

Esdras. chap.
var. 38

at offering
aybo made
the high go
or the king
or children
Tertullian

the prayer
of the
ancient
Christians
for their
Emperours
and that
they may pray
for the
Emperours
var. 1. Esdras
chap. 6 var. 38
may be
compared
to Jacobs
ladder.

Genas. 15.
chap. 2
var. 12

Psalm
55 var.
6th

S. Bernard

S. Augustin
prayer

and this was the use of the auncient Christians, who as Tertullian, observeth did pray for all their Emperours. that they might have, and quietly enjoy.

Vitam prolixam, Imperium sacrum domum tutam, exercitus fortes, sanatum fidatum, Populum probum, orbem quietum, ac quacunqz hominis ac Caesaris vota sunt. That is.

That they might have, and quietly enjoy: — A happy life, a sacred and safe empire, a safe house and habitation strong, and forcible armies, a faithful and honest, and true hearted people, a quiet world, and what power else with Prince or people, can any way wish for, or desire.

Prayer, as one observeth is like unto Jacobs ladder, which appeared to him in a dream reaching up to heaven and by which he came to see and behold the Angels of god ascending, and descending down by it.

And he dreamed and beheld a ladder set upon the earth and the top of it reached to heaven: and beheld the Angels of god, ascending, and descending on it.

Even so by prayer we fly a high pitch, we soare aloft. we do thereby as it were, mount up, fly, and ascend to heaven.

And said O that I had wings like a dove; for then would I fly away, and be at rest.

Meditatio ac Oratio sunt ala Columbae. That is Meditation, and prayer are the wings of the Dove. and by these wings of the Dove is meant meditation and prayer, as S. Bernard well observeth.

S. Augustin's prayer to god was that of all judgements, and plagues, he would warr free him from a stony heart, and from a benumbed, or a scalded conscience.

S. Bernardus =

5. Bernardus. Bernard is prayer. was this. 1. That is.
preyare. Bone Jhesu esto mihi Jhesu. That is.
O sweet Jhesu, Be thou unto me, and to my
soule a Jhesu. a saviour.

2. Augustinus. Oratione ascendit gratia descendit. That is.
Our prayers do ascend up to heaven, and
grace, and mercy doth descend down upon
us. as 5. Augustinus observeth.
But there be some prayers which do not
ascend up to heaven. as 5. Bernard ob-
serveth. as Namely.

1. First. Oratio timida, a fearefull prayer.
2. Secondly, Oratio traida, a dull and heavy prayer.
3. Thirdly, Oratio temeraria, a rash and hasty
prayer.

5. Bernardus. These three kinde of prayers, as 5. Bernard
observeth, do never ascend up to heaven.
Qui orat et peccat non orat ad deum, sed
descendit, as 5. Chrysostom observeth. That is.
5. Chrysostom. He which doth pray unto god, and then pec-
cantly offendeth, doth not pray unto
god, as he ought to, do but doth even
mocke, and scandalize him.

Watch and pray, that ye enter not into
temptation: the spirit in deed is willing, but
the flesh is weaker.

Nathan. Chap. 26. v. 41. He upon it is written of an emperor which
came unto him, v. 41. had this page, that was written as a
memento, or remembrance. Namely.
Vigilasti, impator, vigila. That is.
O emperor, hast thou been watchfull, and
carefull of thy self, if so, it is well, be
watchfull still. Watch therefore

Matthew 24th Chap. 42th Watch therefore, for ye know not, what hour¹⁷¹
ye come. and doth come.
Matthew 25th Chap. 13th Watch therefore, for ye know neither the day nor
the hour, when the son of man cometh.
Take ye heed, watch and pray, for ye know not, when
the time is.
5th Mark 13th Chap. 33th Watch ye therefore, for ye know not when the
master of the house cometh, at even, or at midnight,
or at the cock crowing, or in the morning.
35th 36th 37th Fast coming suddenly, ha for ye are sleeping.
And what say unto you? say unto all watch.
Watch and pray, vt dignamini that ye may be
found so doing, and accounted worthy.
Whom I join with St. Barnard.
Barnard 1st Significat domine est dignitas that is
and all our worth and worthynesse is onely
thyne and from thee and thy grace, from
proceeding, and whith we have received from
thee alone, nothing of our from our selves.
For of his fulnesse have all we received, and
grace for grace. Colossians Chap. 1st var: 19th For
it pleased the father that in
him should all fulnesse dwell.
That the constant daily,
it is well observed by one. That the constant daily,
and pregnant use of prayer, both private and
publike. is of extraordinary great benefit,
and comfort unto the parties praying, if we do
take into our serious consideration, these ensuing
particulars - As Namely -
First, how needfull and halye unto all, prayer is
and of how dangerous consequence, the Neglect
thereof is.
Secondly, how precious a dutie and service, prayer
is, being pleasing, and acceptable unto god.
Thirdly, how powerfull prayer is, in prevailing,
even with god himselfe.
First =

10
27

First, No better deliverance, in time of distress,
than by prayer unto god.

Psalm:
28th ver:
1th

The Lord is my strength and my shield my heart
trusteth in him and I am helped: therefore my
heart greatly rejoiceth, and with my song
will I praise him.

Psalm:
9th ver:

The Lord also will be a refuge for the oppressed,
a refuge in times of trouble.

Psalm:
138th ver:
2th

Blessed be god, which hath not turned away
my prayer, nor his mercy from me.

Psalm:
138th ver:
2th

But as for me, my prayer is unto thee O Lord
in an acceptable time: O god in the multitude

Psalm:
138th ver:
16th

of thy mercy heare me, in the trunk of thy
salvation.

Psalm:
138th ver:
16th

Heare me O Lord, for thy loving kindness is
good: I have trusted in thee according to the multitude
of thy tender mercies.

Psalm:
138th ver:
16th

And hide not thy face from thy servant, for
I am in trouble: heare me speedily.

Psalm:
138th ver:
16th

I am in trouble: heare me speedily.
I am in trouble: heare me speedily.

Psalm:
138th ver:
16th

One observeth this of prayer.
Ergo pauperibus prodast locupletibus agra
Ergo neglectum parvis famibus nocabit. That is
It giveth good to poore and rich,
It useth thereof be free.

Psalm:
138th ver:
16th

And hureth youth, as well as age,
Neglecteth if it be.

Psalm:
138th ver:
16th

Secondly, god caused a house to be built for
the performing of this duty and service unto
himself, and styled the same by the name,
of the house of prayer.

Isaiah:
chap: 56th
ver: 7th

Even them will I bring to my holy mountain and
make them joyful in my house of prayer:
their burnt offerings, and their sacrifices shall
be accepted upon mine altar: for mine house
shall be called, an house of prayer for all people.

Isaiah:
chap: 56th
ver: 7th

And Jesus

Matthew 23:17 And Jesus went into the Temple of God, and 1727
chap: 23:17 cast out all them that sold, and bought in the
var: 17:17 Temple, and overthrew the tables, of the
13th money changers, and the seats, of them that sold

and doves. And said unto them, it is written, my house shall
11th. var: be called the house of prayer, but ye have made
15th, 16th it a den of thieves.

the same And he taught, saying unto them, is it not written,
5. Mark my house shall be called, of all nations the house
chap: 11th of prayer? but ye have made it a den of thieves.

var: 17th And went into the Temple, and began to cast
out them that sold, the tables, and them that

5. Luke chap: 19:46 bought.
var: 46th Saying unto them, it is written, my house is
46th the house of prayer: but ye have made it
a den of thieves.

3. Thirdly, the house of prayer, and prayer vs. 17
thou art in, together with private prayer also,
is the best means, to move, and cause god, to

turn away, and remove, his indignation, from vs.
Ask and it shall be given you: such and ye shall

Matthew 7:7 find it. Knock, and it shall be opened unto you.
chap: 7th For every one that asketh receiveth: and he
var: 7th that seeketh, findeth: and to him, that knocketh,
it shall be opened.

And I say unto you, Ask and it shall be given
you. Seek, and ye shall find: knock, and it
shall be opened unto you.

the same Verily, verily, I say unto you, what so ever ye
shall ask the father in my name, he will
give it you.

5. John chap: 16:24 Hitherto have ye asked nothing, in my name: ask,
var: 23th and ye shall receive, that your joy may be full.
24th

Ask and it =

Ask and ye shall receive — That is as one of you
Ask by prayer — and ye shall receive.
St. Matthew chap. 21st And all things what so ever ye shall ask in prayer,
ver. 22nd believing, ye shall receive.
St. Mark chap. 11th Therefore I say unto you what things so ever
ver. 24th ye desire when ye pray, believe that ye
shall receive them, and ye shall have them.
Thus we may behold, and see the powerfull
The powerfull effect of prayer, prayeing with
god himself.
By prayer Daniel was preserved in the
Lions den.

Then said Daniel unto the king, O king live
Daniel for ever.
chap. 6th My god hath sent his angel and hath shut
ver. 22nd the Lions mouth, that they have not hurt
me: forasmuch as before him I innocency
was found in me; and also before thee O
king, I have done no hurt.
By prayer Jonah was delivered, with a whale
belly.

Jonah chap. 2nd Then Jonah prayed unto the Lord his god,
ver. 1st out of the fishes belly.
2nd And said, I am vexed by reason of mine affliction,
ver. 7th And thou have heard me; out of
9th the belly of hell, cryed I, and thou have heard
my voice.
When my soul fainteth within me, I remember
the Lord, and my prayer came in unto thee,
into thy holy temple.
I will sacrifice unto thee with the voice of
thanksgiving, I will say that thou hast
now saved me: For deliverance is of the Lord.
And the Lord spake unto the fish and it
vomited out Jonah upon the dry land.
By prayer =

By prayer Peter in the prison and bound with 173.
chains was by an Angel delivered from the cruel hands
of king Herod.

A 45
chap. 12
ver. 5th
6th
7th
8th
9th

Peter therefore was kept in prison but prayer was
made without ceasing of the church unto god for
him.
And when Herod would have brought him forth the
same night Peter was sleeping between two soldiers
and bound with two chains, and the keepers before
the doore kept the prison.
And behold the Angel of the Lord came upon him,
and a light shined in the prison: and he smote
Peter on the side and raised him up, saying unto him,
Arise up quickly, and his chains fell off from his hands.
And the angel said unto him, gird up thy girdle, and
come on thy sandals: and so he did. and he said unto
him, Cast thy garment about thee, and follow me.
And he went out, and followed him.

By prayer the three children, Shadrach, Meshach and
Abdago, being cast bound into the midst of the
fiery furnace were by god preserved, and delivered,
from the flames of fire.

Daniel
chap. 3
ver. 16th
17th
18th
19th
20th
21st
22nd
23rd
24th

Shadrach, Meshach and Abdago, answered, and said
to the king, O Nabuchadnezzar, we are not careful
to answer thee in this matter.
If it be so, our god whom we serve, is able to deliver
us, from the burning fiery furnace, and he will
deliver us out of thy hand O king.
But if not, be it known unto thee O king, that we
will not serve thy gods, nor worship the golden
image which thou hast set up.
Then was Nabuchadnezzar full of fury, therefore
he spake and commanded that they should heat the
furnace, one seven times more, then it was wont to
be heat.
Then those men were bound in their coats, their
hosen and their hats, and their other garments,
and were cast into the midst of the burning fiery
furnace.
Then Nabuchadnezzar the king was astonished, and rose up
in haste and spake, and said unto his counsellors, Did
not we cast these men bound into the midst of the fire?
They answered, and said unto the king, Yea O king.
He answered =

Daniel
chap: 3
ver: 27
27th
He answered and said, ~~Lo, I see~~ four men
loose, walking in the midst of the fire, and they have
no hurt, and the form of the fourth, is like the form
of god.

And the princes, governors, and captains, and the
kings counsellors being gathered together, saw
these men, upon whose bodies the fire had no power,
nor was a hair of their head singed, neither were
their coats changed, nor the smell of fire had passed
on them.

When they passed through the waters, they will swim
there; and through the rivers, they shall not overflow
there: when thou walkest through the fire, thou
shalt not be burnt; neither shall the flame kindle
upon thee.

Isaiah
chap: 43
ver: 2
3
and ver: 11
For I am the Lord thy god, the holy one of Israel,
thy Saviour.

For I am the Lord thy Saviour.
The Lord and beside me, there is
no Saviour.
All these were delivered by the powerful
of prayer, prevailing with god.

By prayer, Jacob the night before he did meet
with his brother Esau, wrestled with the
angel, and by the earnestness and importu-
nity of his prayer he at the last thereby so
far prevailed with him, as that he obtained
a blessing from him, and his brother Esau
was appeased towards him, which made him
greatly to rejoice.

And Jacob was left alone: and there wrestled
a man with him, until the breaking of the
day.

Genesis
chap: 32
ver: 24
26
26th
And he said, Let me go, for the day breaketh: And
he said, I will not let thee go, except thou
bless me.
And he said, Unto him, what is thy name? And he
said, Jacob.

And he said, thy name shall be called no more
Jacob, but Israel: for as a prince hast thou
prevailed with god, and with man, and hast prevailed.
And Jacob said, I have seen thy face
to meet him, and embraced him,
And Esau ran to meet him, and embraced him,
and fell on his neck, and kissed him; and they
wept.

Gen. 32. And Jacob said, I have seen thy face, as though I had
Chap. 33. I had seen the face of god; and thou wast pleased
ver. 10. with me.

1. He took his brother by the heel in the wombe, and
Hosea. 11. by his strength he had power with god.
Chap. 12. yea he had power over the angel and prevailed:
ver. 3. he wropt and made supplication unto him: he found
4th 5th him in Bethel and there he spake with vs.
Even the Lord of god of hosts, the Lord is his
memorial.

By prayer Moses for the children of Israel,
prevailed against Amalek. and overthrew him.
And Moses said unto Joshua chuse vs out men
Exod. 17. and go out; fight with Amalek: to morrow I
Chap. 17. will stand, on the top of the hill, with the rod
ver. 9. of god, in mine hand.

So Joshua did as Moses had said unto him, and
fought with Amalek: and Moses, Aaron, and Hur,
went up to the top of the hill.
And it came to passe when Moses held up his
hand, that Israel prevailed: and when he let
down his hand, Amalek prevailed.

By prayer Joshua obtained from the Lord that the
sunne and moon should stand still in the firm a-
ment, whilst that he avenged himself on his enemies
the Amalekites.

And the Lord said unto Joshua fear them not,
for I have delivered them into thine hand:
And the Lord discomfited them before Israel.
Then spake Joshua to the Lord, in the day when the
Lord delivered up the Amorites before the
children of Israel. and he said in the sight of
Israel, sunne, stand thou still upon Gibeon,

and thou moon, in the valley of Aijalon.
And the sunne stood still and the moon stayed, whilst the
people had avenged themselves. So the sunne stood
still in the midst of heaven, and hasted not to go
down about a whole day.
And there was no day like that, before it, or after it,
that the Lord hearkened unto the voice of a man:
for the Lord fought for Israel.
By prayer

By prayer Elijah brought down fire from heaven which consumed the burnt sacrifice, to the convincing of Baals prophets.

1. Kings 18. 26. 39. Hear me O Lord hear me that this people may know that thou art the Lord god and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice and the wood, and the stone and the dust and licked up the water, that was in the trench.

Elijahs prayer

And when all the people saw it they fell on their faces: and they said, the Lord he is god, the Lord he is god.

By prayer Elijah brought down fire twice from heaven, and consumed the two captains with their severall fifties. coming unto him, with a message from Ahaziah king of Samaria.

2. Kings 1. Chap. 1. 9. 10. 12. Then the king sent unto him a captain of fifty with his fifty: and he went up to him (and behold, he sat on the top of an hill) and he spake unto him, Thou man of god, the king hath said, Come down.

And Elijah answered and said to the captain of fifty, I will be a man of god then. Let these come down from heaven, and consume thee and thy fifty; And there came down fire from heaven, and consumed him, and his fifty.

Again also he sent unto him, another captain, & fifty, with his fifty: and he answered, and said unto him, O man of god thus hath the king said, Come down quickly.

And Elijah answered and said unto them, I will be a man of god, let fire come down from heaven, and consume thee, and thy fifty. And the fire of god came down from heaven and consumed him, and his fifty.

By prayer Elisha caused the waters of Jordan to be divided, ~~splitting~~ splitting of them with his mantle which fell from Elijah.

He took

the soul of the child came to him again. 1. Kings 17. Chap. 17. Verse 2. And he said, O Lord I pray thee, let this child be brought to me again. And he said, O Lord I pray thee, let this child be brought to me again. And he said, O Lord I pray thee, let this child be brought to me again. And he said, O Lord I pray thee, let this child be brought to me again.

2. kings. He took up also the mantle of Elijah that
chap. 2. fell from him, and smote the waters and said
ver. 14. Whence is the Lord god of Elijah? and when
By prayer he also had smitten the waters they parted,
Samson down hither and thither: and Elisha went over.
the house of the Lord. By prayer Elisha raised the Shunamite's son
from death to life again.
chap. 3. And when Elisha was come into the house, behold
ver. 10. the child was dead. and laid upon his bed.
2. kings. the child was dead, and she laid the dog's head upon
chap. 4. He went in there fore, and shut the door upon
ver. 32. them twain, and prayed unto the Lord.
33. 34. And the child's head flew seven times, and the child
36. opened his eyes.
And when she was come in unto him, he said, Take
By prayer Elisha obtained victory against the Assyrian king
Sennacherib king of Assyria, coming against Hezekiah king
of Judah. was smitten down, by the angel of
the Lord.
chap. 19. And when Hezekiah saw that Sennacherib was
come, and that he was purposed to fight against
Jerusalem.
chap. 32. He took counsel with his princes, and his mighty
men.
And he sent captains of warre over the people,
19. 20. and gathered them to gather to him in the
streets of the gate of the city, and spake
comfortably to them saying.
chap. 19. Be strong and courageous, be not afraid, nor
dismayed for the king of Assyria, nor for all the
multitude that is with him: for there is more
with us than with him.
chap. 34. with him is an arm of flesh, but with us is
the Lord our God, to help us, and to fight for
us.
chap. 36. And they spake against the god of Jerusalem.
For this cause Hezekiah the king, and the
prophets, Isaiah the sonne of Amos, prayed, and
cried to heaven.
And the Lord

2^d Chronicles
chap: 32th
ver: 21th

Hazekiah's
prayer

2 Kings
chap: 19th
ver: 15th
16th
17th
18th
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Isaiah
chap: 36th
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By prayer a king
obtaineth victory
against
Nabak, the Ethiopian who came
against him with an host of a thousand
and three hundred chariots.
2 Kings 19: 17, 20: 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100

And the Lord sent an Angel which cut off all the
mighty men of valour, and the leaders, and
captains, in the camp of the king of Assyria:
so he returned with shame of face to his own land
and when he was come into the house of his god
they that came forth of his own bowels, slew him
there with the sword.
And Hazekiah prayed before the Lord, and said
O Lord god of Israel which dwellest between
the cherubims, thou art the god, even thou
alone of all the kingdoms of the earth, thou
hast made heaven and earth.
Lord bow down thine ear and hearken: open
thine eyes and see: and hearken thou of
Sennacherib, which hath said him, I will approach thee,
living god.
Now thou shalt see O Lord our god, I beseech thee,
I pray thee, O Lord our god, that all the kingdoms
of the earth may know, that thou art the Lord
god, even thou only.
Thus saith the Lord god of Israel, the
Lord god, which thou hast prayed to me against
Sennacherib king of Assyria, I have heard.
This is the word that the Lord hath spoken
concerning him, the virgin, the daughter of
Zion hath despised thee, and laughed at thee,
to scorn the daughter of Jerusalem hath
shaken her head at thee.
Whom hast thou reproached and blasphemed,
and against whom hast thou exalted thyself
and lifted up thy voice against the holy one of Israel?
And it came to pass that night that the angels
of the Lord went out, and smote in the camp
of the Assyrians, an hundred and fourscore and
five thousand: and when they arose early in the
morning, behold they were all dead corpses.
By prayer

176.
chap: 4th ver: 3rd
By prayer - azarus being dead and having been
some dayes in the grave, was ^{was} raised up again from
death to life.
And J^hs lift up his eyes and said, Father I thank
thee, that thou hast heard me.

chap: 11th ver: 4th
And I know, that thou hearest me alwayes: but because
of the people which stand by, I said it, that they
may believe that thou hast sent me.
And when he thus had spoken, he cried with a loud
voice, Lazarus come forth.
And he that was dead, came forth, bound hand, and
foot, with grave clothes: and his face was bound
with a Napkin. J^hs saith unto them, Loose him, and
let him go.

By prayer The holy ghost fell down upon those
which believed.
And when they had prayed the place was shaken,
wherea they were assembled together, and they
were all filled with the holy ghost, and they spake
the word of god with boldness.
Prayer as a father observeth is as a strong citie
of refuge for us, thereby to glorify god, in our
greatest need.

Some in prayer as one observeth, never regard what
they aske, nor how - whereas a father saith -
Take if in prayer we aske of god we care not, what we
shall then be held of him, we know not when and
have one thing graunted vs for another. as the mother
of Zebad^es children had.
When she came to him the mother of Zebad^es children with
her sonnes worshipping him, and desiring a certain
thing of him.
And he said unto her what wilt thou? she saith unto
him, Grant that these my two sonnes may sit the one
on thy right hand, and the other on the left, in thy
kingdome.

But J^hs answered, and said, ye know not, what
ye aske.
To sit on my right hand, and on my left, is not mine
to give, but it shall be given to them for whom
it is prepared, of my father.
= J^hs chap: 4th ver: 3rd We are =

We are often, Nay continually in greake danger, and
therefore, we must often, Nay continually pray unto
god, for preservation, and deliverance, from all
dangers.

Bernard's observation And as s^t Bernard observeth thus much of often
prayer. so we must duly and carefully follow the
same Rule by him prescribed. as Namely.

When we go out of our house, Let prayer always
be our armour, and accompanie vs, and ever attend upon vs, for
god's blessing, and preservation of vs.

And when we return home again, Let prayer ever
meet vs at the doores, to receive thanks, and
god, for our preservation.

And so againe at night for our day's safety.
And in the morning, the like for our night's rest.
And in all things we are to shew and expresse
some thankfulness to god for all his good blessing
on vs, from time to time bestowed. and this we
are to expresse by thank, and hearty prayer as
Bernard observeth.

Rule to be observed in prayer. And in our prayers to god, we must ever observe
this Rule. as Namely.

First, we must recommend our prayers unto god
with all humbleness of mind.

Secondly, we must do, and performe this duty
of prayer unto god, with zeale, and fervour,
as you a father saith.

Heavenly Father, and soul is the spirit
the prayer of the spirit, and soul is the spirit
and soul, and life of prayer. 1. Samuel chap. 10.
And the prayer of faith shall save the sick, and
the Lord shall raise him up. in his bed.
Confesse your faults, one to another, and pray
one for another, that ye may be healed. the
effectual prayer, of a righteous man availeth
much. 1. James chap. 5.
We must ever in the last place (and which is above
all) pray unto god, to teach vs how to pray.
And it came to passe, that as he was praying in a
certain place, when he ceased one of his disciples
said unto him, Lord teach us to pray, as Joh
also taught, his disciples. Matthew chap. 6. Luke 11.
before. 1. 7th & 8th Ecclesiasticus. chap. 14.

St Luke
chap. 11th
ver. 28

Directions
for the
Reading
and hearing
of the
word of
God

Matthew chap. 23rd
ver. 12th
I have said
unto you
that ye shall
stand before
the
Synagogue
and the
School
and say
I have said
unto you
that ye shall
stand before
the
Synagogue
and the
School
and say

Deuteronomie
chap. 11th
ver. 18th
19th
20th
21th

Deuteronomie
chap. 10th
ver. 33rd
34th
35th
36th
37th
38th
39th
40th
41th
42th
43th
44th
45th
46th
47th
48th
49th
50th

Deuteronomie
chap. 12th
ver. 28th

Deuteronomie
chap. 17th
ver. 18th
19th

And he said vnto them when ye pray, say - 177.
Our father, which art in' heaven - &c. /
Certain Directory Rules and Observations, by way of
Caveats to be made use of for the more profitable
Reading, and better vnderstanding, of the scriptures,
and sacred word of god, when soever we either do
read, or heare the same, preached vnto vs.
First the constant and frequent Reading and hearing
of the word of god and the meditation thereon
is a dutie and service commanded by god himself
and by him, enioyned to be duely and carefully per-
formed by vs. as appeareth by these ensuing
places of scripture ~ with his blessings pro-
mised if we so do, and his ensuing iudgements
threatned, if we neglect the same.
Therefore shall ye say vnto these my words in your
heart and in your soul, and bind them for a signe
upon your hand, that they may be as frontlets,
between your eyes.
And ye shall teach them your children, speaking of
them, when thou sittest in thine house, and when
thou walkest by the way, when thou liest down, and
when thou risest up.
And thou shalt write them upon the dooreposts of
thine house and upon thy gates.
That your dayes may be multiplied and the dayes of
your children in the land which the Lord swore
vnto your fathers, to give them, as the dayes of
heaven upon the earth.
Observe, and heare all these words, which command
thee, that it may go well with thee and with thy
children after thee for ever, when thou doest that
which is good, and right, in the sight of the Lord
thy god.
And it shall be when he sitteth upon the throne of
his kingdom, that he shall write him, a copie,
of this law, in a book.
And it shall be with him, and he shall read therein
all the dayes of his life; that he may learn to fear the
Lord his god, to keep all the words of this law and these
statutes to do them. / And moyses =

Deuteronomy And Moses wrote this Law and delivered it, unto the
chap: 31th priests, the sonnes of Levi.
ver: 9th And Moses commanded them, saying.
10th Thou shalt reade this Law, before all Israel, in their
12th heaering.

gather the people together, man and woman, and
children, and the stranger that is within thy
gates, that they may heare, and that they may
fear, the Lord, your god, and observe
to do, all the words of this Law.

Deuteronomy But the word is very nigh unto thee in thy mouth,
chap: 30th and in thy heart, that thou mayest do it.
ver: 14th The word is nigh thee, even in thy mouth, and in thy

Romans heart: that is the word of faith, which we preach.
chap: 10th ver: 8th This book of the Law shall not depart out of thy
mouth, but thou shalt meditate therein, night

Joshua and day, that thou mayest observe, to do according
chap: 1th ver: 8th to all that is written therein: for then thou shalt
make thy way prosperous, and then thou shalt have
good success.

Proverbs Who so despiseth the word, shall be destroyed: but
chap: 13th ver: 13th that feareth the commandment, shall be rewarded.
Wherefore thus saith the holy one of Israel, because
ye despise this word, and trust in oppression, and

Jeremiah ye persecusse and stay thou on-
chap: 30th ver: 12th therefore this iniquity shall be to you as a breach-
13th 14th ready to fall, swelling out in a high wall whose
breaking cometh suddenly at an instant.

And he shall break it, as the breaking of the
potter's vessel, that is broken in pieces, he shall
not spare.

Jeremiah to whom shall I speak and give warning, that they
chap: 6th ver: 10th may heare? behold their eare is uncircumcised,
11th and they cannot hearken: behold the word of
the Lord is unto them, a reproch: they have no
delight in it.
Therefore am I full of the fury of the Lord: I am
with holding in: I will pour it out upon the
children abroad, and upon the assembly of young men
together.

It is well observed by one. — That^{2^d}. 179.
First, it is god, and he alone that fill eth, and
prepares th^e the eares of all, to heare aright,
his word preached unto them.

Isaiah
chap: 50th
ver: 4th
5th
The Lord hath given me the tongue of the
learned, that I should know how to speak
a word in season, to him that is weary: he
wakeneth morning by morning: he
wakeneth mine eare, to heare as the
learned.

The Lord, god hath opened mine eare, and
I was not rebellious, neither turned away
back.

Jerovabab
chap: 20th
ver: 12th
The hearing eare, and the seeing eye, the Lord
hath made even both of them.

Isaiah
chap: 29th
ver: 4th
The Lord hath not given you a heart to per-
ceive, and eyes to see, and eares to heare,
unto this day.

Job
chap: 33rd
ver: 16th
He openeth the eares of men, and sealeth
their instruction.

Job
chap: 36th
ver: 15th
He delivereth the poore in his affliction, and
openeth their eares, in oppression.

Palm: 118th
ver: 6th
2.
Sacrifices and offering, thou didst not desire,
mine eares hast thou opened.
secondly, it is god, and he alone that openeth
the heart, as he did the heart of Lydia, and
doth as it were, dig, delve, and prepares the
same, to receive the word preached, as seed
sown in good ground, that so it may take
deeper root downward, and bring forth
good fruit.

good fruit upwards, for the amendment
of our lives, and salvation of our souls.
Jeremiah: 4th For thus saith the Lord, to the men of Juda
chap: 4th and Jerusalem. Break up your fallow ground
ver: 3rd and sow not among thorns.
4th Circumcise your selves, to the Lord and take
away the foreskins of your heart.
5th Sow to your selves in righteousness, and
reape in mercie, break up your fallow
Hosea: 10th ground: for it is time to seek the Lord till
chap: 10th ver: 12th he come, and rain righteousness vpon you.
13th ye have plowed wickedness, ye have reaped
ingmity, ye have eaten the fruit of lies.
And a certain woman named Lydia a seller
Acts: 16th of purple, of the cite of Thyatira which
chap: 16th ver: 14th worshipped god heard vs whose heart
the Lord opened that she attended vnto
the things which were spoken of Paul.
But he that received the seed into good
Matthew: 13th ground, is he that heareth the word and
chap: 13th ver: 23rd understandeth it which also beareth fruit
and bringeth forth some an hundred fold,
some sixtie, some thirty.
But that on the good ground, are they which
Luke: 8th in an honest and good heart hearing
chap: 8th ver: 15th heard the word, and beareth fruit
fruit with patience.
And the remnant that is escaped, of the
2 Kings: 19th house of Judah, shall yet again take root
chap: 19th ver: 30th downward, and beare fruit upward.
Thou hast prepared a vine out of Egypt,
Psalm: 80th thou hast cast out the heathen, and
ver: 8th planted it.
Thou preparedst

Calo. 80th / 2^o 9th / Then preparedst roome before it and didst
cause it to take deepe root, and it filled
the land.

3^o / Thirdly, it is god, and he alone, that doth blasse
our memory, with a Retentive faculty, to
keepe, and retayne, the word, which we heare,
preached vnto vs.

4^o / Fourthly, it is god, and he alone that enlightens,
and illuminates, our understandings. and
sanctifyeth our affections by the powerfull
operation of his holy spirit in vs, thereby
enabling vs to put in practise, in our lives,
and conversations, that which we have heard
preached vnto vs. and all this, thus wrought
in vs, for the comfort and salvation of our
soules. in and through Christ Iesus, our
blessed Lord, and Saviour.

We must likewise take heed, what we
heare, and how we heare.

~ ~ ~ ~ ~

So. 180 =
We must =
We must =
That the =

The wicked
adda sin
vulca sin
~ 1

That the wicked do adda sinne vnto
sinners. ~~as of~~ and multiply transgression
as appaereth.

Isaiah
chap: 30th
ver: 1st
~ 7

No to the rebellious children saith the lo
that take counsell but not of me, and the
cover with a coveting but not of my
spirit that they may adda sin vnto sin.
Come to Bethel and transgress, to Gilgal
(at Gilgal, as an other translation is.) and multi

Amos
chap: 4th
ver: 4th
~ 7

phie transgression; and bring your sacrifice
in the morning and your tithes after three
years. / — He speaketh this in contemp
of them, which resorted to these places, think
that their great devotion and intencion, ha
bene sufficient to have bound god vnto them
as the marginal Note, and exposition is.

Psalms
69th
ver: 27th
~ 7

Adda iniquity, vnto their iniquity, and like the
not come into thy righteousness.

Psalms
5th
ver: 10th
~ 1

Destroy thou them O god, let them fall by the
own counsels: cast them out in the multitude
of their transgressions. for they have rebel
against thee.

Deuteronomius
chap: 29th
ver: 19th
~ 1

And it come to passe when he heareth the words of
this curse that he blasse himselfe in his heart, say
I shall have peace though I walke in the ima
nation of mine heart, to adda drunkenness
thirst.

2 Timothy
chap: 3th
ver: 13th
~ 1

But evil man, and seducers,
and worse, and worse, shall wax worse,
and worse, and worse, and being decei

We must

We must likewise take heed what we heare, 180.
and how we heare.

And he said unto them take heed what you heare; and
unto you, that heare, shall more be given.

Who hath eares to heare, let him heare.

Therefore speak I to them in parables: because
they seeing see not: and hearing, they heare not,

neither do they understand.

And in them is fulfilled the prophesie of Esaias
which saith, by hearing, ye shall heare and shall

not understand: and seeing ye shall see, and
shall not perceive.

For this peoples heart is waxed grosse, and their eares
are dull of hearing, and their eyes have they closed;

lest at any time, they should see with their eyes and
heare with their eares, and should understand with

their heart, and should be converted, and I should
heal them.

But blessed be your eyes, for they see, and your eares,
for they heare.

For verily I say unto you that many prophets, and
righteous men, have desired to see those things

which ye see, and have not seen them: and to
heare those things, which ye heare, and have not

heard them.

And he turned unto his disciples and said privately,
Blessed are the eyes, which see the things that ye

see.

For I tell you that many prophets, and kings have de-
sired to see those things which ye see, and have not

seen them; and to heare those things, which ye heare,
and have not heard them.

Be not carried about with divers, and strange doc-
trines: for it is a good thing that the heart be

established with grace.

Thirdly, we are both in our Reading and hearing
of the word of god, and in our meditation thereon,
to take into our serious consideration the
power, fullness of the word of god, and the
great and unspeakable benefites we receive
thereby. manifestly unto us, by those places of
scripture following.

Hugo lib. 3. de anima In sacra scriptura quicquid docetur veritas quicquid precipitur bonitas, quicquid promittitur felicitas. Nam deus veritas est sine fallacia bonitas sine malitia, felicitas sine miseria. Et Hugo.

Libro 3. de anima v. That is. In the holy scripture. Whatsoever is taught is truth, whatsoever is commanded is goodnesse and whatsoever is promised is happiness. For god is truth without falshood goodnesse without malice, and happiness without misery. As Hugo well observeth in his third booke of the soul.

St. Gregory in moral. Sacra scriptura tanto plus diligitur quanto amplius meditatur ut inquit St. Gregory in moral. That is.

St. Gregory of vs. The holy scripture is so much the more loved as by how much the more we do meditate thereon. As St. Gregory observeth.

Piscator Job: 22. cap: 14. Doctrina scriptura perfecta est omnia scilicet tradens quae ad usum dei cultum et ad eternam vitam salutem sunt necessaria. ut Piscator Job: 22. cap: 14. That is.

Piscator. The doctrine of the scripture is perfect, that is to say, shewing unto vs all things necessary both to the due worship of god and our own eternal salvation. As Piscator observeth.

Piscator Job: 22. cap: 13. Finitis, seu scriptis dicitur in scriptura est exudare populum in unum daretur culta sui de vero hominis felicitate et perfecta est tradens omnia quae sunt ad illum scopum assignanda necessaria. ut Piscator Job: 22. cap: 13. That is.

Piscator. The end, and purpose of god in the scripture is, to instruct his people and children in the true, and right worship of him as also in the happiness of man. And it is likewise perfect teaching vs all things which are necessary to the attaining unto of the end as Piscator observeth.

Doctrina =

181.
Doctrina scriptura certo vera est quippe ab
instinctu spiritus sancti profectus: errorum igitur
necesse est quicquid cum eo pugnat ut Piscator.
fo: 22. cap: 18. 1 That is.

The doctrine of the scripture is certainly true,
because it proceeds from the instinct and inspiration
of the holy spirit of god. and therefore it falleth
out of necessity that whatsoever fighteth with
the same, or is repugnant therunto, must needs
be erroneous. as Piscator observeth.

A good encouragement for all to read the
scriptures. In scripturis abundat; et quod robustus comedit
et quod parvulus sugat. ut Fulgentius. That is.

In the scriptures there is such abundance as that
the strong man may there find meate to eat and
the weak, young sucking may there also find fitting
food for him to suck on. as Fulgentius observeth.

Divinus sermo, sicut mysterijs, pendens ex exercitijs
in publico, unde parvulos nutrit et servat in
sacro, unde mentes sublimium, admiratione
suspendat. ut Gregorius, epist. ad Laude. That

That is.
The word of god, as in mysteryes, doth exercise
the wise and so in a superficial way of knowledge
it doth comfort and refresh the weak and
the young ones. and it keeps in service that which by
it may hold and keep in service that which by
the mind of the sublimity and leave as

Gregorius observeth. in his epistola to Laude.
Again as he observeth.

It is a deep, and yet a shallow fountain
ubi agnus ambulat. That is -
where the lamb may wade. and
where the great aphant may swimme. or
where the weakest in knowledge and understanding
may find much comfort, and most profitable school may
find matter enough for him to work upon.

For since =

Jeremiah: For since I spake I cried out I cried violence and
chap: 20th sport; because the word of the Lord was made a
ver: 8th reproch unto me, and a derision daily.

21th Then I said, I will not make mention of him any
more, nor speak any more in his name. But his
word was in mine heart as a burning fire shak-
ing up in my bones, and I was weary with forbearing
and I could not stay.

Jeremiah: The prophete that hath a dream let him tell a
chap: 23th dream; and he that hath my word, like him
ver: 28th speak my word faithfully: what is the chaff
29th 30th to the wheat? saith the Lord.
I am not my word, like as fire, saith the Lord: and
like a hammer, that breaketh the rock in
pieces.

Therefore behold I am against the prophete,
saith the Lord, that stealeth my word, every
one from his neighbour.

Isaiah: But to this man will I look even to him that
chap: 66th is poore and of a contrite spirit, and tremble
ver: 2nd at my word.
5th Heare the word of the Lord, ye that tremble
at his word.

Isaiah: For as the rain cometh down and the snow from
chap: 55th heaven and returneth not thither but watered
ver: 10th the earth, and maketh it bring forth, and breed
11th that it may give seed to the sower, and bread
to the eater.

Revelation: I will go, shall my word be that goeth forth out of my
19th ver: 21st mouth: it shall not return unto me void.
The word of god mouth: but it shall accomplish that which I please
which sword proceedeth out of his mouth, and it shall prosper, in the thing whereunto I
send it.

Isaiah: The grass withereth, the flower fadeth
chap: 40th but the word of god shall stand for ever.
ver: 8th ye shall not add unto the word which I command
you, neither shall you diminish ought from it: the
Lord your god, which I command you.

Isaiah: And take the helmet of salvation, and the
chap: 62nd sword of the spirit, which is the word of god.
ver: 17th For the

For the word of god is quich and powerful, 182.
and sharper then any two edged sword, piercing
even to the dividing asunder of soul, and
spirit and of the ioynts, and marrow and is
a discerner of the thoughts, and in'tents of
the heart.

But the word of the Lord endureth for ever.
And this is the word, which by the gospel is
preached unto you.

For there are three that bear record in
heaven, the father, the word, and the holy
ghost: and these three are one,
and he was clothed with a vesture dypt in blood,

and his name is called, the word of god.
As for me this is my Covenant with them saith
the Lord. My spirit shall be upon thee and
my words, which I have put in thy mouth shall

not depart out of thy mouth nor out of the
mouth of thy seed nor out of the mouth of
thy seed's seed, saith the Lord from hence forth
and for ever.

All scripture is given by inspiration of god,
and is profitable, for doctrine, for reproof,
for correction, for instruction in righteousness.

That the man of god, may be perfect, thoroughly
furnished unto all good works.
For whatsoever things were written aforetime,
were written for thee, that thou mightest have hope,

And that from a child thou hast known the
holy scriptures, which are able to make thee
wise unto salvation, through faith, which is

in christ Iesus.
But he said yea, rather blessed are they, that
have the word of god, and keep it.

Receive with =

James
chap. 1. 4th
ver. 21st
22nd
Receive with meeknesse the engrafted word, which
is able to save your souls.
But be ye doers of the word, and not hearers only,
deceiving your own selves.
Deuteronomy
chap. 29th
ver. 9th
Keep therefore the words of this covenant and
do them, that ye may prosper in all that ye do.
And keep the charge of the Lord thy God to walk
in his way as to keep his statutes, and his command-
ments, and his judgements, and his testimonies,
as it is written in the Law of Moses, that thou
mayest prosper in all that thou doest, and
whithersoever thou turnest thy self.
Solomon
Psal. 119th
ver. 5th
Thou art my portion O Lord, I have said, that I
would keep thy words.
My tongue keep my words, and lay up my command-
ments with thee.
Proverbs
chap. 7th
ver. 1st
2nd
3rd
Keep my commandments, and live: and my Law
as the apple of thine eye.
Bind them upon thy fingers, write them
upon the table of thine heart.
As newborn babes desire the sincere milk of
the word, that ye may grow thereby.
1. Peter
chap. 2nd
ver. 2nd
Verily, verily, I say unto you, He that heareth
my word, and beleeveth on him that sent
me, hath everlasting life, and shall not come
into condemnation: but is passed from death
to life.
Micah
chap. 2nd
ver. 7th
Do not my words do good to him, that walketh
uprightly.
He that is of God, heareth Gods words: ye
therefore have them not, because ye are
not of God.
5. John
chap. 8th
ver. 4th
If ye abide in me, and my words abide in you,
ye shall ask what ye will, and it shall be done
unto you.
Every branch in me that beareth not fruit, he
taketh away: and every branch that beareth
fruit, he purgeth it, that it may bring forth more
fruit.
But he =

Matthew 13: 15
chap: 13
But he answered and said every plant, which 183
my heavenly father, hath not planted, shall be
rooted up.

Thanked the word of god called the word of reconciliation.
And all things are of god, who hath reconciled us
to himself by Jesus Christ, and hath given to us
the ministry of reconciliation.
To wit, that god, was in Christ reconciling the
world unto himself, not imputing their trespasses
unto them and hath committed unto us, the word
of reconciliation.

Ephesians 1: 13
chap: 13
in whom ye also trusted, after that ye heard
the word of truth, the gospel of your salvation:
in whom also after that ye believed, ye were
sealed with that holy spirit of promise
Holding forth the word of life, that ye may
rejoice in the day of Christ, that ye have not
run in vain, neither laboured in vain.

Colossians 3: 16
chap: 3
Let the word of Christ dwell in you richly, in all
wisdom, teaching, and admonishing one another
in psalms, and hymnes, and spirituall songs,
singing with grace in your hearts to the Lord,
when ye received the word of god, which ye heard
when ye received it not as the word of men,

Thessalonians 2: 13
chap: 2
of us, ye received it in truth, the word of god, which
worketh also in you that believe
Holding fast the faithful word, as he hath been
taught, that he may be able by sound doctrine,
both to exhort, and to convince the gainsayers
Thy word have I hid in mine heart, that I might

Psalms 119: 42
chap: 119
not sinne against thee.
So shall I have whence with to answer him that
reproacheth me: for I trust in thy word.
So then faith cometh by hearing, and hearing,

Romans 10: 17
chap: 10
by the word of god.
Of his own will begate he us with the word of
truth, that we should be a kind of first fruits,
of his creatures
wherefore ~~let us~~ my beloved brethren, let every
man be swift to hear, slow to speak, slow to wrath.
Fourthly =

For much of the
word of the
Lord, if we do
not have them a
way: they have
no that is in
it.

9^o
119^o

Fourthly, in our Reading and hearing of the
word of god. and in our meditations thereon
the due consideration of all this, ought to stir
up in vs a Love unto the same, and a reioycing
therein. as appeareth by the places of scripture
tharein.

Psalm:

119^o

162^o

chap. 15th

ver. 16th

21^o

chap. 38^o

ver. 21^o

21^o

chap. 10^o

ver. 10^o

10^o

10^o

10^o

10^o

10^o

10^o

10^o

10^o

10^o

10^o

10^o

10^o

10^o

10^o

reioyce at thy word, as one that findeth
great spoil.

Thy words were found, and I did eat them, and
thy word was unto me, the ioy and reioycing
of mine heart, for I am called by thy name,
O Lord god of hosts.

So I opened my mouth, and he caused me to
eat that roll.

And he said unto me, Sonne of man, cause thy
belly to eat, and fill thy bowels, with this roll
that I give thee. Then did I eat it, and it was
in my mouth as hony for sweetnesse.

And I went unto the angel, and said unto him,
Give me the little book. and he said unto me,
Take it, and eat it up, and it shall make thy
belly bitter, but it shall be in thy mouth sweet as
hony.

And I took the little book out of the angels
hand, and ate it up, and it was in my mouth
sweet, as hony: and as soon as I had eaten it,
my belly was bitter.

Now I have loved, the habitation of thy
house, and the place, where thine honour dwelleth.

I was glad, when they said unto me, Let vs go into
the house of the Lord.

Our feet shall stand within thy gates, O Ierusalem.

For a day in thy courts, is better than a thousand
in any other place: for I had rather be a doore keeper, in the house of
my god, than to dwell in the banks of wickednesse.

How I love thy law, it is my meditation
all the day.

Wherefore I love thy commandments above
gold, yea above fine gold.

I delight

Psalms: 40th var. 5th Delight to do thy will, O my God: yea thy law is within my heart. 189

5th Fifthly, these pre cadant observations, being thus made use of by us: The word of God, which we have thus read, heard, and meditated on, will then doubt lesse, be a constant, and a perpetuall comfort unto vs, at all times, both in life and death.

Revelation: Be thou faithful unto death, and I will give thee a crown of life.

God. Of the unchangeableness of God, in all his doings.

Malachi: For I am the Lord, I change not. therefore ye sonnes of Jacob, are not consumed.

Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

James: Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

1 Samuel chap: 15 var: 29th And also the strength of Israel will not lie, nor repent: for he is not a man that he should repent.

The curse of god pursueth the wicked. but his
god against the wicked. his blessings follow the righteous.
blessings on the righteous. The curse of the Lord is in the house of the wicked
Prov. 16: 6. but he blisseth the habitation of the just.
Chap: 32. v. 33. Envy thou not the oppressor, and choose none of
his ways. ^{Psalm 84: v. 11. No good thing will he}
For the fear of the Lord is abomination to the wicked: but
his secret is with the righteous.
Chap: 32. v. 33. If ye will not heare and if ye will not lay it to
heart to give glory unto my name, saith the Lord
Malachi 2: 2. of hosts, I will even send a curse upon you,
and will curse your blessings: ye shall have wept
them already, because ye do not lay it to heart
But it shall come to passe if thou wilt not hearken
unto the voice of the Lord thy god, to observe &
do all his commandments, and his statutes, which I
command thee this day; that all these curses shall
come upon thee and overtake thee
Cursed shalt thou be in the city, and cursed shalt
thou be in the field
The Lord shall send upon thee, cursing, vexation,
and rebuke, in all things that thou findest thine
hand unto, for to do; while thou be destroyed and
ruined, until thou perish quickly; because of the wickedness
of thy doings, whereby thou hast forsaken me
And it shall come to passe, if thou shalt hearken
diligently unto the voice of the Lord thy god, &
observe and do all his commandments, which
I command thee this day; that the Lord thy god will
set thee on high above all nations of the earth:
And all these blessings shall come on thee and over-
take thee, if thou shalt hearken unto the voice of
the Lord thy god
Blessed shalt thou be in the city, and blessed shalt
thou be in the field
The Lord shall command the blessing upon thee in
all that thou findest thine
store houses, and in all that thou hast
hand out: and he shall bless thee in the land, while
the Lord thy god giveth thee

Dams pum shunt in yark for his time by Abraham called the friend of
 is fall to eat bread in the sweat of his god 3. Several times in scriptures:
 fo: 150. 2. 6. 1
 Dom made and taken out of the ground fo: 96. 6. side
 ang dust, and to dust to return again 11. 1. 1. side
 fo: 2. 6. 1
 Abraham and his seed were y. promised fo: 101. a. side
 made fo: 106. 6. side
 Choro y. wh is evil fo: 29. a. side
 shall arise when I fall fo: 30. a. side
 Day of judgment shall be a day of
 with the effect thereof shall be a day of
 Day of the Lord shall be a day of
 accompanie the great day
 how doo we of Jacobite
 the next day the day of the visitation they shall be cast
 down saith the Lord fo: 106.
 and wrath goe 30. a. side
 am not ashamed of the Gospel a. side
 of christ fo: 31. a. side
 fine anger is turned away from
 m fo: 39. 6. side
 the age of man numbered by y. 113. 6. side
 layes of y. y. eares observable
 scriptures fo: 51. a. side
 du and margent.
 the first Adam a living soul
 the last Adam a quickning Account
 pirit fo: 52. a. side
 Adam was created of earth fo: word that is
 2. 6. side
 all y. workers of y. people of Phab. god fo: 143. 6. side
 and ya dona. Phab. a wicked
 ing of y. sual. He reigneth
 vne Phab. in samaria. 2. 6. side
 2. 6. side
 mei did wil in y. sight of the
 ord, above all
 in fo: 31. a. side
 mend your way. and your doings. And
 fo: 147. a. side
 rom the ancients counsel shall
 exish fo: 87. a. side
 in the day of affliction remem
 our prosperity fo: 93. a. side
 co Juuante, assistente et
 auxiliante, hoc tandem
 perfecti opusculum pro anima
 na salute (et tempore
 exij: mei) in hunc et
 gloria in eternum. Amen.

Blessed is the land when thy king is the Backsliding and revolting from
 some of Nobles. fo: 2. a. side.
 Cast thy bread upon the waters, fo: god: promised by god: because the
 2. a. side. hast forsaken the god of thy salva-
 They are blessed that wait upon the tion. and hast not been mindful
 Lord. fo: 4. 6. side. of the rock of thy strength. a vo-
 Blessings befalling them that wait of the rock of thy strength. a vo-
 upon the Lord. fo: 4. 6. side. was heard weeping for the
 Blessings on them who have turned their way, the
 commandments and on their seeds, and have forgotten the land their
 posterity. fo: 5. 6. side. god: fo: 93. a. side.
 The Blessings of god on the godly and god: fo: 93. a. side.
 his and servants on the wicked. fo: 93. 6. side.
 Children come to the birth and not slings. fo: 93. 6. side.
 strength to bring forth. fo: 8. a. side. why is this people of Jerusalem
 and marguerite. slidden back by a payntfull
 In the Book of the law we are to backsliding: they hold fast &
 made take day and night two may Iacob: that he refused to return
 offerings to do according to the same that so one way may be prosperous
 and if we may have good success. fo: 10. 6. a. side.
 2. a. side. The great Blessings accompanying hands. fo: 112. 6. side.
 of them that love the Lord. of blond your hands are full
 fo: 110. 6. side. of 113. a. side.
 Is there no balm in Gilead. fo: Babylon made a place of desolation
 17. 6. side. of virtue and destruction for
 Ha y: bala: rath on y: sonne hath of virtue and destruction for
 life. ha y: bala: rath not shall not their cruelty shown towards the
 son: life. but shall gods: wrath fo: 30. children of Israel god: punishing
 a. side. a. side. of the time of their
 Blessings promised to them which captivity. fo: 116. a. side, and
 shall obey the commandments of the marguerite. 6. side.
 Lord and walk in his way. fo: 54. marguerite. 6. side.
 a. side. 6. side. 55. a. side. and marguerite. fo: 79. Lord in Jerusalem of the house of the
 gaul. 16. 5. side. and marguerite. fo: 79. Lord in Jerusalem of the house of the
 6. side. 80. a. side, and marguerite. Decem of Israel after their
 Ha y: bala: rath on me out of his belly return out of captivity and
 shall flow rivers of living water. Jerusalem. in the year of Cy-
 shall the spirit shall they receive. Babilonia. and Antiochus his
 Caren. 95. a. side. of Persia. fo: 116. 6. side. 117
 of Blessings the children of Israel. a. side. and 6. side.
 of blessing the children of Israel. who were beareth in him shall
 of Aaron and his sonnes by god: not perish but have eternal
 command. The Lord bless thee, and be gracious the same shall not thrive, nor
 and keep. The Lord bless thee, and be gracious the same shall not thrive, nor
 shine upon thee. The Lord bless thee, and be gracious the same shall not thrive, nor
 into thee. The Lord bless thee, and be gracious the same shall not thrive, nor
 tenance upon thee and give thee such peace, that thou shalt not
 peace. fo: 96. 6. side. 97. broken of thy being with thy
 a. side. of wickedness against their pa-
 parents. fo: 119. 6. side. 119.

Christ & spirit of y^e lord shall rest upon of the new covenant made by god
in and spirit of wisdom, and vnder- with the house of Israel and of
standing of comfort, might, knowledge, and Judah. and with their seeds.
y^e father of y^e lord. he shall inherit the and with David, and his seeds.
over all righteousness. fo: 56. b. side. right fo: 23. a. side. and margent.
y^e gift of his loyalties. fo: 6. a. fo: 23. b. side. and margent. and
christ and of his sufferings. fo: 6. b. fo: 24. a. side. and fo: 25.
margent. 6. b. side. fo: 6. b. side. a side. and margent. and of the
Covenant of god, with man. fo: a side. and margent. made by
6. b. side. y^e everlasting covenant, made by
the Comandments of the lord are god with his people. fo: 25. a. side
ba. kept by vs. that I own may and margent. and fo: 23. b. side.
repose. fo: 9. a. side. cleave to y^e which is good. fo: 29. a. side.
to take heed wa. for ye not the cleave to y^e which is good. fo: 29. a. side.
even out of the world. to make and the calves of one lips, will wa-
house, graven images which he stande to them. fo: 39. b. side.
fo: 6. b. side. and fo: 9. b. side. Cures the deuil and Demons with
y^e god and dy. fo: 12. a. side. against those wh^{ch} disobey the
which cures this god, shall bray down and smite of y^e lord. and
fo: 12. a. side. margent. refuse to walke in his wayes. fo:
3. side. 54. a. b. side. and 55. a. side
Christ's invitation to come unto him. 54. a. b. side. and 55. a. side
ye are invited. to come. to take his down and smite of y^e lord. and
ye. and to leave of him who is meek and margent. b. side. and margent
and lowly. fo: 15. a. side. The lord chasteneth thee as a thⁱⁿ
a counsel of y^e lord, shall stand. man chasteneth his sonne fo: 54.
fo: 20. b. side. margent. b. side.
ye can use y^e for skinner of your One to chase a thousand. and two,
heart. and be no more stiffneck. one to slay a thousand to slight how
ad. fo: 55. a. side. to quell ten thousand. to slight how
ye cause of the captivity. of the can this be, except their Rock, had
the succeeding generations of sold them. fo: 57. a. side. One
children of Israel. was that man of you that a thousand for
walking away from y^e lord your god. haik is y^e fight with
Lord their god, after y^e death for you. fo: 57. a. side. and margent
Joshua. this afterwards occur five of you shall chase an hundred,
and their being carryed away and an hundred of you, shall quell
from Jerusalem, into ten thousand to slight. fo: 60. a
Babylon by y^e king of side. fo: 194. a. side. b. side.
Babylon. fo: 55. b. side. and Cures and Judgements threatened
margent. 156. a. side. b. side. against those wh^{ch} disobey y^e com-
mand his invitation of y^e all to mandements of y^e lord. and refuse
come unto him. with all our wayes. fo: 30. a. f.
and laden, with the burden of their to walke in his wayes. b. side. and
mis. to come freely to him. for a side. and margent. b. side. and
ye and comfort. those y^e are margent. 85. a. side. b. side.
ye, and thirst, to be refreshed. To ease our care on god, not to be on-
take his yoke upon vs and haile our selves, overmuch in worldly
will give rest to our souls. care. fo: 37. a. side. worldly care
fo: 94. b. side. and margent. 95. to be avoyded. fo: 37. a. side, and
fo: 94. a. side. b. side. margent. 1

The whole duty of man is to love god
and keep his commandments. fo. 266. side
All are of the dust and all turn to dust
again. fo. 266. margin.
Before destruction the heart of
man is haughty. fo. 15. a side.
Against drunkenness and gluttony
and gamblers following of them. fo.
159. b. side.

A description of a great dearth
in Judah, and Jerusalem very
sensible both to man, and beast.
fo. 18. a side.

Exhortation from evil, and do good. fo.
29. a side.
The day of judgement described.
why fearful, and effects thereof.
called the day of the Lord. a day
of recompence. The great day
of the Lord. a day of time of
Jacobs troubles. The evil day.

The day of the Lords wrath.
A day of wrath of trouble dis-
trese and of desolation. a day
where whole shall be devoured
with the fire of gods jealousy. a day
of darkness, of gloominess, of
clouds, and thick darkness.
great and terrible day, who can
abide it. a day from which
nothing can deliver us, neither
silver, nor gold, nor any thing
else. A day which will cause all the
inhabitants of the world to tremble.
For, ye day of the Lords wrath
is nigh at hand. a terrible and
fearful day to ye wicked by reason
of a fearful sentence of malediction
son of damnation then to be pro-
nounced against them - of everlasting
torment. A day of joy, and hap-
piness. But a day of gods wrath
by reason of the sentence of ap-
probation, and benediction then
to be pronounced for their
and loss of my father in heaven
because of my prepared for you
kingdom. fo. 30. a side.
fo. 30. a side in the margin.

Disobedience as sinners
down gods indignation
death came into the world through
curse of ye devil. fo. 55. b. side.

Daughters to have a portion
inheritance where their fathers
died without any sons. as ye dau-
ters of Zelophthad. fo. 50. a side.

The daughters of the children of
Israel and of Zelophthad, whose
fathers died without sons, were
to marry into the family of the
tribe their fathers, and they were
than to inherit ye possessions which
were to be their fathers, and to
have a dividend. fo. 50. b. side.

Then shall ye dust return to the
earth. fo. 52. b. side and
margin.

Did not I deliver you, said ye Lord
children of Israel from the
Egyptians, and from ye Amorites,
ye ye have forsaken me, and said
ye ye gods will deliver you no
other gods. Let ye gods which ye have
said ye Lord deliver you in time of your
tribulation. fo. 56. b. side.

Deliver us onely we pray thee
this day. we have sinned do thou
good unto thee. fo. 56. b. side.
The Lord delivered them into the
hand of ye Philistines four
years. because they did will in
low against ye Lord.
A. Deliver ye Lord
children of
Israel when they cried unto the
Lord. fo. 57. a side.

David anointed king by gods con-
mand. fo. 66. a side. 67. a side.
David went on and grew greater
ye Lord god of hosts was with him
by multiplying of his blessings
upon him. and on his seed. David
anointed king over Israel. fo.
67. a side. 68. a side, and
margin.

David anointed king by gods con-
mand. fo. 66. a side. 67. a side.
David went on and grew greater
ye Lord god of hosts was with him
by multiplying of his blessings
upon him. and on his seed. David
anointed king over Israel. fo.
67. a side. 68. a side, and
margin.

the earth is gods footstool. fo. of fiery horses. fo. 90. a side.
 which have eyes and see not. heaven. fo. 90. a side.
 which have ears and hear not. Elisha cried. my father my father
 ch. 16. fo. 16. the chariot of Israel and the
 establish judgement in the gate. fo. 29. a side.
 the earth opened her mouth and swallowed up Elisha for being zealous and set
 y. men y. appertained vnto of the law was taken up
 to Korah and all their goods into heaven. fo. 90. a side.
 a earth opened and swallowed full to pacifie the wrath of gods
 bathan and covered the judgement, before it brake forth
 company of Abiram. fo. 47. a side. Elias. fo. 90. a side.
 in the Ethiopian change his. Elias by prayer obtained y. man
 in or the leopard his spots. fo. Elias might not come for 3 yeres
 6. months. and by prayer he
 Elijah prophet by gods providence obtained cam. fo. 90. 6. side.
 in opposition was set and the earth shall wax old like a
 widow woman and twice was garment they that dwell
 comforted and relieved by an angel. fo. 108. a side.
 on god. his name scripture. What dost thou feara Elijah, said
 that Elias and in praise of him. the Lord. he said I have been very
 zealous. of the Lord god of hosts
 for the children of Israel have
 forsaken thy covenant thou
 shalt build thee altars, and flame thy
 prophets. wot ye not what the
 scripture saith of Elias, how he
 made him in succession vnto god,
 against Israel saying Lord thy
 prophets shall kill thy prophets. fo. 108.
 he shook up y. heaven and a side man quet
 he brought down fire. fo. They shall eat of the fruit of their
 own way. fo. 106. 6. side.
 evil will bring upon them. they
 shall not escape. fo. 106. 6. side.
 Elias raised one from death to life. Their ears they inclined not.
 fo. 107. a side.
 Elias brought kings to destruction. Vnto Elijah. said Ahab, king of
 Israel. art thou he that troublest
 Israel. he said, I have not troubled
 Israel, but thou and thy fathers
 have. He was taken up in a whirl
 wind of fire, and in a chariot house in that ye have forsaken the
 commandments of the Lord. fo.
 108. a side.

there is forgiveness with thee that
thou mayest be feared. fo. 2. 1. 6. side
margent
Fear god, and keep his commandments. fo. 2. 6. side
Fear not for I am with thee. we
need not fear when god protecteth
vs. he will be a stay to vs, and will help
vs. fo. 4. 6. side
Fear not with the Lord for I have
redeemed thee when thou wast
through the waters, I will be with
thee for I am the Lord thy god, thy
portion. fo. 5. a. side and margent
The fear of the Lord is accom-
panied with many blessings. fo. 11
side
with the favour of the Lord a little
is better than great riches. fo. 14. 6. side
The fathers have eaten sowre bread
for the children eat thine. side
an edge this proverb is no more to
be used. fo. 22. 6. side
Not to fear at any time for that god
who is a powerful god will save vs,
will deliver us from all our enemies
and will be a help to vs in time of
trouble. fo. 25. a. side and margent
when I fall I shall arise. fo. 30. a. side
The fire of the Lord came, and
consumed two hundred, and fifty
men, & offered in sacrifice. and was
of a company of Korah. fo. 46. a
side and 6. side
A fire was kindled in their compa-
ny, & a flame brake up y^e wicked.
fo. 47. a. side
A true and lively description of here
showing what fear is. fo. 52. 6. side
A consuming fire is the Lord thy god
fo. 54. a. side
They have made their faces harder
then a rock. fo. 82. a. side
I have made thy forehead as an
Adamant harder then flint. fear thou
them not. fo. 84. a. side and margent
I will feed them with wormwood
and give them water of gall to
drink. fo. 86. a. side and 6. side
In feare passe the time of
your living here. fo. 29. 6. side
By faith shall the just live. 31. a. side
The fruit of some lios. the fear
of the Lord. giving thank
s. to his name. fo. 39. 6. side
The fatherly love in y^e Lord
for hath many. fo. 39. 6. side
For get not to do good, and to
communicate. for with faith
god is well pleased. fo. 39. 6. side
A fire shall be kindled in y^e con-
gregation of y^e ungodly. fo. 40. 6. side
margent
By faith, they passed through the
red sea, as by dry land. fo. 43. side
The Lord shall fight for you as
ye shall hold your peace. fo. 44
6. side
Forty years they wandered in the
wilderness. after y^e number of
dayes in which they searched the
land of Canaan. even forty
dayes. (each day for a year).
fo. 45. 6. side and margent. 44. a.
43. 6. side. 45. a. side
The Number of Forty in the
Scriptures is very observable. 48. a.
49. margent. 6. side and margent
49. a. side and margent. 6. side and margent
50. a. side and margent. 51. a. side and margent
52. a. side and margent. 54. a. side
The Lord thy god to walk
in his way. fo. 54. a. side
Thou shalt fear y^e Lord thy god
Thou shalt fear y^e Lord thy god
Thou shalt serve to him
Thou shalt cleave, and swear by his name
fo. 55. a. side
Let y^e fear of the Lord be upon y^e
wise men and do it. fo. 55. a. side
Take heed and serve him
fear the Lord and serve him
truth, with all your heart.
fo. 62. a. side

god and his actions unsearchable
64, vs. past our finding out burning
as high as heaven above in their
hall fo: 12. 6. side
Gods power much stable if he cut
off, but vs. or rather to make here
who can hinder him fo: 12. 6. side
God knoweth vain men. and seeth
wickednesse also. and will confound
it. fo: 12. 6. side
God takes no trust in his saints.
the heaving not clean his figle.
fo: 12. 6. side. The moon is shi-
neth not the starres not shine
in his figle. fo: 13. 9. a. side
Faree he if from god that he should
go wicked as he can commit iniquity
he will not dwell with them nor see their
judgement. his way are upon many
of man, for all his going fo: 14. a.
A terrible greatness unto god. he is
the Rock. his work are perfect
judgement. a god of truth without im-
purity in stead right. fo: 14. a. side
God, past our finding out excellency
in power and judgement in plenty of
justice he will not affide man fearing
him. what god can do according to
his works. fo: 14. 6. side god magnify
who is god, save the Lord. god
is a Rock. and giveth strength
fo: 17. 6. 1 To know god, is life
eternal. fo: 17. 6. margin.
God will not heare the prayers
of those who continue in their sin
and wicked courses, and hate know-
ledge and choose the fear of a Lord.
god will hide his face from such, and
not heare them in time of their trou-
ble. fo: 18. 6.
Gods judgement against the false
prophets prophesying of their
own heads, being not sent nor
commanded of god thus to pro-
phesie unto his people. fo: 18. 6.
19. a. 6. with his indignation
also on those which hearken
unto their false prophesies. fo:
19. 6. 1
God is a god, a farre off as wall
as a hand. No secret place
can hide vs from god who filleth
both heaven, and earth. fo:
19. a. 1

God can do every thing. no thought
withholden from him. shall and deserveth
such before god. and y^e hearts of
men. fo. 14. b. side.

God to be feared for his power
in bounding in the sea with his
limitts. fo. 16. b. and the manges
and in giving raine in due season
with the seasons of the year.
fo. 17. a. / eyes and y^e hearts
god shaltes y^e eyes and y^e hearts
they cannot see nor understand
fo. 17. a. / margent. / makes t.
heart fast, and eares heavy. fo. 17.
god boundeth y^e sea with bon-
ds and limitts whiche cannot passe o
fo. 17. a. b.
god's anger bringeth confusio
fo. 17. b. /
gilead, and the balme in gil-
fo. 17. b. /
Not to glory in riches might
in wisdom but in the Lord
my things which he delighteth
fo. 17. b. / and margent. /
god prepares the heart, a
directs the tongue. fo. 18. a.
god's word is like fire, and like
hammer y^e breaketh y^e rock. fo.
god alone searcheth the heart
and trieth the reins. against
rendering to every one according
to his way as fo. 20. a. b. / and
20. a. margent. /
god seareth every where fill
heaven and earth with his presence
fo. 20. a. /
god's indignations against people
and priests prophane. to will
them with worm wood and mo-
them deny y^e water of gall
fo. 21. b. side. / and the margin
together with his indignation
false and lying prophets. fo. 22.
side with clauses of their unbelief
god is iust in his indignation
indignation every one according to h
ways one shall not die for the sin
of another. fo. 22. b. side. 23.
and 24. a. b. / - side.

heaven is the throne of god. whole Hate wil ye y^e love y^e lord fo: 29. a
 as a will ye 6 mlt h m: fo: 30. a Be ye holy, as he wh hath called you
 in. and. margent. is holy - or, for y^e m holy. ye shall
 be holy, for y^e lord am holy fo: 29
 6. side
 for a house goath. humilitie. I will give them a heart for to
 know me, and they shall return
 into me, wth their whole heart.
 fo: 31. a side
 I will heale their backslidings.
 fo: 32. a side
 I will heale their backslidings.
 fo: 33. a side
 I will heale their backslidings.
 fo: 34. a side
 I will heale their backslidings.
 fo: 35. a side
 I will heale their backslidings.
 fo: 36. a side
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 fo: 77. a side
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 fo: 78. a side
 I will heale their backslidings.
 fo: 79. a side
 I will heale their backslidings.
 fo: 80. a side
 I will heale their backslidings.
 fo: 81. a side
 I will heale their backslidings.
 fo: 82. a side
 I will heale their backslidings.
 fo: 83. a side
 I will heale their backslidings.
 fo: 84. a side
 I will heale their backslidings.
 fo: 85. a side
 I will heale their backslidings.
 fo: 86. a side
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 fo: 87. a side
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 fo: 88. a side
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 fo: 89. a side
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 fo: 90. a side
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 fo: 91. a side
 I will heale their backslidings.
 fo: 92. a side
 I will heale their backslidings.
 fo: 93. a side
 I will heale their backslidings.
 fo: 94. a side
 I will heale their backslidings.
 fo: 95. a side
 I will heale their backslidings.
 fo: 96. a side
 I will heale their backslidings.
 fo: 97. a side
 I will heale their backslidings.
 fo: 98. a side
 I will heale their backslidings.
 fo: 99. a side
 I will heale their backslidings.
 fo: 100. a side
 I will heale their backslidings.

[illegible]

[illegible]

We are to hope in the Lord with him is
mercy, and redemption, his name en-
dureth for ever, the earth is full of
his mercy. fo: 2. a.

The Lord will save, and heave vs when
we call upon him. fo: 2. a.

The Lord touching the mountaintops,
they will smoke, casting forth light-
nings, his enemies will be scattered,
and destroyed. fo: 2. a. side.

We are to love the law of god and his
commandments, and to meditate therein.
fo: 1. 6. side.

The Lord heareth my voice in the
morning. fo: 1. 6. side. margule.

The Lord will save vs, from strange
gods. I will hearken unto him, and will
multiply his blessing on vs. fo: 1. a.

The Lord teacheth vs, his way to walk
thru him to do his commandments, to keep
his statutes, and his law. fo: 1. 6. side.

and fo: 1. 6. side. margule.

The Lord glorious in holiness. fo: 2. 6.

The Lord greater than all gods. fo: 2. 6.

The Lord is merciful and gracious, long
suffering. fo: 3. a. and margule.

The Lord is our god. therefore to send
his own mercy, and to be holy. fo: 3. a.

The Lord doth sanctify vs. fo: 3. a. and he
doth hallow vs. fo: 3. a.

We are to cleave unto the Lord,
to love and serve him to serve
him in sincerity, and truth, and to put
away all strange gods, and only to
serve the Lord. fo: 1. 6. side.

The Lord brought the children of
Israel out of the iron furnace, out
of Egypt, to bring to him a people of
holiness. fo: 9. 6. side.

The Lord our god, is a consuming
fire. fo: 9. 6. side.

The Lord is true, and will not
forsake vs in tribulation, if we turn
to him, neither will he then destroy vs.
now for ever. The covenant made with our
fathers. The Lord our god is one.
The Lord we are to love him with all our
heart, soul, and might. fo: 9. 6. side.

The Lord is full of compassion, and
mercy, long suffering, full of
grace, and truth. fo: 11. 6. side.

To the Lord belongeth mercy, he
will reach to mercy, and according
to his mercy, and truth, and righteousness,
and his name, with him. fo: 14. a. side. 6. side.

and margule.

The Lord is a god of indignation, and
I am the Lord. besides me no saviour
I am your holy one, your king, to
blot out the name of your gods, and
will not remember the names of your
gods, and last no god besides me
none can deliver out of my hand.
fo: 5. a. side. and margule.

The Lord forms the light, creates
darkness, peace, and will have
and none like him. fo: 5. a. side.

The Lord the redeemer of his people.
fo: 5. 6. side.

The Lord unchangeable. fo: 5. 6. side.

See how the Lord while he may
be found. fo: 7. 0. a. side.

The Lord will have mercy, and
will abundantly pardon. fo: 7. a.

The Lord's hand is not shortened, nor
his ear heavy. fo: 7. a. side.

The Lord, immutable, I am the Lord,
I change not. with him is no vari-
ableness. fo: 5. 6. side. margule. 18. 6.

I shall bring to the birth, and not
cause to bring forth, faith, the Lord
fo: 1. 6. side. and margule. fo: 6. 6. a.

With love a dinner of herbs is better
than the stalled ox, with hatred
fo: 14. 6. side.

The 7 things which the Lord hateth
fo: 15. a. side.

The Lord overcometh the heart
man, and the power of strong
is of him. to commit our works
him. he will establish our thought
fo: 15. 6. side.

The Lord overcometh and awakes
the name to heaven. fo: 15. 6. side.

Life, and death set before vs
fo: 16. 6.

God is our life, and the length
our days. fo: 16. 6.

The way to make vs live, is to keep
god's commandments, statutes, and
indgements. fo: 16. 6.

To love the Lord, to obey his voice,
to cleave to him. fo: 16. 6.

In the Lord and in him alone, we
are at all times to glory. fo: 16. 6.

The Lord full of Adornment, yea,
mountain for swearing. fo: 2
6. side.

[illegible]

Mercy and truth meeting together, ¹² righteously and peace will ¹⁴ be to all other. ¹⁵
 Man made of the dust and to dust he is ¹⁶ to return again. ¹⁷
 The mourning of Hada Drimmon in ¹⁸ the valley of Magiddo. ¹⁹
 mourning. ²⁰
 New habitations in houses of clay men, ²¹ whose foundation in the dust and ²²
 crushed before the moth. ²³
 Man is of few days, like a flower, ²⁴ like a flower, and a shadow ²⁵
 like a flower, and a shadow. ²⁶
 what is man, ²⁷
 that he should be clean or right ²⁸
 clean, he is, abominable. ²⁹
 Man is, abominable. ³⁰
 Man, not to be, in the dust with god. ³¹
 nor, clean, like a woman. ³²
 Man, a woman, and no man. ³³
 Man taken from the ground. ³⁴
 is dust and to dust shall he ³⁵
 return. ³⁶
 to eat bread. ³⁷
 man is to be in the world ³⁸
 of his father. ³⁹
 of his father, of his father, ⁴⁰
 of his father, of his father, ⁴¹
 of his father, of his father, ⁴²
 of his father, of his father, ⁴³
 of his father, of his father, ⁴⁴
 of his father, of his father, ⁴⁵
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 of his father, of his father, ⁹⁵
 of his father, of his father, ⁹⁶
 of his father, of his father, ⁹⁷
 of his father, of his father, ⁹⁸
 of his father, of his father, ⁹⁹
 of his father, of his father, ¹⁰⁰

N
The Numbering of y^e age of man by
the dayes of y^e yearly observable
in scripture. fo: 5th a side. 6.
side. and margent.
though thou wash thee wth nitre, fo:
5. a side.
Nation this is that obeyeth not
the voice of the Lord, their god, nor
receiveth correction. Truth is
perished and is cut off from their
mouth. fo: 107. 6. side. /

N7

N. /

N7

Hath y^e Lord O. great delight
in burnt offerings and sacrifices,
as in obeying y^e voice of y^e Lord.
Brinkley obey is better then sacrifice
and to hearken then y^e fat of
rammes. Jo: 63. a. side. and margit same
This thing command y^e them saying
Obey my voice and y^e will be your god
and ye shall be my people. Jo: 63. a. side. margit.
The statutes of Omri are kept
Omri, a wicked king of Israel. him. Jo: 280. a. side. / and
he wrought wil in the eyes of the Lord and may god.
Lord. and did worse then all that were before him.
Jo: 81. a. side. / before the hosts, that came to
his reign. 12. y^e years over Israel. their rage and equality toward
Jo: 81. a. side. / Judah, their brethren in kill
Obey the voice of y^e Lord your god. of them in a rage whom god ha
and he will exempt him of y^e wil. delivered into their hands beca
Jo: 84. 6. side. / Judah, of their reached up to
Obey my voice and y^e will be your god. Kaavan. Jo: 280. 6. side. / 281
god and ye shall be my people. Jo: 84. 6. side. /
Jo: 107. 1. a. side. /
He that overcometh shall not
be hurt of the second death.
Jo: 106. 6. side. /
Let us offer y^e sacrifice of praise
to god continually. Jo: 39. 6. side. /
As y^e Olive tree his branches shall
spread and his beauty shall be.
Jo: 39. 6. side. /
To obey is better then the sacrifice.
Jo: 40. 6. side. /
Of Omri the statutes are kept
and all the manner of the house
of Ahab. and ye walke in their
counsels, that y^e should make
thee wast or a desolation and
the inhabitants thereof an
hissing. That is, you have recei-
ved all the corruption and idola-
try wherewith the ten tribes
were infected, under Omri,
and Ahab. his sonne and to
excuse your sinns, you alludge
the Kings authority by his statutes.
and as so wisdome and p^rok^r am so
sinneant. Jo: 279. 6. side. Jo: 280.
Jo: 280. a. side. /

[illegible]

The 26th prophesie of christ. set-
 ting forth the comfort of the church
 in christ by this expressioⁿ, thy
 make is thine husband, the
 Lord of hosts is his name. thy
 redemptioⁿ, ye holy one of israhel.
 ye god of the whole earth, shall
 be called fo: 32. 6. side.
 The 27th prophesie of christ in
 visions. behold one to be a ruler in
 visions, come with fo: 33. a. side. and 6. side.
 like y^e some of man, came the 31th prophesie of christ
 clouds of heaven, and came the 31th prophesie of christ
 to y^e ancient of days. fo: 32. 6. and of his coming in the
 33. a. side. and marguk. quara 3. days, and 3. nights.
 The 28th prophesie of christ in as-
 visions. the kingdom of the fish. fo: 33. 6. side.
 of christ described. fo: 9. days of the 32th prophesie of christ.
 the kings. shall y^e god of heaven vnder the name of a tower
 set up a kingdom, wh^{ch} shall never pluck. y^e lord have brought
 be destroyed. fo: 33. a. side. down y^e high tree have ex-
 The 29th prophesie of christ. the lord al-
 shall reign over them in mount 6. side.
 zion from hence forth, even for the 33th prophesie of christ.
 war. fo: 33. a. side. the day will y^e cause y^e horn of the
 The 34th prophesie of christ. vnder of y^e feast, to be forth
 the name of the sharp and the house of y^e feast, to be forth
 shepherds. And y^e will say vnto y^e 33. 6. side.
 lead them. And y^e will raise y^e go into the 37th prophesie of christ.
 them a plant of y^e flock, the flock of y^e Michael. At y^e time shall
 pasture, a man. and y^e any Michael stand up y^e great
 my pasture, a man. and y^e any Michael stand up y^e great
 The 35th prophesie of christ and a side. 6. side.
 of his resurrection, and of his power. The 38th prophesie of christ.
 of christ. vnder the type of y^e tabernacle of david. y^e is
 The 36th prophesie of christ in his ruins. fo: 36. 6. side.
 the writing of y^e two sticks. y^e by his name. The breaker
 shall bring y^e incorporation of a king shall passe before
 y^e head of them. fo: 37. a. side.
 The 37th prophesie of christ. the head of them. fo: 37. a. side.
 The 38th prophesie of christ. the head of them. fo: 37. a. side.
 The 39th prophesie of christ. the head of them. fo: 37. a. side.
 The 40th prophesie of christ. the head of them. fo: 37. a. side.
 The 41th prophesie of christ. the head of them. fo: 37. a. side.
 The 42th prophesie of christ. the head of them. fo: 37. a. side.
 The 43th prophesie of christ. the head of them. fo: 37. a. side.
 The 44th prophesie of christ. the head of them. fo: 37. a. side.
 The 45th prophesie of christ. the head of them. fo: 37. a. side.
 The 46th prophesie of christ. the head of them. fo: 37. a. side.
 The 47th prophesie of christ. the head of them. fo: 37. a. side.
 The 48th prophesie of christ. the head of them. fo: 37. a. side.
 The 49th prophesie of christ. the head of them. fo: 37. a. side.
 The 50th prophesie of christ. the head of them. fo: 37. a. side.
 The 51th prophesie of christ. the head of them. fo: 37. a. side.
 The 52th prophesie of christ. the head of them. fo: 37. a. side.
 The 53th prophesie of christ. the head of them. fo: 37. a. side.
 The 54th prophesie of christ. the head of them. fo: 37. a. side.
 The 55th prophesie of christ. the head of them. fo: 37. a. side.
 The 56th prophesie of christ. the head of them. fo: 37. a. side.
 The 57th prophesie of christ. the head of them. fo: 37. a. side.
 The 58th prophesie of christ. the head of them. fo: 37. a. side.
 The 59th prophesie of christ. the head of them. fo: 37. a. side.
 The 60th prophesie of christ. the head of them. fo: 37. a. side.
 The 61th prophesie of christ. the head of them. fo: 37. a. side.
 The 62th prophesie of christ. the head of them. fo: 37. a. side.
 The 63th prophesie of christ. the head of them. fo: 37. a. side.
 The 64th prophesie of christ. the head of them. fo: 37. a. side.
 The 65th prophesie of christ. the head of them. fo: 37. a. side.
 The 66th prophesie of christ. the head of them. fo: 37. a. side.
 The 67th prophesie of christ. the head of them. fo: 37. a. side.
 The 68th prophesie of christ. the head of them. fo: 37. a. side.
 The 69th prophesie of christ. the head of them. fo: 37. a. side.
 The 70th prophesie of christ. the head of them. fo: 37. a. side.
 The 71th prophesie of christ. the head of them. fo: 37. a. side.
 The 72th prophesie of christ. the head of them. fo: 37. a. side.
 The 73th prophesie of christ. the head of them. fo: 37. a. side.
 The 74th prophesie of christ. the head of them. fo: 37. a. side.
 The 75th prophesie of christ. the head of them. fo: 37. a. side.
 The 76th prophesie of christ. the head of them. fo: 37. a. side.
 The 77th prophesie of christ. the head of them. fo: 37. a. side.
 The 78th prophesie of christ. the head of them. fo: 37. a. side.
 The 79th prophesie of christ. the head of them. fo: 37. a. side.
 The 80th prophesie of christ. the head of them. fo: 37. a. side.
 The 81th prophesie of christ. the head of them. fo: 37. a. side.
 The 82th prophesie of christ. the head of them. fo: 37. a. side.
 The 83th prophesie of christ. the head of them. fo: 37. a. side.
 The 84th prophesie of christ. the head of them. fo: 37. a. side.
 The 85th prophesie of christ. the head of them. fo: 37. a. side.
 The 86th prophesie of christ. the head of them. fo: 37. a. side.
 The 87th prophesie of christ. the head of them. fo: 37. a. side.
 The 88th prophesie of christ. the head of them. fo: 37. a. side.
 The 89th prophesie of christ. the head of them. fo: 37. a. side.
 The 90th prophesie of christ. the head of them. fo: 37. a. side.
 The 91th prophesie of christ. the head of them. fo: 37. a. side.
 The 92th prophesie of christ. the head of them. fo: 37. a. side.
 The 93th prophesie of christ. the head of them. fo: 37. a. side.
 The 94th prophesie of christ. the head of them. fo: 37. a. side.
 The 95th prophesie of christ. the head of them. fo: 37. a. side.
 The 96th prophesie of christ. the head of them. fo: 37. a. side.
 The 97th prophesie of christ. the head of them. fo: 37. a. side.
 The 98th prophesie of christ. the head of them. fo: 37. a. side.
 The 99th prophesie of christ. the head of them. fo: 37. a. side.
 The 100th prophesie of christ. the head of them. fo: 37. a. side.

Glory 2
vayne glory hinders gods
service. fo: 298. a side.
Gods power manifested in
sending of peace not the sword
in making anemie to flae
before his children and
vautes trusting in him. fo: 298. b. side.

Gods invitation of all thirsty
soules to come to the waters
to byd and to eate without
silver. fo: 299. a side. b. side.
and what is there meant by the
waters. wine milke and beere
being all things necessary to the
spirituall life. as the other
are to the corporall life. fo: 299. b. side.

God is mercifull ready to pardon
horrible sinners. fo: 299. b. side.
God for his greatnesse might
power and mercie. not to be
compared with any. but to be
feared of all. fo: 299. b. side.
and fo: 300. a. side.

Gods mercie is a salvation.
God executeth his judgement
on the wicked and by his
justice he defendeth the
faithfull. fo: 300. a. side.
God and he alone preserves
vs from falling. fo: 300. b. side.

Of Gods Election and Reprobation.
fo: 300. b. side. / who
doeth not onely appoint the
and, but also the meanes
tending to the same. fo: 300.
b. side. / of christ is the power
the gospel unto salvation, to
of god unto salvation, to
every one that beleeueth.
fo: 301. a. side.
to will, and do good are the
fruits of perfect charitie.
fo: 302. a. side.
Gods worke is the execution
of his vengeance against
his enemies. fo: 302. a. side.

Gods worke not perforce
made a right in sinne
in the altery. fo: 302. a. side.
and god will punish the summe
in them as a sinne. fo: 302. a. side.
God is a god of recompenses
and will surely requite.
fo: 302. b. side.
Gods actions are past our
finding out. fo: 302. b. side.
that God is vncontrollable
in all his actions. fo: 302.
fo: 302. b. side.

G. 27 G. 1

Joya o young man in thy youth. fo. 2. a side.
 Remember thy creator in the dayes of
 thy youth. fo. 2. a side.
 Rebellion is as the sinne of witchcraft. fo. 39. 6. side.
 Enter into dust, and ashus. fo. 14. a side.
 with righteousnesse. a little is better
 than the riches of the wicked. fo. 40. 6. side.
 15. a side.
 A thank refusal. instruction. fo. 15. a side.
 of Repentance. with an exhortation
 to Repentance. fo. 16. a. b. side.
 ground upon gods being mercifully by
 in exhortation to repentance and
 boy god. and then god will report
 of the wit threatened. with the 40. 6. side.
 fruits and great blessings accom-
 panying them. y. repent. and twene
 to god. he will heave their pray-
 ers. will be found by them. and will
 a their god. fo. 22. a. and mar-
 gent. 22. 6. side. god will then
 give them a heave to know him
 they shall be his people and he will be
 their god. fo. 22. 6. side. and
 fo. 25. a side. and margin.
 in exhortation to Repentance and
 to turn vnto the lord. by amen-
 remark. who is gracious, and
 nary full that he may turn vnto
 is in mercy. by continuance of
 his blessings to vs. fo. 30. 6. side.
 fo. 31. a side. and of the subse-
 quent fruits and effects of Repen-
 tance. in praying to god who will
 heave one prayer. he will be one god
 asking of him. he will then
 and we his people. he will then
 give vs a heave to know him and
 answers to return to him, with
 our whole heart. fo. 31. a. side.
 repent me of the evil that
 are done vnto you. fo. 30. 6. side.
 is a side. fo. Repentance with
 an exhortation w. a promise of
 gods ensuing blessings thereupon.
 and to turn vnto the lord. fo.
 fo. 2. a side. 6. side.

5. The Rebellion of Korah bathan, Their rock is not a one rock
and Abiram against Moses, and one man is their self being
Aaron & servants of god severely indig. fo: 57. a side
punished by god himself. fo: 46. a side b. side 47. a side
6. The further Rebellion and mur-
dering of the children of Israel not be marvel. The rock of my
against Moses and Aaron strength, and my refuge is in god
of god. punished by god himself. fo: 58. a side my god is the
7. plague of pestilence. fo: 47. a side a rock of my refuge. fo: 58. a side
8. The further Rebellion and disobedience of
who when he was reviled, reviled his servants. The rock of my
led not again. fo: 52. a side the children of Israel forgot
several exhortations by Moses, giving all gods former blessings, and
Joshua and other servants of god, gave deliverance by their judge
unto succeeding generations, of his raised up rulers them, the wife
children of Israel, after they reviled, being weary of them
their fathers, reviled in the desired to have a king to rule over
willfulness of sin, for their and to have a king to rule over
several rebellions and murmurs than. You will gods judgments
ings against the lord, and their desire, he punished them in
against his servants, exhorting such a king as he first gave them
them to be a lord to serve, showing them the nature of their
and feared him to walk in his king, and what he should do
ways. with blessings promised if ruled them, having forsaken the
they so shall do, and their kings lord, their god who was before
of his judgments on them, and their king, and governors. fo:
fo: 54. a side b. side 55. b. side 56. a side and margent. 62. a side
9. The Rebellion, of succeeding rebellions, of children of Israel, not against a commander
generations, of children of Israel, and rebellions, of children of Israel, not against a commander
Israel, in following a lord, make of a lord, but fear, and
god of their fathers, and make of a lord, but fear, and
following, and following, shall both you and also your king
gods of the people. Baalim shall both you and also your king
and Ashteroth. for all who reign, order you, continue
they were punished by god. b. side 56. a side
fo: 56. a side b. side 57. a side
There is no rock like one god. of king Saul against god in no
except their rock had sold. fulfilling of his commands in the
them, and a lord had shut them, executing of his wrath upon
up. How should one chase a thousand? Amalek, and for asking counsel
said and two, put ten thousand of Gona, I had a firm hand spirit for
in strength. fo: 57. a side all this, I punished you, but give
David. fo: 62. b. side 63. a side 64. b. side 65. a side

...soul parteth after that god my
...shall this state for a gift for the living god.
...fo: 6. b. side. 1. *marguik*
...time and in his make a spou-
...raion 6. b. side. 1. *marguik*
...maketh him to his face from us,
...fo: 7. a. side. 1. *marguik*
...secret things belong unto god. and his great power fo: 29. a. side. 1.
...things revealed unto us fo: 16. b. side. 1. *marguik*
...There is set before us life and death live. fo: 29. a. side. 1.
...good, death and wil. life, and fo: 29. a. side. 1.
...death, blessing, and cursing. fo: 29. a. side. 1.
...6. b. 1.
...sinne and iniquity, which holdeth all
...good blessings from man. fo: 17. a. 1.
...swearing maketh a land to move.
...fo: 21. b. side. 1.
...All soules are gods, the soules that
...sinne it shall die. fo: 22. b. 1.
...fo: 23. a. side. 1. *marguik*
...by for his own sinne. fo: 23. a. 1.
...to search and try our wayes, and to try
...to god. fo: 28. a. side. 1.
...sinne, and transgression deprives us
...of joy of our heart, turns mirth
...into mourning, brings a worke
...into making of heart family.
...sinne. fo: 28. b. side. 1.
...His soule which is lifted up, is not up-
...right in him. fo: 31. a. side. 1.
...the salvation of god, all flesh shall
...see. fo: 39. a. side. 1.
...Before sacrifice is obedience
...prepared. fo: 40. b. side. 1.
...And the sea returned to his
...strengthen when morning ap-
...peared. fo: 42. b. side. 1.
...The spirit shall return unto
...god who gave it. fo: 52. b. side. 1.
...marguik.
...Then Satan entered into Judas. fo: 53. b. side. 1.
...fo: 53. a. side. 1. *marguik*
...Sop: Satan entered into him. fo: 53. b. side. 1.
...fo: 53. a. side. 1. *marguik*
...The sacrifices of god are a bro-
...ken spirit. fo: 64. a. side. 1.
...Saul by Samuel is anointed king know
...by gods command. fo: 61. a. side. 1. *marguik*
...fo: 61. b. side. 1. *marguik*
...Lord in Gilgal. fo: 61. b. side. 1. *marguik*
...Samuel anointed David king then
...fo: 66. a. side. 1. *marguik*
...our fathers have sinned we have
...born their iniquities. fo: 28. b. side. 1.
...exhortations to seek ye Lord with
...the motives to ye same. seek ye Lord
...ye may live. fo: 29. a. side. 1.
...his great power. fo: 29. a. side. 1.
...seek good and not evil. ye may
...live. fo: 29. a. side. 1.
...seek peace, and
...pursue it. fo: 29. a. side. 1.
...with what sacrifice and offering
...god is best pleased. Not with calves,
...of a year old, Nor with thousands
...of rammes, or 10. thousand oxen
...of oyle. Not with the first born
...of our bodies, for the
...fruit of our bodies, but with this
...sinne we do justly, Love mercy,
...and so walk humbly with god.
...fo: 29. a. side. 1.
...The sacrifice of praise let us
...offer to god continually, it is
...fruit of our lips, giving
...thanks to his name. fo: 39. b. 1.
...fo: 39. b. side. 1.
...with what sacrifice god is well
...pleased. being to do good, and to
...communicate. fo: 39. b. side. 1.
...The sinnes of Rebellion, of
...disobedience, and treason
...draw down gods judgments for
...the same. fo: 40. b. side. 1.
...stubbornesse, is as iniquity,
...and idolatry. fo: 40. b. side. 1.
...sanctify Lord of hosts, himselfe
...and let him be your fear and let
...him be your dread. fo: 54. b. side. 1.
...in the sacrifices of wicked,
...god delights not, they are an
...abomination unto him. god desires
...mercy, and not sacrifice and
...Lodge of god, more than
...offerings. fo: 63. b. side. 1.
...fo: 64. a. side. 1. *marguik*
...Sacrifice and offering
...doth not desire. fo: 64. b. side. 1.
...fo: 66. a. side. 1. *marguik*
...fo: 66. a. side. 1. *marguik*

sinne draweth down gods sunnall to new gods that came newly yo.
Judgements upon a dooble offamine. fo. 107. a. side.
By taking away the staff of these fo. 107. a. side.
bread of Noysme beasts of the I have slain them by the words of
word, and with leues. fo. 84. a. side. my mouth fo. 113. a. side.
my spirit. will power upon thy I will not smelt in your solen
sweat. my spirit. will power out a sram 6 lies. fo. 113. b. side.
upon all flash. fo. 95. a. side. The sunna will I cause, saith the
the spirit searcheth all things. loud, in that day to go down
yea the deep things of god at noon and I will darken
fo. 97. b. side. fo. 97. b. side. the earth in the cleare day fo
Because we have sinned against fo. 119. b. side.
the Lord shame, and confusion the knowledge of sinne is by
covenant vs. fo. 98. b. side. the law. fo. 128. b. side.
of sinners and transgressors. All have sinned and come
their destruction shall be toge. shoke of the glory of god fo
the. fo. 98. b. side. 128. b. side.
salvation from the hills, and He shall be saved, that endureth
from the multitude of mountains. fo. 130. b. side. many
is in vani hoped for. in the end. fo. 130. b. side. many
Lord our god. truly is the salva- Of sinne the wages is death
tion of head. fo. 98. b. side. fo. 131. b. side.
The sun is no sooner risen with it wdea out of the way. wda
a burning heat, but it wither. besides himselfe. Repentence
with the grasse fo. 102. a. side. is his coming again into himselfe
The salvation of god all the. fo. 147. b. side.
sons of the earth shall see. The sinners of the godly, though
fo. 102. a. side. not good yet they turn to
his salvation hath the Lord their good. as almeas to
made knowne. fo. 102. a. side. make them more lowly, more
Their syot, is not the spot of his way. fo. 148. a. side.
children: they have corrupted off sinne the wages is death
themselves: they are a perverf. fo. 148. b. side.
and crooked generation. fo. 155. b. side. I give unto them
105. a. side. My sheepe heare my voice. fo
The stork in the heaven know = eternal life. fo. 155. b. side.
eth his appointed time. fo. 106. a. side. The servants of sinne free from
106. a. side. and the swallow. The servants of sinne being made free
that time of his coming. fo. 106. a. side. The servants of sinne being made free
a. side. from sinne we become servants
I scattered them in a whirlwind to god. fo. 155. b. side.
among all the Nations whom they. death. fo. 155. b. side.
knew not. fo. 106. b. side. seeketh those things which are above
They shall seek me early, but they shall. fo. 156. a. side.
not finde me. fo. 106. b. side. of one soules, two keepers, hath god
They sacrificeth unto devils. not to. given vs, as shamefastness, and
god to gods whom they know not. to = sinne. fo. 156. a. side. b. side.

To trust in god, all do him is. fo: 1. a. side. To cast our care on him, and not to
Trust in the Lord for ever, the profit. Trouble our selves overmuch with
that cometh to us thereby. fo: 4. b. side. worldly cares, by setting our hearts
my thoughts are not your thoughts, with the thankon. fo: 57. a. side and mar-
more your way is my way, with the gent. b. side. and margent. b. side.
loud. fo: 7. a. side. and margent. 88. a. side. and
in the power of the tongue is death, and margent. b. side. and margent.
and life. fo: 15. b. side. and margent. 91. a. side
An exhortation against worldly trust, a curse. 90. b. side. and margent. 91. a. side
trust and confidence, a curse. 90. b. side. and margent. b. side. and margent. 6.
going with it, and to trust in the Lord, and margent. 6.
Lord, with bringing a blessing. fo: 20. a. side. 92. a. side. and
fo: 20. a. side. and margent. 93. a. side. and
An exhortation to try, and search our margent. b. side. and margent. 6.
ways, and to turn unto god, from all fo: 94. a. side. and margent. 6.
wicked way. turning to god, from wicked fo: 94. a. side. and margent. 6.
ways, and doing what is lawful, and Not to lay up, earthly treasures.
confort, and doing what is lawful, and Not to lay up a treasure in the
night. bringing life with it. fo: 28. a. side. but to lay up a treasure in the
side. 16. side. heavens, where the treasure
Turn thou vs o Lord, Turn thou is, there will the heart be also
and we shall be turned. Turn ye fo: 90. b. side.
ma, and ye from your evil ways. Not to trust in vain, certain riches.
Turn ye from your evil ways, Not to trust in vain, certain riches.
why will ye die, because of Israel, but in the living god, who giveth
fo: 28. b. side. when the righteous vs richly all things to us. fo:
turneth to do, with he shall die, there. 91. a. side. and margent.
by whom y wicked turneth to do that he that trusteth in his riches
is right. he shall live thereby. fo: 28. b. side. shall fall. fo: 92. b. side.
The treasures of wickedness, for
An exhortation to turn unto god, the price of his heart was life.
by Repentance, that he may then god, because his heart was life.
turn to vs in mercy. fo: 30. b. side. had up with pride, by reason of his
and a. side. fo: 31. a. side. riches. fo: 93. a. side. b. side.
O Israel, return unto y Lord, Man not to trust in himself, in his
O Israel, return unto y Lord, strength, or great riches, but to
thy god. Take with you words, trust in god, always, and in him
and turn to y Lord, saying, Take alone, not in house, or chariot,
away iniquity, receive ye grace: alone, not in house, or chariot,
only, so will we receive ye grace: alone, not in house, or chariot,
of our lips. In thee y father, one of the strength of Egypt, being
Lesse findeth mercy. fo: 39. b. side. in the strength of Egypt, being
The grass that shall fall. fo: 39. b. side. in the strength of Egypt, being
Reason a sinners. Draw with down, multitude of an host, not in might,
fo: 40. b. side. draw with down, multitude of an host, not in might,
god's judgments. fo: 40. b. side. draw with down, multitude of an host, not in might,
Truth is fallen in y street, and equi- ing. fo: 93. b. side.
ty cannot enter. fo: 82. b. side. Not to trust in a house, being vain
Against worldly trust and confidence. Not to trust in a house, being vain
To trust in god, at all times, to the god of Jacob. To trust, and
castore: fo: 94. a. side. 94. a. side.

Trust in the Lord you were: for in the Lord Jehovah is everlasting strength. To trust in the Lord, is better then to put confidence in man, or in prynces. fo: 94. a. side. / of the old Testament and of the New. or. of the Law and of the Gospel. and of the difference between them. fo: 121. a. side. / and margent. / Teach me thy way O Lord and I will walk in thy truth. fo: 156. b. side. / Teach me O Lord the way of thy statutes. fo: 156. b. side. / A time and a season there is unto every purpose under the heaven. fo: 159. b. side. / He that trusteth in the Lord shall have never the want. fo: 94. a. side. / In whom we repose any trust or confidence, we ought heerein to be careful, and wary. by reason of the wickedness that is in man in these latter and declining times of the world. not to trust a friend, a guide. nor have that cy-ath in our bosome. The same against the father. The daughter against her mother. a mans enemy, those of his own house take heed of a neighbour, and trust not in any brother. who will betray you. fo: 96. a. side. / and margent. b. side. / O Times, and the observation of times. The storks in the heaven knoweth his appointment, and the turtle in the heaven, and the crane, and the swallow observe the time of their coming, but my people knoweth not the judgement of the Lord. fo: 107. a. side. / Truth is perished, and is cut off from their mouth. fo: 107. b. side. / I will turn my face from you when you offer unto me. fo: 113. a. side. / I turn vnto me, and have mercy vpon me. fo: 120. a. side. / Turn to the Lord by giving your heart not carnally. fo: 120. a. side. /

army of vanity all vanity. fo. 2. a side
 of the vneighteousness of man the Christ. fo. 138. a side
 and is columbed to an vnclean thing. The assurance of victories and
 to filthy raggs to the fading of the stay of kingdoms depend upon
 laze fo. 97. a side
 my valley, shall be filled. fo. 102. 6.
 shall not visit for these things
 with the Lord, shall not my
 soul be avenged, on such a nation,
 as this. fo. 105. 6. side
 there is none upright, among men.
 fo. 119. 6. side
 of victory. that the same is onely
 from god who can give the same
 when he pleaseth even against
 a multitude and that by a male
 number, as well as by many. fo. 120.
 46. a side and margent. b. side
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 victory is of god. the watch
 word. fo. 146. 6. side
 That victory over all unmanly
 is still had, and obtnaine
 by god by true, and by hasty
 payne made vnto him by his
 faithful servants for the same.
 in him of their great trouble
 and distress, occasioned by the
 great multitudes, of their oppress
 ing enemies. God who is the onely
 god of power and of strength and
 who never failes nor forsakes them
 that truly trust in him and rely
 on his helpe and aid. but heareth
 their prayres and in him of their
 great neede giveth them
 succour, happy and successful
 victories, over their enemies.
 though they be more
 in number and strong
 in strength. fo. 146. a side
 and margent. b. side
 and margent. 2. side
 of vengeance and punishing
 the wicked what things were
 created. fo. 150. a side
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 the Christ. fo. 138. a side
 The assurance of victories and
 the stay of kingdoms depend upon
 our trust, and confidence
 that god And the children of
 prevailed, because they
 relied upon the Lord god of
 their fathers. See this, at the
 and of my prayer. fo. 4. 6. side
 That victories and overthrowes
 given vnto our enemies, are
 from the Lord. valiant man
 swept away, and could not stand
 because the Lord did drive
 them. He made many to fall
 upon another. which do
 to be David's. which do
 their overthrowes, to
 lacke of counsel and policie, or
 to fortune and not observing of
 time nor considering that it
 is gods iust iudgement. fo. 190.
 a side. 6. side. 191. a side.
 One vice followeth in the necke
 of another. where a libertie
 is given to rainous vices.
 fo. 192. a side.
 It is in the scripture
 that speak of the
 192. a side.
 and increase hast thou
 taken and defaunded thy neigh
 bor by extortion and hast for
 gotten ma faith the Lord
 have smitten
 mine hand, at thy dishonour
 hast made
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 hast used. fo. 192. 6. side.
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 The violent man evil shall hunt
 him to overthrow him. fo. 202
 A vile person described by Si
 verbe particulary by the words
 of his mouth and by his wicked
 practices. fo. 203. 6. side and
 margent. 1

Goeth for the Ark, to stay by a side /

go along

a word of god is a lantern unto our feet
 and a light to our paths. fo: 1. 6. side
 as to the land when thy king is a child
 fo: 2. a. side
 establish thy word, to thy servant fo: 2.
 fo: 1. side
 earth earth earth. heare the word of y.
 fo: 2. 6.
 fo: 6. voes pronounced by the prophet
 saiah fo: 4. a. side and margent
 they shall wait upon the Lord
 shall know their strength. fo: 4. 6.
 there is no peace to the wicked. fo: 5. 6.
 fo: 5. 6. side and fo: 7. a. side
 take the wicked for saie his way and
 he unrighteous man his thoughts.
 and turn unto y. Lord. fo: 7. a. side
 my wayes are higher than your wayes,
 and my thoughts, than your thoughts.
 fo: 7. a. side
 A description of the wicked and un-
 godly. their hands defiled with blood.
 their lips speake lies. call not for
 assistance. trust in vanity. conceiv-
 mischiefe and iniquity. fo: 7. a. side
 No! to add a vnto the word of god, nor
 to diminish ought from it. fo: 8. a. side
 and margent. fo: 9. 6. side
 The words which god cometh vnto
 to be in our heart. we are to teach
 them our children to talk of them in
 our houses. by the way. when we ly down
 and when we rise up. to be as a signe
 in our hand, and as finger rings between
 our eyes. fo: 9. 6. side
 and y. waters were divided, and
 y. waters made a wall vnto them
 in their right hand, and on their wayes of y.
 left. and y. waters returned, and y.
 and covered y. chariots, and y.
 houseman, and all y. host of them.
 Pharaoh came into y. sea after
 them. not one of them remained.
 and fo: 42. 6. side
 go vnto them, for they hang gone in
 way of Cain, and ran greedily,
 after y. error of Balaam for re-
 ward, and perished in y. gaming
 of Core. fo: 47. a. side

The word of god is pure. fo: 9. a. side
 The wicked forsake his way, and
 he is asen vnto the day of discom-
 fort. fo: 13. a. side and margent.
 Of wisdoms excellency, and who the
 give them of what he is, being the
 spake of the Lord. that is wisdom
 and to depart from evil is virtue.
 standing. fo: 13. a. side and 6. side
 and margent. fo: 14. a. side
 giveth wisdom
 old wayes, as the best to be
 sought after, and followed. fo:
 17. 6.
 way, not in him selfe nor
 walking can he direct his steps.
 fo: 18. a.
 man cannot vnderstand his
 way, his going are of the Lord.
 fo: 18. a.
 The word of god, is like fire, and
 like a hammer y. breaketh the
 rock. fo: 19. a.
 The wronge doer shall receive for
 the wronge he hath done. fo: 29.
 I will wait for y. god of my salva-
 tion. fo: 30. a. side
 The wrath of god, abideth on
 him that believeth not the
 word. fo: 31. a. side
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 derstand the sayings of y. Lord
 and y. right
 shall walk in them.
 but transgressors shall fall
 from them. fo: 39. 6. side
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 nation. fo: 40. 6. side margent
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 gift of god, wisdom, and
 might are gods. he giveth wis-
 dom to y. wise. fo: 59. a. side
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 and margent.
 A wicked man described by his
 actions, practices, and vnderstan-
 ding of his condition. fo: 61.
 6. side and margent. a. side

of wickedness of their hearts. wisdom knowledge and understanding
 and what this is to death. (hore standing of the law, are of the
 god (y^e sola searcher of the heart) Lord fo. 92. 6. si. da. and maye
 following after idols, and no unto them that go down
 strange gods, meeteth with the Egypte for helen that stay
 wickedness thereof. in his just houses and trust in chariot
 judgements. they refusing to be balaam they are many. fo.
 drawn to repentance, by clean- 6. si. da.
 sing of their hearts, turning to on the world and on worldly affay
 god, and walking in his ways, we are not to see our hearts. a
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 and margent. That all wicked heaven. but to use to gods glori
 ussa proceedeth from y^e heart and our own comfort that poss
 fo. 83. 83. a. si. da. and margent. 84. a. si. da. with wh. hath blessed vs. and
 6. si. da. and margent. 84. a. si. da. with wh. hath blessed vs. and
 The wicked are like a troubled sea when it cannot rest, whose waves cast up mire and dirt.
 fo. 81. 6. si. da. 7
 The actions of the wicked, are fo. 94. a. si. da. 6. si. da. as is the
 area crooked perverse, and uncorrigible. fo. 82. a. si. da. and of her sister Mary fo. 94. 6.
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 82. 6. si. da. 7
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 A wicked and vile person described thm a imgn by, is marked 6. si. da.
 by his speech by his heart, and by his ma saith the Lord god. fo. 98
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 The wicked punishd by god's iudge. The ghaa withereth. thawm
 ments on them for their wicked- passeth over it and it is going
 ness of their hearts. fo. 83. 101. 6. si. da. / The sun with a b
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 margent. 84. a. si. da. 7
 The wisdom of their wisemen But the word of our god sha
 shall perish and y^e understand stand. fo. 101. 6. si. da. 7
 ding of their prudent men, But the word of the lord and
 shall be hid. fo. 83. a. si. da. 7
 The way of man is not in himself. The rough wayes shall be made
 it is not in man. walketh, to smother fo. 102. a. si. da. 7
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 The word is very high above thy my people. they say wait
 mouth and in the heart. that that setteth snares, they set
 thou mayest do it. fo. 85. 6. si. da. 7
 is full of birds, so are their hearts
 full of deceit. fo. 105. 6. si. da.

x7

x7

x7

x7

Afflictions, laid upon vs by god. In Adam all die. fo: 157. 6. side.
 1. Thereby to bring vs home unto Arise O ye dead and come unto
 2. himself. Judgement. fo: 160. a. side.
 3. Thereby to make vs out of love Touching ascension and descension
 with the things of this world. profeta we have thereby. He ascen-
 4. Thereby to make vs look up vnto him, for helpe. vnto Heav'n. wh descended down
 5. Thereby to keep vs the fasten vnto Heav'n. He descended to heale
 vnto him yaffer with the cords of afflictions. fo: 147. 6. side. and He ascended, to lift vs up and by
 power to make vs ascend. his af-
 flictions, are for our amendment. sion. d going, to purchase a place
 not for our ruin. fo: 147. 6. side. Ask, and it shall be given you. as
 Afflictions are inseparable (but one) that shall ask the father
 not infallible. Notes of salvation. so as ye shall ask the father
 None shall be saved but he must in my name, he will give it yo
 suffer. But all which are afflicted in my name, have asked nothing in my name
 shall not be saved. fo: 147. 6. side. Ask, and ye shall receive the
 The depth of Affliction is the height of your joy may be full. fo: 172. a.
 The depth of Barabon. fo: 148. Ask, and ye shall receive. The
 a. side. Ask by prayer and ye shall
 Temporal Affliction is a spiritual receive. what so ever ye shall
 medicine. fo: 148. a. side. ask in prayer be believing, ye
 Afflictions and crosses, though shall receive. fo: 172. 6. side.
 harmful to others, yet prove of the good
 helpful to the godly, yet win Amalek prevailed when Mo-
 their sinnes, though not good. Let down his hand. fo: 174. a.
 yet they turn to their good. An arm of flesh is with him
 as a means to make them more. vs is the Lord our god to helpe
 Lowly, more wary. fo: 148. a. side. vs is the Lord our god to helpe
 In the day of Affliction, the Lord vs, and to fight our battles.
 is a refuge strength and fox. fo: 175. a. side.
 treasure. fo: 148. a. side. ye Aske, and receive not, O
 Out of all afflictions, the Lord cause ye Aske amisse: that
 delivereth his children. fo: 148. may consume it vpon your lust
 a. side. and margant. fo: 176. a. side. margent.
 Afflictions do make vs fitt vessels. What ye Aske ye know not
 for gods choice. he chooseth fo: 176. a. side.
 vs in the furnace of affliction. In his Affliction, he delivereth
 the poore. fo: 2. 179. a. side.
 your affections set on things above. That they may add a sinne, vnto
 not on things on the earth. fo: 156. sinne. fo: 3. 179. 6. side.
 a. side. Add a might vnto their im-
 when christ who is our life, shall appaere, then shall ye also appaere. fo: 3. 179. 6. side.
 with him in glory. fo: 156. a. side. fo: 3. 179. 6. side.

for blood they all lie in wait. there is none upright among man: they hunt every man his brother with a net. fo: 119.
6. side.
of Belial and faith and of the power and force of the same. fo: 124. a side and margent
6. side and margent fo: 125. a side
fo: 126. a side. 6. side.
fo: 127. a side and margent
fo: 128. a side. 6. side.
fo: 129. a side and margent
fo: 130. a side and margent
6. side and margent
against blood shaddings with gods
inuring judgements for the same.
fo: 136. 6. side and margent
fo: 137. a side and margent
6. side and margent.
of the several Bookes mentioned
in the scriptures fo: 141.
a side and margent.
Gods Book fo: 141. a side.
A Book of remembrance,
was written fo: 141. 6. side.
The Book of the Lord fo: 141.
6. side and margent.
The words of the Book shall
the deaf heare. fo: 141. 6. side
and margent.
Gods Book are they not in thy
Book. In thy Book all my mem-
bers were written. fo: 141.
6. side and margent. 141. a side.
At that time thy people shall be
delivered every one that shall be
found written in the Book. fo:
142. a side.
The judgement was set, and
the Bookes were opened.
fo: 142. a side and margent.
But thou Ohamel, shut up
the words, and seal the Book
even to the time of the end.
fo: 142. 6. side.
The Book of life I will not
blot out his Name out of the
Book of life, whose Names

are written in the Book of life.
fo: 142. 6. side. 143. a side.
10. The Book of the living: Let
them be blotted out of the Book
of the living. fo: 142. 6. side
and margent.
11. And the Bookes were opened
and the dead were judged out
of those things which were written
in the Books. fo: 143. a side.
12. And another Book was open-
ed, which is the Book of life. fo:
143. a side.
13. The Book of Jasher. fo: 143.
a side and margent.
14. The Book of Samuel the
seer. fo: 143. 6. side and margent.
15. The Book of Nathan the
prophet. fo: 143. 6. side and margent.
16. The Book of Gad the seer.
fo: 143. 6. side and margent.
17. Wherefore it is sayd in the
Book of the warres of the
Lord. fo: 144. a side and margent.
A two fold Book of god. as one
observeth.
1. The Book of gods providence.
fo: 143. 6. side.
2. The Book of gods judgement.
fo: 143. 6. side.
There is also as one observeth.
The Book of a mans Conscience
in the which Book. our daily
sinnes are well down & re-
registered and recorded
against vs. fo: 144. a side.
Who so ever beleeveth in Christ
shall never die. fo: 155. 6. side.
By Baptisme we are buried with
Christ into his death. fo: 155. 6. side.
Blessed be god, who hath not tur-
ned away my prayer, nor his
mercy from me. fo: 171. 6. side.
A Blessing from the angel
Jacob, by his wrestling with him
obtaind. fo: 173. 6. side.

A covenant everlasting will god
make wth those that come to him
and haue him wth the full mer-
cies of David. fo: 95. a. side.
A. contemner, hath the love
with the Nations. fo: 96. a. side.
Christ came not to send peace
on the earth but a sword. fo: 99. a. side.
a man at variance against his
father, and the daughter against
her mother. a man foes to be
those of his own household. fo: 96
a. side. and margent. 6. side.
Christ, being found in fashion as a
man, he humbled himself, became
obedient unto death, even the
death of the cross. God highly
exalted him, and hath given him
a name above every name. That
all the knee of Jesus. wth knee straight
should bowe. And that every tongue
should confesse that Jesus Christ
is Lord. fo: 98. a. side.
David for being mercifull posses-
sed y throne of an everlasting
kingdome. David, he raised up
them to be thir king. of whom he said
I haue found David of the house of Jesse
a man after mine own heart which
shall fulfill all my will. fo: 69. a. side.
of y seed of David god according to his
promise raised up to fulfill a saviour
Jesus. fo: 68. a. side.
Though Daniel, Noah and Job were
in a land, when gods judgments passe
through y same. they shall but deli-
uer their own souls by thir righteous-
ness. fo: 64. a. side.
of the day of judgement or y fast
day the same desolabed by y
wonders, in the heauens, and in
earth, blood and fire and pillars of
smoke. The sunne turned into
darknesse the moon into blood.
called the great and terrible day
of the Lord. with the day and com-
eth then of gods glack. wth call
and fo: 95. a. side. on the
of Christ our saviour saviour
prophecies of him, of his king-
dome: death and passi-
on of the manner of his sufferings
his promises of oure redemption
fo: 99. a. side.
I am he that comfort
you who are than that thou
shouldst be afraid of a man
that shall die, and of the sonne
of man wth shall be made as ge-
nerall. fo: 101. b. side.
The Covenant from the be-
ginning is. Thou shalt die.
fo: 101. b. side. margent.
The crooked shall be made
straight and the rough
made smooth. fo: 102.
As he died and they would
haue so they crucified and
not haue. fo: 106. side. 106. 1
David's last words, or charge
given to Salomon his son
immediatly before his death
fo: 73. b. side.
The things y do defile a
man. And those things w
come forth from y heart
fo: 63. a. side. which cal
the day of the Lord called by
Name of the hauest being gripe-
the harvege of the earth. is ripe
to be reaped with the
sickle. Thus described the pre-
sents full the fete overflows. The
is full the Lord is nigh in the valley
of desolation. The sunne and moon
shall be dark and y stars
shall not shine. fo: 95. b. side.
The Lord shall come out of
his temple. fo: 96. a. side. 95. b. side.

E

ah said unto all the people how
 long shall ye be in two opinions
 the Lord's god follow him: but
 Baal, then follow him. I was
 only ramama a prophete of the
 Lord. But Baal's prophets, are
 seven hundred and fifty men.
 fo: 108. a. side. 1
 which he brought beloved of him, so that living
 first from heaven that confu-
 ned the Gentile sacrifices. fo: 108.
 I saw all Baal's prophets
 seven hundred and fifty
 slain. fo: 108. a. side. 1
 threatened by Iazbul, the
 king of Ahab. to take his life
 and to be taken from him for
 killing of Baal's prophets. fo: 108.
 Ephraim whole shall I devote thee
 fo: 113. a. side. 1
 establish judgement in the gates
 fo: 113. b. side. 1
 the prophet Elijah fo: by god pro-
 vidence and appointment by heaven
 a widow woman and twice by
 an Angel from god. fo: 88. b. side. 1
 and margent. 89. a. side. 1
 can ye not neither be afraid
 fo: 97. b. side. 1
 and forgetteth the Lord thy ma-
 ster. fo: 101. b. side. 1
 All flesh is grass and all the
 goodliness thereof is as the
 flower of the field. fo: 101. b.
 All flesh waxeth old as a gar-
 den. fo: 101. b. side. 1
 as a flower of the field. fo: 101. b. side. 1
 flourisheth. fo: 101. b. side. 1
 All flesh is as grass, and all the
 glory of man, as the flower of
 the field. fo: 101. b. side. 1
 they shall be filled with their own devices.
 fo: 106. b. side. 1
 because ye have forsaken the
 Lord, he hath also forsaken you.
 fo: 107. b. side. 1

E

Of Enoch and of his walking with
 god how he pleased god and
 was translated from earth to
 heaven and in praise of him.
 fo: 119. a. side. 6. side. 1
 Enoch pleased the Lord, and was
 beloved of him, so that living
 amongst sinners, he was trans-
 lated being an example of
 repentance to all generations.
 fo: 119. a. side. 1
 Enoch, by faith, was translated.
 that he should not see death.
 that his translation he had
 before his translation, that he pleased
 god. fo: 119. b. side. 1
 of our Election, predestination
 justification and glorification.
 fo: 134. a. side and margent. fo: 134. b. side and margent. 6. side. 1
 134. a. side and margent. 134. b. side and margent. 1
 I have forsaken you, saith the Lord.
 fo: 112. b. side. 1
 your feet are swift to commit
 manslaughter. fo: 112. b. side. 1
 ye have not forsaken me, but
 your own selves, saith the Lord.
 fo: 113. a. side. 1
 from my face will I cast you
 out. fo: 113. a. side. 1
 I have forsaken your solemn fasts,
 days, your new moons, and your
 circumcisions. fo: 113. a. side. 1
 My face I will turn from you
 when you offer unto me, fo: 113. a.
 side. 1
 from a lion and a beaver
 me. fo: 113. b. side. 1
 a great and sore famine in the
 city of Jerusalem during the siege
 against it by Nabuchadnezzar
 king of Babylon with his army.
 fo: 114. a. side. 1

God giveth the sunne the moone
and sturreth for lights and divideth
the sea. his Name the Lord
of hosts. fo: 23. b. side and the
margin. /
Gods promise never to
joy in the seed of the fearful. nor
the seed of David. nor yet were
to breake his covenant with
them. fo: 23. b. side and margin.
and fo: 24. a. /
God pardoneth iniquity passeth
by transgression retaineth not
his anger. Delights in mercy. a
strong hold in y^e trust in him.
knoweth them y^e trust in him.
punisheth sinne sheweth mercy.
he is mercifull long suffering
abundant in goodness made
y^e heaven and earth by his
power nothing to have
him great in counsel mighty
in work his eyes open upon all
y^e wayes of man giveth to every
one according to his wayes. his
eyes in every place beholding
y^e evil and good. no place of
hiding from him. searcheth
y^e haake and trieth y^e reins.
y^e rewarded with every one according
to y^e fruit of his doing
fo: 24. a. side and margin.
fo: 25. a. side and margin.
God which formed vs from the
wombe he will heare vs save
and deliver vs in time of trouble
fo: 25. a. side and b. side.
God hath redeemed vs from the
wombe he will helpe vs and at
all times will save and deliver
vs if we truly trust in him. fo:
25. a. side and margin. and b. side.
God will multiply his blessings
on them y^e feare him by the seed
of power y^e power y^e power
passions of power on y^e ground
thrust by his spirit on them and
by power of blessing on them
their seed by blessing on them
times and times as a
cloud. fo: 25. b. side.

God all power full maketh all
things sturtheth forth y^e he avers
spreadeth abroad y^e earth fruct
beth y^e tokens of lious maketh
every man. turneth y^e wise
backward maketh their knowledge
foolish god is always present with
y^e save and to deliver them. and
therefore they need not feare
he will destroy their enemies. but
he will measure his children
corrects in measure his children
fo: 25. b. side.
Gods message to Baruch by y^e prophet
Jeremiah. with a declaration to him of
Gods purpose to break down and to
pluck up and of his bringing upon all
the earth. with an exhortation to him not to
feare as he great things with a promise of
his life and deliverance. fo: y^e words.
fo: 26. a. side.
A full expression of gods power in making
y^e earth establishing y^e world by his wisdom
stablishing out y^e heavens by his wisdom
giving his power over y^e waters making
lightning y^e rain and y^e winds out of his
treasury. He is y^e portion of Jacob. the
formax of all things y^e prayer. bands
fo: 26. b. side. 191.
Gods children and his people. he will
dwell in them walk in them and among
them. will be their god. and they his people
fo: 26. b. side.
God hath no pleasure in y^e death
of y^e wicked but y^e he turn from
his way and live. fo: 28. b. side.
God setteth forth by his power y^e maketh
heaven starrs and Orion. turneth the
shadow of death into y^e morning maketh
y^e day dark with night. y^e buildeth his
reins in y^e heaven. founded his recovery
earth callath y^e waters of y^e power
the upon y^e earth. layeth y^e beams of
chabers in y^e waters maketh y^e clouds
his chariot. fo: 29. a. side.
God preserveth y^e souls of his family
delivereth them from y^e wicked. fo:
29. a. side.
God is no respecter of persons of
truth. No respect of persons with
god. fo: 29. b. side.
God judgeth according to every
mans work without respect of
persons. fo: 29. b. side.

god will heare me fo: 30. a side. He will scourge vs for our iniquities
ho is a god, like thee y^e pardonesth and will haue mercy again fo: 58. a
mighty papith by transgression, side. god hath power of life, and
obtaineth not anger for ever, death, leadeth to y^e gates of hell.
delighteth in mercy. y^e will turne and bringe vs again fo: 58. a side.
and haue compassion will subdue and bringe vs again fo: 58. a side.
our iniquities, and wilt cast our that is our god is y^e god of salvation
sinning into y^e depths of the sea. and vnto god y^e lord be laud y^e issues
fo: 30. a side. death fo: 58. a side. 7 He raiseth
we will be thine god and they shall be thine death fo: 58. a side. 7 He raiseth
fo: 30. a side. 31. a side. vs y^e poore out of y^e dust, and
be my people fo: 31. a side. lifteth y^e needy out of y^e hilling hill.
god's wrath abideth on him that listeth y^e needy out of y^e hilling hill.
believeeth not the same fo: 31. From god cometh my salvation.
a side. only is my rock, and my salvation.
the Gospel of Christ y^e power of fo: 58. a side. 59. a side.
god to salvation to all y^e believe. Trust in god at all times. god is a
fo: 31. a side. 7 thank him is re- Trust in god at all times. god is a
realeth the right transference of god. refuge for vs. fo: 58. a side. 7
com faith to faith fo: 31. a side. Like god be your fear, and let him
we will be thine god, and they shall be your dread. vnto god, power
in my people. fo: 36. a side. belongeth. and mercy. haue dueth
to god let vs offer y^e sacrifice of to every man according to his
peace, it is y^e fruit of our lips. work fo: 58. a side. 6. side. and
giving thanks to his name. fo: margent 59. a side. and margent
fo: 39. 6. side. vnto god belongeth vengeance, and
you will be pleased with the sacrifice. By god, kings reigne.
sacrifices, of don't good, and of indgement. god is a fa-
communication. fo: 39. 6. side. god giveth wisdom, god is a fa-
it is god y^e giveth vs power to the of y^e father life and grace y^e
great wealth. fo: 54. 6. side. wisdom. wisdom, and might, and
god is no respecter of persons. gods. he giveth wisdom vnto the
with god there is no respect wile. Blessed is y^e Nation whose
of persons. fo: 55. a side. god, is y^e Lord, y^e happy is that
god without respect of persons. indg- god, is y^e Lord, y^e happy is that
ath according to every man's work people. fo: 58. a side. 6. side.
fo: 55. a side. and margent. 60. a side. and margent
Every honour and peace to every government not to be despised.
man y^e worketh god fo: 55. a side. government not to be despised.
god is our god forever and ever. ha- but to be submitted vnto. fo: 72.
will be our guide. vnto us until a side. margent.
reath. fo: 55. 6. side. gods judgements follow for the
blessed be god y^e liveth forever and wisdome of the heart fo: 83.
blessed be his kingdom. For he doth a side. and margent. 84. a side.
come and hath mercy he leadeth and margent. 83. 6. side. and margent
own to hall and bringe vs again. gods invitation of man to turne vnto
with him is there any y^e can avoid his God's invitation of man to turne vnto
name. he is our Lord, and he is y^e god him with all his heart, it becometh heart
our father for ever. fo: 57. 6. side. in him god. I desire that who will be found
he be y^e Lord, and he is y^e god him with all his heart, it becometh heart
fo: 64. a side. and margent. 6. side.

God punisheth his people for the
mischance of their hearts. fo: 86. a. side. b. side.
Gods works in heaven and earth are
exceeding glorious and wonderfull.
By Gods word all things consist of god his rich-
ness and not man. fo: 87. a. side. b. side.
we may speak much and yet come short he is
in summe haiz all. He is great a. side. b. side.
above all, his works. terrible and
very great, and marvellous in powe. and to the young ravens which
cry. God shall thee with the
fo: 87. b. side. margent.
God giveth food to all flesh. fo: 87. b. side.
side. and margent. fo: 88. a. side.
and margent. b. side. and margent.
fo: 89. a. side. margent.
God giveth power to get wealth. fo: 88.
the same to be used to his glory. He that loveth God shall not be
fo: 91. b. side.
Our god is the god of salvation.
unto god the loved belongeth the
judgement from death. God shall judge
the pull down our strength.
another. fo: 91. b. side. margent.
In what things we are to glory
and in what not. Not in wisdom
might nor in riches. but in this
that we understand and know god
and no glorying to be but only
in the power. fo: 92. a. side.
the glory of King David
in his wisdom was the cause
of his ruin and destruction.
Gods judgements follow him
for the same. fo: 92. b. side.
he presuming that vnto himselfe
to his own abilityes. which he had
received of god and so robbing
god of his glory. was therefore
for the same punished by him.
fo: 92. b. side.
God giveth man wisdom. puke of
his mouth proceedeth knowledge.
large and understanding. fo: 92.
b. side. and margent.
Gods judgement upon King David.
for robbing him of his glory.
fo: 92. b. side.
Gods way is perfect and way
of god is peace. fo: 93. b.
side. margent.
In god always trust and confide
must our sole trust and confide
since be. fo: 93. b. side.
Gods judgement upon the prince
Tyre. for that his pride was
lifted up with pride because
he was rich. and saying that
his riches were his strength and
not man. fo: 94. a. side.
God giveth to the beast his
food. and to the young ravens which
cry. God shall thee with the
fo: 94. a. side.
finest of the wheat. the poor
geth for the young ones cry unto go
when his riches are gone.
fo: 94. a. side.
He that loveth God shall not be
justified. Gold hath been the
ruin of many. Gold hath destr
ed many, and perverted many
of god and of the great power
fo: 94. a. side.
god. who is and will be a rock
and a shield of defence to tho
that fear him and trust in him
that fear him and trust in him
that fear him and trust in him
fo: 97. a. side.
repentance. fo: 97. a. side.
The power of god. in making the
earth by his power establishing
the heaven by his understanding
at the utterance of his voice.
multitude of waters there is in
heavens. causeth the vapours to
ascend. maketh lightnings with
rain. burneth with the wind
of his utterance. Every man
is foolish by his knowledge. as we
founden confounded by the
vain image. The perfection of
not like them. being the perfection
of all things. the Lord of hosts
his name. fo: 97. a. side. b. side.
God prepareth great things for
them that wait for him. as
such, as men have not heard,
the eye hath not seen, the heart
thought not, nor hath man
imagined. fo: 97. b. side.
fo: 97. b. side. margent.

annahs song of praise to y^e Lord Their heart is farre from me
 they y^e beareth of samuel here some though they draw nigh unto me
 in arthorizations to praise god. with thaire mouth, and honoure me
 ho is god of gods. to fear and serve with thaire hps. fo: 33. a. side
 in to trust in him to depend and with thaire hps. fo: 33. a. side
 by on him in him of all m^y way. Purifie your hearts, y^e double
 ho is, a god of powre victory, and mind. fo: 33. a. side
 deliverance giving victory to kings. The heart of y^e sonnes of men
 rocks of our salvation. a god of is full of evil, and madnesse
 if some who girath to all wh^o is in their heart while they
 chere to him in feare and humility. live. fo: 33. b. side, margent
 iust god, a god of indgement, and The imagination of man
 ingraues. a god of life and death. heart is evil from his youth
 arising from y^e gates of death. a fo: 33. b. side
 of powre unresistable happie the heart is deceitfull abone
 y^e people, y^e be in such a case, y^e all things. and desperately
 appoynt they wh^o have this god, to wicked who can know it. fo:
 thaire god. and deliverance. fo: 33. b. side
 side. and margent. 6. side. and These men have set up their idols.
 margent. 58. a. side and margent in their heart. y^e Lord may
 side and margent. 59. a. side in their heart. y^e Lord may
 side and margent. 60. a. side take them in their own heart
 side and margent. 61. a. side in his heart. fo: 32. a
 side and margent. 62. a. side and warre was in his heart. fo: 32. a
 side and margent. 63. a. side and warre was in his heart. fo: 32. a
 side and margent. 64. a. side and warre was in his heart. fo: 32. a
 side and margent. 65. a. side and warre was in his heart. fo: 32. a
 side and margent. 66. a. side and warre was in his heart. fo: 32. a
 side and margent. 67. a. side and warre was in his heart. fo: 32. a
 side and margent. 68. a. side and warre was in his heart. fo: 32. a
 side and margent. 69. a. side and warre was in his heart. fo: 32. a
 side and margent. 70. a. side and warre was in his heart. fo: 32. a
 side and margent. 71. a. side and warre was in his heart. fo: 32. a
 side and margent. 72. a. side and warre was in his heart. fo: 32. a
 side and margent. 73. a. side and warre was in his heart. fo: 32. a
 side and margent. 74. a. side and warre was in his heart. fo: 32. a
 side and margent. 75. a. side and warre was in his heart. fo: 32. a
 side and margent. 76. a. side and warre was in his heart. fo: 32. a
 side and margent. 77. a. side and warre was in his heart. fo: 32. a
 side and margent. 78. a. side and warre was in his heart. fo: 32. a
 side and margent. 79. a. side and warre was in his heart. fo: 32. a
 side and margent. 80. a. side and warre was in his heart. fo: 32. a
 side and margent. 81. a. side and warre was in his heart. fo: 32. a
 side and margent. 82. a. side and warre was in his heart. fo: 32. a
 side and margent. 83. a. side and warre was in his heart. fo: 32. a
 side and margent. 84. a. side and warre was in his heart. fo: 32. a
 side and margent. 85. a. side and warre was in his heart. fo: 32. a
 side and margent. 86. a. side and warre was in his heart. fo: 32. a
 side and margent. 87. a. side and warre was in his heart. fo: 32. a
 side and margent. 88. a. side and warre was in his heart. fo: 32. a
 side and margent. 89. a. side and warre was in his heart. fo: 32. a
 side and margent. 90. a. side and warre was in his heart. fo: 32. a
 side and margent. 91. a. side and warre was in his heart. fo: 32. a
 side and margent. 92. a. side and warre was in his heart. fo: 32. a
 side and margent. 93. a. side and warre was in his heart. fo: 32. a
 side and margent. 94. a. side and warre was in his heart. fo: 32. a
 side and margent. 95. a. side and warre was in his heart. fo: 32. a
 side and margent. 96. a. side and warre was in his heart. fo: 32. a
 side and margent. 97. a. side and warre was in his heart. fo: 32. a
 side and margent. 98. a. side and warre was in his heart. fo: 32. a
 side and margent. 99. a. side and warre was in his heart. fo: 32. a
 side and margent. 100. a. side and warre was in his heart. fo: 32. a

In punishment of King Salomon god
remembered his promise made to
David his father in love and mercy
to bring down his kingdom from him
having one tribe unto him and in
sparing of Salomon during his own
life. fo: 77. b. side. 78. a. side.
and margin.
Against King Salomon Jeroboam
yellone of Nabat, Salomons pre-
vail he list. up his hand against
the king. fo: 78. a. side. b. side.
King Salomon reigned over all
Israel. he dyed, and
was buried in the City of David.
and Rehoboam his sonne reigned
in his stead. fo: 78. b. side.
79. a. side.
Jeroboam of Nabat made
King over Israel. fo: 79. a.
side.
called gods, but they shall die
like man. fo: 79. b. side. margin.
The king hath said come down, thou
man of god. fo: 174. b. side.
The Lord our god will we serve
and his voice will we obey. fo:
55. b. side.
The Lord is a god of knowledge, and
by him actions are weighed. The
Lord killeth and maketh alive, he
bringeth down to grave and bring-
geth up. fo: 57. a. side.
The Lord be blessed, who daily la-
deth us with benefites, upon y^e god of
our Salvation. fo: 58. a. side.
The Lord god is a summe and shilde.
The Lord give grace and glory, who
no good thing will he withhold from man.
ye walk uprightly. he lifteth up from y^e
y^e gates of death. fo: 58. a. side.
margin.
Love the Lord your god. I am from
he, there is no god with me. I kill, and
I make alive, I wound, and I heale.
neither is there any I can deliver
out of my hand. fo: 57. b. side.
The Lord will not forsake his people,
for his great name sake. fo: 62.
a. side.
Thus hath the king said. O
of god come down quickly.
fo: 174. b. side.
Kings are commanded by god,
to read the scriptures. fo: 17
a. side.
That Kings and princes ought
to labour to attayne in
wisdom, as a chiefe ste-
ward and direction, for them,
their rule and govern-
ment. fo: 242. b. side. and margin.
King Josiah king of Juda
stayne by the Authours of
Necho, king of Egypt. the
of this good king so much
wanted by the people, th
after there was any crea-
lamentation, this way spoke
of as a p^{ro}ph^{et} and Jeremi
lamented for Josiah, and a
the singing man, and sing
the singing of Josiah, the
women. fo: 235. b. side.
lamentation. margin.
The strength of Israel will not
nor repent, for he is not a man.
he should repent. fo: 65. b. side.
The Lord, whose Name is great
is a jealous god. fo: 77. a. side.
The Lord fear hath y^e heave
twelfth y^e King, and give to every
man according to his way, and
y^e sent of his things. fo: 83. b. side.
The Lord saith not as man
looketh on y^e outward ap-
pearance. y^e Lord looketh on y^e heart.
fo: 83. b. side.
From y^e Lord is y^e answer of y^e to
fo: 84. b. side.
The Lord, comfort y^e shall stand
fo: 84. b. side.
of y^e Lord are many goings by
Lord y^e steps of a good man
ordered. fo: 84. b. side.
The Lord, whose Name is great
is a jealous god. fo: 85. b. side.
margin.
The Law shall perish from y^e pre-
fo: 87. a. side.

[illegible]

of Moses. ² prophet of god. and of
his death. Moses commanded
a law. Moses went up from the
plains of Moab to y^e mountaine
of Nebo, to y^e top of Pisgah. there
y^e lord shewd him all y^e land of
Gilead unto Dan. There Moses the
servant of y^e lord died. my land
of Moab. being 120. years old &
when he died his eye then not
dim nor his naturall force abated.
Ike unto Moses, there arose not
since a prophete in y^e heart. whom the
lord know face to face. fo: 86.
6. side. and marvelous. and there
of y^e works done by Moses. fo: 86.
6. side. I shall mouen and y^e prince
shall be clothed wth desolation. fo:
87. a. side. Mischiefe shall fall upon mischiefe.
fo: 87. a. side. Man that is in honoure and under-
standeth not is like the beasts that
perish. fo: 91. b. Widy. margent
Nebuchadnezars high and proude
sprake p^{ro}phesied by god. by drawing
him from his kingdome from the
society of men and making of him
to keepe company wth the beasts
of the field. fo: 91. b. side. and
92. a. side. margent. A noise shall come
from the earth. fo: 96. a. side. A good
Name is better then
precious ointment. fo: 105.
6. side. Thy Name shall be called no more
Jacob but y^e Isaac. fo: 173. b. side. A
Nation that is sinfull by god
p^{ro}phesied with this judgement of
hauing waake and vnable goven-
ment placd. and sett ouer them.
to rule, and govening them. euen
children to be there princes,
and Babes to rule ouer them.
not onely in age but in w^{it}ness.
now, knowledge and strength. fo:
211. b. side. and margent. 2:2
a. side.

Martha and her sister Mary. the
swetall choyce made. fo: 9. b. side.
Multitudes multitudes in the vale
of bescion. fo: 95. b. side. As for
man his dayes are as gray
as a flower of the field. fo: 101. b. side.
All the glory of man as the flower
of the field. fo: 101. b. side. The
mercy of the lord is from
euerlasting to euerlasting vpon
them that feare him. fo: 101. b. side.
Every mountaine and hill shall
be brought low. fo: 102. a. side.
I shall haue no mercy vpon you
when ye desire me, to be gracious
vnto you. fo: 112. b. side. I
desired mercy and not sacrifice
and the knowledg of god. mouen
than burnt offerings. fo: 113. a. side.
Merci full men are taken away
nond cons. doing that the right
thing is taken away from the
world. fo: 119. b. side. I
as the mouening of an one
some, and the end thereof
a bitter day. fo: 119. b. side. Man
hath a threefold being
1. A Naturall being by birth.
2. A well being by grace by his
own birth. and
3. His best being, or his being
of glory by his death.
the state of glory by his death.
being an entrant to the be-
ing of glory. All this is spaci-
ous in the Gospel. fo: 121. b. side.
As touching the Millenayes, and
their Housie holding a second
comming of Christ. Cb before his la-
st comming to judgement. He say-
eth as a temporal king
vpon earth, as a temporal king
for one thousand years upon what
place they graunt this and what
us aginst. fo: 135. b. side.
136. a. side.

he obedience of xpo. shall many
ada righteous fo: 158. a. side.
it overturne overturne over-
come it and it shall be no more.
this at the end of my prayer
fo: 2. a. side.
edience to be given to the
of god. and of man to the
of the King, being gods vice-
rank hable upon earth. fo:
215. b. side. and margant.
fo: 219. b. side. margant.
against oppression and violence
ed by princes towards those w.
under their power. fo: 220.
side. and margant. fo: b. side.
to oppress the widow nor
fatherless, the stranger in
of the poore. fo: 244. b. side.
of false oath, Lave. fo: 245. b.
side. 1
ay the voyce of the Lord your
fo: 249. a. side.

on the Ordinances of the Lord
our minds ought to be: so shall
establish our hearts, and
give =

30. prophesie of christ. by name. The
subabab and of Joshua. And
all Nations shall come, and y^e desire of
Nations shall come, and will fill this
with glory, with the Lord of hosts.
fo: 37. a. side. b. side.
41. prophesie of christ. with
manner of his comming. Behold
king commeth unto thee: he is
st and having salvation, lowly
riding upon an asse, and
on a colt, y^e foale of a asse.
fo: 37. b. side. 1 fo: 38. a. side.
42. prophesie of christ.
manner and power of his
comming. The Lord of hosts hath vi-
ed his flock, y^e house of Judah. out
him come forth y^e corner out
him y^e nail out of him y^e battal
fo: 38. a. side. b. side.
43. prophesie of christ. and
manner of his sufferings. And of
g. stricken. smite y^e shepherd and y^e
shall be scattered. fo: 38. b. side.

and every one. Some at our
other desire. fo: 250. b. side.
If a willing offering unto the Lord
and the spirit thereof. when
they offered willingly, the people
rejoiced. for they offered unto
the Lord willingly, and with a
perfect heart. That is with
a good courage and without
hypocrisie. fo: 260. b. side. and
margant. 1
Omri, slept with his father. S.
and was buried in Samaria.
and Ahab his sonne reigned
in his stead. He was the first
king, that was buried in Sa-
maria, after that the Kings
house was burnt in Tizrah.
fo: 277. a. side. and margant.

The 44. prophesie of christ. with
the manner of his comming. of
his triumphing sufferings. And
the Lord my god shall come, and
all y^e saints with thee. fo: 38. b.
side. 1
The 45. prophesie of christ. with
the prophesie of st. John Baptist.
a forerunner of christ. 7
the forerunner of christ. 7
will send my messenger and he
shall prepare y^e way before me.
and the Lord whom ye seek shall
suddenly come to his temple.
and y^e messenger of y^e covenant.
fo: 39. a. side. b. side.
The 46. prophesie of christ.
y^e manner of his comming.
when y^e child then
loved him, and called by some
out of Egypt. fo: 39. a. side.
margant. 1 and of the powerful
ness of his comming. He is like
a refining fire and like fulling
by him. margant.

The 47th prophesie of christ. The 8th plague of egypt of the
 gods promise to david and his. Locusts. fo. 41^a. a side.
 Jude for establishing of his king- The 9th plague of egypt, of
 dome wherein is included a proph- Darknesse. the 10th plague of
 sia, and promise of christ and his. Darknesse. fo. 41^a. a side.
 kingdom. fo. 40. a side. b. side. The 10th plague. the plague of
 and a side. margent. I have made three dayes. fo. 41^a. a side.
 a covenant with my chosen. I have The 10th plague. the plague of
 sworn unto david my servant. pestilence. fo. 41^b. a side.
 thy seed will establish forever. In a pillar of a cloud by day and
 and smile upon his throne. fo. 40^a. a In a pillar of fire by night
 a side. and margent. I should go before his people, the
 And pharaoh said, who is y. Lord y. I should go before his people, the
 I should obey his voice to say y. I should go before his people, the
 I shall go? I know not y. Lord I shall go. fo. 42^a. a side.
 neither will I let israel go. fo. 42^a. a side.
 40^b. b. side. Pursuing after y. children of
 As an introduction to y. ten en- Pursuing with an army to bring
 suing plagues called the 10th Israel back againe punished
 plagues of egypt. To show them back againe punished
 gods power. The Rod in No- fo. 42^a. a side. b. side.
 his hand turned into a serpent. 43^a. a side.
 fo. 40^b. b. side. The 48th prophesie of christ of y.
 The 1st plague of egypt. The manner of his betraying of his
 river turned into blood. passion and actions thereat
 fo. 40^b. b. side. 52^a. a side.
 The 2nd plague of egypt. The manner of his betraying of his
 land covered with frogs. the price given for y. same
 fo. 40^b. b. side. 53^a. a side.
 The 3rd plague of egypt. The manner of his betraying of his
 dust of y. land became lice. at y. which he was valued. 60
 in man, and in beast. fo. 40^b. b. side. and margent. 16. side.
 The 4th plague of egypt. The The 50th prophesie of christ of
 swarm of flies in y. house of y. manner of his sufferings of
 pharaoh in his servants house. parting of his garments, and
 and in all y. land of egypt. The casting of lots for his vestment.
 land was corrupted with them. fo. 53^b. b. side. 54^a. a side.
 fo. 41^a. a side. Pray for thy servants vnto
 The 5th plague. The murmur- Lord thy god. We did not fo-
 of beasts. fo. 41^a. a side. we have added vnto all we
 The 6th plague of egypt, of boys. Thy princes are rebellious, a
 and beasts. upon man, and beast. companions of thine, every one
 fo. 41^a. a side. Lawless. fo. 63. b. side.
 The 7th plague of egypt. of hail. The prophet desired is desired
 fo. 41^a. a side. by god. by putting a lying spirit
 in his mouth. fo. 64. a side.

the prayer and confession of The 55th prophesie of Christ with
 Daniel. fo: 84. 6. side. and the manner of his coming and by
 margent. The precepts of king David to the Name of the rod, of his
 Solomon his son. fo: 86. a side. strength. ruling over his enemies
 side. bring a little before his death. fo: 100. a side.
 The prayer of king David for the 56th prophesie of Christ and
 his people. and for Solomon his of his power and conquest fo:
 sonna. fo: 86. a side. and margent 100. a side. 6. side. called by
 in the day of prosperity forget not the Name of the word of god.
 affliction. fo: 93. a side. the Name of the manner of
 come sonnes and your daughters fo: 100. a side. of the manner of
 shall prophesie. fo: 95. a side. his rule and government. He
 the prayer of jahoshaphat shall rule them with a rod, of
 king of Judah unto god when iron. and break them in shivers
 a great army came against like a potters vessel. He hath a
 him. fo: 96. 6. side. Name written on his vesture and
 The prayer of jeremias fo: 99. on his thigh king, of kings, and
 a side. Lord, of lords. He is Lord of
 The 51st prophesie of Christ shall receive his coming the ex- the 6th prophesie of Christ.
 shall receive his coming the ex- the 6th prophesie of Christ.
 orthonie at an end. the spoile the king of kings, and Lord of
 easeth. opprobrious confound the king of kings, and Lord of
 of the land. the establishing of Lords. fo: 100. a side. 6. side.
 is throne in mercy the manner and of his priest hood. a priest
 of his reigning and indignity, and of his after the order of
 and righteousnesse. and of his No and fo: 99. a side. Malchisedek fo: 100. 6. side.
 in goddom. No and fo: 99. a side. The 57th prophesie of Christ.
 The 52nd prophesie of Christ. of the Name of the 58th prophesie of Christ.
 by the Name of the 58th prophesie of Christ.
 the king. fo: 99. 6. side. by these Names. I will make
 The 53rd prophesie of Christ of the horn of David to bud, I have
 the manner of his coming as a the horn of David to bud, I have
 is stone. of the peaceable signs ordained a lamp for mine
 his coming. the moon con- anointed. hath raised up an hour
 founded the sunne ashamed when of salvation for vs. He shall be
 the Lord of hosts shall reign in called The Lord our righteous-
 mount Zion and in Jerusalem. ness. fo: 100. 6. side.
 gloriously. fo: 99. 6. side. The 59th prophesie of Christ.
 The sunne shall be darkened. the manner of his coming. I will make an everlasting
 not give him fight the staves. I will make an everlasting
 to fall from heaven. the power of covenant with you even the
 of heaven to be shaken fo: 99. 6. side. sure mercie of David. fo:
 The 54th prophesie of Christ by the 100. 6. side. 101. a side.
 name of a king reigning in right- The 60th prophesie of Christ. of
 ougnesse. fo: 100. a side. his promises to vs made of his
 by him. fo: 101. a side. 6. side. and
 margent. 102. a side.

The 61. prophesie of Christ that they have killed thy prophets, will make the horn of David to the word and I will surely and I have ordained a lamp for Luke. and they shall take it away. fo: 105. a. side. mine anointed upon himself shall take it away. fo: 105. a. side. his crown flourish. fo: 102. a. side. margent. By the name of a horn of salvation the prophets prophesie of a plank of canon. fo: 102. and the priests bear rule. 6. side. 1. and margent. and their means. and my people. The 62. prophesie of Christ and by their means. and my people of his resurrection. Thou wilt love to have it. fo: 105. b. not leave my soule in hell nei- From the prophet I will rule thee suffer thy holy one to see priest, warty on. Dialith for corruption. whom god hath 4. fo: 106. a. side. raised. I have loosad the the prophets Jeremiah for his name of death. not possible prophesie of that death, w that he should be holden of it. smitten by Paschur and was by This Jesus hath god raised up. put in the stocks. fo: 106. a. side. god raised him from the dead. presents and gifts blind the of the wife and stop up his mouth whom god raised again saw that he cannot reprobo. fo: 10 no corruption. fo: 103. a. side. 2. side. The 63. prophesie of Christ. praying when Dya make, for and of his kingdom. Thy prayer when Dya make, for the one (O God) is for ever not have. your hands are full and alive. the sceptre of thy blood. fo: 106. b. side. kingdom is a with scepter. lift up a cry, out prayer for the 103. d. side. I will not break them in time of their trouble. fo: 106. b. side. The 64. prophesie of Christ. They provoked him to sea lousie, w and of the actions. I had to strong gods, w abominations pro him, at his passion. They gave him to anger. fo: 107. ma also fall for my meat and side. pray not for this people. for in my thirst they gave me vine. good. said the Lord. fo: 107. a. side. gone to drink. One of them sent unto you daily rising up ran and took a sponge, and seat vnto you daily rising up filled it with vinegar, and put every, and sending them. fo: 10 side. on a reed, and gave him to a side. prophets he sent to them that drink. fo: 103. a. side. testified against them. but they gave him to drink wine. would not give care. fo: 107 mingled with myrrhe. fo: 103. 6. side. The 65. prophesie of Christ. Thy prophets, which testified against them, to turn them to remove violence, and poison. against them. fo: 107. b. side. execute iudgement. and iustice thee, they slay. fo: 107. b. side. take away your exactions from I will surely remove a prop of the Lord, say I Elijah to the people. But dialith prophets are my people. fo: 103. 6. side. many. fo: 107. b. side. hundred and fifty. a. side.

[illegible]

They misused his prophecies, mocked the
messengers of god and despised his
words, until the wrath of the lord
was kindled against his people. Jo: 109. 6. fide

The prophet Jeremiah found all the
children of Benjamin the false prophets
because he taught rebellion against
the lord, and accordingly he died. Jo: 110. 6. fide

The prophets and scribes spirit would
cause to pass out of the land, and
when any shall prophesy, his father
and mother shall say thou shalt not
live, for thou shalt not live in the
name of the lord. they shall thrust
him through when he prophesies. Jo: 110. 6. fide

The prophet shall be ashamed in
one of his visions when he hath pro-
phesied. Jo: 110. 6. fide

The prophet, or dreamer of dreams
shall be put to death because he
hath spoken to turn away the heart
of the people from the lord. Jo: 110. 6. fide

The prophet Jeremiah prophesied
against Shemariah one of the
false prophets who prophesied and
said he would build the wall of
Jerusalem. Jo: 110. 6. fide

concerning the prophets that make
my people to err, with their
bitter words, and he that putteth
not into their mouths, they pervert
his words against him. God's following
judgment is upon them. Jo: 110. 6. fide

to them, they shall not have a vision
they shall not divine, the sun shall
go down over the prophets, and the
day shall be dark over them. they shall
be ashamed, and confounded, and cover
their lips, for there is no answer of
god. Jo: 110. 6. fide

Jo: 110. 6. fide

and
A man walking in the spirit of folly
saying I will prophesy
of wine he shall be the prophet
of this people. Jo: 110. 6. fide

which say, to the fathers, say not
unto the prophets, prophesy not
us, right things, speak smooth things
prophesy delusion. This is a rebellion
against the lord by my children that will
not hear the law of the lord. Jo: 110. 6. fide

The prophets have daubed with
white mortar saying vanity, and
divining lies. saying thus saith
the lord, when the lord hath not spoken.
Jo: 111. 1. fide

The prophet Jeremiah, shall not
be put in prison by Zedekiah king of
Judah, for prophesying against the
city of Jerusalem, that it should be
given into the hand of the king of
Babylon. with the king also. Jo: 111. 1. fide

The prophet Jeremiah, shall not
be put in prison by Zedekiah king of
Judah, for prophesying against the
city of Jerusalem, that it should be
given into the hand of the king of
Babylon. with the king also. Jo: 111. 1. fide

The prophet Jeremiah said unto
the king, where are all the
prophets who prophesied saying
that the king of Babylon shall not
come against this land. Jo: 111. 1. fide

Against the prophet Jeremiah
saying, but this man be put
in prison, and he shall be
there, for this his prophesy
shall be fulfilled. Jo: 111. 1. fide

Jo: 111. 1. fide

Jo: 111. 1. fide

of the rock that begat thee of the righteous and the wicked
 thou art unmingled fo: 107. a. and the difference between them
 a side. in the day of judgement fo: 141.
 they have not refrained their feet. b. side. and margant. fo: 142. a
 fo: 107. a. side. they Robbed against thee and were a side. and margant. fo: 142. a
 disobedient. cast thy law behind. thou shall the righteous shine forth
 their backs. and stand thy prophets. as the sunne in the kingdom of their
 the testified against them to turn fathers fo: 142. b. side. fo: 143.
 them to thee. they wrought great a side. b. side.
 provocations fo: 107. b. side. margant. Repentance is a mans comming
 this is a rebellious people lying again vnto himselfe as sinne
 children, children that will not is a mans going a side. out of the
 have the law of the Lord fo: 110. way. vnto himselfe fo: 147.
 a side. will not regard the voice offerings b. side.
 your. Sat beasts. fo: 113. b. side. nikaram but reioycing. only ought to
 they reioyced in the works of their ba. being low that exalted. being rich
 in hands. fo: 113. b. side. that made low fo: 154. b. side.
 a happy Return of the children of ysaia rising with christ see the
 of ysaia. Route of captivity vnto those things which are above fo: 156.
 in City of Jerusalem in the first fo: 156. a. side.
 name of Cyrus King of Persia. will run the way of thy command
 fo: 116. b. side. and margant. 117. demands. fo: 156. b. side. 156.
 a side. and b. side. Many made righteous by the obedience
 of one. fo: 158. a. side.
 the righteous that are dead, shall before not thy Repentance, from
 and amne the vngodly which day, to day fo: 160. b. side.
 no living fo: 119. a. side. of the Resurrection of the dead.
 the righteous perisheth and no of the Resurrection of the dead.
 nor layeth it to heart. the rasembled vnto seade ground in the
 righteous is taken away, from ground. vnto which god giveth a
 the evil to come. fo: 119. b. side. body. fo: 161. b. side.
 let Reason go before a way. Our Resurrection is the way by which
 vnto Christ. fo: 121. a. side. we entere into heaven. fo: 161. b. side.
 of Repentance and turning to we Take away the Antida of the Ra.
 the Lord. the same not to be. Take away the Antida of the Ra.
 influenced from day, to day. fo: 161. b. side. eternall is taken away. fo: 161. b. side.
 121. a. side. our rising in the morning, rasembly
 of the companions. fo: 136. b. side. of our Resurrection of which this ought
 rasembly. will be a day. of. to put vs in mind. fo: 164. b. side.
 and there. fo: 136. b. side. Remember me Lord when thou
 Repentance. fo: 136. b. side. Remember me Lord when thou
 of Reioycing and whaxam weake Commast into thy kingdom fo:
 thristy, and principally to reioyce. fo: 165. a. side.
 have all war in this that our I will ransom them from the
 names and written in heaven. power of the grave. I will re-
 fo: 140. b. side. fo: 141. a. side. I will ransom them from death. fo:
 rebellious wordes vsed against fo: 165. b. side.
 go. fo: 141. a. side. and margant. The rebuke of his people shall he
 b. side. fo: 142. a. side. and take away from off all the earth
 and margant. fo: 166. a. side.

Rebellion is as ^R sinna of witch-
craft. and stubbornness is as
smugly, and idolatry fo: 63. a
side.
Thy princes, are Rebellions, and
companions of thauy fo: 63.
b. side.
The strength of Israel will not re-
pent: for he is not a man that he
should repent. fo: 63. b. side.
Andy lord repented if he had made
Saul king over Israel. fo: 65. b.
side.
10. The Rebellion, and Treason of
of Absalom against king David his
father, and of Ahithophel roy-
ning in counsel with him against
his lord and master, king David
unmercifully punished by god
with ruinously death. fo: 70. b.
side.
11. The Treason and Rebellion
of Shaba against his sovereign
king David, severely punished
by god, with ruinously death. fo:
71. b. side.
12. The Rebellion and Treason of
Adonijah against king David
his father, and of Joab the sonne
of Zerubbabel, and Abiathar the
priest royming with him against
their prince, and sovereign king
David, justly punished by god, for
the same, with death and otherwise.
fo: 72. a. side.
13. The Rebellion, and Treason of
Shimei, in his cursing of king
David, and reviling of him, and
offering of violence towards him,
by throwing of stones at him (though
he was pardoned for y^e same by David,
yet gods just indignation followed him,
for y^e same, and for wh^{ch} generation =
direction he was afterwards pun-
ished, and his life taken from him
king Salomon his sonne fo: 74.
side, and margent. b. side. (with
David's charge there before his
death unto king Salomon his sonne
concerning Shimei. fo: 74. b. side.
Gods judgement upon Shimei for the
his Treason. fo: 75. a. side.)
14. The Rebellion of king Salomon
against god who notwithstanding
all his blessings on him bestowed
Revolted from him backslided
Reballed against him by forsa-
king his lord, and worshipping of strange
gods. for all wh^{ch} gods judgement
followed him. fo: 76. b. side.
15. The Rebellion of king Salomon
Roboam his sonne of king Salomon
for his forsaking of y^e people
wh^{ch} he had no understanding wh^{ch}
turned away y^e people throughe
counsel. From him Revolted
Tubalchaim of Israel
fo: 78. b. side.
16. The Rebellion and Treason of
Zimri against Elah king of
Israel his lord, master, and
sovereign, severely punished by
god with ruinously death. fo: 79.
a. side.
17. Repentance and turning to the
Lord with Exhortations to Repen-
tance Obedience to his wayes, wit-
nesses of gods blessings, if they
shall so do, and threatening of
judgements, if they shall do other-
wise, and forsa-king their
hearts, god the searcher of the
hearts will find them out, and pu-
nish them for so doing. fo: 79. b.
side, and margent.

2 fo: 30. b. side. and marguerite
 31. a. side. b. side. / watching for riches consumeth the
 or a reward the price aseth glass. The care thereof driveth
 and judge of that. fo: 30. b. side. away sleep. The rich hath great
 that will be rich fall into temptation labour in gathering riches fo:
 tion and riches the root of all of Repentance and gods miryng
 money. Not to trust in wealth and of sinners to repentance and to
 the multitude of riches fo: 30. of sinners to repentance and to
 side. riches gotten and not by right turn vnto him fo: 98. b. side
 will not continue fo: 30. b. side. and marguerite. 99. a. side. and
 marguerite. / Not to love silver and
 this riches vncertain not to. The ransom of the Lord shall re-
 turn in them. to be rich in good turn and come to Zion with songs
 riches fo: 30. a. side. / on riches and will last long vpon their heads
 to be rich in good turn and come to Zion with songs
 the foolish rich man fo: 31. a. side. and parson and fighting shall flee
 a foolish rich man defeated fo: any. fo: 101. a. side.
 a. side. to be rich towards god. The redeemed of the Lord shall
 91. a. side. riches kept for return and come with singing vnto
 known of thereof to the church. Zion and will last long shall be
 side. fo: 91. b. side. god given. upon their heads. they shall obtayne
 will to get riches and wealth. vpon their heads. they shall obtayne
 vnto them to his glory. fo: 91. b. gladness and joy and parson
 side. Riches given with power and mowment shall flee away.
 eat thereof this is the gift of fo: 101. a. side.
 od. but when there is not such my righteousness is neare. my
 power given by god. this is an righteousness shall not be abolished
 if I discease. fo: 91. b. side. 92. fo: 101. a. side. / my righteousness
 side. / shall be for ever. fo: 101. a. side.
 yabe risen with christ seeke his righteousness vnto children
 of a thing whiche are about. fo: children. To such as keep his com-
 2. a. side. / mandment. and to those that namem-
 abge not to be rich for riches name. fo: 101. b. side.
 take them silvery wings. they shall be his commandment to 80.
 way. fo: 92. b. side. marguerite. them. fo: 101. b. side.
 rich man shall hardly enter into No man repenteth him of his wicked-
 kingdome of heaven. it is easier wthasse sayng what haue I
 me a camel to go through the eye done. fo: 106. a. side.
 of a needle than for a rich man. that
 us, with in his riches. fo: 92. b. side.
 riches not to trust in that death. In the midst of a rebellious
 shall fall. but the righteous shall house thou dwellest, some of
 flourish. fo: 92. b. side.
 righteous shall be delivered from death. man: whiche have eyes to see, and
 fo: 93. a. side. / see not. they have eares to
 riches profit not in the day of wrath. heare, and heare not. for they
 93. a. side. / they shall not then are a rebellious house: they
 deliver any man fo: 93. a. side. / refused to hearken and pulled
 a shot maketh hast to be rich shall away the shoulder and stopped
 not be innocent. he hath an evil their eares, that they should
 eye. poverty shall come vpon him. there. fo: 108. a. side.
 fo: 93. b. side. and marguerite. / not here. fo: 108. a. side.

The spirit of y. lord departed from seah yama saith the lord and y. lord
saul, and an evil spirit from the line seah, the lord and y. lord
Lord troubled him. fo. 66. a side. seah he buraka out like fire in the
saul, said to his servants seah ma a house of Joseph and devoured it. seah
woman that hath a familiere spirit, house of Joseph and devoured it. seah
it may go to hell and engine of him that maketh the 7 staves and ore
fo. 66. a side. seah who turn Judg. 16 to women
The shape of samuel, raised, y. lord and house of Joseph in the
saul by y. woman of Endor which saith seah good and not with
had a familiere spirit. fo. 66. a side. seah not death in the shadow of y.
side. and 6. side. seah 113. 6. side. more
Then said samuel to saul. y. lord seah 113. 6. side. more
hath caule y. a kingdom out of thine sacrifice and burnt offering of ha
hand. and hath given it to a night y. offered unto me. house of y.
bone of thine (even to david) y. fo. 113. 6. side.
is better then thou. fo. 65. 6. side. seah they offered unto the idol
66. 6. side. and they made a calf in those
saul wounded my battell fell upon days. fo. 113. 6. side.
his sword. died and his 3. sons. seah the cause of the aphrit
his armour broken, and all his signs. fo. 114. 6. side. fo. 115. a side. and
man. he died for his transgression. fo. 114. 6. side. fo. 115. a side. and
against y. lord. against y. word margent. seah 117. 6. side.
of y. lord. with he kept not and for the sake of man must so be lifted
asking counsel of one y. had a fami- v. as Ho. 1. 2. side. up the prop
liar spirit to engine of it. and that who be with in him
engined not of y. lord. therefore should not but have sterna
y. lord slew him. and turned the life. fo. 117. 6. side.
kingdom unto david y. some of the Brasil seah a sign of
fo. 66. 6. side. 67. a side. salvation. to save them in roman
salomon made king in the life buance of the commandment
time of his father and of thy law. He that turned to
by his command. fo. 72. 6. side. 73. was not saved by the thing that
a side. and made, and anointed he saw, but by those that gave th
king the second time. fo. 72. 6. side. saviour of all. fo. 117. 6. side.
fo. 118. a side. seah 118. a side. 119. a side. 120. a side.
My salvation is gone forth my salvar where with all a man sinneth
tion shall be for ever my salvation by the same also shall he be punit
shall be from generation to generation. seah 118. a side. 119. a side.
vation. fo. 101. a side. Our salvation wrought by Christ
The salvation of god, all the way his exaltation and by our
of the earth shall see. fo. 102. 6. side. seah 118. a side. 119. a side.
made known. The salvation of the lord and margent. 118. a side. 119. a side.
god. all the way of the earth. fo. 119. a side. seah 118. a side. 119. a side.
have seen. The salvation of god with his saints is his grace and more
all flesh shall see. fo. 102. 6. side. seah 118. a side. 119. a side.
these sinners shall they call to remembrance. seah 118. a side. 119. a side.
and know them though they have worse condition then the beast
seah prophet. fo. 113. a side. seah 118. a side. 119. a side. 120. a side.

a serpents tempting of the woman
ye shall not surely die.
fo: 157. a. side.
ow sinne, at the first brought in
death. with this sentence. the day that
thou eatest thereof, thou shalt surely
die. fo: 157. a. side. b. side. sinne
in wages. bring death. fo: 148. b. side.
fo: 155. b. side. fo: 157. a. side. b. side.
sinne the sting of death. the strength
of sinne is the law. fo: 158. a. side.
the soule, when death comes, putt off
the body. fo: 158. a. side.
the sinne of one man, death
passed upon all men for that all
men sinned. many made sinners
the disobedience of one man, and
many reigned unto death. Lust
received brought forth sinne. sinne
received brought forth death. fo: 158. a. side.
sinne and so offend do not still
think. fo: 160. b. side.
as of olden death is a cousin
death, a spectacle of death, as
that as we sleep, and awake again
resemblance we die, and rise
again. fo: 164. b. side.
the sacrament called a blessed
saint. that the soule is able to take
in this life. being ready to travel
for an other life. fo: 165. a. side.
in the sweat of thy face, shalt thou
eat bread. fo: 165. b. side.
the soule, and spirit of man, shall
betwixt unto god who gave it.
fo: 165. b. side.
thy soule, hast thou delivered from
death mine eyes, from teares, and
my feet from falling. fo: 166. a. side.
Touching the scriptures, and the
reading of them, this directory
rule to be observed. first to be
given, gods grace to understand
thereby. fo: 167. a. side.
The sacrifice of prayer and praise
what sacrifices please god. of a
broke, and contrite heart. fo: 167.
a. side. b. side.

The spirit of the humble, and
contrite heart, and which trem-
blath, at his words. god will look
upon, and receive. fo: 167. b. side.
ye sinners, entice thee consent
thou not. fo: 168. b. side.
let him sing psalms, that is merry.
fo: 169. a. side.
with my song will I praise him.
fo: 171. b. side.
sunne stand thou still upon sibeon
and thou moon in the valley of
Aia Lon. fo: 174. a. side.
And the sunne stood still, and the
moon stayed, until the people
had avenged themselves. so the
sunne stood still in the midst
of heaven, and lasted not, 20
go down, about a whole day.
fo: 174. a. side.
surely he scorneth the scornous
but giveth grace to the lowly.
fo: 176. b. side. margent.
As touching the scriptures, certain
directory rules to be observed, and
made use of, for the more profitable
Reading, and better understanding
of the scriptures, whensoever we
Reade or heare the words of god,
preached unto vs. fo: 177. a. side.
and margent.
The constant and frequent Reading
of the scriptures, and heaving the
word of god preached unto one
meditation thereon, is a duty,
and service commanded vs, by god
himselfe. and by him enioyned,
to be duly, and carefully perfor-
med. fo: 177. a. side, and
fo: 178. a. side.
The scriptures to be Read, Kings, and
Psalms, as well, as others, and
by god, commanded, and enioyned.
fo: 177. a. side. b. side. If this
duty be performed, god blesses, and promi-
seth to us, his judgments, and his
fo: 177. a. side. b. side. 178.
fo: 178. a. side. b. side.

of Treason and Rebellion the
beginning, growth increase effect
and punishment. Thereof. With
the company attending the actors
therein. See this at the end of
my prayer. fo. 2. a. 1. side. b. side.
fo. 3. a. side. b. side. fo. 4. a. side.
fo. 6. side.

1. Treason, which had in the heart the
heart being corrupted by the
temptation of the devil. and so
drawn away from its duty, and
obedience to the sovereign
power ordained by god. See this
at the end of my prayer. fo. 2.
a. side.

2. The actors in Treason do first seek
to winne into them the hearts of
the common people by insinuating
of them selves into them positing
them with an ill opinion of their
sovereign, and so seeking to draw
away their hearts and affections from
him. See this at the end of my prayer
fo. 2. b. side. fo. 3. a. side.

3. Treason when it is grown to
the height breaketh then forth
into open Rebellion. See this at
the end of my prayer. fo. 3. a. side.
And the Treason was great: for
the people increased still with
Abaddon. See this at the end of
my prayer. fo. 3. a. side.

4. What company actors in Treason
Rebellion or Sedition do associate
unto themselves, after they have which
stolen away the hearts of the com-
mon sort of people their company
being vaine and loose persons, vagabonds,
and wicked followers of the
base sort. as the fittest instru-
ments in such a business. See this
at the end of my prayer. fo. 3. a. side.
fo. 6. side.

Treason, and Sedition be the weapons
where with the world fighteth
against the members of Christ. See this
at the end of my prayer. fo. 3. a. side.
fo. 6. side.

5. gods answer Judgements on
those who are actors in
Treason and Rebellion. See this
at the end of my prayer. fo.
fo. 3. b. side. fo. 4. a. side. b. side.
fo. 5. a. side.

From these observations touch-
ing Treason, and Rebellion. It
doth appeare men from being actors
or coadjutors in so filthy an
offence, before god, and man. as
Treason and Rebellion is. This
position may be drawn

That a Traitor and a Rebel
though he may be free from the
Judgement of an other, yet he
shall never be free from his own Jud-
gement from the last, certain
and sure Judgement of his own
condemning conscience. which
will assuredly accuse and as-
surely condemne him. and
so make him lyable to that

severe full sentence he shall
from me be cursed into ever-
lasting fire. prepared for the
devil, and his Angels. See this
at the end of my prayer. fo. 5.
a. side.

For the avoiding of
such wicked counsels, and
repentance to returne with
god. See this at the end of
my prayer. fo. 5. a. side.

For the avoiding of
the horrible death not being out
of the ground nor coming
forth of the dust or spirit
out of the earth. See this
reason of sinne is brought
upon vs. fo. 185. b. side.
For your transgressions, is
your mother gone away. fo.
fo. 187. b. side.
Do not trust away in the Lord
not to forsake him. the Lord
name of living waters. fo. 188.
fo. 189. a. side.

The great and many victories
given by god to his children
and servants (that trusted in him)
against their enemies, being many
great in power and in number.
this a victory, commemorated by
Naccabuz. in his godly exhorta-
tion vnto his soldiers, being ready
to fight and to encounter with
a great army of their enemies.
Jo: 291. b. Sida. and margent.
Jo: 292. b. Sida. and margent.
For a victory to look for the
same, from heaven thus Naccabuz
being, encouraged his soldiers,
to fight manfully, and
to look for victory from
heaven. And so committing the
charge, to the Lord of the world
he exhorted his soldiers to fight
manfully, even vnto death, for
the lawes, the Temple, the
Cike, their countrey, and the
common wealth. and so giving
his soldiers, for a watch
word - (The victory of god.)
Jo: 292. b. Sida. and margent.
The victory commeth not by the
weapons, but that the Lord
giveth the victory to them
that are worthy, as seemeth
good vnto him. Jo: 293. a. Sida.
and margent.
For a victory and for a hope
Suaossa againe his enemies.
Naccabuz prayed vnto god.
he and his company, praying
and calling vpon god in constant
rod with the enemies. with
their hands they fought, but
with their hearts they prayed
vnto god. Jo: 293. a. Sida. and
margent.

V.

V 7

The wisemen are ashamed they are
dismayed and taken: so they have
reverted the word of the Lord
and what wisdom is in them fo:
106. a. side.

To wander have they loved, saith the
Lord. fo: 107. a. side.

Walk ye in all the ways that
have commanded you that it may
be well unto you. fo: 107. a. side.

They walked in the counsel, and
in the imagination of their wil-
heart, and went backward, and
not forward. fo: 107. a. side.

unto the words which thou spea-
rest unto them they will not
hearken. fo: 107. b. side.

They wrought great provocations.
fo: 107. b. side. margent.

A wonderfull, and horrible thing is
committed in the land. fo: 110. b. side.

wo unto you that desire the day
of the Lord. fo: 113. b. side.

to worship the host of heaven.
god, turned away and gave them up.

because they offered stam beasts,
and sacrificies: yea and took up

the tabernacle of Moloch, and
the starre of their god Remphan.

figures wh they were carryed away
for all wh they were carryed away

beyond Baby lon. fo: 114. a. side.

The word of the Lord it is, which
healeth all things. fo: 117. b. side.

witnasses of wickednesse against
their parents in their trial, and
the children, begotten of un-

lawfull beds. fo: 119. a. side.

They shall wander from sea, to
sea, and from the North unto
the east, they shall run to

and see, to seek the word of the
Lord, and shall not find it. fo:
120. a. side.

The word was in the beginning
and the word was with god,
and the word was god. fo: 131.

The word was made flesh, and
dwelt among vs. fo: 131. a.

If any lack wisdom let him
ask of god that giveth to all
men liberally, and it shall be
given him. fo: 130. b. side.

Of the wicked and of the righ-
teous, and of the difference be-
tween them in the day of

Judgement. fo: 141. b. side.

margin. fo: 142. a. side. and
margin. 16. side. fo: 143. a.
side. 6. side. 144. a. side.

watch words, given in Battell
god's children when they were
youth to fight against their

mis. their words being. and.
The help, of god. fo: 149.

Victory, is of god. fo: 149.
b. side. and that all happy

Victory, have anamys still ha-
ve obtained by god. by true

and hie by W. prayre made un-
to him, by his faithful servants, fo

the same in time of their quest
trouble and distress occasion

by the great multitude of their
oppressing anamys. god, who

the only god of power and
strength and who never faileth

for, takes them that true
trust in him and rely on his

help, and ayde. but heareth the
prayers, and in time of their

great neede giveth them his
more happy and successfull

victory, as over their anamys
though they be never so many

for number and strength for the
strength. fo: 146. a. side. and
margin. 6. side. and margin.

fo: 147. a. side. and margin.
What things happen unto the
wicked in this life. fo: 149. b.

Sida and margin. 150. a. side.
For the punishment of the wicked
what things were created. fo: 150.

fo: 150. a. side.

The spirit will weavens, and when thou walkest through the fire
armour of a christian fo: 150. a. side. 6. side. fo: 151. shall the flame kindle upon thee.
150. a. side. 6. side. fo: 151. shall the flame kindle upon thee.
a. side. 6. side. fo: 151. shall the flame kindle upon thee.
The word of the Lord and with there wastled a man with Jacob
fo: 155. a. side. 6. side. fo: 156. vntill the breaking of the day.
fo: 155. a. side. 6. side. fo: 156. vntill the breaking of the day.
we should walk in newness of fo: 173. b. side. 6. side.
fo: 155. b. side. 6. side. 1 The waters he smote and said
fo: 155. b. side. 6. side. 1 where is the Lord god of Elijah
The works of darkness are where is the Lord god of Elijah
fo: 155. b. side. 6. side. 1 and when he had smitten the wa-
fo: 155. b. side. 6. side. 1 ters, they parted, and he ther, and
The wages of sinne is death. fo: 155. b. side. 6. side. 1
fo: 157. b. side. 6. side. 1 thither, and Elisha went over.
fo: 157. b. side. 6. side. 1
fo: 162. a. side. 6. side. 1 My words shall ye lay up, in your
fo: 162. a. side. 6. side. 1 heart. fo: 177. a. side. 6. side. 1
fo: 162. a. side. 6. side. 1 The world redeemed by the death thou shalt
fo: 162. a. side. 6. side. 1 walk them thy children. Then shalt
fo: 162. a. side. 6. side. 1 we will wait till my change come. fo: 177. a. side. 6. side. 1
fo: 162. a. side. 6. side. 1 write them, upon the doors posts
fo: 162. a. side. 6. side. 1 we have waited for god, and he of thine house. fo: 177. a. side. 6. side. 1
fo: 162. a. side. 6. side. 1 will save us. we have waited off thine house. fo: 177. a. side. 6. side. 1
fo: 162. a. side. 6. side. 1 for the Lord, we will be glad and the word is very nigh unto thee in
fo: 162. a. side. 6. side. 1 reioyce in his salvation. fo: 166. thy mouth and in thy heart, that
fo: 162. a. side. 6. side. 1 a. side. 6. side. 1 thy mouth and in thy heart, that
fo: 162. a. side. 6. side. 1 do shall wipe away all teares from thou mayest do it. fo: 166. b. side. 6. side. 1
fo: 162. a. side. 6. side. 1 their eyes. fo: 166. a. side. 6. side. 1 The word, who so despiseth, shall be
fo: 162. a. side. 6. side. 1 margent. works destroyed. fo: 166. b. side. 6. side. 1
fo: 162. a. side. 6. side. 1 Not according to our works destroyed. fo: 166. b. side. 6. side. 1
fo: 162. a. side. 6. side. 1 with god saved us, and called The word of the Lord is unto
fo: 162. a. side. 6. side. 1 us with an holy calling but accor- them a reproch they have no
fo: 162. a. side. 6. side. 1 ding to his own outpoure and grace da light in it. fo: 177. b. side. 6. side. 1
fo: 162. a. side. 6. side. 1 given us in christ before the world The wise men are ashamed, they
fo: 162. a. side. 6. side. 1 began. fo: 166. a. side. 6. side. 1 they have reiectd the word
fo: 162. a. side. 6. side. 1 Man of the world, who have their are dismayed and taken, to
fo: 162. a. side. 6. side. 1 portion in this life. fo: 157. a. side. 6. side. 1 of the Lord, and what wisdom
fo: 162. a. side. 6. side. 1 margent. is in them. fo: 178. a. side. 6. side. 1
fo: 162. a. side. 6. side. 1 A wicked man described. fo: 168. b. side. 6. side. 1 I am weary with holding fo: 177.
fo: 162. a. side. 6. side. 1 wait, they lay for blood. the way 6. side. 6. side. 1
fo: 162. a. side. 6. side. 1 of peace they know not waiting, The word they received with all
fo: 162. a. side. 6. side. 1 and destruction are in their readynesse of mind. fo: 178. a. side. 6. side. 1
fo: 162. a. side. 6. side. 1 paths. In their ways are bestir- of Baraa fo: 178. a. side. 6. side. 1
fo: 162. a. side. 6. side. 1 tion, and misery, who ever goeth written not with ink but with
fo: 162. a. side. 6. side. 1 therein shall not know peace. fo: the spirit of the living god, not
fo: 162. a. side. 6. side. 1 He wakeneth morning by morn- in tables of stone, but in fleshy
fo: 162. a. side. 6. side. 1 ming. fo: 2. 179. a. side. 6. side. 1 tables of the heart. fo: 179.
fo: 162. a. side. 6. side. 1 6. side. 6. side. 1

He waketh the mine cave. To the word of the low, heave
heave as the ~~saquid~~. fo. 2. 179. yo that ~~reoble~~ at his word
a. side. and fo. 1. 179. 6. side. fo. 181. 6. side. /
The wicked do adda sinna unto My word that goath forth, out
sinne, and multiply transgress- my mouth, shall not returne
sions. fo. 3. 179. 6. side. / my mouth, shall not returne
wo to the rebellious children me void. but it shall accompli
saith the Lord. that take coun- that which please and it shall
sell but not of me, that they may prosper in the thing whare to
adda sinna unto sinne. fo. 3. 179. 6. side. /
6. side. /
They walk in the imagination The word of god, shall stand
of their heart. fo. 3. 179. 6. side. / ever. though the greasse with
of the word of god. of the pow- and flower fade. fo. 181. 6. side. /
erfulnessse theras. and of vnto the word which I comma
the benefite we receive thereby. you, yo shall not adda neith
fo. 180. a. side. and marguk 6. side. / diminish ought from it that
The word of god doth exercise may keep the commandment
the wise. It doth comfort the of the Lord. fo. 181. 6. side. /
wake and simple. It doth nour- the word of god, the word
ish the young ones. keeps in secret the spirit. fo. 181. 6. side. /
and holds in yppence with admira- The word of god compared, to
tion the minute. / minit of the rain, and snow, that comma
fo. 181. a. side. / down from heaven, and
The word of god is a deppa and yet returneth not thither, but
a shallow. Food where the lambe watereth the earth, and ma
may wade. the Elephant swimme. keth it bring forth, and but
where the weakest in knowledge. that it may give seed to the
may fynde comfort. and the sower, and bread to the
greatest scholar matter. to eater. / so is it with the wo
worken vpon. fo. 181. a. side. / of god, that goath forth, a
Because the word of the Lord was before. fo. 181. 6. side. /
made a reproch and a derision. The word of god is quick
foryed out, by ad violance. powe full, sharper than a
and spoile. fo. 181. 6. side. / two edged sword, piercing, &
His word was in mine heart as the dividing a sunder, of sou
a burning fire. shut up in my and spirit, of the ioynts, and
bones. fo. 181. 6. side. / marrow, is a discerner of
He that hath my word let him thought, and minde of the
speak my word, faithfully what heart. / fo. 182. a. side. /
is the chaffe to the whack, saith The word of the Lord endureth
the Lord. fo. 181. 6. side. / for ever. This is the word
It is not my word like as fire by the Gospel is preached
saith the Lord, and like a ham- fo. 182. a. side. /
mer, that breaketh the rock the father, the word and the
in pieces. fo. 181. 6. side. / holy ghost. that these are one
an. / fo. 182. a. side. /

[illegible]

of Absalom And of his stealing away the hearts of the people from King David his father by possessing them with a dislike of him and by insinuating of him self into them by speaking kindly to them kissing of them and calling them their mates. Thus were good but no man was deputed to hedge them. wishing that hawaro made judges to do them iustice. thus by flattery, flattery and faice promise won King with them. See this at the end of my prayer fo: 2. b. side.

fo: 3. a. side. Absalom sent spies throughout all the tribes of Israel saying when ye heare the sound of the trumpet ye shall say Absalom reigneth in Hebron. See this at the end of my prayer fo: 3. a. side.

Of Afflictions, and the cause thereof, they come not forth of the iust but of the wrath of God. Thus it is written out of the wound of our sin springeth out of the earth the same not the cause of barrenness, and many misery. but his owne sinne is the cause of his misery and affliction. fo: 185. b. side.

By Afflictions man shall learne to feare God. fo: 197. b. side. your agreement with hall shall not stand when the avayflowing scourge shall passe through, than ye shall be broken downe by it. fo: 199. a. side.

Abominations that is in the sight of God which is highly esteemed amongst men. fo: 216. b. side. of old age. the honourable age is not that which is of long time and measured by the number of years. The gray haire is wisdom and old age is an vnderleafe. fo: 227. a. side. Of Afflictions and chastisements for sinners fo: 298. a. side.

Aholah signifieth a mansion or dwelling in her self meaning Samaria, which was the Royall city of Samaria. fo: 233. b. side. and margent.

Aholibah signifieth my mansion in her where by is meant Jerusalem, where Gods temple was. fo: 233. b. side.

Among your wayes and your doings and obey or heare the voyce of the Lord your God and the Lord will reape him of the will that he hath pronounced against you. he hath pronounced against you. him of the plague. that he hath pronounced against you. fo: 249. a. side. 248. b. side.

In Authoritie where they that be are men of vnderstanding. these the cite prospereth. fo: 251. b. side.

Anger to be avoyded. we are not to be angry for any wrong with our neighbours. and nothing by malicious malice. fo: 251. b. side.

Actions vnlawfull are not to be done by any, although that they be in intencion, for the doing of the same be never so good. they will not yet iustify such action for that all good intencions are condemned except they be commanded by the word of God. and though they seeme sufficient in mans iudgement yet haue not the word of God for their warrant they will turne to their destruction. and though zealous and good intencion go togeather in the performance of the action yet being not goved by the word of God, such actions prove wicked, as will be by God. such punishment. fo: 252. b. side. and margent. fo: 253. a. side. b. side. 254. a. side. Azariah the priest going to offer incense in the sanctuary. fo: 253. side. was iustly resisted. fo: 254. a. side.

[illegible]

They shall call upon me, but I will not
answer. fo: 106. 6. si. da.
They did not choose the face of the
Lord. fo: 106. 6. si. da.
Of my counsel, they would none. fo:
106. 6. si. da.

Though they cry unto me, I will not
hearken to them. fo: 106. 6. si. da.
They shall cry unto the gods, unto whom
they offer in sacrifice. but they shall not
save them at all. fo: 106. 6. si. da.
Cry unto the gods, who ye have chosen.
Take them deliver you in the time
of your tribulation. fo: 106. 6. si. da.

Let not up a cry, or prayer for
them. for I will not hearken them
in the time that they cry unto me
for their trouble. fo: 106. 6. si. da.
For their trouble, they are in whom is no
faith. fo: 107. a. si. da.

Their cry, I will not hearken when they
cry, but I will consume them by
the sword, by the famine, and by
the pestilence. fo: 107. a. si. da.
They shall cry unto the Lord,
but he will not hearken them. fo:
107. a. si. da.

Thou shalt call unto them, but they
will not answer thee, nor hearken
to thy words. fo: 107. 6. si. da.
When I save you, shall call upon me,
I will not hearken you: for ye
have defiled your hands with
blood, and your right hand is
to commit manslaughter. fo: 112.
6. si. da.

Your children shall not be fruitful,
for they have despised my commandments,
and done that which is
evil before me. fo: 113. a. si. da.
I will cast you out of the world,
both stubble. fo: 113. a. si. da.

That I have commanded them shall
they do, though I have showed them,
no sign. fo: 113. a. si. da.

Christ the true saviour of the
world, and the only healer of
all the maladies of mankind.
fo: 117. 6. si. da, and margant.
fo: 118. a. si. da.

of the captivity of the children of
Israel, and desolation of Jerusalem
and of their return again out of
captivity, and the building again of
Jerusalem. fo: 108. a. si. da. margant.

I will cause you to go into captivity, for
the Lord, because ye have born the
images, the statues of your gods.
fo: 114. a. si. da.
They made a calf in those days, and
offered sacrifice unto the idol, and
rejoiced in the works of their own
hands. fo: 113. 6. si. da.

The captivity of the children of
Israel, of the carrying away
of the children of Israel, King Nebuchadnezzar
into Babylon. with him
Zedekiah. fo: 114. a. si. da. 6. si. da.

The cause of the captivity of the
children of Israel, was by reason
of their sin against god, and the
provocations of him.
fo: 115. a. si. da. and margant.

That the house of Israel went
out of captivity, the return of
the children of Israel, from
Babylon, and prophesied of
so to be after seven
years. fo: 115. a. si. da. and margant.

That the house of Israel went
into captivity, for their iniquity, because
they transgressed against me. the
children shall know. fo: 114. 6. si. da.
had then shall know. fo: 115. a. si. da. and margant.

That the house of Israel went
out of captivity, the return of
the children of Israel, from
Babylon, and prophesied of
so to be after seven
years. fo: 116. 6. si. da. and
margant. fo: 117. a. si. da. 6. si. da.

The number of them that were
led out of the captivity, and
again from Babylon unto Jerusalem.
fo: 117. a. si. da. 6. si. da.

Christ his exaltation, and his
coming in him, with his own
fo: 117. 6. si. da. and margant.
fo: 118. a. si. da.

children of transgression and a
seed of falsehood have the children
of the fornicaria the seed of the
adulteress and the whore. fo: 117.
6. f. da. margent.
children of a Bastard broode shall
not thrive nor take deep rooting
nor lay any fast foundation though
they may flourish in branches for
a time. yule they stand not fast.
they shall be shaken and rooted
out. and such branches shall be bro-
ken off as unprofitable yea meet
for nothing. fo: 117. 6. f. da.
children be gotten of unchaste
bodies with witness of richard
nassa against their parents in
their trial. fo: 119. a. f. da.
unto his chosen he hath respect.
fo: 119. a. f. da.
of counsel and of a counsellor
of the choice of a counsellor
who are to be consulted withall
by way of advise and who
not. and what counsel as the
best is to be followed. 2. fo:
ap: 120. 6. f. da. and margent.
and fo: 121. a. f. da.
at the counsel of thine heart
stand about all. for there is no
man more faithful unto thee
than it. 2. fo: of 120. 6. f. da.
consult with the wise. As he
counsel of all that are wise and
disputable. 2. fo: of 120. 6. f. da.
margent.
at counsel go before every action
have but one counsellor of a
thousand. fo: 121. a. f. da.
christ is the way the truth and
the life. as he saith of himself
I am the way the truth and the
life with several variations by
many heresies upon christ is the
way for vs to walke. truth vs to
live and life vs to refresh.
fo: 132. 6. f. da. 133. a. f. da.
6. f. da. and margent.
of the call of Citharil and of
his instruments. (being the world
and the flesh) inviting vs to follow
them, and what reward they
promise their followers for so
doing. And of the call of christ
our saviour and his invitation
of vs, to follow him and what he
promiseth vs for so doing. and
of the great difference between
these two calls. in regard of
their severall rewards. fo:
133. 6. f. da. 134. a. f. da.
christ's invitation of vs to come
unto him being heavy laden. and
to take his yoke upon vs. fo:
fo: 133. 6. f. da. and margent. and
fo: 134. a. f. da.
of conscience and the Book of
conscience in the which
a mans conscience is writ
the Book our daily images are writ
down. regis. 6. f. da. and margent.
fo: 144. a. f. da.
of the threefold quality of the
conscience. fo: 144. a. f. da.
of conscience what it is being the
knowledge of the heart. it will
convict or acquit at the last
day. by the testimony of the con-
science. god will judge. and
of the testimony of the conscience.
fo: 144. 6. f. da. and margent.
fo: 145. a. f. da.
of a guilty conscience of a good
conscience how the same
is qualified. Conscience what
it is how defined. It is as a
paternal witness. It is as a
bridle to hold us in from offending.
and it is as a lash to whip us
after. fo: 145. a. f. da. 6. f. da.
christ the Resurrection and the
life. He that believeth in
him. shall live. fo: 155. 6. f. da.

The Day of Judgement is foretold by the
Name of a Noise that shall come unto
to the ends of the earth. and the
Lord hath a controversy with the
Nations, he will plead with all of them.
and give them that are without to
the sword. fo. 96 a. b. c. d.

One day at a time
thy wrath we spend our years
as a tale that is told
of death. The covenant from the
living is, Thou shalt die the
day that thou

beginning of the day thou shalt
 Death. For in the day thou shalt
 latest hour of thou shalt surely
 die. As if the green leaves of
 a thick tree a generation of

grow, so is the generation
of flesh and blood, one cometh
to an end, and another is born.
Ps. 104. 6. *Si da margent.*
Take a shadow that

So: 101
my day 44, and I am withered
like a grass. As for man his days
like a grass. As a flower of the
field, so he flourisheth. The

thou saidst years ago to the day
 eternally as a drop of water to
 the sea or a quail stone, to the
 sea. fo. 136. a. side.
 touching our Election vnto
 salvation by god. the marks
 of election, and priviledges
 of god's children which are thus
 marked by him, vnto salvation.
 1. Better born than others.
 2. Better and loved than others.
 3. Better qualified wth spiritual
 gifts and graces than others.
 4. Better associated. Keepa better
 company than others. these
 considerations ought to cause
 vs, not only a certain knowledge
 of our Election but also to stir
 up vs, a christian and a goodly
 man to make this our calling
 and Election sure. fo. 137. b. side.
 and margent. fo. 138. a. side.
 touching our Election we must
 be heedful of this prophesie
 each vsed by some. I am Elect
 am elected. If otherwise all my
 we cannot afford it. But we must
 a lively heart for god. I hath
 so alack vs, to use the means
 to come to salvation. and god will
 of save vs, whom vs. we are to
 work out our salvation, with
 care and trembling. fo. 138.
 side. fo. 139. a. side. b. side.
 fo. 140. a. side.
 now we may come to have a know-
 ledge, of our Election vnto sal-
 vation. By these infirmities
 and signes working in vs. 1. If
 the word of god, works a change
 and Reformation in vs. 2. If we
 make our selves dutie. and to
 sinne and finfull counsell. and to
 abate sinne. and away with
 it. 3. If we have a true
 heart to virtue and virtuous
 things and goodnesse wth a delight
 hereon. fo. 140. a. side. b. side.
 and margent. fo. 141. a. side.
 A full assurance of our Election
 by god vnto salvation, how we may
 have the same vnto our selves, for
 our soules comfort. fo. 140. b.
 side. and margent.
 The anamie with whom a
 christian, is to fight, and
 wrestle. fo. 150. a. side.
 wth the. fo. 151. a. side.
 b. side. From thence vs, shall god wipe
 away all teares. fo. 166. a. side.
 and margent.
 And Esau can't meet him, and
 embrace god, as he did on his Neck, and
 kissed him. fo. 173. b. side.
 Their care is vncircumcise
 that they cannot hearken. fo.
 177. b. side. fo. 179. b. side.
 and margent. 2. 179. a. side.
 Mine care hath the lord god
 opened, and I was not rebel-
 lionous, I turned away back.
 fo. 1. 179. b. side. 2. 179. a.
 side.
 The cares of man he openeth
 fo. 2. 179. a. side.
 He openeth the cares of the
 poore in oppression. fo. 2. 179.
 a. side.
 Mine cares hast thou opened.
 fo. 2. 179. a. side.
 The cares of men he openeth
 and sealeth their misdeed.
 fo. 2. 179. a. side.
 Their cares are dull of hearing.
 their eyes have they closed.
 least they should see with their
 eyes, and haue with their eares
 and understand with their heart.
 fo. 180. a. side.
 Blessed are you kyngs, for they
 see and you eares, for they
 heare. fo. 180. a. side.
 Evil men and deceivers shall
 wax worse and worse. fo. 3. 179.
 fo. 3. 179. b. side.

My face ^{hid} from them. because
they ^{tr}apped against me. and
gave them into the hand of their
enemies. so they fell by the sword.

fo: 114. 6. side
They became fools. professing them-
selves to be wise. fo: 113. 6. side
By faith Enoch was translated
that he should not see death. fo:

119. 6. side
Of Faith, and of the power of
Faith. fo: 119. 6. side and margent.
without Faith it is impossible
to please god. For he that com-
meth to god must believe that
he is, and that he is, a rewarder
of them that seek him. fo: 119. 6.

side. 1.
A famine threatened by god for the
wickedness of the people. and
that the worst of famines being
a famine of his word. being bread
of life, and food for the soul.
fo: 119. 6. side. and margent.
and fo: 120. a. side.

your fasts will turn into mourning
and all your songs into lamentation,
and ye will bring up
sackcloth upon your head. and
baldness upon your head. and
make it as the mourning of an
only son. and the mourning of
an only son. fo: 119. 6. side. 1.

as a bitter day. fo: 119. 6. side. 1.
Of fasting, and prayer. how we
are to demonstrate our selves
the performance of these reli-
gious duties, that so the samony
be pleasing unto god. fo: 120. a. side. 1.

side. and margent. 6. side. and
margent. 1.
what doth it avail thee to keep
thy body empty from meat. and
thy soul full of sin. fo: 120. a. side. 1.
to fast which is hypocritical. for
A fast which is such a fast god
strife and debate. fo: 120. a. side. 1.
approveth. fo: 120. a. side. 1.

Not to fast for a day and to afflict
his soul, to bow down the head
a bulrush, and to spread such do-
and ashes under him. this is not
fast which god approves. but
loose the bands of wickedness.
to remove the heavy burdening to
the oppressed go free to break
every yoke. to break thy bread
to the hungry to cover the naked
this is the fast which god approves.

fo: 120. a. side. 1.
Fasting doth strengthen prayer.
fo: 120. b. side. margent.
fo: 120. b. side. 1.
He who doth fast, that he may
space doth not fast, to the
space. doth to space his purse.
fo: 120. b. side. margent.
fo: 120. b. side. 1.

of faith and belief. and the
caable effects of the same. fo:
124. a. side. and margent. 6.
and margent. fo: 125. a. side. 6.
fo: 126. a. side. 6. side. fo: 127.
side. and margent. 6. side. fo: 128.
a. side. 6. side. 129. a. side. and
6. side. fo: 130. a. side. and
6. side. and margent. 1.

By Faith she touched the hem
of his garment and was whole.
of his garment and was whole.
This was the touch of her faith.
one observeth. fo: 124. 6. side. 1.
margent. fo: 125. a. side. 1.
By faith shall the just live. fo: 126.
a. side. 1.

fo: 129. a. side. 1.
Faith is the substance of things
hoped for. the evidence of things
not seen. and of the great power
of faith. fo: 130. a. side. 1.
The trial of faith worketh
patience. fo: 130. 6. side. 1.

By faith we walk, not by sight.
fo: 129. a. side. 1.
By faith ye are the children
of god, in Christ Jesus. fo: 129. a.
side. 1.

Gods goodness is quick layd up for God, the god of thy salvation, and
him that fears him and trust in the rock of thy strength. hast thou
eye hath not seen nor care in the rock of thy strength. hast thou
and, nor the heart of man vn- then for gotten and begun vnmin-
derstood the things wh god hath full off. fo: 98. a. side.
repaired for them it. love him. fo: 98. a. side.
fo: 98. a. side. God hath revealed perishe. thou hast destroyed
them to vs by his spirit wh sear = all them that go a whoring from
hath all things, yea the deep all them that go a whoring from
things of god. fo: 97. b. side. thea: fo: 98. b. side.
is there a god besides me, yea god invites sinners to Repentance
there is no god, I know not any to turn to him, and he will make
am the Lord, the god of all them, will be a rock and a shield
flesh, is there any thing to hard to them that trust in him. fo:
oy mo. fo: 97. b. side. 98. b. side. and margant.
of the god of the spirits of all Gods voice saying Return ye back
flesh. fo: 98. a. side. sliding children and I will
all yea, and bring them neare. 6. side. heath your back sliding, fo: 98
who hath declared this from an- My god my strength in whom I
cure him. have not the Lord will trust my buckler the horn
there is no god also besides me of my salvation and my high
east god, and a saviour, thine towne. fo: 98. b. side.
s, none besides me. fo: 98. a. side. Thou art my Battalions, and
look vnto me, and saye save & weapons of warre: with
all the ends of the earth for thee will I break in piaces
am god, and there is none else. the Nations. with thee will I destroy
fo: 98. a. side. Kingdoms. fo: 98. b. side.
I have sworn by my self that As you see, his way is perfect
vnto me, every knee shall bowe The word of the Lord is tried:
in my tongue shall swear. fo: 98. a. side. he is a buckler to all that trust
a shield and margant. in him. fo: 98. b. side.
worshipping god, for the testimony who is a god, save the Lord: who
of fash, is the spirit of pro = who is a rock save our god.
phasia. fo: 98. a. side. margant. He teacheth my hands to warre
every tongue shall confesse to god. 50 f. above of steel is broken
and every knee shall bowe to me by mine army. fo: 98. b. side.
as fash, saith the Lord. fo: 98. a. side. God, the shield of my salvation
a side. thy right hand hath holden me
Gods complaint of the backsy = vp. Blessed be my rock: and like
ding of his people. in committing the god of my salvation
2 evils by forsaking him the sonne an altar. fo: 98. 98. b. side.
tania of living waters, and have = god, my strong habitation, my
ing them out cisterns that hold rock and fortresse, my strong
no water. fo: 98. a. side. and refuge. my father, my god, and
margant. 6. side. the rock of my salvation. my
help, and shield. fo: 99. a. side.

gods judgement against those that will not turn unto him, but con-
 tinua in there wicked courses.
 fo. 99. a. side margent. because
 that thou hast forgotten the god
 of thy salvation. and not been mind-
 full of the rock of thy strength.
 therefore shall thou plant pleasure
 plants, and set it with studdes thos-
 the harvest shall be a heap in the day
 of griefe. fo. 99. a. side. margent
 and. 93. b. side. margent
 gods power and greatnesse ex-
 pressed in the prayer of fore-
 miah. god made y^e heaven and
 the earth by his great power and
 stretched out arm. Nothing to
 hard for him. That sheweth how
 kindnesse to thousands. That
 recomendeth y^e image of the
 fathers into y^e bosome of their
 children after them. The great
 y^e mighty lord the lord of hosts,
 is his name. fo. 99. a. side.
 god, great in counsel, mighty in
 word. his eyes open upon ally
 wayes of y^e sonnes of men. giving
 to waye one according to his
 wayes, and y^e spirit of his doings.
 fo. 99. a. side.
 the grasse withereth the flower
 fadeth, because the spirit of the
 lord bloweth upon it. fo. 101.
 b. side.
 As grasse are the dayes of man
 fo. 101. b. side.
 the grasse withereth, and the
 flower thereof fallath away.
 fo. 101. b. side.
 The sun is no sooner risen with
 a burning heat, but he wither-
 eth the grasse, and the flower
 thereof fallath, and the grasse
 of the fashion of it perisheth.
 fo. 102. a. side.
 god by his prophets, complaisance of
 the backlyding, disobedience and
 Rebellion =

Rebellion of his people. by stoutly
 aside from him not walking in his
 nor hearkning to his prophets
 opposing them, and their prophy
 vsing them cruelly. for the same
 beating some in prisoning and kill-
 others. only for their delivery
 gods message to them. inco-
 readng their false prophies
 them to prophesie nothing but
 but pleasing things. For all wh
 gods indignantly followed the
 and their false prophies and
 captively overtook them. as a
 punishment and indgement of
 both king and people taken, a
 carried away captive to Baby-
 yale god in indgement remembre
 mercial in carrying their captive
 againe out of captivity. to the
 own land. according to his
 promises. by his prophets for
 104. b. side. and margent. b. side
 a. side. and margent. b. side
 106. a. side. and margent. b. side
 fo. 107. a. side. and margent. b. side
 108. a. side. and margent. b. side
 fo. 109. a. side. and margent. b. side
 fo. 110. a. side. and margent. b. side
 111. a. side. and margent. b. side
 fo. 112. a. side. and margent. b. side
 113. a. side. and margent. b. side
 fo. 114. a. side. and margent. b. side
 115. a. side. and margent. b. side
 fo. 116. a. side. and margent. b. side
 117. a. side. and margent. b. side
 118. a. side. and margent. b. side
 119. a. side. and margent. b. side
 120. a. side. and margent. b. side
 god ascribe ye greatne
 He is the rock, his worke is per-
 all his wayes are indgement
 god of truth, and without im-
 just, and right is he. fo. 105.
 a. side.