

God is thy father he hath bought thee. And again, what shall I do unto
 he hath made thee, and established thee, Jacob? - thou Judah wouldst
 thee: fo: 105. a. side.
 God that formed thee, hast thou not obey me, I will turn me to
 forgotten: fo: 107. a. side.
 O God, but to do with thy face - Name: fo: 112. b. side.
 O God, whom they knew your good name was a morning
 to new gods, that came newly cloud and as the early dew it
 goeth away. fo: 113. a. side.
 I will be your God, and ye shall be my people, if ye obey my voice. Have I not prayed you (saith God)
 as a father his son, as a mother
 my people, if ye obey my voice. as a father his son, as a mother
 as a daughter, as a nurse have
 fo: 107. a. side. her daughters, that ye would be
 God saith thus, why transgress the commandments of the my people and your God, my
 ye the commandments of the Lord, that ye cannot prosper. child and as a father
 because ye have forsaken the Lord, he hath also forsaken you. gathered you together, as a hen her
 Lord, he hath also forsaken you. chickens. what shall I now do unto
 fo: 107. b. side. you? I will cast you out from
 O God, upon Jacob king of your face. fo: 113. a. side.
 Judah. For causing Zachariah to my God, made not death neither hath
 a stone to death. Deliverance God made not death neither hath
 his enemy is the Syrian, and he has pleasure in the destruction
 these things by his own servants. fo: 113. b. side. and
 fo: 107. b. side. margin.
 all on the Name of your God, and God created all things, that they
 will call on the Name of the Lord. might have. their being. fo:
 and the God that answereth by 113. b. side. margin.
 his Name. like him be God. fo: 108. a. side.
 He said, he is God, the Lord he is God, promised by his prophets,
 God said all the people. fo: 108. a. side. the return of the children of
 a. side. Israel out of their captivity
 O God, by his prophets complaining of the after seven years accompanie
 subornance, and perjury of the people in not hearkening unto
 is people in not hearkening unto fo: 114. b. side. 115. a. side. and
 is words, and walking in his ways. margin. b. side. and margin.
 at showing of themselves as disobedient children towards him, re- fo: 116. a. side. and margin.
 fusing to hearken to his prophets, and 6. side. 1.
 turning of them cruelly, and God's judgements against Babylon for
 forbidding for their delivering their cruel captivity towards the
 to good message to them. saying children of Israel during the time
 Jerusalem Jerusalem that of their captivity. fo: 116. a. side.
 lest the prophets have often and margin. b. side. 1.
 said, have gathered the children God's just judgements, in punishing
 heathen, and ye would not your the wicked in the same land.
 up, is therefore left unto you where by they have offended him.
 separate. fo: 112. b. side. and = fo: 118. a. side. b. side.

God gave them ^{his} to be clean
ness, and vnto will affections.
fo: 118. 6. side.
His grace and mercy is with his
saints. fo: 119. a side.
God oftentimes taketh away the
iust, righteous, and mercifull
man, from beholding of the evil
to come. fo: 119. 6. side and mar-
margin.

The good man is perished out of
the earth: the godly man cha-
sath, the faithfull saint, from
among the children of men.
fo: 119. 6. side.

God, for the wickedness of the
people, threatneth to send in the
land, a famine, not of bread, nor
a thirst for water, but of hear-
ing the words of the Lord. fo:
119. 6. side and margin. fo: 120.
a side.

Of Gods mercy, grace and favoure
sheweth to man. 6. side. Of his
power, and omnipotency, of his
patience in forbearing vs, and
readynesse, to pardon, and to
forgive vs, occisours, vpon our
humiliation Repentance, and
turning vnto him with all our
heart. fo: 120. the second. 120.
a side and 6. side.

Of the Gospel, or New testament
and of the Law, or the old
testament, and of the differ-
rence between them. fo: 121.
a side and margin.

1. The New testament or Gospel
is covered shadowed and hid.
as vnder a veyle in types and
figures, in the old testament.
fo: 121. a side.

2. The New testament or Gospel
lieth hid, in the old. fo: 121.
a side. 121. 6. side and 120. 6. side.

3. In the New testament or
Gospel we see, what we are by
grace, by our new birth. and
likewise we see therein what
we shall be, after this life in
the state of glory. fo: 121.
a side and 6. side.

4. The New testament or the
Gospel, sheweth vnto vs, our
happie estate, and conditio
we are in, by grace by the
merits, death and passion
Resurrection and ascension
of our Lord and saviour Iesu
Christ. fo: 122. a side and
margin. 6. side and margin.

5. In the Gospel or New test-
ment, we haue, the ioyfull new
and glad tidings of the birth,
our Lord and saviour, Iesus
Christ. fo: 122. a side and mar-
6. side and margin.
The Gospel or Good spell, as
call it, because it bringeth
good, and glad tidings of salu-
tion, in, and by Iesus Christ.
fo: 122. a side, margin.

6. The Gospel or New testame-
tyeth vs, onely to be leaue
in god and in his sonne Iesu
and saviour Iesus Christ. To
Gospel, onely look, vpon the
of our faith, that we be lea-
the promises of god made vnto
vs in Christ Iesus, and that we
lay hold on him, and make pa-

particular application of the
of his suffering death and
passion Resurrection and
true and a lively faith. And
is all, we are commaunded, an
enjoynd to do and performe
the Gospel and new testame-
the Gospel saying onely belie-
all this, and thou shalt liue.
fo: 124. a side and margin. 124.
6. side and margin. fo: 130.

a heart it is which god desires. with king Herod stricken by the angel
 heart to turn to god. y heart of the Lord eaten of worms and
 and prepared by god to punish him gave up the ghost. fo: 92. 6. si. da
 fo: 84. a. si. da. and marguerite the heart of the Prince of Tyre
 was lifted up w pride by trapsh
 of his riches saying he was immortal
 but god. gods judgement followed
 a heart prepared by Lord. fo: 93. a. si. da. my heart trusted in the
 Lord and I am helped. fo: 93. 6.
 si. da. gives them one heart. even
 heart to know him. causeth men
 return to him with their whole
 heart. in y heart he puts his fear. not to sit too much on the world
 heart circumcised by god. of and on worldly affayres. wh are
 we wick such a heart in them to buke as snayes to hinder vs in our
 are me. One heart will god give way towards heaven fo: 94. a. si. da.
 am. their stony heart will be The harvest is ripe. put ye in the
 the away. and give them a heart sickle. Thurst in thy sickle, and
 flesh. a new heart. and a heart reap for the time is come for the
 flesh will god give them in their heart to reap, for the harvest of the
 sets will god write his law. To reap, for the harvest of the
 all y heart god desires to be loved. earth is ripe. fo: 95. 6. si. da
 thy heart turn away. y thou wilt thicken into may y follow
 t heart. y shall purify with after right do as I say. thicken
 heart man believeth unto right. into many people and give care
 of ussa. my heart is fixed into me, O my Nation. fo: 101.
 fo: 85. a. si. da. 6. si. da. 36. The heavens shall vanish away like
 si. da. 1. In a mans heart are a si. da. smoke. fo: 101. a. si. da.
 any devices. fo: 84. 6. si. da. I will make the horn of David
 mans heart deviseth his way. I will bud. fo: 102. a. si. da.
 fo: 84. 6. si. da. with all my heart. I will praise the Lord
 Lord. But my heart. O Lord A horn of salvation hath been
 to thee. I may fear thy raised up for us in the house
 me. fo: 84. a. si. da. marguerite. of his servant David. fo: 102
 the wickedness of the heart
 I punisheth his people. fo: 86. a
 si. da. 1. 6. si. da. 1. a perfect
 art y gift of god. fo: 86. a They make their hearts as an
 Dev. a heart will be where the tree bears the law. and the words of
 me is. fo: 90. 6. si. da. not to the Lord. sent by his prophets.
 your hearts on riches more therefore came a great wrath
 8. now in uncertain riches. from the Lord of hosts. fo: 106. a
 fo: 90. 6. si. da. 90. a. si. da. 1. not
 set on hearts. upon our They hated knowledge. fo: 106. 6. si. da.
 goods. now upon goods unjustly your hands, when ye spread forth. I will
 80thm. fo: 93. a. si. da. 1. I will
 your hands are full of blood. fo: 106. 6. si. da. 1.

Ha gave them Judg^s about y^e space
of foure hundred and fifty years.
vntil samual & prophat fo. 62 a side
a side.
Heare called by y^e Name of y^e saviour
and thou shalt see my chosen fo. 25
a bottom. But Iesus was awake
fall. and he had fo. 75. b. side. Moses
was king in iherusalem when y^e head
of y^e people and y^e tribes of israel
were gathered together fo. 86.
b. side. There is none vnto y^e god
of iherusalem. He al shall dwell
in safety alone. Heropie ask thou
of y^e heale. The eternal god is thy
refuge. fo. 86. b. side.
The further judgements of god.
fo. 81. a side.
Judgement is turned away backward.
and iustice standeth a furra off. fo.
92. b. side.
The judgement of god follow the
wickedness of y^e heart fo. 83. a
side and margent. b. side and margent.
fo. 84. a side and margent.
Our immities like the wind
have taken us away because of
our immities we are consumed.
Our immities hast thou sat before
thee. our secret inns in the sight
of thy countenance. fo. 97. a side.
By the greaven image wherby
we are confounded his molten
image is falsehood no breath in
them they are vanity the work
of exours. they shall perishe in
time of their visitation. fo. 97.
a side. They shal make a graven
image as all of them vani-
ty, and there delectable things
shall not profit and they are
their own witness. they say not
now know; that they may be asha-
med. fo. 97. b. side.
For his counsel to Moses his
law touching the voice
of iudges. fo. 103. b. side.
The charge given to iudges
fo. 103. b. side.

The judgement of god on a land fore
hearts. fo. 84. a side. b. side.
The judgement of god on a Land
for y^e wickednesse thereof. fo.
86. b. 87. a side. The pangs of
astrous shall cease. Beteicho
comath. comath. Nischig. sha
fall on upon mischief. y^e ear
shall perish from y^e priest. The
king shall mouene. and y^e prince
shall be clothed wth desolation and
according to thier way and desire
will god do vnto them and ind
them. fo. 86. b. side. 87. a side.
The invitation of Christ of all wh.
wgary and laden wth their sinne
wh alle dry and thirsty. to come vn
to take his yoke burd. he will
vs comforte and refresh vs and gi
ue to oue souls fo. 94. b. side.
my judgement I will make to re
fore a right for the people. fo. 10
put on thy b.
Jerusalem. O Jerusalem
shaka thy selfe
holly eith. shaka thy selfe
thy dust: arise, and sit down
Jerusalem. For thus saith y^e. lo
ye haue sold your selues for non
ye shall be redeemed witho
Break forth into ioy
ye wast place of jer
usalem: for the lord hath comforted
his people. he hath redeemed
Jerusalem. fo. 102. a side.
Of Judges of their Ordina-
and duty in their places. he
they are to doe what they are
in their places what they are
to do, and what not. how
indge and how to be quality
for the best inhabiting of
in the iust and due cracul
of the iust places. fo. 103. b. side
and margent. 104. a side and
margin. b. side and margin.

and made king of Judah. y man vnto king Salomon god twice appeare
Judah came, and anonitade red. fo. 75. a side. 76. a side.
David king over y house of Judah. King Salomons request vnto god, when
was, king over them in Hebron - King Salomons request vnto god, when
years and 8 months. he was he first appeared vnto him and com-
manded him to ask what he shoulde
nominate also, king over Israel. manded him to ask what he shoulde
y Isaac old. he was when he began give him who desired wisdom, and
reigna. and reigned forty years. an understanding heart wth his
Hebron over Judah. 7 years, or 40 years. god was well pleased, and gave
x months and in Jerusalem 33. him y same. and much more also than
years, over all Israel, and Judah. ha desired. fo. 75. a side. b. side.
fo. 67. a side. 168. a side, and 76. a side. 1
Margent. / vnto king Salomon god at y second
the duty, and obedience we owe time of his appearing vnto him
vnto kings, and princes, of whom promised him to establish his throne
ye and neither to speake any ill word nor do according to his
or yet to thinke any ill much lesse wayes, but threateneth him
to offer any force or violence to his commands. if he should do
these poysons, power and authority wth his judgments. fo. 76. a side. 178.
by way of Rebellion Treason, or Of king Salomons great wisdom
assistance in any kinde or for Off king Salomons great wisdom
any cause what soever thy being and understanding he spake 3.
ordained by god on earth. fo. 68. he called all Kings for riches
gavens hidden on earth. and wisdom. gold as tin. hadid mul-
a side. b. side. and Margent. stones. gold as tin. hadid mul-
and there also of y power of kings. richly silver as lead. fo. 76. a side
their trust, and confidence in god. fo. 76. a side. and Margent.
who only giveth salvation vnto King Salomon y beloved of god.
Kings. fo. 69. b. side and Margent. his name called Judi diakh.
fo. 76. a side
a king is y Lords anointed. fo. 69. Margent.
a side and Margent. there because of y Lord. fo. 76. a side
Margent. 70. a side and Margent. house. fo. 76. a side.
b. side, and Margent. 171. a side. house. fo. 76. a side.
Margent. 16. side, Margent. 171. a side. house. fo. 76. a side.
Power and sovereignty given King Salomon Lovd many strange
unto kings by god. fo. 70. a woman of y Nations concerning
side. Margent. 171. a side. why a Lovd said vnto y children of
Salomon made king by the com. for they will turn away your heart
mand of king David his father after their gods. King Salomon clark
in his life time fo. 72. b. side. takes these in love. fo. 77. a side.
and Margent. 173. a side. b. side. 171. a side.
Solomon made and anointed King Salomon had 700 wives and 300
the second time fo. 72. b. side. concubines. and his wives turned
b. side. Margent. 171. a side. away his heart after other gods.
fo. 77. b. side. and Margent. 171. a side.

The Lord is our Judge the Lord is our
Lawgiver the Lord is our King, he will
save vs. fo: 100. b: side /
The Lord shall comfort Zion ioy,
gladness thanksgiving and voice
of melody shall be found therein
fo: 101. a: side /
A Law shall proceed from me fo: 101.
a: side /

Look upon the earth. fo: 101. 4. f. id.
 And forgattast the Lord thy maker
 that hath stretched forth the
 heavens, and laid the foundation
 of the earth. fo: 101. 6. f. id.
 The Lord thy god he is god the
 faithful god, wth keepeth covenant
 and mercy, wth them that love
 him, and keep his commandments.
 To a thousand generations. fo: 101.
 6. f. id. / *Conspireth them that hate*

him to their face to destroy
them: he will not be slack
him, shall hate him he will
repay him, to his face. ps. 101
6: 10. hath made bare his ho-

arm, in the eyes of all
Nations, and all the ends of the
earth shall see the salvation
of God. ^{102.} a. f. 15.

The love of his
his salvation: his second
mass hath he openly shown
in the fight of the heathen
first remembered his mind
the same as the host

and his truth toward
of heart: all the way of the
earth have seen the salvation
of our god. Ps. 102. 2. A. P. D. D.
of earth and of princes to
violence, an

The Lord, Remove
Israel, and execute judgment
Spoil and take away, your
and injustice from my people
actions, from my people
The Lord God, fo: 103. 6. 1. 9. a
margin

The Lord your god, is god of gods
Lord of Lords, a great god a true
and a terrible which regardeth
persons nor taketh reward. He doth
execute the judgement of the
fatherless, and widow for:
6. side. 1. doth not accept them, &
their iniquities.

Will now remember - fo: 107 a
and visit their sinners
Thy law they cast behind their backs
fo: 107 b. side margin.
their fathers,

The Lord God of the
vnto them by his messenger, vnto
vp balmes, and Iudith. fo. 109. b.
margent. They nothard the ma
gus of god and despised his no
mises, his prophets. vntill the
of the Lord arose, against his pe
ill there was no remedy. fo. 109. b.
margent. Good and hate the wit

to 113.6 fide
It is the old who delivereth
A wife to 117.6 fide

plaster that restored them
health. Owe thy word O Lord
to heal all things fo. 117. 6. 1
The Lord lifteth up from the
death. fo. 117. 6. 2. may

and death leadeth to thy ga
of hell, and bringeth up ag an
in us a side is no

a with the low me
 who killath and maketh ali
 wounds and healath. non
 deliverd out of his hands
 up his hand to heaven and h
 for ever. He killath and ma
 alive, bringeth down to t
 grave, and bringeth up. ma
 power, and maketh rich. bun
 low, and lifteth up. fo. 118. b

in what he is. and whereunto
 heaved. fo: 154. a si da, and
 drink. b. si da. fo: 155. a si da.
 is born again of incorruptible
 as. by the word of god, which
 bideth for ever. fo: 155. a si da.

side. am many
 in the whole v/s of many life
 hat things, a most principall
 fo: 150. a side. and of his miserable
 man and condition even from
 v's birth and at his whole
 le, till the day of his death he
 ing a spectacle, and his whole life
 thing but a story of infelicity.
 151. a side. 6 side. fo: 152. a
 151. The best opinion was for man
 to be born this way good or bad
 then to come to death fo: 152. a
 fo: 152. a side.

Against his Neighbour that
hath imagined evil in his heart
fo: 245. b. side. / God sendeth
succour and refuge to his dis-
tressed children and servants
and that contrary to the expect-
tation of their oppressors and
enemies fo: 251. a. side, and
margent. / This being an effect
of Gods great providence who
turneth the joy of the wicked
into sorrow, and the teares of
the godly into gladnes fo: 251.
a. side. / Neighbour we are not
to be angry for any wrong fo:
fo: 252. a. side. /
Upon a Nation wisperies
are Gods great blessing. This
the very heathen confessed
that it was a singular gift of
God when he gave to any Nation
a King that was wise and of un-
derstanding fo: 261. a. side.
If a good Name and a bad. the
difference betwene them with
the benefites that do attend upon
a good Name / For the which we
ought to have regard fo: 268.
fo: 268. b. side and margent.
and fo: 269. b. side. a. side. /
The wicked Name of the ungodly
shall be put out fo: 269. a. side.
For thy Name have regard for
that shall continue with thee
above a thousand treasures
of gold. / A good Name and worth
fo: 269. a. side. /
A good Name is rather to be
chosen than great riches. and
lasting good. / rather than
silver and gold fo: 269. a. side.
A good Name is better than pre-
cious ointment. as ointment
shall wear out fo: 269. a. side. /

Nabuchodonosor King of Assyria
his command to Darius the
chief captain of his hostes
have provided for him water
and earth. thereby shewing
himself to be lowly both
sea, and land fo: 244. b. side.

To the P. O P Physicians to Alas the King A was diseased
seeker, is in vaine except in his face until his disease
first we seek to god, to purge our sinnes, which was exceeding great, yet in
the chief cause of all our diseases he sought not
diseases, and aske vs the Lord, but to the phisici-
help of the physicians, as a one fo: 296. a side.
meane, by whom god worketh. To anger to provoke the Lord
fo: 296. 296. a side. / we are not as some have done
To provoke the Lord to anger by selling of them selves as
we are not as king Ahaz and king Ahaz did, and the children
the children of Israel did, who sold them-
by selling of themselves, to sellas, to worke evill, in the
worke evill in the sight of sight of the Lord, to anger
the Lord. fo: 296. a side and him for all which gods iudg-
ment followed them. fo: 296.
margout. b. side. /
Dau. fia yam heart, yo double a side. and margent. b. side.
mind. fo: 296. b. side. /
of peace and the happiness of peace. P O P fo: 298. a
side. /
peace the gift of god, and his blessing. fo: 298. a side.
On perantage not to depend. for that a goodly father
may have a wicked sonne and a wicked father a
goodly sonne. fo: 300. a side. b. side. ~ so that
dependancy on the digni- tie of our fathers is vaxy
uncertaine. fo: 300. b. side. /
Prayer called a shield of defence. fo: 300. b. side.
of preaching of the Crosse to whom the same preachin
bringeth death, and to whom life. fo: 300. b. side. 301. a side.
Of pride that pride is the cause of rebellion and contempt
of ministers. fo: 301. b. side. /
of peace and the happiness thereof. fo: 302. a side. b. side.

A.O.A.

A.O. A.

[illegible]

Ha we doth pray, and then pre- We are a Pilgrims, in this
 santly offend again: doth not pray would. He whose Pilgrimage is sweet
 unto god as he ought to do. but to him, cannot be in love with his
 doth mock and belude him fo: 120. margant. with this life fo: 162. a. side
 a. side. margant. 1
 The manner prescribed how we A promise of gods mercy to comfort
 are to pray. and how not not us, against the day of death. fo:
 as the hypocrites who love to 165. b. side. fo: 166. a. side and
 pray standing, in open places. fo: 165. b. side. 6. side.
 but in thy closet and that in That portion in this life men of the
 secret. not using vain repeti- world have. fo: 157. d. side. mar-
 tions. nor much babling fo: 120. margant.
 6. side. 1
 Prayer is good, with fasting, and necessary, and needful a duty
 always, and righteousness. fo: the same is. fo: 166. b. side. margant.
 120. 6. side. 1
 Prayer doth sanctify fasting. 1. prayer is the key that opens the day
 fo: 120. 6. side. margant. 1 to vs. to put vs in minde, of gods
 Pray to the most high that he 2. prayer ought to shut up the day,
 will, direct thy way, in truth. 12. it is the key that lets in the night
 fo: 121. a. side. 1
 Be in peace with many fo: 121. unto vs. with praise to god for
 a. side. 1 one day's preservation. fo: 166.
 Of our predestination Election justi- 6. side. 1
 fication and glorification. fo: we must pray always, evening,
 134. a. side. and margant. 6. side. morning, sitting down to eat and
 and margant. 1 and fo: 135. A. moving, sitting down to eat and
 side. and margant. 6. side. and rising from meat. fo: 166. b. side
 margant. 1 and fo: 135. A. 3. prayer is a bond invincible, much
 Of prayer of the great force, and availing if fervent. fo: 166. b. side
 affluence thereof. in the obtaining The prayer of the righteous, much
 thereof from god, happy and availing if fervent. fo: 166. b. side
 successful victors, against By prayer Elias obtained that he
 multitudes of unbelief. fo: 146. might not come, three yeares,
 a. side. and margant. 6. side. and might not come, three yeares,
 margant. 146. a. side. and margant, and six months. fo: 166. b. side.
 The prayer of Judas Maccabees. By prayer Elias obtained same
 wherein he obtained happy vic- fo: 167. a. side. 1
 tory. fo: 146. a. side. and margant. A. forme of prayer to god, for
 The prayer of Jonathan. fo: 146. removal of his judgements.
 a. side. of god King Jehoash, and continuance of his blessings
 his prayer. and victory on god. of preservation, and deliverance,
 fo: 146. a. side. margant. 1 in time of distress. fo: 166.
 The prayer of good King Ahasa. A. forme of prayer to god, for
 victory. fo: 146. b. side. and a. side. margant. removal of his judgements.
 The prayer of Judith against By prayer the fig tree being fruit-
 the Assyrians. fo: 147. a. side. less, was suddenly withered fo:
 margant. 1. fo: 167. a. side. 1
 when ye pray whatsoever ye desire
 believe shall receive them. fo: 167. a. side.
 and shall have them. fo: 172. b. side.

Touching gods predestination
 of his elect and called, unto
 salvation by grace in Christ
 Jesus before the world began.
 fo: 166. a. side.
 All things ye shall ask in prayer
 believing, ye shall receive. fo:
 fo: 167. a. side.
 The prayer of the upright is his
 delight. fo: 167. a. side.
 4. prayer is such a force or
 vehemency, as it will pleasing
 to god. fo: 167. a. side.
 5. prayer is the key that opens
 the scripture unto vs. and
 enlightens our understanding
 thereof. fo: 167. a. side.
 6. prayer is a sacrifice well pleasing
 unto god. fo: 167. a. side. b. side.
 7. prayer is as a whip, or scourge
 unto the devil, to drive him
 from vs. fo: 167. b. side. and to
 cast him out. fo: 167. b. side.
 8. prayer is great help and succour
 to him which doth pray, in time
 of misery, and at all times. fo:
 fo: 167. b. side. and margin.
 fo: 168. a. side.
 The prayers of those god heareth
 which do pray unto him in their
 tribulation, and distress. fo: 167.
 b. side. and margin. fo: 168. a.
 a. side.
 9. prayer is an armour of peace
 not to be withstood in combat,
 a principal piece of our spi-
 ritual armour. fo: 168. a. side.
 10. prayers, and supplications, are
 the gunns of Christians, to
 shoot up their prayers, to
 heaven. fo: 168. a. side.
 Of prayer and the use thereof.
 fo: 168. a. side. and margin.
 1. Of the necessity of prayer.
 in those regards. fo: 168. a. side.
 1. Satan will daro we ought to
 pray for deliverance. fo: 168. a. side.
 2. The world will allure vs, we are to
 pray for assistance. fo: 168. a. side.
 3. The flesh will betray vs, we must
 pray for defence. fo: 168. a. side.
 4. The wicked will seduce vs, we must
 pray for continuance. fo: 168. a.
 a. side.
 The poison of asps is under their
 lips. fo: 168. b. side.
 2. We must pray, in all places. fo:
 fo: 168. b. side.
 3. We must pray, at all times, morn-
 ing and day, evening and morning,
 even always, without ceasing.
 fo: 168. b. side. fo: 169. a. side.
 margin.
 4. We must pray for all persons, ye
 even for our enemies. fo: 169.
 a. side.
 5. We must pray, to god alone. fo:
 fo: 169. a. side. b. side. and margin.
 Let him pray, that is afflicted. fo:
 169. a. side.
 The prayer of Daniel unto god.
 fo: 169. b. side. and margin.
 The prayer of David unto the
 Lord in time of distress. fo:
 fo: 169. b. side. and margin.
 6. We must pray with knowledge
 and understanding. fo: 169. b.
 b. side.
 Publicke, or church prayers, are
 requisite and needfull to the
 unity and uniformity in the
 church. fo: 169. b. side.
 In publicke prayer, we are not
 onely to pray for our selves, but
 for all others, of what condition
 soever. For kings and for all in
 authority, according to the
 use of the ancient Christians.
 fo: 169. b. side. fo: 170. a. side.
 The prayer of the ancient
 Christians, used for their
 Emperours. fo: 170. a. side.
 and margin. happy success

Prayer is like unto Jacobs ladder that reached up to heaven. so by prayer we fly a high pitch, speak aloft, mount up and fly to heaven. fo: 170. a. side. and margent.

Prayer and meditation are the wings of the dove. fo: 170. a. side. The prayer of St. Augustine that of all judgements and plagues, god would free him from a stony heart and a benumbed conscience. fo: 170. a. side.

The prayer of St. Bernard was that Jesus Christ would have unto his soule a Jesus, a saviour. fo: 170. b. side. and margent.

Our prayers do ascend up to heaven, grace and mercy descend down upon us. fo: 170. b. side.

Some prayers do not ascend up to heaven. fo: 170. b. side.

1. A fearful prayer.

2. A dull and heavy prayer.

3. A rash and hasty prayer.

These three kind of prayers do never ascend up to heaven. fo: 170. b. side.

He which prays to god, and proudly offends again, he doth not pray to god as he ought to do.

He doth mocke, and delude him.

fo: 170. b. side.

Watch, and pray that ye enter not into temptation. fo: 170. b. side. and margent.

1. a. side. and margent.

Watch, and pray, for ye know not when the time is.

Watch, and pray, for ye know not when the time is.

pray, that ye may be founde so doing, and accounted worthy. fo: 171. a. side. and margent.

The great benefite of constant and frequent prayer. fo: 171. a. side. and margent.

of private, and public prayer. The constant daily and frequent use is of great benefite and comfort if we consider. fo: 171. a. side.

1. How needfull and helpfull to all prayer is. and how dangerous.

neglect thereof is. fo: 171. a. side.

2. How precious a duty prayer is.

being pleasing and acceptable unto god. fo: 171. a. side.

3. How powerfull prayer is, in prevailing with god. himselfe. fo: 171. a. side.

1. No better deliverance in time of distress, then by prayer to god. fo: 171. b. side.

My prayer is unto thee O Lord, in an acceptable time. fo: 171. b. side.

of prayer it is observed, it gaineth good to all, if freely used, and it hurteth all, if neglected.

fo: 171. b. side.

2. For the performance of this duty of prayer unto god, he caused a house to be built for the same.

styling it The house of prayer. fo: 171. b. side.

3. The house of prayer and prayer used therein, to gather with private prayer is the best means to move, and cause god, to turn away, and remove his judgements from us. fo: 172. a. side.

By prayer Ask, and ye shall receive. All things whatsoever ye shall ask in prayer, be learning, ye shall receive. fo: 172. b. side.

ye shall receive the powerfull effect of prayer of the powerfull prayer with god, himselfe. fo: 172. b. side. and margent.

By prayer Daniel was preserved in the Lions den.

Jonah, was delivered in the whales belly. fo: 172. b. side.

The prayer of Jonah in the whales belly. fo: 172. b. side. and margent.

2.

By prayer **D**agda in the The prayer of Elijah fo: 174
prison, bound with chains b: side
was by an Angel delivered from when all the people saw it they
thahands of Herod fo: 173. a. side
Prayer was made withon Lord, he is god, the Lord he is god
coasing, of the church to god fo: 174. b. side
Partum in prison fo: 173. a. side
By prayer the three children
cast bound into the midst of
the fiery furnace were by
god preserved and delivered
from the flames of fire fo:
fo: 173. a. side. 16. side. 7
When thou passest through the
waters, I will be with thee, and
through the rivers, they shall
not overflow thee. fo: 173. b. side
By prayer Jacob the night before
he d: & medd with his brother
Esau, wrestled with the angel.
prevayled, and obtained
a blessing from him. and his brother
Esau appeared towards him. fo:
fo: 173. b. side. fo: 174. a. side
and margent.
As a prince hast thou prevayled
with god, and with man. and hast
prevayled fo: 173. b. side. 1
He had power with god, by his
strength. He had power over
the angel, and prevayled fo:
fo: 174. a. side.
By prayer Moses for the children
of Israel prevayled against
Amalek, and overthrew him.
fo: 174. a. side. 1
By prayer Joshua obtained from
the Lord that the sunne, and
moone, should stand still in the
firmament whilest that he avan-
ged himself, on his enemies, the
Amorites. fo: 174. a. side. 1
By prayer Elijah brought down
fire from heaven, which consumed
the burnt sacrifice to the con-
vicing of Baals prophets. fo:
fo: 174. b. side. 7
The prayer of Elijah fo: 174
fo: 174. b. side. 1
By prayer Elijah brought down
fire twice from heaven, and
consumed the two captives with
their severall fifties, comming
him with a message from Aza-
king of Samaria. fo: 174. b. side
By prayer Elijah raised the
widowes sonne from death &
life againe. fo: 174. b. side
By prayer Elisha caused the water
of Jordan to be divided, smit-
ing of them with his mantled, which
fell from Elijah. fo: 174. b. side
By prayer Elisha raised the
Shunamite. Some from
death to life againe. fo: 175
a. side.
By prayer Sampson pulled the
house down and killed more at
his death than in his life time.
fo: 175. a. side margent
By prayer Ahijah obtained
victory, against Iaroboa-
king of Israel with half
the number, because they
rely on god. fo: 175. a. side
By prayer the great army of
Sennacherib king of Assyria
comming against Hezekiah,
king of Judah, was overth-
rown by the angel of the
Lord from heaven. fo: 175
a. side. 16. side.
The prayer of Hezekiah. fo:
fo: 175. b. side. and margent.
By prayer Tabitha was raised
from death to life
by Peter. fo: 175. b. side margent

In Reading of the scriptures, Hath that Readeth, is blessed for
his Rule to be observed, first
to desire gods grace to understand 178. 6. 5. side.
stand thereby, for 167. a. 5. side. Things, which are revealed belong
Resist the Devil, and fast in the unto vs, and to our children for
earth, and he will flee from you. ever. for 178. 6. 5. side.
for 163. a. 5. side. 1. we are to fit and prepare our
In Reading of the scriptures, and 2. we are to fit and prepare our
hearing of the word of god, pre- selves before hand for the due
ced unto vs, those Directory Rules performance of those duties
to be observed by vs, for our more of Reading, and hearing the word
profitable Reading, and better un- of god, and this preparation to
derstanding of the scriptures, and be by earnest prayer unto god
word of god. when ever we either to, Bless vs, in our Reading, hea-
read, or hear the same preached ring, and meditations thereon.
unto vs. for 177. a. 5. side, and margin. that he would open the eyes
The constant and frequent Reading of our understanding, Bless our
and hearing the word of god, and memories, sanctify our affections,
meditation thereon, is a duty, and and so to season vs throughout
for vice commanded vs by god him- with the grace of his spirit in ward-
self, and by him unioyned to be ly working in vs. that so we may
dually, and carefully to be all our Reading, hearing, medi-
tations, and remembrance into
by vs. for 177. a. 5. side. 6. side, and a careful pursuit thereof in
for 178. a. 5. side. 6. side. the whole course of our lives.
To Read the scriptures Kings and the whole course of our lives.
Demises as well as others are and to take heed, what we heare
by god, so to do, commanded, and and how we heare. for 178. 6. 5. side.
unioyned. for 177. a. 5. side. 6. 5. side. By Reading the word of god, if
if we Read the scriptures, had we desire to profite we must
the word of god preached, and than duly observe those directions
do meditate thereon. gods blessing directions. for 178. 6. 5. side.
promised if we so do. his judg- 1. we must Read the same, with
ments threatened, if we neglect all variance. for 178. 6. 5. side.
the same. for 177. a. 5. side. 6. side. 2. we must Read it, with all humi-
for 178. a. 5. side. 6. 5. side. lity, shewing our want of it.
Hath that Readeth in all the days for 178. 6. 5. side.
of his life. that he may learn to 3. we must Read it, with earnest
hear the Lord his god. for 177. a. 5. side. prayer to god for his blessing on
a. 5. side. 4. we must Read it, with earnest
Then shall Read this law, before our labours therein. for 178.
all Israel in their hearing. for 6. 5. side.
for 177. 6. 5. side. 4. we must Read it, and so read
that he may run that Readeth it, as that we make passion law
for 178. a. 5. side. application, of that we read
to Reading, to exhortation, to unto our selves, for direction, of
doctrines, give attendance. for our lives. for 178. 6. 5. side.
for 178. 6. 5. side. Hath that so Readeth the scriptures,
that he may turn all his words into
worthy. he is a happy man. for 179.
for 179. a. 5. side.

The remnant of the house of **Judah** shall yet again take Root down ward and grow a fruit upward. fo: 179. 6. side. 1.
 Rooms thou preparedst before it and didst cause it to take deep roots. fo: 3. 179. a. side. 1.
 For they have rebelled against thee. fo: 3. 179. 6. side. 1.
 3. In our Reading and hearing of the word of god, and in our meditations thereon we are to take into our consideration the powerfulness of the word of god, and the great benefits we receive thereby. fo: 180. a. side. 1.
 The rain cometh down and the snow from heaven and nature hath not this but nature itself. fo: 180. a. side. 1.
 The earth and maketh it bring forth, and bud. fo: 181. 6. side. 1.
 seed to the sower, and bread to the eater. fo: 181. 6. side. 1.
 who hath reconciled us to himself by Jesus Christ and hath given us the ministry of reconciliation. fo: 183. a. side. 1.
 Reconciling the world unto himself by god was in Christ. fo: 183. a. side. 1.
 4. In our Reading and hearing of the word of god, and in our meditations thereon, this ought to stir up in us a love to the same, and a rejoicing therein. fo: 183. 6. side. 1.
 fo: 184. a. side. 1.
 5. These precedents of covenants being thus made use of by us, the word of god, which we have thus read aloud, and meditated on with heed, be a constant and a perpetual comfort to us, at all times, both in life and death. fo: 184. a. side. 1.
 The righteous are followed with gods' blessings. fo: 184. 6. side. 1.
 with the righteous is the secret of a long life. fo: 184. 6. side. 1.
 A reward there is for the righteous. fo: 184. 6. side. 1.
 Of Rebellion and Treason against the Lord. See this at the end of my prayer. fo: 3. 6. side. fo: 4. a. side. 6. side. 1.
 1. The Rebellion of Pharaoh against god punished with the 10 plagues of Egypt. at the end of my prayer. fo: 3. 6. side. and before in this treatise. fo: 40. 6. side. and fo: 42. 43. 1.
 2. The further Rebellion of Pharaoh against god. thus punished he and his army drowned in the sea at the end of my prayer. fo: 3. 6. side. and before in this treatise. fo: 42. 43. 1.
 3. The Rebellion of the children of Israel in the wilderness against god. by god by Moses punishing them all for the same. at the end of my prayer. fo: 43. 44. 45. 1.
 4. The Rebellion of Miriam against Moses punished. at the end of my prayer. fo: 43. 44. 45. 1.
 5. The Rebellion of Aaron against Moses punished. at the end of my prayer. fo: 43. 44. 45. 1.
 6. The Rebellion of Korah against Moses and Aaron punished by god. the earth opening and swallowing of them up. See at the end of my prayer. fo: 43. 44. 45. 1.
 7. The further Rebellion of the children of Israel against Moses and Aaron punished by god with a grievous plague. See this at the end of my prayer. fo: 3. 6. side. and before in this treatise. fo: 47. 1.
 7. =

7. The further rebellion of the and throwing stones at him
 child Ben of Jesse against god and by him punished. See at the though passed on by David yet
 and of my prayer. fo: 3. b. and before gods judgement followed him
 in this treatise fo: 56. for the same with the losse of
 8. The further Rebellion of the chil- his life, taken away by him
 dren of Israel against god in Salomon. See at the end of my
 a king of a king punished by prayer. fo: 4. a. side. and before
 him. See at the end of my prayer in this treatise. fo: 74. 75. 1
 fo: 4. a. side. and before in this
 fo: 60. 61. 62. 14. The Rebellion and Treason
 9. The Rebellion of Saul against of Jeroboam the servant of
 god in not destroying of Amalek. Salomon the sonne of David.
 by him punished. See at the end Rebellmg against Rehoboam
 of my prayer. fo: 4. a. side. and the sonne of Salomon punished
 before in this treatise fo: 62. 63. by god in the dayes of Abijah
 10. The Rebellion and Treason of the sonne of Rehoboam. by sudden
 Absalom and of Ahithophel - death. See at the end of my prayer
 against King David, his father fo: 4. a. side. b. side. 1
 punished by god with untimely fo: 4. a. side. and before in this
 death. See at the end of my prayer fo: 70. 71. 15. The Rebellion, and Treason of
 fo: 4. a. side. and before in this Zimri against Elah King of
 treatise. fo: 70. 71. Israel, his lord and master.
 11. Shebas Rebellion and Treason, of Jezebel, his lord and sovereigne. punished by
 against his sovereigne King David. Sovereign punished by god by an untimely death. See
 with the losse of his head at the end of my prayer fo: 4. b.
 god, from him. See at the end of my prayer. fo: 4. a. side. and before in this treatise
 taken prayer. fo: 4. a. side. and fo: 79. 1
 of my prayer. fo: 4. a. side. and before in this treatise fo: 71. 1
 fo: 72. 1
 12. The Rebellion and Treason of witchcraft. See at the end
 of my prayer. fo: 5. a. side. 1
 13. The Rebellion against King David his of my prayer. fo: 5. a. side. 1
 father. and of Joab and Abia- of Repentance and turn-
 thar, ioyning with him, against thur- ing to the lord. See of this
 punishment by god with at the end of my prayer. fo:
 the losse of the lives of Adonijah, 4. b. side. fo: 5. a. side. 1
 and Joab. and Abiathar put from. fo: 188. b. side. 1
 his priests office and banished. fo: 188. b. side. 1
 See at the end of my prayer. fo: 72. a. side. 73. 1
 fo: 4. a. side. and before in this treatise. fo: 72. a. side. 73. 1
 14. The Rebellion and Treason of
 Shimai against King David. in
 cursing, and reviling of him, and

of Righteousnesse of the fear
and effect thereof being peace
quietnesse, and assurance for
ever. fo: 204. a. side and margin
Rise up Lord, and sit thou on
my right hand, scatter them
that hate thee, blas before thee
as smoke is driven so drive them
away. fo: 204. a. side. b. side
Returne O Lord unto the many
thousand of Israel. fo: 204. a. side
fo: 204. a. side
The Rocke of our strength, is
God. The Rocke of Israel spake
fo: 217. a. side and margin
Of Reading the scriptures, and
the great benefit which com
meth to a man by a constant and
carefull reading of the scrip
tures, with an earnest desire
of gods blessing thereupon.
fo: 219. a. side and margin
fo: 219. a. side
Righteousnesse we are to love.
fo: 220. b. side and margin
fo: 221. a. side
Of the righteous and of their
happie and blessed condition.
their duties being in the hand
of god and no to man shall
touch them. their hope is full
of immortalitye. fo: 226. b. side
fo: 226. b. side
The righteous shall live forever.
their reward is with the Lord.
the most high hath care of them.
them. they shall receive a glo
rious kingdom and a beautiful
crown. of the Lords hand
his right hand shall he de
fend them. fo: 226. b. side
fo: 226. b. side
Riches profit not in the day of death
neither shall they deliver
in the day of wrath. fo: 227. b. side
fo: 227. b. side
In which they shall not
hope thee in the
day of punishment and vengeance
fo: 227. b. side
fo: 227. b. side
Repentance shall be hid from mine
eyes. because they will not turn
to me, I will not change my pur
pose. fo: 231. b. side
fo: 231. b. side
The righteous have I not seen
for saken nor his seed bagged
bread. Though the iust man
dye yet gods blessings are ext
ended to his posteritie and
though god suffer some ius
man to lacke temporall ben
efits, yet he recompenseth him
with spirituall treasures. fo: 237. b. side
fo: 237. b. side
The righteous shall inherit the
land, and dwell therein for ever.
They shall continually be profe
ved, under gods wings, and han
d at least, inward cast. fo: 238. a. side
fo: 238. a. side
When they returned and cryed
unto god he heard them from
heaven and many times deli
vered them according to his
mercy. fo: 245. a. side
fo: 245. a. side
They recalled not only agains
the prophets, but agains the
spirit of god, that spake in
them. fo: 245. b. side
fo: 245. b. side
Of Repentance we must pread:
by turning unto god by true and
unfeigned repentance, without
putting off, or delaying the same
from day to day. we must make
no tarrying to turne unto the
Lord. now for the same of sin
day to day for suddenly shall
the wrath of the Lord break
forth and in the secutitie thou
shalt be destroyed, and perishe
in time of vengeance. fo: 246. b. side
fo: 246. b. side
Returne unto me and I will
returne unto you saith the
Lord of hostes fo: 246. b. side
fo: 246. b. side

if sinners entice thee consent - is happiness for God is truth
thou not. fo: 168. b. side.
Not knowing the scriptures, nor without falsehood, good nature,
the power of God, yet do erre. fo: without malice, and happiness
fo: 173. a. side.
Search the scriptures, for in them without misery. fo: 180. b. side.
ye thinke ye have eternall life. The holy scripture is so much the
fo: 173. a. side.
more loved of vs, by how much
they search the scriptures daily, the more we do meditate thereon
fo: 180. b. side.
what those things were. fo: 178.
the man of Betan. fo: 178.
of the scripture the doctrine is
perfect, shewing to vs all things
necessary to the due worshipping
of God and our own salvation.
The secret things be long unto the
fo: 178. b. side.
The holy scriptures are able to
fo: 180. b. side.
make thee wise unto salvation. In the scripture the end, and pur-
fo: 179.
through faith in Christ. fo: 179.
pose of God, is to instruct his
children in the true and right
worship of him, and in the know-
ledge of God, and in the know-
ledge of man. It is likewise
perfect, teaching vs all things ne-
cessary to the attaining unto, of
that end. fo: 180. b. side.
All scripture is given by inspiration
of the scripture the doctrine is
of God, and is profitable for worshipping
of man. It is likewise
perfect, teaching vs all things ne-
cessary to the attaining unto, of
that end. fo: 180. b. side.
sacrifice and suffering, thou
fo: 2. 179. a. side.
didst not desire. fo: 2. 179. a. side.
Gave to your selves in righteous-
ness and escape in mercie. fo: 2.
fo: 2. 179. b. side.
The seed in to good ground ha
that haue the seed, or is repugnant
thereunto is
received, it ha that haue the seed, or is repugnant
thereunto is
word, and understand it, and are un-
derstand it. fo: 2. 179. b. side.
Growth sent. fo: 2. 179. b. side.
The seed on the good ground, and
a good encouragement. fo: 181.
they which in an honest and good
heart have heard the word, keepe
it, and bring forth fruit with pa-
tience. fo: 2. 179. b. side.
He saith their instruction. fo: 2.
fo: 2. 179. a. side.
They seeme, see not, and seeing
ye shall see, and shall not
perceive. fo: 180. a. side.
In the holy scripture what soe-
ver is taught is truth, what-
soever is commanded is goodness,
whatsoever is promised, is
happiness. fo: 182. a. side.
The scripture thou hast known
from a child, yet are able to make
thee wise to salvation through faith
in Christ Jesus. fo: 182. a. side.

swift to hear, slow to speak. I have smitten my shoulder, faith the
 slow to wrath. Let every man be. Lord god. at thy dishonest game
 fo: 183. a side. The Lord's secret, is with the right- wh thou hast made. and at thy
 zealous. fo: 184. b. side. 1. Covetousness, wh thou hast used. and
 Then satan entered into Judas and at thy blood, wh hath begun in the
 he went his way, and communed with middast of thee. in token of my
 the chief priests, how he might be- wrath and vengeance. fo: 192
 tray him to them. They were glad b. side. fo: 193. a. side. 1
 and covenanted to give him money. sinne, and with adney dyon god.
 when he had dipped the sop he gave Judgements, upon a land. 2. of
 it to Judas. and after the sop - famine, pestilence and beas-
 satan entered into him. see this ak blood, and the sword, tharaby
 the end of my prayer. fo: 2. a. side. 6. side. 194. Destroy both man and beas-
 7. have sinned in that I have be- fo: 193. a. side. b. side. 194.
 trayed the innocent blood. see fo: 193. a. side. 194.
 this, at the end, of my prayer fo: a. side. 1
 2. b. side. 1. shall die by the sword. The sinne of shading innocent
 that sinners, shall die. shall not blood. god would not pardon
 which say, the wil shall shall not though in a King Manasseth who
 come, nor hasten. fo: 195. a. side. 1. fillad Jerusalem with innocent
 of a sinner and the converting of blood. fo: 193. b. side. 194. a. si-
 a sinner, that dazle it shall save. blood. fo: 193. b. side. 194. a. si-
 a soule from death, and hide a mul- with my soule hang desired thee
 titude of sinners. fo: 195. a. side. 1. in the night. yea with my spirit
 sinne the chief cause of misery, within me will I seek thee early.
 and affliction. fo: 195. b. side. 1. within me will I seek thee early.
 you have sold your selves for your fo: 197. b. side. 1. within me will I seek thee early.
 iniquities, and for your transgressions, is your mother, and you
 or forsaken. fo: 197. b. side. 1. within me will I seek thee early.
 save me and I shall be saved. fo: 199. a. side. 1. within me will I seek thee early.
 thou art my praise. fo: 199. a. side. 1. within me will I seek thee early.
 sinne the cause of the captivity, this is the Lord's doing, and it is
 gods mercy, restored them againe. man willow in our eyes. fo: 199. a. side. 1
 unto liberty. fo: 199. a. side. 1. within me will I seek thee early.
 stand they did not because the day to pasture, and to uphold the who
 of their calamity or destruction together. fo: 199. a. side. 1. within me will I seek thee early.
 was come upon them. fo: 199. a. side. 1. within me will I seek thee early.
 the spiritual man is made. fo: 199. a. side. 1. within me will I seek thee early.
 a. side. 1. within me will I seek thee early.
 The sinners and vices of godome. 7 say in sion, that is, Jesus christ, is to the
 the punishment, which shall be the destruction of the faithfull
 thou abominations, which thou shalt have thy punishment. fo: 199. a. side. 1
 nara. fo: 199. a. side. 1. within me will I seek thee early.
 a. side. 1. within me will I seek thee early.
 The sinners of Jerusalem, shall be the Lord of hostes him
 of blood. and otherwise. punishment. fo: 199. a. side. 1. within me will I seek thee early.
 192. a. side. 1. within me will I seek thee early.
 193. a. side. 1. within me will I seek thee early.
 194. a. side. 1. within me will I seek thee early.
 195. a. side. 1. within me will I seek thee early.
 196. a. side. 1. within me will I seek thee early.
 197. a. side. 1. within me will I seek thee early.
 198. a. side. 1. within me will I seek thee early.
 199. a. side. 1. within me will I seek thee early.
 200. a. side. 1. within me will I seek thee early.
 201. a. side. 1. within me will I seek thee early.
 202. a. side. 1. within me will I seek thee early.
 203. a. side. 1. within me will I seek thee early.
 204. a. side. 1. within me will I seek thee early.
 205. a. side. 1. within me will I seek thee early.
 206. a. side. 1. within me will I seek thee early.
 207. a. side. 1. within me will I seek thee early.
 208. a. side. 1. within me will I seek thee early.
 209. a. side. 1. within me will I seek thee early.
 210. a. side. 1. within me will I seek thee early.
 211. a. side. 1. within me will I seek thee early.
 212. a. side. 1. within me will I seek thee early.
 213. a. side. 1. within me will I seek thee early.
 214. a. side. 1. within me will I seek thee early.
 215. a. side. 1. within me will I seek thee early.
 216. a. side. 1. within me will I seek thee early.
 217. a. side. 1. within me will I seek thee early.
 218. a. side. 1. within me will I seek thee early.
 219. a. side. 1. within me will I seek thee early.
 220. a. side. 1. within me will I seek thee early.
 221. a. side. 1. within me will I seek thee early.
 222. a. side. 1. within me will I seek thee early.
 223. a. side. 1. within me will I seek thee early.
 224. a. side. 1. within me will I seek thee early.
 225. a. side. 1. within me will I seek thee early.
 226. a. side. 1. within me will I seek thee early.
 227. a. side. 1. within me will I seek thee early.
 228. a. side. 1. within me will I seek thee early.
 229. a. side. 1. within me will I seek thee early.
 230. a. side. 1. within me will I seek thee early.
 231. a. side. 1. within me will I seek thee early.
 232. a. side. 1. within me will I seek thee early.
 233. a. side. 1. within me will I seek thee early.
 234. a. side. 1. within me will I seek thee early.
 235. a. side. 1. within me will I seek thee early.
 236. a. side. 1. within me will I seek thee early.
 237. a. side. 1. within me will I seek thee early.
 238. a. side. 1. within me will I seek thee early.
 239. a. side. 1. within me will I seek thee early.
 240. a. side. 1. within me will I seek thee early.
 241. a. side. 1. within me will I seek thee early.
 242. a. side. 1. within me will I seek thee early.
 243. a. side. 1. within me will I seek thee early.
 244. a. side. 1. within me will I seek thee early.
 245. a. side. 1. within me will I seek thee early.
 246. a. side. 1. within me will I seek thee early.
 247. a. side. 1. within me will I seek thee early.
 248. a. side. 1. within me will I seek thee early.
 249. a. side. 1. within me will I seek thee early.
 250. a. side. 1. within me will I seek thee early.
 251. a. side. 1. within me will I seek thee early.
 252. a. side. 1. within me will I seek thee early.
 253. a. side. 1. within me will I seek thee early.
 254. a. side. 1. within me will I seek thee early.
 255. a. side. 1. within me will I seek thee early.
 256. a. side. 1. within me will I seek thee early.
 257. a. side. 1. within me will I seek thee early.
 258. a. side. 1. within me will I seek thee early.
 259. a. side. 1. within me will I seek thee early.
 260. a. side. 1. within me will I seek thee early.
 261. a. side. 1. within me will I seek thee early.
 262. a. side. 1. within me will I seek thee early.
 263. a. side. 1. within me will I seek thee early.
 264. a. side. 1. within me will I seek thee early.
 265. a. side. 1. within me will I seek thee early.
 266. a. side. 1. within me will I seek thee early.
 267. a. side. 1. within me will I seek thee early.
 268. a. side. 1. within me will I seek thee early.
 269. a. side. 1. within me will I seek thee early.
 270. a. side. 1. within me will I seek thee early.
 271. a. side. 1. within me will I seek thee early.
 272. a. side. 1. within me will I seek thee early.
 273. a. side. 1. within me will I seek thee early.
 274. a. side. 1. within me will I seek thee early.
 275. a. side. 1. within me will I seek thee early.
 276. a. side. 1. within me will I seek thee early.
 277. a. side. 1. within me will I seek thee early.
 278. a. side. 1. within me will I seek thee early.
 279. a. side. 1. within me will I seek thee early.
 280. a. side. 1. within me will I seek thee early.
 281. a. side. 1. within me will I seek thee early.
 282. a. side. 1. within me will I seek thee early.
 283. a. side. 1. within me will I seek thee early.
 284. a. side. 1. within me will I seek thee early.
 285. a. side. 1. within me will I seek thee early.
 286. a. side. 1. within me will I seek thee early.
 287. a. side. 1. within me will I seek thee early.
 288. a. side. 1. within me will I seek thee early.
 289. a. side. 1. within me will I seek thee early.
 290. a. side. 1. within me will I seek thee early.
 291. a. side. 1. within me will I seek thee early.
 292. a. side. 1. within me will I seek thee early.
 293. a. side. 1. within me will I seek thee early.
 294. a. side. 1. within me will I seek thee early.
 295. a. side. 1. within me will I seek thee early.
 296. a. side. 1. within me will I seek thee early.
 297. a. side. 1. within me will I seek thee early.
 298. a. side. 1. within me will I seek thee early.
 299. a. side. 1. within me will I seek thee early.
 300. a. side. 1. within me will I seek thee early.
 301. a. side. 1. within me will I seek thee early.
 302. a. side. 1. within me will I seek thee early.
 303. a. side. 1. within me will I seek thee early.
 304. a. side. 1. within me will I seek thee early.
 305. a. side. 1. within me will I seek thee early.
 306. a. side. 1. within me will I seek thee early.
 307. a. side. 1. within me will I seek thee early.
 308. a. side. 1. within me will I seek thee early.
 309. a. side. 1. within me will I seek thee early.
 310. a. side. 1. within me will I seek thee early.
 311. a.

to trust in god waite and not onely upon god and for his aid
in our selues. fo: 189. b. side.
in god onely. who deliuered vs from and assistance to pray to him
to quate a death. or from so many at all times. fo: 221. b. side. and
dangers of death. fo: 189. b. margent. fo: 222. a. side. b. side.
b. side. It is better to trust in the lord
not to expose any trust or confidence then to put confidence in man
in his nostrals. whose breath is or in penices. to put confidence
accounted off. to cast of vaine in man, is to trust in vaine. Put
confidence of man whose life not trust in penices nor in the
is so feyde. that if his nose be Sonne of man in whom there is
stopped, he is dead. and to confide no helpe. fo: 222. a. side.
we haue to do with god. fo: 196. Trust in the lord for war. for
in the lord god is ever laste
b. side. strength. or strength. fo: 221. b. side.
Tears, from of all faces will the strength. fo: 221. b. side.
lord god wipe away. he will take away more. fo: 221. b. side.
away all occasion of sorrow and the more troubles do oppress
fill his with perfect ioy. fo: 197. vs, the more ought we to be
a. side. instant in prayer. fo: 222. a.
All tears, from thine eyes, shall instant in prayer. fo: 222. a.
god wipe away. and fo: 197. a. side. a. side.
of the thoughts, and forecaster, trust not in wicked riches, for
of man, what they are his thoughts, they shall not helpe thee, in the
mercifull, and forecaster, day of punishment and vengeance,
uncertaine. he cannot know fo: 222. b. side. fo: 222. b. side.
the counsell, and will of god. fo: 222. b. side. fo: 222. b. side.
fo: 208. b. side. and margent. a. side.
fo: 209. a. side. Trust not in wicked riches, for
into the house of the Thiefe, shall trust not in wicked riches, for
god's judgement, with the Thiefe, to saluta him, before the day
to confound the same with the spring. fo: 243. a. side. and margent.
timber and stones thereof. fo: 243. a. side. and margent.
fo: 211. a. side. You saith the lord of hostes, I
will turne me to other Nations that is, let your feuit declare
and to those wile I give my Name that you are gods people, and
that they may keepe my Lawe that he hath wrought in you, by
fo: 215. b. side. his spirit, els man hath no powre
The day is of trouble one at hand, you that, els man hath no powre
saith the lord: but I will deli- to retuene to god but god
uer you from them: bryn not must conuert him. fo: 246.
afraid. fo: 217. a. side. I doubt. b. side.
fo: 217. a. side. Turne thou me and I shall be
against worldly trust, and confidence. Turne, for thou art the lord
not to expose trust in wraike and my god. After that I was
wailman nor in any power of turned. I repented. fo: 246.
man. Nor in the penices of man. b. side. Macaby showing how
having no power to helpe in time the faithfull use to pray, to desire
of neede. But to trust and rely god to turne them for as much
onely = as they cannot turne themselves.
fo: 247. a. side.

Turne againe vnto the most high, for hauid bying thee from Sarchanas, to wholsome light. fo: 247. a side.
Turne your selves from all your transgressions, so iniquitie shall not be your ruine, nor destruction. fo: 247. b. side.
Turne you, turne you from your auill wayes, why wil ye dye? ye house of Israel. fo: 248. a side.
fo: 248. a side. fo: 248. a side. Turne you now vnto me, saith the Lord, with all your heart, with fasting, with weeping, and with mourning. fo: 248. b. side.
we are not to trust in wicked riches which shall not helpe in the day of punishment and vengeance. fo: 250. a side and margin.
In thee trusted our fathers, they trusted and thou didst deliuer them! they cryed vnto thee, and were deliuered, they trusted in thee and were not confounded. fo: 257. a side and margin.
we are still to trust in god, who alone giueth the victory, and not to feare our enemies. fo: 258. b. side and margin.
Turne thou vs vnto thee, Lord, and we shall be turned: remoue dur eyes as of old. fo: 265. a side.
For the trueth we are to sturre, and contend earnestly, than gods blessings will follow vs so long, for the trueth we are to sturre vnto death, and the Lord god will fight for vs against our enemy. fo: 266. a side.
When they did turne vnto the Lord god of Israel in their trouble and affliction, and sought him, he was found of them, shewing hearely, that notwithstanding the wickednes of vicars, and their rage yet god hath his whom he heareth in their tribulation as he deliuered his. fo: 266. b. side.
the Ethiopians, and out of all other dangers, when they called vpon the Lord. fo: 270. a side.
Trust and confidence in god shall not be frustrated. fo: 270. a side.
In time of trouble and distress the difference that there is betweene the goodly, and the wicked. The goodly feare and set themselves, to seeke the Lord, as Jehoshaphat king of Iudah did, he proclaimed a fast, then thou shouldest Iudah: shewing this what the feare of the Lord is, as a prick to sturre them to prayer, and to depend on the Lord. where as the wicked either the wicked either to worldly meanes, and policies, or els to fall into despair. fo: 273. a side and margin.
Trust in the Lord ye god, saith Jehoshaphat, and ye shall be assured: because his propheth and ye shall prosper. fo: 273. b. side.
to their wordes, and doctrine. fo: 274. a side.
we ought not to be troubled with worldly cares, or therely him deuid, in our performances of god's commands. But to trust in god, and to rely wholly vpon him. fo: 278. a side and margin.
After troubles, and afflictions, god vsath to comfort his children and seruaunts, which do cry vnto him with his blessings poured down vpon them. fo: 284. b. side.
After trouble, god sendeth comfort to all them, that patiently wait on him, and constantly put their trust in his mercies. fo: 284. b. side. As Hezekiah

The word was my the beginning and the word of life / holding forth.
 the word was with god and the word was god. fo: 182. a side. fo: 183. a side.
 The word of god is his name called the word of christ let it dwell in
 who was clothed with a vestment you richly, in all wisdom teaching
 in blood. fo: 182. a side. and admonishing one another, in
 my words which I have put in thy psalms, singing with grace in your
 mouth, shall not depart out of 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, said saith the Lord, ye received it not as the word
 from hence forth, and for ever. of man, but (as it is in truth) the
 word of god, which affecteth a
 fo: 182. a side. / what ever things were written afore
 what were written for our learning, worketh in you that believe. fo:
 that we through comfort of the word, might have hope. fo: 182. a side. / the faithful word of god holding
 scriptures, that heaven and earth, and all things that are therein, stand
 fo: 182. a side. / the word of god, that ye may prosper in
 keep it, and blessed be the word, which is able to keep us from
 the word, engrafted, which is able to keep us from sinning against
 to save your souls, receive with the word, I trust. fo: 183. a side.
 meekness, as ye do, and not hearers, who receive the word, I trust, fo: 183. a side.
 only deceiving your selves. fo: 182. a side. / where with to answer him that
 By the word of god, commeth, hear-
 and do them, that ye may prosper in the word, and by hearing, faith. fo: 183.
 fo: 182. a side. / with the word, of truth, of his own
 will begeth us, that we should
 be a kind of first fruits, of his
 creatures. fo: 183. a side. / the word of the Lord is unto them
 who have no delight
 in the word, that heareth and be-
 hath a reproach, they have no delight
 in the word, whose ears are un-
 cumcis'd and they cannot hear.
 fo: 183. a side. / with the word, I rejoiced as one that
 in death great spoils. fo: 183. a side.
 thy word were found, and I did
 rejoice, and rejoicing of mine
 heart. fo: 183. a side. / the wicked are pursued with
 the word, of god, called the word
 of reconciliation. fo: 183. a side. / the voice of the angel, saying woe,
 the word of truth, the gospel, of
 woe, woe, to the inhabitants
 of the earth. See at the end
 of my prayer. fo: 2. a side.

wicked men put the evil day farre
away from them and cause the rate
of violence to come neare. continue
still in their wickednes, and thinke
that gods plagues are not at hand
giving themselves to idleness wanton-
nes and reata. but they shall dye
by the sword which say the evil
shall not come nor overtake them.
fo: 185. a. side.

Against worshipping of idols and gra-
ven images that set up the woods
of their their quaten image and
pray unto a god that cannot save.
fo: 186. a. side. 16. side.

The wordes of god shall not be
prolonged any more. but shall be
done and be no longer defaid.
The word that shall speake saith
the lord shall come to passe. it
shall be no more prolonged.

will say the word and will performe
it. fo: 194. a. side.

We have waited for thee O lord in
the way of thy iudgements, the
desire of our soules is to thy Name
and to the remembrance of thee.

We have constantly abid in the
adversities wherewith thou hast
afflicted us. fo: 197. b. side.

All our wayes god seeth and behol-
deth. fo: 201. a. side. and margent
of wisdom and the praise of
wisdom. fo: 209. a. side. and

margent. which openeth the
mouth of the dumbe and mar-
keth the tongue of babes also.
fo: 209. a. side.

Seven women in that day shall take
hold of one man saying we
will eate our owne flesh and wine
our owne apparell. onely like vs
sa called by thy name. to take
away our heapes. fo: 210. b. side.

Of wisdom from whence it commeth
and of the benefites which do happen
to them that feare the lord. fo: 211. b. side. and margent.

The wicked and vngodly cause others
to offend and forbid the prophets of
god to prophesie unto them. fo: 212. a. side. and margent. b. side.

Wash you make you cleane. By the
outward washing meaning spirituall
exhorting them to repentance
amendment of life. fo: 212. b. side.

To be watchful warie and cir-
umspect in our wayes. fo: 212. b. side. and margent. fo: 213. a. side.

Woe to them that devise iniqui-
ty and worke evil vpon their bed
when the morning is light they
practise it because it is in the
power of their hand. as soon
as they arise they execute the
wicked devices of their thought
according to their power hurt to the
fo: 213. b. side.

My woman was not meate to
feede them but a sword to sla-
ye them. fo: 214. a. side.

In their wickednes was the peo-
ple exalted that Gibeon which was
like to Sodom was never more
correct. fo: 214. b. side.

None more wise than the most
high. fo: 215. 12. side.

Of the wickednes of the
world. and of them that dwell
therein. with a woe follow-
ing them. fo: 216. a. side.

The weakness of the world is by
reason of age. the more shall
the wile be increased vpon
them that dwell therein. fo: 216. a. side.

Woe to the world and to them
that dwell therein. fo: 216. b. side.

All your workes hath the lord se-
hed, and sought out and will
pule you all to shame. fo: 216. b. side.

Woe unto them that are bound
with their sinnes and covered
with their iniquities. fo: 217. a. side.

All wisdom commeth from god
for which we are to render praise
and glory to him. fo: 218. b. side.

All wisdom for 19th when we once
begin to receive it, and for sake the
word of god in the knowledge
whereof our chiefest wisdom
consisteth fo: 220. a side and
margent.
Then wise men are ashamed they
reiected the word of the lord
and what wisdom is in them
they that seeme wise may be
ashamed of their ignorance.
all wisdom consisteth in god
word. fo: 220. a side.
The wicked favoureth the man
that is more righteous than
he. fo: 221. a side.
Wicked thoughts do separate
from god. fo: 221. a side.
Wisdom cannot enter in to
a wicked heart nor dwell in
the body, that is subiect unto
sinne. fo: 221. a side.
Voe unto him that increaseth
that which is not his. fo: 221.
a side.
The wicked & they feare not god
because they prosper in their ways,
without any change. fo: 222.
side and margent.
The wicked, and their posteritie
of god, and their posteritie
which by nature are under this
maladiction, shall be punished both
for their owne wickednes, and
take the imgnitie of their
sins, which is likewise in them,
shall be also avenged, on their
head. fo: 224. b. side.
Wisdom is the gray heare.
fo: 227. a side.
Voe unto you, that desire the day
of the lord, to what end is it for
you. fo: 228. a side.
The wicked and hypocrites say,
they are content to abide god,
in judgement, whereas the godly
humble, and feare. fo: 228. a side.
Voe for ye know not what house
your lord doth come. fo: 232. a
side. 232. a side.

Honour wisdom, that ye may reign
for ever. b. knight. of the people. fo:
fo: 242. b. side.
A wise king is the stay of his people.
fo: 242. b. side.
The wickedness of the people
was such, that in their prosperity
they have forgate god. fo: 245.
a side.
The wickedness, and obstinacy
of the people described by
carying of themselves proudly,
not hearkning to gods comman-
dements. sinning against his
iudgements. (The which they
should do, and live in them.)
with drawing of their shoulder
hardening their necks, and
refusing to heare god. fo: 245.
a side. though admonished
by his prophets, yet being dis-
obedient, and rebelling against
him, casting his law, blemish
his killing of his prophets (which
backbit against them, to turne a
them to god, and working great
provocations. fo: 245. a side.
and by making their hearts
as an adamant, least they should
the law of god, and his words
by the ministry of
his prophets. fo: 245. b. side.
The warre was of god, therefore
those fell down &
many slaine or wounded. fo: 246.
a side.
The wrath of the lord shall breake
forth suddenly. fo: 246. b. side.
from god. fo: 246. b. side.
The wrath of the lord was turned
from Rahoboam that he would
not destroy him, all together be-
cause that he humbled himselfe
showing that god seeketh not the
death of a sinner, but his conver-
sion. fo: 247. a side. b. side.
Wickedness man cannot forsake till
his heart be changed, which is only
the worke of god. fo: 248. a
side.

The wicked, described with the
torment they shall endure where
their worme doth not die, and the wasp
fire never goeth out - these six
militaries, declare the pangs
and eternal torment of the
darned. fo. 289. a side.

The wicked shall be an abhorring
unto all flesh. This is the just
recompence for the wicked,
which contemning god, and his
worde shall be by gods iust iudge-
ment abhorred of all his
his creatures. fo. 289. a side.

6. side.

The word of god grew, and multi-
plied. That is, the more that
tyrants go about to suppress
gods word, the more dooth it in-
crease. fo. 292. a side.

The wordes of wicked Antiochus
after he was stricken of god with
a loathsome, and unrecoverable
disease. fo. 291. b. side.

W. V. N.

For a watch word, giving his
souldiers. (The victory of god.)
this was Judas Habbabans. fo.
fo. 292. b. side.

The wormes came out of the
body of wicked Antiochus, in
abundance, and whilst he was
alive, his flesh full of sores, paine
and torment, and all his army
was grieved at his small. fo.
fo. 292. a side.

He was eaten of wormes, and
gave up the ghost, being
smitten by the angel of the
Lord. because he gave no
glorie unto god. (this was king
Heracl.) fo. 292. a side.

Waters healed. fo. 294. b. side.

To all wickednes, both secret
and open, woe, they subiect
one kinde of viceroy was among
fo. 294. b. side.

the wickednes of samaria
was discovered. they commit
falsehoods. fo. 294. b. side.

water and earth, that they pro-
vident. Iactant unto them the
these were the wordes of com-
mande of Nabuchodonasor king
of the Assyrians. to Olofer was
his chief captaine of his army,
to declare thus much unto them
of the wast country. because they
disobeyed his command, or after
the manner of the kings of
Persia to whom water, and
earth was given to be given
earth was made that they were
to acknowledge that they were
 Lords, of earth, and sea. fo. 294.
fo. 294. b. side.

The water was made sweet with
wood, that men might know
the vertue thereof. fo. 295.

into the waters he cast a tree
and the waters there by were
made sweet. fo. 295. a side.

wealth, and prosperitie commeth
of the Lord. fo. 295. b. side.

The word of god, called a
sword, which proceeded out
of his mouth. fo. 296. b. side.

and margoule.

The wicked man's seed shall
not prosper. fo. 296. b. side.

A. Wicked man perfectly de-
scribed, opposing peace following
all wickednes. practising of
wicked actions. fo. 296. a side.

[illegible]

Amaziah the king killed by his
servants, who wrought trea-
son against him in Jerusalem,
and he fled to Lachish they sent
after him, and slew him there a.
fo: 254. a. side. and margin
Boye not afraid of them re-
member the Lord which is
great and terrible fo: 258.

Afflictions draw vs to make a
covenant with god to keepe his
commandments, and to feare
him, when nothing else would
fo: 260. a. side. and margin
By affliction they promise to keepe
gods commandments, whereas
they would not be bought by
gods great benefits. fo: 260. b.

In Advocation we are not to be
impacient nre to murmure
against god but to praise his
pleasure. to march with one
heart, and not to contend against
god. fo: 262. a. side.
We are not to suegate to one
selves that we have not.

fo: 265. a. side.
Asa did that which was good
and right in the eyes of the
Lord his god: He took away
the high places, and the images
therefore the kingdom was
great before him. fo: 267. a. side.

And Asa cryed unto the Lord his
god. and said Lord it is nothing
with thee to helpe: helpe us
or with no power: helpe us
owe god, for we rest on thee, and
in thy Name are we come against
his multitude. O Lord thou art
our god, let not man prevail
against thee. so the Lord smote
the Ethiopians before Asa. and
Judah. and they fled. fo: 267. b. side.
Asa was wroth with Hanani the
seer, and put him in a cage with him.
for he was in a rage with him.
thus in stead of turning to god by
repentance. he punished the pro:
phet. fo: 271. a. side.

Touching shedding of blood and gods
judgements. De: 3 Donounced against
those which shed innocent blood. fo:
of this fo: 194. a. side. and 66. fo:
heaven. fo: 136. b. side. 137. a. side.
and 6. side.
Blood will give thee in fury and
Lanthe. I will give thee the blood
of wrath, and realsion. fo: 192.

The staffe of Bread being the
force and strength wherewith
it should nourish. and sustaine
the life. I will breake thy staffe
of bread by which thou shalt
eat. I will breake thy staffe
of bread in one oven where
shall be sufficient for the family
fo: 193. a. side. b. side.

A brother that trespasseth against
him, how one should admonish
telling him of his fault. and
before witnesses. and
refusing to heare them. then
tell his fault to the church. if
he will not heare. let him then
be as a heathen and a
Publican. fo: 194. b. side.

Of Baptisme of the fruites and
effects thereof. of Johns baptis-
me of the baptisme of Repentance
fo: 194. b. side.
To be baptized in Johns baptis-
me meaning what doctrine they be
professe, by their baptisme.
Johns baptisme that is to professe
the doctrine which he taught, and
sealed with the signe of baptis-
me. fo: 195. a. side.

To be baptized in the Name of
the father is to be dedicated
consecrated unto him fo: 195. a. side.
To be baptized in the death of
Christ or for the death of
one body, unto remission of sinnes
is that sinne by Christ death
may be abolished, and die in
Christ. fo: 195. a. side.
we may growe in Christ our
sinnes may
be washed away by the blood of Christ.
fo: 195. a. side.

trust raised from the dead. the
glory of the father. fo: 155. b. side.
whose christ sitteth on the right
hand of god. fo: 156. a. side.
carefulnesse to serve and please
god according to his will. revealed
by his word. fo: 156. b. side.
in christ shall all be made alive. fo: come. fo: 182. b. side.
fo: 157. b. side.
christ, by death killed and destroyed.
death redeemed the world, and so
thereby brought life unto vs. fo: 164.
fo: 165. a. a side.
The grace given unto vs by god in
christ jesus, is now manifested by
the appearing of our saviour
jesus christ. fo: 166. a. side.
christ by his appearing hath abol-
ished death, and brought life, and
immortalitie to us through
his gospel. fo: 166. a. side.
christ took a part of our flesh
and blood, that through death
he might destroy him that had
the power of death that is the
devil. fo: 166. a. side.
deliver them who through
fear of death were all their
time subject to bondage. fo: 166.
a. side.
The crown of life I will give thee
if thou be faithful unto the
death. fo: 166. b. side.
crooked pathes they made
them. fo: 168. b. side.
A conscience banished, or sear
read. fo: 17. a. a. side.
circumcise your selves to the
word, and take away the fores-
kins of your heart. fo: 2. 179.
fo: 182. a. side.
The charge of king David to Solomon
his sonne. to keep the charge of the
law, to walk in his wayes, to keep his
commandments, judgements
and testimonies. fo: 182. b. side.
and margent.

My commandments keep, and live.
fo: 182. b. side.
My commandments lay upon thee.
fo: 182. b. side. I Bm do them upon
thy fingers, write them upon the
table of thine heart. fo: 182. b. side.
Into condemnation he shall not
come. fo: 182. b. side.
The commandments, I love above
gold. yea above fine gold. fo:
fo: 183. b. side.
The curse of god pursueth the
wicked. fo: 184. b. side.
The curse of the lord is in the house
of the wicked. fo: 184. b. side.
A curse will I send upon you, and
I will curse your blessings, yea I
have cursed them already, because
ye will not heare, nor lay it to
heart to give glory to my name.
saith the lord of hosts. fo: 184.
b. side.
All these curses shall come upon
thee and overtake thee. cursed
shalt thou be in the city, cursed
in the field. cursing vexation
and rebuke, shall the lord send
upon thee in all things that thou
settest thine hand unto to do, till
thou be destroyed. If thou wilt
not hearken to the voice of the
lord thy god, to observe to do
all his commandments, I and
thy domes. fo: 184. b. side.
thy domes. above all things have
of charity. charity for charity
servant charity for multitude of
shall cover the multitude of
sinnes. fo: 185. a. side.
every Citie, divided against it selfe
shall not stand. fo: 186. a. side.
The captivity brought upon them
for their sinnes. fo: 189. a. side.
The City is full of perverseness.
they say, the lord hath forsaken
the earth, and seeth not.
fo: 191. b. side.
The City is full of corrupt judges.
with all kind of wicked-
nesse. fo: 191. b. side.

death the fruit, ^{you wages of sinne.} fo: 157. a. side. b. side.
we die daily, every day with a part
of our life. fo: 157. b. side.
on our own death and on the death
of christ we ought to meditate. fo:
fo: 157. b. side.
death in christ killed life, for a time
that after life in him might live.
death for wike. fo: 157. b. side.
death came by man, and by man the
Resurrection from the dead. fo: 157.
side.
All die in Adam. fo: 157. b. side.
death the last enemy, that christ destroy-
ed. fo: 157. b. side.
victory over death, given vs by christ.
fo: 158. a. side.
death's sting is sin. fo: 158. a. side.
death is a great sleep. when death
comes the soule out of the body, the
body buried, lives in the earth, the
grave the bad, there to remaine till
the morning of our Resurrection at the
day of judgement. fo: 158. a. side.
The day of judgement, the morning
of our Resurrection. fo: 158. a. side.
The thoughts of death, not trouble
some, to gods servants, they rather
desire the same to be dissolved and
to be with christ. fo: 158. a. side.
death, is a journey, or a layne down
of our earthly tabernacle. fo: 158.
side.
Then death nothing more certaine.
god hath decreed all men to die.
this the universall sentence over all
flesh. fo: 158. a. side.
death passed upon all men for that
all have sinned. vnto death. since
reigned. fo: 158. a. side.
Then death nothing more certaine
when, where, or how, we shall die.
the meditation of sinne upon the
uncertainty of death observable.
upon his lying down at night rising
again, going forth and returning
fo: 158. b. side.
meditation, to shew vs up to a daily
preparation for death. that so it
maye take us away. fo: 158. b.
side.

death to the godly is but as it were
refreshing. but the wicked, a puni-
ment. fo: 158. b. side.
death is great gaine, to him that liv-
hence, the life of a christian. but
death is a great detrimēt to him
that liveth heere the life of a woe.
ling. fo: 158. b. side. fo: 159. a. side.
Though death it selfe in its selfe
ill. yet the good, and godly by well
159. a. side.
The death of the righteous desired
by all. fo: 159. a. side. even
Balaam. fo: 159. a. side. / to a
attayne to this, there must goe
before, the life of the righteous
159. a. side.
For death man to prepare himselfe
for death man to prepare himselfe
the being certaine he must die.
159. a. side. b. side.
The certaine time or day of death
is by god appointed vnto all. fo: 159.
side.
For death young men as well as ol-
d ought to be always prepared for
159. b. side.
Death is always knocking at the gate
of old men ready to seize on them. 2.
young men death is ready with his wy-
to dispossesse them unawares. and
therefore they at all times to be prepa-
red for the same. fo: 159. b. side.
where death will looke for thee
is uncertaine, therefore expect
death every where. fo: 159. b. side.
death doth every where looke for
thee, therefore looke thou for
death and prepare for the same
every where. fo: 160. a. side.
Thinke still on death, what were
thou doest. fo: 160. a. side.
Then the thought of death no thought
will move away from thee. fo: 160. a.
O ye dead arise and come vnto judg-
ment. this voice shal to sound in
every. fo: 160. a. side.
The dead shall be raised incorrupt
and we shall be changed. &
fo: 160. a. side.

every day, so to live, as if it were our last day. fo: 160. a side.
we are to account of every day, as if it were to be our last day. fo: 160. a side.
which day of thy life shall be thy last day, thou knowest not. craze thee from sinne. and defende not thyselfe. fo: 160. b. side.
upon this present day, so looke as if it were to be thy last day, as if it were a passage to heaven. and do that this day, as if it were a resemblance of thy whole life. fo: 160. b. side.
how to die well, he that knoweth not alive at death very ill. fo: 160. b. side.
to dy well, is to dy willingly. fo: 160. b. side.
fearfulnesse of death sheweth a kinde of desperation, of after enjoying life eternally. fo: 160. b. side.
willing to die worldly pleasures and contentments, do maketh a living christian. fo: 160. b. side.
not to feare death, being going to see a gracious a sinner god. fo: 161. a. side.
and whom we have so long time hated by death. fo: 161. a. side.
served. fo: 161. a. side.
death is cutting down not a cutting off. A point, or haven by which we passe to joy. Not a gulch to swallow vs up. This thirway of all flash. fo: 161. a. side.
all of them will be dead w^hin those hundred yeres, as x^es vieweth his great army and weapons. fo: 160. a. side.
all must die. this not to be avoyd. All things are so to live here, as not to die. thus saith the death eternall that wa^rd not, the death eternall that may enjoy a blessed life. a same. fo: 161. a. side.
but man will never be quiet vntill he did rather passe to another place than die. He is asleep, a shape than dead. He doth rest and not perish. fo: 161. a. side.
in one death a great comfort. all things by perishing are kept alive the colene, dy againe. fo: 161. b. side.

Death is a journey, a passage to our Resurrection. And the way thereunto. fo: 161. b. side.
Death is the gate unto life. fo: 161. b. side.
Death is a happy sleep. w^h east east w^h. pleasant, and pleased w^h the enjoyment of eternality. O sweet and also happy sleep. fo: 161. b. side.
Death putteth not a finall end to vs. it beareth a pouer and haven fowls to heaven of happiness. fo: 162. a. side.
Death, to the godly, is the port and haven of happiness. fo: 162. a. side.
Death conjoynes us unto christ our head. fo: 162. d. side.
It is not death, but life w^h conjoynes the dying soules of a christian to christ. It is not life but death, that separateth the soule of a living christian from christ. fo: 162. d. side.
We passe to immortality. Life eternall cannot succeed by death. Death preceedeth death is not an end of vs, but a passage to heaven. fo: 162. a. side.
Death is a speedy Race our way to heaven. fo: 162. a. side.
To prepare for death to be willing to die, to meditate on death, and to desire the same is the part of a wise man. fo: 162. b. side.
Not to die complaining, in death, not to expresse sorrow for the same. But joy, and comfort. fo: 162. b. side.
By death the godly, called to rest. The wicked to punishment. Death to the godly, is as a safe custodie and protection. To the wicked a sharpe punishment. fo: 163. a. side.
Then thought and meditation of death, and mortality nothing can more awaye a man in this life. The meditation of nothing is so necessary, as of death. fo: 163. a. side.

No man doth knowe his death
heavily vnder his hewer will sitte
himselfe for the same long before. fo: 163. Be thou faithful vnto the death
6. side. I thank you waite & praye I will give thee a crown of life
our selues for that day. fo: 163. 6. side. fo: 130. 6. side. and margarete
The day of death is kept from our hand. The end of your faith the sal
ludge for our good. that so we should. The end of your soules. fo: 130. 6. side
thine every day, to be our last day. tion of your soules. fo: 130. 6. side
and so to be alwayes prepared. fo: 163. Follow after righteousnes godly
163. 6. side. faith, love, patience meeknes. fo: 163. 6. side
A mans death shall be as his life is. faith, love, patience meeknes. fo: 163. 6. side
In what state a man is in at his death. 5. side. I like the good fight of faith fo: 156. 6. side
in the same shall be at the day of. I like the good fight of faith fo: 156. 6. side
Judgement. fo: 163. 6. side. fo: 156. 6. side. I like the good fight of faith fo: 156. 6. side
The day of judgement may be long. fo: 156. 6. side. I like the good fight of faith fo: 156. 6. side
before it come, but the day of. fo: 156. 6. side. I like the good fight of faith fo: 156. 6. side
death cannot. fo: 156. 6. side. I like the good fight of faith fo: 156. 6. side
To make death familiar to vs, by. fo: 156. 6. side. I like the good fight of faith fo: 156. 6. side
often meditation thereon. that so. fo: 156. 6. side. I like the good fight of faith fo: 156. 6. side
we may embrace it cheerfully. fo: 156. 6. side. I like the good fight of faith fo: 156. 6. side
164. 6. side. fo: 164. 6. side. I like the good fight of faith fo: 156. 6. side
At the day of death to have the. fo: 164. 6. side. I like the good fight of faith fo: 156. 6. side
world contented, is a difficult. fo: 164. 6. side. I like the good fight of faith fo: 156. 6. side
thing, and long in learning. fo: 164. 6. side. I like the good fight of faith fo: 156. 6. side
A person to die our whole life. fo: 164. 6. side. I like the good fight of faith fo: 156. 6. side
must be. fo: 164. 6. side. I like the good fight of faith fo: 156. 6. side
death is the. fo: 164. 6. side. I like the good fight of faith fo: 156. 6. side
quiescence. fo: 164. 6. side. I like the good fight of faith fo: 156. 6. side
vnto death our life is a passage, by. fo: 164. 6. side. I like the good fight of faith fo: 156. 6. side
death we returne to life. a sign. fo: 164. 6. side. I like the good fight of faith fo: 156. 6. side
vnto death is our whole life. fo: 164. 6. side. I like the good fight of faith fo: 156. 6. side
a. side. fo: 164. 6. side. I like the good fight of faith fo: 156. 6. side
death is a salve a port. fo: 164. 6. side. I like the good fight of faith fo: 156. 6. side
By death christ destroyed death. consumed, the burnt sacrifice. fo: 174. 6. side
and the power thereof, and thereby. fo: 174. 6. side. I like the good fight of faith fo: 156. 6. side
brought life to vs. fo: 164. 6. side. I like the good fight of faith fo: 156. 6. side
The death of christ redeemed the. fo: 174. 6. side. I like the good fight of faith fo: 156. 6. side
world and killed death. fo: 164. 6. side. I like the good fight of faith fo: 156. 6. side
death resampled the. fo: 174. 6. side. I like the good fight of faith fo: 156. 6. side
by the bed. the Resurrection by our faith commeth by hearing. fo: 179. 6. side
rising again. this to make vs inward. a. side. I like the good fight of faith fo: 156. 6. side
of death and of our resurrection. fo: 179. 6. side. I like the good fight of faith fo: 156. 6. side
fo: 164. 6. side. I like the good fight of faith fo: 156. 6. side
of death sleep is a cause a spectacle. fo: 179. 6. side. I like the good fight of faith fo: 156. 6. side
we die and rise again. fo: 179. 6. side. I like the good fight of faith fo: 156. 6. side
as often as we sleep, and awake again. fo: 179. 6. side. I like the good fight of faith fo: 156. 6. side
fo: 164. 6. side. I like the good fight of faith fo: 156. 6. side
That day, thou soarest as being thy. fo: 179. 6. side. I like the good fight of faith fo: 156. 6. side
last day, for thy joy, is thy awe. fo: 179. 6. side. I like the good fight of faith fo: 156. 6. side
last day, for thy joy, is thy awe. fo: 179. 6. side. I like the good fight of faith fo: 156. 6. side
at thinking of this day. but to rejoice is no variableness. fo: 184. 6. side
it being the day of our happiness. shadow of turning. fo: 184. 6. side
change. fo: 164. 6. side. I like the good fight of faith fo: 156. 6. side
fo: 165. 6. side. I like the good fight of faith fo: 156. 6. side
The forward, is an abomination. fo: 184. 6. side. I like the good fight of faith fo: 156. 6. side
fo: 165. 6. side. I like the good fight of faith fo: 156. 6. side

our god is a consuming fire. god doth manifest his grace and
fo: 130. b. side. / great is the mystery of god li=
ness. fo: 129. b. side. / In the gospel or new testament
Christ is manifestly revealed faith have in. fo: 135. b. side
unto vs, and the vail of the law and margin
or old testament taken away. of gods judgements against his enemies
fo: 131. a. side. / which vail is done away in way of vengeance against those that
Christ. or the vail shall be provoke him to anger with his
taken away. fo: 131. a. side. / first judgement on those which do
In the gospel or new testament delight in warre and in shedding
we have great and many ben- of blood. fo: 136. b. side. and
eights. unto vs, by Christ Jesus, margin. fo: 137. a. side. and
fo: 131. a. side. b. side. / margin. b. side. and margin. 7
and giveth wisdom liberally, to gods judgement against Judah
them that ask him. fo: 130. b. side. / fo: 136. b. side. and margin. fo:
fo: 137. a. side. / By the gospel or new testament gods judgement against Moab.
we have the knowledge of the fo: 137. a. side. and margin. /
free pardon and full forgiveness gods judgement against Ashke=
of our sinnes, by the death of son. fo: 137. a. side. and margin.
Christ our saviour. and conse- gods judgement against mount Sier.
qued unto vs, by his grace, and for their cruelty against his
favours. he undergoing the full children, and for the delight
violts of gods wrath against they had, in shedding of their blood.
sinners, and sinners denounced fo: 137. b. side. and margin.
even the whole curse of the gods judgement against Judah and
law, he endured for vs. Did the king of Judah for shedding of
for our sinnes, rose again, for the blood, and for other sinnes commit=
our justification, that we had. fo: 136. b. side. margin.
live unto righteousness. fo: Of god. and of his great power.
132. a. side. and margin. / no god with him. He kills, and makes
fo: 132. a. side. and margin. / alive. wounds and heals. none
can deliver out of his hand. he living
fo: 132. a. side. and margin. / for ever. He will render vengeance,
word, he will render vengeance,
bring forth Christ himself unto vs, on his enemies, and reward them
who is the way, the truth, and that hake him. He will make his
the life. offering of himself to all flesh, and as was drunk with blood his sword
be received by vs, by a true, and are was drunk with blood his sword
lively faith. fo: 132. b. side. / shall deliver flesh. He taketh
of our glorification justification. what doest thou. The works of
Election, and predestination. all flesh are before him. He seeth
fo: 134. a. side. and margin. b. side. / can be hid from his eyes. He seeth
side and margin. fo: 135. a. side. / from everlasting to ever lastmg.
side and margin. b. side. and margin. / nothing is wonderful before him.
fo: 136. b. side. and margin. / He is seen ever lasting to ever
lasting, and of more power. is
fo: 142. a. side. /

of god and of his powerfully re- god formed man of the dust of
surrender where. fo: 144 b. side. the ground. and breathed into
fo: 145 a. side. his nostrils the breath of life
god is all since and understanding. fo: 165 a. side. b. side. and man
all ways. and all ways. were hea-
ring and seeing. haareth, and manerent.
seeth every thing. done by vs. fo: 166 a. side.
fo: 145 a. side. and manerent. ha. v. & save vs. fo: 166 a. side.
For the good of the godly all god shall wipe away all tears from
things. so work together. fo: 166 a. side. and
fo: 148 a. side. and manerent. have eyes. fo: 166 a. side. and
god things to good man. and i. god hath saved vs. and called vs
things to all man. fo: 148 a. side. with an holy calling, not according
The gift of god is eternal life through Jesus Christ our Lord. fo: 148 b. side. b. side. purpose, and grace given vs. in
fo: 148 b. side. b. side. Christ. before the world began
For the good are good things created from the beginning. fo: 166 a. side.
so evil things, for sinners. through the gospel Christ hath
fo: 150 a. side. brought life and immortality
to the godly, all things are for to light. fo: 166 a. side.
good. so to the sinners, they are god will look upon and revive
turned into evil. fo: 150 a. spirit of the humble and contrite
side. heart. fo: 167 a. side. b. side.
god is terrible in his doing toward god will look to him, that hee
the children of men. fo: 155. blath, at his word. fo: 167 b. side.
a side. god heareth the prayers of
god whom made the world. is lord the which do pray unto him
of heaven and earth. dwell in their trouble and distress
not in temples made with hands. fo: 167 b. side. and manerent. a
nor worshiped with many hands. fo: 168 a. side.
needeth nothing, giveth to all. our god whom we serve is able
life, and breath, and all things to deliver vs. from the burning
fo: 155 b. side. side. fire. fo: 173 a. side.
In god we live move and have our vex is out of thy hand. O. King
our being. fo: 155 b. side. side. God doth blasse our memory
The gift of god is eternal life. with a rational faculty, to
through Jesus Christ. fo: 155 b. side. with a rational faculty, to
god hath given vs. two repositories of our hearts and passions. the words
soules, shamefastnesse and Feare. when hee hath preached unto vs
fo: 156 a. side. side. God enlightens and illuminates
In the grave, there is no punishment. our understanding, and passions
how long a man hath lived, ten, or by which our affections by the power
an hundred, or a thousand yeares. are full operation of his holy spirit
fo: 157 a. side. side. in vs, thereby inhabiting vs. to
Grace reigned through righteousness in predestination in one love, that we
to eternal life by Jesus Christ. fo: 158 a. side. side. have peace and preached to vs
fo: 158 a. side. side. fo: 173 a. side. side.

Gods Judgemente on those that
do both see and haue a misse
fo: 136. a. side. and margent.
God is truth without falshood
goodnesse without malice and
happinesse without misery.
fo: 130. b. side.
God lookes to him that is poore
and of a contrite spirit and
that tremblath at his word. fo.
fo: 131. b. side.
of God, and of his ynchangeable-
ness in all his doings. fo: 134.
a. side. and margent.
God is not a man, that he should
lie, neither the sonne of man,
that he should repent. hath he
said, and shall he not do it. hath
he spoken, and shall he not make
it good. fo: 134. a. side. margent.
I haue spoken it I haue pur-
posed it and I will not repent.
neither will I turne back from
it. fo: 134. a. side. margent.
Every good gift and every per-
fect gift cometh from above, and
cometh down from the father
of lights. fo: 134. a. side.
Gods curse pursueth the wicked,
his blessings follow the right-
eous. fo: 134. b. side. and
margent.
No good thing will he withhold
from them that walke vprightly.
fo: 134. b. side.
Gods Judgements against the wick-
ed, several wayes falling vpon
them and in several kindes.
fo: 134. b. side. and fo: 2.
him. fo: 1. b. side. and fo: 2.
a side at the ende of my pray-
er.
Gods several Judgements against
the wicked - as - Fear, and
the pit, and the snare. That
he which escapeth one dan-
ger, shall be taken of another.
Some to=

Some to death. Some to the
sword, some to famine, and some
to captivitie. The sword to slay
the dogs, to teare the foules of
the heauen and the beasts of
the earth, to deuoure and to
destroy. So that the dogges, birds
and beasts should deuoure them
that were slaine. / every one
shall haue that Judgemente on-
executed vpon him, and shall be
slaine by that meane, that
God hath appointed. See at the
ende of my prayer. fo: 1. b. side
fo: 2. a. side.
Gods Judgemente by a threefold
ouerturne and by a threefold
woe. I will ouerturne over-
turne it and it shall
be no more. - The voice of the
angel sayng - woe woe, woe, /
see this at the ende of my prayer
fo: 2. a. side.
Gods ensing Judgemente on Iudas
for his treason. repento
himself, brought again the
thirty pieces of silver sayng
I haue sinned in betraying the
innocent blood. cast downe
the pieces, departed weke and
hanged himselfe. See this at
the end of my prayer. fo: 2.
b. side.
Gods moeyes toward his child-
ren in casting downe the proud
and exalting the humble. by the
example of trees. See this at
the end of my prayer. fo: 4. b. side
fo: 6. side.
From God offended with vs, for
our sinnes, no fleeing away, but
only vnto God appeased againe
with vs in and through the
mediation of Christ Iesus. See
this at the end of my prayer. fo:
fo: 5. a. side. /

I will hide my face from them
I will see where they are and shall be for
they are a grow and generation children
in whom is no faith. fo: 107. a side.
He will hide his face from them, at
that time as they have behaved
themselves ill in their doings. fo:
107. a side.
They haarkened not, nor inclined
their ears. fo: 107. a side.
They hardened their neck, they
did worse than their fathers. fo:
107. a side.
I will not hear you whensoever
you shall call upon me: for ye
have defiled your hands with blood
and your feet are swift to commit
murder. fo: 112. 6. side.
I will hide mine eyes from you when
ye spread forth your hands: I will
not hear you when ye make many
prayers: your hands are full of
blood. fo: 113. a side.
your house is become desolate. fo: 113.
a side.
your houses will I give to a people
that shall come. fo: 113. a side.
I have said of me, yet shall be king
to whom have I showed no sign, yet they
shall do, that I have commanded them.
fo: 113. a side.
Hate the evil, and love the good,
and establish judgment in the
gate. fo: 113. 6. side.
I hate your feast days. fo: 113.
6. side.
I will hide my face from them,
because they have passed against
me, and gave them into the hand
of their enemies, and so they fell
by the sword. fo: 114. 6. side.
The house of the Lord builded
up againe, and all the vessels of
the house of the Lord which
Nabuchadnezzar brought forth
out of Jerusalem, were restored
by Cyrus king of Persia and brought
back againe in the house
of the Lord, after the same way
which was, by the children of Israel,
which =

which returned out of the captivity
from Babylon into Jerusalem, and
builded there againe the house of the
Lord according to the commandment
of the god of Israel and according
to the commandment of Cyrus
king of Persia, and Artaxerxes king of
Persia. fo: 116. 6. side and margin
fo: 117. a side. 6. side.
of Henoch, and of his walking
with god: how he pleased god
and so was translated from earth
to heaven, and in praise of him
fo: 119. a side. 6. side.
Henoch 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.
Henoch by faith was translated
that he should not see death, he
before his translation, he had the
testimony, that he pleased
god. fo: 119. 6. side.
they have every man his brother
with a wit. fo: 119. 6. side.
As touching the Heresie of the
Millenarie, being this, that
Christ shall come againe (before
his last comming to judgement)
to reigne here upon earth as a
temporal king for one thousand
yeares, whereas they come
this their Heresie, and againe
which, there are several divers
places of scripture. fo: 135. 6. side.
fo: 136. a side.
To Heaven the gate is strait
way narrow, we must strugle to
force it, and break through all the temptations
of the devil, and of his
evil instruments, and so to them
in

in through. / *This strait gate,* *ff by heering of the word -*
 and narrow passage. *fo. 141. a* *preached unto vs. we desire to*
 side. and. *margent.* *profite. we must then with all*
 we must not look vpon haue care and diligence observe those
 a. side. *fo. 148. b* *directions. fo. 179. a. side, and*
 Between the Hope of the wicked *margent.*
 worldly man and the godly reali- *1. To heare it with a holy atten-*
 gious man the difference. The *tion to the word of god. fo. 179.*
 worldly man, whilst he hath breath *a. side.*
 hopes still to recover. The godly man. *2. To looke to our hearts, that*
 than life decayes, and breath drawe *they wander not. fo. 179. a. side.*
 upon. than hath he hope to enjoy a *3. To come to heare with a refo-*
 better life. *fo. 163. a. side. 4. To come to heare with a refo-*
 hath hope in his death. *fo. 163. a. side.* *ved obedience to the powerfull*
 a stony heart. *fo. 170. a. side.* *word of god. fo. 179. a. side.*
 thy heart trust in him, and *5. To be carefull of our eyes, that*
 in halp. *my heart therefore* *they wander not nor be wanton*
 in geath. *fo. 171. b. side.* *dull, or sluggish. fo. 179. a. side.*
 heare me o god in the multiz *6. Not to be asleepe in our sinnes.*
 tude of thy mercy. Heare me *fo. 179. a. side. 7. To ioyne faith to the word heard*
 for thy loving kinde. *fo. 171. b. side.* *and to beleave it. fo. 179. a. side.*
 Heare not thy face from thy *8. To subscribe vnto the truth*
 ear. *fo. 171. b. side.* *of the word of god. fo. 179. a. side.*
 heare me speedily. *fo. 171. b. side.* *9. To yeeld a reverence and obedience*
 trouble. *fo. 171. b. side.* *and submission to the word of*
 thy house shall be called an house *god. fo. 179. a. side.*
 of prayer for all people. *fo. 171. b. side.* *10. Not to come to heare with any*
 side. *fo. 172. a. side.* *preiudicate opinion of him, we*
 thy house is the house of prayer. *are to heare. fo. 179. b. side.*
 but ye haue made it a den of *11. To draw neare, and make hast*
 heaves. *fo. 172. a. side.* *to come, and heare the word*
 he humble prayson, he shall save. *of god preached to come willing-*
 side. *fo. 176. b. side. margent.* *ly, for god hath commanded, and*
 with humility be clothed, for *enjoyed vs. so to do, and blisseth*
 god resisteth the proud, and *vs. in our heering. fo. 179. b. side.*
 giveth grace to the humble. *and margent.*
 side. *fo. 176. b. side. margent.* *The heering eares and the seeing*
 he that humbleth himselfe *eyes, the Lord hath made them*
 shall be exalted. *fo. 177. a. side.* *both. fo. 179. b. side. margent.*
 side. *fo. 177. a. side. margent.* *12. To heare aught, the word pre-*
 humbly, is before a honour. *chad, it is god, alone that sitteth*
 side. *fo. 177. a. side. margent.* *and prayeth, the eares of all*
 he is a happy man, that doth *fo. 2. 179. a. side.*
 read the holy scriptures, that *both. fo. 179. b. side. margent.*
 may turne, all his worldly tol- *13. To heare aught, the word pre-*
 der. *fo. 179. a. side.* *chad, it is god, alone that sitteth*
 and prayeth, the eares of all *fo. 2. 179. a. side.*

Judge righteously between weary man, and his brother Judga not according to the appearance, but but indga righteous indgament fo. 103. 6. side
In indgament do no vneighteousnesse in meta, glad, in waight or in measure, iust balances, iust waight shall ya haue fo. 103. 6. side
Extenuate indgament and iustice, O prencis of Ihuah. saith the Lord. remove violence and spoil, take your exactions from my people. saith the Lord. fo. 103. 6. side
In indgament, ya shall not reprove the poor, to haue the small as with the great, not to fauor the face of man: for the indgament is gods. fo. 104. a. side
In indgament to do no vneighteousnesse, not to reprove the poor, rich. to indge in righteousness. fo. 104. a. side
Judges to indge with iust indgement, not to wrest indgement, nor reprove the poor, take a gift, wh. blindeth the eyes of the wise, and perverteth the words of the righteous. fo. 104. a. side
Justice to the afflicted and needy, to send the poore and fatherlesse. fo. 104. a. side
Zahoshaphat, charge given to his judges. fo. 104. 6. side
He saie, judges in this land, city by city, and said, take heed, what ya do, ya indga not for man, but for the Lord, who is with you in the indgament. fo. 104. 6. side
The fear of the Lord be upon you, and the fear of the Lord be upon you, no of the Lord, nor the appaer of yfous, nor taking of gifts. fo. 104. 6. side
Ya shall haue iust balances, a iust Ephra and a iust bath. fo. 104. 6. side
Margent.
foash the king of Judah, remem- bered not the kindness of Jehoia- da, father of Zachariah, but his some, who dying, said, The Lord look vpon it and requite it. fo. 107. 6. side
The Judgement of god, vpon foash the king of Judah, for causing Zachariah to be stoned to death. The host of Syria came against him, and he was delivered into their hands, because they had wrought against the Lord, god of their fathers. So they executed judgement against foash. fo. 107. 6. side
foash his own servants, slew him after the same. fo. 107. 6. side
foash or Jehoahaz, being all on Jerusalem the chosen city they built and made the streets desolate. fo. 112. 6. side
O Jerusalem Jerusalem, thou that killst the prophets, how of them have I gathered thy children, I have gathered them, and ye would not beholde for the house is left, who ye desolate. fo. 112. 6. side
O Jacob, what shall I do unto thee, Judah, what shall I do unto thee, Ephraim, what shall I do unto thee, for your goodnesse, is as a morning cloud, as the early dew. fo. 113. a. side
Depart ye goeth away, fo. 113. a. side
Thy Judgements, are as the light, let judgement run down as water, let righteousness as a mighty stream. fo. 113. 6. side
Against Jerusalem came Nebuchad- nazzar king of Babylon, I and all his army, pitched against it, he built bulwarks, and besegged the city, wh. he assailed a great famine there, so that the city was broken vp, and the men of war were led forth by night. fo. 114. a. side

All the houses of Jerusalem shall know that I will god bring
of the Lord, the King of Israel and all in my work and every secret thing
the house of the great man Nabu- whither goest, or wilt thou. fo. 143.
Zaradan captam of the guard, of side.
the king of Babylon but he with In the day of judgement account
and break down all the walls shall be given for every idle word
of Jerusalem round about. fo. 114. spoken. fo. 143. a side.
side. judgement shall all the heathen by words, shall men be justified
that I have executed. fo. 114 and condemned. fo. 143. a side.
side. Not to judge our brethren we
the house of Israel shall know must all appear before the
that I am the Lord their god. judgement seat of Christ and
fo. 114. b. side. give an account of
the judgements of god against himself to god. and to receive
Babylon for all their cruelties towards the children according to what he hath done.
towards the children according to good, or bad. fo. 143. b. side.
Israel during the time of his in good, or bad. fo. 143. b. side.
his captivity. fo. 116. a. side justification, by faith in Christ not
and margin. 6. side. by the works of the law. by which
no flesh shall be justified. fo. 152. b.
side. the house of the no flesh shall be justified. fo. 152. b.
side. builded again after the Jacobs Ladder. appearing to
return of the children of Israel him, in a dream reaching up
from Babylon to heaven. fo. 170. a. side.
according to the Jacobs blessing obtained from
the Angel. fo. 173. b. side.
commandment of the Lord of Israel. The Angel said I have seen thy face
as though I had seen the face of
god, and thou wast pleased
with me. fo. 174. a. side.
margin. 119. a. side. b. side. For Israel the Lord fought.
righteous and merciful. Into Joshua, the Lord said fear
not, for I have delivered
them into thine hand. fo. 174.
man is justified by the Law, them into thine hand. fo. 174.
the sight of god. fo. 128. a. side. a. side. Their instruction, he saith.
a flesh shall be justified by the Their instruction, he saith.
acts of the Law. in his sight. and openeth thine eyes. fo.
fo. 128. b. side. fo. 179. a. side.
being justified freely by his grace. of ingratitude towards god. fo.
through the redemption, that is heaven's image, and idols not to
Christ Jesus. fo. 128. b. side. be worshipped, but god alone.
being justified by faith we have who can touch save. fo. 186. a.
case where god through one Lord a side. b. side.
Jesus Christ. fo. 128. b. side. Idolaters called to repentance,
our justification. fo. 134. a. side. would to look unto god with the
eye of faith. fo. 186. b. side.
margin. 6. side. At the Name of Jesus every knee
should bow. fo. 186. b. side.

The iniquity of the house of Israel,
and Judah, is exceeding great. —
with iniquity, your fingers are

of the Judgement of 1890, the
land is full. 1916 side.
Judga that will, as woman that
the wadlock, and shed blood are
the attack the

fo: 192. a. Si. Ba. of Jerusalem for
The Judgement of thereof. fo: 190.
The wickedness of the Si. Ba. fo: 193.
fo: 192. a. Si. Ba. fo: 194. a. Si. Ba. p.

a. si. de. 6. si. de. 6. si. de. 6.
The judgements of God upon
So domine for the sinners, and
abominations by them

Will thou Judge the bloody citie.
thou sonne of man. art thou
execute thy charge against
the

Jerusalem that mine
prophets and them that are gods,
for 192.6' 51.9" / I will break the
Jerusalem, & they shall eat
of it with care.

staffs of weight and measure
bread by Senko water by measure
and shall astonish the people
and with astonishment they shall
in the face of the stream the
the people shall astonish

walk with it
whereas with it
the walk of broad and water
make them astonished and with
that. f. 193. a side
I am a Judah
was the

From ^{both} take and
the ^{length} stay, and ^{of} staff, or ^{of} board.

shall leave me, to leave god to
b. side. The savaka judgements of god
The savaka against the scorn
side, against the scorn

full mockers, and against
wicked covanants, with hal
and with death fo. 198. a. 5. d.
a. 199. a. 5. d.

Restitution of the m,
Judgement and Justice shall
reigne. fo^l. 199. a. side.
Promises of god threaten
and against

The just Babylon, and
against Babylon; that he will
the king of Babylon; that he will
sweep it with the besoms of
1, on fo: 200. a. si. de. an

that he would
hide him in the grave and keep
him out of the world his wealth were
his desire of god

past. his trust and
confidence in God: his expecta-
on of his change by death. by a
declaring that the Father

god, judgment, & death. To be
why he desired to die. To be
thereby released of his pain
to receive to mercie for 20

The Judgement of god against those who
abuse to' heave for. 203. a. si.
1. a. si. 6. si. 1. a. si. 1. a. si. 1. a. si.

By Judgement and Justice both
an upright governance for a
policy and discipline for a
fo. 209a

kingdoms. that the stay of one kingdom to translate,
kingdoms depend upon our trust to another kingdom, can
and confidence in the Lord. See Isth god so to do. fo: 231. a side
this at the end of my prayer. fo: and margent. 6. side.
fo: 6. side.
Every kingdom divided against it, from one people to another
is brought to desolation. fo: because of unrighteous dealing,
fo: 136. a side. and wrongs, and riches gotten
The king shall mourne. fo: 192. a by deceit. fo: 231. 6. side.
fo: 6. side. A king, that is unwise, destroyeth
Neither king nor kingdom can his people. But where they shall
continue, except god miracu- be in authority, are men of
ously preserve his people. I understand, there the citie
fo: 194. a side. prospereth. fo: 231. 6. side.
The king shall reigne in righteous- over the kingdom of men, the
ness, and princes shall raise most high, hath power, and giveth
judgement. This a prophetic to whomsoever he will, and
of the zekiah who was a figure it to whomsoever he will, and
of Christ, and it ought chiefly appertaineth over it the most ab:
to be referred to him. fo: 263. sult of men. fo: 231. 6. side.
fo: 6. side. and fo: 204. a side. Kings are set up by god, who setteth
In our knowledge we are not Kings upon the throne and from
fo: 209. a side. whom, they must have acknowledge
to glory to high. fo: 210. the same. Therefore, subiection is
and margent. 6. side. due unto them, in regard that
fo: 6. side. Kings are the Lion tenants of
A king is god's vicegerent here, gods, which ought to graunt unto
upon earth. fo: 215. 6. side. him the supereminence, and to mi:
Their king, they shall not mistee justice unto all. fo: 252.
regard. fo: 216. a side. and margent.
Their kings, and princes, they shall a side. and subiection must be,
not regard, and the cause of vnto kings, subiection must be,
their actions, shall stand in their not because of wrath but for
power. fo: 216. 6. side. Conscience sake. For no private
of all kingdoms, the stay, and man can contumace that go:
assistance of victorie, depend, nee in me, pointed without the breadth of
upon our trust, and confidence his conscience. fo: 252. a side.
in the Lord. fo: 219. a side. his conscience. / by treason by
for kings, and for their children, king Joash. Killed by the house of N. Ho
prayers, and supplications ought King Joash, in the house of N. Ho
to be made. to the high god for his servants, in the house of N. Ho
fo: 219. a side. and because, he put zacharia, the
their lives. fo: 219. a side. sonne of Zehoiada to death.
margent. / sonne of Zehoiada. and margent 6
fo: 254. a side. /
Kings of the people honour wise. fo: 254. a side. /
fo: 6. side. 255. a side. /
doms, that ye may reigne for king Amaziah his sonne killed
fo: 242. 6. side. / by treason by his servants. fo: 254
over. that is wise is the stay of king Joash. and margent. /
his people. fo: 242. 6. side. / fo: 254. a side. /
King Zaphrie by the hand of god
with his usurping of the priest's
office, contrary to god's ordinance.
fo: 253. 6. side. fo: 254. a side.

king saul reproved hotly by
samuel the prophet of god
saying he had done foolishly, and
not kept the commandment of
god, because he tooke upon him
to offer a burnt offering, the which
belonged not to him to do. fo: 253. b. side.

A king that was wise and of vnder-
standing, given by god unto
any nation. ^{was} is a singular
gift and blessing of god. fo: 261.
a. side, and margin.

The king, we see to war shiver
all the congregation blessed
the Lord and bowed down
their heads, and worshipped
the Lord and the king. that
is, did reverence to the king
as the manner of the pagans
was, to reverence their kings
and such, as he appointed in
chiefe authorities. All the
kings, servants, bowed their
knees, and reverence Haman
for the king had so commanded.

fo: 261. a. side and margin.
Of king domes, the east and west
eternities, stand at the abolishing of
idolatry, and advancing of true
Religion. fo: 267. a. side.

King Asa, was displeased with
the fear of Haman, and put him
in a prison house, for he was in a
rage with him. fo: 271. a. side.
King Asa was displeased in his feet
and his disease was extreme.
fo: 271. a. side.

King Jehoshaphat had riches and
honour, in abundance, but he
was joyed in affliction, with king
Ahab. Jooram his sonne married
king Ahab's daughter, with king
Jehoshaphat. fo: 272. b. side.
King Jehoshaphat was given
god punishment. fo: 275. a. side.

King Ahab was perfit in his heart
all his dayes. fo: 275. a. side.
Of king Jehoram and of his wife
and of the domes in killing of all
his brethren. fo: 275. b. side.

King Jehoram, for the wicked-
ness of his life, was smitten of
god, with great diseases in his
bowels, that his gallies fell out,
with his disease. this example
we see daily practised upon
them, that fall away from god
and become idolaters, and mur-
derers of his brethren. he re-
igned eight yeares in Jeru-
salem, without being of
his head. That is, as some write
he was not a good king, but was
deposed, for his wickedness and
idolatry. so that his sonne
reigned. (22. yeares, his father
yet living.) without honour, and
after his fathers death, he was
confirmed to reigne still. fo: 27.
fo: 276. a. side. b. side. and margin.
Of king glama, by the philistines
and Ahaziah his youngest sonne
made king. his mother's name was
Athaliah. the daughter of Omri.

fo: 276. b. side.
King Omri, was buried in samaria,
and Ahab his sonne reigned
in his stead. He was the first
king that was buried in samaria.
fo: 277. a. side. b. side.
fo: 277. a. side. b. side.

A good king, there cannot be
that suffers the wicked con-
tinue. fo: 277. a. side.
King Ahaziah, slaine by Jeho-
shaphat's daughter. fo: 277. a. side.
King of Israel. fo: 277. a. side.
whom kings fall from god not give
him thanks for victories (which
only can give them) and turne
worship idols. God will then
from them and follow them in
their iniquities. fo: 278. a. side.

In the Law or Old Testament 10. The Law, or Old Testament, we have many prophecies and was, as our schoolmaster to bring
fourall things of Christ and saviour, vs vnto Christ to shew vs the way
to come. fo: 122. a. side. / b. side. 20 him and to direct vs therum
and margent. 20 right. fo: 132. b. side.
The Law, or Old Testament ty-
th vs to an active obedience with the Lord, one day is as a
and due performance of all wth the Lord, one day is as a
the Law requireth to be done thousand yeares, and a thousand
by vs. The Law sayng, Do and yeares, as one day. a thousand
performe all this and live. / yeares, in his sight and l^{ike} as
fo: 123. a. side. and margent. yesterday. fo: 136. a. side.
the Law no man is iustified of our life and the con- sidera-
the sight of god. fo: 128. a. side. tion. fo: 149. a. side. and mar-
the dead of the Law, there shall be our life here, is a sea fare.
of flesh be iustified in his sight. fo: 149. a. side. and margent.
the Law, is the knowledge of 6. side.
fo: 128. b. side. 2. Our life here is a way fare.
the end of the Law, is Christ for full of troubles, calamities,
righteousnesse to euery one and dangers. fo: 149. b. side.
that be leaue. fo: 129. a. side. and margent. fo: 150. a. side.
the Law or Old Testament In this life, what happeneth
Christ was hid, and covered to the godly, and what vnto
is it were vnder a vail, and the wicked. is obseruable
was onely shadowed out vnto fo: 149. b. side. and margent.
fo: 130. b. side. 131. a. side. fo: 150. a. side.
until this day, remaineth the 3. Our life, is also as a Race,
a vail, yntaken away, in the 4. wherem we must continu-
reading of the old testament. ally be running, and not stand
unto this day when Moses is still at a stay. fo: 150. a. side.
read the vail is vpon their and margent.
heart. fo: 131. a. side. 4. This our life here, is a
In the Law or Old Testament, way fare, and in this our
we haue the Law, given by light. our weapons are to
Moses. fo: 131. a. side. / b. side. be spiritual. fo: 150. a. side.
By the Law, or Old Testament. 6. side. / 151.
we haue the knowledge of a side.
sinne, and of gods curse which Our life here is vncertaine.
followed the Law. and of his none being sure of liuing until
Judgements denounced against the morrow. All this our life
sinners, and that not onely of is but as one day. None can live
a death temporall, both of body, haue a wall, and as he ought to do.
and soule. fo: 131. b. side. fo: 151. b. side.
fo: 132. a. side. /

As the life is so shall the end
be. man live as if no death were
to follow. and as if hell were but
a fable. fo: 152. b. side.
Better it were for a man not to
live than to live here without en-
joying the happiness of life
eternall hereafter. fo: 152. b.
side.
No life here is vulgarly the
same be a true life. No true life
can there be, without the enjoying
of Jesus Christ. and so of
eternall happiness. fo: 152. b. side.
Life eternall, proceedeth from
our justification and sanctification.
hence. Give the spirit and affa-
ir of our glorification hereafter.
fo: 152. b. side.
I am dead to the law, that I might
live unto god. I live, yet not
but Christ liveth in me. The life
which I live in the flesh I live by
the faith of the promise of god. fo:
153. a. side.
The life of our mortal life here
is the life of our immortal life
hereafter. fo: 153. a. side.
Our life here is the way by wh.
we both hasten to his end.
As the house so our life passeth.
and every man is suddenly changed.
fo: 153. a. side.
We must be careful how we live
whiles we are here. fo: 153. a. side.
A necessity is to live well because
all our actions by good rules the
all coming into the world and live.
we come into the world and live.
that we may go out of the world
again. And all our life to be
a preparation for death. fo: 153.
a. side. For not a moment
a. side. For not a moment
moment in our life without a motion
towards death. fo: 153. b. side.
In our life this rule observable
to follow =

to follow the example of good
men, and to imitate them as much
as may be. fo: 153. b. side.
Not to live in that condition of life
in wh. we would be able to die. fo: 153.
b. side.
He liveth ill that is always but a
beginning to live well. fo: 153. b. side.
A good life is the cause of a happy
death. fo: 153. b. side.
Whiles we live here. we must
death, for as it is, and prepare for
it. fo: 153. b. side.
The whole life of the wicked, is
nothing but sinne. fo: 154. a. side.
What ever our life be here, it
matters nothing at all so we may
have and enjoy everlasting life
hereafter. fo: 154. a. side.
The life of man. what it is, a
of the life compared. his days few
to what compared. his days few
and vile. his life as wind. his
days few and all of trouble.
his life shorter than a post. his
days fly away as swift as
ships. as the eagle hastening
the prey. like a flower cut down
as a shadow flitteth. but he that
as a wave shitteth but he that
a flower. like a grass that
flourisheth, groweth up, cut
down, suddenly with death. his
life passeth as a tale that is told.
his days are consumed like smoke. his
bones are as an hearth. his
like unto vanity. fo: 154. a. side.
as dust. fo: 154. b. side.
The life of man is such as that he
shall know not what shall be on the
morrow. nor can he know
same to do any thing, except
he please. fo: 155. a. side.
No man is sure of his life. fo: 155.
a. side. With god is the fountain
of life. He redeemeth one life
from destruction. fo: 155. a. side.

Life of our Lord it is to know god No young man can certainly know
and Jesus Christ whom he hath in the morning that he shall live till
soul. fo: 155.6. side.1 night. fo: 159.6. side.1
we live more and have our being so to live every day as if that day
ingod. fo: 153.6. side.1 we were to come to judgement. fo:
In this life onely we have hope in fo: 160. a. side.1
Christ we are of all men most He hath very ill that knoweth
miserable. fo: 156. a. side.1 not how to die well. fo: 160.6. side.1
The latter shall the spirit give the life heere doth keep, and
life. fo: 156. a. side.1 save vs from Christ our savi-
your life is hid with Christ in god. our. fo: 162. a. side.1
fo: 156. a. side.1 Our life heere a pilgrimage no
we hold on eternall life. wherunto cause for vs to be in love with
thou art called. fo: 156. a. side.1 this life. fo: 162. a. side.1 marguer.
god loved vs. in laying down his life. our life heere is short and this
for vs. we ought to lay down our our life heere is short and this
live for the brethren. fo: 156. a. side.1 shortness of our life vncer-
tain. fo: 163.6. side.1
eternall life given vs by god, this we must learn to live during
life is in his home. fo: 156. a. side.1 our whole life. but wh is more
He hath life that hath the same to be a wonder at. our whole
fo: 156. a. side.1 life heere must be a learning
eternall life grounded on our be- to die. fo: 164. a. side.1
learning on the Name of the same. our life is a passage into death,
of god. fo: 156. a. side.1 fo: 164. a. side.1
eternall life it is to be in Jesus. if he brought us to vs by Christ
Christ. fo: 156. a. side.1 death. fo: 164.6. side.1
Two preppes, our pillars, to strave. He hath life ever lasting, that
and govern all the actions of heereath my word and to leave
our lives aright. Care, and on him, that soule me. he shall not
Fear. fo: 156.6. side.1 come into condemnation is passed
A good life always the cause from death to life. fo: 165.6. side.1
of a happy and comfortable. the Lord will wipe away & wax is
death. fo: 156.6. side.1 from off all faces. fo: 166. a. side.1
Many life is ended so soon as he comes. for the Lord we have waited,
to know himself. fo: 157.6. side.1 we will be glad and reioyce in his
into life eternall by Jesus Christ. Salvation. fo: 166. a. side.1
Jesus reigneth through righteous- the Lamb which is in the midst of
ness. fo: 158. a. side.1 the throne shall feed them, and
Just conceived, born with fourtime shall lead them into living
fo: 158. a. side.1 of waters. fo: 166. a.
The difference, between the life of a fountain of water. fo: 166. a.
of a goodly man, and of a meere a. side.1
worldly minded man in regard of life and immortality. hath Christ
their severall judgements, after this brought to light through the
life. the one to happiness, the gospel. fo: 166. a. side.1
other to torment. fo: 159. a. side.1 into life have we passed from
For death man to prepare himselfe. death, because we love the
certainly he must die. fo: 159.6. side.1. He that loveth not
brother abideth in death. fo: 166. a. side.1

The Lord is my strength, and my shield. fo: 171. b. side.
The Lord will be a refuge for the oppressed, in time of trouble. fo: 171. b. side.
The Lord god of hosts, the Lord is his memorial. fo: 174. a. side.
The Lord said unto Joshua fear them not, for I have delivered them into thine hands. fo: 174. a. side.
The Lord is comforted them before Israel. fo: 174. a. side.
The Lord, he is god, the Lord he is god. they said. fo: 174. b. side.
The Lord heard the voice of Elijah and the son of the child came into him again, and he revived. fo: 174. b. side.
He giveth grace to the lowly, but scorneth the scorners. fo: 176. b. side.
Copie of this law shall he write him, in a book, when he sitteth upon the throne. fo: 177. a. side.
and he shall read therein all the day of his life, that he may learn to fear the Lord his god. fo: 177. a. side.
This law, Moses wrote and delivered it unto the priests, the sons of Levi, and commanded them saying, This law, shall thou read before all Israel, in thine hearing. fo: 177. b. side.
Of the Law, this Book, shall not depart out of thy mouth, thou shalt meditate therein, Night and day, that thou make thy way prosperous. fo: 177. b. side.
My Law keep, as the apple of thine eye. fo: 182. b. side.
Lord, I love the habitation of thy house, and the place where thou honourest dwell. fo: 183. b. side.
How love I thy law, it is my meditation all the day. fo: 183. b. side.

I love thy commandments, above gold, good yea, above fine gold. fo: 183. b. side.
Thy Law, is within my heart. fo: 184. a. side.
I am the Lord, I change not, As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way, and live. See this at the end of my prayer. fo: 184. a. side.
The life of man, a Race in the which he is to runne, as that he may obtaine. fo: 186. b. side.
He looked unto me, and gave save all the ends of the earth, for I am god, and there is none eld. fo: 186. a. side.
Lord, the hope of Israel, all thou forsake thee, shall be long. fo: 189. a. side.
To labour, and any man ought, or to wait, not to be idle, but not to wait in some kinde of calling, to provide for him self, and for those of his own house. fo: 189. b. side.
The Lord god of Recompences shall surely requite. fo: 191. a. side.
The Land is full of blood. The Land is full of bloodie crimes, and is full of the judgement of blood. The Land, is full of blood, and cannot be clean with blood, and cannot be clean, of the blood that is shed in it. The Land shall mourn, and the people languish, for the blood that is shed therein. fo: 191. b. side.
The Lord of hosts, is wonderful in counsel, and excellent in working. fo: 199. a. side.
To the Law of god, and of the his vicar on earth, his obedience is to be given. fo: 203. b. side.

1. In this life. 156. a. side.
 2. Man a fool and ignorant till he be
 3. so soon as he comes to know so much of himself. his life
 4. is then ended, and gone. 157. 2. side.
 5. In what things we ought to meditate.
 6. On our own death. 157. 3. side.
 7. On the death of Christ. 157. 4. side.
 8. On the death of the world. 157. 5. side.
 9. On the joys of heaven. 157. 6. side.
 10. On the pains of hell. 157. 7. side.
 11. By man came death and by man came
 12. the resurrection of the dead. 157. 8. side.
 13. The morning of our resurrection the
 14. day of judgement. 158. a. side.
 15. The meditation of sinners upon
 16. the uncertainty of death, lyng down
 17. at night rising again, going to death
 18. and returning very observable.
 19. 158. b. side. The use of this
 20. meditation to shew us up to a
 21. daily preparation for death. 158. c. side.
 22. Mans body taken from the earth to
 23. return to it again. 165. a. side.
 24. 165. b. side. 1. and margin.
 25. Man formed by god of the dust of
 26. the ground. who breathed into his
 27. nostrils, the breath of life. 165. c. side.
 28. 165. d. side. 1. and margin.
 29. Man given to labour. To eat
 30. bread in the sweat of his face.
 31. 165. e. side.
 32. Man made and taken out of
 33. the dust. And to dust to return.
 34. 165. f. side. 1. and margin.
 35. Mans breath is in his nostrils.
 36. 165. g. side. 1. and margin.
 37. Mans spirit to return to god
 38. who gave it. 165. h. side.
 39. Man created of the earth, and
 40. turned to it again. 165. i. side.
 41. 165. j. side. 1. and margin.
 42. Man formed out of the clay.
 43. 165. k. side.
 44. Man of the world have their por-
 45. tion in this life. 165. l. side. 1. and margin.

Madocinus M of the earth hath
 the Lord created, and he that
 is wise will not abuse them. fo.
 295. a. side.
 For moate the river, be, and for
 madocine or for bruse, and
 madoc shall the loafe thereof
 be. fo. 295. a. side.
 For madocine take a lumpe
 of drye figges, said floure
 the prophet, and they took
 it, and layd it on the boye,
 and he recovered. fo. 295.
 b. side. Thereby declaring
 that albeit god can heale
 without other madocine,
 yet he sheweth, that he will
 not have those miserie me-
 meanes contemned. fo. 295.
 b. side.

M

By prayer Aſa. *king of* The ſame being to ſet prayer
for ſake obtained victory a- always army vs. and accompan-
gainſt Zerah the Ethiopian, vs. for gods bleſſing and preſer-
who came againſt him with an vation of vs. *homg fourth*
hoſt of a thouſand thouſand, and when we are down. *sym*
and three hundred chariots. down and when we riſe again
fo: 175. 6. ſide. margent. and In all things we are to ſhew and
fo: 146. 6. ſide. expreſſe our thankſfulneſſe to
By prayer, Lazarus being dead god for all his good bleſſings and
and having beene ſorne dayes in the grave, was raiſed up. We are to expreſſe by true and
againſt from death to life. hearty prayer. fo: 176. 6. ſide
fo: 176. a ſide. In our prayers to god we muſt
By prayer, the holy ghoſt fall ever obſerve this Rule. fo: 176
down, upon thoſe which belee- 6. ſide. 1. as Namely
ved. fo: 176. a ſide. 1. we muſt recommend our
By prayer, ſ. Paul healed, the 1. prayers unto god, with all
father of Publius, and humbleneſſe of mind. fo: 176
others of their diſeaſes. fo: 6. ſide. 1
fo: 176. a ſide. margent. 2. we muſt do and performe this
Prayer is as a ſtrong citie, of duty of prayer unto god, with
refuge for vs, thereby to zeale, and fervency. fo: 176
fled unto god in our greateſt 6. ſide. 1
needes. fo: 176. a ſide. The prayer of the ſpirit, and
In prayer, ſome never regard is the ſpirit, and ſoul and
what they aſke nor how. fo: of prayer. fo: 176. 6. ſide
fo: 176. a ſide. 1. Hannah prayed in her heart
If in prayer, we aſke of god, ſo Hannah prayed in her heart
we take not what we ſhall only have lipps moved but had
than be heard of him we know voice not heard. fo: 176. 6. ſide
not when. and have one thing the prayer of faith ſhall ſave
granted vs, for another? as the ſick, and the lame ſhall
the mother of Zebedeus chil- him up. fo: 176. 6. ſide. 1
dren had. fo: 176. a ſide. pray, one for another, that
we muſt often, Nay continually may be healed. fo: 176. 6. ſide
pray unto god, for preſervation The effectual fervent prayer
and deliverance from all dan- of a righteous man availeth
gers. becauſe we are of ſancti- much. fo: 176. 6. ſide. 1
continually in great danger. fo: 3. we muſt ever pray vnto
fo: 176. 6. ſide. 1. to teach vs to pray laude
As touching the uſe of prayer, is above all. fo: 176. 6. ſide
St Bernard ſcribes ſo: 176. 6. and fo: 177. a ſide. 1
Rule preſcribed. fo: 176. 6. The prophets my ſervants ſh
fo: 176. 6. ſide. 1. ſent unto you, riſing up early
the ſame = ſaying them, y^e they have
not now and their care. fo: 178. a ſide. 1

praye by way of prayer = The prophet is a fool. fo: 191. a side
 tion ought to proceed and hear many prayers when ye make
 my hearing of the words of god. Will not heave for you hands
 and our meditations thereon. are full of blood. fo: 191. b. side
 fo: 178. b. side
 ye have plowd wickednesse. peace that shall seake when that
 ye have reaped in only ye have destruction commeth. and shall not
 eaten the fruit of life. fo: 179. have it. fo: 192. a. side
 b. side
 The prophet, that hath a dream vision but the law shall perish
 let him tell a dream. fo: 181. b. side
 b. side
 I am against the prophets, saith the Lord, that steal my word away
 one from his neighbour. fo: 181. peace without peace and holiness
 b. side
 portion thou art O Lord fo: 182. fo: 194. b. side
 b. side
 I will plant which my heavenly giving unto god, for his great
 father hath not plantd, shall be blessings, and deliverances, and
 fo: 183. a. side
 fo: 183. a. side
 the tabernacle of David. fo: 196. b. side
 fo: 196. b. side
 all that day David shall be fallen. fo: 197. a. side
 fo: 197. a. side
 downe. I will send the Messiah in pay for him, whose mind is stayd
 downe, and restore by him, the peace him, whose mind is stayd
 spiritual peace. fo: 185. a. side
 fo: 185. a. side
 the prophet Micaiah fed with thee. Thou hast deceived so, and
 the bread, and with the water of thy purpose cannot be changed.
 affliction by the command of thy purpose. fo: 197. b. side
 fo: 197. b. side
 that king of Israel for prophesie. peace for vs, Lord thou wilt over-
 fo: 185. b. side
 fo: 185. b. side
 of the truth unto him. peace for thou also hast wrought
 fo: 185. b. side
 fo: 185. b. side
 all our works in vs. fo: 197. b. side
 fo: 185. b. side
 fo: 185. b. side
 of prophesie, a more sure word we
 with him, and ministers he have wharvnto ye shall. so well
 his prophesie, and ministers he that ye take heed as unto a light
 same. but they would not believe. that shineth in a dark place, until
 their doctrine and convert. fo: the day dawns and the day starve
 fo: 183. a. side
 fo: 183. a. side
 arise in your hearts. fo: 198. a. side
 fo: 183. a. side
 lead with you, mo than plead for of pride. The crowne of pride the
 fo: 183. a. side
 fo: 183. a. side
 he is not my wife, neither am I drunkards of Ephraim, shall be
 her husband. let her seek out a of pride. The crowne of pride the
 ex whose dominion is over both a drunken vnder feet. fo: 198. a
 and for a dutie, from between a side. and mangle.
 ex breath. fo: 183. a. side
 fo: 183. a. side
 the 66. prophesie of Christ and The 66. prophesie of Christ by
 he 67. sufferings, by giving his backe the Name of a stone, a tried
 to his suffering, and giving to them a stone, a precious corner stone
 hat pluckd of the hair, and a sure foundation, a stone refuse
 him his face from shame and set by the builders, become a the
 fo: 183. b. side
 fo: 183. b. side
 head stone in the corner. fo: 198. a. side
 fo: 198. a. side
 mangle. b. side fo: 199. a. side

The haire of the councel.
to fasten, and layne the whole
building together and to uphold
the whole - The stone which
was set at naught of you build-
ers. They stumbled at that stone.
a stumbling stone and rock of
offence. If lay in scion. who save
believe on him, shall not be asha-
med. A rock to make men fall.
That is, Jesus Christ to the just.
Jeh is destruction and to the
faithfull life and resurrection.
fo: 193. 6. side.

The 69th prophesie of Christ by
the manner of his being esta-
blished and sitting in the taber-
nacle of David judging, and
seeking judgement and hastning
justice and by sitting on the
throne in judgement. which in mervail
shall be established. fo: 201. 6. side
and margent.

The 70th prophesie of Christ by the
Name of a Saviour and a great
one which God shall send them.
because of the oppression and he
shall deliver them. fo: 202. a. side
and margent.

The 71th prophesie of Christ by the
Name of Ezechiel and by the power
that shall be given him having the
key of the house of David to open
and none to shut and to shut and
none to open to be fastned, as a
Nail in a sure place and to be
a glorious throne to his fathers
house. fo: 202. 6. side and margent.

fo: 203. a. side.
The prayer of Moses upon the
removing forward of the
Ark of the Lord and upon
the casting of the same againe
very observable. fo: 204. a. side
and margent. 16. side.
of praying God, who they are
that pray for him, and who not.
not that leave nor death nor
they shall go downe into the pit.
fo: 204. 6. side
and margent. fo: 205. a
side.

of pride. The fruit and
effect thereof. The fruit being
destruction and much trouble. fo:
212. 6. 5. side and margent. fo:
213. 6. side.
By my prophesies, have I still labored
to bring you to amendment
but all was in vain. fo: 214. a. side
The prophet is a fool. fo: 214.

6. side.
The prophet is a snare of a fow
in all his wayes. his duty is
to bring men to God, and not to be
a snare to pull them from God.

fo: 214. 6. side.
my servants the prophets, I sent
unto you whom ye have taken and
slaine, and torne their bodies
in pieces, whose blood I will re-
venge, saith the Lord. fo: 216.
a. side.

One people shall stand up
to fight against another
with their weapons, in their hands.
fo: 216. a. side.

Their enemies shall measure
their doing by their power.
fo: 216. a. side.

A prophet on a seer. He that
is now called a prophet was
before time called a seer.
because he foresaw things to
come. fo: 217. 6. side and margent.
prayers and supplications ought
to be made to the high God for
kings, and for their children
for their lives, and for all
that are in authority, that
so we may lead a quiet and
peaceable life in all godlines
and honesty. (although they
persecute the church of God.
fo: 218. 6. side and margent.)

fo: 219. a. side.
they do it maliciously, as pharisees
apostata. they may not be
played. fo: 219. a. side
and margent.
princes, are not to use oppression
and violence towards those which
are under their power. fo: 220. a.
side and margent. 6. side.

Repented after I was cured
of leprosy. fo: 246. b. side
fo: 247. a. side
Returne vnto the Lord and for-
sake thy sinnes. fo: 247. a. side
And Repent to him, of the
evil. Who knoweth, if he will
returne, and Repent, and
leave a blessing behind him. 1
that god, mercies not to be
doubted, if they did truly
Repent. fo: 248. b. side
Repentance in god how, and
after what manner, god is
said to Repent. I will Repent
of the plague, I thought to
bring vpon this Nation, if they
turne from their wickednes.
when the scripture attibute
to Repentance vnto god. it is
that he dooth contray to
not that which he hath ordained,
that which he hath ordained,
in his secret counsel. But when
he theaught, it is a calling
to Repentance, and when he
giveth man grace, to Repent
the theaughting (whith ever
containeth a condition in it,
taketh no place. And this
the scripture calleth Repen-
tance in god. because it
appeareth to man, in god.
fo: 248. b. side and margent
Repent him, the Lord will of the
evil or plague that he hath
pronounced against you. fo: 249.
Repent me, of the evil that
I have done vnto you. fo: 249.
Repentance preached vnto
Ninveh. by Jonah, a prophet
sent to them from god, to
dennunce his Judgements
against them. saying, and
saying, yet forty dayes, and
Ninveh shall be destroyed.
they Repented, fasted, cryed
mightily vnto god both King and
people. saying, who can tell, if
god will turne, and Repent, and
turne away his fierce anger
thence.

that we perish not. God saw
their works, that they turned
from their wicked wayes, and god
Repented of the evil, that he
had said that he would doe vnto
them, and he did it not. fo: 249.
a. side. b. side. / This the fruit
of their Repentance which did
proceed of faith, which god had
planted by the ministration of his
prophet. fo: 249. b. side
we are not to be rash but dis-
crete in our sayings. fo: 250.
a. side and margent
Repentance not to be deferred
till death. Let nothing let thee
to pay thy vow in time, and
deferre not vnto death, to
be reformed. (for thou wilt
of god, endureth for ever.
fo: 250. a. side. and margent
Rewardes, and gifts, blinde the
eyes of the wise, and make
them domme, that they cannot
reproove faultes. fo: 258. b. side
Religion by Riches, they that
measure, sought to know, that
only Religion is the true riches.
fo: 268. a. side
Religion neglected and doleful
planted, twelva yeares vnder
Rehoboam, and thre yeares vnder
Solomon. fo: 269. b. side
That the Rulers, as their coun-
sellors be as such, must needs
follow. fo: 277. a. side
No Rage, there is so cruel, and
boastful, as of them, whose hearts
god hath hardened, and which do
delight more, in separation and
idolatry, then in the true service
of god, and pure simplicity of his
word. fo: 279. a. side
Regal power cannot any wayes
authoritie, cannot any wayes
excuse our sinning, and trans-
gressing, against god and his
commandments. fo: 279.
b. side. and margent
fo: 280. a. side

Into the house of the Swearer shall
god's judgementz come. even the
ewe, to consume the same with the
timber, and stonoz thereof. Jo: 21.
a. 6. Ps. 1

For the times of a Nation god will
Send them waake governors, to
Rule over them. Oyan babas, chil-
dren. women and servants. childre
not onely in aga buke in wit mamus
knowledge and strength. fo: 211.
6 sida and. margant. fo: 212. g. sida
Seake ye ma, saith the lord and
ye shall live. Seake good and not
evil, that ye may live. fo: 213.
Ishuiv Daz

evil than
a side of and their dog!
The sword drawn with nerve
execution a side of
1836. a side of
1836. a side of

fo. 216. a. side 1
Sedition, shall there be
among man. and they shall
in vaba one another fo.
216. a. side 1
from right

for 216. a. shall not my right
hand spare. fo: 216. b. f. d. a.
for amendment for
and Quoth Cl

As soon as for a
mine and plague and I have
and anguish are sent. fo. 216

6. Consider that he has
not sinned for coals of fire shall
be cast upon his head, which with
thee shall burn thee.

Guena vpon his me before the
I haue not sinned before the
ord god, and his glory. fo. 216.

6. *Si don.* The punishment of sinners. Not to
hide our sinnes. but to turne unto
Repentance, who is a more
mercifull God ready to receive
if

God by Repentance
a full and a gracious
to demand, and turn unto him.
Kida, and Margaret
is brought

to
we am
fo. 217. a. 3. 1. 2. 3. 4. 5. 6. 7. 8. 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. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 83

From your sinnes cease and
make no more s. with them.
Jo. 217. a. 1. id.

Down faith that come
That are bound with their iniquity
and covered with their iniquity
Woe unto them. Jo: 27 d'f

26 Feb 1841

fo. 217. a. side. called before?
A score was he called a
time, that is now called a
fo. 217. b. side. and

As you because he fore saw things
to come. come and live in good
to you. for 2:17.6. fide.

Shall the sword drive
knowest thou not that it will be
bitterness in the latter end: that
it make an end of many things
Isa. 21: 9. 65: 219. a. Side.

Of the holy scriptures, and the
great benefits which commeth
man by a constanc and

carefull Reas
tures with an earnest Desir
of Gods blessing thereupon.
A. 1611. To his was

6. ¹side Saml, though
an excellent prophet yet he
increased in knowl^{ed}ge
of the scriptures fo

by Reading 8. f. 8. 1
219. 219. 8. f. 8. 1
sinne causeth the enemies to
a vantage as a sharp word for
220. 220. 8. f. 8. 1
221.

...affliction. ¹
...innings punished by death. ²
...a side and no agent. 6. side 1
...vation be longth vnto the
...is upon thy

people for 221 years
An inferior cause of salvation
A superior motive in Christ

227. 2. 3.
seeke the Lord all ye meane
the earth which hath wrought
the euill which he hath wrought
in iudgement. seeke righte-
ness in meeknesse fo: 228.

The Temple of Jerusalem the place wherein was the Treasury of vice, among them but that
in Jerusalem. The holines of which place kept, and preserved nas, both secret and open. fo: 294. b. side 1
by god himselfe and his Angels who hath his eye on that place
and defendeth it and he beareth and destroyeth them that come
to hurt it or to offer violence unto the holines of that place
and for this cause Heleodorus comming so to do. was scourged
from heaven by god. and so was thereby made to declare the
mightie power of god. fo: 290. a. side. and margent. b. side.
and margent.

They trust in their weapons and goldnes, but our confidence is in the almightie god which al
a becke, can both destroy them that come against us, and all
the world. they shoulde be not afraid of them neither feare
their great multitude, but fight ye manfully. (being the
witness and encouragement
given by Haccabue unto his
souldiers, being ready to fight, and
to encounter with a great
army of their enemies. wishing
them not to feare their great
number but to move to trust
in god (who is greater than all
and can suddenly destroy them
all if he so please, and when he
pleaseth. fo: 291. b. side. and
margent.)

The more that Tyrants go about
to suppress gods worde, the
more dooth it increase. fo: 292.
fo: 292. a. side.
The thiefe commeth in and the
troupe of robbers spoileth without
without. they commit falshood.
That is there was no kinde of
vice =

If the wicked will returne from
all his sinnes, that he hath
committed, and keepe all my sta-
tutes, and do that which is lawfull
and right, he shall surely live,
and shall not die. Heereby ap-
peareth Gods mercy to poore
sinners, who rather is ready
to pardon, than to punish, as his
long suffering doth teach fo: 248
a side.

If the wicked returne from his
ways, he shall live, and not die.
fo: 248. a side.

Your wayes and doings, now amount
fo: 249. d. side.

The words of god we ought to
heare with diligence, and
attentivnesse, and to practise
with carefulnesse in our lives,
what we heare preached unto
vs. fo: 249. 6. side and margent.

The words of god we ought to
heare with such zeale, and
affection that we should in all
points obey it. Als we abuse
the words, to our owne con-
demnation, and makes of
his ministers, as though they
were iesters, to serve many
foolish fantasies. fo: 249. 6.
6. side. fo: 250. a. side.

The words of god, we are to
be humble to heare, that we
may vnderstand it, and to
make a true answer with
wisdom. fo: 250. a. side.

Wisdom, we are to seeke after
and with the wise sentences of
the Elders, for of them we shall
learne wisdom. we are to
follow a man of vnderstanding,
and with our feete to weate the
steps of his doctores. fo: 250.
a side.

Of the wicked, and of their pra-
tises, confederacyes, and consals,
thervpon is a lively description.
None of which be the
hall glorie, nor any waye
against

against them. we are not to
feare their feare, but to
feare the Lord. fo: 250. 6. side
and margent. fo: 251. a. side.

The way, wherein I should walke
cause me to know, for I lift up
my soule to thee: thy wilt teach
me to do, for thou art my god.
fo: 251. a. side.

Wisdom, in a governour, v-
pholdeth the government.
fo: 251. a. side. and margent. 6.
6. side.

Wisdom knowledg, and vnder-
standing, are all from the
Lord. fo: 255. a. side. and mar-
gent. 6. side.

The wayes of god are perfect,
and his word tried. fo: 255. 6.
6. side. and margent.

Wicked man, and woman deseri-
bed, by, and vnder the name
of the somers, and daughters of
Belial: 6. side. Such as are giue
to all wickednesse. fo: 257.
a. side. and margent. 6. side.

We are first to way our words,
before we speake, the heart
of foolis, is in their mouth, but
the mouth of the wise, is in their
heart. fo: 258. a. side. and
margent.

Weepe for the dead, for he hath
lost the light, make small we-
ping for the dead, for he is al-
ready dead. fo: 259. a. side.

Why the wicked continue still in
their wickednesse, because they
flourish, and prosper in the
world, and have no changes,
therefore they feare not god.
fo: 260. 6. side. and margent.

Wise preces, are good, great
blessing vpon a nation, blest
that hath given vnto
the king, a wise sonne that
hath discretion, prudence, and
vnderstanding. fo: 261. a. side.

Wise preces, are good, great
blessing vpon a nation, blest
that hath given vnto
the king, a wise sonne that
hath discretion, prudence, and
vnderstanding. fo: 261. a. side.

Wise preces, are good, great
blessing vpon a nation, blest
that hath given vnto
the king, a wise sonne that
hath discretion, prudence, and
vnderstanding. fo: 261. a. side.

Wise preces, are good, great
blessing vpon a nation, blest
that hath given vnto
the king, a wise sonne that
hath discretion, prudence, and
vnderstanding. fo: 261. a. side.

and vnder stand ing fo: 8. 26. af Jsaac. saying Feare ye not
a side. and Margent. stand still. And see, the
we are to worke here or blesse salvation of the Lord which ha
the sold our soul, guide the will shew to you today. For the
Amg. fo: 26. a side and margent. Egyptianis which ye have seen a
for the wallowing in the mire to day, ye shall see them againe
that sowe thake was washed if no more for ever. fo: 274
turned againe. fo: 266 b. side.
wisdom we are to leaue by a side.
number of our dayes. fo: 266. The workes of god being ever com.
6 sides. and margent. fo: 269. fort and deliuerance to his
a side. and feare or destruction to his
vnto wisdom that we may ap- enemies. fo: 275. a side.
ply our hearts teach us fo: The wicked live ever in feare and
fo: 269 a side. By considering also are ambitious, they become
the shortnes of our life. and cruel and spare not to murder
by meditating the heavenly them, whom by Nature they
fo: 269. a side. ought most to cherish and defend.
fo: 275. 6. side.
wicked and rugedly men, and we cannot ioyne with the wicked,
those that do hate the lord, are and serue god. fo: 275. 6. side.
not to be called aidus, or loved wisdome vnderstanding strength, and
by any of gods children, and long continuance of life commeth
servants. For We praye of his from god alone. fo: 276. a side and
assuming ingraments upon them, margent.
for their so doing. fo: 273. a worldly cares, wand respects -
side. ought not at all to trouble vs,
The wordes of encouragement, or the thoughts thereof, any wayes
of Jahazial. the sonne of to hinder vs, in the due perfor=
Zechariah. (being moved by the mance of gods commande: But
spirit of god, to prophetic) vnto we are at all times to trust and
Judah, and Ierusalem, and rely wholly vpon him. fo: 278.
King Iehoshaphat saying. Thus, a side. and margent.
saith the Lord. Feare you not, By the wordes of my mouth,
neither be afraid for this, I have I slaine them. my words
great multitude: for the was not meate to feede them,
battal is not yours but gods. but a sword to slay them. fo:
They fight against god and fo: 285. a side.
not against you. therefore a The wicked described with the
horrible calamitie that shall
he will fight for you. you shall come vnto them being oure of
not neede to fight in this battall. the church of Christ. their
stand still, move not, and behold worme shall not dye ou dyath
the saluation or deliuerance not - meaning a continuall
of the Lord toward you. fo: 273. torment of conscience which
side. fo: 274. a side. shall ever quanta them, and
The wordes of encouragement neuer suffer them to be at
of Moses, vnto the people of rest. fo: 289. a side.
Jsaac = see more of this next
before letter. Y.

To be baptiz'd for dead or for the dead that is as dead and because they were bur newly come to Christ would be baptiz'd before they dy'd. except these things be true, of Christ's Kingdome and his subiaction, what shall become of them whome the Church daily baptizeth, for to destroy death in them which is the end of baptisma and so they is a game fo: 195. a side.

Of the Baptisma of John being with water unto repentance or amandement of life. and of the baptisma of Christ being with the holy ghost, and with fire. who baptizeth inwardly with the vertue of his spirit beareth and consumeth the vices and misdeeds the hearts, with love toward him. fo: 195. a side.

Of Baptisma the vertue and force standeth in Jesus Christ and John was but the minister thereof. fo: 195. b side.

And with fire. That is with a mightie, and vehement spirit: whose propertie is to consume and purge our filth as fire doth the metals. fo: 195. b side.

With the holy ghost shall ye be baptiz'd, that is with those spirituall graces which Jesus only giveth by his spirit. fo: 195. a side.

He that be leaveth shall not make hast. fo: 198. a side.

Whosoever be leaveth du him shall not be ashamed. fo: 198. b side.

Against Babylon and the King of Babylon Gods judgements threaten. fo: 200. a side and margent.

For Babylon to pray and for the peace and welfare thereof, the children of Israel were commanded. fo: 271. a side.

From Babylon a deliverance. fo: 200. b side and margent.

With blood I have ye defiled your hands. fo: 216. a side.

The blood of my servants the prophets by your slaine, I will revenge upon them that shed innocent blood. the sword shall not cease. fo: 216. b side.

The Battal is the Lords. fo: 218. a side.

The Blessings of God upon those that feare his Name. fo: 237. a side.

The Blessings of God preserving them that trust in him. fo: 242. b side and margent.

Defileth the land! (ex murther) defileth the land! of the blood wrongfully shed. of the blood full that he maketh God is so much full that he maketh his dumme creatures to demand vengeance thereof. fo: 243. b side.

Against his brother none ought to imagine a vill in his heart. fo: 244. b side.

The Burden of the Lord which was sweet and easie. fo: 244. b side.

Like they would not care. fo: 244. b side.

Be come not a beggar by making of bankets of that that havest borrowed and so. fo: 258. a side.

nothing in thy purse. fo: 258. b side.

Taking of Bribes, condemned to be the onely way to perice. fo: 258. b side.

justice. fo: 258. b side and margent.

The body of the dead corax, and his buriall neglect not. fo: 259. a side.

To begin well, is nothing except we continue to the end. fo: 259. a side.

put our whole trust in Borechah, that is, blessing, or thanksgiving. the valley of Borechah. fo: 274. b side and margent.

The City is full of violence and Toba carefull of whom we aske
of uenallia. fo: 191. b. side. Counsell to aske it of the wife
Calamitie shall come upon Calar and Counsell that is profitable,
militie. fo: 192. a. side. not to despise. fo: 212. b. side. and
The Citie shadd the blood in the midst margout.
of it saith the Lord that have time when ye call upon me I will not
may come. even the time of have when ye call upon me I will not
Destruction. fo: 192. b. side. heare you for ye have defiled
to the Church tell the. the Lawes your hands with blood. and your
had their Counsell of aneaw and seale and swift to commit
except man to reforme a manny murther. fo: 216. a. side.
and aneawto Discipline. This aske. The children of God naithor
ble represent the Church, trust in their own power, or
which had appointed them, to this polia's naithor feare the strong
Charger. fo: 194. b. side. strength, and subtiltie of their
Christ shall be for a sanctuary, but strength, and subtiltie of their
for a stone of stumbling, and for anawis, but consider the cause
of a rock of offence, to both the ha- and see what he there enter
as of a great, for a gin and for praised to gods glory, and
a snare to them inhabitants of the Church on affuue themselves,
of Jerusalem. many among them shall of the victory, by him, which is
be broken only almighty, and can turne
and be saved. fo: 199. a. side. all flesh into dust with the
our Covanant with death, shall be breath of his mouth. fo: 218.
cancelled and your a quereant w. a side.
shall not stand when the over- cursing of god, and the king pu-
lowing scourge shall passe through, in shed by death. as it was
that ye shall be trodden downe by in Naboth. the same testified
N. fo: 199. a. side. against him by two false witness-
Consumption determined upon ses. two men children of Bethel
the whole earth. fo: 199. a. side. or wicked men. fo: 226. a. side.
his commeth forth from the Lord and margant. b. side.
hostes, which is wondray full in Christ, called the Nabbiah: the
pursell, and aneawall in wor- messenger of the Covenant.
m. fo: 199. a. side. by whom the Covenant was made
all my change come will wait there and ratified, who is called the
meaning unto the day of the Angel, or messenger of the Co-
of uenallia when he should be Covenant, because he is on Li-
hanged, and renewed. fo: 201. a. side. ving, to his father and is
good Conscience, to keepe we ought Lord, or King, because he hath
all times to be carefull. fo: 202. the government of his Church.
side. and margant. and voyde fo: 236. b. side.
of offence towards god and towards
en. fo: 202. a. side. Christ called by the Name of
a Cruel man, evil shall hunt him the sunne of righteousness.
Destruction. fo: 202. b. side. arising with healing in his wings.
Conscience and of guilt of Con- who, with his wings, or beams
science how to carefull a thing it is of his grace should lighten and
for casting equal things. fo: 210. comfort his Church. fo: 237. a.
side. and margant. 1 a. side.
Christ shall give thee Light. fo: 237. a. side.

christ is called the sunne of
righteousnesse. because in him
saith he hath all perfection and
also the iustice of the father
dwelleth in him: whereby he re-
generateth vs into righteous-
nesse cleanseth vs from the
filth of this world, and refo-
meth vs to the image of god. fo: 237. b. side.

Christ is our mediator, and
author of the New Testament
whose doctrine is spiritual
and giveth life to the law.
fo: 237. b. side.

As touching Circumcision and
observing of the law of Moses
in abstaining from eating of
meates, and other legal ob-
servations: fo: 239. a. side.
and margent. b. side. fo: 239.
a. side. b. side. fo: 240. a. side.
b. side. fo: 241. a. side. b. side.
fo: 242. a. side.

They which lay greater char-
ges on man's consciences, then
they are able to beare, do
thereby, purposely tempt god.
fo: 238. b. side.

The ceremonies commanded
by god could not so soon be
abolished til the libertie of
the gospel were better knowne
fo: 239. a. side.

In our Conscience we must
be assured by gods word, in all
things, that we do. that if we
be strong we may know what
is our libertie, and if we be
weake, we may learne to
profit daily. fo: 240. a. side.
Having their Conscience saved
with a hot iron. or burnt
that is. Their dul consciences
first waxed hard, then after
to Canther, and corruption
bread =

bread thorem. last of all, it
was burnt off with an
hot iron. meaning such as
have no Conscience. fo: 24
fo: 241. b. side.

Every creature of god is good
and nothing to be refused if
it be received with thank-
sgiving. For it is sanctified by
the word of god, and prayer
unto vs, which receive it, at
gods hands. fo: 242. a. side.

When they eyed and returned
unto god, he heard them from
heaven, and many times deli-
vered them according to his
mercy. fo: 243. a. side.

Convert thou me and I shall be
converted. for thou art the
Lord my god. after I was con-
verted. I repented. fo: 246.
b. side. fo: 247. a. side.

No calamitie can come unto vs,
except we forsake god. fo: 24
fo: 251. b. side.

Against covetousnesse, nothing
being worse, than a covetous
man. there being not a more
wicked thing, then to love money
for such a one would even sell
his soule. fo: 252. a. side. and
margent. b. side.

In causes that are good we are
to encourage our selves, to
trust and rely, upon gods ayde,
help, and assistance and so
to have the happie successe of
all unto him, and to his good
blessing. fo: 257. b. side. and
margent. I showing that whoso
the cause is evil, the courage
cannot be valiant, and that in
good causes, man ought to be
courageous.

Conuersione. and co. 257. 6. side. A Covenante entered into to seake
 successe to god. 257. 6. side. the Lord. and that who so are
 and margent. 257. 6. side. would not seake the Lord should
 Colliguntida or wild gourdas. be put to death. whether small
 most vehement and dangerous. be put to death. whether small
 in puering, shreid and dangerous. be put to death. whether small
 wauers into Elisah. 257. 6. side. or great whether man or woman
 bage. 257. 6. side. and margent. these were the words of the Co-
 fo. 259. a. side. venant which commanded all
 A sure Covenante we make because idolatry to be put to death.
 of all this and write it and one fo. 270. a. side. 6. side.
 of all this and write it and one fo. 270. a. side. 6. side.
 priests, scale unto it. fo. 260. The cause of the captivity, was the
 6. side. sinne, of the people by offending of
 Cyprian's question to be avoided god, in so high a measure, wherefore
 Epistolae reproved by christ god, as a just judgement upon
 for the same. fo. 265. 6. side. them for their sinnefull
 fo. 266. a. side. course, caused them to be carried
 By a Covenante of salt. That away, as captives into Babylon,
 in perpetuall beacons the by the King of Babylon. yet god
 thing which is salted is prece: to comfort them, promise. fo. 282.
 very from corruption. It was their returne againe. 6. side.
 also made of salt, and con- a. side. and margent. 6. side.
 firmed by offering of sacrifices. Out of captivity, the returne pro-
 they used salt, according as misad of the seven generations
 was ordained. It is a part. fo. 282. a. side.
 patual Covenante of salt. fo. 282. a. side.
 before the Lord to thee and his Covenante made, by King Haza-
 to thy seede with thee. That hiah to serve the Lord. That so
 is sure, stable and incorrupt. he might turne away his fierce
 fo. 266. 6. side. and fo. 283. 6. side. wrath. fo. 283. 6. side.
 margent. fo. 267. a. side. Of the Captivitee and the hap-
 by doctrine. The Covenante of. Of the Captivitee, of Gods children
 salt. or the salt of the Cove- from their Captivitee. fo. 288.
 nant. mooring, a sure, and pure fo. 288. 6. side. in the daye
 Covenante. fo. 267. a. side. margent. of Cyrus, King of persia. fo.
 gent. and fo. 297. a. side. 288. 6. side. For that god
 contentednesse with what a man had so ordained by his pro-
 hath is a speciall blessing of phet, above an hundredth y-
 god. and a great happinesse. years, before Cyrus was borne,
 we are to learn to be content, That yerusalem, and the
 in what state we are, we are Temple, should be built againe
 m. to know how to be abased and by Cyrus, his anointed, for cal-
 how to abound. how to be full led, because god used his ser-
 and to be hungry, how to abound vice, for a time to de liver
 and to suffer neede. To be content his church: To Cyrus, he saith
 if we have but fooode and raiment. Thou art my shephard and he
 fo. 268. a. side. and margent. shall performe, all my desire. say
 To labour, and be content with that ing also, to yerusalem thou shalt
 a man hath, is a sweete life. fo. 268. 6. side. and to the temple, thy
 fo. 268. a. side. I will build, and thou shalt be surely sayd.
 a man hath, is a sweete life. fo. 268. 6. side. I will build, and thou shalt be surely sayd.
 fo. 268. a. side. I will build, and thou shalt be surely sayd.
 fo. 268. 6. side. I will build, and thou shalt be surely sayd.

The dayes of my appointed
time will. I wait. I will. my
change come. fo: 165. a. side. my
death is the last and best physician
of incurable diseases. fo: 165. a. side
death, brings vs to everlasting rest
pukes an end to all our misery. fo: 165. a. side.
The desire of holy men to have the
happiness at the time of death
to die with some divine sentence
of piety, instantly, before death.
fo: 165. a. side.
Death is a passage from earth
to heaven, from a world of mi-
sery, to a happy haven of hap-
piness. fo: 165. a. side.
This day, thou shalt be with me
in Paradise. fo: 165. a. side.
Death is a temporary separation
of the soule from the body. a pla-
cing of the body in the earth, thou
to remain till the last day, then
to be reunited to the soule again.
fo: 165. a. side.
Death is a translation of the soule
to go that gave it. fo: 165. b. side.
The day of death is better than
the day of ones birth. fo: 165. b.
6. side.
Meditations on death are means
to make the thought of death
comfortable unto vs. fo: 165.
6. side.
Against the day of death a pro-
mise of gods mercy to comfort
vs. fo: 165. 6. side. and margent.
fo: 166. a. side. and margent. 6.
6. side.
From the power of the grave, I
will ransom them. from death
I will redeem them. O death, I
will be thy plagues. O grave,
I will be thy destruction. fo: 165.
6. side.
He is passed from death to life, and
shall not come into condemnation.
fo: 165. 6. side. 1

death he will swallow up in victo-
ry. fo: 166. a. side.
From death hast thou delivered
my soule. mine eyes from teares
and my feet from falling. fo: 166. a. side.
No more death, shall there be, nor
mourning, nor crying, nor any more
pain. fo: 166. a. side.
Death abolished by the appearance
of christ Iesus. fo: 166. a. side.
Through death, christ destroy
him that had the power of death,
the devil. fo: 166. a. side.
From death unto life we have
passed because we love the
breath. In death he abideth
that loveth not his brother. fo: 166. a. side.
The sentence of death we had in
our selves. that we should not trust
in our selves, but in god who raised
the dead. who delivered us from
death, and death, and death, and death,
so great a death, and death, and death,
delivered vs. fo: 166. a. side. margent.
unto death, be thou faithful
and I will give thee the crown
of life. fo: 166. 6. side.
Of the second death, he shall not
be hurt that overcometh. fo: 166. 6. side.
draw nigh to god, and he will draw
nigh to you. fo: 166. a. side.
The wings of a dove, O that I had
thou wouldst fly away, and be at
rest. fo: 170. a. side.
There was no day like that before
it or after it that the Lord
harkened unto the voice of a
man. fo: 174. a. side.
Destroy thou them, O god. fo: 3. 179.
6. side.
From death unto life, he is passed
fo: 182. 6. side.
A day, in thy court, is better than
a thousand. fo: 183. 6. side. 1

A poorer keeper in the house than I am for fear of the Lord and for
god, I had rather be there to dwell the glory of his majesty, when he
in the tents of wickedness. fo: 183. b. side. /
6. side. /
I delight to do thy will, O my god. arisa to shake terribly the
fo: 184. a. side. /
Of the day of judgement and the in that day, a man shall cast his
waiting to be then in god. even idols of silver, and his idols,
the prince, and the king's children. of gold which they made each
and all as are clothed with strange one for himself to worship, to
appeared. called the day of the the moults and to the bats. the
lords sacrifice. fo: 185. b. side. /
fo: 186. a. side. /
fo: 187. a. side. /
fo: 188. a. side. /
fo: 189. a. side. /
fo: 190. b. side. /
fo: 191. a. side. /
fo: 192. a. side. /
fo: 193. a. side. /
fo: 194. a. side. /
fo: 195. a. side. /
fo: 196. a. side. /
fo: 197. a. side. /
fo: 198. a. side. /
fo: 199. a. side. /
fo: 200. a. side. /
fo: 201. a. side. /
fo: 202. a. side. /
fo: 203. a. side. /
fo: 204. a. side. /
fo: 205. a. side. /
fo: 206. a. side. /
fo: 207. a. side. /
fo: 208. a. side. /
fo: 209. a. side. /
fo: 210. a. side. /
fo: 211. a. side. /
fo: 212. a. side. /
fo: 213. a. side. /
fo: 214. a. side. /
fo: 215. a. side. /
fo: 216. a. side. /
fo: 217. a. side. /
fo: 218. a. side. /
fo: 219. a. side. /
fo: 220. a. side. /
fo: 221. a. side. /
fo: 222. a. side. /
fo: 223. a. side. /
fo: 224. a. side. /
fo: 225. a. side. /
fo: 226. a. side. /
fo: 227. a. side. /
fo: 228. a. side. /
fo: 229. a. side. /
fo: 230. a. side. /
fo: 231. a. side. /
fo: 232. a. side. /
fo: 233. a. side. /
fo: 234. a. side. /
fo: 235. a. side. /
fo: 236. a. side. /
fo: 237. a. side. /
fo: 238. a. side. /
fo: 239. a. side. /
fo: 240. a. side. /
fo: 241. a. side. /
fo: 242. a. side. /
fo: 243. a. side. /
fo: 244. a. side. /
fo: 245. a. side. /
fo: 246. a. side. /
fo: 247. a. side. /
fo: 248. a. side. /
fo: 249. a. side. /
fo: 250. a. side. /

If a man die shall he live againe
 All the dayes of my appointed
 time will I wait till they change
 come. fo: 201. a side
 of divisions, and the causes of
 divisions who are to be observed
 and so to be avoyded. fo: 205.
 a side and margent. b. side
 that there be no divisions, and
 dissensions among you but that
 ye be perfectly ioyne'd or knit
 together in one mind, and in
 the same judgement for that
 disagreeing in words, in good
 diffusion of minde whereof pro-
 ceedeth repugnancie of judg-
 ment. which is the mother of
 schisme and heresie. fo: 205. a
 side. b. side
 drunkenness to be avoyded. not
 to drinke wine to be drunke therewith
 with. not to let drunkenness go
 with vs, in our iourneys. fo: 212.
 b. side and margent
 of the last day, or day of judge-
 ment. when the Bookes shall be
 opened. fo: 214. a side. / and
 margent. /
 Defend the Ceeple. fo: 216.
 a side
 The dayes of trouble are at hand
 with the Lord; but I will deliver
 you from them: be ye not afraid.
 fo: 217. a side. / Don'te not, for
 god is your captaine. fo: 217. a side
 David being assured both of his
 cause, and of his calling prophat
 sic. of the destruction of the
 of the Philistines. fo: 218. b.
 b. side
 Death the punishment of sinne
 not to shake death in the exort
 of our life. god hath not made
 death. vniuersal, the cause
 of death. fo: 221. a side and
 margent. b. side
 death came into the world through
 enie of the Devil. fo: 221. b. side
 we are not to destroy our selves
 through the workes of our owne
 hands. fo: 221. a side
 treach brought by vniuersite-
 ounes. the vniuersite call
 it vnto them both with haule
 and worke. fo: 221. b. side
 An inferiour cause of damnation
 is the hardening of the heart.
 fo: 225. a side
 of the day of judgement or the
 last day. the same lively de-
 cribed with the ioy and com-
 fort that shall then be to gods
 elect children called the
 great day of the Lord. the
 voice of the day of the Lord
 a day of weath of trouble
 and distresse or heavynesse
 a day of wastenesse and desola-
 tion, a day of darkenesse and
 gloominesse. a day of cloudy
 thick darkenesse a day of
 the trumpet and alarme against
 the strong or fenced cities. fo: 227.
 fo: 227. a side and margent
 fo: 228. a side. b. side
 fo: 229. a side. b. side. fo: 230.
 a side. b. side. fo: 231. a side
 fo: 232. a side. b. side
 fo: 233. a side. b. side. fo: 234.
 a side. b. side. fo: 235. a side
 fo: 236. a side. b. side
 fo: 237. a side. b. side
 in that day of the Lord's weath
 neither siluer nor gold shall be
 able to deliver them the whole
 land shall in that day be deuoured
 with the fire of his ialousie.
 their siluer shall they cast in the
 streets, in that day, and their gold
 shall be removed. Riches profit
 not in that day but righteousness
 shall deliver them from death. fo: 227.
 b. side. / fo: 228. b. side
 That day is great None like it
 is euen the time of Jacobs
 trouble but he shall be saved
 out of it. That day of the Lord
 is great and very terrible, who
 can abide it. fo: 227. b. side

to them that desire the day of In that day the sun, shall be
the Lord woe unto them. being turned into darkness and the
a day of darkness and not light. magna into blood, before the great
the wicked and hypocrites say, The order of Nature shall seeme
they are content to abide godly, and terrible day of the Lord come.
in judgement, whereas the godly shall be changed for the horrible
trouble, and feare. fo: 228. a. side. b. side.
In that day, for feare of the afflictions, that shall be in the
Lord, and for the glory of his world. fo: 229. a. side. b. side.
majesty, they shall ascribe unto the That day of the Lord commeth
rocke to hide them, in the dust. cruel both with wrath and fierie
from before the feare of the anger, to lay the land desolate.
Lord, and from the glory of his and to destroy the sinners, ow
majesty. In that day, the stars of heaven
softy lookes of man, shall be of it fo: 229. a. side.
black, and the haughtinesse of In that day, the stars of heaven
man shall be bowed down, and the constellations thereof
Lord alone shall be exalted in shall not give their light.
that day. As soone as god shall the sun shall be darkened in
begin to execute his judgements, his going forth, and the moone
fo: 228. a. side. b. side. shall not cause her light to
The day of the Lord of hosts shall shine. fo: 229. a. side. b. side.
be upon any one, that is ponde In that day, the world shall be
and softy, and upon every one, shall be In that day, the world shall be
that is lifted up, and ha shall be punished for their evill, and the
brought low, and upon all punished for their iniquity, the
the high mountanes, and upon wicked, for their iniquity, the
all the hills, that are lifted up. arrogancy, of the proude shall
being upon them, that are proude. the haughtines of the
and softy, and thinke themselves safe, the haughtines of the
most strong, in this world. fo: 229. b. side.
fo: 228. a. side. b. side. In that day, the heavens shall shake
The day of the Lord is at hand, as In that day, the heavens shall shake
a destruction from the almighty, and the earth shall remove out
shall it come. At all the inhabi- of her place in the wrath of
tants of the land tremble, for the Lord of hosts, and in the day,
the day of the Lord commeth for the Lord of hosts, and in the day,
it is nigh at hand. fo: 229. a. side. b. side. of his fierce anger fo: 229.
In that day wonders shall be shew. In that day, the heavens shall be
ad in the heavens, and in the earth covered, and the stars thereof
blood, and fire and pillars of smoke: The sun shall be cov-
smoke, heareby, warning the faith- red with a cloud, the moone shall
full what terrible things should not give her light. All the
come, to the intent they should be like light of heaven shall
not looke for continuall quiet- be made dark. fo: 229. b. side.
nes in this world, and yet in all be made dark. fo: 229. b. side.
these troubles, they should be pre- In that day shall appeare the
served. fo: 229. a. side. signe of the son of man in
heaven. Then shall all the tribis
of the earth move. fo: 229.
b. side.

To eat that roll he caused me,
and it was in my mouth as
hony for sweetness. fo: 183. 6.
6. 5. 8. c. 1. the little Book I took

6. 5. 1. I did eat up the little Book I took
out of the Angel's hand; and it was
in my mouth sweet as honey: and
as soon as I had eaten it my belly
was loosed. Lo. 183-6. 5. 1.

was bitter. fo: 183. b. side
the evil day, not have away by the
wicked, saying that will fall into
come, not hasten. fo: 185. a. side.
Evil man and seducers, or deceivers,
know or shall wax wise and more
deceiving, and being deceived. begui-
ling men with false colours, flatter-
ing, malicious. fo: 186. a. side.

and illusion, fo: 180.
of our Election by grace, not
according to our works, but
according to his own purpose
and grace in Christ Jesus. before
the world began, fo: 189. b. 5. d
fo: 190. a. 5. d. an.
like a flood, and
moved like

and fo: 9th
Egypte riseth up and
his waters are moved like
the rivers. he saith I will go v^p
and cover the earth. and destroy
the city. thair boasting David will
think by thair riches and pow^r
~~over~~ ex, to have overcome all the
world. But yek could not avoy
tha day of thair calamity. fo: 190
children. make heavy and shak the
earth with their eyes,

6. Side. Their sails make noise
with their eyes,
and hear with their heart, and
understand with their head. Jo: 203.
consider and before in this respect

6. Side. what shall I do unto
what shall I do unto

Jo. 17. a. 5.
O Ephraim what shall I do unto
thee. O Judah what shall I do unto
thee. your good name is a morning
cloud and as the early dew it go-
eth away. you refuse to have a
carnal holiness and repentance
but it is upon the sodain and as a
morning cloud. Jo. 213. 6. side 7

The enemy say - Do no more than
god hath appointed, and
also that their sinnes required
such a sharp rod. Jo: 220. 6. fide
of Election, and Reprobation the
only will, and purpose of god
is the chiefe cause Jo: 225. a

is the chiefa
a. side
They did evil after they had
rest, therefore god left them
in the hand of their enemies
so that they had the damine
over them. fo: 245. a. side
Evil in heart against his king
bore, let none imagine fo: 24
fo: 245. b. side. f. given from his

fo. 245. b. side /
vnto evil man /
youth fo. 247. a. side /
The exhortation of the Elders
that be wise. we are not to
despise nor to goe from their
counsailes for
if then shall we learne vnder
standing. fo. 250. a. side /
we are to encourage
and comfort our
causes. am. 6. 5. side

we are to be good causes, and
 selves in good causes, and
 trust and rely upon
 help, and assistance, and so
 to leave the happy success
 all unto him, and his good
 blessing: for 25, 65, 100, and
 1000.

of our promys, we are not
to say, but still to trust in
god, who alone giveth the vic
to us. fo. 258. b. side and mar
1002. 1. 1003. the children

to
margin. 1
Elisha entreated with the children
of the prophets with a pot, of
pottage, who eating thereof,
cried out and said, death is in
the pot. fo: 258. b. side and
margin. fo: 259. a. side. 1
They cried out and said, O thou
man of God, death is in the pot
and they could not eat thereof.
fo: 258. b. side. fo: 259. a. side.
Elisha curst the pot of pottage
he said, being meate and he cast
it into the pot, and there was
nona

one avil in the 258
6. side. and margent 259
a side.
either the Queen her spagy re-
solution, to effect the deliverance
of the Jews. Desiring god
to blasse and prosper her good
endeavour, that she may go to
do as counselled god by Huldah
saying to her, if she then held
her peace. Deliverance should
appear to them, out of an
other place. fo: 261. 6. side
margent. 1
have resolution -
margent. 1
king, which is not according to
the law: and if it be so, it
perish. fo: 261. 6. side. 1
The eyes of the lord run to and
fear throughout the whole earth,
to shew himself strong in the
behalf of them whose heart
is perfect towards him. 1
fo: 270. 6. side.
The eyes of Balaam, the lord of
men, and he saw the Angel of the
lord, standing in the way with
his sword drawn in his hand. For
whose eyes, the lord doeth not open
they can neither see his anger, nor
his love. fo: 272. a side.
The Egyptians, which ye have
to day, ye shall see them again
no more for ever. fo: 274. a side.
Eliezer the son of Balaam, the
of Nabashah, raprover of Jeho-
shaphat King of Judah, for joyning
with Akaziah King of Israel.
who was given to do evil. fo: 275.
a side.
Edom rebelled from under the
hand of Judah, and made a king
over themselves in the days of
Jehoram. which had bene subject
from Davids time. until this time
of Jehoram. fo: 276. a side.
Elah, King of Israel, killed by
Zimri his servant who conspi-
red against him, and killed him.
fo: 280. a side. and margent

The epistle of Jeremiah sent into
them that were cut away cap-
tives into Babylon, by the King of
the Babyloians, therein expressing
the cause of their captivity, both
their sinnes, and provocations against
god. Provoking him to wrath, and
displeasing of him that made them.
in offering unto devils, and not to
god. and giving of them some all
good exhortations how to carry
themselves there amongst the
Babyloians. to take heed, and
to beware of their gods, of silver
golds, and woods, both upon many
shoulders, to cause the people to have
not to fear them, nor worship them,
but to worship the lord. fo: 282.
a side. and margent. 6. side. 1
of the Elect and of the joy of
the Elect. fo: 289. a side. and
margent. 1
being 90. years
of age. and his great constan-
cy, and resolution in his toiments
and sufferings. choosing rather
to die, than to change his
Religion. with the last words
said by him, being ready to give
up the ghost. and so ended this
life, leaving his death for an
example of a noble courage and
a memorial of vertue, not
only to young men, but unto
all his Nation. fo: 291. a side.
Of Ephraim, the iniquity was dis-
covered. and the wickednes of
Samaria. for they committed a ge-
nocide. fo: 294. 6. side.
I taught to goe taking
arms, but the
they by their
know not, that
fo: 294. 6. side.
earth, and water that they pro-
claim, and declare unto them. The
word of Nabuchodonosor, King of
Babylon, to the King of Judah, that
he should know, and acknowledge that
they were lords. fo: 294. 6. side.

Not to feare the rage of man.
nor to be afraid of their
ravilings. fo: 138. 8. side
All that for sake thee shall be con-
founded. fo: 139. 2. side
All the foundations of the earth are
out of course. fo: 191. a. side
By fleeing they thinke to escape the
destruction, that is at hand. yet shall
they be destroyed in the place whi-
ther they flee for succour. fo: 191.
a. side
The evil arrows of famine shall
shall send upon them for their
destruction, and will overcome
the famine upon you to destroy
you, and will breake down
the strength, and overthrow the
stronghold. fo: 193. a. side
6. side
Famine, and evil beasts, will
send upon you and they shall spoyle
thee. fo: 193. 6. side
Our feare and our dread the
Lord ought to be. fo: 199. a. side
Of feare a description thereof what
it is, and the effects of it. abating
of the fiercenes, which reason
forfeith. fo: 211. a. side and margin
Falschod and treachery in friends
and confederates. They in whom
thou diddest trust for to have
helpe and friends, they of them
shall be thine enemies and destroy
thee: thy familiar friends and
ghosts, have by secret practices
destroyed thee. fo: 213. a. side
and margin
Seem ye have forsaken me, I
will also forsake you. fo: 216.
a. side
My countenances runne over. fo: 216. a. side
The faithfull can never have true
rest, except they feele before the
weight of gods judgement. fo: 232.
6. side
A father of the fatherles, and a
father of the widowes, is god in his
holly habitation: fo: 237. 6. side

By faith god purifieth the
heart. fo: 238. 6. side
Hast thou Faith, have it to thy
suffe before god. Faith here
is taken, for a full persuasio
of the Christian libertie, in
things indifferent. as the Apost
interpreteth it. (which con-
demneth not himselfe.) That is
which hath none evil remove
of conscience in his doing. fo:
240. 6. side, fo: 241. a. side
of the duty of Fasting, and
the same to be performed by
being charitably minded one
towards another, and not to
stoppe one eares, nor to harden
and hearts, when god calleth,
and commandeth us to hearken
unto him, and to attend his
service. which if we shall neglect
to do, we must then looke
for his just judgements to fall
upon vs for the same. fo: 244.
a. side and margin
fo: 245. a. side 6. side
Let your fruits declare, that
you and gods people, and the
he hath wrought in you by his
spirit and mortified you. fo:
246. 6. side
The faithful vsa to god pray
god, to desire him to turne
for as much as they cannot
turne them selves. fo: 247. a. side
For sake thine vniuersities, and
hate all abominations. fo: 247.
a. side
ye have forsaken me, saith the Lord
therefore have I left you in the
hand of your enemies. shew
that no calamitie can come
vs, except we forsake god, and
ye have cast him off. fo: 247.
a. side
A fast proclaimed by the king
Nineveh, that neither man, nor
beast, hard, nor flock, should eat
any thing

any thing neither for. nor To forgive God is mighty:
sumk water. Not that fo: 257. side. 237. 1
the Gumme baastis had sinned or fight for your brethren your
could repent, but that by thdir sonnes, and your daughters your
example, man might be as to = wives, and your houses fo: 258
mised considring that for his god, for the child. neither did
sinne, the augar of god hangd David fasted and besought
over all creaturals, that man he ate meat. Thinking by his
and beast, should be covered with god, for the child. neither did
each doth and shold every mighty he eat a meate. Thinking by his
unto god! and that every one instant prayer that god would
should turne from his evil way have restored the child fo:
and from the violence that is in fo: 259. b. side. 1
have hands. That the man The faith, which all gods children
should earnestly calvnto god. The faith, which all gods children
for mercy. fo: 248. a. side. b. side. ought to have in confidence,
for faith proceeded the fruit, that god will deliver them,
of their repentance which god though all would mean to do
had planned by the himistarie of gl. fo: 261. b. side. 1
of his prophet. fo: 249. b. side. 1 We are to feare god and not
we are not to feare the feare man. who is a strength in time
of the wicked. but to feare of neede. fo: 262. b. side. and
the Lord. fo: 250. b. side. and margent. 1 of the Lord deriveth
margent. 1 The feare away all other feare, of any
that thou foundest omnia one. The feare away all other feare, of any
mie, I have found thee because and what so ever. The Lord
thou hast sold thy selfe to worke and what so ever. The Lord
evil, in the sight of the Lord. b. side. 1 of his hope and strong helpe
fo: 252. b. side. 1 at all times, and in all distresses.
we ought to instruct our families fo: 262. b. side. 1
to praise the Name of god. fo: 256. a. side. and margent. 1
of fasting, and Humiliation, and he is, his hope. fo: 262. b. side. 1
the chiefe, and thereof. fo: 256. The soule of him, that feareth
a. side. and margent. 1 the Lord, is blessed. in whom put
I proclaymed a fast that we hath he his trust, who is his
might humble (or afflict) our strength. fo: 262. b. side. 1
salvas, before god, and seeke vnto them which do feare the
of him, a right way, for vs, and Lord and wholly trust, and
for our children (or little ones) vnto him, at all times, and
and for all our substance. — vnto him, at all times, and
Heare by shewing, That the and vpon all occasions. The great
of fasting, is to humble the benefite that redowndeth
body, to the spirit which must heare by. fo: 263. a. side. and
proceede, of the heart lively margent. b. side. 1
touchd, or else, it is hypocrite. The feare of the Lord is the be-
Sic. fo: 256. a. side. 1 ginning of wisdom, the fulnes
All flesh waxeth old as a of wisdom, the crowne of
garment. fo: 256. b. side. 1 wisdom, the roote of wis-
fo: 263. a. side. 1 and wisdom it selfe. fo: 263
fo: 263. a. side. 1

[illegible]

will revenge the blood of the
marguerite. *fo. 191. a. side*
God will show his anger and not ac-
cept men though they seeme no-
way so holy. Whava they are given
to avarice, daceit, equality, and
extortion. *fo. 191. b. side*
God is so mindful of the blood
wron fully shad that he maketh
his summa creatures to demand
vengeance thereof. *fo. 191. b. side*
off gods judgements. and the man
shall know how they shall come
one upon another. mischis shall
come upon mischis. Calamities
upon calamities. they shall than
beke a vision of the prophet.
the law shall be kept from the
priests. and compass shall move
ancients. The king shall move
the pence, clothed with desolation.
the hands, of the people troubled.
then will God do unto them ac-
cording to their wayes and accord-
ing to their doings will judge them.
as women that break widlotha
and shed blood are judged. and
will give them blood in fury, and
reasons. and will judge them
to death as the adulterers and
murderers. *fo. 192. a. side*
and margene
Gods judgements upon Jerusalem
for their wickednes and for their
sinnes by them committed. *fo. 192. a. side*
fo. 193. a. side
fo. 194. a. side
Gods judgements upon Sodoma
for their sinnes and abominati-
ons by them committed. *fo. 192. a. side*
fo. 193. a. side
fo. 194. a. side
God for the sinne of a land doth
theatten to some famine, and
breaks the pottence blood
and the sword to passe through
the land, and to be upon them.
to break the staff of bread.
the strength thereof, which by

the life is - sustained, that tarme
woman shall bake their bread in
one oven. which shall be sufficient
for ten families. and to cut
off, and destroy, both man, and
beast from it. *fo. 193. a. side*
fo. 194. a. side
Gods words shall not be prolon-
ged any more. The word which
he hath spoken, shall be done.
God shall be done. and the word
shall come to passe. and be no
more prolonged. I will say the
word, and will performe it. *fo. 194. a. side*
The Lord God of hosts, of great
power in dom of great
power, none like unto him. who
doeth wondrous things.
except God, miraculously, pro-
phesie his people. nei their king
nor kingdome can continue.
fo. 194. a. side
God, by his power enhablath one
man to chase a thousand. fight
for his people, makes their ene-
mies to fall before them by
the sword. makes give to chase
a hundred. and a hundred, to
pursue thousand to flight. he
makes one to chase a thousand,
and two, to pursue thousand,
to flight. *fo. 194. a. side*
fo. 195. a. side
God will bring vnder subjection
Nations, by his corrections, and
make them, of his church, which
were before, his enemies. *fo. 196. a. side*
fo. 197. a. side
God doth wondrous things, his
compassions, of old are faithful-
ness, and strength. *fo. 196. b. side*
God is a strength to the poore,
and ready in distress. a safe
refuge from the storme, a shade
from the heat. *fo. 197. a. side*

This is our God we have waited
for him and he will save us. we
will be glad and reioyce in his
salvation fo: 197. b. side.
Gods severe judgement against pride
against the scornfull mockers and
against the wicked covenantors
with death, and with hell fo: 198.
a. side. and margent. fo: 199. a
a. side.
of gods power before the day was
am he None can deliuer out of my
hand: I will worke and who shall
let it. fo: 199. a. side.
God compasses of his sinningfull and
rebellious children, which swar-
ved away from him, and started
following of their own wayes.
as if de following of his wayes and
refusing to walke in his wayes and
to leaue their liues according to
the prescript rule of his worde. he shall
waiteing of him with their iniqui-
ties, and making him to beare an
heavy burden. by their sinnes.
fo: 199. b. side. and margent.
of gods power that all his wordes
shall come to passe it not being
in the power of any to hinder
the same. as he thinke, so shall
it come to passe as he purposed.
so shall it stand. who can disanul
what he hath said. who shall turne
backe. fo: 199. b. side. and
margent. fo: 200. a. side. and
of God and of his worshipers to him
due. how many haue as needing any
thing. who giue to all liue
and death, and all things in him
weliue and more and haue one
being. of the place of his habita-
tion. Not in Temples made with
hands. his maiesty fillath both
heaven, and earth fo: 200. a. side
and margent.
Gods mercies abundantly shewed
towards all sortes, and condicions
of men, to kings upon the

the throne, and to all others of
what condition soeuer. fo: 201. a
a. side. and margent. b. side.
Gods seath and beholde all our wayes
and numbereth our stappes. fo: 201.
a. side. and margent.
God for sakes his children being
forsaken by them that they
be no more able to defend their in-
bitants, than bushes when god shall
the enemy to plague them. forgo
ting god our salvation, and Roche of
our strength. he will forget vs, and
not blasse the labours of our hands
in our plantations. fo: 201. b. side.
and margent. fo: 202. a. side.
Gods judgement, follow and pursue
the wicked and his plagues shall
light upon him in such sorte that
he shall not escape. fo: 202. b. side.
and margent. fo: 202. b. side.
Gods judgement, following a pre-
sumptuous wicked man for the
therefore be cut of from among
his people. fo: 205. b. side. and
margent. fo: 206. a. side.
God is severe in punishing of
sinne. O god the god of the spi-
rits, of all flesh, shall on a mo-
sinne and will thou be weorth
with all the congregation fo: 206.
fo: 206. a. side. and margent.
of gods great power and omni-
pency, and that all other pow-
ers, and as nothing at all before
him. that he is vnsearchable
in all his wayes. That all pow-
ers is in his hand to deliuer when
time cometh. There is no
out of his vnderstanding, mark
must patiently abide, and no
curiously seeke out the causes
of gods delay in our afflictions.
fo: 206. a. side. and margent.
fo: 207. a. side. b. side.
fo: 208. a. side. b. side.
God heareth the prayers of his
fo: 208. a. side.
fo: 208. a. side.
God we are to praise seueral
obey for his manifest daily blessing
on vs fo: 208. b. side. and
margent.

od ought to be remembered by
vs, at all times, for 2. 211. a side
vs, unjustly gotten shall not prof-
it, nor be of long continuance bring-
ing trouble to the parturida that sitteth
in eggs, and hatched them not, and
gathereth young, wh. sh. hath not her
self brought forth. wh. will forsake
her. fo: 211. b. side and margant
God complayneth of the wicked forbid-
ding his prophets, to prophesie to
them that he is pressed vnder them
as a cart is pressed full of sheaves. he
is wearied with their sinnes, and
satieth their new moones, condemneth
papists, who thinke to please god
with ceremonies. they bring forth
faith and marcia, and wharum
a given to avarice deccit cruelly
and extortion, wh. is mank by blood
god will thare shew his anger, and
not accept them though they seeme
very holy. fo: 212. a. side. and
margant. b. side.
Desire god alwayes to blesse vs, and
a prosper vs, in all our wayes from
whom alone proceedeth all good
things. fo: 212. b. side. and margant
fo: 213. a. side.
God we are to seeke above all
things, who is the chiefest good.
The same consists our sole happi-
ness. fo: 213. a. side. and mar-
gant.
God complayneth of the backward-
nesse and disobedience of his
people, in not hearkening vnto
his voice, not knowinge more what
to do vnto them than good will.
being as a mourning cloud, and as
the early dew it goeth away. that
he had hewed them by his prophets.
and slaine them by the word of
his mouth fo: 213. b. side and margant
God complayneth against wicked
sinners, which are obstinate
rebellious against him: making
a fond shew of cying vnto god
whan as their hearts are farre
from him. howling vpon their
beds, and cying out for pame
with greivous affliction. fo: 214.
a. side. and margant.

god overtakes the wicked in
his following Judgements, wh.
which they cannot escape. The
dayes of Recompence will come
and lay hold suddenly vpon them,
of all which they shall be vray
sensible and perceive how they
have bene misled, by those wh.
called themselves prophets and
spirituall men. fo: 214. b. side
and margant. fo: 215. a. side
Gibeon which was like to Sodom
for the wickednes of the people
there fo: 214. b. side.
God is a iust Judge. No Judge
more iust than god. None more
wise, than the most high. fo:
215. a. side. and margant.
God complayneth of the disobe-
dience of his children, for not
hearkening vnto him, and that he will
therefore turn away from vnto
other Nations. fo: 215. and will for-
sake them seeing they do thus leave
and forsake him. fo: 215. b. side
and margant. fo: 216. a. side.
My grace, shall not faile. fo: 216.
a. side.
God knoweth, the workes, imagi-
nations, inventions, and the
thoughts of manys heart. fo: 216.
b. side and margant.
He knoweth your inventions, and
what ye imagine in your hearts.
ye sinners. fo: 216. b. side.
God is a mercifull and a graci-
ous god ready to pardon, and
to forgive, if we amende, and
turne vnto him. fo: 217. a. side
and margant.
God himself is the Judge: he will
caste from your sinnes, and
him: cast from your iniquities. m. side
forgive you iniquities. so shall god
no more with them. so shall god
lead you forth and deliver
you from all trouble. fo: 217. a. side
God is your captain: be ye not
afraid. fo: 217. a. side.
fo: 217. a. side.

The heart that god alone and separates to receive the word preached, as seeds into good ground that it may take deep roots downward, and bring forth good fruit upward, for the amendment of our lives, and salvation of our souls, fo: 2.

179. a. side. 6. side.

whose heart the Lord opened that she attend vnto things, which were spoken, fo: 2. 179. 6. side. (this was the heart of Lydia.)

3. The word which we have preached vnto vs. It is god alone that blesseth our members, with a Ratumiva faculty to keep, and returne the same, fo: 3. 179. a. side.

4. That which we have heard preached vnto vs, It is god alone, that enlightens and illuminates our understandings, and sanctifyeth our affections, by the operation of his holy spirit in vs. Therefore in hearing vs. to put in practice the same lives, the same, fo: 3. 179. a. side.

what we hear, and how we have heard, we must take heed, fo: 180. a. side. and margent.

Let him heare who hath eares to heare, fo: 180. a. side.

Hearers, they heare not, neither do they understand, and seeing they see not, fo: 180. a. side.

ye shall heare and shall not understand, fo: 180. a. side.

This peoples heart is waxed grosse, their eares are dull of hearing, fo: 180. a. side. To heare those things, which ye heare, and to see those things, which ye see, many prophets, and kings have desired, and haue not heard them, fo: 180. a. side.

That the heart be established with grace, is a good thing, fo: 180. a. side.

On those which do heare and see, amidst gods judgments, following, fo: 180. a. side. and margent.

Hearers the word of the Lord, ye that tremble at his word, fo: 181. 6. side.

Into the house of the Lord when he said, let of god, I was glad, fo: 181. 6. side.

Their heart goeth after love, of my prayer, fo: 4. 6. side.

Every house divided against itself, shall not stand, fo: 186. a. side.

My mine hand, so shortened that I cannot hold, or have power to deliver, Am not, as able to helpe you, or have holpe, your fathers, when I dried up that feed sea, and dried the fish in the rivers, and in Jordan, the heavens, as I did in Egypt in darkness, as I did in Egypt in darkness, fo: 187. a. side.

Healed, or made whole, fo: 189. a. side.

The hatred is great for the multitude of thine iniquity, fo: 19. a. side.

Your hands, are full of blood, your hands, are defiled with blood, your fingers, with iniquity, fo: 191. 6. side.

The hands of the people of the land, shall be troubled, fo: 192. a. side.

My hands, haue smitten, saith the Lord, at thy dishonest game, which thou hast made, and upon thy countenances, that thou hast used, and thy blood, which hath been in the midst of them, in token of my wrath and vengeance, fo: 192. 6. side.

fo: 193. a. side.

care you dead? but v. 1. and the Lord of Hosts. fo. 245.
 to make the heart of this people. 6. side.
 fo. 203. 6. side.
 Ezekiah was a figure of Christ. The same heart of man cannot
 fo. 204. a. side. become flesh. fo. 247. a. side.
 Hypocrites, having the Name of God greatly all abominations.
 in their mouths, but deny him. fo. 247. a. side.
 in their life, and deny him. fo. 211. 6. side.
 6. side. and marguerite. Because that Rehoboam humbled
 hate the evil and love the good. him selfe the wrath of the Lord,
 fo. 213. a. side. was turned from him, that he
 Heale the wounded, and sicke. would not destroy him altogether
 fo. 216. a. side. shewing that god seeketh not the
 The heady must be first reformed death of a sinner but his conversion.
 mad before any good can be sion. fo. 247. 6. side.
 established amongst the people. A new heart make you, and a
 fo. 220. a. side. new spirit. For why will ye die
 into a wicked Heart wisdom of house of Israel. fo. 247. 6.
 cannot enter. fo. 221. a. side. fo. 247. 6. side.
 the heart of man not to be feared to change man's heart, is the only
 ched out. much. less can we worke of god. fo. 248. a. side.
 search out god or know his minde. Rent your heart not your clothe
 fo. 222. 6. side. and marguerite. fo. 223. that, and turne into the Lord.
 Hadadrimmon which was the your god. That is, mortifie your
 Name of a Towne and place, affections, and leave god with
 neare to Megiddo, where king pharao's heart, and not with
 Josiah was slayne. fo. 235. 6. pharao's heart, and not with
 Their heart goeth after their
 covetousnes. fo. 249. 6. side.
 The heart god purifieth by of Humility, and meeknesse
 faith. fo. 238. 6. side. and the prayse thereof. The
 that the heart be established Lord sets up the meeke planteth
 with grace. not with man's the Law, with glory. Leave the
 is a good thing. fo. 242. a. side. remembrance of the meeke
 The heart they refused pulled and giveth grace to the meeke
 away the shoulder and stopped and humble. fo. 252. a. side. and
 their eares, that they should and marguerite. 6. side.
 not heare. fo. 244. 6. side. All the people departed away
 fo. 245. a. side. They would man, to his house, and David re-
 not heare when god admoni- turned, to bless his house heere
 shed them by his prophets. fo. shewing, that after our Quene
 fo. 245. a. side. but were to god, we are chiefly bound
 disobedient, and rebelled against to our owne houses, for the which
 in fo. 245. as for all other things, we ought
 have hearts they made as an to pray unto god, and instruct
 damask stone. Least they should our families, to praise his Name.
 leave the law, and the wordes of his Name. fo. 256. a. side. and marguerite
 which the Lord of Hosts hath sent. Thou art holy O thou that in ha-
 in his spirit by the ministrie. Thou art holy O thou that in ha-
 of his prophets. Therefore come inhabitest the praises of
 a great wrath from the Lord. fo. 257. a. side.
 No heaving take to heart to live
 away. and. fo. 259. 6. side.

of justice and the works of
justice bring peace, quietness,
and assurance for ever so: 209
a side.

The judgements of god following
a presumptuous wicked man.
fo: 205. 6 side and margent.

Against the judgements of god
we are not to murmur fo: 208
fo: 208. a side.

Of the judgements of god, and the
greatness of them. not to be
expressed. therefore they do
even that will not be reformed
fo: 210. 6 side and margent.

The judgements of god against
the wicked, which do still per-
sist and go on in their wicked
courses. even the curse which
goeth forth over the whole earth
into the house of the thief and
the timor, and stones thereof
fo: 211. a side and margent.

Judgement of god against
the wicked, and the fruit
red, into gall, and the fruit
of righteousness into him.
fo: 213. a side.

The judgements of god against
the wicked, and against the
workers of evil, and of iniquity.
fo: 213. 6 side and margent.

Of the Jews, thus said, this is
a severe judgement to be im-
posed upon those which shall not
obey, but do contrary to the law
of god, or of the king. fo: 215.
6 side.

Judges to be appointed to judge
the people. fo: 215. 6 side and
margent. fo: 219. 6 side and margent.

Judgement without delay, where
there shall be into death, or to be
mishment, or to imprisonment, like
him, which will not do, the
law of thy god, and the kings
law. fo: 215. 6 side. fo: 219. 6
side.

O Jacob, what shall I do unto
thee. thou shalt not obey. fo: 215. 6 side.
which justifies your selves, yet
that, but god knoweth your
hearts. fo: 216. 6 side.

you are ingrates, forget and mis-
take no more with them fo: 217. a
side.

Let not your ingrates list
themselves up. fo: 217. a side.

Just must be, that ruleth
over men, ruling in the fear
of god. fo: 217. a side and
margent. 6 side.

The Rock of Israel. Spake
the strength of Israel.
fo: 217. a side.

The strength of Israel, which
is not a
man, that he should repent fo: 219.
6 side and margent.

Judges, and over righteous, a
fo: 219. 6 side and margent.

to think reverently of the law
and to make him in simplicity
heart. fo: 221. a side.

The judgements of god upon the
despisers of wisdom, and of
discipline, their estate mis-
erable, labours, foolish, the
works unprofitable, their wis-
doms, and their offering curse
fo: 227. a side and margent.

The judgements of god are fo:
the destruction of the mis-
doers, to call
and to move the gods, who
upon the Name of god. fo: 232. a
side.

Give them Salvation, fo: 232. a
side.

The judgements of god upon the
wicked. By consuming, or destruc-
ing all things from off the land,
both man, and beast, the fishes of
the heaven, and the fishes of
the sea, and ruins shall be to
the wicked. But the godly shall
quiet all things shall turne to go
unto them. Not that god was angry
with those damned creatures, but
cause man was so wicked, for
cause they were created, god made
them take part of 233
p. 100. fo: 233.

richard kings are left from the Lord save not with sword,
among rapine, and of the Lord, and spare for the Battell is the
those by god sent to perswade, and spare for the Battell is the
them, as that they be all their Lord. fo. 218. b. side.
any, against those that thus come. on the Lord god because they re-
to admanish them. fo. 278. b. side.
and may out. fo. 279. a. side.
Elah King of Israel, killed by lad against their enemy. fo.
Zimri his servant. fo. 280. fo. 219. a. side.
a side, and margant. of the Lord weake to thinke reave-
good Kings, first, as to settle your weakly and to seeke him in simpli-
Religion, as good King Hazekiah. fo. 221. a. side.
fo. 283. a. side, and margant. of heart. fo. 221. a. side.
fo. 284. a. side, b. side. In the Lord god is everlasting
of Kings, and King domas, the stay strength. fo. 221. b. side.
strength, halpe, and happine the more. fo. 221. b. side.
is only, in the Lord, who only the Lord taketh my part w. them
his blessing, makes both King, that halpe me: therefore shall
and King domas (which is wholly) that halpe me: therefore shall
trust and rely upon him to be, see my desire upon them, that
happie, prosperous, and successful. The Lord is on my side
fo. 284. a. side, b. side. I. O. Lord, I will not leave, what man can
ough not a same man to do unto me. fo. 222. a. side, b. side.
fo. 216. a. side. The Lord will be a refuge for the
he Lord knoweth all the works oppressed, in time of trouble,
for men their imaginahons, their and for he taketh not them, that
thoughts, and their heartes. fo. 216. side, b. side.
fo. 216. b. side, and margant. upon the Lord, cast thy burden,
not to love outward appoyse, and he shall sustaine thee: he
ance, and name glory. fo. 216. side, b. side.
fo. 216. side, b. side. shall never suffer the righteous
he Lord hath searched and sought to be moved. fo. 222. b. side.
all your works, and will make a life undefiled, is old age. fo.
on all to shame. fo. 216. b. side. fo. 227. a. side.
he Lord god saith, who so keepeth in the Name of the Lord, who save
my commandments, and prayers, shall call, shall be saved, or be li-
not not your sinne, woe, shall vexed. That is, gods Judgement,
downe, and let not your iniqui- vared. That is, gods Judgement,
thy, lift themselves up. fo. 217. are for the destruction of the
fo. 217. side, b. side. infidels, and to move the gods
to the Lord there is no trust to call upon the Name of gods.
to save by many, or by few. 7th who will give them salvation.
not hard with the Lord, to save. fo. 232. a. side.
with many, or with few. For the Lord is in the midst of thee to
none care of a him, the Lord, and thee. Then shall not see
over from so doing. fo. 217. b. side, b. side.
fo. 218. side, b. side. The Lord thy god, in the midst of
fo. 218. side, b. side. The Lord thy god, in the midst of
with thee O. Lord, it is not, thee, is mightie: he will
to helpe with many, or with few. save, he will rejoyce over thee,
fo. 218. a. side. love, he will rejoyce over thee,
with singing. in his love, signifying
That god delighteth to shew his
love and great affection towards
his church. fo. 235. a. side.

They shall look on me whom they have proceeded, whom they have continually vexed with their obstinacy, and grieved my spirit. fo: 235. a. side.

The Lord shall be king over the earth: in that day, shall there be one Lord, and his Name one: That is, all idolatry and superstition shall be abolished, and there shall be one God, one faith, and one Religion. fo: 236. b. side.

The Lord is that spirit, and where the spirit of the Lord is, there is liberty. That is, Christ is our mediator, and author of the New Testament, whose doctrine is spiritual, and giveth life, to the law. fo: 237. b. side.

One law giver there is, who is able to save and to destroy. fo: 240. a. side.

The Lord is our Judge, the Lord is our law giver, the Lord is our King, he will save us. fo: 240. a. side.

Our life, and death, ought to profit our brethren. fo: 240. b. side.

Life and death are in the hands of God. fo: 242. b. side.

Love a false oath. fo: 245. b. side.

The Lord is just, and therefore doth justly punish sinners. fo: 247. a. side.

Lead me in to the land of uprightness, for thou art my God. thy spirit is good. fo: 251. a. side.

Against lying, not to use to make any manner of lie: for that the custom thereof is not good. fo: 251. a. side.

With the oppression wasking with the oppression for offending. fo: 254. a. side.

The lamentation of King David, for his child's observation. fo: 254. b. side.

When the child was dead, then King David comforted himself saying, I shall go to him, and I shall not return to me. fo: 259. b. side.

The Lord searcheth all hearts, and understandeth all the imaginations of thoughts. if thou seek him, he will be found: if thou forsake him, he will cast thee off for ever. fo: 260. b. side.

The eyes of the Lord have respect to them that love him: He is their mighty protection and strong ground, a defence from the heat, and a shadow from stormy day, a succour from falling, blessing, and an holme from falling. fo: 262. b. side.

He setteth up the souls, and lighteneth the eyes. He giveth health, life, and blessing. fo: 263. a. side.

The Lord shall be King over all the earth. In that day, shall there be one Lord, and his Name shall be one. All idolatry, and superstition, shall be abolished, and there shall be.

1. One God.
2. One faith.
3. One Religion.
4. One God will fight for us against our enemies.

fo: 265. a. side.

fo: 266. a. side.

on Moses held up his hand of Manasseth King of Judah
and prevailed for. 174. a side
and memories god doth blasse
with a retentive faculty. 201
and yatzyna the word.
which wa haana preachers vnto
fo. 30. 179. a side
and multiply transgression. fo.
fo. 3. 179. 6. side
the multitude of their trans-
gressions cast them out: for they
were rebelled against thee. fo.
fo. 3. 179. 6. side
through Moses and samuel stood
before me yet mine affection
could not be toward this peo-
ple: cast them out of my sight,
and let them depart. 174. side
and any living so zealous for the
people as were these two yet god
would not grant this their request
turn away his judgements. he
bring down the contrary.
as this at that time of my prayer
fo. 1. 6. side
with their mouth they shew much
love, but their heart goeth after
love to unnesse. See this at the
end of my prayer. fo. 4. 9. 6. side
the mercies of god towards his
children in casting downe the
proude, and exalting the humble
by the example of trees of the
high tree the low tree the green
tree, and the dry tree. See this.
at the end of my prayer. fo. 4.
side
the mercies of god towards his chil-
dren. never change. fo. 185. a side
an is not consumed because god
unchangeable in his continuall
mercies towards them. fo. 185. a
side
a true minister of god can looke
on nothing but ill vnto the
riches. fo. 188. 6. side
they murder the fatherlesse,
and say the Lord seeth not their
law shall the god of Jacob be
regard it. fo. 191. 6. side
the chief shall come vpon me
fo. 192. a side

and the innocent blood that he
shed. for he filled iherusalem with
innocent blood. fo. 193. 6. side
fo. 194. a side
The mercies of god in great abundance
towards all sort of men towards on
the throne and to all others. fo. 201.
a side and margant. 6. side
The mercies of god towards vs
manifested in sundry particulars
by his being our judge, our lawgi-
uer, our king, and will save vs.
fo. 204. a side and margant
of the miseries that shall happen
and befall man towards the last
times. Can men shall take hold
of the skirt of him that is a Jew.
saying we will goe with you for
we haue heard that god is with you.
fo. 210. 6. side and margant
Mercy, I desire and not sacrifice.
and the knowledge of god, mercy
then becometh offerings. fo. 214
a side
of man. and what things he can-
not do as to waigh the waigh
of five. to measure the blast
of the winds. to call againe
the day that is past. No man
can do these things. much lesse
to comprehend the wayes of the
hirst. fo. 215. 6. side
Mercy of me when ye aske, I
will not haue pike vpon you.
fo. 216. a side
Mercy and compassion to be shewed
vnto those which are in misery and
distresse. fo. 216. a side and
margant. shall burie them. fo. 215
fo. 215. a side
of the things shall we not make
an end. fo. 219. a side
All ye meake of the earth. seeke
ye the Lord. seeke loneliness: if
ye be ye may be hid in the day of
the Lords wrath or anger. fo.
fo. 226. 6. side

King Josiah. *R. A. K. 1*
He was comman-
ded to have continually a copie
of the Booke of the Law of the Lord
given by the hand of Moyses. and to
read therein, day and night. fo: 286.
6. side.

That Kings ought to love their
subiects, as Nature bindeth one
brother to love another. fo: 286.
6. side. fo: 287. a. side.

When King Josiah had heard the
wordes of the law, he take his
clothes. For he knew that the
word of god, had been so long
suppressed, and the people kept
in ignorance considering also,
the curses contained therein
against the transgressors. fo:
287. a. side. 16. side.

King Antiochus stricken by god
with a loathsome, and vncurable
rable disease. *R. A. K. 1* that the
wormes came out of his body
in abundance. and whilst he was
alive, his flesh fell off for paine
and torment. and all his armie
was quivered at his small. fo: 291.
6. side. and margent. fo: 292.
a. side.

King Holofernes was smitten by the
angel of the Lord, because he
gave not gloria unto god. so
that he was eaten of worms.
and gave up the ghost. fo: 292.
a. side.

King Nebuchodonosors command
to his officers. the chiefe captaine
of his host. to have sawth and
water provided for him. thereby
to shew that he was Lord both of
sea and land. fo: 294. 6. side.
That Kings ought to love their
subiects, as we were with a
brotherly love. fo: 302. 6. side.

F. R. A. K. F.
Of Images. that they are
the doctrine of vanities
and works of errors. and
teachers of lies. fo: 300. a.
6. side.
The judgement of god against
Babylon. fo: 302. 6. side.

cing are to exercise judgment in to you, that feare my Name
 and iustice. not to exact but shall the sunne of righteousnesse
 to have iust weights and balances. arise with healing in his wings.
 they are to leave off cruel tie and ye shall goe forth and grow
 and oppression to remove vnto vp, as fat calves. Christ, who
 lence, and spoile. to execute with his wings, or beames of
 judgement and iustice. to take his grace, should lighten and
 away. exactions from the people his church. fo: 237.
 to be content with that portion comfort a side. Ye shall goe forth and
 god hath assigned him. and not grow vp - That is ye shall be sat
 to oppress the people. fo: 220. at liberty and increase in the
 a side. and more. 6. side. of the Spirit. fo: 237. 6.
 we are to pray vnto god at a distance. fo: 221. 6. side. fo: 6. side.
 for his powerfull ayd, and ioy of the Spirit. fo: 237. 6.
 fo: 222. a side. 6. side. The people in their prosperity
 to be more instant in prayer, we ever forgate god. 6. reason
 ought to be, the more that of their wickednes. fo: 245.
 troubles, do oppress vs. fo: 222. a side.
 a side. proudly they dealt and haake
 will pray, and cry aloud, and not vnto thy comm' and emuls.
 warning - and mourning, and at fo: 245. a side.
 voice. and he shall heare by thy prophats, thou didst admonish
 my voice. fo: 222. 6. side. them, but they would not heare.
 man whom they have pierce & they were disobedient and rebel.
 all they looke. whom they have led against thee they ease thy laud.
 continually vexed with their ob- behind their backs, slew thy
 inacie and grieved my Spirit. prophats, which testified against
 fo: 235. a side. them, to turne them to thee.
 reproches of Christ and of the they wrought great provocati-
 on. fo: 236. 6. side. on. or committed great blas-
 phemies. fo: 245. a side. 6. side.
 of these places. fo: 237. a side. The prophats testified against
 and maugant. by his Names. or protested among them,
 a side. and whom ye seeke taking heaven, and earth to
 and the Lord suddenly come to his Tem- witness, that god would des-
 ple. over the messenger of the witnes, that they except they re-
 covenant. meaning Messiah. tray them except they re-
 fo: 236. 6. side. not only against the prophet
 The messenger of the covenant but against the spirit of god,
 that is Christ by whom the that spake in them, they
 covenant was made and rat- rebelled. fo: 245. 6. side.
 fied. who is called the Angel, we must not presume vpon
 re messenger of the covenant the pardon of our sinnes and
 because he reconciled vs, to the pardon of our sinnes, by pec-
 his father, and is Lord or King, vpon gods mercie, and so to
 because he hath the government, summing on gods mercie, that
 of his church. fo: 236. 6. side. as he is merciful so he will
 still pardon, and forgive vs
 our sinning.

our sinning still against him but
we must needs by turning to god
by our true and subynad repen-
tance and that without putting
off, or delaying of the same from
day to day. fo: 245. b. side and
margent. fo: 247. a. side. b. side
fo: 248. a. side. b. side. fo: 249.
a. side. b. side.

Perish thou shall, in time of ven-
grance. fo: 246. b. side.

The prayer of the faithful to
god is, to desire him to turne
them, for as much as they can
not turne themselves. fo: 247.
a. side.

The punishment of god are not
to destroy his vtherly, but to
chastise them to bring them to
the knowledge of themselves and
to know how much better it is
to serve god, than tyrants. fo:
247. b. side.

A forme of prayer vnto god for
and on the behalfe of all the
faithful. The childer and
servants of god against those
that persecuted his church.
fo: 251. a. side and margent.

The prosperitie of man is in the
hand of god. fo: 251. b. side, and
margent.

Of pride we are to take heed, the
same being hateful before god
and man. fo: 252. a. side and
margent.

Why art thou proude o earth and
ashest, why is earth and ashest
saying that when a man dyeth,
he is the haire of serpents, beasts,
and wormes. The beginning of
mans pride is to fall away from
god, and to turne away his heart
from his maker. fo: 252. a. side
b. side.

Pride is the original of sinne. he
that hath it shall powle out abo-
mination. It shall be overthrown.
fo: 252. b. side.

vp the meake in their strength
The roots of proude Nation
the Lord plucketh vp and plas-
teth the lowlie with glory
among them. fo: 252. b. side
The memorie all of the proude
god destroyeth and leaueth
the remembrance of them.

The proude god resisteth, gived
grace to the humble. fo: 253.
fo: 252. b. side.

Pride was not created in man
fo: 252. b. side.

Prosperitie causeth man, to
trust in themselves, and by
forgetting him which is the
author thereof, procureth
their own perdition. fo: 253.
fo: 253. b. side. fo: 254. a. side.

Prophets god sent among them
bring them to the Lord. they
made protestation among
them. but they would not hear
they took of heaven, and
earth and all creatures, to
witnes, that except they
returned to the Lord, he
would most grievously puni-
their infidelitie, and rebellion.

fo: 255. a. side.

Prosperitie and aduersitie pro-
voketh and riches. wisdom
knowledg and understanding
are all of them from the
Lord. and life, and death. it
is an easie thing in the sight
of the Lord, suddenly to make
a poore man rich. fo: 255.
a. side and margent. b. side.

In thy prosperitie or good
estate remember aduersi-
tie, and forget not pros-
peritie, in time of aduersi-
tie. fo: 255. b. side.

The prayer of Nahemiah
vnto god. fo: 257. b. side.

The Lord hath cast downe, and
vp the Lord hath cast downe,
margent. fo: 258. a. side.

pleased and prayed for the
god of heaven and said, O lord
god of heaven the great and
terrible god that hath path cave-
nant, and mercie for them
that love him and keepe his
commandments. I pray thee
let thine eares be attune and
thine eyes open to heare the
prayer of thy servant which
I pray before thee daily, day to day
and night. Nehemiah's prayer
fo: 257. b. side and margent. fo:
fo: 258. a. side.
That prayse god who they are.
The living, and he that is
sound of heart prayeth the
lord. and dauid saith in his
mercies. fo: 258. a. side and
margent.
We are to pray with propa-
ration. Before thou prayest
prepare thy selfe. and be not
as one that tempteth the lord.
fo: 258. a. side and margent.
In time of plenty we are to
praise god, and to thinke of
hunger and penury, which
may overtake us. When thou
hast ynough, and when thou
art rich thinke upon poverty
and need. In thy good estate
remember adversitie, and in
adversitie forget not prosper-
itie. fo: 258. a. side and margent.
We are to avoyd all kinde of
prodigalitie, and excesse. become
not a beggar, by making of
bankets, of that which thou
hast borrowed, and so leave
nothing in thy purse. fo: 258.
a. side and margent.
The prayer of king David. fo:
fo: 260. b. side and margent.
Princes that are wise, are
gods great blessing upon a
nation. fo: 261. a. side and
margent.

the prayer of king David. fo:
fo: 261. b. side and margent.
Queen Esther.
As this patterne will I do unto you
saith the lord. at the clay, in
the patterne hand, so pray you, in
the house of prayer. As the
patterne hath power over the clay,
so shall what thou wilt, of
power over you, as seemeth
good to me. fo: 262. a. side.
fo: 262. b. side and fo: 134. 135.
Power to none give over thee
while thou livest, neither some
wife, brother nor friend. fo:
fo: 262. b. side. For better
it is, that thy children should
pray unto thee than that thou
shouldst look up to the hands
of thy children. fo: 262. b. side.
whose prayer, and voice, the lord
will heare, and whose not. When
one prayeth, and another curseth.
whose voice, will the lord heare.
fo: 266. a. side and margent.
The prayer of the distressed, god
will heare. fo: 266. a. side.
To the physicians to seeke is in vain,
except first we seeke to god, to
purge our sinnes, which are the
chief cause of all our diseases.
and after use the helpe of the
physician, as a maister, by whom god
worketh. fo: 271. a. side.
The prayer of Nardo chaus unto god,
in the behalfe of his children,
being in great danger, to be all
destroyed, and cut off. fo: 271. b.
side and margent.
The prayer of Queen Esther,
in the behalfe of his
children, and her people, being in
great danger to be all destroyed
and cut off. fo: 271. b. side and
margent.
Of the great power of god, as in
his whole creation appear
eth. fo: 271. b. side and
margent.

The prophet of god is to speak
and declare the words of god
and that alone fo: 272
a side and margent.
The messenger that want to call
Micaiah the prophet spoke to him
saying Behold the words of the
prophets, declare good to the king
with one accord. Let thy words
therefore be like one of theirs,
and speak thou good. Micaiah
that whereas some hundred
that, had agreed in one thing he
being but one man and in least
estimation must not gainsay
it. fo: 272. a side. a side.
Micaiah the prophet said as the
Lord liveth, what so ever my god
saith that will I speak fo: 272
a side.
Balaam the prophet answered that
Balaak if Balaak shall prosper
their words, and doctrine
would give me his house full of
silver and gold I cannot go beyond
the word of the Lord my god to
do less or more. fo: 272 a side
The prophet Balaam made answer
unto Balaak. Lo I am come unto
thee. The word that god putteth in
my mouth that shall I speak
of my self I can speak nothing
only what god revealeth that
will I utter. So much good or bad
I cannot passe the commandment
of the Lord to do either good or bad
of mine own minde. What the
Lord shall command that same
will I speak. fo: 272. b. side.
The prophet Micaiah said, I saw
all Israel scattered in the mount
as sheepe that have no
shepherd, and the Lord said that
he would have no master. He prophesied
how the people should be
as sheepe that have no shepherd
and Ahab the King of Israel
fo: 272. b. side.
The prayer of Iahoshaphat king
of Iudah unto god for helpe and
for victory from his enemies.
fo: 273. a side and margent.
his prayer he groundeth upon
gods power whereby he is able
to helpe: and also on his mercy
which he will continue towards
his, for as much as he hath once
chosen them, and begunne to
show his graces towards them
confessing no strength to be in
him to stand against that great
multitude that came against
him. and that he knew not what
to do, but to trust in god, and
heaven, to trust in god, and
so to waite for deliverance
from him. fo: 273. b. side.
The psalms of praise and thank
giving unto the Lord apparunt
by King Iahoshaphat when that
he praised the Lord for his
victories which was made by David
fo: 274. a side.
The prayer of King Iahoshaphat
god heard, and delivered him
from his enemies, by causing
them to kill one another. fo: 274
a side. b. side.
The prayer of Baruch and of the
people during the time of their
captivity at Babylon. fo: 275
a side and margent.
The 72 prophesie of Christ
of his incarnation. afterwarde
he was scene upon earth, and
dwelt among men. fo: 276
a side and margent.
To praise god we are evermore
for his greatness, daily
multiplying, and encreasing
towards us. To pray unto him
we are, for joyfulness of
heart, and for peaceable
days. fo: 279 a side and
margent. b. side.

prayer of David, the and danger. P is to see vnto
 onne of his prayer. fo: 279. god, by prayer. fo: 234. 6 side.
 6 side, and margent. By the prophet, haue I shewed
 All prosperitie and happinesse cometh from god who neuer faileth them. by the wordes of my
 mouth that trust in him fo: 279. month, haue I slaine them.
 6 side. and margent. haue still laboured by my prophesie
 the prophet of Obad. before the and as it were framed you, to ben
 hoste, that came to samaria. you to amendment, but all way
 against I saal for their rage, in vaine: for my worde was not
 and exulted towards Iuda. meate, to feede them. but a
 their meeting of them in a rage. sword, to slay them. fo: 285.
 whom god had delivered into their hands, because Iuda had offended a side.
 hand, telling them further that a peace shall come. they shall rage
 him. telling them further that a peace shall come. they shall rage
 purpose to keepe them vnder as Peace shall come. they shall rage
 a want, and haue mayde to them. in their bodie, waye one that
 and that they themselves, were walketh before the Lord. That
 such as that sinne, are with it. The soule of the righteous shall
 them, before the Lord. and that be in joy, and their body shall
 therefore god may as well punish rest in the grave vnto the
 them for their sinne, as he had time, of the resurrection be-
 Iuda for their sinne, as he had time, of the resurrection be-
 never greater. and so aduise. because they walked before the
 them to deliuer the captives by Lord. fo: 288. a side.
 them taken prisoners, of their The prayer of Manasse king
 brethren. to avoide the feare of the prayer made in the time
 in the captiue, and returne of his humiliation before god
 them. and so to bring a further of his, humilation before god
 sinne vnto them. against the nounced against him for his
 sinne, and so to bring a further of his, humilation before god
 times, and so to bring a further of his, humilation before god
 fo: 280. 6 side. fo: 281. a side. A prophecie of the building of
 For all princes, a notable exam- the agania by Cyrus king of persia
 ple it is, first to establishe the agania by Cyrus king of persia
 cure Religion of god and to pro- more then an hundred years
 ced, and serued aright this did 6 side. fo: 288.
 that god king Hazakiah fo: 283. My people, haue been as lost
 a side. and margent. 6 side. fo: 284. a side. 6 side. I
 fo: 284. a side. 6 side. I have caused them to go astray
 of all the plagues of god, the cause and haue turned them away
 is the Contempt of Religion to the mountaines, they haue
 fo: 283. 6 side. gone from mountaines to hill
 prayed and cryed to heauen. did and forgotten their resting
 Hazakiah and the prophet Iaiel. place. All that found them
 to be deliuered from the great. haue deuoured them, and
 army, of the king of Assur, which haue ananias said we offend
 came against them. shewing hereby, their ananias said we offend
 that the best refuge in all troubles, not, because they haue sin-
 and danger, is the hope of the Lord, the hope of their
 the Lord, the hope of their further. fo: 289. 6 side.

Ps. 289. P. R. P. 289. 6. f. 5v.
For the Lord dwelleth among
them in his Temple, and will
have his hand raised them by his
right hand against their enemies.

fo. 289. b. side.

The pe
and that Simon J
Prince, and high priest til go
raised up, the true proph
being Christ, the messiah. fo:
\$9.6.5. / Amias. fo: 289

fo: 29
The prayer of Antiochus. fo: 29

The prayer of /
the and margant / Judas Maccab

The prayer of his deliverance
to God for his deliverance
from the hands of his

of Religion, ^{not} is the Healed ^{of} ^{if} we would have
cause of all gods plagues. fo: 283. Babylon, but he would not be healed.
6. 5. side.
No Remission without shedding
of blood. fo: 283. 6. 5. side. and when I would have healed Israel
margin. fo: 284. a. side. then the iniquity of Ephraim
Religion cannot proceed except was discovered, and the wickedness.
God touche the heart of the of Samaria fo: 294. 6. side.
people. fo: 284. a. side. That I healed them, they knew not
To Read the scriptures and say fo: 294. 6. side.
read words of god all are by god Healed ye have not, that which was
to command and none except I was sick. have by describing the
aven kings, and princes. and seek office, and duty of a good pastor.
ourselves to meditate thereon day who ought to love, and succour
and night. and gods as unto his flock, and not to be cruel
of sinners. Upon those which towards them fo: 294. 6. side.
do so with cause and diligence. Healed the waters. The myria
performe this duty for they places, not healed. That is the
as they ought to do. fo: 286. wicked, and the reprobate. fo:
fo: 286. 6. side. and margin. fo: 294. 6. side.
fo: 287. a. 5. side. 6. side. fo: 288. of the most high commeth healing.
a. 5. side. fo: 295. a. side.
The righteous perisheth and no thine hands, or dox a right and
man considereth it in heart. thine heart cleanse from
and mercifull man are taken all wickedness. fo: 295. 6. side.
away and no man understand. Hozekiah was sick unto
death that the righteous is taken away from the will to
come. That is, from the plague his prophet, said thine house
then at hand. and because that in order, for thou shalt die
god will punish the wicked. fo: and not live. Then Hozekiah
fo: 288. a. side. turned his face towards the
The righteous soule, or the soule wall, and prayed unto the Lord.
of the righteous shall be in joy. fo: 295. 6. side.
and their body shall rest in the Heale god can without other
grave unto the time of the medicines, yet he sheweth
resurrection. because they - that have will not have the sa-
walked before the Lord fo: 288. inferior meanes contemned.
a. side. fo: 295. 6. side.
The happie Returne of the of the heart and of the story:
children of Israel from their nasse of the heart before it
captivitie in the time of Cyrus be regenerated fo: 301. a. side.
king of persia. fo: 288. 6. side. The heartes of kings and princes
and margin. in the hands of the Lord. fo:
of Rebellion and the fearefull fo: 301. a. side. 6. side.
effect thereof. fo: 300. 6. side. The heart touched by god
of Regeneration or new birth. vita causeth sorrow for sinna.
fo: 301. a. side. fo: 301. 6. side.
fo: 301. a. side. occasioned by pride.
fo: 301. 6. side.

sinne is the enemy of death.
The strength of sinne is the
law. sinne first brought in
death, and so forth in
vs. and the strength of sinne
is the law, because it doth
reuerle the judgement of god
against vs. or all the chiefe
cause of destruction is in our
selues. fo: 231. a. side.

The wages of sinne is death, that
is, sinne is compred to a
tyrann, which reigneth by
force. fo: 231. a. side.

Samaria which was the Royall
citic of Israel. fo: 233. b. side.

margent.
By thy sinnes, thou hast put him
away and left thy self naked.
So that sinne makes vs naked
before god, in to our shame and
destitute of gods fauour, and
an occasion theroby given to
our enemies to spoake euil of
our god. fo: 234. b. side.

They sinned against thy iudg-
ment, (which is) man do, he
shall liue in them, they shall
proudly, and haakened not
vnto thy commandments, thy
with draw the shoulder hard-
ned their necke and would
not heare. fo: 245. a. side.

sinne vpon sinne we must not
add. by presuming on gods mercie,
that as he is mercifull, so he will
still pardon and forgive vs, our
sinning against him. fo: 246. b.

side, and margent.
Because thy sinne is forgiven
not without feare, and so not the
sinne vpon sinne, and so not the
mercies of god is great he will
forgive my man of sinnes, for
mercies and wrath come from
him, and his indignation cometh
downe vpon sinners. fo: 246. b. side.

For the sinne of man the angell
of god hangs ouer all creatures.
fo: 249. a. side.

sanctifie the sword of hostes.
himselfe, and let him be your
fear, and let him be your
dread. fo: 250. b. side.

My soule is lift vp vnto thee, thy
spirit is good. fo: 251. a. side.
saul the king reproved hotly
by samual the prophete of god,
saying he had done foolishly, and
not kept the commandment
of god, because he took vpon
him to offer a burnt offering, to
which be longed not to him, to
god. fo: 253. a. side.

To serue god, we are a bove all.
To serue the Lord seems euil
to you, choosa you this day whom
ye will serue - But I, and mine
house will serue the Lord, and
therefore fauour the Lord, and
serue him in vprightnesse, and
in trueth. fo: 255. b. side.

margent.
After our service and duety to
god performed, we must then
looke vnto our owne famillie
and to instruct them in the
due service of god. fo: 256.

a. side, and margent.
Be strong and let vs shew our
selues valiant for our people,
and for the cities of our gods,
and let the Lord do that which
is good in his owne sight. fo: 257.

fo: 257. b. side.
Thy substance giue not away
to another, least it repent
thee: and thou in teat for
the same againe. fo: 262. b.

side.
sinne, he which taketh away
must be god with vs, that is
god, and man in one, and the
same person. fo: 264. a. side.

same person. b. side.
into secretts, we ought not
to search ouer curiously, nor
into things so hard for our vn-
derstanding. fo: 265. a. side.
margent. fo: 266. a. side.

seek not out things that are to hard for thee neither search
 the things easily which are 20. mighty for thee. fo. 266. a. side.
 secret things belong unto the Lord, and with all their soules, they
 our god, but thinke revealed belong who saue would not seeke the
 vnto vs, and to our children for Lord god of Israel. Should be
 auar. Moses reproveth their curi- put to death: whether small
 ositia which seeke those things that are great, whether man or
 are onely knowne to god: and their or great, whether man or
 negligece that regard not thale woman. These were the words
 which god hath revealed to them, as of their covenant which com-
 the law. fo. 265. b. side. mandad all idolaters, to be put
 To be salted with fire, every to death, according to the law
 man, to be salted with salt of god. fo. 270. a. side. b. side.
 way, sacrificia. It is better to They sought the Lord with their
 be sacrificed to god by salt and whole heart, and he was found
 fire, that is to be purged, and sanc- of them. So long as they served
 tified. than to be put into hell fire. him aught so long did he pra-
 salt vs auarie that is they which serue, and praesse them. fo.
 destroy the great that they haue fo. 270. b. side.
 receiued of god, as salt wh. Our sinnes are the chiefe c-
 hath lost his saluance and are cause of all our diseases. fo. 271
 worse than in fidelis. fo. 266. a. side.
 6. side. and - margent. 6. side. sinne draweth downe gods iust
 The salt of the earth ye are. Judgements vpon a Nation and
 your office is to season men with often times god maketh one people
 the salt of heavenly doctrine. or Nation, as his instrumēt to
 (this christe) spake to his disciples, to rise up, and to destroy another
 fo. 267. a. side. margent. 6. side. by the iust iudgemēt of god.
 fo. 267. a. side. margent. 6. side. Israel destroyed and a. fo. 280.
 fo. 267. a. side. margent. 6. side. a. side. and - margent. 6. side.
 should a man receiue it. fo. 267. a. side. and - margent. 6. side.
 a. side. margent. 6. side. Are not you such that sinnes are
 of being salted with fire, and are not you such that sinnes are
 seasoned with salt and vsaue with you before the Lord, your
 rie salt. what is meaneth thereby. god. May not god as well punish
 fo. 267. b. side. and margent. 6. side. you for your sinnes, as he hath
 fo. 267. b. side. and margent. 6. side. done those men, for their sinne
 seek ye the Lord, while he may be found. while he may be found
 found, call ye vpon him while he is neere. when he offereth himself
 safe, by the preaching of his word. god will not suffer. fo. 281. a. side.
 fo. 269. b. side. Nothing could be sanctified in the
 seek me ye shall and finde me, law, without sprinkling of blood.
 when ye shall seduce for me, fo. 283. b. side.
 with all your heart. when youe The holy scriptures and saued word
 oppression shall be great, and of god. all saye by god commaunded
 your afflictions cause you to to teach the same. done excepted
 repent. your disobedience. fo. over kings and princes, and to make
 fo. 269. b. side. to be knowne day, and night, with god
 ansum. fo. 280. b. side. and margent. 6. side.
 280. a. side.

The soule of the righteous shall
be in ioy and their bodies shall
rest in the grave, untill the time
of the resurrection, because they
walked before the Lord fo: 288. a side.
of the Sabbath perpetuall from
moneth to moneth and from
Sabbath to Sabbath. shall all
flesh come to worship before
me, saith the Lord. Signifying
hereby, the kingdom of Christ
wherem his church shall be re-
vareed. and wherem as before
there were appointed seasons,
to sacrifice: in this there shall
be one continuall Sabbath so
that all times, and seasons shall
meete. fo: 289. a side.
As lost sheepe have my people
been: their shepherds have
caused them to go astray,
and have turned them away
to the mountaines, they have
gone from mountaine to hill
and forgotten their resting
place: that is their go-
verners, and ministers, by
their example have provo-
ked them to idolatry, going
from mountaine to hill, that
they have committed idolatry
in every place. fo: 289. b. side.
Simon, made prince and high priest
by the consent of the Jewes, and
the true prophet (being Christ)
the messiah, fo: 289. b. side.
Save me and I shall be saved for
thou art my praise. fo: 294. a side.
Of Samaria they commit false-
hoods. fo: 294. b. side.
From sinne leave off, and order
thine hands aright. fo: 295. b.
Our sinnes are the chiefe cause
of all our diseases. fo: 295.
fo: 296. a side.

They sold themselves to worke
evil in the sight of the Lord
even to angre him. thus did
King Ahab and the children
of Israel. therefore gods
judgements followed them
for the same. fo: 296. a side.
and margent. b. side.
The sword is a judgement of
god for sinne and wickednes
by a people committed. fo: 296.
298. b. side. 299. a side.
Cursing a fearefull sinne drawing
down from god a fearefull
judgement for the same. against
cursing of god or the King, of
father, or mother. fo: 299.
6. side.
Sorrow for sinne (being the
fruit of Repentance) followes
the heart, touched by gods
spirit. fo: 301. b. side.

5.

God hath not made. I said, nor hath
he pleasure, in the destruction
of the living. No desire hath he
that the wicked should die, but
that he should live, if he returne
from his way, fo: 264. 6. side.
fo: 265. a. side.
God ruleth over all the earth.
he shall be king over all the
earth, fo: 265. a. side. and
margent.
of gods, gifts, unto us, we are
to boast, but covetously vsa
them to gods, honore, fo: 265.
a. side.
God, is a iust Judge: he regardeth
no mans person, but heareth
the prayer of the distressed.
fo: 266. a. side. and margent.
6. side.
God accepteth not the person of
the power, but heareth the pray
er, of the oppressed, fo: 266.
6. side.
That gods, children, neither trust
in their owne power, or po
licie: neither in the
strength and subtiltie of their
cunning, but consider the cause
and see what heur intrepit
is true, to gods, glorie, and
thereupon ascribe themselves
of the victory, by him, which is
only almighty, and can turne
all flesh into dust with the
breath of his mouth, fo: 267.
6. side.
God is with them that feare
him, by his continuall blessings,
powred down vpon them. and
will be found by them, that seeke
him, and will heare them, that
truelly pray unto him. and will
preserve, and prosper them, that
love him aright, fo: 269. a. side.
and margent. 16. side. fo: 270.
a. side. 8. side. 6. side. fo: 271.
a. side. 6. side.

God can heale and cure all
our diseases, without other
medecine, but that he will
not have these inferior mea
means, contemned. therefore
he said, Take a lump of dye
figgs, and they took it, and
layd it on the boyle, and King
Hezekiah, recovered, fo: 271.
a. side.
of God of his great power maiesty
and omnipotency, appeare me
in and by his whole creation,
fo: 271. 6. side. and margent. fo:
272. a. side.
God is alone, all his workes. ex
celsible great, and marvelous
in his power, farre exceeding
the praise of man. and his exal
tations. None hath seene him
None can magnifie him as he is.
He hath made all things, and giue
wisdom, to such as feare him. None
can vltre his mighty acts, nor
show forth all his praise, being
great, and greatly to be
praised. and to be feared above
all gods. All the gods of the Nations
being idoles, but he made the
heavens. Honour and maiesty
are before him strength, and
beauty, are in his sanctuary. He
is a great God and a great King,
above all gods, the great place
of the earth being in his hand,
the sea, his he made it, the dry
land by him formed. praise and
worship due alone to God, and
that he is all, fo: 271. 6. side. fo:
272. a. side.
God is displeased with his children
and servants, which do a day, halp
and relieve, the wicked, and vngodly,
and which do love them that hate
the Lord, and his ingamants, wile
and them, fo: 273. a. side.

God encouraged both king Jehoshaphat by the sword of Jahaziel at the fount of Zachariah moved by the spirit of god to prophesie, that he should not see the great multitude of his enemies that came against him. For that the battle was gods, and not his. And that they fight against god, god would fight for him. That they should not need a to fight, but to stand still. And to behold the salvation of deliverance of the land. fo: 273. 6. side. fo: 274. a. side. God encouraged both the children of Israel by the words of his servant Hosea. against their pursue enemies, the Egyptians. That they should not stand still, and see the salvation of the land, which he would give them that day, when he would have a sudden destruction of their enemies. fo: 274. a. side. God would not have his to royn in idolatry, and wicked men. fo: 275. a. side. From god alone cometh wisdom and understanding strength and love continuance of life. The light of the eyes, and peace. God hath prepared the earth for evermore. This is our god and no other to be compared unto him. The way of knowledge found out by him and he giveth it to his servants. fo: 276. a. side. and margin. But by gods providence nothing can come to any, and as he hath appointed, he can send all manner of service, to his will. fo: 277. a. side. God hath power to helpe and to cast downe. fo: 278. a. side. Upon god only, if we depend we shall not need to be troubled with any worldly respects. For he will give at all times, that which shall be necessary, if we obey his word. fo: 278. a. side.

That is no god, but an idol which cannot save himselfe, nor his worshippers. fo: 278. b. side. God oftentimes plagues by those means, where men most do trust, to teach them to have their recourse only to him: and to show his indignants, moveth their hearts, to follow that which shall be their destruction. fo: 279. a. side. God worketh great things every where, moving our dayes from the womb, and dealing with us according to his mercie. Giveth us joyfulness of heart. Peaceable dayes, confirmeth his mercie. vs. and delivers vs from dangers. fo: 279. a. side, 6. side. From god cometh all happiness and prosperitie. who never sayeth them that trust in him. fo: 279. b. side. and margin. God delivered Judah into the hands of Israel. (as the prophet Obadiah told them because he was wroth with Judah. and that god was offended with Israel, because they slaw them in a rage. they did reach up to heaven. they did thinke they had overcome them by their own valiantnes, and did not consider that god had delivered Judah had offended him. fo: 280. b. side. because sinners committed god will not suffer sinners to be unpunished. fo: 281. a. side. Gods favour we are to measure at the wicked. For if idolaters prosper, they make their idols gods. not considering that god punisheth them oftentimes, whom he loveth and giveth a time, whom he loveth, for a time. whom he must be wroth to destroy. But we must be ever constant in our service, and worship of god without any change, or alteration. fo: 281. b. side. and margin.

of all gods *to playne the cause* gods threatning iudgements
is the contr^e contempt of Re= are to call *thome his children*
Religion. fo: 283. b. side. *to see into themselves to amende*
gods iudgements, ypon those their wil wayes, and so to turne
that contemne his worde. vnto him by true repentance,
showing that there is no way fo: 287. b. side. and margent,
to avoyde gods plagues, but by fo: 288. a. side.
conforming our selves to his That god will take his away
wil. fo: 283. b. side. from beholding of the future
god saith, to comfort his children, evill. to come. fo: 288. a. side.
and servants. *after troubles* God complayneth of the back
and afflictions which do crye *sliding* of his people and of
vnto him, with his blessing, pow= their being misled by their
red down vpon them. fo: 289. their prophets causing of them to
6. side. and margent. forsake the true their god
god sendeth comfort *after troubles* for sake the true their god
ble, to all them that patiently and to followe idoles which
waite on him, and constantly draw on his iust iudgements
put their trust in his mercie. vpon them. fo: 289. b. side
fo: 284. b. side. / as Hzeziah and margent.
god with his iudgements will follow
a people or Nation refusing to
heare him speaking vnto them by
his word, and by his prophets. fo: 289. b. side
fo: 285. a. side, and margent. b. side. *They have committed idolatrie*
6. side. They have committed idolatrie
god commands *all persons* None
excepted, even kings and princes, in any place, fo: 289. b. side.
to Read, the scriptures, and save gods iudgements, against those who
word of god, and seriously to mar= contrary to all the rules of justice
ditate thereon day and night. and of Religion, would breake into
fo: 286. b. side, and margent. fo: the house of god, and with force
287. a. side. b. side. fo: 288. a. and violence take that away, wh
a side. / and gods cursing blessing was there layd up and deposited
on them which curse and curse for the porcion of the widows and
reforme this holy city. fo: 286. of the fatherlesse. fo: 290. a. side
fo: 287. a. side. b. side. and and margent. (This was against
fo: 288. a. side. Heliodorus fo: 290. a. side. b.
The godly, do not onely lament 6. side. /
their owne sinnes, but also that gods punishment, are to call his chil
their fathers, and predecessors, dren home to make them looke
have offended god. fo: 287. a. into themselves, and so to turne
a side. vnto him, by repentance. fo: 290.
Gods an iust iudgements vpon 6. side. and margent.
all those, which for sake the true god doth not choose a Nation for
worship of him, and follow after the places sake, but the place
worshipping of idoles. fo: 287. b. side, and the world not to discom
6. side. and margent. with god, gayne life, and to avoyde
See more of this before. 2. with god, gayne life, and to avoyde
2. with god, gayne life, and to avoyde
2. with god, gayne life, and to avoyde

vnto Amaziah a man of god came saying softly to him, O King. because thou hast done this
let not the armie of Israel go with thee: For the Lord is not with Israel, nor with the house of Ephraim. So that to thinke to haue helpe of them, whom the Lord fauoureth not is to cast of the helpe of the Lord. If not go thou on, do it make thy self strong to the bat- tal but God shall make thee fall before the enemie: For God hath power to helpe and to cast downe if thou wilt not give credite to my words. fo: 277. b. side.
Amaziah said to the man of god what shall we do for the hundred talents which I haue given to the host of Israel who answered The Lord is able to give thee more: heereby shewing that if we depend only vpon god, we shall not neede to be troubled with these worldly respects: For he will giue at all times that which shall be necessaries if we obey his word. fo: 278. a. side.
Amaziah said to the man of god what shall we do for the hundred talents which I haue given to the host of Israel who answered The Lord is able to give thee more: heereby shewing that if we depend only vpon god, we shall not neede to be troubled with these worldly respects: For he will giue at all times that which shall be necessaries if we obey his word. fo: 278. a. side.
Amaziah comming from the slaughter of the Edomites brought the gods of the chidren of Seir, and set them vp to be worshipped. Thus where he should haue given the praise to god, for his benedictes, and great victorie: he dishonoured him. fo: 278. a. side.
With Amaziah for all this, God was wrooth, and sent vnto him a prophet which said why hast thou sought the gods of the people which were not able to deliuer their owne people out of thine hand. prouing thereby, that whatsoeuer cannot save himselfe nor his worshipping, is no god, but an idola. fo: 279. a. side.
Amaziah said vnto him haue they made thee? why should they smite thee? he ceased, but said I knowe that God hath determined to destroy thee, because thou obey his voice. fo: 279. a. side.
Ahaz king of Iuda, sent messengers to Tiglathpileser King of Assur, saying I am thy serant and thy sonne, come vp and deliuer me out of the hand of the King of the King of Israel, which haue risen up against me. This he did