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1702.

January 5. D. Our thoughts have their spring
either from a principle of light or
from a principle of darkness. One
carryeth them towards God, the other
leads them away from God. The more

vid. prater. 13. Decem
bris.

a man thinks, when he thinks wrong,
the deeper he plunges himself into error.
The more he thinks when he thinks well,
the more he discovers truth with its
loveliness and prerogative. That prin-
ciple of light, which is the spring
of true and right thoughts, is that
תורה משיבת נפש מן כחם פה
the effects of it are such joy as
is hinted at פקודי יהוה שרים מן המהלך
על

לולי תורה הן שיעסי או אבדתי בעיני

+ or Sacred Groves, mens.
It is a great pity that most Christians
rather study to prove who hath the best
system of Divinity, than thoroughly
to know what Christianity it self is, and
what that faith is, משיבת נפש מן כחם פה

vid. Marly. 23.

Ex q. Zwingli apud Joh vi. It is more
ridiculous to confine God to our schemes,
men generally do upon their own
schemes, and forget the Design for
which the Schemes were made.

שנש. Hoc oleum videtur esse שו
in J. sive Spiritu. Hoc I quod in שנש
quoz ad Spiritum referri potest fit
ex א. sive multiplicando 2 cum א
Luz ha שנש est שו sive manna
לש ו. hoc ו. conjunctum cum שנש
fit Caelum sive habitaculum לש ו. שנש
מך כראות ימך. Illa dextra quae Statu
minat מן הסעד atq; mirabilia nos docet
est שו ex 2. Species illa divina, sive
proles et virtus e Deo ab aeterno exco.
Sicuti manus כפיים דנוטאנא אלה
ones, Na ha שו י. virtutem qua bene
operamur indicare videtur

Vide circa hoc שו
Marty. 19.

שו sive Panis Coelestis compositus est ex
2 messia et 2 Spiritu. I quod est
40. componitur ex 2. in 2. multi
plicati.

13. א. In the New birth, or Inward man
שנש or God's mercy is the שנש or Womb.
אור. אור. or דורש שנש. the Seed. and
שנש אור. or נשמה לש אלהים the
warmth or Natural Heat.

But if we can not distinctly conceive
and comprehend Natural generation, how
can we poor mortal wretches presume to
define and make out spiritual Regeneration.

January

Amor descendit, non ascendit. This is a sign of its heavenlyness, Benefactors generally love their Clients better, than the Clients their Benefactors. It is the nature of Love, scilicet if it be not a Bastard or Counterfeit Love, if rather to give than to receive. The Sun sends down his Beams to the lowermost parts of the earth, our steams which are thereby raised reach but a very little way up towards heaven. The more refined vapours get up highest and gathering into clouds afford fruitfull rain, whereas the thick stinking fogs infect the air with unwholesome quality.

14. 8. Most people busy themselves more about building up the outward part particular Church, than about the advancing that invisible Church, which is the Spouse and Body of Christ.

29. 4. It is a presumption to demonstrate way to comprehend how I love one, or how one is three, both parties having run themselves into inconveniences, by offering at. It stands us in more stead to come to a blessed experience of being one with God in Christ and to enjoy the happiness of that state, which passes all human understanding.

January 69

30. g. Iudic. xiii. 6. If thou wilt offer
a burnt offering, thou must offer it
unto the Lord; melius reservecitur, If
thou wilt offer a burnt offering to
the Lord, offer it; nam angelus reus,
bat cibum, et in cibis non offerrebat
ipso tanquam sacrificium

mirum quid quid in ver. 18. 1853. vertitur
sever. quoniam mirabile significat
et maiorem emphaſin habet, denotans
mirabilem essentiam angeli Dei. ove
16. dopy

2. Righteousness, is an agreeableness
to the Law, and when the whole frame
of our mind is brought to a conformity
of that law, which is light and truth in
the innermost center of our soul, so that
that light hath overcome the darkness
or Satanical principle, which makes up the
old man, or the body of dead, then we receive
peace with God, and joy in the holy ghost,
dwelling in God and God in us, which is
that glory, or restoration of the divine image
where there is

February
Feb. 17. Decembris

דורה בדין נק
אמה בלחם

שכך ששחור, שכך ששחור