Phillips Jayson's
Book

Phillips & Jayson
His Book anno
Dominic: Feb: 16 of the
1723/4

Phillips Jayson
His Book
1726
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A Common Place Book

Concerning patience of God out of love of Rahum. 3. Q. Lord is slow to anger.

Signifies: the rule of providence.

The management of wrong by God.

The suddenness of ye judgment. Psal. 60. 4.

The terror of judgment. Psal. 97. 13.

The confusion of offenders upon God proceeding the Lord is slow to anger, and of common patience upon proper occasion.

Patience is the fruit of divine nature. Psal. 103. 8.

A whisper of his mercy. Patience is the life of providence.

The nature of this patience.
A Common Place Book

1. This patience being a branch of mercy, is exercisefed it is grounded in the death of Christ. 1 Pet. 3:18. The undeserving of his service, and the evidence of it, is a proof of his patience, Gen. 2:17. Jeremiah 31:4. This perfection the race of God, he is at a part of any, it hath no stage, but it is to move in, eternally, but patiently he walks a road and earth for a compass of stipulation, Act 1:7. How is patience or lowliness of anger manifest? 2. It was manifested to our first parents. Gen. 3:7. His lowliness of anger is manifest to us, Psalms, 33.6.32. Gen. 3:7. It is manifested to us, Phil. 2:11. Psalms 98:10. In particular this is manifested in his giving warning of judgment, before he or, etc., Job 1:12. As in Job 1:12. He doth often give warning of judgment, Job 39:14. Mat. 24:3. He doth often give warning of judgment, so the might not pour out in vain, and. etc., Job 1:11. He doth often give warning of judgment, Job 1:11. His patience is manifest in long delaying his judgments, but he finds no answer in a rebel, Gen. 1:2. His patience is manifest in his unwillingness to be into his judgments, etc., he can delay no longer he taketh no pleasure in it, he is afraid of the Jews to hear gods unwillingness to punish, imagine if hell was created? Second day: because it does wither is not pronounced good by god, as all. Who doth work and Gen. 1:2. He doth punish, he doth it with some regret. His patience is manifest in it. He begins to end out his judgments, he doth it by rage. Gen. 3:16. Ex. 10:19. His patience is manifest in moderating his judgments, etc, and he sends another, etc., Job 1:20. Psalms 105:8. Job 1:20. It is seen in giving great merits after provocations. All this is more than manifest. 4. We consider, of provocations: the he hath, Mark 5:6. Rev. 6:10. Ex. 3:19. Consider the multitudes of these provocations, Gen. 6:14. Ex. 20:21. Consider the long course of this patience, Psalms 60:21. All these he knoweth will the half a sense of sin, Rom. 3:23. Why doth God Exercise so much patience to us? How Exercise so much patience to us?
The text appears to be a page from a manuscript, possibly a religious or philosophical work. The handwriting is difficult to read due to the deterioration of the paper and the style of writing. The content seems to be a discussion on the attributes of patience, including its importance in supporting the work of God, maintaining the patience of others, and the consequences of not maintaining patience. There are references to biblical verses, such as 1 Corinthians 11:23, and discussions on the nature of justice and wrath. The text is structured in a way that suggests it might be an excerpt from a larger work, possibly a sermon or a theological treatise.
The greatest try all of faith, hope, patience is in adversity. All their graces are most tried. He is God's child, and will withdraw this soul from him. But by patience he is as near to God as if he were at home. If he is well pleased on earth with your right of his kingdom. Consider the multitude of our provocations. For how mean things we are, who have provoked him. Psalms 3.

Cor: Who is it? It is thus patient. His patience is infinite. Transcends all patience of all creatures. From his creation to his dissolution of the world.

Cor: How long he hath for borne his anger. For he is also, how many have been taken away under shorter measures of patience. Prov. 1.

Cor: Exhortation is to exult some not upon his patience are the grace of it is not removed. You are at present under his patience, yet while you are unconverted, you are also under his anger. Psalms 7.

If we repent here, he will pardon us. If we dye without it, he will have no longer mercy to pardon, nor patience to bear. With self in our power but to present will you spend time or neglect time in patience with waiting hope for another. "For none of resistible of patience. How much would you value some few days of those many years you now thrive away? Do you think will be always at an expense with you? Many have been perplexed, if it never for given, hell is full of those, it had patience as well as we, but not one. Persecuted, pardoning grace went within gates of it. Patience laws of men, what men have forgotten for God, but pardon grace never leaves men, till it hath conducted one to heaven. His patience speaking him placeable, but death not allowable. Exhortation is, let us imitate God's patience, know our own to others. Matt. 4:18. 29 patience is God's perfection, so it is a accomplishment of it. Soul men may hope if long suffering tends to pardon, but cannot be assured of an answer, but be some thing else above mere long suffering. Definitely upon bear patience, but consider. End of
There is a difference between ye Covenant of our Father & God of grace is between God & Believers but ye Covenant of redemption is between God & ye Son

Unto ye School of Dorchester I give ye sum of one hundred fifty pounds to be alike secured by the 3d year's income towards a advancement of ye salary of ye Schoolmaster with money will ye within ye space of ten years next following Town of Dorchester East will ye provided ye settled such a salary up ye present salary as shall make ye to be 4. Continued to ye amount of four hundred a year in full and in full value if ye Schoolmaster do ye settle a salary to ye whole intirem of ye sum of said money with ye gift shall ye have ye

Heb. 6. 1. 2. 6.
Atoms

Emanuated pointed & penetrating
Atoms flew in y'd air, & with entering
in at y'd pores of y'd body, disturbed
y'd nostrils to y'd brain, which to
Conclusion, as are y'd Causes of y'd
vicious headaches: of y'd air & some also
Cause humming & noise y't, why
Particles are of a figure fit for admission
y'd air, most malignant; I must to be
feared, & y'd will is pestilent. By reason
of y'd atoms with ycc out from y’d
y’d thought bodies. as aforesaid. y’d are
simple, because y’d are indivisible
at y’d first Elements of bodies, out of
which y’d Compound bodies are framed
for truly better are imitable
of themselves but according to
Different place y’d vary of invisible
without changing y’d figure subst-
ance or essence. So also y’d great
or lesser Compound bodies made
are made up of atoms are Corrupted
& changed, but if y’d atoms themselves
with one simple are unchanged & remaining y’d same, y’d letters
are y’d true image of atoms in
respect of y’d Composition or division
of things. & so atoms are
y’d first Elements of bodies.

Atoms have at certain quantity or
proportion, & obtain also weight of
figure, but y’d differ only in
nature of y’d figures. y’d weight of y’d body
arises from y’d proportion of atoms.
Provided ye vacuities are equal ye saltiness of ye sea waters off ye bodies produced at ye beginning ye Earth it melted by ye help of ye waters it lieth in ye heart of ye sun does not a little contribute to ye salt sea it may betake ye all ye salts which is contained in ye Earth is carried into ye sea as famine out of ye Earth by ye help of means of also ye salt lake which flows into ye sea some thousand on one part are ye curves of it to winds but ye greatest causeth to ye motion of ye moon but it cannot from ye Earth motion from one

Oh how sweet it is to sing
Lamenting sweet it is to say
At ye conclusion her condition
Clothing cheeks, ye Captain eyes
Clothing thee

Oh the Coding Cards & Creams
Lamenting Coding Cards & Creams
Will it is over she gives her lover
Who on her flammings dyk names be done

Whom, ye.
William's Theory of the Earth.

The Mosiahic Creation is not an enigmatic, mystical, or philosophic account of the origin of all things, but an historically based and temporal representation of the formation of our single Earth out of a confused Chaos, and of each day till the record of rationalization of mankind, its' inhabitants, and accounted for, in the creation of our Earth, and equally to make mention of the Mosiahic Creation.

From need to satisfy the immemorial systems of the earth, not only the narrow system of the sun, nor not from mere self, but as Earth alone was the subject of Mosiahic Creation, and Chaos mentioned by Moses is by him expressly called Earth, or Contradiction to Earth, or any other systems of immemorial Mosiahic Chaos (and not include the sun & fixed stars), because just before Creation of light from it, as the usually explain the word Davit; and on such supposition, is not conceivable. The Ark rested on one of the godly mountains, with separate Armenia, from Mesopotamia to Assyria, by deluge began according to the modern Biblical Chronology, out of the fifth month from the autumnal Equinox.
A Comet, cutting off the plain of Ezechiel, in its descent towards its perdition; on its first day of its deluge, passed before the body of the Earth, and the archeacon in another books of tradition, a Comet is appearing at the very beginning of its deluge, under the conduct of divine providence, as his judgment was of the cause of its deluge. The tempest of the air, where one first laver by land, was nearer to the earth greater before it fell, since it appears to be among all harvest of animals from its sending of four living creatures, from its want of clothing. It immediately stood in need of afterwards.

Inhabitants of the Earth wilt before you flood castly more numerous. Why should your Earth be naturally so, or perhaps is capable to contain a supply? If it is because of lives not much longer, y the antediluvian. Earth was much more fruitful and fruitful, and multitude of its vegetable productions much greater, by reason of multitude of its inhabitants, national and religious, maintained by them.
This vast quantity of waters was not
varied from ye EDEN or sea, as
constantly now are; but from
other Superior & Celestial original;
In this evident. Accord. to ant idolatrous
air, all never returned, great quantity of
voyages, or pretered any Cloud capable
of producing such Considerable Yr Fo
setting aside as ye certain need
of expression up, by Sache Historians
Ac windows, flood gates, or canals of
heaven, n't open at ye first falling
A shut as ye Ceasing of ye waters
very naturally agreed to ye Superior
Of Celestial original, which we
seem most reasonable
No God has been produced since ye
beginning of things; & it is very
just to conclude ye one to have been
originally every one: Created by God
better sort of nothing in ye forma
ny Existence of things; or out of
ye-existing matter, at ye original Creation
of generation, is nothing ye but
nutrition or augmentation of parts
before ye being ye was no great need
together with ye calm showers: but ye
ground was watered by gentle mills
o ye arms or ye rivers ascending out ye
ground in ye daily measurement ye in
large measures again ye
ye feeding right ye truly thin pure
subtle ye air as ye ant diluvian gas
would serve sustain such great ye
heavy mealy, as ye Clouds are
Of ye 4 ancient rivers of Paradise
2 of 9m remaining & by not
exactly in ye old channel; but ye other
2 are to utterly lost. Yet my description does not altogether agree to
all present as to ye rivers of Paradise themselves, ye channels
being new begun perhaps more upon
hundred feet under ye sediments
of ye mirror of ye deluge; but ye
other 2 (or 2) Euphrates and
not so much changed as ye new.

As of Comets was ye cause of a
deluge; so by all probability it
will be ye cause of ye last
conflagration of ye world.

Yet general conflagration is not to
extend to ye entire dissolution or dis-
hdration of ye earth, but only to
alteration, melioration, peculiar
disposition for into anew state proper
to receive those saints, antipates
for ye inhabitants who are at ye
first resurrection to enter, ye to
take & reign 1000 years upon it,
till ye 2nd resurrection, ye general
& ye final Constitution of all things.

Yet state of nature during ye 1000
years will be very different from
ye at present, & more agreeable
to ye antediluvian primitive & paradisiacal ones. It will be without sea
or any large receptacle filled with mighty
collections & quantities of waters.
I
Oh the Charming month of May!
Oh the Charming month of May
Wond'rous breath of spring elicits
Full of blossoms fresh and gay

II
Oh yes! joy, our prospects skills
Charming joy, our prospects skills
In woods, in every nook we flee,
Every bush and field.

Oh how fresh our morning air
Charming fresh our morning air
What enchanting hours delight us
If fond prose suspend our talk

Oh how fine our evening walk
Charming fine our evening walk
Mild delighting gale delighting
With kind song susped our talk
With her.

Oh how sweet at night to dream
Charming sweet at night to dream
On many pillows by twilights
Of a gentle murmur stream

Oh how kind the Country Lass
Charming kind the Country Lass
Whose her cow calling,督促 her milking
For agreen gown upon of goats
For a green gown upon of goats
Of our Ideas are Corporeal

Cannot be in any mind as accidents or modes of it, yet mind being of a spiritual nature. No Ideas are spiritual. Hence, if we have not a spiritual mind, we can have no Ideas as if our mind is very thing of self existing eminences can never give us knowledge of all things themselves. Cartesians do not seem so capable of all according to outward objects, for I Ideas, but say I Ideas are innate or imprinted in soul and names till innate Ideas & holds as unless I Ideas be internal or eternal, I an mind, with be conceived to have a virtue of composing I of the pleas. my principles force me to oppose both kind of all Ideas, either simple or complex (providing Ideas be meant here to be notions or imaginations) are to taken intire from of objects or things in nature or notion can never be in

It is essential to man to have rational notions, ye to connect these notions by his reason and by doing ye he may attain to ye knowledge ye is God.
Lock imagined a vacuum signifies space without body: with regard to judgment, it is as much as to say, there is no God.

Can there be any notion of space without a body? Including body, however small, and a bound of air. I as positively affirm that space can signify nothing but bodies: for body, for body, a place has extension. If not, has extension can be divided. Everything that can be divided is a body, yea, each argument of Locks is drawn from God's power to annihilate a part of matter, and keep ye. Next body from closing. I ask how he knows God would keep ye. Next body, in ye. Care from closing. If it be against the nature of things, as will not do. As it will be explained contradiction, as well as in it is. My soul will not say he can do it. Cannot annihilate any more. He can witness a falsehood or be liable to any other imputation. It will be thought of limits. Consequently, this and his own impossibility. Men should not consent to anything only upon invincibility, but in both uncertain.
A Discourse Con. ye. Resurrection
By Humphrey Ditton. 1671

The Day of do not only live of argument
and of Cause, but are in danger also
of losing Eternal happiness in ye
next world.

The Days are vastly more & more Ex-
posed ye. Valvrie of Christ Resur-
rection Ace true; yet ye. Christians
can be upon any account with Ever.
If ye Doctrine be falseth for ye.
Doctrine be true. 4. Days must be
punishd for sinning against ye. Flow of
other side ye. Doctrine be falseth ye.
Canons cannot be accountable by no Law.
But ye. of nature only.

It would 10,000 needes of objects
be to an intelligent Existence, which
of the Dispositions to Exact of nature.
also dispose of & suitable manner
In the case of ye. first man an
original Immanuel like my self.

Only be allowed.

Yet through a Certain Law be Established
By God in our reasonable nature,
It is in our natural not with standing
to act Contrary to ye. tenors of life
or to Exact our minds after quite
another manner ye. Not care.
I look upon all "talks of matter and motion" thinking to be mere Banter and Pagantry, and not indeed of any real opinion or belief in a major part of men. It set up its own idea and means to dispute upon our possible effects of Divine service and Day of Atonement to make things as their affair. Brutes are not mere machines, because our natural points we are all in causus. Why if we are not mere machines, and another we may be as good as us. I have a Common Soul. I will not be revealed before God. Flood to all mankind. In general I go till death. God whilst his Confusion of languages. An order of Noah was to preach of righteousness unto him. He was by the weather to spread farther in his unfolding. After the global command of Eden but the Lord went. Settled and going on Conneant. The other till of Shem came in out. Cauted by Wike. Got right into Egypt.
A Common Hall Book

Dr. a. Abraham went to Shavach, Desiring of Beauty of his wife Sarah, Takes her into his house. Formed greats Plagues of the children on him. In his holocaust at Shavach, yer. At his wife away after he Lot came into Canaan out of Egypt, upon some disagreement between a Legions men up ye parted Lot going towards Rom to Abraham to be King of Manna. In Lebanon after ye. Canaanites not rooted out by making way for. Israelites to Abraham. Lot to Melchi back who instructed. 41 families oftentimes. Dom was disturbed with Gomorrah with fire and brimstone. Lot his only escaped not his wife. Moabites and Ammonites diseased from Lot. If ye. it was thus ye saw. Ye. if ye did not nothing true notion of Religion. Made at Egypt. Ye. most famous of all countries. In those ages of. loved had a time Religion brought home to him. Egypt Watertown, who was sent from Place to Place to sojourn to be at pattern to. Ye. craft of mankind. Native says ye. of ye. saw ye. worshipped ye. Supreme, Eternal, Immutable being. Ye. is generally etched by all ye. Religion of ye. Ye. never words.
ye have been always remaining divers
memorial of remembrances of the time
religion amongst Ye Heathens, the
flood of Noah. As ye say ye generally
honour lost by ye Heathen. As ye
Heathens generally wi strangers
to every thing of Antiquity,都可以
with any Antiquity of ye Antiquity of ye
Roman not so likewise capable always
notting ye own affairs down to Antony
of part some ages. As another Ial, ye
Dunglass to measure ye day night
by ye Common ye self. For ye
number ye of ye year ye have no such thing as
counts for ye time only from noon to noon.
Beneath is the number of months in a year
of ye Rastarum ye Antiquity ye Religious
Worship of ye Heathens, such
ye no obligated ye offer up innocent chief
children in sacrifice to ye Deities. It was a custom among all ye Greeks ye
sacrifice almost because ye want outcasts.
It was among ye Heathens ye
sacrifices for ye things at time of war.
"Come, Lord! Cast off sin with children of ye did at ye Sacrifice ye
human sacrifice upon ye wallace
and soon as ye are united to thine all ye forgive
me for ye justification.
A Common Place Book

Devised conjunction of ye Dissenters
of Antient and Religion the more
sense it is several of ye Ceremonies
reduced in ye Antient Church
They are not able to pledge any
acceptable antiquity any surpriz
y. Crope in baptism kneeling at y
administration of Saints days & many
other Holydays.

Our Church makes none have no
reason to boast of ye Ceremonies
not appointed as ye most strait
and learned Priests who made
it ye business to reduce all things
to ye standard of Scripture and
Antiquity.

y. Act also made under penalty
of five years house or 3 months
imprisonment if no person
above 30 years of age under
colour or pretence of any Exercise
of Religion, should be present
at any public worship performed
in any manner not allowed by
liturgy or practice of y Church
of England. By another Act of
Parliament passed yt no non Con-
formist minister should live with
in 4 miles of any corporation
towning unless & in several cases an
oath of ye did not hold any public
they don't think it aggregate un
they held yr meetings every Lord Day at
these places with good pulpitan. All y
wide laden by ye balls & domes of light
and want persens
They maintain at a bold order of ministers. The chief order of Deacons, power is granted of baptizing, ordaining of elders, and teaching. In Distributing of Scriptures of Presbyters is allowed, the ordinary, and ordinary in administering even of ministers is the 1st order of Bishops, of which, but one.

Each Church belongs to a power of confirming, baptizing, presbyters ordaining ministers, governing of Church, and most eminent may be seen. The continent between a Bishop and a presbyter, if you required not those who had been ordained by presbyters to be ordained by a Bishop, to qualify him for discharging the office of a presbyter in a Church of England. In my opinion, it is distinguished above the rest, making between the presbyters and Bishop is grandly, being no where made in Scripture.

Now I would gladly have our ad

Bishop was presbyter several Churches at one time, or it any one Church besides y. Catholic, this made up of several Churches.
one of the most dreadful prayers in Hell will, most probably, flow from the mouth of the warring voice of Confucius upon Earth. A Confucius be thy friend and Con- 

confident confidant. Physicians shun those that pray for in the Right of Health are often most to some dangerous sickness. As made imminent Physick.
For if true Religion, because so new practice it as they ought, can be no true Reason why their excess of so many men Contradict in Writing in an age in which men think they can find so great thing as enough for some to value. The surest proof upon which I can least start a God objection against is in Scripture that it have never so little, mark in it. Although we may be ignorant of the essence of matter yet we know it cannot be essential to it. As soon as all matter would necessarily think but of difference in the several sorts of matter can be only in accidents, i.e., in body. Rest, the condition situation, I figure to own a being of a God, first to think that none of philosophers was so great as another, and guilty of it; others too denial of the divine existence by the persons, allowed by learned men, reasoning, which was not permitted them. For instance, it was of greatest consequence, it's to the worst of the world as for by chance the surviving a pound was to raise up little to 1,000 pounds. Harrowing was to be cutting off a blessing. 100. It is generally agreed by all historians that the religion of the Jews was received by all a new world. There have been always remaining diegos memorials had mentioned of various religion among differ then. The land of South America Generally taken note of as well as it is by the Southern Histori.
That there is no nation but what has reason and great opportunities of being converted to have abundant cause to think that every man in any part of the world who is sincere in good will in the practice of their duties as far as it is known to him, shall, either by ordination, or by miracle, or by an express Revelation, have it most discovered unto him, as in the instance of Cornelius, which gave occasion to the saying of St. Peter Acts 10:34-35.

The manna which the Israelites were fed with all in the wilderness was melted by the sun. A kind worm or worm R, if it was dug out at night or morning, melted for a memorial to such a generation; nothing was more lasting, it fell on every day of the week but the day of the Sabbath; upon which it gently having as miraculous as any food, in, any month, water ceased in the promised land, till another season. That is of Xian Religion as generally practised, as it is possible, it would make mankind as happy as it is possible for men to be in this life, through a belief and expectation of a life to come.
A Common Place Book

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The most sacred things, are always most capable of dishonour. An affront jirst to affront and abuse any person or thing, is to endeavour to make it appear bad; and it is by means of some things to long and ill, that cannot be represented as foul, as

Matter cannot be infinite. Divisible, because not ever is divisible, is divisible into parts; and no part can be infinite, therefore no number can be to

The cause of unbelief, in matters of religion, is chiefly it, if we are brought to believe anything possible to the done, we conceived as done.

To escape Hell, to find our place in the unchangeable possession of salvation, by the first coming of God, by death of his own Son, are thoughts which must break a new current as it was in heaven, it self

God became man, not Christ, not by the conversion of God, God took into flesh, but by taking of mankind into God, it is Christ who fell from Heaven to Earth with his presence, was still in Heaven, as much as ever, with respect to his benefit, he is made a more peculiar object, he had before done on Earth, by dwelling in our nature, hence

It is certain by God's word, that children which are baptized, dying before ye commit actual sin, and undoubted by St. Augustine, shows in effect, to place unbaptized infants in a middle state.
The office had been about three hundred years before our Saviour's birth, at the command of a Hellenish prince translated into Greek tongue, which was by written of Alexander became the most known language in the world. It is certain that it time of his birth, yea, was among the Jews an universal expectation of the Messiah, and it was a general opinion not of an eschatological Christ out of Judæa; but the Arabian, when the word Expresse had fallen; yea, we do not to say, for in the meantime was full enough to the Earth. The most perfection of the divinity, so subsisting amongst the inhabited parts of the world, is not a quantity of persons among men. The Jews were of a most consecrated and holy sort of distinction; it is a question, it is consistent with the unity of the place, and the Scriptures have not told us that it is impossible for us to determine for about four hundred years together, or both of prophecy and miracles had taken place from thence before the manifestation of Christ. The confidence of men of all religions and sects, willing to suffer for their faith, is no testimony to the authority of the religion. Men are not to be too careful and sensible of the difficulties of religion, when they meet with no opposition; so of differences in religion and sufferings by Almighty God, as all other sins one, because it is the design of religion not to come to the door, but to be swallowed up; and I commit myself to be guilty of all manner of sin. Truth is never the loss truth for meeting with oppositions.
44. Holiness is more excellent in its self and separately considered, ye, as reveals of it, is its peculiar glory of the Divine nature, as it prefers its infinite suit of his nature, before of immortal fulness of his State.

That which increases of malignit of Adam.

It adds an infinite energy, or it is, in sole cause of his fall. His was incites with power to sin, went his falling, yet, there possibility of He was God in his understanding in his own order, yet decease of sins was, there was no substitution of any grace was not acquittance to his standing he left God before he was for

42. The glory of God is more visible in the recovery of lapses man, as if it law to be obeyed or executed in a mystery in nature, of the corruption of one thing is in generation of another as more mysterious in grace, as fall of man should occasion his never be.

If one should comprehend all things even from the centre of earth to the circumference of the heavens, it is not hasting Enlighten in the mystery of our redemption both fall and knowledge he would be apt to Satan to increase his triumphs of fall.

Though solely nevermore and one believer.

The sentence against fallen angels and submit an evolution after an interval of years, if torment would be nothing in comparison of all it is, if it would be a kind of pardon to sin to be capable of death, as wants a word beyond death to set it forth: ye malignity of sin was in of highest degree, for it makes nothing of ignorance to attest a guilt of thy sin.
164. Christ's humility in nation was more disposable in his bound of "I would not." Yet of his stock Christ disdained not to descend. And among his taints in Galilee, Nazareth was a contempt. Joseph was very obscure, yet to him and his family was nearly all blood. It was in any desert of power, but the strength of love of made him to suffer. Death was bitter, and it was to be obtained complete without us. So if to Christ his honours dignity is not natural, but a product of love. Love is the spring of all the faculties in all the inclinations of the heart. Faction of his life; love is seated in all the obedience of Christ; love glorified God by obeying men in all the ways of him. The sufficiency of Christ satisfaction arises from love. Phil. 2:6.

182. That anger in love are consistent at some time. It may in several respects be terminated on some subject as the fruit repentance, adoration, joy to love him as his son, is angry with him as disobedient finished, in his requiring satisfaction for our justice. For of its original mode.
The Effec. & Evidence of his Compleat Satisfaction and his Resurrection to ascension. As intercession his death opposed God, his resurrection resting men.

266. His admission into heaven is an infallible testimony of God is reconciled.

274. Natural causes operate nothing before their real existence. A Captain is beseiged, a ship is taken, and it is not actually exposed to purchase pardon for believers before his coming for he is interposed as a means of satisfaction the confessor abjures the y. revenge of y. law for sin, y. death changed unto believers.

The best philosopher always laid down y. maxim to be, that man should always Conform to God's will in all his conduct, y. wisdom & virtue, y. speed of y. own industry, y. y. riches, theur other inferior things are gifts of God.

Examples have a greater power to induce men to y. practice of holiness above y. naked precept. Precept and example are our duty, but Examples assure us of the possibility of y.\'s Exemplars of all good men not only to follow him in all things, but to perform a Comma.
To abstain in all things, which is the mind. Now in all these respects of Bliss, the Good of Christ was perfect. The Salvation, if the whole world were not to be purchased with the least diminution of Divine felicity, the soul is where it lives; if in, if it is in one of the inner parts of the body, it always-effort, and sublimity to it, which one more Earth, taking a flesh, is a Celestial Son, as one soul would be neglected to be as empty. Love is a prevalent affection, strong in the garment of Love. All desire, hope, most by love. This is only believing, not to believe is to believe itself. Gospel, but of an higher kind of more prodigious, to pretend, to believe it is yet to live in disobedience to it inside. By sight of this, the way only means to stomach trouble from own. Earthly sense, which is a Souverain efficacy of others. The Priest's office (note) consisted of after two for yeast in which the salvation depends, was illustrated by her Israel type, to it Melchizedek & Aaron.
46. Enoch was an oll illustrious type of Christ's ascension into heaven. and
indeed ye only type ye had of it be-
fore ye. Ye had but two in all.
Noah was a type of Christ in the
very strictly. 1. In regard to his pres-
ing in saving his hand;
and the people coming to the
verse together, both by his word and
by word every day. In
not all saved. Eternally in the Charn.
Methuselah. 2. The personal type of
greater ye Aaron. 3. Moses of the
son of Aaron. 4. Aaron greater in the
life of Abraham, greater in the
demption of Christ blessed and greater.
Methuselah is supreme in the Charn.
103. The four personal types are:
Jesus Christ as the Son of God.
Abraham was the father of Isaac and
Jacob and in 3 persons ye is one only
Son of the three Glorious Persons.
God of Father, Son, Holy Spirit.
104. Isaac was born by faith of ye promise
believed on. Again. 1. About ye primary
Charm of nature of Sarah's dead womb.
Jacob was a type of Christ, way his son
saying in his wrestling he has seen to have
been much afflicted and the reading in
Scripture. Except ye. 1. Of ye Earnest
of his proper, he got his name Israel.
Joseph was of the fourth & last type of Israel spoken of under law & then a type of Christ in four things especially: 1. In his personal qualifications. 2. In his sufferings. 3. In his compassion. 4. In his mourning towards his brethren.

The manna in which was a type of Christ. When was it found? It was found about the camp of Israel. Else to be found. Else where else? Christ bread of life to be had else? And in no where else? Camp of Israel. If you would get manna go to Christ. Go to Christ & seek him.

The rock represented Christ's strength, firmness, stability, as it was out of it represented Christ. Spirit.Nothing in Scripture prints by water. Isaiah 48:4.

Consider if it was of fatal import, miscarriage of, animal lives, if we understand circumcision fall of most of these ancient types & ceremonies. If I understand it all as a covenant of works, wherein I lost Christ & soul. This is every charge upon them as all sin & out new testament circumcision be practised by any as a covenant of death as Jews did & apotheosis of preach to final will fall short of heaven.
A Common Place Book

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A fat heart is of less value, as opposed to a flaky heart. For it denotes hardness, insensibility, unbelief. Now then, if a fat being burnt upon a altar, teaching us the corruption must be burnt up by the point of God, as a spirit of burning and wrath, as of the kidneys. If this, we may learn from the law of conscience, the sins in us inward and spiritual be destroyed.

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Do not defer eating of your peace-offerings. If you do, before 7 or 8 days. Come into God's 12 hours in the morning or if thou hast lost the lesson, at 11. The hour of 7, 8, 9, at least at 10. The set of 7, 8, 9 days if you pray till then, and offer your peace offerings shall not be accepted. If you will say Luke 19:42.

The leprosy was a ceremonial uncleanness.

1. It signifies leathern garments, mournful, overspread all actual sins and yea, both sin and break forth. 42. It signifies a state of sin and uncleanness.

For to say of you shall never get power against their sins against their corruption. 7, 8 we will inevitably be my ruin. These and you reflections. In touch Christ as if sin were stronger on. As if, as if the sin were more powerful until the damnation of Christ go to save them. If I will be encouraged how unclean Solomon, my heart. It will, that these may be made use of. Remonstrance, and have been made to God by the blood of Jesus Christ.
How doth it please after representing Christ in his respect, in regard of his deity, priestly office, &c. Altar reminds me of Christ himself: so does Holy cliff. Christ humane nature was ye sacrifice, if from his divine nature on his deity, is of altars: for in offering sacrifice it must be both a sacrifice, ye altar. Ye and altar signifies ye gift. So was Christ's Deity of sanctifying his humane nature, the grace of infinite value & virtue to his sufferings, & made it to be such an acceptable savour to God. Therefore was but one altar. 

Y Lord forbid all others, the intended to him. 

I Kings 19:22. So ye is but one mediator between God & men. Ye altar signifies bow or glory of Christ's priesthood for salvation of his Church gathered together from bow 4 corners of earth. The passover is 1st ceremony 1st last supper. 

Easter & Pentecost is 1st last supper. 

But for ye 1st leaf of the vernal 

Ye Pope, hath on David Christmas. 

If these days were shadows of good thing. 

Ye come ye body of Christ. 

Ye text is expressed in Col 1:16. 

Ye now ye substance ye come, the substance being come, ye showed must 

fly away vanish.
They had 3 sorts of Sabbaths; weekly Sabbath, every 7th day of the year; Sabbath, every 7th year; and great Sabbath yearly. In the great Sabbath year, two things. 1. years, which was y. Jubilee every 50th year.

The Sabbath year was celebrated by giving rest unto y. land from tillage, for treading y. ground, the Sabbath year told 3 things: y. Lord's land was y. Lord's.

But y. great Sabbath year 7 years. Jubilee every 50th year. Though Christ set all at liberty, every bondman's child was worthless. Every y. Lord's brother was a shadow of y. spiritual stone in redemption. All y. water of y. trumpet of y. Jubilee spoke y. great trump and y. proclamation of y. Jubilee was illud. Isai. 61. 2. 27 cup. Some have observed further, y. coming of Christ was at 2 Jubilee.

There was 3 sorts of priests; 1. of high priest, of Levites, all which shadowed out y. Son of God who is our great High Priest, and y. Gospel.

The priestly types of all believers, Rev. 1. 6. For a ram, priests of y. temple offered up legal sacrifices. Priests of y. temple offer up spiritual sacrifices under y. Gospel. To y. Spirit y. sacrifices and y. thanksgivings, to y. obedience.
It was intended by Babylon, indeed he was one of the princes of it, would have desired Nineveh for every thing, but Nebuchadnezzar, king of Babylon, did not live long enough, nor the Babylonish empire last long enough to finish the crisis which man caused all his riches, treasures, stones, to be shown to, greatest philosopher of his time, to produce him of all men happy, but on his death he left his son, whose name and name would make him, as long as he left, no man happy, because no man could foresee his death. Cyrus, king of Persia, had conquered Babylon, place of Jews captivity; he then issued out his royal decree for rebuilding of the temple of Jerusalem; return of the children of Israel into their own country after 70 years captivity. It was now to Babylonians and made subject to Cyrus, the monarch over the whole east.
although the king of Persia granted leave for the Jews to return into their own land, yet it was against the will of many; yet, having taken advantage of this, continued still until they had been carried out of their beloved city, it is most likely of the best and nicest of nations. If so, it is a common saying among the Jews, 'If we only knew, it is a strange people.' When it returned to Jerusalem after the end of their Captivity, it is said, 'The common folk called all the Babylonians, for it is like they had forgotten them and lands in the East. But such settlements to new plant of country. But many stayed behind; it is certain a great part of their countrymen would not be forward to leave good root forever; it is certain a great many of them had not returned again for rebuilding the temple after the Captivity, was with much money, they got. Of the money, it is told that 10,000 drams were given as well as many others were given, and 10,000 drams for the whole temple. We are wanting in the gold and silver temple, with 2,000 drachma a month for repairs. When our Saviour came, he is said to have paid the Samaritans to build the temple and all that he did for the world. He is said to have paid the Samaritans and also to have given money to a few of the Samaritans. After we have several instances in the gospel, so it still continues.
A Common place book

[Text is visible up to the top edge of the page]

The great work of Ezra was his collecting, setting forth, and explaining the Holy Scriptures, which had been lost, and restoring them as a great way in perfecting of it. This work of Ezra, and his interpretation of the Scripture, and his labour much for the restoration of the Babylonish captivity, and all the changes of the Scripture, and the way of interpreting them into the Chaldee language, and the Hebrew language was turned.

The first book of the Bible is said to have been written by Moses, but one cannot tell which. Certain it is, that not have written after Moses' death, but it was written after. It is supposed to have been written by Ezra after the return from the Babylonish captivity. The unit is a book entitled Chronicles. It is that of Ezra.
protagoras an heathen philosopher was
plain for only doubting of his being of a
God. for in his beginning of one of his
books, he writes thus. "doth know no-
thing neither if ye are, nor if ye are not.
Yet are many things in his mind of
humane life. these catholians could not
shew. but the ye also, if being of a God in name, it
takes it away in effect. for by denying the
power of God to create & a. 
providence of
God to preserve & c. &c. justice of God to 
judge & c. &c. same in effect as if ye had brought this
being
The particulars in which Samaritans vs. Jews do
differ in. vs. differ in. &c. &c. Samaritans do
receive no other scriptures, &c. 2. five books
of Moses. 2. vs. Jews receive all
traditions y. w. only to y. written word
it self, but. 3. y. Jews often make y. law of
word effect by y. traditions &c. 3. vs. difference
between y. Jews & y. Samaritans was about
2. place of y. worship. 3. y. Samaritans
worship at mount Gerarim. 4. y. Jews at
2. temple of Jerusalem.

James Nither after he had reigned 13 years
yet, but upon his death, beopus his son
knew to succeed his father, but James next up
in it, but left it. 2. known to his regent
Anfas. him afterward, was called by
successors, he being desirous to be in the
spite of his father, but yet it was not. so
happy the government of Persia. &c. lon
mastered himself in it. to. to gain the
memorable answer. if it was. flowing in
all things it was. was just to touch 3
God & man.
Never had any man a greater
of success. If Alexander King of Persia
had for 12 years and a half together, been
raneigned from the death of this nation; if
countries, if lay from the
Great Sea
Ganges, a greater part of a known
habitable. To his actions was
on with rashness, yet none of them
state of success. Vain glory was his pre-
dominant folly, so it even chiefly stand
him thro' all his actions.
Enquiries began to touch his
his Hellenic philosophy. According to him all things
were first made. All have decayed under
chance. for he denied his own was great
by powers of God, or by himself by his
providence. He held also if he was not the
state, but if a wood was every man all
highest felicity attainable is the
God, man is capable of it, he place in
indolence of body, tranquility of mind;
but held of virtue as moral. He only the
means of attaining it. He, by some few, our
modern insidels, build it, improve, doth up,
by Epicurus's philosophy, yet as it canst immo-
ral to wicked lives, for if virtue alone be
only true way only to attain of indolence of body
of tranquility of mind, in each, according to
that Scheme, the highest felicity of man is to con-
sist. It must certainly be every man's highest
wisdom to practice. It out of his impious
school. The seductress of y. (Nemesis) Spring at y.
Dearth of y. (x. of present age). The seductress though
was created by the power of God.  
Antiochus king of Syria as the head of king had recourse y tent of Jerusalem y temple y former worship that had defected many it came to suppress him he gave Engaged ut renounce fury to more great need to execute his revenge on yf ty threatening as the great of heaven would make Jerusalem a place of burnt offering but while the people would in his mouth y judgment of God overtook him for he had no sooner spoken it but he was smitten with an incurable plague a great pain seizing his bowels he broke in y same week still continuing in y same hand to execute he was cast to y ground with such violence among of him as suffering himself to body which also broke out in his great part of the with as reducing manable quantity of warmin continually falling from it forth with such stench as yt the part before of the king lay till he dyed and all ye while yt torment of his mind was so great as yt mentioning his body cause y reflections well be made on his former actions yt thus dyed Hark at Bethlem y infante y man y Saturn y fat y preceptor y God y king of Spain for persecution
the greatest sect of y. Jews was of y. school of y. r. men,  

[Text is partially legible and requires transcription]

...resurrection of y. soul only by its transmigration into another body, being born anew with it, but from y. resurrection y. soul was not a wicked soul, as some were separated from y. body, transmitted into a state of eternal woe, to suffer y. punishment of y. sins to all eternity, but as to y. body, y. soul was purified in y. bosom, and y. soul of those committed to, will next part into y. way y. disciples answer to this question, who did y. people think he was...
There is nothing in the world vain in respect of its natural being, for it is never God hath made is, in its kind, good.

There is nothing vain in respect of its Creator: man is made out of all other vanity if it is in worldly things, is only in respect of sin of man.

Vain, which neither we do, nor can perform what we expect from him, to enjoy, is to cleave to an object by love for its own sake. Hope are ought only to enjoy God, and the Creatures so, as we may arrive at its Creator.

That all its glory and splendor of the world depend merely upon opinion and fancy; y: softest silks are but of Excrement of a vile worm. Thrasylus noted down, all ships ofarrivée at each port of their

liness, in, my manner, it to be all his own, to all court of pleasant made.

Enjoyed so much Content as in it conest and indeed for my part, I know not whe.

Our in its reality.

All things in the world are vain, because of necessity of our body, but he is afraid for world, this body wants are supplied for, when on can no more live upon the things than

body can on thought or motion.
men would need no longer Eternity if
God would dispel his stroke, still his thought
a Solecism to think of graves, as of dying
of dying as long as they have life. Enough
gray hairs & age, all doubt upon me,
graves, in ye. Follow eyes are fallacious
for is to die well, believe it. ye. will
acquire your flesh? Strength & spirit
into a body of Eternity: it is not to leave
ye. last gasp to recommend your soul into
Gods hand, will you have been all your
life long in ye. Davids. The fullest assur-
ance of heaven is scarce sufficient to
disperse the terrors of death or reconcile
us to it. Thus desirous of death to us, as
men but much more as sinners. To ye.
guilt of deserve it, ye. call it, if ye.
question death it, most hideous shades, we
at masque book of ye. officers. it is to app-
north us, as at ye. is called. Countenance of
judge, it is to pass sentence upon us. Sin
grave or these wormy must shortly end up
on ye. Carces (but ye. burning in bell,
most useless hangings of tormenting
by these death receiv'd it power hast
In two respects, believers are indeed free from the moral law; first, that obligation of the Covenant of Works; and secondly, that of condemnation.

In the first, the object of our unbelief is serving God; in the second, the object is living in sin. In the first, we are called to seek God; in the second, to be hindered from so doing.

The first is an attribute of our perfection in God, but we are justified in our first, for all the saints are but one part. The second is but one part.

In the branch of our worship, see that we are saved yet it is such a remarkable one. That Such a mighty influence upon all vest that shaking in Scripture is not for the whole. Can be no tolerable account be given of any thing. The others are divine, who affirm that the angel had a beginning, to a time made of chaos. And this is without us know God. We can never love him to trust our guide in him, nor to send him of zeal in ignorant persons, yet need without knowledge. I am not the thing in practical. But to make an excellent accomplishment in the interest of life, especially in the interest of religion and virtue. It is one directing our word toward God. Yet, in our conversation of religion and neglect of virtue, making it common. As accomplish in prophecies.
There is a sort of works it may and ought to be performed on the Sabbath day, how great soever our bodily labours may be in doing of them, yet they are not works of piety, or it must be to it, a work of necessity. For there was a man since the creation, (excepting the Son of God as well as man, who was destined to fulfil all of the law of God as we ought to fulfil his precepts to it, as this is the only sound evidence of gospel. There is a great deal of difference between speaking much and speaking in prayer, saying amen may speak much in prayer, and may not be guilty of speaking in a little of praying, so there is a comparison to speak much God no where here in prayers but in heaven, are acceptable only as you are part of Christ, now Christ performs his mediatory office only in heaven.

To aspire to a resemblance with God in his incommunicable attributes, a name is almost to be odious to blasphemy, preformation, a pride of cast. When Devil from heaven to hell, but we ought to aspire to a resemblance to God in his communicable attributes of name, Lev. 21:4. The most perfect of all creatures whether angels or men, is simple relations do that, I'm sure, if want of it originally. 2. It being not unchangeable or infinitely.
Every sin committed is punished. Either in the person committed it or in his surety. For God never was very sure he pardons; he punishes it in his surety. Vindicates with forgiving death the believer is freed from it. Death hath been justified on this account, and the pardoning grace is free grace, yet it is not by reason of it. When he sees a precious blood, so mercy and justice concours together in our redemption. With God's pardoning love, we must account ourselves as sinners; indeed, after pardon we still retain sinning flesh and corrupt nature. Yet, in our original pollution in us, it can never be totally dislodged in this life. The pardon for believers be pronounced by the death of Christ, yet application of it to our soul is only by faith, uniting of us to him, becoming us one with him. For all of Christ's death done and suffered for us, redemption of our souls would be altogether impossible and not of faith. Intelligence only if it makes us satisfy justice to be mystically delivered from sin. God cannot tempt any man witout he may lay open into temptation, they providentially, or visibly, or by subverting his grace and for his
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are wholly beyond y°. reach of reason. 1.
  the mystical union of all souls up to
  2. y°. union, or rather unit of
  3. y°. three glorious persons in one
  4. nature, 5. y°. hypostatic union of
  6. two natures in one person, in m
  7. remission done? 2. it was im-
  8. posible for Christ to continue in
  9. grace because of God's unmerit and
  another argument if y°. it was
  10. by death, upon y°. account of God's
  11. unjust punishment upon y°. guilt.
  12. Christ could not be the Son of God
  13. because of his mediator ship, let us
  14. now see to it. when 0. as
  15. there is as much difference between
  16. our falling upon it as there is our
  17. use that displeased the father upon us
  18. in a few drops of a prayer, falling upon
  19. us. So never to wrath of vengeance
  20. of one day in y°. joy of Heaven is better
  21. than a thousand years in all y°. impress
  22. upon us. If God is far worse than all he
  23. ender in y°. deepest miseries we can
  24. in y°. deepest miseries we can
That commission of least sin makes you guilty of greatest sin; sin guilty of all sin imaginable, as in James, in the general sin of every sin. Every thought, every word, every wish, in a regenerate state is a sin. Is any one moment of our lives free from sin? If our souls be set to dwell on an account of sins by as in Gen. 5:1. All those little sins from the fountain of original corruption, from the great act of transgression, proceed from an act of sin in it self. In general, any lawful desire of a man, is of itself a sin against his own conscience. A man sins unawares generally, but he sins upon long deliberation, forethought, plotting. Contending with himself, how to make his sin.

If we sin, we are not siezed and disturbed by any violent and insensible temptation. This is too too estimation. If we sin presumptuously, we never more distress us, or aggravate.

Do you not know God hates your amm. writing. You must turn yourself into temptations upon your own strength, if you be overcome by these temptations.
when men will have to sin under
Eminent & Remarkeable judgments,
& by sin presumptuously. As if we did
encourage ourselves with hopes of
mercy, the we live in sin inclination,
presumption of it is a very hard & presumption, and
presents itself. As if God were in fact to become
lawless, & to sin presumptuously. And
penitence & repentance. For first, step to Evangelical reason is legal
penitence, with a Spirit of God works by considering
The best of saints, hath appeare to a
of sin, that appears from imitating pow
er of law, & though it law was given
power to destroy sin, yet it is an in
continue to it. No action can be holy, that doth not flow from
image of God in his soul, from its principle.
Every action is sinnful. if it not in
love of God, yet, & every action can have
of God, for its principle.
The next thing observable is, the best law of
weakness & inability to preserve itself, without
assistance of divine grace. That it is not a
Christian's work, but God's, only it can
save him falling into great despairing
presumptuous sink. Great presumptu
ions, his fall, or made an assault upon
soul, or, if one warning before hard,
pursue evil actions, & give us warning
of sin. & despairing conditions of
repentance, & sooner way & in hell
it God will damn him, if he is not
worse, it will be for him: if it is not men
it will be in men, if God since its flood
heavens by his Elect ones to enjoy it.
the glory of heaven. So sooner of what manner of light? The difference between sanctifying and restraining grace. Sanctifying grace keeps the soul from sin by destroying sin, but restraining grace keeps the soul from sin only by indwelling the soul. Sanctifying grace Sticks especially at sin, yet not restraining grace. restraining grace is a distinction between restraining grace and restraining providence. As much as one worketh outlandish by means as restraining providence doth. But restraining grace God does in a secret way with quick repentance of a sinner. That is, grace of God works by the blotting out of guilt and sin, is absolutely free of sinning and glooming. grace is so free as that no man can suppose even to lose without worse. Nay, it has been some that has affirmed it. free grace is so much prized God of free grace. as will's work for by much sinning. That is, pardoning grace. if God is not so free a grace as able to pardon sins and so to exclude all merit in justification of Christ, he is not the sin pardoned unto any, but it first lost the price of blood even to various blood of the Son of God. So in respect of Christ, we retain nothing of free grace, or of free gift, but all respect of any merit of ours. That is, sanctifying or regenerating grace of God, in which a great Change is wrought upon our hearts, in order Conversion or turnings into God, is given absolutely, and depends only on the performance of any condition, its only Commanded to us means for by its means we are not Condemned for obtaining
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The sanctifying grace of God is so free as to exclude all conditions, yet it is justly limited to its conditions. Faith depends of God's grace, but not without respect to it. This might be commands as sweaves of pardoning grace, in if God did not before it without willing to destroy if sinners. God pardon, now is by right or if deemed it also great. By the Blood to himself by a great ve. Command. His necks of pardoning grace regards, if fallen angels. Especially if we of ours. It's service would have been more, expect by our God. And God's veen would not have been greater had not given me pardon. Reap short, I have valued with where I knew with a whole host of ours, as if pardon might have been. You may observe there are such great he before Convocation it. Right that in every instant of our regenerate soul. I judge of God Spirit at implant in us all are all linked together and whoever receives any one grace particular sin, but we may within our selves find a particular grace of point to it. if we would stir up through it. The image of God restored in regeneration, shall never be lost by effusiveness as it was before after creation.
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The interception of Christ in heaven was not part of his mediatorial office. After his ascension, Christ did nothing as mediator till after his fall. First thing he did in that relation was interesting for fallen man, to keep him from death threatened to restore him to life which he had forfeited. The priesthood of Christ both these points will
oblation of interception. The offering was on his soul was made an offering for sin.

Continual intercession in heaven for us. OurSecondary
humanity has no more advocacy for our back, who will move. Sincere prayer has never been
useless to life at interception of Christ, as upon his death and sufferings. For by his life and intercession he purchased by his death and sufferings. The Jews have of tradition among them it is an unpardonable offence, but we know no mercy of God is infinite. So is a great part of Christ's offended at any number of sins.

Though all children of God Complain fail of it. Weakness of it. grace not in theirExhausted sufficiency. If sufficiency to break list of it a common of it. Strongest heaven's some

It is no less work to reconcile man to God and to them upon good by unanswerable ground. It is only Christ's sufficiency. Plan do other thing man in the Gospel might as wive have boasted. He has promised being full of thoughts for his God, as well as barns full of corn for his soul. A food indeed to reckon his soule good, by barns full
The happiness of souls is to be made with some
Lopiness, with the God himself is to be made
As we shall be blest with eternal en-
joyment of God. As, Part of souls I laid up y
make sure of Heavey treasure for his spe-
pire. Finds satisfaction by endeavor in
most of heaven, enjoy most of Earth.
All earthly things and to be accov to god
of conditions. So if God deny any comfort
it, because it is not good for man.
Lust of the flesh, and not of God. In its
prose, the tenuity of a wicked man, and
all comfort in this

That of alaying nature of God, Christ
in, Birth of Christ, God glorify, the
fulness of his infinite, and don't it all
fulfilment of God. So he
the mind of sending Jesus Christ into this
ites to suffer to satisfy. Wherein it be
Birth of Christ, God's truth. In the
devents. In the satisfaction of Jesus Christ in
re his own. Salvation, resolving of different year

That it is a Duty of Every true Christian
with your utmost, and in-
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'of doth not require any thing from us, nor but want of power or lack of our obligation. We are dependent upon his grace and mercy.

'throughout all ages. The Lord Jesus, who is the mediator between God and man, is the one who has purchased Eternal Happiness for us. He has purchased it for us, so that we may live and die: from both happiness and sorrow. He requires from us all our strength and power, to live and grow in grace. He requires from us all our trust in Christ and the promise of his grace.

'write in labouring for salvation, purchased for us. This is right by all means of obedience. So to work and pray is only the 205 saved by your own power. The means to work and pray on your own power is the work of Christ and the promise of his grace. If you have not been wrought any thing of Christ, as if you were living on your own power and not on Christ, we are too apt to neglect Christ as if we were not sure on Christ.'
There is a twofold perfection, or perfection of our work and perfection of our workman; for we cannot attain unto but we may the latter; so that may be a perfect heart, and imperfect works. If, your perfection of your heart, will swallow up your imperfections of your works, they shall never come up in remembrance against you before a God. As the work of your certain, of things it make all labour to be in vain. In it did not accomplish its end, and it doth accomplishing not worse. Let us now neither of these respects in your labour for salvation. The vilest sinner, even by the power of his own free will, may attain to the highest degree of pitch of preparation of usual wrought in your heart before true grace.

There is no duty in religion but the power of our nature may command a man out of his external performance. Of this, there is no wicked man that dies but may be if mere power of nature, restrain him led from the Commission of Sin. From Heb. 12:24.29 we may observe that even those who stand at highest in love of favour of God, have it fullest allowance of, of, of, of interest in him any. God, ought notwithstanding to fear him as a Sin revenging God, a Consuming fire, vindicating the Spirit of adoption, never again to follow but a rebellious fear of God, Spirit of adoption, and an assured sense of God, is our investment to a holy
In Slavish fear it is always some degree of despair, and is always accompanied with some degree of Bigness against God. Slavish fear nothing but Plead...t, but God is ever gracious in it, self-punishment...it self. Internal fear God Slavish, that to punish severely, it will expect...how intolerable will all be to...Lustin, saith we live well, if we live...is impossible, or be of thinking he should...God both composed two books, by their different study of which, we may come to...knowledge of himself, viz. the book of creatures. In the book of Scriptures, the book of...of Heaven and Earth, of Air and Sea. By the Book...from for our instruction as well as from...read to us lectures of his powers and wisdom. There is a 4 fold state of man, viz. by the Scripture, 1. his state of sin, but also...state of apostasy, 2. his state of...restitution, 3. his state of glory; there are two sorts of people under...those who want it in confidence of...secure through an insensibility of it. We shall be judged by both books of Scripture. Books mentioned in Revelation 20:12, others before the last day.
from Acts 21:25: you may observe that if all goes much to your making use of your persuasion, one man may be almost Christian; that those who never were in Christ yet may be almost Christians; for this we are most of us not only almost but altogether Christians in our external works, but let us be persuaded whilst we own Christ in an outward profession of him. So let us cleave to him by true faith in him, if such be unvenerable men, but as much as ye are able by the power of nature you would not fail so for short of grace as I do. God be engaged to bestow grace upon ye, yet it is certain, as agreed on by all, ye be by any to be confined. An objective grace is nothing else than grace bestowed in us, but a subjective grace made in us, and by actual change of his understanding inviolate with a divine or spiritual object, or yet a conscience may work towards this, as the spirit of God never unrighteous.
Corruption be it never so strong and violent cannot prevail over you with strict obedience of your own wills. If in all seasons of life, you are not to withdraw from sin; all your temptations, and endeavors to persuade you, it cannot. For who can save whether you or no. Nay further, if you strive against my last or must take as much pains to commit a sin, as is the need to serve to subdue it. There is a double nature in every child of God. One divine nature, one corrupt nature. The divine nature is a creature of God, a torment to one, and a pleasure to another. The divine nature is as much as pleasure in mortifying in gratifying of it. There is not a victory of you obtain, but at cost blood, not your own indeed, but precious blood of Jesus Christ. Not a Coquerey triumphs at your expense of another blood. Never, not a corruption you subdue, but a grace, it makes you hereunto. Mortification I know is indeed an hard task, but pray, tell me, is it not more hard to perish? Is it not more hard to live in hell for ever? O then it is pleasing to corruption. So, to act unprofitable, O! But think what it be, to perish in eternal flames. The Lord give me understanding.
The whole Duty of Man

There is such a force of Virtue in the
many of a good Conscience, as is able to

greater suffering, into a greater

testimony. And now, more Dear to Live, than we

see, to right to our souls. So if you

resent it, for inward comfort, it do attend the first of

Earth, in a state of warfare upon

For, adm't we have not, in the prefervance of the Author, it is in

deal it to us reason, if we must put off the best part

religion: may supposing us to have done too to

not, if we seek but the rank of animals, if we

discern what we are, addressess to our hopes

of Convincing motives: in terms of the wonders

speak: of it, significant enough. To perserve,

on it, is might of it: should thus fast

saying, or Corrupting it. Wt. a late Statesman

Chief of England, if it was a good const

not the soul of the Church, we has always had

been taken out of its own quiver, or its

most with its own, in most bloody revolutions

never made any breach in it, but the spirit

of profusions undergone her very function

most, in foreign violence...
It is a prerogative of our reason, if it discriminates us from and elevates us above beast, for can it ever be brought to resign of so glorious a privilege, a part to its admission of those brutish appetites, which pervade with its inferior faculties, beyond distinction of national partaking sin and awry renders us beast for whom as to lay up man, yet thus it is in those fordi sin of intemperance and uncleanness, unless perhaps they are so much worse in essent of wrong. The generality of the brutes in a comparison, it being one of, few of them, given beasts of beasts, fowl. But of any such exaltation, in regular ends, if it is to be considered, how degenerate and present it is for us to stoop, not only below our nature, but theirs. It is not much as our vices reduce us too, if not so in mountains to low estate we must wander upon, there to find as we find before we can find of all these refuges, it is none universally reprieved too, all of present time with some months or years hence, more especially in revolution to commence the body knows in dispatch, yet last still shall so ended to bear a testament. True reasonance must undelayed, for it shall not depend
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Do we not often see a Daring last bid battle to all artificers of Heaven, meet God in his in its dreadful & fearful form. prosperity is in it self an Emboldening thing but in Back by the opinion if it is by God's love to us till at last it even receiv'd in face of the Donor of grace God by all those Embarking, to such it Enabled men. We must govern our actions by God's Law, or not his providence for we and of whome causes having several it is evident its victories are not so detailed care often cast off either by a quill or yea disposal of Divine wisdom but it is common not often put to report. 

But man is so prodigal to Contaminate Divinity itself, as to make it sink for all our pouch, to run into a prostitute of wonderfull holiness, to all unholy purpoises can suggest to us. 

Justification is become one of our main topics of discourse, further En. 

Depravation to y. absent of many words, like an Unceasingible Spring, still supply such a Consent between our Spiritual oppositions, one does reflect on the other disputes as pride.
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Isaacap is Cape of Good Dispute; k too like these felling from our Lord, who is a paradox yet both we.

It is folly to wrest our own stocks, but entangle us by another.

Man is but a steward of all the possessions in the world.

Every man is entwined with a talent of one kind or other.

The blessed angels in heaven have several offices and employments, administering.

The brute beasts employ several powers.

It is amiss in honour to do to others what we would not have done to us.

It would become the beast's monitors to obey the Divine Decree.

Are many solemn and marinate creatures preserved and given offices of nature in an admirable and excellent manifold.

It is no great honour for an angel to be beneath a very lowest of creation.

Shall those whom God hath made a lower of angels,-subject to the nature of creatures; is that FULLY considered, as want nothing to it.

The Devil Impervious and never idea, but we cannot set down any thing but one step from the flame as purgatory; and from there a sure path will lead to pitch region and not afford it.

Evil befalls among us a patience through out.
1. Remove talents we have received, great
improvement is expected from us,
2. Gentlemen are so far from having a calling,
if they have obligations to many,
3. The duties of gentlemen men require, as general
and forgotten, work out of practice, and power
of practice, if they seem to be of any
4. There are several peculiar employments that
belong to gentlemen as such,
5. Wealth and happiness to our estates.
6. There is much more valuable in spending
our time in service of God, in exercise
himself, if it does not withal employ a closer
approach we make to happiness,
7. the improvement of understanding in knowledge
there is great pleasure and happiness to
those who have been instrument
for the good of others. Especially of our soul.
8. It is done to ourselves to consider to be
pleasurable of all other benefactions.
9. The advice given by a gentleman comes
more weight and reputation along with it
10. it will comes from a careful person,
for most men being rather apt to converse
who speaks, if it is spoken.
11. The sins of great men receive at least
appreciation from number of
theor of and most by. Example,
there is great leisure in being in
instrumental to draw men of poor
size, it being them to express them
would not only be an additional
for to yi. Final account, but even if
12. if it is great happiness of encouraging men
to virtue of society, by setting an good
example.
A woman's tongue should indeed be like to imaginary music. When she speaks, she seduces, charming all by her voice; at a distance, you may only hear it, but not say it. Nay, to hear nothing is to hear some speech in public. It has been in all ages interdicted women. The ancient Romans did not allow them to speak publicly, nor even in their own presence without their consent. So it was for Christianity. Women's ears are commonly filled with the sounds of tongues, as they are with the sounds of talking and speaking. Yet, this is not to be reckoned prudent. Nor is it proper to women, for Aristotle says he never married or married a woman who had ever tried to speak with a woman. An oath bound not writingly out of her mouth, but out of a woman's mouth, as it is always heard, is not a men's way of speaking. There is one feminine, which is often troublesome. I mean her tongue. It is not even a natural thing in its constant employment. It is not natural, but yet even the Supreme Feminine nature is present in it. The extent includes all things. More properly worship. The End of worship is to teach us to worship. Either to teach us what we are taught at the gates of practice, or we already know.
An old maid is now that such a figure as no poetic fancy can excede Cookson. It is a most calamitous creature in nature, so far yield to the opinion as to conform to those who are kept in it state against it will, but have by original of it misery is from before but suppose of once or other will never be ye. In real modesty in virgin should appear with highness: nothing is more full of delicacy given any of those malaparties, any with great fast and some of them from within within bodies from without is a debt to humanity, if former, what is better to be a prisoner at home ye. A young maid rambling abroad without would have look on her as a plainly and got her home. To want only to see thm. in an any company goverment. Cannot as well as her self: thinks sailor marriage is God's ordinance: should be considered as such; it may well be: whether are not built upon ought upon beauty. Some are upon wealth some to raise and lasting felicity, on God knowest not. Are only solid body but superstition.
Every disorder'd speech, as it is a violation of God's law, doth make war with heaven, as doth all atheistical discourse, which strikes not only at his authority, but himself, and all being; why, if he be thought of stretch out y' mouth against heaven, we are not to wonder if y' be more. It will shot y' among y' even bitter words, against y' best on Earth. As so by defaming another presentation by false reports. So yf we accommodate every little temporal interest, at y' cost of our Eternal, our false accusations of others will eterna one upon our selves.

Blatancy in y' most fatal wound of y' tongue as it is dishonourable to y' agent for it its principle ingredient, it was once beheld now they love one another but God knows we may now be pointed how they receive y' false one another; for it is acted under y' disguise of friendship nothing is so odious as above said flattery w' is no virtue y' can subsist with flattery. Boasting of natural or acquired advantage or peculiar Extravagance, for y' is false.

A boast is a certain prey to flattery the first plea of boasting is to brag of bay of y' vanity, etc. yf? Consideration of y' boast and flattering, of y' probable state affright us from all steps towards it, if God may not give us all to will-effectual
The design of happiness is to first amuse universal Imagination upon nature, to catch the partial with it, in nothing but its disposition of its whole frame. Can distinguish it, not more universal, y. n. disagreement. temporal happiness will as much as human, partake of blind. is seated on. the brink of honor, they think, it universal, it must be big. think, they, will think, this, too, to take himself, with sought his treasure. A third supposes it as himself. If by our part, with only chance, gaining till they meet with real good. Easiness, for, attaining happiness, Sis design in. Creation, was not to vacate occasion to His own happiness, but communicate it to others. moo. religious, to men is. is. to begin with, Christian duty. holy to Heaven are our relationships are justly discerned by Christian philosophy, the design of virtue. The Contented person. riches by not to indulge possessions, but contentment no pains of affliction. Can
outward goods are 2 earthly part 

of happiness, content is 2 spirit

all men are so much beyond all want

be discontented the entertaining able

possible. that is equally repugnant to

interest & duty, & also to our char

gratitude is the most criminal impl

all complaining is founded in this

that destitution is not a ground of

content, is manifest, for if they

most require, who have the greatest affluence

for the poor man hath more real pleasures

rich a cleaner of the soul or are of

frustrate the efficacy by of irregular

imagery of our selves under thy

The most general and obvious advantage

of affliction is its awakening to repentance

it is of exceeding great importance to

be taught, it is in fact God has &

contend with us for, afflictions

benefit us by warning us from the world

c which cause death is to ruin it is

town of all things is that nothing is

in the love of the world was a violation

of baptismal vow.

the observable things are soon

at generally taken away. as men are

most fond off, of those are generally

most hurt full things.
affliction have a further advantage, if they are a mark of adoption: on your account, proud men have still looked upon prosperity with fear, calamity, affliction, mutual compassion, affliction, improve them, grace, as faith, hope, patience, your constancy, suaveness and fortitude, benefits, even incumbent is a passage, preceding felicities. Joseph is an instance, they in some respect or other are designs, for gods. No man can think reasonable it as more unhappy of his neighbours, other men, equal share, in calamity is not only a possibility, but often a visible the less number of men; but it is for little things, most men complain, contentment is riches of nature, as opposed to those of fortune. The opinion, it was an almost instance of prejudice for as: "Israelites, prof. would the people. I. Captain of our salvation. He is of a nervous spirit, whom a Example of his euer more not animates, natural, takes us, into marching third a depot, was order to him. In a helmet as a great prize, he refusing because he would not take soldiers to. Like, they will be transported with generosity. F. Extinguish not sense of space, if they are ashamed to complain of it. if! leader voluntary, he ended for it. Pakes.
The knowledge of God is to be owned to
Discoveries he makes of the nature of
his perfection, and of his eternal
Being, let us add, are too great a distance to
have any clear perception of.

The first intimation of man had of a Deity
was by intuition at first in creation, this light being
Explored by reason and understanding,

The contempt of his holy scriptures is de-

Duress is, to almost every most impatient
Word is of most universal usage of

Human depravity cannot hope to succeed in

Human kindness bears no proportion to
The divine, whether we consider our
Souls or bodies, our creation or redemption,
as in Isaiah 49:14, and it is very hard if such obligations cannot receive in his word

Depravity, we pay respect to a
friend supremely, the want of irrational
Wisdom cannot attract Scholastic admirers,
In human folly to idolize God, human

very inexorable, if so many motives
But a Bible is a word of God, is intended
to be expected in matters of fact, by
Evidence of scripture, has with great ad-
prophetic writings who have a
great Confirmation, even by y. Confirmation
on fullfillment of y. prophet prophesys.
The facts of y. prophet age are also the
evidence. The new testament is attested
first by Miracles, with are above y. pretence
of impostors & y. instruments of Christ.
y. apostles? Miracles w. Credible
The events of y. apostles preaching is far
other Evidence, w. their if y. was more
man in it. Religion, if it might be
no place for suspicion in attack of Satan.
The penmen of y. new testament w. such as
could not be mistaken in w. they wrote
No possible way of revelation would gain
better Credit, y. those afford no already
vying from y. dead.
Wisdom not to despise small things
Especially w. God of our loves one soul.
The Earliest Caution is y. belief of promises
not to be obtained by y. observation
Distinctly is to be made between eternal
or temporal or temporary or perpetual
some part of scripture require more
Moral honesty is to be first attended to

The thoughts of y. word are first
to be laid aside before we take
up of scripture; hence it will be
Continual to reflect apart on doctrine
not to take in y. as the

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I wish men to "pray, mount, and face the world commonly" and upon the same condition of incon sequence and in the same state of mind as those who are required to do it for the good of others. The "leave them at liberty" because the possibility of making a comfortable life is not necessarily excluded. God public and to have a claim to heaven and earth as a matter of right. He also believes in God's providence and knowledge of his power and goodness. His virtue constitutes a man a happy person, his being of God, if he is a man of sufficient character. The measures of consistency and success in suffering through all stations of life. Even to the end it is death, but the beginning of Christianity being its gospel, but God must be God in obligation, as long ago Christ also. If men will not be unwise in forming of men, it would seem very strange...
that it, gospel, whose great End is to fill our minds with joy, peace, and hope, should be treated as an enemy to our pleasure.

That it, resurrection & eternal life are unquestionable truths, & if it be to believe, may like them be happy, though a thousand in upon them.

Many are of particular Caus of human misery; but it may all be reduced to one, namely, reason. The first virtue & conception tends to foundation of all virtue. Sin with life as it is with all other happiness; the abuse of it is our unhappy life or of our misery.

It is the sovereign arbitrator of all our actions; & not. Imagination & passion have dominion over all our actions; & only are & the instrument of reason. In our meetings of service of religion it is not only saved from Robert, but it is the enjoyment of all. A contrary is the worser it is to the trader. Attendance on religion; to make it common denied, at general admitted to a part of every one. Keener calling is not better in mind yet. But at trading have
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not be attributed any direct or immediate tendency, tending to the improvement of reason or the promotion of useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, useful, 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A Common Place Book

As man ever dies too soon, who does not wish to be perfect? But for heaven, all our good and God's gift, we must be content with our whole life's employment. We would never think of life too short, never complain of life too uncertain.

Folly is, to one man's way, the next day was to be married before a single day was to end. The way to improve life is to live as if death were imminent, as if all were to die.

Sudden illness, death's own gift, is to be feared, not to be feared. The way to death's stay is not always.

Every graceful in young years, Endeavor, for your dearness to your posterity. Constantly be willing, and, as one is juxtaposed, so another.

State of pleasure, virtue, of trouble, for your mind in sin, and by mode by means of means, but by vice.

If, in your conduct, sensations do not affect you in your solitaire. An authority of break no proposi-
A Common Sense Book

we must avoid idleness. Sloth is the
softness of soul. Sloth is an image of
If I cannot love thy word, I think not

2. Conversion begins, perfection consumes
and induces a habit of righteousness. In
the other, in its strength in its infancy,
its reflection. In short, poaching
help. Habit in general is if found

7. A perfect balance of evil and account

13. Strive not to learn. In my part of
binaries, the precent of first, the interior
of the kingdom, the home, the popular
habit of teaching. If a well conforming
or justifying till it gave pleasure

32. Fait, then, it is true, is not one of faith

33. Is one thing God to justify us, i.e., to
enone, and account us righteous or
be assured if he does so. And we, in
Soul of body, in he is certain, just we,

37. The comfort of a thing does not rest
immediately from God. Justifying him

41. If duties of religion be seen, doubt
hence certain. Of the no purpose.
A Common Race Book

Upon the Existence of God.

1. In the 14th Psalm, the first verse: "The Lord is my heart and my portion." If God, the not to mean, he cannot and must, but what the fourth verse: "He is the only sure of God in his soul.

2. There is a 3-fold division of God: Quod non ad divinitatem. Quod non is on the first. Quod non is non divinitas. The hope of many is providence. Do in effect I am, I being of a God, the living image of his likeness. Of wisdom, goodness, and eternity.

3. "Just, right, and true," are all things. Not in all things, justice, but practical in all, as actions from us. The first act is to deny. Doubt of a being of God. If, other act, is an act of God. We cannot know God perfectly, yet the ignorance of him; his as to understand him. He is. The apostles were not at all time. All good and being of a God, for it was created, God to many, but his was true from one. God to one and another.

4. This sentence is not able to be comprehended among us men.

5. The existence of God is foundation of all religion.

6. If we should know what we believe, it is to say, it is no God, we know no, why we be.

7. It is necessary to prove it is not to be.

8. The book of Genesis. Creatures is capable of holding. In publick, a God, as well as, for creatures are properly things above nature, by nature. Indeed, indeed is known

9. Creatures, in scripture, is, by nature, of God as in God, 3:4, 5:4. Truth, in his appearance, shows its power, which contradict it all.
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1. No nation is exempt from owning a supreme being. In the gloating multitude of gods and goddesses, our disputes have been in vain. The existence of God is not subject to contention. This universal consent is not procured by some profound atheistism in all ages, but the Companions of the whole world, have, not to name of any one absolute atheist upon record in Scripture. It is a general disposition of natures to be a certain truth. This notion of a God is natural of mankind.

2. The object of fear is before of act of fear. Deity, till it was believed to be distinct. God can be seen in his beams. Though we see all things in the world, one way or other. Enter some of the blind, speed in the world. Job 31:26:27. In an unjust way. For man, some to instruct him, some to mislead his strength. It is a duty to deny. If not, man's own nature witness of a God. Must be (as it is) with some. Here may be certain structure of his body. In soul. And nature of his soul. As one faith and soul seems to be no more difference between soul than angel, when it is out of the body. Robbin. Nothing is more quick in the whole course of nature. And soul of man.
The accumulations of conscience evidence of omnipotence, holiness of God; of terror of conscience, justice of God; of approbation of conscience, glory of God; in order in work to conscience, without it, world would be if you, without God, without man. Could not the ceremonial, creature of no conscience take away conscience of a God, you fine? What rules of good, evil, nothing would be evil, if it were no God? Nactor of world again, whom evil is proper.

The belief of a God must needs any creature not to the ground without it, being any foundation. Moses begins with the act of creation, before the treaty of salvation. Paul preached God's act as mediator, before being made a bond in to creatures as well as he.

Practical atheism is natural to man in his depraved state. Is against nature as it was constituted by God, but natural. Disowning of nature is depraved in man: The allusion to man is God's awe of God is not natural an freedom. Deification of God, or man in man as Coram. Atheism is very men may have of the social with atheistical be termed atheistic, for reflecting some one appointed by God, or reflecting some one to him. But, if it is before the same thing, and othermen being among subjects, subjects,
The effects of a: atheism are not in all instances of an equal sort: yet in some, there is a manifest difference between the best and worst of it. Even in the world of Atheism, the distinction is lost in a common grace, confounding a supportlessness in it with its own actions as a greater discovery of a principle. The words of a frame of a heart must be measured, rather by the best practices of the principles. A practical void is worse than a querulous because words may be a fruit of a position but a set of evil actions are a fruit of evidence of a dominant evil principle.

Titus 1:16: the principle must be of a: same kind with its actions; if its actions be licentious, all sin is found in a secret atheism.

Titus 3:3: all make no conscience of sin have no feeling of a God. See: 20:11, Pro: 16:6, 1 John 3:12.

Every sin is a kind of injury to God: or the work of a being: or a being against a destruction of a: being of God: not actually, but virtually. Not in its intention, but in its nature. Every sin in its own nature would render God non-enjoyable being.

In its own nature, endeavors to render God non-enjoyable being.

The will of no Creature is so much contradicted, as the will of God is by David. "Men sometimes in some circumstances do with not being of a God. Under no name of wisest or most learned persons round about Hezekiah 22:11.

Debated persons are not without such wishes sometimes. They despair as little as continuance, and of his being as well before knowledge of his work.
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3. Under this rank fall those who perform external duties only, out of principle of fear, and not out of a principle of love, as the priest and Levite.

4. Father of adoption is a term that is used to denote the law of God to us. As a child of God, we are bound to obey the law of God, not as a servant, but as a son. This is the definition of adoption according to the law of God. As we obey the law, we are not bound to do it, but we are bound to do it out of love for God, out of a principle of love, and not out of fear. If we do it out of love, we are not bound to do it, but we are bound to do it out of love for God, out of a principle of love. If we do it out of love, we are not bound to do it, but we are bound to do it out of love for God, out of a principle of love.

66. Amos 9:6. This verse is cited as an example of the divine wrath being turned back upon the sinner.

1:2a. Love of his ruling list makes him turn his back upon his son, and his love of his ruling list makes him turn his back upon his son. If God be pleased in his patience, to give him an integer to take off his chains which he seemed to be binding him for destruction, whereby his strength, which was more than I could have had, was mastered by God, it had outwitted him.


68. 1 Cor: 16:22. Being the real object of our pagan worship, this not formally intended by it, worshipper, this in some sort of things, in the direct object of worship is to the devil. Many, if not most actions, naturally good in it, above and done more because are agreeable to self, yet as they are conformable to God. Ps. 13:18. If will of God may be performed, yet as his will, but as it be not worship. Some Ref. Consideration.

72. Matt. 1:13:18. If will of God is not out of confidence himself, cast down. It will of God, with.
Is impossible since it is the natural nature of man to have some interest or passion in his work for a god of the universe but he will seek some corrupt interest of other upon earth and save for many weeks, some days, or some God to please or save many minutes; God must be to be a concern of his work according to his families of men. We are apt to envy and gift of God in the routine of practical duties, and the deep change of offenses. This sin is antithetical to every enemy, as his first sin in the garden was love to a threefold gift of self love is not commendable but necessary to a child of God, in opposition to God with a contempt of God. 3. A gracious self love; we love our fellow for higher ends. 4. All our actions, as a creature, as a creature to God. The first is from nature. 4. The first is implanted by creation, second is part of corruption. 5. Power and operation of grace. 6. Man would make anything his end is necessary in all actions, if it is 7. true and as a name of a rational being of people not to humble we love God because of some self-loving benefits distributed by him; we all live, from some love, not because of the interest of some other, but because it is mad to something men hurt after in it...
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God must needs be last off from being an end, so far it is that he is rejected from being a staple. All the terms of confidence, of faith, of love, of grace, of peace, of spirit, of love, of faith, all these terms of religion, are of a nature to live the mind of the soul into a life, into a spirit, into a soul.

John 4:24. God is a Spirit. 

The nature of God is no foundation of worship, no will of God is no rule of performance according to the will of God. The Evangelical religion now requires a shadow of figure of the former spirit, say some, it is the opposition to a legal ceremonies, truth to hypothetical.

1. God is a pure spiritual being.
2. The worship due from ye creature to God, must be agreeable to ye nature of God.
3. The Evangelical state is fitted to ye nature of God, to a pure spiritual being.

Spirit is taken various ways in Scripture. When we say God is a spirit, it is to be understood by a way of negation.

This way of negation is more easy to us, if we better understand God by what he is not, ye by what he is, and most of our knowledge of God is by ye way.

God is a Spirit.

God is by God. I imagine God to have a body of sin, and a heavenly body, some of human body; it may be without sin, without corruption.
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1. If God were not a spirit, He could not be a creator.

2. If God were not a pure spirit, He could not be one.

3. If God had a body as we have, He would be visible. I deem material things to be visible if they are body yet pull it, but it is visible, but every body.

4. If God were not a spirit, He could not be an independent being.

5. If God were not a spirit, He would not be an unchanging, his immunities.

6. If God were not a pure spirit, He could not be worth consideration, whether we may consider God and members of His own kind, to be understood as with respect to the incarnation of our Savior, who can assume spiritual nature, etc.

7. In regard to God it is to be understood figuratively; but in regard to Christ literally, to whom it is applied. Math. 15:34.

8. There is greater similarity between man and the image of God, in the image of God, in the image of God.

9. If God be a pure spiritual being, then His external form of body is figureful of God as pure spirit, then

10. It is impossible to form any image or picture of God as pure spirit, then

11. To make any corporeal representation of God is unworthy of God

12. Yet this is natural to man.
To represent God by a corporeal image in dotyery, thus we cannot comprehend to fancy him to be not he is not thing corporal file him.

If God be a pure Spirit; no corporeal

If God be a spirit, he is active of communication for being a spirit he immortal

If God be a spirit, we see how can the self converse with him in our spirit

If God be a spirit, he can only be in the satisfaction of our spirit

If God be a spirit, we should take it, but we take care of these sin and spiritual.

To be spiritual, is to worship one person to God and we must not only a loud or loud but an

Exalted soul; not only a bowed head but longs, but a groaning needy East of food, but availing

This might exercise of worship is found not only in part from spiritual

This Spiritual worship of God is manifest by the light of nature, to be like to his

Conic outward organ or matter of it. Worship which would be acceptable to God was not known by the light of nature to be worshiped yet therefore he did not this weight or get his was to pay

The claim in incorpore kind God was know of not outward get he was to pay

Family to be excersized in it as
A Commonplace Book

July 4th, 1699

The whole law of nature, as it is bounded by religion, was (as near as next to the knowledge of God, the manner of worshipping God, with a reference to God. By the same act of the man, he is called to have a creature, the light of nature. The light of God's light of nature is therefore always be required. For God's body is to himself, one a dead sacrifice; it is moral and spiritual action. The ceremonial law was abolished to promote the spirituality of divine worship. This legal sacrifice is called light in opposition to it. Prayer, as in a spiritual sense, being the heart into a spiritual sacrifice. Being God could not have an efficacy to produce of conscience of it. Prayer is a spiritual effect. In it, as your rather answer to further difficulties of worship.

From these accounts, God never of love to God himself well pleased with it, and for worship. It was not disposed with as yet, but an institution, not to be enforced with great rage. Observation of God, for God to be commanded. It was not at first, but for form men, it is to neglect him; but the God is displayed with form as you were prevented by him with those at mortal carnal in practicing, as ceremonies are largely carnal in practice. And we are God's people, the form of worship to be subversive and need of a most spiritual of it for and more spiritual worship. The service of worship of Gospel settling, is spiritual. And the performance of it is more spiritual by the worship of God with our bodies not to be rejected, upon account of God requires a spiritual worship. This preheath by laying together many Body on one place, so is devotion. England by union of many parts, by joint presence affecting more much, spirit more joined in public and private; good will God be his own ordinance.
This g? Heathens practiced by light of nature for y. most part offered males, as
being more worthy
all Creatures were man by providence and order of God, with y. u. shall have
God hath given us y. choicest thing he had
wisdom of God. Religion is y. highest
No Creatrue under Heavens is capable of it, if wants reason
with busy, execution of our Spirit
no act is an act of worship

There is in worship, an approach of God to
man, God is &c. present in the Church
If God be graciously present, ought not
not be an advantage of worship, without seeing the
ground of all Communion. In y. &c. communion, to have a spiritual worship

He is actually present upon all men
If spiritual worship be required by God, it

Informs us, of diligence. In outward worship,
worship is bad whiles he worshipping. This by
his diligence in y. Externals of it he may

If worship be justly or not ye. grace
it is as it is set by wise men, cannot

be of many a good man; it cannot work
for multitude of thought: it may
for multitude of thought in the grace of
religion, it will proceed as a fruit from
out of its own root. it is justly set
in a natural Communion. There and in
L. 5:12, shew the contrary attributes of y. sin and the
Gal.
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Ecclesiastes 90.2. Before man appears upon the earth, The Lord has established it forever and determined it firm. It is time for a word in adoration of the Lord. He was a master of the old Testament, a prophet of God, who is a perpetual refuge and security to his people. How worthy it is to remember former benefits, till we come to beg for new. In the second verse, he brings his former condescension, by the greatness of his power in forming all things. By the boundless prop of his duration. If we should look back, we cannot reach no further in the beginning of nature, but after it, we must look to a being in the abyss of eternity. The eternity of God is here described in his priority before the world. In the extension of his duration, from everlastingity to everlastingness, they are evermore. The world had a beginning of being, and now it being, is the creating power of God. God was in being before all the world. This being was from eternity. This being shall endure to eternity. There is but one God, one eternal.

Doc: God is of an eternal duration. The eternity of God is the foundation of his stability and the immutability of his great comfort. Now God is eternal or must respect his eternity. Eternity is an attribute, in describing of God, any measures of time; his duration has an end; God has his boundless foundation of eternity, but God being all time, and have no beginning in time.
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God is without end. Rev. 4:9, 10.

There is no succession in God, nothing is known of God in regards of existence, but not in regards of God's knowledge of himself. Eph. 1:4-5. The Eternal Counsel of God appears in time. May 2nd, in things according to the counsel of God before the creation of the world. Gen. 1:1. God was created, God is his own eternity. Hence all perfection of God are eternal. It is contrary to the notion of immutability to be without eternity, for to be not eternal is to be not eternal. God would not take of first with God. God is only subject to God if not an immortal soul by donation. Creation is announcing something from nothing to be imitable, as it is of the essence of God.
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mutability of Eternity, quo eter, to be infinite in duration is all one, so to be infinite in essence.

The effect of an intellectual sense again, can be equal in duration to its cause.

If God be of eternal duration, so Christ is of eternity, and is the ground of all eternal God is offended. This is a right in usage.

How death shall be it to be under a stroke of an eternal God. His eternity is a great terror to him, if he was not, his love to him, and loves him. His love makes it furnish many more, but his eternity renders it perpetual.

If God be eternal his Covenant is sure.

If God be eternal, he being of death, God in covenant, is an eternal good and possession for ever to keep us; since his word is, if he will never fail us; since his time, we have more of nothing of himself as it is a some occasion of God to be future to be; I am, so it is a property of a creature to be. I am not at all conscious or sensible of my self, not an am, but by indulgence of our.

But being we have, and a beginning is our being will have, in that we dispose of it. Now, it is regard of our life, and not our own. Our life is in a constant change; if we will we remain not; time as eternity of.
The beauties of the world are transient. They cannot alone be fit for an soul. Finite was made to have an interest in God, therefore let us provide for an happy interest in Eternity or God. Let us meditate on Eternity, nor God, the holiness, power, and majesty of God, the foundation articles of faith, his holiness for our comfort, his power for the support of faith, his immortality for the support of faith above. Let us meditate upon God's excellency, as he is eternal, he cannot lose. Upon God's immortality of God's rust. There is nothing indeed from a present appearance of things, as can demonstrate heaven and earth standing firm. One of you has a body. as I am. A beauty is not decayed, individual. You speak and kind remain due others, cut as a sin to men render a change of it. present appearance as word necessary to accomplish some of thousands of years. This that we have in the day as it is to Praise and to do justice to the names in Scripture's both. I think if not.
1. The world was not destroyed by fire.

2. Beside the glory of the saints shall have place such support to move in, as glorious objects shall be pre-ordained to them.

3. How could he create anything or any part of it be so to be delivered from bondage of corruption, into the glorious liberty of the children of God, if whole friends of the earth were to be annihilated upon us account should God in Psalms 13:6 say, 7: This heaven to rejoice, 8: 9 earth to be glad? But God means to rejoice, 10: and world with righteousness. If God should be annihilated thank God for had unto us. Again, the Son is to rejoice in his work, and may suffer from hence, at a superficial view of God, it is with crying foundation of words change. How foolish thing is it to set our heart upon if we shall pass, or remain with it is now God is unchangeable in his essence, no

3. In his perfections.

4. 2. Of thing is it to be changed, as it is the main thing in respect of nature, state, will, that quality, if it was before.

5. The immutability of God is a perfection. Immutability considered in it is of without relation to other things, is not a perfection.

6. Inmutability is a power belonging to all the attributes of God. Many of the Hebrews, or distinct objects of distinct acts. Moses in Deut. 33:29: the wisdom of God is not in idleness, it is in his center, in manifold united.

7. Unchangeable essence of his nature. God is of necessity, being being in his immutable nature, of God, must have him. He must have the essence of him. If now he unchangeable will be a perfection of his nature, God in changed God not 181.
Hi,

The will of God is the same with his essence. There is a conformity of God's will with his essence. There can be no change in his will or his nature. It happens in you, but not in his will. To effect on your he is willing, to permit your will have a future event. And present with them. As a degree from eternity, God does not make a thing to be eternal. If it receiveth, it receiveth. God does not make a thing to be everlasting. We must distinguish between if you do receive it. The power of being evil is in himself immutable. If it receiveth, God is immutable. But if it receiveth, it is not in question of its essential to be immutable. God does not in any part of his essence, but as being by nature,perfects
God cannot be changed in time, because he is Eternity. He cannot be changed in place, because he is Both Ubiquity. If it be true that man is not to know ne'er to see, we draw near to him & tis not by local motion or change of place, but by especial & spiritual influence, by exciting or supporting grace. So as God is to Come down on Denend & tis not by change of place, but a change of outward act, we must forbear him of ways of fresh money or new judgment, any kinds of his love or of flames of his wrath. Here is in every thing it is mutable, a con position, Either Expectant or accidental. Mutability is absolutely inconsistent with simplicity, whether the change come from an internal or external principle. In all cases it is some thing if penible, either substantially or accidentally. Put in all Change it is a thing against it. Eternity of God is change able not to remain, but to remain in not eternal. God is not Eternal. If not mutable, the world could not be ordain'd or governed, but by some principle, or being without immutable. The 2d thing to speak to is, that immutability is proper to God, incomunicable to any Creature. The Changeable laws of all Creatures is evident of Corporal Creatures as, it is evident to sense. Spiritual natures, as Angels, y' Change not in y'. Being, not if it is from indulgence of God. No Creature can be unchangeable in its nature, because every Creature base from nothing. Because this Creative depends upon the rev. Here was no Change in God by an act of Creation, because y' was no new will in him of the Creation as was from Eternity. If the Creation of nothing in time will be had not obtained from Eternity, no appointed it to make of his powers without: it should be brought about.
There was no change in God by y. act of creation, because he was no new power in God. There can be no more new power in God than can be a new will in God; for his will is both effect and act. There was no change in y. Divine nature by y. union with y. human nature. The glory of his Divinity was not extinguished, nor diminished, tho’ he was abased; no less than y. union of y. two natures, but no change of y. 2d nature into y. humanity, or of y. humanity into y. 2d nature. Only both were united in a peculiar way, as is evident from repentance and other affections of y. man, who are all due to God in scripture, and have no change in God. Preaching is not proper in God. But God accommodates himself to the weak capacity of y. man, and orders y. C. of scripture accordingly. According to y. immutable will, y. will which is due to y. unchangeable law. y. same filling of y. same predictions, y. Divine will do not alter any change in it. y. creature, he becomes angry, and with it an angry God becomes of y. God looks for him; y. same immutable power is in God, and draws out y. kindness towards y. object loved before, is not changed now in it; so y. no change in God but in y. creature. y. God does not abrogate y. laws, which he hath prescribed in y. Church. y. events, or y. different relations of things to God. y. creation is in the power of y. creature, not in y. Creation. We ought to be called, because for unchangeable y. pure nature, the suspicion we have in God from
The immutability of a God, God is a strong ground of consolation. The fear of God in a right mind, are a self-wielded upon him, and assurance of stability, encourages hope and confidence. The covenant stands unchangeable. ...

The best things are mutable, things of such a nature are not fit objects of confidence. Is it not a horrible thing, to pass one, and we possess, daily more, as it were, and we possess, daily more...

If God be unchangeable, should blessing be, in doing him service. The devil, who are God's enemies, strip him of his grace, constancy in God is accompanied with an immutability of being.

By an unchangeable disposition of God we should begin our happiness of salvation of blessed spirits, those of a nearest to God and angels, glorified soul, by nature, but by grace; yet not only by necessity of grace, but also liberty of will. As God is only immutable in his nature, so he is in only principle of immutability, as well as being in his creature. Let us consider whether we have reposed to God, and gained a near conjunction with him. The nearer we come to him, the more liable we shall have in our selves, to change.
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1. Good Omnipotence of
2. In every fragment of your God, he's quicker to support it. Air and Light are in the Space of your world. So is of Time.

This is negligibly to be understood. As no place can be without God, so no place can have no God. There is an influence omnipresent of God Uninfluential with all creatures. There is a visible sustaining. Every creature, if it may not fall back into itself nothing from evidence it were elevated by its power. God is limited to such subjects as are capable for it; or if it knows of presence it is present with all by its presence of his divinity, but only in his fatherly presence and a gracious efficacy. So ye are several manifestations of his presence, he hath a presence of glory in heaven, he hath comfort of spirit, a presence of, or within, him, will be tormentant. If omnipresent, in heaven, he is a God spreading his beams of light, in hell, a god distributing light.
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1:1. Because of his supreme perfection.

1:2. Because of his immortality.

1:3. Because of his omnipotence, the almighty

1:4. Because of his omnipresence.

2:1. Neither do the expressions of God's com-

2:2. ing or departing from us impair

2:3. the doctrine of his omnipresence

2:4. Nor will it follow, if because God is omnipre-

2:5. sence, all creatures, any disparent with him.

2:6. Nor is it so, because God is omnipre-

2:7. sence, nor is God defiled by being present with

2:8. Other creatures as seen above to us.

2:9. Substances, the substance.

2:10. Information.

2:11. Christ hath a divine nature.

2:12. None is a confirmation of a spiritual

2:13. nature of God.

2:14. None is an argument for providence and

2:15. immortality of the divine substance.

2:16. How wonderful it is, how incomprehensible.

2:17. How much is the attribute of God forgotten?

2:18. How terrible should the thoughts of God be, if it were to imagine any hiding place from

2:19. Incomprehensible God, who fills all

2:20. Every point of space around

2:21. Man, as it is a terror to wicked
The omnipresence of God is a comfort in all violent temptations and in all painful afflictions. It is a comfort in all duties of worship. Good men have not only his presence to show from his nature, but oft also in his promise. His nature is of course of our salvation. His truth is of course of our good. 
The omnipresence of God is a comfort in all pre-vail reasons. 

This presence is not without of his attributes. 

Let us be much in actual thoughts of his truth. 

The 7th. of this perfection is an axe 4th. root of religion. 

This will be fixed against all temptations. 

We are entirely answerable to a deity. If we are not moved with power from our confidence, God is present. 

Let us be sure of God is near to or far from us, as? Deity by us, but God is in us, and may have a but God is actually present with. 
It shall be a sign to holy actions. 

This would make us spiritual, and to watch all in all our passions, if we were of God is present with us in our peace, in our cheer, in our work, in our meetings as heavenly, who they have any presence of the 7th of this essential property. 

The actual that of his presence of God is life of spirit of religion. 

It will fill distractions in worship. 

Custodian evidences for a more especial and essential presence of God.
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Of God's Knowledge out of

OECONS 1174. Great is our God.

1. In his Name, great is our Lord.
2. In his power, of great power.
3. In his knowledge, his understanding is

Infinite; his understanding is like to

Infinite; his understanding is like to

finite understanding. I am to discov

The notion of God's knowledge of all things

above the regions of the earth,

all nations and knowledge this, as well

kind of understanding of knowledge.

is in God. 1 Pet. 1. 7. Th. 1. 9. Wisdom

is the flower of knowledge, of knowledge

The knowledge of God is various.

a knowledge of vision or sight, thus God

knows himself of all things, if really he,

a knowledge of intelligence or simple

forever, by which he shall love for ever:

because he does not things of God.

Existent in himself, right by

right by his power, by his will shall

be made for ever, wrought up in things. By nothing

and respects things. of shall be, to.

There is a speculative or practical knowledge.

Speculative knowledge is, in a sense of

of things is known without a respect to any working or practical operation.

Speculative knowledge is, without a respect to any working or practical operation.

speculative knowledge is, without a respect to any working or practical operation.

Speculative knowledge is, without a respect to any working or practical operation.

Speculative knowledge is, without a respect to any working or practical operation.
1. There is a knowledge of approbation, as well as
2. approbation, Rom. 3. 2. Tim. 2. 19. Gen. 1
3. Matt. 4. 17. = 2. 23. it is with approbation and
4. relative knowledge in God's knowledge of him
5. self and things possible, with practical knowledge is
6. his knowledge of his creatures. things govern
8. God knows him; if, so, he knows himself;
9. His perfection of a creature, to know it
10. self, much more a perfection belonging to God
11. God knows all other things, whether it be
12. possible, past, present or future? don't he
13. God knew things before 21. created he. he
14. knew 16. why, not in possibility, not in
15. actual reality! knowing 1. that it is not as
16. that, without any impression on it is a
17. main God appropriates to himself, as n
18. portion of Christ of his government, as proper
19. Remembrance of God knowing Evil, is not so
20. both not beyond 9. color, or God's nature in
21. it is no discount to us to know Evil in order
22. to pass an upright judgment upon it is neither an
23. of its object defined, a sentiment of any
24. creatures to know some, but he knew in
25. to make some 18. by 9. same reason, he
26. he knew still it. creatures should be before 21
27. for all things, and one, in God's pot
28. The wholeプログラムの part of tempting
29. an object of God. Every prophet to
30. one know edge of I'm Philip, no man its
31. properly a prophet, but in prediction, now
32. prediction is nothing but foretelling
33. God know's his own scheme will be.
34. Men must needs know all future
35. things. Isaiah 41. 7.
how God knows all things

God knows all things by his own essence.
God knows all things by one act of Intuition.

Christ hath a perfect knowledge of his Father.
Christ hath all knowledge distinctly.

Jesu Christ is not an mere Creature.

There is a providence designed by God that there should be about every thing.

Hos. 4:13: The time of judgment is the time of his memorial.

This attribute must have a time for its full discovery, so that time can be fit for its justice, cannot be known without omniscience.

This perfection in God gives us ground to believe a resurrection, who can think it too hard for his power, since God can shape his knowledge.

quantity, of quality of those bodies have been lost by various changes, by part, through kind of dissolution, but what or substance of them remaining intact.

The bodies of men have been devoured by wild beasts in the Earth, and fish in the Sea, and been Edged in. Remains of bones

ways man Eaten, is matter in not of Corning in the sight of God by anything in it.

how it may stand in it.
what honourable thoughts of doing ought to be left for y° perfection in y° consideration of y° excellent all own knowledge. They are humble enough to be confirmed. There is nothing man can grope of y° knowledge & that greater need to be found among devils, ye flayed knowledge, ye have in nay ignorance. We are not all of wisdom. God is both teaching mankind in y° worke & in y° attribute. We know God, sees all things, yet live not one departed Saint for his whole four thousand years between the creation of prayer & the coming of Christ. was ever is peculiar to God. Uncommunicable to any creature. It is the foundation of all religion & y° sole end of y° choice of it, viz. prayer & meditation. Some think a curiosity of knowledge was y°. Some of y° fall of devils, & that to curse of his povertie. Had he been him with neither ye nor his povertie scant breath. O! to swear falsely is so to swear by any creature is to swear by y° creature upon y° throne of y°. Confusing men, we may doubtly judge, our creatures, as well as in an ambitious usurpation of y° might of y°.
Dear

9.9

God knows our wants, but he's not made
promises barely to our wants, but to our
asking, if his omniscience in hearing us
have a sensible honour in our acknowledging
aught, or his wisdom in fulfilling our requests
restrained because of his eye of man; but
Eye of God—wisdom is committed into
hands, it is restraining in right (as it is
to ours). Secret sins are against God: we
forbear, because of perfection of his nature. We may
out cries to behold us, or without an arm of justice to punish us. There is such
between us? Heart, tongue, all our
voice. Sorrowing in it soul, etc., if
I could not be carnal, nor my heart in
an angel's care, etc. As the outside of
omission of prayer, which when sometime
thing, to intend another thing in time, it vant as from the fear of man; some
men are not so afraid of it fear of man
we may take comfort from he knew, if
mean, cannot he unknown, to on in
as on us. The knowledge of it shall
in God, may confirm us in our
praefer to our own, for he knows
the grief of many, our hearts, etc., for of
ignorant, of our inward affections? Nepo
were so little seen by eye, expressions
or in presence, or for want of it.
Itttxj-i

m^'TS^ttf:

It is a Comfort in all our Infirmities. As we know our sins to change us, so he knows the weakness of our nature to do it. It is a Comfort in our Consolations.

We know by his whether to address our selves to his. It is a discovery of his omnipresence. Stirs not up his justice to revenge, but as many to pity: as we have committed, so he understands better than we. It is a discovery of his
time. A poor refuge in secrecy to a sinner.

It is not also a proof of sinning to be

condemned of sins committed long ages
ago. Cannot take them out it. They have been from eternity as all things have been with God. It is not a discovery of God, if you understand it. But it is in heaven

God knows men's miscarriage so as to
disprove his omnipresence is put

too, to maintain his sovereign authority in the exercise of his justice: his notice

of your sins is over and in order to a just

directing of his: kind of his justice. Psal. 10:14

Let us have a sense of God's knowledge

upon our hearts, all wickedness shall

vanish from a want of the consciences of it.

You would give God to much credit.

it would make us watchful over our hearts: that: Etch. 1: 7.

You would tend to make us sinless in our whole. 1 Thess. 5: 28.
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To a part of the excellency of the Gospel, it is said, son of God for his publisher. The Gospel was of an eternal revelation; yet in a temporary revelation. That Divine truth is mysterious. The whole scheme of God's way is a mystery. No man, no woman can imagine, how this can be united, how a divine and human should have satisfaction, how a just God should have satisfaction, how a sinless man should be a mystery, the human to be submitted in; for we may observe for the substance of the new to be subdued to the authority of the old. All truth is to be drawn from scripture. Christ's righteousness gives us title to give us a perfect law. That evangelical obedience, or of obedience of faith, is only acceptably to God. Faith and obedience are distinct, though inseparable. Every justified person hath a nature different from a justified person. Justification is of the new act of sanctification. Justification and new nature, faith, obedience are distinct. Justification of nature, justification of grace, justification is first in order of nature. Justification and sanctification, they are distinct, but inseparable. So faith and obedience are distinct; and save effect...
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That wisdom is a transcendent excellency of Divine nature.

Wisdom is, but in particular wisdom consists in acting for right end, in observing all circumstances for action, in willing and acting according to right reason, according to right judgment of things. Wherefore God and all men and all men may have knowledge without wisdom, but not wisdom without knowledge.

Propositions. Concerning the wisdom of God.

1. God is an essential and personal wisdom. God is essential wisdom, is the essence of God.

2. The wisps of God is of same with the essence of God. Wisdom is propert of God alone.

3. God is only wise necessarily. The notion of wisdom is inseparable from the notion of a deity.

4. He is only wise originally.

5. He is wise perfectly.

6. He is only wise universally. As his will gives all things, as his power effects all things, so his wisdom is the universal director of the motion of all things, his execution of his power. For he is only wise perpetually.

7. He is only wise incomparably. Psal. 92. 6: his sovereignty is more intelligible to us. His wisdom is only wise necessarily.

8. Infallibly. Psal. 31. 2: The third general is to prove of God is wise. Dan. 2. 20. Not is known by men after it is done, nor was known by God before it was wrought: when we receive him infinitely wise.

Rea. 1. God Being not be infinite, perfect without wisdom, without infinite wisdom he could not govern the world.

Rea. 2. The Creatures, working for an end, without their own knowledge, do illustrate of wisdom in God, for that wisdom is God at a time. Everything is good for another a time. If he works.
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Re. 1. God is ye. foundation of all wisdom. In ye.

346. Creatures & type one in infinity wise himself for nothing on can be in ye. effect which is not Emanently in ye. cause ye. cause is always more perfect ye. effect. If ye. know much more wise than all arts among men.

14. 16. Creatures are wise. ye. Wisdom shewing up it is but a shadow of ye. wisdom of God.

En. 6. It appears in Creation. There is not any thing so small. so mean. but sheweth. This wisdom of ye. Creation appears.

h. 1. In ye. variety. Psalm. 104. 24. There was no leaf wisdom went to ye. frame of ye. being was a fruit of ye. living power. So ye. heavens must order speak ye. wisdom.

h. 2. In ye. beauty of order & situation of ye. creatures. Eccle. 3. 11. Obly. ye. order is a fruit by ye. living power. So ye. heavens must order speak ye. wisdom.

h. 3. This wisdom is seen in ye. fitness of every thing for it's end & ye. usefulness of it.

h. 4. In thinking all the parts & all parts together by way ye. Life.

h. 1. how much may we see of ye. perfection.

Ps. 83. But all scholars and wise wise man by our eyes time is our teacher. Every part of ye. creature a lively instruction. So ye. creature is ye. wise & understand ye. object. according to ye. all design of ye. Creation. work out our hearts.
In our Government of his Creatures.

The laws of God are suited to the nature of man. His wisdom is in the highest degree suited to the happiness of all mankind. God's laws are not an act of mere authority, respecting his own glory, but of wisdom and goodness, respecting man's benefits. An universal wisdom and righteousness glitter in our Divine law. There is nothing in it but what is worthy of God, useful for Creation, to y. Conscience, as well as to y. Interest and man kind. Rom. 2:14. The suitability of y. law to y. Consciences of men is evidenced by these various reflecting and strong alarming of conscience upon y. transgressions of it in all parts of y. world, money or life in all man. The two main principles of y. law, y. love to y. worship of y. God, y. doing as we would be done, and y. love of y. neighbour is in the highest degree of y. law, y. love to y. worship of y. God, y. doing as we would be done, and y. love of y. neighbour is in the highest degree

his wisdom is seen in y. encouragements and will, Phil. 19. 11. The encouragement he gives for y. studying and observing his will is seen in glass y. revelations of his will to after times, etc. y. preserving the ve. for y. foretelling of y. corruption of men. The various conditions of inclinations, of men is also a fruit of Divine wisdom, some are rich and some poor. the rich have as much need of y. poor as y. poor have of y. rich.

God's wisdom is seen in y. bringing glory to himself out of sin.

cut of sin it self: thus he committed to fall, which was order'd, for a full and clear discovery of his own nature. Was the abundance of sin a passive occasion for God to manifest the abundance of his grace? It appears, in making use of sinful instruments.
to make things serviceable contrary to ye own nature, is undom peculiar to ye Creator of nature.

C. 3. God's wisdom is seen in bringing out of sin, God's will good to be willed to permit it, so might ye creature himself to ye creation in ye most excellent manner.

Cor. The redemption of man by so excellent a way was known from the creation of sin, by ye greatest wickedness.

C. 4. The good of a nation often, by ye Skill of some men. Gen. 39, 26. Jonah's sin was probably ye first man, and it to his prophecy.

C. 5. The good of ye Sinners himself is sometimes promoted by Divine wisdom, order permitting sin to enter into ye good of God, some attribute of God not been known, some good not having been exercised as if God not respect God.

C. 6. God often brings forth a manifestation of necessity of dependence upon him, God hereby raise higher estimations of ye value of virtue of ye Blood of Christ, a greater industry for his glory.

C. 7. God hereby often engageth ye soul to humility towards God, is also that good occasion of fine. 1. John 2. 20. Deut. 31, 26.

21. In regard of our safety, there is ye wisdom of Divine wisdom of God, in times makes often, which incorporat
tously fits us for hell, a providential
hnsion to fit us for heaven—
he makes use of one sin breaking
out to discover another or more.
he often orders it to make conscience more
warning. 2. One soul more watchful, a fall
into one sin is often a prevention of more
which lay in wait for us. Mortification
not wholly suppresses yf. motions of sin,
and it both of: resolutions to commit it
God makes it an occasion of: mortification of
yf. sin, wch was of matter of yf. fall
3. Sometimes divine wisdom makes it an occasion
to promote sanctification in all parts of yf. souls,
agreat fall sometimes wth great outward of amount,
Conversion
hence the growth of grace is furthered. See 6.
The unity of man was a Commendation of yf. grace
of God: it occasioned yf. breaking out of yf. grace
of God upon us, as is an occasion by yf. wisdom of
Grace of God, of increase of grace many times in us.
The wisdom of God appears in yf. government of
man in his Conversion as return to him,
the restoring of yf. beauty of yf. soul, if it fitth,
for its true end, speaking no less wisdom, yf.
first draught of it in creation.

Divine appear, wisdom appears
In yf. Subjects of Conversion. 1. Cor. 2. 23.
In yf. manner of Conversion. Acts 26. 3. 3. 9.
It tempteth us, not by offering violence to our
natures, but by presenting things more
grant to our corrupt natures, so both God
Solicits us to another by purposes suited to our
lust: Constraint. The principle of moveth ft, will
is supernatural; but yf. will, is unnatural,
ally, coming in yf. act or motion.

In his discipline, & panel acts
his wisdom appears in judgment, inflicting
Don to yf. qualities of persons, of nature of ft.

1 Cor. 16. 11. Isaiah 51. 3. 28. 4. 27. 29. Judges 8. 7
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Let the reasons of punishment and afflictions be apparent in grace and in the Church. It is part of wisdom to be wise in patience. The church was prepared by God for the various ends which God brings about by afflictions. Acts 2, 28. Phil. 1, 12.

In the deliverances he affords to others part of his work, as well as to his church. In making it his creature, subject to his grace and order to his gracious ends and reason of deliverances. Psalm 104, 29.


It is a hidden wisdom. Col. 1, 27. Eph. 3, 10.

Manifold wisdom. As manifold as mysterious part of his variety. Eph. 1, 10. 1 Cor. 1, 7.

The greatest different interests are reconciled. The sword of vengeance was unsheathed by justice, for punishment of iniquity. Holy Cow. 3, 13. Colossians. 1, 16. Colossians. 3, 10.

The bowels of compassion was stung by mercy. 2 Cor. 1, 7. Eph. 3, 10. Colossians. 3, 10.

Justice towards mercy or miseries. Justice, he exalts who mercy or compassion, destruction of misery, and justice, salvation for man. B. Col. 1, 12.

Justice pleads. Either must suffer, or take not to punish would be to approve a devil, by justifying a creature revolt. Salvation for all men. The holiness of the law in purity and not a plea. Did it suppose that every day a new mankind, monad, and as well as additional of soul as well as soul, and as. Fallen angels was a
This fall thou couldst not but infer treasures of thy infinite knowledge foreseee; why didst thou not use mercy to pity him in misery? And not for a perfection of the nature, as well as justice shall justify us all. I never conceived many pleasures, if man be made of creation, in vain; justice pleads, if man be not sentenced, yes, law is in vain: truth backs justice, y' grace abates mercy, it shall be done in. seeming contradiction mercy is not manifested, if man be not pardoned; justice will complain, if man be not punished. An Expedient is found out by thy wisdom or God to answer these demands. Yet I do see differences be
accord, mercy shall have pardon to bestow. Rom. 3, 24, 25, have enjoyed, if justice might have complained; had we been solely punished, justice would have been
punished.

The wisdom of God appears in the subject of repent in those who accosted. If was not congruous yr. father should assume human nature, n suffer in it for mankind. Nor was it congruous. Yet Spirit should be sanct pro y'. affair. The spirit, w' was
and order had been in operation.

The second person had ye greatest congruity in ye
Christ, w' redemption was accomplished. The union of ye two natures; was foundation of ye union of God, w' fallen creature.

The union itself is admirable, John 1, 1. Phil. 2, 7, mysterious is ye wisdom of God to unite finite

purity of mortality. Immutability with a first element, ye yet a nature subject to ye
law, ye yet a nature subject to ye law, to be God blessed for ever; and before of the face
of an acquisit. Engaged to calamities from ye work

of execution. Creations. Earth in, ye in one, as this, in one person

man in one
In the manner of a union. A union of the two natures of the natural union. This union of the two natures in Christ is personal.

1. This union doth not confound the properties of the two natures. In each other, two are in two natures. Containing two glorious persons of the human. Col. 2:9.

2. The divine nature is united to the humanity. The whole divinity is united to the whole humanity. Col. 2:9.

3. There was a personal union. Not a species or a person, but a personal union. The man into subject to himself. Heb. 2:14.

4. The end of the union.

5. It was fulfilled. It was fulfilled to be a mediator. There is nothing of the divine. But it is possible to the nature with it, the divine nature was united with it. Col. 2:9.

6. He was made to be a mediator. Nothing belongs to the divine. But he was fitted for the work out of his...
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1. by other a quickening spirit. An act of uns.
2. act of 1. will
3. Nor could it be an entire obedience.
4. The wisdom of God appeared in using all
5. prospect means to men or to God as it were
6. acted, as is predicted in the antient Prov.
7. are, long before 1. coming of wisdom.
8. The wisdom of God appeared in using all
9. instruments of its propagation. 
10. The wisdom reach Excellence in the Divine nature
11. in that we may appoint the might of God
12. for his government, as in the
13. He first began to his knowing end and directs
14. means, 1. power. Execut 1. means de-
15. line for such an End
16. Here we may see a ground of patience. The
17. enjoy any man it, or more. He be with
18. the things we see to gross his intentions.
19. The wise God intends to bring him
20. out of his greatest evils. Can happen it is
21. home by part of the immutability of God in his decrees
22. nature of which are in the perfection. 
23. It in his perfections. 
24. hence appears in the act of a public will
25. management of his. Indeed, as a day of
26. many attributes of God is his for a mighty
27. omniscience. is. So among first among
28. hence we have a ground for mighty acts
29. and all generations of his Divine Majesty.
If God be infinitely wise, it shews us of necessity our address to him in subjection of his name, by shewing the perfection of his Divine Majesty, nowsubj'cted to the Contempt of all sin strikes at the perfection two ways, it deforms the workmanship of God, which have greater characters of divine wisdom. men, for the lower world.

Consists in an act of worship, and not both prof't. The wisdom of God is Contended.

By introducing new rules & modes of worship, different from divine institutions,understood, so that it is greater sin in us, should we know the destruction of it, for preferring human traditions to what is written. what's correct upon Friday, 29.3.

In neglecting means Instituted by God, we may power, only think to know of an unjust, or see an ungrateful soul in earnest, to Debits of Eternity. In not seeing that God's methods of acting

This imposing upon God is a disbelief disposition, in that soul find it: The rich man in hell, if he must some charity for his brethren on earth, would direct God away to death to school him as ammonia; the meaning of Moses & the prophets, that "wax was fables, language of having a longer

In murmuring at Impatience. All murmuring is fastening in wrong upon unrighteousness. By pride, the heathens of Spirit as Rev. 2:23, 4. Distinct from God in character, promise is an Impeachment of the power.
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1:3. **Use Of Comfort**

1:1. Comfort in all straits of afflictions, how comfortable it is to think of our distresses, of Infinite Wisdom. Nothing is done by point of time.

1:2. In permitting sin, still bringing it to a good use.

1:3. In Daniel, or Delay of answers of prayer, he is ready at our call, but he will not answer till he sees fit out his hand, for all will be thrust into the Church by his power. The Church beareth Wisdom or God, to enter of hell, the subtlety of man's words, are no better.

1:4. To meditate on the wisdom of God, in creation, a government, as very mean. Can comfort us of God.

1:5. This was an End for which we were created. The Creatures and their Reason of man. Gen. 2:7.

1:6. If we have not the wisdom of God in judicial suffering, is not more divine the Soul is not without its operation. What operation of whole God? Soul ought to begin.

1:7. This would be an means to encourage our humility, it would help us in our acknowledgment of God, for his goodness to us. Psalms 33. 21. = 8.

1:8. Contemplation of God's Creatures we may have some assistance in gaining our knowledge in the wisdom of redemption.

1:9. The meditation of God's wisdom in our Creatures, is in part a beginning of beholding upon Earth.

2:1. Exhortation. Study and admire the wisdom of God in redemption. This is what all mankind, we are not called to understand earthly philosophy, yet are not called to a skill in all methods of philosophical; but we are called to be students of divine Evangelical wisdom.
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Exhortation: Let none of us be proud of our trust in our wisdom. Isaiah 49:10 (Mal: 1:20). There is no man made wise, or learned, because he is made wise, but by his own wisdom he will judge. The true way to wisdom is to be sensible of your own folly. (1 Pet. 3:14)

Exhortation: Fear God and be wise. James 4:8. The faculty of understanding is from God by nature, but a heavenly light to direct you, understanding is from God by grace. Job 32:9. (John 1:19)

Advis. wisdom of men appears in every God's wisdom of a wise man in his statutes. Deut. 1:10. He hath not only wisdom for our salvation, but for our outward direction. And not only guide us in the ways of our life, but also to be our only guide. He is the wise one of all. (Jer. 12:16)

We must submit to God in all cases. We are not exempt from a submission to God because we are not safe, unless we do not do all that he commands us. In all cases, we are the only guide. (Ps. 30:13)

we must not meddle in any manner, not to be too hasty, but to be patient to manage, and not submit to God in his ways, even when we are not directed by any of his will by counsel. (Ps. 30:13)

Psalm 47:6. One man complains for want of children, but another for want of health. The health of his soul is not the health of his body. (1 Cor. 4:11)

Exhortation: Be sure not to do anything in his word. So if it is something inseparable from him, his majesty, John 13:7. Under his old testament, it was more of dwelling house. But of his wisdom apparent in his act, wisdom is 1 Cor. 3:18 of Poul. 1 Cor. 3 of Poul. His wisdom is more of dwelling in 1st place, as it is all in other things.

God is something hid in all places, is revealed to us in his works, as well as in his name. (Ps. 47:6)

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Of the Power of God out of

1. 26 Feb. 14. Lid, these are parts of his power. His power shines in every thing, and beyond every thing. It is infinitely, more power, being in his nature, not express to its power.

2. 4. Expressions of his power and works of creation, and so these are his works.

3. 5. In sufficiency of these ways, some such as the power, but how little portion is heard of him?

4. 6. Incomprehensible power, in such things as God, all thunder, all power that can understand.

D. Infinite and incomprehensible power, resting in the nature of God. It is express in part in his works. 5. This is amply express of divine power, in his works. 6. Incomprehensible power, resting in his nature.

D. 1. Power, sometimes dignified authority, the power, is not without authority. This power is divided ordinantly into absolute power, and the object of this absolute power is all things possible; such things if simple, not a contradiction. The object of this absolute power, is all things ordained by the power, to be done, as things decreed by him.

D. 2. The power of his will, of God. They are not really distinct, but according to our Conceptions. In our understanding, will power, and according to our understanding, will power, and according to our understanding, will power, and according to our understanding, will power, and according to our understanding, will power, and according to our understanding, will power, and according to our understanding, will power, and according to our understanding, will power, and according to our understanding, will power, and according to our understanding, will power, and according to our understanding, will power, and according to our understanding, will power, and according to our understanding, will power, and according to our understanding, will power, and according to our understanding, will power, and according to our understanding, will power, and according to our understanding, will power, and according to our understanding, will power, and according to our understanding, will power, and according to our understanding, will power, and according to our understanding, will power, and 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power, and according to our understanding, will power, and according to our understanding, will power, and according to our understanding, will power, and according to our understanding, will power, and accordin
his power is evident in natural government, preservation. 2. natural situation of water is to be above the earth; whereas the natural quality of it, but if god if first formed it we find nothing hath power to preserve itself; the same power preserving things which at first created. 3. certainly all things have it appears in propagation it appears in motions of all creatures. 4. as its first cause hath an influence in its motions of second causes. 5. variety of motions in single creature. 6. power of God in motion of sun. 7. restraint of malicious nature of man. 8. Matti. 7. 31. Prov. 3. 10. 9. ordering of framing of heart of men. To his own ends. 10. Gen. 15. 19. Rom. 16. 26. Rom. 16. 26. 11. In his gracious government. i. xi. 29. In deliverance of his church he hath protected his little flock in midst of wolves. 12. a strongest kingdoms have been broken in pieces. the state of Church hath outlived of most flourishing. 13. of world he hath wrought, of world he hath attempted by his main strength of was no eye to pity, so no hand to help him. 14. come from heaven; tears have been wiped. 15. whom before you would have daunted with. The deliverance of Church hath not been in God with signified his power in world, only but 16. she hath had a spoiling of the Roman empire.

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In his judicial proceedings, Gen. 31:34. Ch. 32:9. The deluge was no small testimony of his power, Ps. 104:7. He opened the doors of heaven and took up the waters. Hence we do see from 1 Cor. 11:20, how broad is the evidence of his judicial power.


In effecting his purposes by small means. In making use of the meanest creature, Job. 38:11.82. Our gracious God appears in redemption, as is called, y. wisdom of God. So he is called, y. power of God. Eph. 1:13. This is the most admirable work, y. ever God brought forth his glory in his first creation.

4. In the person redeeming, this doth appear.


2. The second act of power in respect of redemption is the union of two natures by God of man in one person. Heb. 1:2. Rom. 1:3.

The terms of this union are infinitely distinct, not more annihilated. y. for God became man, man to become God. y. taking all the properties of human nature, y. of human nature. Colossians 1:19.

3. Especially since he is the Son of God, taking all the properties of human nature, made of one nature, y. all the properties of God, 1 Co. 1:26. 3:19.

4. Power was evidently in the progress of his life. In his miracles he was amonted. y. mighty argument his might was his nation. Famine power was apparent in his representation. Rom. 1:16. 2:1. Acts 3:15. 153. Eph. 1:19. y. it was an hyperbolical power ever exercised.
This power appears by publication of propagation of the Doctrine of redemption. As divine power, if we consider, will appear by the nature of this Doctrine. It was contrary to the custom of most men in most places. The doctrine of redemption is strength of nature. Act 143. The doctrine of state of religion is set up in the world, to be overthrown by the custom of men, as immutable as nature.

It was contrary to the custom of men, as impossible that if a religious doctrine should be received in the world without might operation of a divine power upon the hearts of men. The powers are upon the hearts of men in publishing of propagating the gospel, as shown by a divine power suddenly implanted in the minds of great authors and preachers.

The divine power appears in a means by it was propagated by means different from all methods of all world. Not by force of any one as some religions have taken upon them the means of men to suppress and as early in religion. And as a castle have not a doctrine of the word in point of this, words, it is by all the means of the word. As Gentiles have not a doctrine of their world. As the seven emperors, as the flesh and with all its lust, as would itself all it falls with all its strength joined together to extirpate the divine power was conspicuous in great success as had ever been in the name of the world, to be strown with by professors of it, as an occasion of redemption, as well as in the planting of grace, there is a greater disconnection between the terms of sin and righteousness, destruction and grace. Not being in creation, is that in earth, by conversion into something, in conversion nothing is changed.
I shall be transformed into heavenly, will be more of your turning nothiing into a glorious Angel. 

The first sentence which it is wrought is dignified with the title of power. Rom. 1:16.

The power of God is conspicuous

In the heart of man against the strength of inclinations of nature. The intellect of man cannot be turned, but by a power above nature. Not one converted soul from Adam to Christ because he is brought against inclinations of nature; so clearly proved that Christ is God's power, and power of God.

Against an multitude of temptation and interests, the heart of the heart from the world. 1 Cor. 15, 21, 22.

There is nothing an invincible substituted in God, but nothing can vanquish it; so sure and none to complete it. Phil. 2:13.

The power of God in the application of no petition is evident in his performing a promise in no pardon. The power of God is in pardon divine. The Merciful God is a power of God. In Christ, he has power in his creation; in execution, he has power over power. In sense or reason, as none but infinite power can remove the guilt of sin, so none but infinite power can remove the hindering sense of it. Ps. 118:29

As the presence of God is a manifestation of his action, of grace, is a manifestation of his power. Inf. 1:13, 1:19.


The creation work of omnipotence is more glorious to him than all. 1 Cor. 15:22. Rom. 4:11.

As creation, preservation is ascribed to him. 2 Cor. 1:13. 1 Thess. 4:14. This power is evident in preserving grace. Power in continued creation is the preservation in a continued regeneration. 1 Cor. 1:3.


The creation work of omnipotence is more glorious to him than all. 1 Cor. 15:22. Rom. 4:11.

As Creation, preservation is ascribed to him. 2 Cor. 1:13. 1 Thess. 4:14. This power is evident in preserving grace. Power in continued creation is the preservation in a continued regeneration. 1 Cor. 1:3.
It is nothing can hinder his happiness, because he has not his power. If he can do if he will, he cannot be anything as he will. Nothing can be infinitely limited or boundless. He is a ground for immutability of God, because all things have a ground. In particular, we observe of God his government of nature that he is fitted to guide to every power and every ground of worship of God. Wisdom and men by being both finite and respecting we give us everywhere, all room to worship from us in God in his kings. In these he has now of Born if we have any ground for a belief of yea find of power of God is so great to man abused by creatures, so it would be the same. The power of God is contended in every one. In special this power is contended in every one. In the special great is too great an fear of God. In God holy, in God holy, by trusting in our deliverance in man more. In God in 10. God in 10. God in 10. Divine holiness is a contempt of abusing the power of God is abused, as well as as contended we make use of it to justify contradictions by presuming on it, without which means he hath appointed. John 11. 12. 14. If infinite power be a peculiar property of God, how miserable will all wicked men be in and under the power of God, man may break his laws, but not repay his arm, his may slay his word, but cannot null his power. Job 10. 7. Psalm. 9. 23. Acts. 13. 29. There are two attributes attributes of God will make glorious in this body, his worth of his power. Romans. 9. 27. The 7. 9. Rev. 19. 11. How great will be, strength of God is backed by all the power of God.
This consideration of the infinite power of God is of comfort. As omnipotence is an attribute, so comfort from it is a privilege. Our God is an Omnipotent Being; and he cannot be exhaustible. We say: 'Can he be wearied in his strength?' Isaiah 40:28. Amen, as well as any other attribute. It is: 'I am God, and there is none like me,' Isaiah 43:10. If you need not dread men, since you have one to restrain them, nor fear Devils, since you have one to chase them, there is comfort in all afflictions and distresses. Our evils can never be so great as to oppress us, as his power is great to deliver us. Isaiah 43:1. This comfort is in all strong and trying temptations and corruptions. Ephesians 6:10. Matthew 19:24. His comfort from love. All promises shall be performed. Goodness is sufficient to make a promise. From his power in God, we have ground of assurance from his power in all matters. John 10:29. Romans 8:31. 32. from his power we have ground of Comfort in all. The lowest estate of dt. Church. Tobit 4:9. Isaiah 14:10. 11. 28:5.

C. Of Instruction.

1. Meditate upon his power of God. It is often upon our minds; many think of God, and ask of his power. But it is but seldom with the stirring power of God. We are more inclined to trust in him. Divine honor is the power of God. We shall see the wonderful effects of it, which they had but before. Expectations of good without taking in God's power as a certain foundation, with trust. All main grounds of trust is not founded. Acts 2:24.

2. Timeless power of God is the sole object of trust. Faith will be spirited, and you will be able to take power be not ends by us in those things which cannot be done without an arm of omnipotence. Ephesians 3:20. This doctrine teaches humility of submission. The self-deviation of a creative, pre-exist in God. All power is in God in this sense. Psalms 8:6. Romans 5:4.

3. It teaches us not to fear the power of man. How unreasonable it is to fear an emotion about an unbounded power. Isaiah 10:25. Is. 9:6. Romans 1:8. The omnipotence of God is to cut off all effect of a believing trust, but of believing obedience. This should we stand in, and it would destroy our work, though angels should be poured in on us. When we believe, then we are preserved, the faith of the conspire to destroy...
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Elm. De Holiness of God. Ex. 14. 11

1. This verse is one of the loftiest descriptions of the majesty and excellency of God in the whole Scripture. His aspect of majesty triumphantly song, after a great time, as typical vindex of such all-evolving deliverances of Church and people. Interrogations are in Scripture. Stronger affirmations of negations move not to pray a hint without being after a human tongue can speak, or an angelical understanding think of. Excellency of his nature, greatness of his works, fall short of vastness of his Divine perfection. A creature means of God as much below it. Eternal or transcendent eminence of God, as of means of a creature, being is below it. Eternal filings of his creation.

2. That in judgment of God upon his enemies as well as his mercy to his people, are matters of past justice and mercy are so linked together in his acts of providence, if one cannot be forgotten while of another is acknowledged. Ps. 99. 8. But in exposition, I pitch upon in this text to hand to glorious fulness of the holiness of God is his glory, as his grace is his riches: he is his crown. This holiness is his treasure; it renders him glorious in himself, glorious to his creatures, I understand anything of this lovely.

3. Holiness is a glorious perfection belonging to nature of God, as often styled. In Scripture. He called him the absuffest heavens have owned it. He is the nature of God. Cannot naturally be conceived without it. Not that these two things be considered his other perfections. In no sense founded on Coelestial, with such solemnity so frequently by angles of stand before his throne, as this. Ps. 99. 4. 1. 3. 4. And what other attribute is cast out, this God would have to fill 24 months of angels. Bland spirit for ever in heaven. If his kingdom of beauty, holiness, etc. honour together. That is it.
This renders him lovely to all his innocent creatures, the formidable to it's guiltiness in his very life, so it is called Eph. 4:10, also Ex. 32:5. And it seems to challenge an excellency above all its perfection, so it is of glory of God, of his holiness is of beauty of grace, of knowledge, of nature of Divine holiness. The holiness of God negatively is a perfect unpolluted freedom from all evil, positively his rectitude, or integrity of his Divine nature, or is conformity of it to perfection, to its Divine will, as to his eternal, unchangeable, yet he hath a delight of complacency of everything. Harmony of unto this property of it Divinity nature is first an essential necessity perfected his holiness as necessary as his being; as he cannot but know what it ought to be. He cannot but do what is just; it is at God's pleasure whether he will permit it or no; but if he please good to his creative of good gifts to his righteous nature. It is only absolutely holy. Rom. 2:28. 2:29. 1:4. And the 13: Standing angels shall never be changed. Yet we are still changeable in our own nature. God is holy, if he cannot possibly approve of any guilt done in another; but both perfect angels to be delighted with it. Evil in another act containg a guilt, as well as its commission of it. For approbation of a thing is a consent to it. Rom. 13:13. The angels find it necessary, when he hates it. I Peter 1:13. Also, he hates it. 1 Thess. 5:13. God is not displeased with the nature of man as man, for it was derived from him, but with his nature of man as fallen, which is from him himself, though God's nature was believed to personify in the yet his antipathy against sin was not taken away by his blood. He hates it perpetually.
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141. God is so holy, if He cannot but love holiness

2. God is so holy, if He cannot positively will or exercise any

407. God is so holy, if He cannot positively will or exercise any

434. God cannot command any unrighteousness, as

540. God cannot command any unrighteousness, as

1. Man in perfect righteousness.

4. God, in His holiness, appears as He is Creator, in

7. His holiness appears as He is Creator, in

10. This purity in evidence


16. Divinity of the author to both.

19. Purity of law.

22. The purity of law is seen in matter of it.

25. The purity of law is seen in matter of it.

28. It is seen in its manner of its success. as if

31. It is seen in its manner of its success. as if

34. Purity of law, in a commonwealth.

37. Spiritual extent of it.

40. Laws of it.

43. Laws of it.

46. In regard to its perpetuity of it, the purity and

49. In regard to its perpetuity of it, the purity and

52. And indeed for values it at the world, it rather

55. Part with a little on that for honor of it, in its

58. But Christ would not only set heaven at earth, but

61. Not with sight, but with understanding and powers
Common Place Book

11. This holiness of God appears in its manner of our restoration, 1 Thess. 5:23.

12. The holiness of God appears in our restoration, 1 Thess. 5:23.

13. The holiness of God appears in our restoration, 1 Thess. 5:23.

14. The holiness of God appears in our restoration, 1 Thess. 5:23.

15. The holiness of God appears in our restoration, 1 Thess. 5:23.

16. The holiness of God appears in our restoration, 1 Thess. 5:23.

17. The holiness of God appears in our restoration, 1 Thess. 5:23.

18. The holiness of God appears in our restoration, 1 Thess. 5:23.

19. The holiness of God appears in our restoration, 1 Thess. 5:23.

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29. The holiness of God appears in our restoration, 1 Thess. 5:23.

30. The holiness of God appears in our restoration, 1 Thess. 5:23.

31. The holiness of God appears in our restoration, 1 Thess. 5:23.

32. The holiness of God appears in our restoration, 1 Thess. 5:23.

33. The holiness of God appears in our restoration, 1 Thess. 5:23.

34. The holiness of God appears in our restoration, 1 Thess. 5:23.

35. The holiness of God appears in our restoration, 1 Thess. 5:23.

36. The holiness of God appears in our restoration, 1 Thess. 5:23.

37. The holiness of God appears in our restoration, 1 Thess. 5:23.

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42. The holiness of God appears in our restoration, 1 Thess. 5:23.

43. The holiness of God appears in our restoration, 1 Thess. 5:23.

44. The holiness of God appears in our restoration, 1 Thess. 5:23.

45. The holiness of God appears in our restoration, 1 Thess. 5:23.

46. The holiness of God appears in our restoration, 1 Thess. 5:23.

47. The holiness of God appears in our restoration, 1 Thess. 5:23.

48. The holiness of God appears in our restoration, 1 Thess. 5:23.

49. The holiness of God appears in our restoration, 1 Thess. 5:23.
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1. No creature can be capable of immutability, since
3. For if it follows, if the God created man changeable,
4. And all men are left at first, for the common
5. with any motion, they could not but be moved
7. The Law was not above his strength, he had no
9. nor is it of the strength of man.
10. It is not of the strength of God. Rom. 3:12.
11. The law is now above his strength. 
12. But is not of the strength of God.
13. The will of God is in some sort concurrent with his will, for he must properly will it, but be it
14. God's will to suffer sin to enter into the world.
15. The will of God is in some sort concurrent with his will, for he must properly will it, but be it
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[Handwritten text]

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The objects are good in themselves, but they will be corrupted by unrighteousness.

Since natural corruption of man will not affect God, He may not be without the power to preserve such objects to His spiritual advantage.

The holiness of God is not blotted out by what He does or by the nature of His creatures.

The whole condition of man is a fall, and man's corruption is brought to bear upon his creatures by the fall of man, and these are the same. It is a league and not a league.

God is holy and righteous, because He is both not with God's holiness, as is no blemish on his creature.

It is as we have heard. It is not informed.

It is the holiness of God that is injurious in charging our sin.

It is injurious, and the word of God is not injurious.

It is injurious, and it is injurious to the person who is in sin.

The purity of God is contended for. James 3:2. It is injurious to God and injurious to sinners.

It is injurious to our souls and to the souls of others.

It is injurious to the soul and to the soul of the sinner.
The holiness of God is injured infinitely in the opinion of eternal damnation. The Romans, in their opinion of eternal damnation, the Romanists divide it into venial and mortal. Contrary to Rom. 6:23. Gal. 3:10. Every sin is an act of sin. It may be inquired, how great is our fall from God. If God is not more fallen from His nature and likeness to God, if we are, why are we not in the same condition with those apostate spirits, not from any thing in our nature, but from His mediation of Christ. Gal. 4:14. Rom. 3:23. 1 Cor. 3:17.

All unholiness is at variance with the nature of God. Sin cannot escape the punishment. Because this destruction of sin must be manifested by his holiness, in the nature of his spiritual, so is it juin ment of unholiness necessary to him. For connec tive justice in part of unholiness. For of God and no communion between God and unholy spirits. The penology must be under the displeasure of God. Holiness of God by some sufficient mediator. Hence it follows, y. is no justification of a man thing in himself.

From hence we must ask for the deity of Christ. God is fully fit for the government of heaven. Hand in hand with the religion of divinest existence. The second as the 1st of comfort, this attribute is proper upon God's nature, but smiles in y.

By covenant we have an interest in this attribute as well as any other. This attribute renders God a fit object for trust and confidence. If we render him fit to be confided in for answers of our prayer. Matt. 6:10. The comfort of God and perfect holiness in every night soul he will not cease. Excelling attribute as in 2 Cor. 4:2.
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Exhortation. Let us glory in the robes of God.

1. We make it the ground of our love to God by our knowledge and the sight of his glorious appearance in his judgments. Psal. 119, 19.

2. We must take notice of it in every accomplishment of his promises, that every grant of a mercy being an unchangeable act of his holiness. Isa. 42, 5.

3. We must be mindful of his outward appearances. Psal. 40, 23.

4. We shall and have greater meditation in it. Rom. 1, 26.

5. To honor it is the way to engage it for us. 30, 93.

6. Honour men, it is a way of honouring God. Rom. 12, 23.

7. Exhortation. Let us labor after a conformity to God in all perfection. Eph. 4, 17. 1 Cor. 3, 10.


9. Therefore, let us imitate him in his Christ. John 12, 16. 1 Cor. 1, 30.

10. This is the prime way of honouring God. The angels are not called holy for anything but this.

11. This is the excellence and beauty of a creature not a creature's dearness. Every person's holiness is our life. Rom. 8, 10.

12. For it is only fit us for communion with God, when the creature must be Christ of his unrighteousness, or God of his purity. John 19, 5.


15. Let us often exercise ourselves in act of love to God, because of his perfection.

16. Let us make the love of God our chief end. Every man that does love his own chief end, an earthly soul is as dry as the.

17. In every deliberate action, let us reflect upon the purity as a pattern. The love we should have from him. John 14, 21.
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1. Exhortation, let us carry our falty selves holy in a spiritual manner in all our religious approaches to God. Psal. 93. & Exod. 3. &s. Psal. 119. 106. &c. 113. 114. Let us address for holiness to God, the fountain of it — he only can mould us into a divine form. The great original can only devise it. Exod. 17. of his own nature. ut. Psal. 93. Psal. 119. 18. If there is no fear of our sanctification, y' come to him as a God of holiness, since He is God of peace.

2. The goodness of God out of the 10. Mark. 7. 4. I say I find him all power. Let us consider his original. The power of God — we may remark several things. The opinion of joining Eternal life by virtue of redemption of the law will appear very unsatisfactory to an Inquisitive conscience, who seeks will consider in nature of God. If the nature of a creature cannot with the spirit of the Eternal happiness of life was free of sin and did. In the state of Incarnation Rom. 11. 31. God quoth to thy soul of Disease of human nature since it corrupts on to hope for Eternal life by virtue of it, we shall find, if Sinful Creatures would repent, which a salvation of salvation, of Paul and Cornelius, believe it to be his own sentiment before Conversion. Phil. 2. 12. the whole nation of the Jews. if we accept it. Rom. 13. 14. &c. St. Peter of acting on the word. Math. 11. 21.

3. How insufficient are some agents to divine truth. Some impressions of the action to thrust without practice of plain principles to be. We should never admit anything ascribed to us, as is proper to God. Why let God be good? Psa. 1. 2. Psa. 1. 1. Psa. 1. 2. Psa. 1. 3. Psa. 1. 4.

4. The notion of goodness is inseparable from holiness. Godness is the brightness, the loveliness of our God. We mean not by this goodness of his essence, or the perfection of his nature.
the Devil is good, as he is a creature of God, making him have a natural goodness, but not of a being of man, but of all creatures. It is not of a being of man, but of all creatures. It is not a being of man, but of all creatures. It is not a being of man, but of all creatures.

Nor is it the same with his likeness of God, nor is it the same with his likeness of God. Nor is it the same with his likeness of God.

the holiness of God is manifest in his works. God in his works. God in his works.

nor is it the same with his likeness of God, nor is it the same with his likeness of God. nor is it the same with his likeness of God.


The goodness of God is communicated at his attributes, this is his prime of chief goodness. This goodness is communicative. Epiph. 17. Tit. 2:11. God is not good. He could not create any thing without good. He is not very act. He is not very act.

This goodness is communicative with the greatest pleasure. The displaying of God's goodness was the motive of God's works of creation and providence. God might be known in his glory and liberality. Deu. 10. 13.

That God is good. Deu. 10. 13. The more excellent any thing in nature, of more of goodness and kindness he hath.
would it have been wisdom in God to frame a
wreature of yet totally to restrain it a reature from
following its liberty, or of an unbeliever of man both
not diminishing, yea, dispensing quan of God? Both both
all a man cannot in creating goodness of God.
Nor is his goodness prejudiced, or not making all thing
of equal respect of it.
In time all things are not subjects of an God goodness
the goodness of God is not fo illusively manifesed
more thing is another.

The goodness of God to creatures, its be measured by
\[ \text{distinct and specific to it, Common End} \]

The goodness of God is more seen in pre-ernities.
The goodness of God could not be equally communicateto
all, after it's settlement in the several beings
God ought to be allowd a free disposal of his own goodness
who will be good, yet his wisdom is a rule of dispensing
his goodness.

The several punishment of offenders vs. affictions he
inflicts upon his servants, and no limitations of his goodnes
promises are not among evil but are good punishment
the godly are natural evil in every person of it think
God's judgments. In vs. works, is not in them the
justice of God is a part of vs. goodness his natural
is an mystery of goodness to hate evil, vs. kind approver
is not part of vs. goodness of God to me the love
his goodness, to support them. Rom: 3:12, there refer to vs. some end even for his glory

Judgment in vs. would have a goodness in every thing
A goodness in vs. preparations, he needs not judge
A goodness in vs. Executions of them, are not not
measures of creatures from further evil, vs. affright
his charity and charity to others, Psal. 97:14 and God's
God's goodness, if we are not an enemy to evil, is not
his family to evil, without vanishing of abuse of his
God's goodness.
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The afflictions God inflicts upon his servants, are no violation of his goodness. Sometimes God afflict men for their temporal & eternal good; for he is among the excellency of his afflictions. For the God of manifestation of his goodness, in creation is his goodness manifested, all ye varieties are many apparitions of his goodness, create things because he was a living being; but creation was a first act of goodness without him. For he was incomparably rich in himself in a possession of an unlimited faculty; the work of creation cannot be called a work of mercy; for men suppose it subject to no misery; the Creation of life was not an act of mercy, but an act of sola goodness, his goodness. Psalm 49:9, he is good to all, inferior part of his goodness appears in the being of nature of man, so how much of goodness is visible in his body, but it is to his greatness, which shines in his nature, of soul? who can express, or wonder of it? Sometimes it is wrought in the flesh of clay? A soul bound with a clearness of understanding freedom of will. It be of this, he made him after his own image in holiness goodness, Copied it out in him, as the Creation, and perfection of a soul of earth by his body, as all was free goodness, he hath tied together heaven & earth in our nature, soul & God.

The goodness of God appears in convenience he individual for it gives to man. The world was made for man. Psal: 6.6, 7, 8.

The goodness of God appears in law he hath given to man, yea, Covenant he hath made with him and it appears in setting it law to the nature of man. And in setting it for happiness of man. Psal: 119:103. Goodness cannot forbear a thing prejudicial: it forever establishes of rational creatures.
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8. Engaging man to obedience by promises & threatenings. Obedience is only mentioned, Gen. 2:17. But a promise implied, had God right have acted, in settling his law only as a covenant, Gen. 3:11, 15.

9. By threats he manifest his goodness as well as his promises.

10. Therefore he promised manifest his goodness to man, no necessity, could oblige a god to reward man, had he con-
tinued obedient in his created state. I Cor. 7:23, 24. The whole gospel is nothing but one entire mirror of divine goodness, Luke 1:7.

11. Goodness is the spring of redemption. Rom. 3:23.

12. It was a pure goodness, there was no goodness mingled to be of motive of his love. He might have stood to the terms of his first covenant of exactness our eternal death. But his goodness was a fountain of our benefit. This was a distinct goodness of a whole heart to the father maker of promises of redemption. He heals it with his blood, it is the spirit applies it, the father adopts us to his children, and renews us to be his temples; by the father himself delight to do will of God. The spirit testifies with the championing of above, to set him for his work.


14. This goodness is greater in regard of its height, of it goodness in redemption to exceed it, in creation. John 3:16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. John 3:16, 18.

15. It was a greater goodness to us, it was for time man to Christ himself.

16. The first resolution to redeem us, to means appointed for redemption, could have no other indication but divine goodness, the union of (or) as our natures with Christ, was not manifest by him for his own mention of acts of performance, for his giving Christ to be our redeemer, is the highest gift, it was possible for divine goodness to give, for no other gift, the wounds of an almighty. God for us, one agai ntestimony of goodness, if we had all other riches of heaven & earth.
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It was a greater gift, because it was his own son
and for greater grace to us by his death
Atoning for our sins, that he had done for us
by the act of Divine goodness. So from first to
last we may behold nothing but the triumphs
of Divine goodness to fallen man.

In borrowing of this Divine goodness, the whole God to us, the Creator gifts himself to
God's service. John 3:34. And God's
Divine goodness do move for us.

This goodness further appears in our high advance
ment of our nature, after it had so highly offended
us, and our nature was infinitely distant from the
below.

This goodness is manifest in the covenant of grace
and in God's covenant with man. Gen. 2:15. 6
And the new covenant, the
promises, the old covenant had good, but the new
better promises. Heb. 8:6, 10. John 3:1. 1
John 8:33. He bought us out of bondage.

This goodness appears in the choice gift of himself 
thus of God, being our covenant. Gen. 17. 1. The 234
vow of all our promises. 2 Cor. 3:15
He appears in confirmation of the covenant, that 237
was the safest condition in its own nature, it could be
imagined. We difficultly it but with proceeding from
this. In such condition not impossible.

It was not the condition of the old covenant. the condition of it was an entire obedience to every precept
but it was in the condition of the Evangelical covenant it is
misery of man's fallen condition. Hopea 8.

It is easier, not the further gone scriptures
appointed under Law. Gal. 6:10

Not, it is a clear knowledge of every revelation is
one should be a law-abiding, some believer, but a believer
53. is thus required by Christ. 2 Cor. 3:6. 10

If we are two great hinges upon God's kingdom
necessary condition.
It is necessary for the honour of God: It is necessary for the happiness of man, that every man doth bear the cross of his own soul. Now faith is the new confidence. Our confidence is in the cross, not in the flesh. Rom. 1:16. 19, 20.

Divine goodness is eminent in his methods of treating with men, to embrace his covenant. 9th. 19, 20.


Divine goodness is eminent in his church. Sacraments are haste affixed to his covenant, especially in God's supper.

His goodness is seen in the end of it, without a seal. 9th. 90. The common end of nature of sacraments is to seal the covenant. 1st. 9th. Are they all belong to? 9th. 90. The promises of it, Rom. 4. 11. God be an oath, if he will remain firm in his promise; if he receive the oath, if he remain firm in his faith. 9th. 90. We have not only a sign, but a witness, by means of it.

Death communicatieth.
It is seen in preserving a majesty to preserve it. It is seen in restraining of passions of men. His goodness is seen in giving various inclinations to the public advantage. In order here, every city, every nation; yea, the whole earth, because all his goodness is evident in encouraging anything of moral goodness in the world. The moral godhead cannot claim an eternal reward, yet it hath been many times rewarded with a temporal happiness. Epicurus, Complain, that the administration of God various moralists had not sufficient influence of divine favour. It is in giving a sanctifying power of divine influence.

It's been in providing a scripture as a rule to guide us, continuing it in the world. It's been himself in his word to all men, before his son was incarnate, in flesh to all eyes of men. His goodness is seen in conversions of men, in his goodness, to pitch upon men to beiscible men in his eye of his word. 1 Cor. 2.2, 7. Matt. 17.

In conveying men possess with his greatest liberty against him while he was dealing with them, the quality of flesh makes a man more quick for conversion, yet nature of a straw unless it is to be movable fall... his goodness appears in turning men. We are pleased with our own misery, unable to deliver themselves. We are prepared a hell before him, and in hell with our own misery of raving. His God was our torment of his neglect of us. He had been accounted our felicity, much affected with our ruin, yea, loath to be freed from it. 1 Th. 6.22.


It appears in afflictions and persecutions. Psal. 118.71.

It appears in temptations. 1 Cor. 10.13.

It appears in shortening temptations, the long violent temptations are, and shorter time to allot them. Dan. 11.34. Luke 2.2. 3.2 Rev. 3.10-21.

It appears by strengthening his people under temptations. Eph. 6.16.17 = 6.11, 15. Heb. 11.34. Mal. 3.17 = 6.11 = 16.7. 106.91.
1.4. In discovering and advancing toward God, we mean his goodness to be seen in temptations, in preventing sin, and in all the benefits of his goodness. The goodness of God makes us happy and happy we are in Christ. We have reason to bless God for his goodness.

1.5. God, in his goodness, is seen in temptations, in setting us more for his service.

1.6. The goodness of God is seen in temptations, in fitting us more for his service.

2.1. Of Instruction. If God be so good, how unworthy is it contemplated of his goodness, since God hath commanded nothing but what is conducive to our happiness. Prov. 4:4, 13.

2.2. God takes and is never so severe, as when it comes to right receive. God hath cursed all as well as blessings. He shall write more heavy with his blessings than with his curse.

2.3. How God's goodness is concealed or abused.

2.4. By a forgetfulness of his benefits, Prov. 10:11, 12.

2.5. It is concealed by every impatient murmuring, because we have not yet been. Expect we shall see God's goodness.

2.6. We enjoy all murmuring, in a satisfaction of divine goodness. Num. 11:4, 9, 20 = 16:3, 31, 10, 11.


2.8. By a distrust of his providence. Is. 58:10, 21.

2.9. We contemn it by omission of duty.

2.10. In delaying upon our services, to procure God's good will to us. The goodness of God is abused.

2.11. We give up our souls to the sense of these benefits, as we have from God. 2 Cor. 3:2, 4, 8, 16, 14, 19.

2.12. God's goodness is continued, in giving more grace upon us, in account of our goodness, in employing our benefits, in a more and greater, our last. Hof. 10:11.

2.13. The benefits of God are enough to prove our happiness.

2.14. Men might ready to be lost.

2.15. In ascribing our benefits to other causes, it is a divestment of divine goodness. 1 John 5:17.

2.16. God be good, as a certain argument of man's being fallen from his original state of innocence. If God be infinite, good, and can be no just complaint against God, if men be punished for abusing his goodness,

2.17. Goodness,
The doctrine of divine goodness justifies every end in its foundation, and, if every spark in its burning furnace, since it is for the abuse of finite goodness, if it was kindled.

W. 4. Love is a certain argument both for God's glory to govern the world. This actual government of it.

h. i. This renders him fit to give him a full title to it. God is the actually govern of the world.

h. ii. And we may infer to, point of all religion, in the perfection of God, would.

h. iii. Could not be a place of it in his work, it is properly called religion without another of goodness. The sincerity of God is the first, first, God's goodness.

h. iv. And upon it, upon with coming to him, that to stand before it, all religion falls to a ground.

h. v. The goodness of God renders God amiable to.

h. vi. This renders God amiable to himself. By his Godhead is meant his goodness. Rom. 1:1, 2.

h. vii. It ought to be, and renders him amiable to us.

h. viii. If God were not good, we could not be afraid of its supreme love.

h. ix. This attribute renders him more lovely of any other attribute. Men may be admired, because of the knowledge, but not as effectual because of the goodness. God's power to do good.

h. x. His goodness, before all his power, is not for his benefit, as to love of only for his benefit, so to love our selves first, of him, secondarily, to love God for his own goodness, excellence, is a true love of God, you never knew any man, nor can you conceive any reason, or a thing as good in it self as nothing absolutely requisite to nature of any rational creature.

h. xi. The greatness of his benefit, have reason to expect us with above to him.

h. xii. The unmitigatedness of sin, doth enhance this.

h. xiii. This renders God a fit object of trust and confidence.

h. xiv. Con. God's grace is, to us, motive of trust.

h. xv. This goodness is more the foundation, motive of trust.


h. xvii. Confident in him gives him the glory of his goodness. 2 Cor. 1:10.
the necessary thing is to be obedient to God. If you offer any thing good, but not God's good, if you receive it graciously, you will receive it. Comfort from God as to him. Psalm 34: 14. 1 Peter 1: 6. 
Here is comfort in afflictions. Psal. 44: 11. 26. 
Here is ground of assurance of happiness.
It is a ground of comfort in any midst of public danger.
Exhortation: how should we endeavor after the enjoyment of God as good. 
Con: nothing but God can be a proper object of a rational appetite. It is inseparable from the will of all men to judge of their understandings or imagination in good, tho often mistake it and themselves.
The purest and best, if most universal good, such as God is, ought to be most sought after. What an universal fulness to one stop our universal emptiness. 
Mortality is inherent in the nature of a creature, as a creature. 1 Samuel 40: 6, 24. 
He is most sought after, since all things else for our immediate benefaction, had our goodness from him such influence on our goodness or God, let us be thankful for His infinite goodness.
Let us imitate His goodness of God, in both in relieving, & assisting others in distress. Let our hearts be as large in capacity of creatures, as God's is in capacity of a Creator. Hefinite glory mount him above us: creatures but His infinite goodness stoops him to feast with his hand. 2. Imitate God in his kindness, in a kindness to our worst Enemies. 
The Christian is more unworthy to receive anything from God, yet the worst can be received from us. Romans 1: 21.
Of God's Dominion. Out of the 107, Psal. 19: the Lord hath prepared. 
Wants will spur us on to prayer, but a true love to God, an only Spirit is to pray. Pardon of sin is very blessing, virtually. We sin is pardoned, our punishment is renewed. Pardon is nothing else but forgiving, it not is nothing else but an obligation, to
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This notion of sovereignty is inseparable from
the notion of God. 

We cannot suppose God a Creator, without supposing
sovereign Dominions in him: the very notion
of an absolute and universal Creation, implies reason to be a law, directing all
in such a manner as cannot be renounced by God himself.
It is so inseparable, if it cannot be committed or commu-
nicated to any creature, for bondage are clear of men.

Excellency of his Nature. 

Excellency speaks
aptitude, not title: A subject may have more wisdom and
prudence, it be better to hold up reins of government,
but he hath not a title to royalty.

Excellency is founded in his act of Creation, for being
the Lord of all: he is the ruler of all. 

This god is the final cause, or end of all; he is Lord of all
the end; hath an eternal sovereignty in actions, as of
all things. 

The Dominion of God is founded upon his providence.

Excellency of his Nature. 

The Dominion of God is strengthened by immu-
nable benefits, he bestows upon his Creatures.

Concerning the nature of the Dominion.

This Dominion is Independent. 

This Dominion is absolute.

Absolute in regard of freedom.

The Creation is a act of his mere sovereignty.

Preservation is a fruit of his sovereignty.

Restoration is a fruit of his sovereignty.

May he not impose at term he pleases.

Affliction is an act of his sovereignty. 

Unequal dispensations, are acts of his sovereign
power.

His Dominion is absolute. In regard of an unlimited
by any law without him. The Law at not made
righteousness, 


His Dominion is absolute in regard of supremacy.

His Dominion is absolute in regard of supreme

His Dominion is absolute in regard of absolute

His Dominion is absolute in regard of supreme

His Dominion is absolute in regard of supreme

His Dominion is absolute in regard of supreme
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1. This dominion is managed by his rule of wisdom.
Rom. 11: 33, 34.

2. a. It is managed according to his rule of righteousness.
2. b. It is managed according to his rule of goodness.
He acts not so much as an absolute, as above, as an oblige benefactor.
If God should ask an innocent creature into a furnace of his own, who can question him? But who can think of his goodness? who will do so? since it is as infinite as his authority?

3. b. Ancient All else confirm God's dominion to ye heart.

4. a. This dominion in ye peculiar of its extent, is seen in ye exercise of it over ye spirit, heart of men.
4. b. His sovereignty is seen.

5. a. Inregard of ye spirit, of men. It is seen.
5. b. In regard of ye inclination of men will.

6. a. It is seen in regard of terror or comfort, the heart of conscience is God's special throne on earth, in which he hath reigned by himself, never indulging human authority to sit upon it.
6. b. This is an Eternal dominion. In regard of it, it was not from eternity; because
6. c. In other dominion of sovereignty consists.

7. a. The first act of sovereignty is making laws.
7. b. This dominion will be manifest in supercargo.
7. c. This is manifested in ye extent of his laws. Psa. 36: 9, 10.

8. a. This dominion is manifested in reason of some law.
8. b. It appears in my moral law, this majesty in public 
8. c. In nature of man, so it was imposed by his own hand.

9. a. It appears in an obligation of law, which exists of conscience. Deut. 10: 3.
9. b. His sovereignty appears in a prayer of dominion with his own laws. It is as much as part of his dominion, to dispense with his laws, as to enjoy them.
9. c. It appears in the administering of transgressions of his law.
This is a branch of God's dominion as causation, punishing of transgressions of his law, his necessary branch of dominion. Psal. 94. 12. 
This of punishing was his second discovery of his dominion in the world. His first act was giving of a law, next, his appearing in the stead of a judge. Isa. 26. 
The means by which he punished was his dominion. 
His dominion is manifested by God as a proper God of his creatures, to his own good end. 
It could not be any merit in any creation to determine God to choose him. Eph. 1. 9. 
Nor could it be any foresight of work to be done in time by men or of faith, if might determine God to choose him. 
Nor could it be for any alienation from the stream of corruption of nature, election is. 
Cause of faith was not faith. If I might believe, but if believe because we are chosen, then, as my all lay in my original guilt, why would not divine mercy cast its eye upon me? man also as upon his neighbour? if is no cause in the creature, but all in God, it must be resolved into his own will; yet not without wisdom. 
In bestowing grace will be pleased to give as well new create every one, as he at first by reason, but it is not his pleasure so to do. 
It is not for want of strength in himself, nor is it from any invincible in his creature, he converts not any for it's natural perfection, not for it's natural perfection of knowledge, to spend of minds and hearts of. More ignorant of the Gentiles, who did not expect a Messiah, let alone of Jews, who had. 
Not for any moral perfection. Because he converts, y. must find. The gentiles find salvation he found more among. Romans, in Jerusalem. 1 Thess. most despiseful. 1 Cor. 1. 15.
As per my order, the canal is being prepared for the first time. It is necessary to clear all the gains and obstructions in the canal. The work is being carried out by small boats and laborers. The canal will be ready for use by the end of the month. The work is being done carefully and efficiently. The project is expected to be completed in two months. The canal will be of great benefit to the local community. It will provide water for irrigation and drinking. The work is being done under the supervision of Mr. Johnson. The canal will be opened for use on the 15th of next month.
And indeed did not God set bounds to His form, and rule over religion but liberty.


The dominion of God is manifest in sending His servants upon whom He pleased. Jud. 7:8. 1 Sam. 7:16.


It appears in the means & occasions of men's conversion. The dominion of God is manifest in His being redeemer, as we have a lawgiver, proprietor & governor. 1 Cor. 11:3. Psal. 16:2.

The sovereignty of God appears in requiring satisfaction for the sin of man, in appointing Christ to the work of redemption. Gal. 1:4. Rom. 11:34.

It appears, in transferring our sins upon Him. This was done by the command of God, by God as a lawgiver. Tit. 1:12. precept and promise are, and will be, in the covenant to make up of both. This sovereignty of God appears in exalting Christ to such a sovereign dignity as our redeemer. Math. 28:19. 2 Thes. 2:9. Col. 1:21. 1 Pet. 3:22.

It is the first for instruction, how great a part of contempt of the sovereignty of God.

All sin in its nature is a contempt of God's dominion.

All sin in its nature is a despising God, and His service, as was probably the thing that was done by the sin of Adam. Gen. 3:9. 2:14. Psal. 2:3.

The sovereignty of God hath been examined by the gratulations of men, most of it. Every one of men may be reduced into a 댕al of God's sovereignty, all have a nature of it.

First, the sentiment of sin. Adam, in the sovereignty, is concealed, as men make God sovereign by their obedience to Him, or to His laws; or prefer their own laws, and before God. A prone man would go his own way, he would presume, slight it, and despise it, and pretend to none but his own laws.

Bible, communique of all these containing God's
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1. Information, hence it follows that God both actually &

2. visibly worke. 1 Cor. 15:16-31.

3. God can do nothing but with his almighty power. 2 Thes. 1:11.

4. If God hath made over y. whole world, he is totally 

5. excluded, & becomes not subject by receiving any thing from us, but by promising something to us. 

6. If God have a sovereignty dominion over ye whole world 

7. y. hence it follows of all majesties and all 

8. sovereignties under God to yield to his ord. Exod. 18:21. He 

9. will put his justice & righteousness. As God's government 

10. tends to the good of his people, so ought theirs to 

11. Countenances. 1 Thess. 4:16. It ought to be obeyed with 

12. an act according to God's order. Num. 1:8. 1 Sam. 19:2. 

13. S. I. For to be in consideration of ye doctrine to allure 

14. all men against God. 1 Tim. 3:11 there was no law of nature 

15. to our first parent. 5. act of eating of 

16. fruit, yet y. command only made it sinful. 

17. Punishment necessarily follows upon ye doctrine of 

18. This punishment is unavoidable.

19. Man can escape him. 1 Cor. 4:3. 1 Tim. 3:16. 7:33. 20.

20. Comfort can be reaped from a creature w. y. 

21. sovereign of y. word arming himself with terror 

22. of God's visitation. 1 Sam. 1:10. 3. Z. 1:13.

23. His sovereignty authority, God can make any creature 


25. This punishment must be terrible. 1 Sam. 12:12.

26. Life of Comfort

27. His love to his people is so great as his sovereignty over 

28. his being for diagny his patience Cary in unfruitful 


30. Complaints will certainly be subdued in his 


32. Here is strong encouragement for present distress, 

33. in God's word ought to be meditated or acknowledged. 2 Cor. 

34. God's dominion over y. world ought to be meditated on, acknowledging 

35. on this world, he is an object of trust. 1 Thess. 1:10.

36. It would make us diligent in worke. 1 Tim. 1:7.

37. It would make us charitable to others. 3:9. 16:17.

38. It would make us watchfull, wary us against all 


40. It would make us respect God in all conditions. It would be a good part of us, John 2:17.

41. The dominion of God may teach us, humility. Job 42:5.

42. In regard to authority, in regard of propriety
he is to be praised for his royalty. Psa. 47:6, 7. As he is a proper object of our thankfulness, so should we from hence be induced to promote his honour, and reverence of his sovereignty. 1 Sam. 2:20. For fear of reversion of God himself. In his instance, it is due to him from us. Psa. 22:23-25. 2 Cor. 10:5. Prayer to God. Trust in him is inferred from his sovereignty. Math. 6:13.

Obedience naturally results from this doctrine. Motives to obey the commands of God, and to our duty to obey God in all his dispensations. To man was given to be his vice-regent, or ruler, over the whole earth. Gen. 1:26. All creatures obey him. Psa. 119:91.

As what doctrine presents us motive, if it directs a man to a kind of our obedience to God? If it must be with an aspect to his authority. Phil. 2:12. If to our own advantage. James 4:17. It must be in obedience. Mark 9:47. It must be universal; we are not to pick and choose among his precepts. 1 Cor. 10:13. It must be irrevocable obedience. Math. 7:21. Acts. 4:12. It must be in faith. Rom. 6:17. Psa. 11:9.

Patience is duty flowing from this doctrine. His right is universal over every man we have; yea, perpetual too. If we are not subject to him, he needs none of us. We are not to trample upon him, if he sent it so long did not spare any. Of our sovereignty, over him we have not; to submit to him. The laws of God are to be observed. Every part of us ought, from a reverent regard to his own Empire, the greatness of God, to have a provident respect from his creation, since his kingdom ruleth over all.
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