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c. Martij 1077. פוחד פחד. Ps. lxxiii. Unxisti caput meum
 oleo, nimirum oleo labitiae ex v. proce,
 dentis p. in antecedenti pagina scaturiente.
 Sine illo oleo interior homo nil nisi cinis
 est, flamma vitali emittenda inidoneus,
 Nam פוחד quoy significat cineres removen
 Lignum, consumptis per ignem oleaginosi
 partibz, in cineres resolvitur.

The beauty of our soul consists in the resemblance of Christ, this resemblance the soul obtains in the manifestation of Christ in her, whereby she is transformed into his image. A soul which by great sufferings, and strength to hold out under them, practises much of Christ's obedience, is a dearer object unto God, than a soul through which grace works in a smoother way, though such a soul may do more frequent good offices to other souls. The more obedience, the more of Christ, there is no great obedience, in doing the good works, which God enables us, and are rather a reward than labour to a soul that loves God never so little.

21. $\overline{\text{DVT}}$ siluit, quiescit, simili factus. Ita
quand $\overline{\text{D}}$. Abrahamo et Isaac a Deo
datum, ex s'i. nostrae naturae sive $\overline{\text{DVT}}$.
nostro disjungitur, $\overline{\text{DVT}}$. sive excinditur veteris
homo, quiescentem nostrae aeternitatis Deo
nostro de novo assimilamur.

We may look upon an Embleme thereof
 Israels deliverance by Debora, an Barak
 the son of abinoam; Debora, i. a Bee
 may be understood of such a soul as sucks
 the honey, out of those spiritual flowers
 which are scattered up and down in holy
 writings. Barak i. lightening may
 be that light, which is life, truth and
 the way to unto it. Barak, was the son
 of abinoam i. the father of mercy
 and grace, and delight i. Iach, i. willing
 never followed the General of the enemy,
 but had not been able to do it unless,
 if Barak and Debora had not defea,
 ted him first. The possivum a
 4X3. is sheweth, so if we be mastered
 by our own will, we become fools.

22) Malum se ipsum destruit, ad bonum
 durat, quod indur est boni esse fortius mali.
 Malum perpetrando, poenitentia officinar, vel
 saltem vires nostras cataurimus. bonum agendi
 letitia fruimus, et quo plus boni operamur
 eo majores ad bonum operandum vires adi
 piscimus. Retrahit benignitas divina laudem
 influum ad bona operationes, ne foras
 gloriam Dei nostri attribucendo summi
 mali noxii evadamus.