death of our *flesh*, and of our *spirit*? It is; how then to give life? to the imprisoned within the spirit in our spirit: What is that? Life eternal; *to know him is life eternal*:¹⁸⁹ *Flesh and bloud cannot inherit eternal life*,¹⁹⁰ so saith the Text: 'tis true, but this doth not cleer the point: Once more, *Sin is death*,¹⁹¹ it is made by and of us, for we & it are from God, but not in God; now to state the Law is death, but how? in disobedience, and for disobedience, it layeth hold, & its destruction of us, is to give us a better being: thus we resting on the Law is death, because it is a name of a thing, not the thing, but pointing unto another thing: The Gospel is the same, the name is not the thing, but pointing us unto another thing: thus these in this state are one, for they are both but lettered names of one very same thing entire in it self, that is, God; for saith the Law, *Do thus*, the Gospel, *thus*; That saying cannot give us ability of doing, and in doing is the true de[c]larative of that that is done in us; for so [p. 47] long as we say; we are names, as the Law is a name, the Gospel is a name, but doing is the thing; now what thing is that they call for? *Love*; love why? where is love, there is no law: *Love is the fulfilling the Law*:¹⁹² Love is *Gospel* it self, and Law it self: why then, where love is, there is neither law nor Gospel, it is it self, and that self is *Jehovah*; thus are we one with him through love in the eternal Spirit Now my brethren, to your declaratives, Are ye as ye say? I cannot say it, ye abound; how many in every one of your inclosures in want? this is not love: How many have lost their lives by your aggravation, for your fetching about your own purposes? Have you not said and unsaid? this is not the lesson of Christs teaching; no it is a declarative of your acts, that that says tongue thou lyeest: and to the people you have a way, that you will not let them know; for you say one thing, and do another: Is this the light of your Gospel? I desire not to partake with you in this. Now to prove you *Jews*, that as you term it, is a declarative; well, now to be an in-let into you, one more, this help I give you ye *Jews*, the Priests were valiant men;¹⁹³ now I know not how you will prove, for a coward shows not before he comes to be tryed, and now I see you are harnesssed with the ancient heroick weapons, whether the spirit be in the cask or no, I leave to

187 Romans 8:2.

188 Genesis 2:17.

189 John 17:3.

190 1 Corinthians 15:50.

191 Romans 6:23.

192 Romans 13:10.

193 Cf. 2 Chronicles 26:17.

time to make manifest: Is this Christs Gospel of peace? ¹⁹⁴ Ye are Jews, for Christ converted none with a sword, to preach to them in another [p. 48] world; I like not that Gospel: but I am afraid that when the time comes you have one preached up, an innocent man to lead up to save you from danger, else you have lost your old trade in all times: if it did well, then the Priests hand was in it; but ill, that is took not well, the Priest had another hole to creep out at; and indeed, the people in all ages have been set on by you, you clap your hands, & the people fall together by the ears; when they are at it for your quarrel, you will be sure to save your selves, and clap one another, and by their fall raise your selves; but God hath cut you in *England*, but not down: Now to tell you plainly, the name of a *Jew* ye hate, the name of a Preacher of the Gospel by acts you deny; So now, you are in effect neither Jews nor Gospellers, ¹⁹⁵ yet both Jewes and Gospellers, that is indeed *Heathens*; for the unbelieving Gentile is a Heathen, the unbelieving Jew is a Heathen; for there's but light and darkness in the whole Creation: now know that to this great work that God is bringing about, there is many men fitting; as this day from an unlearn'd man that is in the work, came a letter wrote in the *Indian, Greek, Hebrew, and Latine*, of which languages he knows not one word, but thus dear brother, and the next is Greek, and so carryed on that his name is not to it: Are we thus, and the world asleep? Sirs, the day is neer, *Return, why will ye dy and be destroyed?* ¹⁹⁶ When was the like in the whole Creation? not since the earth was; there is like to be the greatest [p. 49] overture that ever came since men inhabited the Globe; the great day is at hand that was prophesied so long ago; *The Earth shall burn as an Oven, and all the wicked and ungodly shall be as stubble to this flame:* ¹⁹⁷ *Consider all ye proud that are lifted up and forget God, he's a coming to take vengeance on all ungodly men.* ¹⁹⁸ *Alah alamanach, alvah asanah ab si Herocloch absalamons in somanu in arorarum solamana acklah abdonariel alo sanatar alma roi delit meco:* This is wrote in the Tartarian tongue in the East *Armenia* from the Hebrew *Radaxes*, the third descent in that language from the Creation: *Salu ablah vocoalis: High wo and alas is fallen upon the Inhabitants of Opressors, for Jehovah will thunder vengeance in a flame of whirl-wind,* ¹⁹⁹ *on and upon the rebellious sons of men; for iniquity is great before the Lord, a consumption is coming to consume all that is not.* Now I beseech you, some of the words are brought down to your understanding, that are more properly rendred in its own sense, but them you could not understand; that *high wo*, is the cause of *mans alas*, as he is flesh, for the affliction makes us cry *is fallen*: you may say, if it were fallen, as you say, we should see it: Gods decree is done, though it fall not many yeers after. *It is*, that is, it is decreed, 'tis fallen now, for *Jehovah* will

¹⁹⁴ Romans 10:15.

¹⁹⁵ Cf. Galatians 3:28.

¹⁹⁶ Cf. Jeremiah 27:13.

¹⁹⁷ Malachi 4:1.

¹⁹⁸ Cf. Jude 15.

¹⁹⁹ Cf. Isaiah 66:15; Nahum 1:3.

hear: 'tis the *present tense* and the *future tense* stated; thus, to make it good; *present* and *future* are all one to the Lord, but the *present* is stated, *It is*; and the future impeads the *present*; this is the reason; 'tis for the chosen sakes they know all, hearing this the decree [p. 50] is seal'd, and it is his mercy in withholding his decree, while his people is gathered out, for the spirit that speaks to them, is the same with it that speaks; as Christ saith, *My sheep hear my voice, but a stranger they will not hear*;²⁰⁰ to you it is given to know the mysterie of the Kingdom: now know all you that read this book, it is a miracle that a man unlearned should reach such a discovery; I answer again, what is it that light reaches not? Once more, I am but pen-man, and to think any thing of me, you do me wrong and your self, if any thing you retain or admire, return to him that it belongs to, that is, my God: and if you see your God; to him be glory, I am his, and your brother to serve you in love, which is the Gospel, which is Christ, which is God in the Trinity in Unity, worship him alone. Now to come toward a conclusion, for my appointed time of three daies is out that I have been apart from men, and wrote hard; now beloved, I shall shew you my method in a short scope, for my time is Gods time; not when I will, but when he pleases, then I write: Now I *Theaurau John* show my heart, *John* is the alluse in that name: that name God gave me by voice, saying, *Theaurau John my servant, I have chosen thee*: judge by this book whose I am: But for *John*, he's a Dove, he's the beloved Disciple,²⁰¹ the highest for mysterie; what is all this? 'tis love; what is love? Love is God. O I could dwell here in repetition of these words, Beloved God is Love.²⁰²

[p. 51]





*So said my Brother John, his Eagles EY,
Had the high light in the Divine mysterie:
He from that Imperial Throne
Declares the glory of Union:
O Unions variety,
'Tis super, super, super transcendancy:
'Tis divine, Evangelical,
'Tis the glory Celestial,
'Tis the pavement of our God in glory bright,
Alwaies a Day, there is no night:
'Tis Sun, 'tis Moon, 'tis Stars, and all
This is not half Celestial.
A greater glory I poor John did see,
My ey is there, I see Eterenity:
But I poor John in this House of Clay,
My comfort is, the ends my way*

²⁰⁰ John 10:4-5.

²⁰¹ John 13:23.

²⁰² 1 John 4:8.

*Unto that glorious Imperial Throne,
 where I shall reigne in Union:
 O then my sorrows then shall cease,
 That on and in me now so fast increase:
 O were not that pitch in mine ey,
 I should faint in my misery.
 My friends, you read these names, to you they be
 From me full words in Miserie:
 The highest light, the most in tears,
 Because he's drenching forth from fears.*

But to return, I had almost lost my self in expressing the Sea of trouble I ly under: *Love, Love, Love*, O my Beloved, how lovely are ye being in love! Why love turns all things into [p. 52] it self; turns hatred, envie, malice, murder, it turns all these, and more into it self; this is love! 'Tis the Philosophers stone, that turns all into its *inclu*, this love there is no end in it, no beginning, no middle, no part, 'tis one, 'tis all, 'tis all things; this all, and one, and all things, is God, then to be Gods, is to love; O love one another²⁰³ that this envie may have no being amongst you, nor in you. O that ye would be but your selves, then you would be love; now when you are not in love, you are not your selves: Love is the restoration from death to life. Would you have a resurrection? 'tis love, or never, or no heaven; love purchases all, payes all, unties all, and ties all: Love, there is no speaking of it, for 'tis excellencie, 'tis transcendant mans mouth to utter, the Evangelical voices are too narrow to express love; I could dwell here for ever and ever, I cannot get off from this rock: Love is the fulfilling of the Law,²⁰⁴ the obedience of the Gospel, the in-let to eternal blessedness for ever, which without love, no blessedness, but the wrath of God abideth on us²⁰⁵ for ever  *Alah*  *hosaret*  *salvah*  the Creation God in himself, and the Creation in it self, and both in himself, that is *Jehovah* himself in himself, there is the first perfection of the excellency of *Hamah*, [p. 53] your *Adam*, that is Man, and all things with him in strength; this is the feigned Paradise and garden in *Eden*; ²⁰⁶ *Eden* is false wrote, for the significants, that is Creations, cannot be tied to one place or garden, for the *multiplicity* cannot be confined to any one place, except it be radically intendant in himself, for his glory he will not give to any other, ²⁰⁷ neither undignifying himself, so as to have his royal preheminece confined in any one thing, for you cannot speak any one properly, but God he is one, and all things to him are one, but not so in themselves properly or essentially, but in him all is one, was one,





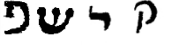


203 John 13:34.

204 Romans 13:10.

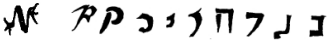
205 Cf. John 3:36.

206 Genesis 2:8.

207 Isaiah 42:8.

and to come is the same, for *Jehovah* cyphered is the union his name, the intent of *Eden* is the same, but not rightly understood, for *Eden* cuts thus; *Eden* ought to have been *Edenei*, *Eden* is no language, as I have wrote, but 'tis a divine *Siphirates* of *Siphrates*, *Siphrates* them three are the same with *Edeneiii*, for the meaning of the Eternity operating in it self, then where can any bar or stop be set, for you cannot write an influe with a TY in the last letter  *Nun* is a bar in any place except she be the radical, or leader in any state, *Henok*,  *Ahlu*, *Hene*,  *Ophrono*, *pallu*  *Peked*  *Philiades* *oli oko araret alvah* [p. 54] *deat sem hu hanri alvah peat*  *ralu*  *in se sahatt oan verriko bele in hury peata perati.*

The first decipherative is *Jehovah*: Now all People, Tongues, and Languages, know that *Jehovah* is all over all, and evermore the same, the beginning, no time; the all, no place, all places in one place, and all times in one time, and that time is the time of all times, and yet he no time; this is he that rules and reigns in eternity: this is deciphered *Jehovah* his name, & to it obedience is the same. I *Theaurau John Tanniour Allah al*, hi-Priest send greeting to my brethren both Jews and Gentiles, the perfect declarative of the first state, but no time or yeers, neither is there time or yeers with him, that is all time and yeers, but this is to let you and all people know, that there is now a restorting the people to a pure language, ²⁰⁸ for this thing am I come forth, ²⁰⁹ fitted with light and divine knowledge in the depth of depths, to unseal that sealed book, ²¹⁰ and Evangelical light that lies wrapped in the womb of the so

called Law and Gospel, in *se serta refi*  *obederat alma honasa huli generati alvah* *ableuisse in se locat amar vissem human et rokoas salah azaret eltah alvah honono olephad in se mori melet ori neri* [p. 55] *meleorei onoriko olo ophous narratus asa sardoas loboim olet ammi Phikepead ebelleter elma hosai in re meat oliko ephrae peata alvah huri aponari in sem tulat in meadti amanet oliko absalem inter amaseret oko asani alvah poi kopo pion inresenalis in re pekat valuah Jahalu pai kautam absemuisse pelet amen oli veat anta onarial alvah allet hoko nederemus in sem tion valvah pie deneat valko ophinoiei pheredet pelko moneta seab tola mem in si lota phalla in poneie polikavet dina inter se pokuneri olo bonoso seem alvah oli olimalto onori pikuat remi moli poliati nem intelor lota vallalua meat oliriko in lebemus avaret in si meam in locamus allah vallue anakatur ablat pheniolue adna apalet homen in teu oat alto mosisere verat adma liel pedi ovouvet odo moli asaderet manialta viat ono ponri opaalet honosoophroriko in laniah mempala verat olo peat salvah eri nedet hen mei abalet hosaret addi melet verko oli millet voko monsa anni pieti pel odi lodeata in*

208 Zephaniah 3:9.
209 Cf. Daniel 9:22.
210 Cf. Revelation 5:1.

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*ri pei pel pelta tianna mam ori delet adma palu lah atti nedet tuolo omen satar
ollo adma osonet pek hosarret.*

Here Learnings Learning you may see,

'Tis carried on Alphabetically;

And yet no Alphabet you see,

But 'tis the Divinest Mystery.

So intricate are all his waies,

That man his paintings cannot praise.

Now my Brethren, God according to his promise, which promise is himself, hath sent his declarative to the Inhabitants in and upon the Globe, and in, and upon the influences, that [p. 56] influes the intricables varietie in and upon the same, that is the whole created by him: Now as is expressed before: I am

Reuben the Lords Gimell ♪ in this new Creation, and the first in the first Trine, descending in *vive vose & in Evangelorum sem in phratriis regi pecavit, non vita sed enim vita est mors omnibus hominibus in loco alvat obiremus in solat peccori sem abtracte in disobedience*; the English is, *Man is fallen to nothing by light*, that is *vita, life*: Now you may say, How can light cause man to fall to nothing? I answer, Light doth not cause man to fall to nothing, but that man is nothing by that light; as thus, man sees temporals, they see him, for sight is not in man, but in the object that he sees to effect: now to be properly said to see, none nor nothing can be said to see but God only; he is our sight if we see; if not, we see not: thus in seeing, we see not, and in hearing, we understand not, for not to be in light, is death, and not to be; one more, now in him that is light we are, were, and shall be light, but darkness is this vail we are in: now to come to the essential state of man, in his first state that was innocency, so 'tis named, now to prove that name innocency, we must consider what created hath relation to, that is the mystery of man and all things; How was man innocent? thus, he was nothing, and to be nothing is pure innocency, that was when we were not; when was that? when there was no God; when was that? never; for know God could not be, [p. 57] if not alwaies the same; thus I prove, that that comes to act after, is for want of knowledge before, and that that was before, cannot act behind, which is time, times, time:²¹¹ look well into your own riddle in *Genesis*, you see that he stood not at all, but detracted and fell you say, so say I; thus his very being in flesh was his fall, and he became like a beast that perisheth:²¹² how, by reason that his body now is and was beast-like, for 'tis said, *skubulo*, but *dung*:²¹³ you are mistaken to think this gross elementary substance is your bodies, alas this is hell; your body is another thing, you are prisoned here, and your resurrection is at going out of this hell to those paradoical bodies bodied in him that is *Jesus, Jehovah, Adoniel, L, Jah, Eloah, Aove, Tele, Throon, God the*

²¹¹ Cf. Daniel 12:7.

²¹² Cf. Psalm 49:20.

²¹³ Cf. Philippians 3:8, where the Greek word for dung σκυβαλον (as in dregs, refuse), may be transliterated as *skubalon*.

same.

And here I cease, and cannot open this state, nor translate them languages that are cited, but in my next book I shall open them, that I am sure of, but the time I know not, till he that is my light set up in me himself, he is my light, life, glory: glory to him which was, and is, and is to come, the *Jehovah* omnipotent, *Amen*; no *Amen* to him, we say *Amen*, but includes that that cannot be included, the Mystery is to come.

FINIS.

[p. 58]

I *Theaurau John* the Jew, of the Tribe of *Reuben*, of the seed of *David* according to the flesh and spirit, ²¹⁴ wrote this Book, onely the Epistle I wrote not; Now if any man or men, be not satisfied in all, or part, or parts of the part, I am willing in the humility of my spirit to render an account in writing; for I have an impead in my speech: and this favour I require, which in Justice ought not to be denyed me being the Commoner of *England*. Now let no man judge this book lest he be judged by the things therein contained: for I am sent forth for the gathering the Jews my Brethren home ye say you pray for; time will manifest it whether it be in truth or not; I know the Lord will gather them, ²¹⁵ as he hath spoken by all the Prophets, and the time is now come that they shall be restored into their glorious Inheritance in the transcendant excellent stately state that that ancient people my Brethren shall be stated in, even in their own land, as the Lord hath shown me. Once more judge not.

Blind men cannot discern colours, but the seeing Ey sees all things as they are, not as they seem; mind.

Selat ory a saba arry nedat me:

The Divine light cannot be measured by Human Learning.

Arry sele oli sapuit nedat mecum.

Nor the Divine Light stoop to mans capacity.

Id est vita non solemus in rem fasit

The seing ey sees it self all things, we nothing in the thing.

Hereunto *I* have set my hand and seal, *Theaurau John Tannjour Allah Al Sabbah Skribahjail*.

Though this Book was Licensed according to Law and Command, yet contrary to that Law, it was hindred till this 25. of *February*, I could not get it Printed. 1650. ²¹⁶

214 Cf. Romans 1:3.

215 Ezekiel 37:21.

216 Cf. G.E. Brisco Eyre (ed.), *A Transcript of the Registers of the Worshipful Company of Stationers: from 1640-1708 A.D.* (3 vols., London: privately printed, 1913-14), vol. 1, p. 361: on 26 February 1651 Symon Burton 'Entred for his copie under the hands of Master Downam and Master Stephens warden, a booke called A

Oh this WILL, *Not*, LAW, overthrows the Nations Foundation.

This book is to be sold at the Stationers in common, and at the three golden Lyons without Temple-bar, you may have them, or hear where they are to be had.

[p. 59]

Imprimatur,

*John Downname.*²¹⁷

[p. 60]

Courteous Reader,

Some interruptions in the Printing this Treatise, together with the absence of the Master-printer, hath occasioned many errors, especially in the first part thereof; the most material thou shalt find here corrected to thy hand, those lesser mistakes, and some pointings, be pleased to mend with thy pen as thou readest.

[Errata follow]

discussive of the lawe and the Gospell betwixt the Jewe and the Gentile, &c.'

²¹⁷ John Downham (1571-1652), a Church of England clergyman and author who had been appointed as one of the licensers of the press in 1643.