

Theological Notebook (Part 1)

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<cover>

Blondel against the Sibylls

Sotheby's 14 July 1936 lot 235

Fr. Massam at Oats Highlaver Parish near Harlow.

Sep. 25 1727

Not fit to be printed

Tho: Pellet

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Sentences.

A man may imagin things that are fals but he can only understand things that are true for if the things be fals, the apprehension of them is not understanding.

<flyleaf (verso)>

De Antichristo 17. De Millennio et die Iudicij 21. De Innovationibus & earum authoribus 25 Miscellanea 29. De Trinitate 33. De Monachis 37. Interpretationes sacrarum literarum ex veteribus 41. De Bestia bicorni 43. De Politia Ecclesiastica 47. De Meretrice et cornu parvo 45. De Politia Ecclesiastica. 47. De Athanasio 49. De hist. Eccl. sub Constantino et Constantio 51. De eadem sub Valente et Theodosio, 55. De eadem post Theodosium, 65. De Arrianis et Eunomianis et Macedonianis 67. De Hæresibus et Hæreticis 71. De patribus, scriptoribus, Concilijs & auctoritate ecclesiastica 69.

Historici

Athanas.

Palladius

Ruffin

Paulinus Bib. Pat & Ambr. op.

Orosius Apud Bibl. Patr

Sulpitius 400

Mercator d

Philostorgius

Possidius scr. vitam Augustini.

Eutropius

Socrates

Sozomen

Prosper
 Theoderetus 423
 Idatius 467
 Salvian 450
 Zosimus 495
 Olympiodorus 510 apud Photium
 Iornandes 541 apud Bib. Patr.
 Procopius 550
 Cassiodorus 562
 Gildas 564 apud Bibl. Patr.
 Agathias 564
 Gregorius Turonensis
 Victor Tunnensis 566
 Marcellinus 580
 Evagrius 595. Maximus
 Isidorus Hispal 620
 Beda 730
 Paulus Diac. seu Warnefrid 784. apud Bib. Patr.
 Ethelwardus. apud Savilij rerum Anglo. script. Trin. Col. N.e.6.
 Eginardus 843
 Freculphus 845 Trin. Coll. N.d.29.
 Ado Viennensis 874. Trin Coll. Bib. S.P.
 Anastasius 876. Trin Col
 Hincmarus 882
 Photius Trin coll
 Aimoinus 892 vel 994
 Regino 908
 Eutychius Alexandr 940 Tr. C
 . Luitprand 970
 Hermannus Contractus 1054
 Xiphilinus epit. Dionis fil. Xiph: ep: C.P. 1100
 {Hum}mbertus Schafnaburg
 {illeg}as
 {M}arianus Scotus 1070
 {E}ngelbert 1094
 {illeg} Carnot. 1110
 {illeg}as 1118
 {illeg}{illeg}2
 {illeg}ingens 1140
 {illeg}ius 118{illeg}

Albertus Abbas 1250
 Mattheus Parisiensis 1260
 Martinus Polonus 1278
 Nicephorus Callistus 1333
 Haiton Armenius 1292
 Simeon Constantinopolitanus 1305
 Mattheus fflorilegus seu Westmonasteriensis 1377
 Theodoricus a Niem 1395
 Mattheus Palmerius Chronol 1449
 Sabellicus 1482
 I. Trithemius 1516.
 Crantzius 1517

Alij auctores inquirendi
 Methodius apud Photium Biblioth.

Maximus Tyrius
Marius Victorinus Victorinus Afer Anno 380
Blondus de declinatione imperij.
Guiccardine.

Epistola Consularis in qua Collegia 70 Consulium ab A.C. 29 ad A.C. 229, in vulgatis fastis hactenus perperam descripta corriguntur. Authore Henrico Novis Veronensi. Bononiæ apud Anton. Pisarium A. 1683 in 4^{to}.

<1r>

Interpretations

Angelus in sole Apoc 19.17 (unus de septem oculos agni cujus facies est ut sol ch. 10.1 nempe angelus spetimus) clamat: e{illeg} aves ad cœnam Dei, id est Tubam septimam {canit} Idem sunt voces duorum angelorum ch 14, 15, 16{illeg}

Templum aperitur Apoc 15 5 id est {illeg} et incensum cum precibus offeratur cap 8.3. Exeunt {illeg} septem ch. 15.6 id est ejiciuntur sancti in quibus septem spiritus inhabitant. Templum fumo{illeg} scil. incensi. Nemo in templum intrare potuit donec septem plagæ complerentur, id e{st} {illeg}ti ecclesias recipere non potuerunt donec Apostasiæ tempus compleretur. Vox {illeg} ch.16 1, voces et tonitura ch 8.5. Vna Bestiarum (ch 15.7) i.e. orientalis Christum denotans, {illeg} dedit Angelis, ut ad istam regionem oculos convertamus donec primus angelo{rum phia}lam incipit effundere. Terra Imperium Orient. quod læsum Tub 1. ex qua Bestia bicornis (corpus monacho{rum} ex Ægypto profecta & Episc Alex. et Roman. in capite habens, adjuncto sibi clero continenti) surrexit, quæ fæminam contra Draconem juvavit. In quam Draco descendit per monachos, tradens Occidentem Bestiæ quæ surrexit ex mari. Totum initio Mare. Post divisionem sedes aut {illeg} Imperij nomen maris {retitenit}, parti alteræ nomen terræ inditum. Bellum Michaelis et Draconis, Imp{illeg}tiani et gentilis. Dejicitur Satan in Gentili, incidit in terram, in Orienta{lem} Imperium Christianum, suscitata passim per Orientem rabida illa controversia ab Alexandro et A{illeg} Persequitur Draco fæminam prævalente parte sinistra sub auspicijs Imperatorijs. Aquas ex or{illeg} post eam projicit i.e. multos populos errantes. scil. per Concil. n. Terra {illeg} apperit, incipit aquas absorbere sc: Oriens Conc. Tyr. Abijt Draco, a persecutione cessat paululum, post {illeg} bellum gessurus cum semine ejus. Abiens stetit in arena maris, (in confinio Maris ac terræ in confinio {illeg}rum Constante post mortem Patris conveniente fratres in Dr{aco} Bestia ex Mari, Imperium ex occidente. Dat ei Draco sedem. Constantius Constanti Romam cum {illeg} territorijs. Vulneratur Bestia ense Constantij Vincentis Magnentium. Curatur vulnus modice {illeg} novam divisionem sub Valentin. et Valente, perfectius sub Gratiano, perfectissimè sub Hono{rio} Tunc incipit regnum capitis octavi. Phiala prima in terram, Orientem. Secunda in Mare, Occidentem. Tertia in fluvios et fontes aquarum, gentes diversas in occidente singulas sub fonte capite {rex} rege proprio.

Stetit dextra in mari sinistra in terra. Pedes sunt (ut in statua Nebuchadnezaris) ecclesia occidentalis et Orientalis, duæ alæ feminae, duo testes. Erant pedes ut columnæ ignis ob incendium martyrum. ‡ Posuit < insertion from lower down f 1r > ‡ Posuit dextram in mare, sinistram in terram: posuit in divisione novissima Imperij dextram in {illeg} ecclesiis occidentali per barbarorum regna erecta magis perdurante. Ergo descendit in divisione {Im}perij. Ergo non ante persecutionem fæminæ quando ea alas accepit. Ergo post sigillum quintum. Erg{o}] initio septimæ. Descendit Angelus (nube i.e. multitudine amictus) de cœlo, i.e. Ecclesia de throno Imperij, ergo eo tempore quo occisi sunt qui colere nollent Imaginem vel quo Apostasia dejecta Ecclesia reg{illeg} iniit. Ergo initio sig. 7. Liber in manu apertus erat: ergo post aperturam sig. 7. < text from higher up f 1r resumes >

Altare et sacrificium cap 8.3 alludit ad cædem mysticam ecclesiæ cap 13.5 ad templum et altare cap 11.1 ad templum apertum cap 15.5, 6, 8, et indicat horum synchronismum.

Mare vitreum igne commistum cap. 15 sc. ob incendium martyrum. Stabant victores in mari igneo, quasi in igne: ut pedes filij hominis in camino ardenti cap. 1.

Victores c: 15 non animæ victorum, victores non ob vitam actam sed ob emersionem ex erroribus Apostatarum canunt cantum Mosis id est ob victoriam partem & agni cap 14. Sunt cætus vincentium in hac

vita. Stant in mari igneo. Mare igneum cap 15 et pedes ignei cap 10 sunt argumentum synchronismi.

Qui in templo sunt c: 11.1 i.e. quorum preces ascendunt c 8, synchronismus est.

Ex marj et ex ἄβύσσου idem sunt. Bestia ex mari et Bestia ex Abyssu. Ex abyssu ex infimo mari, ex inferis ad quos ense cæsa descenderat.

Quatuor cornua Altaris cap 9.12 perinde ut cornua bestiae quatuor reges seu regna denotant, Altaris autem sunt propter cædis quibus solvuntur.

Mare vitreum ad mare alludit per nomen et formam transparentem ad terram per vitrum quod terra est. Stabant itaque Victores in mari ac terra.

Victores canere cantum Mosis incipiunt ad temporalem victoriam Michaelis. [{cantare} pergunt ad victoriam terræ in aquas, ad Bestiæ occisionem &c] etenim cantus Mosis fuit ob egressionem populi ex Ægypto Exod 15. Postea canunt cantum spirituales Agni

Rex locustarum Hebraicè nominatur Abaddon, græce Apollyon, i.e. in regione Hebræorum perdere incipiet in regionibus græcorum perget. In locum hebraice dictum Ar-ma-geddon, i.e. in terram Hebræorum.

Ostij apertura cap 15.5, 8 & 3.5 & 11.19 significat ingressum aut egressum, mutationem regni per ingressum vincentium aut per egressum devictorum.

Apostolus in Eremum ablatu est ut fæminam in eremo videret quia Fæmina istuc fugerat. fugit in Eremum ex dominio persequentis Imperij ut Israel in eremum ex dominio persequentis Pharaonis. ffugit a facie serpentis ut Israel a facie Pharaonis pagani regis. ffugientem insequitur Draco ut Pharaon filios Israel. Per fluvium aquarum absorptum huic iter preparatur in Eremum ut illic per medium maris Ægyptij. In eremo nutritur (non a Deo sed ab illis) cibus quæ anima ejus desiderat Apoc 18.14, non sitit et esurit ut sancti cap 7.16 sed nutritur, . Nutritur a facie serpentis, ab aspectu persecutoris. Non amplius serpentem aspiciunt hostili vultu astantem ut prius, ubi filium peperit, non amplius ut serpentem intuetur sed ut sibi amarum tantum Reliqui de semine ejus qui mandata Dei servant exinde serpentis persequentis faciem aspiciunt ffugit ex Ægypto in eremum ex Oriente ubi persecuta fuerat, in Occidentem, a facie serpentis qui in Oriente manet. Mulieris ante defectionem caput erant septem Ecclesiæ, in Oriente, post defectionem Roma in Occidente.

Tertia pars terræ maris, fontium, solis i.e. una harum trium Draconis et Bestiarum duarum.

οὐ δὲ ἱέραξ [σύμβολον] ἡλίου πυρώδης γὰρ καὶ ἀναιρετικός. Accipitur est symbolum solis: est enim igneus & vim habet interimendi. Clemens Alexandrinus Stromat. 5. ex mente Ægyptiorum.

<2r>

[1] Mores Gentium

And Pharaoh called Abraham & said, — why saidst thou, she is my sister, so I might have taken her to me to wife, now therefore behold thy wife take her & goe thy way. Gen 12.18, 19.

And Melchisedek the King of Salem brought forth bread & wine & he was the Priest of the most high god. And he blessed him & said blessed be Abram of the most high God possessor of heaven & earth. And blessed be the most high God which hath delivered thine enemies into thy hand. And he gave him tiths of All. Gen 14.18, 19, 20

And the men of Sodom compassed the house – & said where are the men that came in to the this night, bring them out unto us that we may know them. And Lot said – I pray you bretheren do not so wickedly Behold now I have two daughters which have not known man, let me I pray you bring them out unto you & do ye to them as is good in your eyes onely to these men do nothing, for therefore came they under the shaddow of my roof. And they said – this fellow came in to sojourn & he will needs be a judge, now we will deal wors with thee then with them. Gen 19.4.

And Abraham said of Sarah his wife she is my sister; and Abimelech king of Gerar sent & took Sarah. But God came to Abimelech in a dream by night & said to him behold thou art but a dead man for the woman which thou hast taken; for she is a mans wife. But Abimelech had not come near her, & he said Lord wilt thou slay also a righteous nation. – And God answered. I know that thou didst this in the integrity of thy heart; for I withheld thee from sinning against me, therefore suffered I the not to touch her &c – Therefore Abimelech rose early in the morning & called all his servants & told all these things in their eares, and the men were sore affraid. Then Abimelech called Abraham & said – what have I offended thee that thou hast brought on me & on my kingdom a great sin? – And Abraham said because I thought surely the fear of God is not in this place, & they will slay me for my wives sake. And Abimelech gave gifts to Abraham & restored Sarah – And God healed Abimelech & his wife & maid-servants & they bare children: ffor he had closed up all their wombs becaus of Sarah. Gen 20.

Abraham spake unto the sons of Heth saying – give me a possession of a burying place with you, that I may bury my dead out of my sight. And they answered, hear us my Lord, thou art a mighty Prince among us, in the choyse of our sepulchers bury thy dead, none of us shall withhold from thee his Sepulcher &c. Gen 23.3.

Isaac went unto Abimelech king of the Philistines unto Gerar – & the men of the place asked him of his wife, & he said, shee is my sister – for he feared least they should kill him for her sake. And when he had been there a long time, Abimelech looking out at a window saw Isaac sporting with Rebecca his wife, & calling him said, of a surety she is thy wife – what is this that thou hast done unto us? One of the people might lightly have lien with thy wife & thou shouldest have brought guiltiness upon us. And Abimelech charged all his people saying he that toucheth this man or his wife shall surely be put to death. Gen 26.2, 7, 8 &c.

Abimelech & Ahuzzah one of his friends & Phicol his chief captain came to Isaac, & hee said, why come ye to me seeing ye hate me & have sent me away from you? And they said, we saw that the Lord was with thee – let us make a covenant with the that thou wilt not hurt us — thou art now the blessed of the Lord Gen 26.26, 27 &c.

And Pharaoh said sacrifice to your God in the Land. And Moses said it is not meet so to do. ffor we shall sacrifice – the abomination of the Egyptians before their eyes & will they not stone us. Exod 8.26.

The Egyptians might not eat bread with the Hebrews, for that is an abomination to the Egyptians. Gen 43.32

Every Shepherd is an Abomination to the Egyptians Gen 46.34.

<4r>

[2] Dij Gentium.

<5r>

[3] Idololatria

Put away the Gods which your fathers served on the other side of the flood (Iordan) & in Egypt. Ios: 24.14

They shall no more offer their sacrifices unto devils (ματαιοις) after whom they have gone a whoring. i.e. in Egypt. Lev. 17.7.

Your fathers dwelt on the other side the flood in old times, even Terah the Father of Abraham & the Father of Nabor, & they served other Gods. Ioshua 24.2.

[4] And Rachel had stoln the Images (Teraphim) that were her fathers. Gen 31.19. And Laban said to Iacob – wherefore hast thou stoln my Gods? And Iacob answered – with whomsoever thou findest thy Gods let him not live: for he knew not that Rachel had stoln them vers 30 & 32. Compare this with Gen 24.51, 52. Then Laban & Bethuel answered & said [to Abrahams servant] The thing proceedeth from the Lord () we cannot speak unto thee bad or good. Behold Rebekah is before thee, take her, & go, and let her be thy masters sons wife as the Lord hath spoken. And with Gen 31.29. Laban said the God of your father spake

unto me yester night, Also with Gen 31.49 Laban said to Iacob the Lord watch between me & the when we are absent from one another. If thou afflict my daughters or if thou shalt take other wives besides my daughters, no man is with us; see God is witness between me & thee. – The God of Abraham & the God of Nahor, the God of their Father, Iudg betwixt us. Also with Gen 30.6 And Rachel said God hath Iudged me & hath heard my voyce & hath given me a son: And with vers 22, 23, 24 And God remembered Rachel & God hearkened unto her & opened her womb, & she conceived & bare a Son, & said God hath taken away my reproach, And she called his name Ioseph & said the Lord shall ad to me another son. And with vers 27. And Laban said So Iacob, I have learned by experience that the lord hath blessed me for thy sake. And with Gen 35.2, 4. Iacob said unto his houshold put away the strange Gods that are among you, & be clean & change your garments. And let us arise & go up to Bethel &c – And they gave unto Iacob all the strange Gods which were in their hand & all their ear-rings, & he hid them under the oak which was by Shechem.

[5] The Lord was with Ioseph & his master (Potiphar) saw that the Lord was with him. Gen 29.2, 3./ And Pharaoh said unto his servants can we find such a one as this is, a man in whom the spirit of God is. And Pharaoh said unto Ioseph forasmuch as God hath shewed thee all this, there is none so discreet & wise as thou art. Gen 41.38, 39./ The Midwives feared God & did not as the King of Egypt commanded them – Therefore God dealt well with the midwives. Exod. 1.17, 20, 21./ And Aaron did the signes in the sight of the people & the people beleaved: & when they heard that the Lord had visited the children of Israel, – they bowed their heads & worshiped, Exod 4.31 see also Exod 5.21./ And Pharaoh said who is the Lord that I should obey his voyce to let Israel go? I know not the Lord neither will I let Israel go Exod 5.2./ And the Magicians also brought up ffrogs with their enchantments. Then Pharaoh called for Moses & Aaron & said; intreat the Lord that he may take away the Frogs from me. Exod 8.7, 8./ And Pharaoh said — the Lord is righteous & I & my people are wicked; Intreat the Lord Exod 9.27 see also Exod 10.7, 8, 16, 17, 24./ The Magicians did so with their enchantments to bring forth lice but could not – then the Magicians said this is the finger of God. Exod 8.18, 19./ The Egyptians marched after them – & the children of Israel cried unto the lord. Exod 14.10./ And Israel saw the great work which the Lord did upon the Egyptians, & the people feared the Lord, & believed the Lord & his servant Moses Exod 14.31./ – Becaus the children of Israel tempted the lord saying is {the} <5v> lord amongst us or not Exod 17.7./ Moses often inculcates to the Israelites Exod 13 how the Lord had brought them out of Egypt. And they sing a song of prais to him for it Exod 15. And acknowledg him appearing on mount Sinai Exod 19.8 & 20.19. And that to be the living God — Deuteronom: 5.24, 25, 26. And therefore they were not ignorant of him when they worshiped the golden Calf. Yea Aaron the day before they worshipped it made proclamation & said, To morrow is a feast to the Lord. And the people cryed These be thy Gods o Israel which brought thee out of the Land of Egypt (Exod 32.4, 5, 8)) that is, which wrought the Miracles on Egypt, divided the red sea, guided them by a Cloud & pillar of fire, & brought them out of the Land of Egypt, out of the hous of bondage./ And (though Aaron proclamed their Idolatrous worship a feast unto the Lord) yet the lord was angry with Aaron to have destroyed him: & I (Moses) prayed for Aaron also at the same time. Deutr 9.20. To Moses our fathers would not be obedient but thrust him from them, & in their hearts turned back again into Egypt, saying unto Aaron, make us Gods to go before us. Acts 7.39, 40. In the day that I lift up my hand to bring them out of Egypt, I said, Cast ye away every man the abominations of his eyes & defile not your selves with the Idols of Egypt. But they — forsook not the Idols of Egypt. Then I said I will pour out my fury upon them – in the midst of the land of Egypt. Ezech 20.6. 7. 8.

And Israel abode in Shittim, & the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their Gods & the people did eat & bowed down to their Gods. And Israel joyned himself unto Baal-Peor. Numb 25.1, 2, 3. They sacrificed to Dæmons (δαίμονις,) not to God, to Gods whom they knew not Deutr 32.17. Note that this Idolatry was when they grew luxurious after God had led them through the wilderness & fed them with honey oyle Butter milk, wine, &c vers 10, 12, 13, 14, 15. And therefore must be at Shittim.

Moses – died according to the word of the Lord, & he (God) buried him in a valley in the land of Moab over against Beth-Peor, but no man knoweth of his sepulchre unto this day. Deutr 34.6. That is for fear of Idolizing him.

The Israelites Idolatrous, Iudges 2.11, &c. Again Iudges 3.12. Again Iudges 4.1. again Iudges 6.1.

The Ephod which Gideon made & placed in his city Ophrah Iudges 8.27. was doubtless intended for the worship of the true God in imitation of the high Priests Ephod. ffor Gideon had lately seen an Angel of God, & was commanded by God himself to destroy the worship of Baal & did accordingly, Iudges 6. Insomuch that the Israelites turned not again to go a whoring after the heathen gods & to forget the Lord till after Gideons death. ffor it is said that as soon as Gideon was dead the children of Israel turned again & went a whoring after Baalim & made Baal-Berith their God, & — remembered not the Lord their God — neither shewed kindness to the house of Gideon. Iudges 8.33, 34, 35. And yet of the Ephod it is said in Gideons life time that all Israel went thither (to Ophrah) a whoring after it, & that it became a snare unto Gideon & to his house. Iudges 8.27.

Micah his Idolatry related Iudges 17 was in worshipping Images with respect to the true God. ffor of the silver of which the Images were made his Mother said that she had wholly dedicated it unto the Lord from her hand for her son to make a graven Image & a molten Image vers 3. And doubtless it was in imitation of the true worship at Shiloh that he also made an Ephod & Teraphim & consecrated one of his sons who became his Priest; vers 5. And in further imitation of it that afterward he procured a Levite to be his Priest, saying Now I know that the Lord will do me good seing I have a Levite for my Priest, Vers 12, 13. And further the Danites when they coming to Micahs house met with the Levite & knew him to be <6r> his Priest, said, Ask counsel we pray thee of God: chap 18. vers 5. And the Priest answered, Go in peace, before the Lord in your way wherein ye go vers 6. So that doubtles{s} the worship of the true God was intended in these Images. And yet it was Idolatry ffor the Images are termed Micahs Gods in ch 17 v 5 where tis said that Micah had a house of Gods; & in ch 18 v 24 where Micah saith to the Danites, Ye have taken away my Gods which I made. And the story is related with this character That in those days there was no King in Israel but every man did that which was right in his own eyes c 17. v 6.

And so it is not to be doubted that the Danites were Idolaters in setting up Micah's graven Image, which they took from him, all the time that the house of God was in Shiloh. Iudges 18.31. And yet it is most reasonable to think that they worshiped the Images with respect to the true God, becaus they acknowledged the true God in them Chap 18 v 5. & had Micah's Priest to instruct them in his way of worship. ch. 18.30.

It is not probable that Solomon to whome God appeared twice 1 Kings 11.9 & who was the wisest of men & understood the nature of all trees, beasts, foules, creeping things & fishes 1 Kings 4.33 could be so little a Philosopher as to think that Images made of Gold or wood or Stone were Deities. We may rather suppose that he fell into Idolatry, through a perswasion that there was some reality in the supposed Gods Chemosh, Molech, Asterosh &c to which the Heathen Idols were dedicated. & so worshipped their Idols with respect to them. ffor if we consider that in the books of Moses & the Iudges there is frequent mention of Angels imployed on severall occasions to execute the will of God in the government of the world why might not his heathen wives & concubines by telling him stories of the works & power of their Gods, perswade him to think that the supreme God had committed the government of the world to Angels & such like intermediate beings & that of this sort were the Heathen Deities & therfore might be supplicated for their assistance & worshipped as the superintendents of mankind. And thus notwithstanding his wisdom he might be perswaded to go a whoring after them, as he did 1 Kings 11.7, 33.

<8r>

[6] Ritus gentiles.

<10r>

[7] Attributa dei

<11r>

Deus Pater.

We know that an Idol is nothing in the world, & that there is none other God but one, For though there be that are called Gods whether in heaven or in earth (as there be Gods many & Lords many) yet to us there is but

one God, the Father of whom are all things & one lord Iesus Christ by whom are all things & we by | through him 1 Cor 8.6.

This is life eternal that they might know the onely true God, & Iesus Christ whom thou hast sent. Iohn 17.3.

There is one God & one Mediator between God & Man the Man Christ Iesus. 1 Tim. 2.5.

I cease not to give thanks for you making mention of you in my prayers that the God of our Lord Iesus Christ, the father of glory, may give unto you the spirit of wisdom & revelation in the knowledg of him. Eph 1.17. See Mat 27.46. Hebr 1.9. 2 Cor 11.31. Iohn 20.17.

There is one Body, one spirit, even as ye are called in one hope of your calling One Lord, one Faith, one Baptisme, One God & Father of all, who is above all & through all & in you all. Eph 4.6.

I charge the before God & the Lord Iesus Christ, & the Elect Angels &c 1 Tim 5.21 see also ch 6.13. & Rom 2.16, & 15.6, & 16 27, & 2 Cor 1.21, & 4.4. Rom 5.1, 10, 11. & 6.10, 11

Then said they unto him we be not born of fornication, we have one Father even God. Iesus said unto them If God were your father ye would love me for I proceeded forth And came from God, Neither came I of my self but he sent me — it is my father that honoureth me of whome ye say that he is your God. Iohn 8.41, 42, 54. See Acts 3.13

The head of every man is Christ, & the head of the woman is the man, & the head of Christ is God. 1 Cor 11.3. All are your's & ye are Christ's & Christ is God's. 2 Cor. 3.22, 23.

When all things shall be subdued unto him then shall the son also himself be subject unto him that put all things under him that God may be all in all. 1 Cor 15.28

– God annointed Iesus of Nazareth with the holy ghost & with power, who went about doing good & healing all that were oppressed of the Devill for God was with him – him God raised up the 3^d day — it is he which was ordained of God to be the iudg of quick & dead. Acts. 10.38.

In that he died he died unto sin once, but in that he liveth, he liveth unto God. Rom 6.10

See Rom 15.6. Iames 3.9 Iohn 6.27.

He shall be great & shall be called the son of the most high. Luke 1.32. Pater itaque ad filium collatus altissimus est.

<12r>

Deus Filius

Of whom (the Iews) as concerning the Flesh Christ came †^[8] who is over all, God blessed for ever more. Amen Rom 9.5

Look not every man on his own things but also every man on the things of others. Let this mind be in you which was also in christ Iesus: Who being in the form of God thought it not robbery to be equall with God. But made him self of no reputation (& took upon him the form of a servant & was made in the likeness of men, (ὅς ἐν μορφῇ θεοῦ υπάρχων, οὐχ' ἄρπαγμόν ἡγήσατο τὸ εἶναι ἴσα θεῷ ἀλλ' ἑαυτὸν ἐκένωσε μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος καὶ σχήματι ἐυρεθεὶς ὡς ἀνθρώπος &c) and being found in fashion as a man he humbled himself & became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him & given him a name which is above every name; That at the name of Iesus every knee should bow, & that every tongue should confess that Iesus Christ is lord to the glory of God the Father. Phil: 2.

– Who is the Image of the invisible God, the first born of every creature. For by him [God the Father] were all things created that are in heaven & that are in earth visible & invisible, whether they be thrones or dominions, or principalities or powers, all things were created by him & for him. And he is before all things & by him all things consist. And he [Christ] is the head of the body the church, who is the beginning, the first born from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell Colos 1.15. – In him are hid all the treasures of wisdom & knowledge, – For in him dwelleth all the fulness of the Godhead bodily. Chap 2.3, 9.

He is the Image of God. 2 Cor. 4.4.

God who at sundry times & in divers manners spake in times past unto the fathers by the Prophets hath in these last days spoken unto us by his son whom he hath appointed Heir of all things, by whom also he made the worlds who being the brightness of his glory & the express image of his person and upholding all things by the word of his power, when he had by himself purged our sins sate down on the right hand of the majesty on high: being made so much better than the Angels as he hath by inheritance obtained a more excellent name than they. For unto which of the Angels said he at any time thou art my son, this day have I begotten thee — But unto the son he saith; Thy throne, O God,^[9] is for ever & ever; a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness & hated iniquity, therefore *^[10] God, even thy God, hath annointed thee with the oyle of gladness above thy fellows. And thou lord in the beginning hast layd the foundations of the earth & the heavens are the works of thy hands. They shall perish – but thy years fail not Hebr 1.

Iesus Christ the same yesterday & to day & for ever Heb 13.8

I was in the spirit on the Lords day & heard behind me a great voyce as of a Trumpet saying I am Alpha & Omega, the first & the last — And I turned to see the voyce that spake with me. And being turned I saw – one like unto the son of Man – And he layd his right hand upon me saying, ffear not, I am the first & the last, I am he that liveth & was dead, & behold I am alive for ever more, Amen: & have the keys of hell & death. Rev 1.10. – These things saith the amen, the faithful & true witness, the beginning of the creation of God Rev 3.14. Se also ch 22.13.

Our conversation is in heaven from whence also we look for a Saviour the lord Iesus christ who shall change our vile body that it may be fashioned like unto his glorious body according to the working whereby he is able even to subdue all things unto himself Philip 3.21. All that are in the graves shall hear his voyce & shall come forth. Ioh 5.28. I will rais him up at the last day. Iohn c 44. He which raised up the Lord Iesus shall rais us up also by Iesus 2 Cor 4.14.

Iesus said unto them, Verily verily I say unto you before Abraham was I am. Iohn 8.58.

O Father glorify thou me with thine own self, with the glory which I had with thee before the world was. — Father, I will that they also whom thou hast given me be with me where I am that they may behold the glory which thou hast given me for thou lovedst me before the foundation of the world. Iohn 17.5, 24.

But of that day & that hower knoweth no man, no not the angels which are in heaven, neither the Son, but the Father. Mark 13.32 – but the father only Matt. 24.36. No man was able to open the book but the Lamb: Rev 5.3. The Revelation of Iesus Christ which God gave unto him to shew unto his servants – & he sent & signified it by his angel unto his servant Iohn Rev 1.1. To the only wise God through Iesus Christ be glory for ever Rom 16.27.

All things are delivered unto me of my Father: & no man knoweth the son but the ffather, neither knoweth any man the Father save the Son & he to whomsoever the Son will reveal him. Matt 11.27. Luke 10.22.

<12v>

Hereby we perceive the love †^[11] of God because he laid down his life for us, &c 1 Iohn 3.16.

We are in him that is true, [even] †^[12] in his son Iesus Christ. This is the true God &c 1 Iohn 5 20

In the beginning was the word, & the word ^{was with God & the word was God} | ἦν πρὸς τὸν θεόν καὶ θεὸς ἦν ὁ λόγος: The same was in the beginning with God. All things were made by him, & without him was not any thing made that was made. – He was in the world & the world was made by him & the world knew him not. – And the Word was made flesh (σὰρξ ἐγένετο) & dwelt among us, (& we beheld his glory the glory as of the onely begotten son of the Father) full of grace & truth. Iohn 1.1.

That which was from the beginning which we have heard, which we have seen with our eyes which we have looked upon & our hands handled of the word of life: (For the life was manifested & we have seen it, & bear witness, & shew unto you that eternall life which was with the Father & was manifested unto us) that which we have seen & heard declare we unto you &c 1 Iohn 1.1.

The word of God is quick & powerfull (Ζὼν γὰρ ὁ λόγος τοῦ θεοῦ, καὶ ενεργῆς,) & sharper then any two edged sword piercing even to the dividing asunder of soul & spirit, & of the joynts & marrow, & is a discerner of the thoughts & intents of the heart: Neither is there any creature that is not manifest in his sight: but all things are naked & opened in the eyes of him with whome we have to do. Seeing then that we have a great high priest that is passed into the heavens, Iesus the son of God &c Heb 4.12

Christ is called light also. Iohn 1.4, 5, 7, 8, 9. & 3.19 & 8.12 & 12.35, 36, 46.

No man hath seen God at any time, the only begotten son which is in the bosom of the Father he hath declared him (ὁ ὢν ἐν τὸν κόλπον) Iohn 1.18.

Iesus said, before that Philip called thee when thou wast under the figtree I saw thee Iohn 1.48.

No man hath ascended up to heaven but he that came down from heaven, even the son of man which is in heaven. Iohn 3.13.

God so loved the world that he gave his onely begotten son. Iohn 3.16.

He must increas but I must decreas. He that cometh from above is above all, he that is of the earth is earthly & speaketh of the earth, he that cometh from the heaven is above all – He whom God hath sent speaketh the words of God, for God giveth not the spirit by measure unto him. The father loveth the son & hath given all things into his hand. Iohn 3.30.

Iesus answered, my Father worketh hitherto, & I work. Therefore the Iews sought the more to kill him becaus – he said that God was his Father, making himself equall with God. Then answered Iesus – the son can do nothing of himself, but what he seeth the Father do: for whatsoever he doth these also doth the son likewise. For the Father loveth the son & sheweth him all things that himself doth, & he will shew him greater works then these that ye may marvel. For as the Father raiseth up the dead & quickneth them even so the son quickneth whom he will. For the Father judgeth no man but hath committed all judgment unto the son: that all men should honour the son ^{even as} | καθὼς see Iohn 17.21, 22, 23. they honour the Father He that honoureth not the son honoureth not the Father which hath sent him — The hower is coming & now is when the dead shall hear the voice of the Son of God, & they that hear shall live. For as the Father hath life in himself, so hath he given to the son to have life in himself, & hath given him authority to execute judgment also — I can of my self do nothing; As I hear I judg, & my judgment is just becaus I seek not mine own will but the will of the father which hath sent me. Iohn 5.17.

I came down from heaven not to do mine own will but the will of him that sent me. – No man hath seen the Father save he which is of God, he hath seen the Father – As the living Father hath sent me & I live by the Father, so he that eateth me even he shall live by me – Doth this trouble you, what & if ye shall se the son of man ascend up where he was before. Iohn 6.38, 46, 57, 62.

When ye have lift up the son of man then shall ye know that I am he & that I do nothing of my self, but as my Father hath taught me I speak these things – for I do always the things that pleas him Iohn 8.28. See also Iohn 12.49, & 17.8

Therefore doth my Father love me because I lay down my life that I might take it again. No man taketh it from me but I lay it down of my self. I have power to lay it down & I have power to take it again. This commandment have I received of my Father Iohn 10.17

My sheep hear my voice & I know them & they follow me, & I give unto them eternall life, & they shall never perish neither shall any man pluck them out of my hand. My father which gave me them is greater then all, & no man is able to pluck them out of my Fathers hand. I & the Father are one. Then the Iews took up stones – & said – For a good work we stone the not but for blasphemy & because thou being a man makest thy self God. Iesus answered them: Is it not written in your law: I said ye are Gods. If he called them Gods unto whom the word of God came, & the scripture cannot be broken: say ye of him whom the Father hath sanctified & sent into the world; Thou blasphemest: because I said I am the Son of God? Iohn 10.27.

Iesus cried: He that believeth on me believeth not on me, but on him that sent me And he that seeth me seeth him that sent me. Iohn 12.44.

<13r>

I am the way & the truth & the life, no man cometh unto the Father but by me. If ye had known me: ye should have known my Father also. And from henceforth ye know him & have seen him. Philip said unto him Lord shew us the Father, & it sufficeth us. Iesus saith unto him, have I been so long with you & yet hast thou not known me Philip? He that hath seen me hath seen the Father, & how sayst thou shew us the Father? Believest thou not that I am in the Father & the Father in me? The words that I speak unto you I speak not of my self, but the Father that dwelleth in me he doth the works. Believe me that I am in the Father & the Father in me. Iohn 14.6.

Whatsoever ye shall ask in my name that will I do that the Father may be glorified in the Son. If ye shall ask any thing in my name I will do it. Iohn 14.13.

At that day ye shall know that I am in my Father, & ye in me, & I in you. Iohn 14.20.

If ye loved me ye would rejoyce because I said I go unto the Father; for my Father is greater then I. Iohn 14.28.

As the Father gave me commandment even so do I. Iohn 14 31.

If ye keep my commandments ye shall abide in my love, even as I have kept my fathers commandments & abide in his love. Iohn 15.10.

He (the spirit) shall not speak of himself, but whatsoever he shall hear, that shall he speak, & he will shew you things to come. — All things that the Father hath are mine, therefore said I that he shall take (receive) of mine & shall shew it unto you. Iohn 16.13 Compare with Rev 5.3, 4, 5.

These things have I spoken to you in proverbs. The time cometh when I shall no more speak unto you in Proverbs (Parables) but I shall shew you plainly of the Father. — I came forth from the Father & am come into the world: again I leave the world & go to the Father. His disciples said unto him, Lo now speakest thou plainly, – now we are sure that thou knowest all things & needest not that any man should ask thee. By this we believe that thou camest from God. Iohn 16.25.

All mine are thine, & thine are mine – Holy Father keep through thine own name those whome thou hast given me, that they may be one _{as} | καὶ ὁ ὢς we are. – Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one _{as} | καὶ ὁ ὢς thou Father art in me & I in thee, that they also may be one in us that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one _{even as} | καὶ ὁ ὢς we are one. I in them & thou in me, that they may be made perfect in one, & that the world may know that thou hast sent me, & hast loved them _{as} | καὶ ὁ ὢς thou hast loved me. &c Iohn 17.10.

Then said he unto them, my soul is exceeding sorrowfull even unto death – And he went a little further & prayed, saying, O my Father if it be possible let this cup pass from me nevertheless not as I will but as thou wilt. Mat 26.38. Mark 14.34. Luke 22.42, 44.

Thinkest thou that I cannot now pray to my Father & he shall give me more then twelve legions of angels. Matt 26.53.

And there appeared an Angel unto him from heaven strengthening him. Luke 22.43.

And when Iesus had cryed with a loud voyce, he said, Father into thy hands I commend my spirit, & when he had said thus he gave up the ghost. Luke 23.46.

When he had fasted 40 days & 40 nights he was afterwards an hungred Matt 4.2.

The holy ghost shall come upon thee & the power of the highest shall overshadow thee therefore also that holy thing which shall be born of the shall be called the son of God. Luke 1.35.

And Iesus increased in wisdom & stature, & in favour with God & men Luke 2.40, 52.

Iesus also being baptised & praying, the heaven was opened, & the holy ghost descended in a bodily shape like a dove upon him, & a voyce came from heaven which said thou art my beloved son, in the I am well pleased. — And Iesus being full of the holy ghost returned from Iordan & was led by the spirit into the wilderness, being 40 days tempted of the devil. And in those days he did eat nothing & when they were ended he was afterward an hungred. Luke 3.21 & 4.1.

The Lord possessed me in the beginning of his ways before his works of old, I was set up from everlasting (κύριος ἔκτισέ με ἀρχὴν ὧδων αὐτοῦ, εἰς ἔργα αὐτοῦ, Πρὸ τοῦ αἰῶνος ἐθεμελίωσέ με) or ever the earth was. When there was no depths I was brought forth (ἐν ἀρχῇ πρὸ τοῦ τηνο γην ποιησαι, καὶ πρὸ τοῦ τὰς ἀβύσσοις ποιησαι) — When he prepared the heavens I was there &c — Then was I by him as one brought up with him (Ἦμην παρ’ αὐτῷ ἀρμόζουσα ἐγὼ ἡμην καὶ προσέχαιρε καθ’ ἡμέραν δὲ εὐφραννόμενη ἐν προσώπῳ αὐτοῦ ἐν παντὶ καιρῷ) and I was dayly his delight; rejoycing always before him. Prov 8.22. Wisdom hath built her a hous Prov 9.1.

Out of thee shall come forth unto me that is to be ruler in Israel, whose goings forth have been from of old from everlasting. (ἀπ’ ἀρχῆς ἐξ ἡμερῶν αἰῶνος.) Mica 5.2.

Awake o sword against my shepherd & against the man that is my fellow saith the Lord of hosts ἐπὶ ἄνδρα πολίτην μου. Zach. 13.7.

The lord appeared unto Abraham in the plains of Mamre, – & he looked, & lo three men stood by him — And the lord went his way as soon as he had left communing with Abraham – & there came 2 Angels to Sodom at even – and when the morning arose the angels hastened Lot — the Lord being mercifull to him – & when they had brought them <13v> forth he said escape to the mountain lest thou be consumed. And Lot said unto them, O not so my Lord – Behold this city is near to fly unto. And he said unto him, See, I have accepted thee. — Then the Lord rained upon Sodom & upon Gomorrah brimstone & fire from the Lord out of heaven. Gen 18 & 19.

The Angell of the Lord called unto Abraham out of heaven & said – Now I know that thou fearest God seeing thou hast not withheld thy son thine onely son from me, Gen 22.11.

Jacob dreamed & behold a ladder – and the lord stood above it & said, I am the Lord God of Abraham thy Father & of Isaac, &c Gen 28.12 — The angel of God spake unto me in a dream saying Jacob – I am the God of Bethel, where thou annoyntedst the Pillar & vowedst a vow unto me. Gen 31.11, 13. See also Gen 35.1, 3, 7

Jacob was left alone & there wrestled a man with him — & he said thy name shall be called no more Jacob but Israel, for as a Prince hast thou power with God & with men. – And Jacob called the name of the Place Peniel, for I have seen God face to face & my life is preserved. Gen 32.24 see also Gen 35.9, viz: God

appeared unto Jacob when he came out of Padan-aram, & blessed him & said – thy name shall not be called any more Jacob, but Israel – & God said unto him I am God Almighty – & God went up from him – Also Hos. 12.4 He [Jacob] had power over the Angel & prevailed he – made supplication to him he found him in Bethel & there he spake with us.

And when Abram was 99 years old, the Lord appeared to Abram & said unto him I am the Almighty God — I will give unto thee & to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan for an everlasting possession, & I will be their God. — And he left talking with him, & God went up from Abram. Gen 17.1.

The angel of the Lord appeared unto Moses in a flame of fire out of the midst of a bush – & God called unto him out of the midst of the bush & said, I am the God of thy Father &c – And Moses hid his face for he was affraid to look upon God. — And God said unto Moses, I am that I am — Go & gather the elders of Israel & say unto them the Lord God of your Fathers, the God of Abraham Isaac & Jacob hath appeared unto me. Exod 3.2. See also Acts 7.30. & Num 20.16

And God spake unto Moses, & said unto him, I am the Lord, & I appeared unto Abraham & unto Isaac & unto Jacob by the name of God Almighty, but by my name Iehovah was I not known unto them. Exod 6.2.

Compare Exod 19 & 20 with Acts 7.38 & Num 20.16.. See also Exod 32.2, 20, 21, 22 where God appeared to Moses in fashion of a man.^[13] Also Iosh 5.13.

† < insertion from the left margin of f 13v > † In Vulg: lat. Syr. et Æthiop: versionibus pro Θεός legitur ὁ Item in MSS gr Coll: Linc: Oxon. & in Curcel. In MSS Claromonti recentiore manu mutabatur o in σ ita ut vetustioris literæ o vestigia vetustiore manu conspicua manirent. & præfigebatur θ. Desideratur hic Bezæ fides qui dicit omnia MSS græca legere Θεός. Hieronymus in comment. Ambrosius & legerunt ὁ. Legit Chrysostomus Θεός. A libri corrupti in Commentario colligit per interpretationem verba fieri de Christo & sententiæ clausulam incipit cum εφανερώθη. imò interpretatur verba primò de Oeconomia pro nobis dein oiconomiam de incarnatione Christi. Porrò sæculo quarto et quinto locus hic contra Arianos adductus non est. Vide Erasmus & Grotium et Bib. Polyglot. Affirmat Hincmarus opusculo 55 vocem θεός additam esse a Nestorianis. Rectissime Chrisostomus locum de oeconomia pro{illeg} facta expo{illeg} Mysterium {illeg} ut in Col. 1. 26. 27. < text from f 13v resumes > God was manifest in the flesh, justified in the spirit, seen of angells, preached unto the gentiles, beleived on in the world, received up into Glory. 1 Tim 3.16.

Melchisedec – without father, without mother without descent, having neither beginning of days nor end of life; (ἀπάτωρ ἀμήτωρ, ἀγενεαλόγητος, μήτε αρχην ἡμερων μήτε ζωης τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ θεοῦ;) but made like unto the Son of God, abideth a Priest continually. Hebr 7.3.

My soul is exceeding sorrowfull Matt 26.38. Thou wilt not leave my soul in hell. Acts 2.27, 31. Into thy hands I commend my spirit. Luke 23.46. Compare with Isa: 1.14 Your new moons & your appointed feasts my soul hateth.

And I saw in the night visions & behold one like the son of man came with the clouds of heaven & came to the ancient of days &c Dan 7.13. Quære how the name ancient of days is used to distinguish the father from the son?

A little while & ye shall not see me & again a little while & ye shall see me becaus I go to the father — And in that day (when I am gone to the father) ye shall ask me nothing [ἐμε ἐρωτήσετε οὐδέν.] Verily verily I say unto you whatsoever ye shall ask the father [ὃν αἰτήσητε τὸν πατέρα] in my name, he will give it you. Iohn 16.16, 23

De Subordinatione Christi vide Acts 2.33 36. Phil 2.9. 10. 1 Pet 1.21. Iohn 12.44. Rom 1.8 & 16.27. Acts 10.38 & 2.22. 1. Cor. 3.23, & 15.24, 28. & 11.3. 2 Cor. 22, 23.

They stoned Stephen calling upon God & saying, Lord Iesus receive my spirit. Acts. 7.59.

Vnto us a child is born unto us a Son is given, & the government shall be upon his sholder & his name shall be called wonderful, counsellour, the mighty God, the everlasting father, the prince of peace. Of the increase of his government & peace there shall be no end upon the throne of David & upon his kingdom to order it & to establish it with judgment & with justice from henceforth even for ever. Isa. 9.6.

Christus Iehova dicitur Ier 23. 6. Iehova our righteousness.

Compare Prov 8.22 with Ecclesiasticus 24.3, 9 concerning wisdom.

Both he that sanctifieth [Christus ut Deus] & they that are sanctified are all of [or from] one [the ffather] ffor which cause he is not ashamed to call them brethren. Heb. 2.11.

ffilius apparuit sub nomine Angeli Vriel 2 Esdr. 4.1 & 5.20, 56 & 6.1, 2, 3, 4, 5, 6, & 7.1, 2, 3, 28, 29. & 8.45, 47 & 9.18, 21. & 14.1, 2, 3, 4 22.

Then Manoah knew that he was an Angel of the Lord And Manoah said unto his wife we shal surely dy because we have seen God. Iud. 13.21, 22. See Iud. 6.22, 23. An Angel of the Lord came up from Gilgal to Bochim & said: I made you to go up out of Egypt. Iud. 2.1. And the Captain of the Lords host said to Ioshua, Loos thy shoe from of thy foot &c Ios. 4.13, 14, 15 The Lord spake unto Gad, Davids Seer, saying, Go & tel David — And God sent an Angel to Ierusalem to destroy it – And David saw the Angel – Then an Angel of the Lord commanded Gad to say to David – And the Lord commanded the ‡ < insertion from the left margin of f 14r > ‡ Angel. 1 Chron 21. In mount Moriah where the Lord appeared unto David in the threshing floor of Araunah. 2 Chron. 3.1. The Angel of his presence saved them, In his love & in his pity he redeemed them. Isa 63.9. See Isa 50 of the subjection of the Son. < text from f 13v resumes >

<14r>

Christi Incarnatio.

For as much then as the children are partakers of flesh & blood, he also himself took part of the same, that through death he might destroy him that had the power of death, that is the devil – for verily he took not on him the nature of Angels but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren &c. Hebr 2.14

He being in the form of God obtained not by robbery to be in the state of a God | thought it not committed not the robbery to be equall with God, but made himself of no reputation & took upon him the form of a servant, & was made in the likeness of men, & being found in fashion as a man he humbled himself &c Phil. 2.6.

The word was made flesh, & dwelt among us/– Iohn 1.14. See also 1. Iohn 1.1, 2, 3

God sending his own son in the likeness of sinfull flesh, & for sin, condemned sin in the flesh. Rom 8.3. He was made of the seed of David according to the flesh. Rom. 1.3. Of the Iews as concerning the flesh, Christ came Rom 9.5

In him dwelleth all the fulness of the godhead bodily Coloss 2.9. God was manifest in the flesh. 1. Tim. 3. 16.

Every spirit that confesseth that Iesus Christ is come in the flesh is of God, & every spirit that confesseth not that Iesus Christ is in the flesh is not of God. And this is that spirit of Antichrist whereof ye have heard that it should come, & even now already is it in the world. 1 Iohn 4.3. Many deceivers are entered into the world who confess not that Iesus Christ is come in the flesh. This is a deceiver & an Antichrist. 3 Iohn 1.7.

We have not an high Priest which cannot be touched with the feeling of our infirmities but was in all points tempted like as we are. Heb 4.15

Forasmuch then as Christ hath suffered for us in the fflesh 1 Pet. 4.1 Being put to death in the flesh. 1 Pet. 3.18.

Christ the only begotten Son of God in respect of his miraculous birth of the Virgin by divine power without a father Acts 13.32, 33, 34. Psal 2.7. Heb 1.4, 5. Luc 1. 32, 35. Mark 13.33. Iohn 1.34, 49. & 6.69 & 9.16, 33, 35. & 10.35, 36 & 11.27 & 13.3. Heb. 3.6. The Iews did not expect their Messiah to be more then a man, yet freely called him the Son of God. Christ did not magnify his divinity before his passion yet freely called himself the Son of God. See Matt. 24.33. & 26.63 & 27.54

<15r>

Christi Vita et Miracula

<17r>

Christi Passio, Descensus, et Resurrectio

Now that he ascended what is it but that he also descended first into the lower parts of the earth | εις τὰ κατωτερα μέρη της γης. He that descended is the same also that ascended up far above all heavens that he might fill all things. Eph 4.9, 10

As Ionas was 3 days & thre nights in the whales belly, so shall the son of man be three days & thre nights in the heart of the earth (ἐν καρδία της γης) Matth 12.40

Christ hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickned by the spirit. By which also he went & preached to the spirits in prison (εν φυλακη): which sometime were disobedient when once the long suffering of God waited in the days of Noah while the Ark was a preparing wherein few, that is 8 souls were saved by water. 1 Peter 3.18.

The graves were opened & many bodies of Saints which slept arose, & came out of the graves after his resurrection & went into the holy city, & appeared unto many. Matth 27.52.

To this end Christ both died & rose & revived that he might be lord both of the dead & living Rom 14.9

We see Iesus who was made a little lower then the Angels for the suffering of death crowned with glory & honour, that he by the grace of God should tast of death for every man. For it became him for whom are all things & by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. – Wherefore in all things it behoved him to be made like unto his brethren that he might be a mercifull & faithfull high Priest in things pertaining to God to make reconciliation for the people: For in that he himself hath suffered being tempted, he is able to succour them that are tempted. Hebr 2.9, 10, 17, 18.

In the days of his flesh when he had offered up prayers & supplications with strong crying & tears unto him that was able to save him from death, & was heard in that he feared: though he were a son yet learned he obedience by the things which he suffered: & being made perfect he became the author of eternall salvation unto all them that obey him; called of God an high Priest &c Hebr 5.7.

Once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to dy but after this the judgment, So christ was once offered to bear the sins of many. Hebr 9.26.

Ye denied the holy one & the just & desired a murderer – & killed the Prince of life, αρχηγον της ζωης, author of life. Acts 3.14

Then saith he unto them my soul is exceeding sorrowfull even unto death tarry ye here & watch with me. And he went a little further & fell on his face & prayed, saying; O my Father, if it be possible let this cup pass from me nevertheless not as I will but as thou wilt. Matt 26.38. Iohn 12.27.

Therefore doth my Father love me becaus I lay down my life that I might take it again. No man taketh it from me, but I lay it down of my self: I have power to lay it down & I have power to take it again, This commandment have I received of my Father. Iohn 10.17

I determined not to know any thing among you save Iesus Christ & him crucified. 1 Cor. 2.2.

He that spared not his own son but delivered him up for us all, how shall he not with him also freely give us all things. Rom 8.32.

Being found in fashion as a man (viz the word) he humbled himself & became obedient unto death even the death of the Cross: wherefore God hath highly exalted him &c Philip 2.8.

In whom we have redemption through his blood even the forgiveness of sins. Colos 1.14

He was delivered for our offences & raised again for our justification Rom 4.25.

Who being the brightness of his glory & the express image of his person, & upholding all things by the word of his power, when he had by himself purged our sins sat down on the right hand of the Majesty on high. Hebr 1.3.

He needeth not daily to offer up sacrifice first for his own sins & then for the peoples for this he did once when he offered up himself. Hebr 7.27.

Not by the blood of Goats & Calves but by his own blood he entered once into the holy place having obtained eternal redemption for us. For if the blood of Bulls & of Goats & the ashes of an Heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the blood of Christ who through the eternal spirit offered himself to God, purge your Consciences from dead works to serve the living God. And for this cause he is the mediator of the new Testament that by means of death for the redemption of the transgressions that were under the first testament they which are called might receive the promise of the eternal inheritance. For where a testament is there must also of necessity be the death of the testator. For a testament – is of no strength at all while the testator liveth. Whereupon neither was the first testament dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of <17v> calves & of Goats with water & scarlet wool & hyssop & sprinkled both the book & all the people, saying this is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled likewise with blood both the Tabernacle & all the vessels of the ministry. And almost all things are by the law purged with blood; & without shedding of blood is no remission. It was therefore necessary that the pattern of things for the heavens should be purified with these but the heavenly things themselves with better sacrifices than these. &c. Hebr 9.12.

Christ our Passover is sacrificed for us 1 Cor 5.7

Christ died for our sins 1 Cor 15.3

If righteousness come by the law then is Christ dead in vain Gal 2.21.

In him we have redemption through his blood, the forgiveness of sins Eph. 1.7

Christ hath loved us & hath given himself for us, an offering & a sacrifice to God for a sweet smelling savour. Eph 5.2

In whom we have redemption through his blood, even the forgiveness of sins Colos 1.14 It pleased the Father — (having made peace — through the blood of his cross) by him to reconcile all things to himself. vers. 20.

When we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die. But God commendeth his love towards us in that while we were yet sinners Christ died for us. Much more being now justified by his blood we shall be saved from wrath through him. For if when we were enemies we were reconciled to God by the death of his son, much more being reconciled we shall be saved by his life. And not only so but we joy also in God through our Lord Iesus Christ by whom we have now received the atonement (reconciliation) – For if through the offence of one many be dead, much more the grace of God & the gift by grace which is by one man Iesus Christ hath abounded to many – Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men to justification of life. For

as by one mans disobedience many were made sinners, so by the obedience of one shall many be made righteous. Rom 5.6 to 11, 18, 19.

He was declared to be the son of God with power according to the spirit of holiness by the resurrection from the dead. Rom 1.4

If thou shalt confess with thy mouth the Lord Iesus & beleive in thy heart that God hath raised him from the dead, thou shalt be saved. Rom 10.9

Christ dyed for our sins, – & was buried, & rose again the third day – & was seen of Cephas, then of the 12, after that he was seen of above 500 brethren at once of which the greatest part remain unto this day, but some are faln asleep, after that he was seen of Iames, then of all the Apostles, & last of all he was seen of me also as of one born out of due time. – Now if Christ be preached to you that he rose from the dead how say some among you that there is no resurrection of the dead. – If the dead rise not then is not Christ raised – & your faith is vain – but now is christ risen from the dead & become the first fruits of them that slept. For since by man came death, by man came also the resurrection from the dead. For as in Adam all dye so in Christ shall all be made alive. But every man in his own order Christ the first fruits, afterward they that are christs at his coming. 1 Cor. 15.4 to 23

Christ being raised from the dead dieth no more, death hath no more dominion over him, for in that he died he died unto sin once, but in that he liveth he liveth unto God. Rom 6.9. I am he that liveth & was dead & behold I am alive for evermore, & have the keys of hell & of death. Rev 1.18

For the joy that was set before him he indured the cross despising the shame, & is set down at the right hand of the throne of god. For consider him that endured such contradiction of sinners against himself least you be wearied & faint in your minds. Hebr 12.2.

Say not in thine heart who shall ascend into heaven that is to bring Christ down from above or who shall descend into the Abyss that is to bring up Christ again from the dead. Rom 10.7

<18r>

Christi Resurrectio et Ascensus

<19r>

Christi Resurrectio.

<20r>

Christi Ascentio

<21r>

Christi adventus secundus.

<22r>

Christi Satisfactio, & Redemptio vivi.

All have sinned & come short of the glory of God; being justified freely by his grace, through the redemption that is in Iesus Christ, whom God hath ^{b[14]} set forth to be a ^{a[15]} propitiation through faith in his blood to declare his righteousness for the remission of sins that are past through the forbearance of God: To declare I say at this time his righteousness that he might be just & the justifier of him which believeth in Iesus. Rom. 3.23, to 26.

Who was delivered for our offences & was raised again for our justification

Being now justified by his blood we shall be saved from wrath through him. For if when we were enemies we were reconciled to God by the death of his Son: much more being reconciled we shall be saved by his life. —

by Christ we have received the c^[16] attonement. Rom 5. 9, 10, 11

Not as the offence so also is the free gift; for if through the offence of one many be dead, much more the grace of God & the gift by grace, which is by one man Iesus Christ, hath abounded unto many. And not as it was by one that sinned so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. ffor if by one man's offence death reigned by one, much more they which receive abundance of grace & of the gift of righteousness shall reign in life by one Iesus Christ. Rom 5.15, 16, 17

Ye are bought with a price 1 Cor 6 20. & 7.23

Christ our Passover is sacrificed (slain) for us 1 Cor 5.7

If one died for all then were all dead — All things are of God who hath reconciled us to himself by Iesus Christ & hath given to us the ministry of reconciliation: to wit that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them — He made him to be sin for us who knew no sin that we might be made the righteousness of God in him. 2 Cor. 5.14 to 21.

Christ gave himself for me Gal 2.20

Christ hath redeemed us from the curs of the Law being made a curs for us: for it is written Cursed is every one that hangeth on a tree. Gal 3.13

God sent his Son to redeem them that were under the Law that we might receive the adoption of sons. Gal 4.4, 5.

He hath chosen us before the foundation of the world — having predestinated us unto the adoption of children by Iesus Christ – In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace. Eph 1.5, 7.

Christ hath given himself for us an offering & a sacrifice to God. Eph 5.2

In him we have redemption through his blood even the forgiveness of sins. Colos 1.14.

It pleased the ffather that in him should all fulness dwell, And (having made peace through the blood of his cross) by him to reconcile all things unto himself, whether they be things in earth or things in heaven. Colos 1.19, 20.

Who gave himself for us that he might redeem us from all iniquity. Titus 2.14.

He is the mediator of the new Testament (Covenant) that by means of death for the redemption of the transgressions that were under the first Testament, they which are called might receive the promis of the eternall inheritance — Once in the end of the world hath he appeared to put away sin by the sacrifice of himself — Christ was offered once to bear the sins of many. Heb 9.15, 26, 28.

<23r>

Christi Intercessio

<24r>

Spiritus Sanctus Deus

Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit; for the spirit searcheth all things, yea the deep things of God. For what man knoweth the things of a man save the spirit of a man which is in him? even so the things of God knoweth no man but the spirit of god. Now we have received not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the words which mans wisdom but which the holy ghost teacheth

comparing spirituall things with spirituall. But the naturall man receiveth not the things of the spirit of God, for they are foolish unto him &c. 1 Cor. 2.9.

I will pray the Father & he shall give you another comforter that he may abide with you for ever; even the spirit of truth whom the world cannot receive becaus it seeth him not neither knoweth him; but ye know him for he dwelleth with you & shall be in you. Iohn 14, 16. These things have I spoken unto you being yet present with you; but the Comforter which is the holy ghost whom the Father will send in my name, he shall teach you all things & bring all things to your remembrance whatsoever I have said unto you. vers 25. — When the Comforter cometh whom I will send unto you from the Father, even the spirit of truth which proceedeth from the Father, he shall testify of me. ch 15.26. — It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I depart, I will send him unto you. And when he is come he will reprove the world of Sin, & of righteousness & of judgment — I have yet many things to say unto you but ye cannot bear them now. Howbeit when the spirit of truth is com he will guide you into all the truth. For he shall not speak of himself but whatsoever he shall hear, that he shall speak, & he will shew you things to come. He shall glorify me, for he shall receive of mine & shall shew it unto you All things that the Father hath are mine: Therefore said I he shall take of mine & shall shew it unto you. chap 16.7.

Peter said, Ananias, why hath Satan filled thine heart to lie unto the holy ghost, & to keep back part of the price of the land? whilst it remained was it not thine own, & after it was sold was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men but unto God. Acts 5.3.

Know ye not that ye are the temple of God, & that the spirit of God dwelleth in you. If any man defile the temple of god, him shall god destroy; for the temple of god is holy, which temple ye are. 1 Cor 3.16. Compare this with 1 Cor 6.19 Know ye not that your body is the temple of the holy ghost which is in you which ye have of god, & ye are not your own? For ye are bought with a price, therefore glorify god in your body, & in your spirit which are god's.

Go - teach all nations, baptising them in the name of the Father & of the Son & of the holy ghost. Matt 28.19.

It is the spirit that beareth witness becaus the spirit is truth. For there are three that beare record in heaven the father, the word, & the holy ghost, & these thre are one. And there are three that beare witness in earth, the spirit & the water & the blood & these thre agree in one. 1 Iohn 5.6.

How much more shall the blood of christ, who through the Eternall spirit offered himself without spot to God, purge your conscience from dead works Heb 9.14

The holy ghost shall come upon thee & the power of the most high shall overshadow thee. Luke 1.35.

Iesus being baptised & praying, the heaven was opened, & the holy ghost descended in a bodily shape like a dove upon him, & a voyce came from heaven which said, Thou art my beloved son in whom I am well pleased — And Iesus being full of the holy ghost returned from Iordan & was led by the spirit into the wilderness. Luke 3.21 & 4.1. — God annointed Iesus of Nazareth with the holy ghost & with power. Acts 10.38. — God giveth not the spirit by measure unto him. Iohn 3.34.

He shall baptise you with the holy ghost & with fire Matt 3.11 — And when the day of Pentecost was come, they were all with one accord in one place & suddenly there came a sound from heaven as of a rushing mighty wind, & it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, & it sat upon each of them. And they were all filled with the holy ghost <24v> & began to speak with other tongues as the spirit gave them utterance — And Peter said, This is that which was spoken of by the Prophet Joel: And it shal come to pass in the last days (saith God) I will pour out of my spirit upon all flesh, & your sons & your daughters shall prophesy & your young men shall see visions & your old men shall dream dreams &c — Iesus being by the right hand of God exalted, & having received of the father the Promis of the holy ghost, he hath shed forth this that ye now see & hear. — Repent & be baptised every one of you in the name of Iesus Christ & ye shall receive the gift of the holy ghost. Acts 2.

Philip went down to the City of Samaria & preached Christ unto them, doing many miracles & baptising them that beleived both men & wemen — Now when the Apostles which were at Ierusalem heard that Samaria had received the word of God, they sent unto them Peter & Iohn, who when they were come down prayed for

them that they might receive the holy ghost (for as yet he was fallen upon none of them: onely they were baptised in the name of the Lord Iesus.) Then laid they their hands on them & they received the holy ghost. And when Simon saw that through laying on of the Apostles hands the holy ghost was given, he offered them money, saying, Give me also this power that on whomsoever I lay hands he may receive the holy ghost. But Peter said thy money perish with thee because thou hast thought that the gift of God may be purchased with money. Acts 8.

While Peter spake to Cornelius, the holy ghost fell on all them that heard the word. And they of the Circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the holy ghost: for they heard them speak with tongues & magnify God. Then answered Peter, Can any man forbid water that these should not be baptised which have received the holy ghost as well as we? Acts 10.44. — Peter said, as I began to speak the holy ghost fell on them as on us at the beginning. Then remembered I the word of the Lord how that he said John indeed baptised with water but ye shall be baptised with the holy ghost. Acts 11.15.

It seemed good to the Holy ghost & to us to lay upon you no greater burthen then these necessary things, That ye abstain from meats offered to Idols &c. Acts 15.28.

While Appollos was at Corinth Paul having passed through the upper coasts came to Ephesus, & finding certain disciples, he said unto them have ye received the holy ghost since ye believed. And they said unto him, we have not so much as heard whither there be any holy ghost. And he said unto them (or into) what then were ye baptised? And they said. Unto Johns baptism. Then said Paul. John verily baptised with the baptism of repentance saying unto the people that they should believe on him that should come after him that is on Christ Iesus. When they heard this they were baptised in or into the name of the Lord Iesus (id est into the faith & profession of his name) And when Paul had laid his hands on them the holy ghost came on them, & they spake with tongues & prophesied. And all the men were about twelve. Acts 19.1. Hence John baptised not in the name of the holy ghost but the Apostles always did.

Because ye are sons, God hath sent forth the spirit of his son into your hearts crying Abba Father Galat. 4.6. See also Phil 1.19. & Rom 8.9, & 1 Cor 3.17

If the spirit of him that raised up Iesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by the spirit that dwelleth in you Rom 8.11.

He hath made us able ministers of the new Testament, not of the letter but of the spirit for the letter killeth but the spirit reviveth — Now the Lord is that spirit & where the spirit of the Lord is there is liberty 2 Cor 3.6, 17. Quære whether meant of the holy ghost.

No man speaking by the spirit of God calleth Iesus accursed, & no man can say that Iesus is the Lord but by the holy ghost. For there are diversities of gifts but the same spirit, & there are differences (diversities) of administrations (offices) but the same Lord, And there are diversities of operations but it is the same God that worketh all in all. But the Manifestation of the spirit is given to every man to profit withall. For to one is given by the spirit the word of wisdom, to another the word of knowledge by the same spirit. To another the working of miracles, to another Prophecy, to another discerning of spirits, to another divers kinds of tongues to another the interpretation of tongues. But all these worketh that one & the self same spirit, dividing to every severally as he will. For as the body is one & hath many members, & all the members of that one body being many are one body, so also is Christ. For by one spirit we are all baptised into one body

<25r>

Of the holy ghost his nature & gifts

whether we be Jews or Gentiles, whether we be bond or free, & have been all made to drink into one spirit. 1 Cor. 12.3.

Elizabeth & Zacharias speak of Christ by the holy ghost. Luke 1.41, 67.

The spirit also helpeth our infirmities. ffor we know not what we should pray for as we ought, but the spirit it self maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the spirit because he maketh intercession for the saints according to the will of God. Rom 8.26.

Through him we have an access by one spirit unto the Father — in whome ye also are built together for an habitation of God through the spirit. Eph: 2 18, 22.

Grace be to you from – the seven spirits that are before the throne. Apoc 1.4 And there were seven lamps burning before the throne which are the seven spirits of God. Apoc 4.5. The Lamb had seven eyes which are the seven spirits of God, sent forth into all the earth. Apoc. 5.6. I will bring forth my servant the Branch Behold the stone that I have laid before Ioshua [i.e. Christ the chief corner stone], upon one stone shall be seven eyes – Behold a candlestick – & his seven lamps thereon – And I answered & spake to the Angel that talked with me, saying what are these my Lord. And he answered, Knowest thou not what these be. And I said, No my Lord. Then he answered & spake to me saying, This is the word of the Lord unto Zerubbabel saying, Not by might nor by power but by my spirit saith the Lord of Hosts. Who art thou great Mountain? Before Zerubbabel thou shalt become a plain, & he shall bring forth the head stone thereof. – those seven they are the eyes of the Lord which run to & fro through the whole earth. Zech 3.8, 9 & 4.2, 6, 7, 10. When thou didst pray & Sarah thy daughter in law, I did bring the remembranc{e} of your prayers before the Holy one, & when thou didst bury the dead, I was with the likewise – I am Raphael one of the seven which present the prayers of the saints & which go in & out before the glory of the holy one Tobit 12.12, 15 The spirit maketh intercession for the saints Rom 8.26. To the Angel was given much incense that he should offer it with the prayers of all saints upon the golden altar, & the smoke of the incense with the prayers of the saints ascended up before God out of the Angels hand. Apoc 8.3, 4.

The Revelation of Iesus Christ which God gave unto him to shew unto his servants, – & he sent & signified it by his Angel unto his servant Iohn. Apoc 1.1. And the Lord God of the holy Prophets sent his Angel to shew unto his servants things which must shortly be done Apoc 22.6. I Iesus have sent mine Angel to testify unto you these things in the Churches. And the spirit & the Bride say come. Apoc 22.16, 17. I [Iohn] was in the spirit on the Lord's day, & heard behind me a great voyce as of a Trumpet Apoc 1.10. And behold – the first voyce which I heard as it were of a Trumpet talking with me, saying Come up hither & I will shew the things which must be hereafter And immediately I was in the spirit. Apoc 4.1, 2. He that hath an ear let him hear what the spirit saith unto the Churches. Apoc 2.7, 11, 17, 29 & 3.7, 13, 22. And I fell at his feet to worship him. And he said See thou do it not. I am thy fellow servant & of thy brethren that have the testimon{y} of Iesus. Worship God: ffor the testimony of Iesus is the spirit of prophesy. Apoc 19.10. & 22.8, 9.

Compare Apoc 1.13, 14, 15 with Dan 10.5, 6, where the two Angels begin with like visions. The Prince of the Kingdom of Persia withstood me one & twenty days, but lo Michael one [or the first] of the chief Princes came to help me & I remained there with the Kings of Persia. <25v> – And I became dumb, & one like the similitude of the sons of men touched my lips. Then I opened my mouth & spake – There remained no strength in me neither is there breath left in me. Then there came again one like the appearance of a man & he strengthened me — Then said he Knowest thou wherefore I come unto thee? And now I will return to fight with the Prince of Persia. And when I am gone forth lo the Prince of Grece shall come. But I will shew that which is noted in the scripture of truth, & there is none that holdeth with me in these things but Michael your Prince. Also I in the first year of Darius the Mede even I stood to confirm & to strengthen him. — And at that time shall Michael stand up the great Prince which standeth for | is set over the children of thy People. Dan 10, 11, 12. Michael the Archangel. Iude 9. Michael & his Angels Apoc. 12.7. Gabriel make this man understand the vision. Dan 8.16. And the man Gabriel whom I had seen in the vision at the beginning be caused to fly swiftly, touched me Dan 9.21. And the Angel said unto him, I am Gabriel that stand in the presence of God, & am sent &c Luc 1.19. And in the sixt month the Angel Gabriel was sent from God - vers 26.

Cornelius saw an Angel of God coming to him & saying unto him Cornelius – Send men to Ioppa & call for one Simon whose sirname is Peter. – While Peter thought on the vision (viz of the sheet let down) the spirit said unto him: Behold three men seek thee Arise therefore & get the down & go with them doubting nothing: ffor I have sent them. Acts 10.3, 19, 20 See also vers 30 & chap 11 vers. 12, 13.

And the Angel of the Lord spake unto Philip saying Arise & go towards the south &c. And he arose & went. – Then the spirit said unto Philip Go near & joyn thy self to this chariot — And when they were come up out of the water the spirit of the Lord caught away Philip &c Act 8.26, 29, 39.

And it shall come to pass as soon as I am gone from thee that the spirit of the Lord shall carry thee whether I know not. 1 King. 18.12.

Let fifty men go seek thy Master lest peradventure the spirit of the Lord hath taken him up & cast him upon some mountain or into some valley. 2 King. 2.16.

And he said, Son of man stand upon thy feet & I will speak unto thee, & the spirit entred into me when he spake unto me & set me upon my feet. – So the spirit lifted me up & took me away — I beheld & lo a likeness as the appearance of fire: from the appearance of his loynes even downward fire & from his loynes even upward as the appearance of brightness as the colour of Amber. And he put forth the form of an hand & took me by a lock of mine head & the spirit lift me up between the earth & heaven & brought me in the visions of God to Ierusalem. Ezek. 2.1, 2 & 3.14 & 8.2, 3. & 11.1, 24.

I saw the Lord standing upon the Altar & he said Smite the Lintel of the door &c Amos 9.1.

He said, I may not return with thee, – for it was said to me by the word of the Lord Thou shalt eat no bread nor drink water there nor turn again to go by the way that thou camest. And he said unto him, I am a Prophet also as thou art & an angel spake unto me by the word of the Lord saying, Bring him back with thee into thine house that he may eat bread & drink water. But he <26r> lyed unto him. 1 King 13.16, 17, 18.

Ahaziah was sick & he sent messengers & said unto them go & enquire of Baal-zebub the God of Ekron whether I shall recover of this disease. But the Angel of the Lord said to Elijah the Tishbite, Arise, Go up to meet the messengers of the King of Samaria &c 2 King 1.2, 3. – And he sent again a captain of the third fifty with his fifty And the third Captain of fifty went up & fell on his knees before Elijah — And the Angel of the Lord said unto Elijah, Go down with him, be not afraid of him. &c. 2 King 1.13, 14, 15. Curs ye Meroz saith the Angel of the Lord. Iud. 5.23.

The Angel who spake to Zechariah chap. 1.2, 3, 4, 5 is called the Angel of Iehova chap 3.1. & Iehova vers 2. To which place some (as Iunius in Parallelorum Appendice) think Saint Iude refers where he says that Michael the Archangel said to Sathan, The Lord rebuke thee Sathan; interpreting the Angel & Michael of Christ. In Zech. 1. 7 its said the word of the Lord came to Zechariah. And this word is a vision of a man on a red hors among mirtle trees with others on horses behind him, of which he said These are they whome the Lord hath sent to walk to & fro through the earth. And they answered the Angel of the Lord that stood among the mirtle trees We have walked to & fro through the earth &c. These therefore are the seven spirits of God (Zech 3.9 & 4.10. Apoc. 1.4, & 3.1, & 4.5 & 5.6. Tobit 12.15.) And the Angel of God which (as a note of precedency) stood before them & talked with Zechariah is the Son of God.

In the first six chapters of Zechary the Spirit by which he prophesied is called an Angel.

In 2 Ezdras 7.60 The Archangel Vriel (so called 2 Esdr. 4.36) saith: They beleived not him [Moses] nor yet the Prophets after him, no nor me which have spoken unto them. Also by this Archangel are all the Prophetes & visions in the 2^d b. of Esdras represented to be given & made.

Tertullianus lib 3 Testimoniorum cap 101 in locis aliquibus interpretatus est Angelum Dei de Spiritu sancto. nempe Angelum Dei per quem Lex data est in Monte Sion Act 7.37 compared with Exod 19 & 20. Et Angelum Domini qui in flamma ignis apparuit de rubo.

<27r>

Angeli boni et mali.

And Abraham said unto his Servant – The Lord god of heaven – shall send his Angel befor the, & thou shalt take a wife unto my Son from thence. Gen 24.7, 40.

And Israel blessed Ioseph & said, God before whom my fathers Abraham & Isaac did walk, the God which fed me al my life long unto this day, the Angel which redeemed me from all evil, bless the lads. Gen: 48.15, 16.

And the Angel of God which went before the camp of Israel removed and went behind them, & the pillar of the cloud went from before their face & stood behind them. Exod 14.19 Compare with vers 24. And the Lord looked unto the host of the Egyptians through the Pillar of fire & of the cloud. And with Exod 13.21. And the Lord went before them by day in a pillar of a cloud – & by night in a pillar of fire.

Mine Angel shall go before thee & bring thee in unto the Amorite & the Hittite &c Exod 23.20, 23. & 32.34.

I will send an Angel before the & will drive out the Canaanite the Amorite &c — for I will not go up in the midst of thee, for thou art a stiffnecked people Exod 33.2, 3.

This is he (Moses) that was in the church in the wilderness with the Angel which spake to him in Mount Sina, & with our Fathers. Acts 7.38.

Then said Daniel unto the King, — my God hath sent his Angel, & hath shut the Lyons mouths that they have not hurt me. Dan 6.22.

And I heard a mans voyce between the banks of Vlai, which called & said, , Gabriel, make this man understand the Vision. Dan 8.16.

Whilst I was speaking in prayer – the man Gabriel whom I had seen in the vision at the beginning, touched me & said — at the beginning of thy supplications the commandment came forth, & I am come to shew thee &c. Dan 9.21, 23.

Behold a certain man clothed in linnen whose loynes were girt with fine gold of Vphaz, his body also was like the Beryl, & his face as the appearance of lightning, & his eyes as lamps of fire, & his arms & his feet like in colour to polished brass, & the voyce of his words like the voyce of a multitude. — And he said unto me, O Daniel — unto the am I now sent – for from the first day that thou didst set thine heart to understand and to chasten thy selfe before thy God, thy words were heard, & I am come for thy words. But the Prince (i.e. Angel) of the kingdom of Persia withstood me one & twenty days: but lo Michael one of the chief Princes came to help me, & I remained there with the kings of Persia. Now am I come to make thee understand w^t shall befall thy People in the latter days. Dan 10.5, 6, 11, 12, 13. — And at that time (i.e. the latter end) shall Michael stand up, the great Prince which standeth for the children of thy people. Dan 12.1.

The revelation of Iesus Christ, which God gave unto him to shew unto his servants — & he sent & signified it by his Angel unto his servant Iohn. Rev 1.1. In the midst of the 7 candlesticks I saw one like the son of man clothed with a garment down to the foot, & girt about the paps with a golden girdle. His head & his hairs were like wool, as white as snow & his eyes were as a flame of fire, & his feet like unto fine brass as if they burned in a furnace, & his voyce as the sound of many waters. Rev 1.13 see Dan 10.5, 6

And I fell at his (the Angels) feet to worship him. And he said unto me see thou do it not. I am thy fellow servant, & of thy brethren that have the testimony of Iesus: Worship God: for the testimony of Iesus is the spirit of prophesy. Rev 19.10. / I Iohn fell down to worship before the feet of the Angel which shewed me these things. Then said he to me see thou do it not for I am thy fellow servant & of thy brethren &c. Rev 22.8.

I Iesus have sent mine Angel to testify unto you these things in the Churches. I am the root & ofspring of David &c. Rev 22.16.

An Angel of the Lord came up from Gilgal to Bochim, and said, I made you to go up out of Egypt & have brought you unto the land which I sware unto your fathers. And I said I will never break my covenant with you. &c. Iudges 2.1, 2, 4.

An Angel of the Lord appeared unto Gideon. And when Gideon perceived that he was an Angel of the Lord, he said, Alas <27v> O Lord God, for becaus I have seen an Angel of the Lord face to face. And the Lord said unto him thou shalt not dye. Iudges 6.11, 21, 22, 23.

An Angel of the Lord appeared unto the wife of Manoah — And she told her husband saying, A man of God came unto me & his countenance was like the countenance of an Angel of God very terrible. — And the angel said to Manoah, though thou detain me I will not eat of thy bread, and if thou wilt offer a burnt offering thou must offer it to the Lord. — And the Angel ascended in the flame. Then Manoah knew that he was an Angel & said — we shall dy becaus we have seen God. Iudges 13.3, 6, 9, 16, 22. See Exod 33.20, where God sayeth, no man shall see his face & live.

Behold I send an Angel before thee to keep thee in the way & to bring thee into the place which I have prepared; beware of him & obey his voyce, provoke him not for he will not pardon your transgressions: for my name is in him Exod 23.20, 21.

And the Angel of the Lord said unto Hagar, I will multiply thy seed Gen 16.10, 11

And the Lord appeared unto Abraham — and he lift up his eyes & lo three men stood by him — & he (one of them) said I will certainly return unto thee according to the time of life, & Sarah thy wife shall have a Son. And Sarah laughed within her self, & the Lord said unto Abraham wherefore did Sarah laugh, is any thing too hard for the Lord? At the time appointed I will return unto thee — And the man rose up from thence & looked toward Sodom. And Abraham went with them to bring them on the way. And the Lord said becaus the sin of Sodom is grievous, I will go down & see whether they have done altogether according to the cry of it which is come unto me. And the men turned their faces from thence & went toward Sodom, but Abraham stood yet before the Lord. — And the Lord (after he had communed with Abraham) went his way & Abraham returned to his place. And there came two Angels to Sodom — and they said to Lot, we will destroy this place because the cry of them is waxen great before the face of the Lord, & the Lord hath sent us to destroy it. Gen 18.1 to 32. & Gen 19.1, 13.

And the Angel of God called to Hagar out of Heaven & said arise lift up the Lad for I will make of him a great nation. Gen 21.17.

And the Angel of the Lord called unto Abraham out of heaven & said, lay not thy hand upon the lad, for now I know that thou fearest God seeing thou hast not withheld thine onely son from me. Gen. 22.12.

And the Ass saw the Angel of the Lord &c. Numb. 22.22. &c

The Angel of the Lord appeared to Ioseph in a dream. Math 1.20. & 2.13, 19.

There Appeared unto Zacharias an Angel of the Lord standing on the right side of the Altar. — & said unto him I am Gabriel that stand in the presence of God, & am sent to speak unto thee & to shew thee these glad tidings. — And in the sixt month the Angel Gabriel was sent from God to a Virgin espoused to Ioseph &c. Luke 1.11, 26.

The Angel of the Lord came upon the shepherds, & the glory of the Lord shone round about them — And suddenly there was with the Angel a multitude of the heavenly host praising God & saying, Glory be to God on high — And as the Angels were gone away from them into heaven &c — Luke. 2.9.

He shall give his Angels charge over thee to keep thee in all thy ways that they bear thee up in their hands least thou dash thy foot against a stone. Psalm 91.11. Math 4.6. Luke 4.10.

Thinkest thou that I cannot now pray to my Father, & he shall presently give me more then twelve legions of Angels. Matth 26.53.

And there appeared an Angel unto him (Christ) from heaven, strengthening him Luke 22.43.

The Angel of the Lord descended from heaven & came & rolled back the stone from the door & sat upon it & his countenance was like lightning, & his rayment white as snow. Matth 28.2. Mark 16.5.

Mary, as shee stooped down & looked into the Sepulchre seeth two Angels in white sitting the one at the head, & the other at the feet where the body of Iesus had layn Iohn 20.12. Luke 24.4.

And he (the Angel) said, Nay but as a Captain of the host of the Lord am I <28r> now come. And Ioshua fell on his face to the earth *^[17] & did worship, & said unto him what saith my Lord unto his servant? And the Captain of the Lords host said unto Ioshua Loos thy shoe from of thy foot, for the place whereon thou standest is holy. & Ioshua did so. Iosh: 5.13, 14, 15.

Do ye not know that we shall judg Angels? 1 Cor. 6.3.

For if God spared not the Angels that sinned but cast them down to Hell & delivered them into chains of darkness to be reserved unto judgment, &c 2 Peter 2.4

The Angels which kept not their first estate but left their own habitation he hath reserved in everlasting chains under darkness unto the judgment of the great day. Iude 6.

The reapers are the Angels Matth 13.29. The son of man shal send forth his Angels & they shall gather out of his kingdom all things that offend – & cast them into a furnace of fire. Mat 13.41. i.e. in the end of the world. vers 49. He shal send his Angels with a great sound of a Trumpet & they shal gather together his elect from the four winds. Mat 24.31, 40. 1 Thes 4.17.

Michael the Archangel when contending with the Devil he disputed about the body of Moses, durst not bring against him a railing accusation but said, the Lord rebuke thee. Iude 9.

In the resurrection they neither marry nor are given in marriage but are as the angels of God in Heaven Mat 22.30. Mark 12.25. Neither can they die any more, for they are equal unto the Angels Luke 20.36.

When the son of man shall come in his glory & all the holy angels with him Matth 25.3.

But of that day & hower knoweth no man, no not the Angels in heaven Matth Mat 24.36.

The angel of the Lord by night opened the Prison doors. Acts 5.19.

The angel of the Lord came upon Peter & a light shined in the Prison & he smote Peter on the side, saying arise up quickly & his chains fell off from his hands. And the Angel said gird thy self & bind on thy sandalls — & follow me. And when they were past the first & second ward they came unto the Iron gate that leadeth unto the city, which opened to them of his own accord, & they went out & passed through one street & forthwith the Angel departed from him. And when Peter was come to himself he said. Now I know of a surety the Lord hath sent his Angel & hath delivered me – And he came to the house of Mary — & knocked at the door. And a damsel came to hearken & when she knew Peters voyce she opened not for gladness but ran in & told how Peter stood before the gate. And they said thou art mad. But she constantly affirmed it was so. Then they said. It is his Angel. Acts 12.7

Hee took not on him the nature of Angels, but he took on him the seed of Abraham. Hebr. 2.16.

Vnto the Angels he hath not put in subjection the world to come, whereof we speak. Heb 2.5

Thou madest man a little lower then the Angels. Heb 2.7. — Iesus who was made a little lower then the Angels. Heb 2.9.

Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven Matth 18.10

Vnto which of the Angels said he at any time: Sit on my right hand untill I make thine enemies thy foot stool, Are they not all ministring spirits sent forth to minister for them who shall be heirs of salvation. Hebr 1.13.

Angels are called Gods. Psal. 97:7, Worship him all ye Gods. Psal 8.5 Thou hast made him (man) a little lower then the Angels. (Heb then [Elohim] the Gods).

Christus dictus Angelus Cyprian testimon. lib 2. cap 5.

<31r>

Prædestinatio.

All things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the Image of his son, that he might be the first born among many brethren. Moreover whom he did predestinate, them also he called; & whom he called them he also justified: & whom he justified them he also glorified. Rom. 8.28.

The children not being yet born, neither having done any good or evil, that the purpose of God according to election might stand not of works but of him that calleth, it was said unto her the elder shall serve the younger. As it is written Iacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whome I will have mercy, & I will have compassion on whom I will have compassion. So then it is not of him that willeth, or of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharoh Even for this same purpose have I raised thee up that I might shew my power in thee, & that my name might be declared throughout all the Earth Therefore he hath mercy on whom he will have mercy, & whom he will he hardneth. Thou wilt say then unto me; Why doth he yet find fault? For who hath resisted his will? Nay but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the Potter power over the clay of the same lump to make one vessel unto honour & another unto dishonour? What if God willing to shew his wrath & to make his power known, endured with much long suffering the vessels of wrath filled to destruction? And that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory; even us whom he hath called not of the Jews onely but also of the Gentiles. Rom 9.11.

Blessed be the God & Father of our Lord Iesus Christ, who hath blessed us with all spirituall blessings in heavenly places in christ; according as he hath chosen us in him before the foundation of the world that we should be holy & without blame before him in love: having predestinated us unto the adoption of children by Iesus Christ to himself, according to the good pleasure of his will – In Christ we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will. Ephes 1.3, 11.

Vnto me is this grace given – that I should – make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God who created all things by Iesus Christ: To the intent that now unto the Principalities & powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Iesus our Lord. Eph 3.9.

When it pleased God who separated me from my Mothers womb & called me by his grace to reveale his son in me that I might preach him among the heathen, immediately I conferred not with flesh & blood, neither went I up to Ierusalem &c Gal 1.15.

<32r>

Liberum arbitrium

<33r>

Electio

<34r>

Benevolentia Dei in Hominem.

<35r>

Hominis officium et Qualificatio.

<38r>

Vitia.

<39r>

Vitia

<40r>

Mors & Resurrectio

<41r>

Vltimum Iudicium

<42r>

Remissio Peccatorum

<43r>

Status futurus.

[1] Religio Ethnica

[2] Religio Ethnica.

[3] Religio Ethnica

[4] Rachel & Laban were Idolaters and yet worshiped the true God.

[5] The Idolatrous Egyptians & Israelites in Egypt acknowledged the true God.

[6] Religio Ethnica.

[7] Religio christiana. Deus.

[8] Votum est. Qui Deus est super omnia benedictus sit in sæcula Amen.

[9] NB. ffiliij itaque ut Dei Pater est Deus.

[10] * O God, thy God ὦ θεε ὁ θεός. Sic enim transtulit Aquila in Psal 45.7. Eamque translationem recipit Eusebius Demonstr Evang. l 4 § 15 quod in textu Hebraico sit Eloim Eloach, non Eloach Eloach.

[11] Deest θεου in MSS fide dignis. Et sensus contextûs deesse suadat.

[12] ‡ ὄν ponitur pro δια. Lege ergo by his Son. Vide Erasm.

[13] Magnum est pietatis mysterium quod (si subjectum ejus spectes) manifestatum erat in carne &c

[14] b fore ordeined

[15] a ἱλαστήριον mercy-seat. Heb. 9.5.

[16] c reconciliation

[17] * και προστεκύνησεν αυτω Hæc verba nec Iust. Mart. in Dial adversus Tryph: hunc locum citans, agnoscit, nec Origen interpres hoc loco nec, nec S. Cypr. l. 2. adversus Iudæos. Nec in Exemplari vaticano Romæ edito habentur.

[18] Homo
