



Congregational  
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*History Matters*

Transcription

John Pynchon's notes on sermons by George  
Moxon, 1640.

Prepared by  
David M. Powers



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use 1 ...meh.. by nesissity  
 any thing that is beyond the pale  
 man & they cannot attain unto but  
 [God] must help them whether itt be the  
 supply of what they want or the  
 taking away thatt which trobl  
 them more particularly in A<sup>1</sup>  
 or when we be overcom with tempta  
 be itt in cass of outtward  
 wantts they be beyond y<sup>r</sup> reach  
 & then cast y<sup>r</sup> care on God  
 or in other casses itt is a greatt  
 work to weall a famyly itt is  
 a greatt [ ] for a magistrat to weall a  
 Common wealth itt is a great t  
 work for ministers to feed their people  
 Now cast y<sup>r</sup> car on God  
 Q Butt you will say doth no car belong  
 to us must we be careless  
 A. 1. If we would cast our care on God arightt  
 as we should we must be carful of somthing that God  
 Com<sup>2</sup> us for the accomplishment of the end is the  
 use of means that might accomplish the end & though  
 God promises blesing yet itt is in the use of means  
 I will be sought upon as paul acts 27 when God  
 God doth not usually care for  
 his people that n<sup>3</sup> the means therefor  
 the 1. thing is use the means though  
 our Lord Christ says care not for y selves  
 what y eat or what y drink  
 yet elsewher Christ tells us that we  
 must tak up the broken fragments  
 Lett nothing be Lost & solomon  
 says that the antt in summer provide  
 meatt ...[1 Titus]. 5 says we must provide for ...

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<sup>1</sup> afflictions

<sup>2</sup> commands

<sup>3</sup> neglect

though God does[?] promise things ..  
use the means

2. what we are to do in .. ..

of our selves we must do it outt of conscience because grace r[?]

1. we must be conshus in the use ...

2. we must use faith, - so much as a man sets  
faith on works so much he cast his care on God

1. things for Direction so that we must  
use means for conscience sak & with faith

Now for resons

1 R<sup>1</sup> we are bound to cast our care on God  
because otherwise itt will bring abundanc  
of troble & inconvenienc unto us

it exposes us to tempt as in cas of Afflictions &  
suffering a mans heart will ever be ready to

lash outt into impatient under them if a  
mans heart be not bottomd on God 2ly it will be apt

mak the mind to use unlauful means to accomplish

that that if they would Putt to God he would bring things comforta-

bly to pass the heart of[?] man except he cast his car on God will not only  
be full of sorrows & troble but also will us indirect & sinful

means to accomplish itt's end -----

2 R God commands us to cast or care  
upon him The duty must be done command  
must be obeyed else there will be breach  
of rull & such a man will be left

under guilt a man must cast his  
care on God because itt is commanded  
us so to doe itt is o<sup>r</sup> duty to doe it

2 R because on or part there lys a kind of  
nesesity that we should cast our care

upon God or there is a nesesity that we should seek[?] every  
where to such as are worse because we

cannott accomplish things beyond o<sup>r</sup>  
reach God can therefor seing we

do not do it we must seek[?] to help of those  
that can only God can provide food raiment  
and remove Afflictions man cannot

2

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<sup>1</sup> reason

use for reproof of those that are so cast  
in the tims & casses of their nesity  
the heart of man is apt to be fild with  
abundance of care nothing butt contri-  
vency the heart seeks[?] help from man & God is  
forsaken all this while as in outward  
things when there are wants a man is not  
able to beare it he supposes he should  
wantt such a thing then whatt is there to  
gett itt & in such casses the heart  
of man is marvelous sad as  
is sometimes seen in y<sup>r</sup> countenance  
as Jonadab seeth it in ammon  
sometimes by your very looks itt appears in  
y<sup>r</sup> talk many tim & so unfitt for  
conferenc nay posible unfitt for  
prayer & that worst of all  
itt might be unfit for slep & this is  
a Judg<sup>t</sup> thatt which the psalmist  
thou always houlds min eiys open  
Now som of y that confes that sometimes  
y have bin on this cas unfit for  
sleep & I cannot tell what to think of  
    this is for want of eiying Gods provid  
my self for truly ^ & this proceds  
from wantt of faith & 2ly from  
Judging of Gods dealings by the  
p<sup>r</sup>esentt app<sup>r</sup>ehensions as y se what God  
accomplisheth so y work accordingly y Look not  
at what God does behind the curtains saying i knowe  
not yet what God is doing for me But y Judg according to apea  
God lets not man always Find what he is doing the heart must E go  
on in the use of means & wait Gods tim of  
deleverance itt was the wretched  
spech of the King of Serjah wherefor  
shall I wait

the rootte is naught and the Branches  
 cannot be good for we sin in itt / 1. against God  
 against God \ 2. against o<sup>r</sup> own selves  
 1. against his gracious promises is th[ere]  
 noe promise that might stay thy heart Look well is itt  
 for outward things those that fear the Lord shall not lack  
 also i will not leav nor forsak thee y now sin  
 against Gods promises y must have a paun or else y will  
 not believe God all the promises of God in Christ are yea  
 & amen & the mediatour of the cove-  
 nant is made none account with us  
 we cannot beleeve Gods promises they that  
 fear the Lord shall want nothing &c now  
 we cannott tak Gods word & this  
 is to mak God a liar  
 2. we sin against God in sinning against his providenc as  
 though God could not bring these things  
 to pass which he would not God does all  
 things that he does good Now our moydering  
 car cannot thus belev God but thinks he is not  
 working & rather sitting Idle in heaven  
 though God works all things for all men  
 yet we do not credit[?] itt we do not  
 beleve itt whether does man live by  
 bread or by his contrivences or is  
 itt that lives by every word that proceeds from the  
 mouth of God who is itt feeds the  
 rauens all the beasts of the field itt  
 is the Lord & we do not conceive it we  
 do as itt wer blam God that he doth  
 but weakly & deals imperfectly  
 & cannot mak thorough work of itt  
 we in a sort think God has turnd man

into the world to scramble & shift & take  
 no care for him Now as  
 3. we sin against God in turning him out of his  
 place we take his office out of his  
 hand as much as in us ly we imagine[?]  
 God either not able or not fitt to gou-  
 ern the world But we will contrive things  
 for o<sup>r</sup> selves & Tussell God out of his  
 chair Says the unbeliever[?] seing God will not  
 order things i will do itt & thus  
 we take that upon us which does not  
 properly belong unto us 4 phil 8<sup>1</sup>  
 be careful in nothing but make y<sup>r</sup>  
 request known unto god  
 Now say o<sup>r</sup> sinful moiding heart we might  
 pray but what of that when we have done God  
 is so slow that he will not work that which we  
 would not have work or at least not soon enough  
 Now thus we take God's office out of  
 his & Tussell him out of his seatt  
 & these ways we sin against God Now 2ly we  
 sin against o<sup>r</sup> selves  
 1. by making our Lif uncomfortable  
 by needlesse fears & greivous  
 want of casting o<sup>r</sup> heart upon God  
 & there is such a diferenc between the soull  
 that holds to God & that does not  
 he that cast his soul on God is lik mount  
 Zion and is as saue as a ship riding  
 att ancker with strong cables says David  
 God will keep me Now says a man that cannot  
 cast his care on God i wonder how  
 y can be cheerful seing y be a  
 poor man & have so many children

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<sup>1</sup> Philippians 4:6

Besids y have so many Afflictions yet y<sup>r</sup>  
spirit is chearful i wonder at itt  
Now says a beleving heart i have grounds  
enough to chear up my heart God does  
car for me & i can be  
chearful enough though i have not a bitt of  
bread for my children yet God will car for  
them Now says a heart that did not cast  
his care on God i am poor & i have  
many children and i have gott little  
for so many mouth & i have mony  
to pay at such a tim & i cannot  
tell how to pay & I have praied  
& i can find noe Anser to my  
prayer & i am butt a man  
of sorrow i say y needlessly  
bring this greif upon y<sup>r</sup> self &  
if y could butt cast y<sup>r</sup> care  
on God you would not be thus sorowful  
also y find y have temptation & y cannot  
tell what to do nay says he i shall  
one Day prove an apostate & so  
never a quiett Day but i shall  
be a wretch on day i shall be so  
& so bring & ill nam upon the  
gosple Now this proceeds from want  
of casting y<sup>r</sup> care on God y  
must consider y are in Christs arms  
& he will do as he please with y

and thus to fill the head with such  
cars the sin is the greater because man has had so  
many experiences & truly God does as itt  
wer say to man i will lett thee have  
help from me & se how i deall with thee  
& if thou likest my help then let  
me have more of thy custom this is  
an earnest penny for to draw us  
to rest on God  
also itt is further agravated considering how  
far God is dishonourd by thy moi-  
dering carrs mak the best you can  
of itt & you sett up the creatter  
of the witt & shifts of men instead  
of God her is the grounds of repte[ence]  
that y do thus sin against God & o<sup>r</sup> selves  
2 use for Instruction to teach us what we  
are to do when any thing trobles the  
mind hearts commun with God & let God  
care for us

February 2 1639 [1640]

The 1 Pett. 5.7.

Cast all your upon him for he careth for you:

Itt is the duty of[?] Gods people in all nesesitys  
to cast their car upon him Resons have bin made  
1. because else it will be a greatt inconveniency -- will expos  
us unto tempt 2 R because it is Gods command  
3 R there is a nesesity to cast o<sup>r</sup> care on god because he will  
accomplish things that be out of o<sup>r</sup> reach the first use is  
for reprof to them that are so cast down in tyms of their nesesity  
which proceeds from want of faith & by Judging Gods dealings according to  
present apprehensions & thus do we sin against God & against our selves &  
for these things we must be reprov'd these things wer then largely open'd Now reopend  
1 Use for Instruction & direction to teach &  
direct what to do in all difficult casses for  
supply of all we want for removing that  
which troubls us.



Itt many a tim is o<sup>r</sup> cass to  
 fill o<sup>r</sup> head with thoughts what to do  
 yet still we are driuen to a nonplus  
 & E this teaches us to cast our  
 care on God & we must be carful  
 on o<sup>r</sup> pt to use means &  
 that we be in Gods way & then cast y<sup>r</sup>  
 care on God use the means & leav  
 the success unto God for when a man has done  
 what he can in contrivencys yet we can  
 do nothing though we car never so much as  
 Christ says in another cass which of y  
 can add one cubitt to his statur  
 & thus when we hau done what  
 we can yet att Last we must cast o<sup>r</sup> care  
 on God E itt should teach us so to do att  
 first & truly If we would butt  
 cast o<sup>r</sup> care on God we should have  
 a deall of benefitt these benefitts  
 .1. itt will acquaintt o<sup>r</sup> hearts more with God  
 & we in the Consequenc will be  
 more drawne from atheisme & itt  
 will make us more to subdue not  
 hoping in God & not resting  
 on him which is Atheisme  
 2 Benefitt that itt will bring is itt will  
 empty o<sup>r</sup> heads of abundanc of  
 sinful thoughts how to know the  
 eventts of things & our head would  
 be abundanttly emptyed of such

Contrivency of o<sup>r</sup> own

3 itt will maks us more experienced with Gods  
dealinge goodness & mercy toward us

for these eueills com by neglecting to cast or cares on God

1. though God helps us yet we cannot look att

Gods hand in helping us o<sup>r</sup> eiys do not Believe

itt because we think o<sup>r</sup> own Care has done it

so much as wee se of o<sup>r</sup> care we Tusle God

2. or sinful care binds Gods blesings that he is not so

liberall to us as he would can we look that God should thrust Mercy

upon us Now God's children that are excercised in casting their car on God

tell by experienc of abundanc of God helping them

and another thing would flow from this that we

should tak mercy more kindly if we

did but cast our care on God

yea this thing would follow also we should more

train up or selves with the dependanc upon God in

his providence E Now in all cases & in

all n<sup>1</sup> we must cast o<sup>r</sup> care on God & we should

have the benefitt by itt man is apt to forsak

God -- trust to him self to forsak the fountain of living

watter and dig broken cisterns; a double eueil

E in all nesesity cast y<sup>r</sup> care on God

Thus much for this Doct

2 D<sup>2</sup> from the words God careth for you Note D

that God cars for his people in their needs

God cars for them in their affliction in

supplying or in remouving that trobls them

God does car for his people in all their

needs E the text says Psal. 8. then thou art mind

full of man the prophatt does admir that

God should ever be so mindful of man so Es. 9 he

forgetts not the cry of the humble Now if

he did not car for them he would forgett them

so that God is mindful of his people

& so mindful that he never fails ps. 9.10

thou neither fails nor forsake them all the

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<sup>1</sup> needs

<sup>2</sup> Doctrine

men in the world cannot Instanc one time  
 that God did ever fail his people & i will  
 show this further by resons  
 1 Reason is from man he is apt to care  
 for him self & to care for others  
 as pauls Instanc how 2 phil 20 mind  
 1 Timmothy 1 of y<sup>r</sup> statt & phil 4 10  
 of the philipians care of him & 2 cor 7.12 he tells of his care  
 of the church of Corinth & he  
 lays it down as a duty for memb to be like carful  
 one of another  
 Now men are apt to car for them selves  
 & aptt to car for other  
 parentts are apt to car for their  
 children sometimes religiously: a doble Inferenc & duty  
 Now ^ i would reson  
 thus that that car which is from man  
 & is based in God & itt butt a drop of the bucket  
 itt com from God ^ the principle  
 that God putts in us & itt  
 coms from him Now if we car for o<sup>r</sup>  
 selves & for other much more will  
 God car for us from whenc o<sup>r</sup>  
 car com are we merciful  
 much more is God merciful because itt is  
 he maks us merciful itt coms from  
 him Now might we reson do my  
 parentts care for & do i care for  
 my self much more will they God care  
 for me because car comes? from him & itt is  
 God mak us to ca for all car is from God  
 he is the ocean

thus 49 Es. 14, 15.<sup>1</sup> Esays resons when thou comp[lainest]  
God cars not for me says he can a woman forget the son  
her wombe Now this is posible not probable yet says  
he God does not forgett itt is **Impossible** for  
God to forgett

2 Inferenc or deduction

seing man is carful on of another if God should not  
be carful this were Insi absurd & can we  
think that friends will car more for us than God will  
care for us parentts help their children & will  
care for them Now does God car no more  
yes & this is butt a drop of

car for God is the oceian this is the  
first reson drawn from the verse

2 R God cares for all his creaturs whom is  
worst & he that he is bound to lov

6 Mat 26

less than man & ^ 12 Luk 24 consider the ravens  
that spin not neither have barns nor  
storhouses to lay up for another tim  
So ps<sup>2</sup> he giv food to the beast & to  
the young ravens that cry & so the  
eiyes of all wait upon thee & thou  
sattisfies the eiy of all living  
things Now God car for all  
living things Man is a living  
then God cars for us & this is one  
thing that God poseth Job with 38 ch.  
39 v. canst thou fill the appetitt of  
the lion i can & v. 41 who provides for the  
ravens Job thou dost not i doe.

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<sup>1</sup> Isaiah 49:14,15

<sup>2</sup> Psalm 147:9

& the Apostle say 1 Cor 1.9<sup>1</sup> doth car  
for oxen Now if God cars for oxen  
much more for man as God thus cars  
for the lion & the ravens for when do  
y find them that have dyed for hunger  
Now much more will God car for man &  
3 R itt wer unreasonable that God should  
leave things to us to care for that are beyond  
our reach Itt is true Adam has forfei-  
ted all o<sup>r</sup> Interest & helps  
yet by Christ Jesus it is restored  
4 R is drawn on the contrary that if  
man had noe help & noon<sup>2</sup> to care  
for him but he must car for him self then he is  
wors than other creaturs for they have help  
or If man should have noon to  
supply wantt but he must do it  
him self then of all creatur he is most  
miserable for God will help them  
or If thou say that God does car for  
man in som things but not in others  
then what means this Argu<sup>t</sup> fear not  
itt is y<sup>r</sup> fathers will to giv y a Kdom  
that God does tak car for the souls and will  
he not for us but If God did  
car for the soull of man that is enough

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<sup>1</sup> 1 Corinthians 9:9

<sup>2</sup> no one

Further If God did not care for  
 people what use were there then of prayer  
 what are we then to pray in  
 prayer unto a God that turns his  
 deaf ear unto us & will not hear  
 & if God did not care for us of what  
 use is that Argue<sup>t</sup> ye heavenly father  
 knows that ye have need of all these things  
 and where it is said the eyes of the Lord  
 run to & fro Now to what end is  
 it what why do the Lords eyes  
 run to & fro to see out of  
 faults it is also to have his eyeing  
**providenteel**<sup>1</sup> over us to exercise  
 his goodness & to supply our wants and not  
 to behold all our faults not only as a by  
 stander to look on things but the eyes of the  
 Lord run to & fro to order the affairs of  
 the world - to help all in their need that cast their  
 care on him Now have not these Argue<sup>t</sup> sufficient  
 ground to move us to cast our care  
 on God & moreover if God care not  
 for his people whence come all these helps &  
 kindness that we have do they as it is said  
 of Adam to they rise out of the dust do they  
 not come from ----- Heaven

Now for uses

I use - does God care for his people believe this have this  
 grounded in ye as a Truth it might be  
 ye can say fear not neighbour  
 God will care for ye

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<sup>1</sup> providentially

Butt when it is y cass then y fly  
from him then y will not hold y<sup>r</sup> self all  
the whill a man hand is full of all  
nesesarys then he will say God does care &  
he will supply but when barns & houses  
& pocketts & cubbords & all be  
empty then he cannot think God will provide then  
his heart begins to doubt when itt  
com to his cass then he cannot think so  
E labour to have this ingaven  
that God does always car for his people Now  
If any scruple should com into y<sup>r</sup>  
mind what wherein does God care  
for his people If a man could but  
Instanc the text y should se how  
the servant[?] of God hath said in this  
God hath card for me David could  
say when he hath been opprest with  
Enimys God hath card for me  
& so in all want his psal. will with  
Now what then belev that God will care  
for y Butt now has<sup>1</sup> something stick  
stil what that that God will not care for  
me in all tims yet God will  
all ways only tak those limitation  
that the text givs & he will cure  
att all tims: now beleve  
itt as a truth & that y might  
the better beleve itt i will give

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<sup>1</sup> does

you these grounds of Faith for y<sup>r</sup> elbow  
to lean upon that God does care for his

1 ground from the goodness of Gods nature texts will

119 ps. 38 thou art good & do..

instanc of Gods goodness ^ thou art not good in thy self but thou doest good to others[?]

104 Ps. the earth is full of thy riches

& thou openest thy hand & fillest them

v. 28. & so Aacts seeing thou givest

lif & breath & all things Christ tell by

5 Matt 44 45 Christ doth good to all

good & bad and when he call us to works

of Mercy he says that y be lik y<sup>r</sup>

heavenly father why in doing good

where in does God not do good

2 ground from the graciousness of God 116 Ps - gracious

is the L & so 145 Ps 8 the Lord is

gracious & full of compasion

graciousness is that whereby the Lord out of his

free love doth give us

3ly Gods nature is good which appears that

2 ground ^ God is bountiful 13 Ps 6. because

he hath dealt bountifully with me

116 ps 7 he hath a liberall hand / hande

shows the goodness of Gods natur

4 Gods Mercy ^ 2 Cor 1.3 he is caled the father

of Mercy & if so then abund of Mercy

-- he is to deal with his children & if the children

wantt any thing God will supply

145 Ps 9 the Lord is tender in mercy

he hath abund of mercy

[pen tests]



86. Ps - thou Lord art good &  
plenteous in Mercy to all them that  
com unto the Mercy of God & are not  
lik summer rivers that com  
    & then full butt in a draught  
a shour of rain ^ drawn  
dry butt Gods more lik the sea  
1 cron 21.13 D said to GaD  
i am in a greatt strait Lett  
me fall into the hand of the Lord for  
manifold are his Mercies & neh tells  
concerning abundanc of Gods mercy Now how  
can itt be that God should be so merciful  
exceptt he cars for his people  
54 Ps 4 God is my helper If God be  
a helper & if he doth help then he cannot  
chos but care for his people  
ground for faith to rest upon is the providence  
of God he order all the creatturs he hath  
made for the prais of his glory  
a sparrow cannot fall to the ground  
without Gods providenc in Luk this is  
said that not one of them is forgotton of God  
Now if God does value[?] 2 sparrows  
much more does he value[?] his people Now from  
God very providence we have suffi-  
cient ground that God cars for his people  
3 ground if from the promis of Gods p<sup>re</sup>senc  
if we be in his way how oft  
does the text say i am with thee

i am with thee to deleiver  
i am with thee to supply thee when Abraham  
went to mesopatamia i am with  
thee i that was for supply of what he  
wanted & so says God to Moses  
i am with thee & so to Joseph i will  
not leave thee nor forsak thee &  
David no man shall lay  
hands on thee to hurtt thee  
31 Duit 6. Moses hath this Incoridg<sup>mt</sup>  
of God he will go with thee he will not  
faill thee nor forsak thee  
So 1.cron 28. 20 when D speak to  
**Solomon concerning**  
**Building the temple** itt is  
a great yet God will be with thee and he  
will not faill not faill thee till thou hast  
finished all thy work Now Moses  
he Instanc this promis So David taks  
up the same & the Apostle a 3d  
tim taks up the sam providenc  
he hath said I will not leav thee  
nor forsak thee Now God does goe  
along with his people & is presentt for  
supply for deliverance &  
God's people when does enter in Christ Jesus  
God promises them i will be y<sup>r</sup> God  
i am God alsuffishent this

implys that God will car for y  
 4 ground from the use of prayer God bids y  
 pray phil in all things mak y<sup>r</sup>  
 request unto God Now God would never bid  
 us pray if he would not supply he  
 would nott send us to the thron of grace  
 to spend o<sup>r</sup> breath for nothing but that he will  
 care for us Now these are grounds that Faith  
 might have strong consolation & a  
 christian is not worth a straw with out  
 he will sett Faith on works  
 5 ground is taken from the Kdom of Christ &  
 itt is own part of Christ Kly office to  
 car for his people I will not leave y  
 & that is the office of K to care for the  
 good of their subject it is but a sorry  
 K that will sit still & never mak  
 Laws for their subjects the Lord Christ would  
 be but a sorry K if he would not  
 care for his people in cas temp lys upon  
 us itt is partt of Christs Kly offic  
 to rescue us from o<sup>r</sup> Enymys  
 Now if we did but know Christs  
 Kly offic aright we have ground  
 enough Now having these ground beleiv that  
 God will care for us Lett God order  
 all affairs in pointt of ordering  
 the world Lett God alon E Now sett faith on



God for also itt hinder the exercise  
 of better things the thoughts of man  
 should be holy caried to God  
*and this hinders better thing when*  
 are how to contrive matters then  
*your minds ^ and you [lustell] beter? . . .*<sup>1</sup>  
*t haste this out xxx xxxxxx xxxxxx*  
 when he of your heart  
 mans heart will be doing somthing itt will never  
 be Idle & then it is aptt to fall upon those  
 things that are most vain & frothy thou com-  
 plains many tims thou hath but weak  
 gifts & thou hast a bad memory Now  
 that thou hast brought this upon thy self by  
 nedles frothy cars y<sup>r</sup> own hearts will  
 tell y that y might hau had more  
 gifts butt thatt other moidering  
 cars drive them out of y<sup>r</sup> mind  
 & thus y hinder better things  
 4 y sin against y<sup>r</sup> selves in depriving y<sup>r</sup> selves of  
 that help that y might have if y  
 would leav things unto God he would help  
 y & he would cary on things for y  
 God says car thou for nothing i will car for thee  
 Now itt is a marvelous ungratful  
 part of man to say God i will not be  
 Bholding to thee i will car for thy self &  
 truly thus he putts God out of office  
 & if there wer no one to help us  
 then poor man would be glad that there  
 wer a God to tak car for him

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<sup>1</sup> Here John Pynchon wrote over notes taken by an older person.

work y will not com to be glorious  
Christians till you sett up God in the soul  
use for comfortt & consolation to all that  
cast their care on God som might se  
y bid us sett faith on works & cast  
our car on God what then are we the better  
trully then if y do cast sett your faith  
on works y might right upon itt that God  
will car for y use the means &  
sett Faith on works & y will never be looser  
by itt my heart fails me & my own con-  
trivencys & my witt fail me  
but God never fails me if he does itt for  
want of Faith E sett up God &  
y will find him to help & to work  
graciously for y & y may seing  
God cars for y mak this use so  
much to condemne y<sup>r</sup> self as y  
have cared for your selvess

God will care for you  
and in all nesitys then  
whatt need have you to  
care for your selue  
Now labour -- to  
have itt gra=  
ven upon y<sup>r</sup> heart  
that god doth  
care for you ever  
Thus much  
for this  
Tym &  
text

—  
FINIS

Feb. 9. 1639 [1640]

The text is in the 32 Psal 5

I acknowledged my sin unto thee, and iniquity have I not hid I said I will confess my transgressions unto the Lord & thou forgavest my sin there is difference among expositors wherefor the occasion of this ps is but that which I do rather think is that from the 51 ps when David committed this sin of adultery & murder upon that occasion Now this ps is penned for David say while I held my peace & that is he confessed sin but it was so overly that now God has opened his eyes he seeth that all his confession was as if he had held his peace Now he seeing that all his confession hitherto has been as nothing & has brought no comfortably Issue Now he will thoroughly confess and for the ps. itt self David first of all propound this divinely proposition blessed is the man whose sin is forgiven & in whose heart there is no guilt Now David did prove this by his own experience that he might have rested sooner if he had not been for his guilt so that he proves itt partly by[?] his own terror & sorrow while he had sin & partly by his own sin that he was not apprehensive off for when he comes to the 5 verse he say when he did acknowledge sin then he found rest E says he blessed are they that have not Guilt

There are 2 Doct especially in these words  
 1 D the godly are apt to ly a long tim in sin  
 befor their own heart will bring them to  
 confes it aright i lay itt down the godly  
 for so was David & then it certainly houlds  
 true in other But this now tak along  
 that in som particular sins David 12  
 months lay in this sin until Nathan cam  
 to him fore the child was born .1. & Josephs breth 42 Gen  
 ly in the sin of selling their brother  
 20 y befor they confesed  
 1 R conviction must goe befor thorough  
 confeshon becaus itt long err the godly  
 be convicted of som sin 2 things in convict 1. of  
 the fact .2. of the sin in fact Gods children ly under sin not  
 convicted for certain ground not so they pass ..  
 1. ground because though acts be sinful yet if they appear ^ as not  
 blamworthy conscience is not touch because the judgment is not inform  
 something there is in that action of the church  
 of Corinth Cor it is reported there  
 is fornication among y & such fornication  
 as is not onc named among the gentill & they  
 are puffed up they do not tak notice  
 of itt so far that they mak them selves guilty of  
 communication<sup>1</sup> they do not se itt is sin  
 But the when the Apostle thoroughly convic them of itt then they do  
 reform as y se if y compar this plac with 2 Cor. 7  
 such a sin they se & reform  
 2 ground why men are apt to forgett such  
 actions as are sinful yet do not appear so  
 unto them because memory being but sanctified  
 in part is apt *is apt* to forgett that itt should –  
 memory is tempted letting thoroug that which is the  
 – – ing that which is naught  
 we are apt to Justifie o<sup>r</sup> selves in many  
 sinful act itt is hard to convinc the heart of sin  
 2 R because after conviction of sin the heart is  
 apt to ly a long tim under legal  
 terour or but formall confesh.. \_\_\_\_\_ 23

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<sup>1</sup> contumation?



the law is a scolm<sup>r</sup> to bring us to  
 Christ & the Law must have itt work & the heart is apt  
 to ly a long tim under Legall terour  
 befor itt be brought to a kindly work  
 Now the heart is apt after Legall terours to  
 ly in formall Conffeshon  
 what mean you by formall Conffeshon  
 1. when it wantt due agravation of o<sup>r</sup> sins  
     wantt of condemning o<sup>r</sup> selves for sin  
 2. wantt of due senc of Gods honour  
 3. wantt of closing with Christ the Ld son of God in promises  
 Now when itt want any of these I call it  
 formall Conffeshon much more when it  
 wantts all these 1. when itt wantts due  
 agravating of sin itt is formall con-  
 ffehon whil God does som way or other  
 mak us to agravate or sin so  
 far as we do condemn o<sup>r</sup> selves what  
 think y of Job when he was so  
 impatient & his freinds charges  
 him to be an ungodly he does Justifie him self  
 Now God taks him in hand & about  
 the 41 ch.<sup>1</sup> he say i abhor my self  
 & i have spok onc yea twic yet will  
 i speak no more Now it is a difficult  
 thing befor a man is brought thoro-  
 ly to con-c in him self & it might be  
 a man might confes to God that he is to  
 blam yet when God bring him thoroughly  
 to conviction then he can agravatt him  
 sin with such a world of circumstanc  
 as one of the auncientts

Austine

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<sup>1</sup> Job 42:6; 40:5

he says how that he had robbed orchard to gett  
Apples – not for any need he had but to giu them the swin  
– what tricks he had don to his neighbor & when  
God brings him to True Confeshon of sin then says he these things have i done what a heart  
have i so y might se that when God does bring us to a  
thoroug conffeshon complaining  
& condemning o<sup>r</sup> selves & what a heart have i Lord what  
shall i do

2 if conffeshon is but formall  
when it is not touch with thoroug apprehen-  
sions of sins dishonour before o<sup>r</sup>  
conffeshons be rightt we cannot com  
to say law is broken gospel is disho-  
nour & the Lord Jesus Christ is dishonour  
formall conffeshon cannot say  
thus but when thoroug confe-  
shon is then the working of the gosple does  
mark us so to condemn o<sup>r</sup> selves  
in ashamed to look up to heaven  
for gods dishonor thus was the publican

3 itt is but formall conffeshon  
if so be we do not close unto  
Christ & Look up unto really  
closing with him in a promise that  
which does make the child of God to  
look up to Christ for pardon is  
hop of a promise says the child of God  
God hath promised & i will press after  
him & at Lenght he will perform  
yet att first he begins  
Lord i beleve help min  
unbelef thus whill we com  
to clos with Gods promise and Look at them  
as the best treasure in the world to get salva-  
tion itt is not faith we want this but formall  
confeshon

Vse for Informattion itt shows  
what bunglers we are in the things  
of God weaklings & with what little  
skill & weak confeshon we have  
confeshon of sin how apt are we to  
miss it if o<sup>r</sup> skill faill us methink  
itt should faill in other things and not  
so much in this yet tak notic  
of itt how we miss in this duty hast thou  
have sin so oft at the thron and yet  
cannot confes sin & yet y should Now  
here let us lay lood upon ourselves &  
tak itt as o<sup>r</sup> sham that we are so  
unskillfull in right confesing  
& i believe y are as unskillful in  
other duties as well as this y itt might  
ly a whole year in overly con-  
feshon before you com to confess  
aright Now tak notic of this as  
y sin & the greater y<sup>r</sup> sins the more is y<sup>r</sup> hum  
2 use for direction try now whether y have not bin thus  
overly in confeshon do y not ly in  
overly confeshon many month before  
y confess arigh & itt might be young  
beginners in conversion tak  
notic & confess som sins such as  
they load on them selves yet are not so aptt of  
taking notic of other sin which  
by degres God discovers as we  
do not take notic of breaking the  
rull yet now itt might God discover itt

E examine whether God does not discover  
many sin now that he never discovered before  
y<sup>e</sup> confess then try whether the sin that God  
does discover unto y<sup>e</sup> it might be y<sup>e</sup>  
confes but it is overly Now y<sup>e</sup> sin if y<sup>e</sup>  
have miss in y<sup>e</sup> conffeshon yet labor  
to amend & confess so as God might  
except of y<sup>e</sup> & othor day and  
so far as y<sup>e</sup> conffeshon has bin  
overly let itt Humble you

————— So much for this Doct —————/

A second Doct to be gathered from the words is  
That rightt & sound conffeshon of sins  
unto God will in the end bring pardon of them  
y<sup>e</sup> must conffess sin as God does requir & he will pardon  
this i speak especially unto the godly this y<sup>e</sup> might  
se of David when he conffessed unto Nathan  
& E says Nathan thy sin is pardoned &  
E the publican when he did but say Lord  
be merciful unto me a sinner the textt  
says he wentt away Justified rather than the other  
so 3 Jer 12 13 he calls upon Israell to confes  
their backsliding & therupon promises mercy

Now for Resons

R True conffeshon hath the promise of pardon  
he that confeseth & forsak shall  
obtain mercy 28 Pr 13 so 1 John 1. 9 he is  
Just & ready to forgive  
so Ez<sup>1</sup> if they retturn unto the evill of their  
ways God will bloott out all their iniquity  
Now God is a God of Justic to perfor-  
me these promises

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<sup>1</sup> Ezekiel 18:30

Itt is an act of Gods Justice to those that  
 Confes sin aright to obtain pardon  
 1 God is a God of Deutn Justic & then if so itt is  
 inJustice seeing Christ hath redeemed us & gott  
 pardon to com upon us this is inJustice  
 2 itt is an act of God Justice also into this  
 respect as itt is kindness & Mercy to  
 promise us yet now seeing thorow his Mercy he hath  
 promises Now itt is Justic to fulfill his  
 promise  
 2 R is that confeshon of sin is a part of prayer  
 but prayer in the severall parts of it  
 must be heard there is a promise so  
 & besids a 3<sup>d</sup> Reson  
 3 R if that true confeshon of sin will not bring  
 pardon then wherefor did Christ Christ death  
 was in vain & then y will tak away  
 the Mercy of God & the redemption that is  
 spoken of concerning Christ & then itt will  
 follow that belevers are in no better  
 circumstances than very reprobatts for reprobatts  
 do confess sin & to noe purpos  
 Now if Gods people should confes & be sentt  
 empty handed then they wer wors than  
 reprobatts & itt will follow then that the  
 Elect are most miserable of all  
 & the truth is if they cannot have pardon of sin  
 upon right confeshon & closing  
 with Christ in promises then there were noe  
 mean & then also itt will ffollow that all  
 the scriptures were lys which  
 wer

wretched blasphemy

Thus for Resons uses

1. use Instruction upon what tearms  
we might have o<sup>r</sup> sin pardoned namly if  
we do but confess sin aright

How shall i know when i conffes sin  
arightt & when itt is counterfeitt

1. Confeshon of sin is the truest & rightest  
when we do confress our sin in parti-  
cular yet indeed if we know nott  
particular sins then to confress in the  
lump we ar sinful we are vild

full of temptation nothing but sin & agravatt itt

Now how can y yet exspect that God should

pardon y<sup>r</sup> sins & y will not once  
nam them y confess in the Lump

& do not nam particular Now then how

can y exspect pardon how oft have you

known sound r[epen]tanc to be with out

conffessing particular sins & then does

not this nesesarily follow that when the

heart doth repent there must needs be particular sin

confessed E when confeshon is sound

itt maks a man confess particu-

lar sins unto God

2 Confeshon of sin when itt is rightt is

always accompanied with a godly

indeavor to bbreak of the cours of

sin itt does not only confess that sin he is

Convinc of but watch over his

own heart against all sin

whereas the spirit of sin says if i regard  
Iniquity in my heart the Lord will not hear  
me i mak no question but that a  
fflattering heart will tell a man that he  
doth forsak sin when he doth not E  
i advis y to labour to know  
whether y do confess y<sup>r</sup> sin  
aright & E the next things must  
be that we must fosak & Now E do  
y truly forsak we must be sure  
that we forsak those sins that we confess  
– all others not allowing o<sup>r</sup> selves in  
any sin what so ever

3. True conffeshon coms from an Inward  
spiritual principall if itt be fear of devil  
or for self ends or afraid of punish-  
mentt that we confess sin this is not  
from an Inward principle  
says the soull that doth truly confess sin i will  
Hell God at the thron of grace how bad  
i am & what a condition i am in as David  
her then i said i will confess my sin  
- thou forgave mine Iniquity<sup>1</sup>

4. Confeshon of sin is true & sound

1. when itt hath those spiritual affection that should  
accompany in prayer as fervency  
of spirit earnestnes with God urging him to  
forgiv

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<sup>1</sup> Psalm 32:5

E Now for y<sup>f</sup> Informattion Lett  
to do

Inform what ^ & how y confess sin aright  
2 use for Information to Inform us the cause[?] why  
so many good & bad go on along tim in their sin  
the reson is becaus y do not confes  
the fault is y<sup>f</sup> own  
If thy sin be not pardoned i should rather  
imputt itt thatt y have not gone in Gods  
way

3 use i would now perswade y to beleve  
this to be a truth that they that do confes sin  
should find pardon we do oft think God will pardon  
Little sins & not greatt argu

E Lett these considerattions be as so many ^ of faith  
1 Consider that sound confeshon will confess sin  
with sighs & groans these confeshons God  
will heard he always hers the sighs & groans  
of his spirit wheresoever it be -----

2 thou hast a good mediatour of the  
covenant Jesus Christ which hath made  
full satisfaction for all belevers &  
then what virtue is there in these words itt is finished  
but that Christ has truly finished the work of Redem

3 Consider what a dangerous soul damning sin  
itt is for thee to question whether  
thou shall have sin pardoned or not & thou  
question Christ sattisfaction & mak<sup>s</sup> Christ not  
to thee than to the damned Now all these things  
consider se what grounds we have of  
faith in Christ. & thatt  
righteousnes  
there is sufficientt ^ in him  
Thus much for  
this text



M<sup>r</sup> John Pinchon Feb 16. 1639 [1640]  
Moxon

preache<sup>r</sup> The Text is in 2 Thes. 2. 17. in every good word  
Comfort your hearts & stablish you ^ and work:

Thes words are imperfrect & are to be made  
up by the former vv. Now o<sup>r</sup> Lord Jesus Christ comfort y &c  
the words are a prayer wherin paul doth  
intreat that God & Christ would comfort their hearts & why doth  
he pray to god to comfort their hearts the Reson is in the  
1 chap 3.4 vs. for yr patience & Faith in all  
ther persecutions & the Apostle prays for  
them being in a trobled persecuted  
condition for Christ sak that God would comfort their heart  
praied for

the words need no explication & 2 things are ^

1. comfort of heart

2. settledness or stableness in well doing

from the first observe Joh

D God doth comfort his people } for proof 51 Esay 12 i am

he that comforts you 52.9 the Lord comforts his

2 Cor. 1. 3. 4 blesed be &c the God of all

comforts who comforts in all tributaions & so 15

Rom 5 Now the God of patience & consolati

he is cald the God of comfort: for explication

1. God doth comfort his people inwardly

2 outwardly } ·1. inwardly by ·1. the spirit of God

2 by our own consciences ~~by the spirit~~ or by the spirit of God

witnessing in o<sup>r</sup> consciences John 14. 16.26

the spirit is cald the comforter E 5 Gal 22 Joy is

a frutt of the spirit 9 acts 31 itt is cald the

comfort of the holy Ghost Now o<sup>r</sup> own consciences comfort us

when on Just grounds they wittnes pardon

of sin Justification & intrest in Christ the Apostle says

being Justified by Faith hath a contin

and he that hath peace of conscience ^ feast

32

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2 Cor 1. 12. this is o<sup>r</sup> rejoycing the testimony  
 of a good conscience E 2 Rom 15 ther own  
 consciences in the mean tim accusing or ex  
 Now a mans own conscience clearing him & says [ ]  
 guilltless aford abundance of comfort  
 thus much for in ward comfort  
 2 God comfortts his people outtwardly by the  
 ministry of the word 1 Cor 14 31 but if  
 all prophesy ye might all prophesy one by one  
 then all must learn & if all learne  
 all must be comforted 119 Ps 50 this is my comfort  
 that thy word hast quickned me comforted me  
 2. as we have comfort from the word so also from Gods people  
 in the society of Gods people & from the  
 communication of their gift & graces  
 1. from Christs gift & graces of Gods people so far  
 as we gett God & are helpd forward  
 by them Now this affords comfort & E itt is  
 comfort to liv amongst Gods people 1 Rom 12  
 paull hops that he shall get God by their faith  
 & that they should gett God by his gifts  
 4 Colo 11 these are my fellow workers  
 which have bin a comfort unto me E 1 Thes  
 4 18 the Apostle Lays it down as a r<sup>l</sup> comfort  
 yea one another comfort ye the feeble  
 minded so that Gods people might be greatt  
 respect  
 comforts & help to one another in<sup>^</sup> of their graces  
 2. Gods people might be helps in regard of their obedi  
 says paull to philemon vv. 7 that i  
 might [ ] comforted in thy obedience 2 Cor 7.6  
 never the Les God that comforteth those that be cast down comfort  
 us by titus

---

<sup>1</sup> rule

how doth titus comfort paull partly because  
he was comforted in y & partly because the good that  
was wrought paull seeing such a warm  
hearted church of Corinth was comforted  
bringing news to paull he was comforted  
also so 66 Esai 13 you shall be comforted  
in regard of the flourishing of the churches  
God comfort Jerusalem in regard of the spiritual  
welfare of the church itt does pittifully  
vex with men to see the church flourish  
yet itt doth exceeding mak the godly  
reJoyc

3 God doth comfort his people by the comfort of this  
lif by what the world affords & this is  
by removing the eveills that ly upon them  
Isaiah 40 1 Comfort ye comfort ye my people  
says the Lord cry unto her that her  
welfar is accomplished and she hath  
received of the Lord doble for her sins &  
42 Job God doth excercis Job in comfort  
God restores outward things unto him

doble Gods goodness doth exceedingly <sup>apper</sup> ^  
2. God doth comfort his people by supporting them  
under Affliction this is my consola-  
tion under my Affliction 2 Cor 2  
4 5 comfort us in all o<sup>r</sup> tribulati  
though God doth excersis his people many  
tim under many sad triall yet he  
leav them not in them 2 Cor 4 8. 9  
we are trobled on every side yet  
not distressed

cast down yet not destroyed under many  
trials God doth exercise his people  
yet all is for their good & what comfort hath Paul  
God hath delivered & will deliver  
it is a wonder to see that the Afflictions  
as some of Gods people is as no Affliction  
at all it is God that strengthen & in  
able to bear thus God supports them  
Lastly God doth comfort his people in providing  
graciously for them giving them many good things  
according to their straits & when Paul  
and his company were in the ship  
- that cast away & the season cold  
yet they were forced some to swim  
some to get upon planks & all came  
to shore yet wet & cold Now God  
provided for them that the barbarians  
kindled a fire & received them  
graciously thus God provided for them God doth  
give us daily bread & when that is  
spent more God doth feed us  
& 24 Gen Isaac was comforted in  
the death of his mother he had sad  
Afflictions for her yet God provided a good  
wife for him which comforted him under  
sad Affliction  
Now for Reasons  
1 R God doth comfort his people because he seeth they have need  
of it both of inward comfort & out  
ward comfort God seeth that his people have  
need of great consolation the spirit  
of a man is not able to sustain

his own infirmity  
 there is need of deall of comfort wantt the  
 heart of man is not able to bear  
 sicknes sorrows say a man is any  
man sorow lik min & aggravatt it  
 2 R God doth comfort his people because he would have them  
 in a comfortable condition he would have them to walk  
 so & God would lett the world know that he  
 keeps a good hous E he oft tells  
 them that he will reJoyce over them to do them  
 good se 28 Dutt 3 & 62 Esay 5  
 reJoyc more, again I say reJoyc for spiritual  
 Joy all the hours of a life a  
 man must reJoyc God speaks comfort  
 to his people and answ with good & comfortable  
 words & how oft daughter be of good  
 chear let not your hearts be sad  
 - itt is for the honour of God that  
his flock[?] should fear well & live comfort  
 3 R Christ hath purchased comfort enugh for his  
 people & there is enugh in Christ of comfort · 1. Phil. 2.  
 if there be any consolation in Christ not  
 questioning it E this he 17 18 God confir-  
 med itt by an oath that through Christ  
 we might under 2 immutable  
 witnesses have strong Consolation  
 Ob<sup>1</sup> y say God comforts his people but doth he not also  
 comfort those that are not his people what doth he not comfort  
 Ans in a sortt God doth comfort them in a sortt  
 he doth not in som regards God doth comfort & in som regards he doth not

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<sup>1</sup> Objection

i cannot deny but that he givs them inward comfort  
 - outward comfort yet there is a plain & redi  
 differenc between one & the othe 1. they might have  
 inward comfort abundanc of Joy inward  
 Joy they might tak themselves to be Gods people  
 they might think they are the children of God & tak the  
 childrens bread they conceiv them selves to have  
 intrest in Christ & that they do for conscience  
 sak cleans them selves from secret sins & love  
 the brethren Now acordingly they tak Joy in  
 the promises .2. again w men might have abun-  
 dance of J outward comfort  
 as removalls from eveill support  
 under trobles & persecution & the  
 Apostle says a man that giv his body to be burnd  
 & yet have not love in the communication  
 of gifts a man might have a deall of socie-  
 ty with Gods people yet all doth not reach  
 so far as the godly they might be seming  
 grounds untto that Gods people might have & yet not  
 the sam then Now a 2d quest will  
 follow what difference is there between  
 the comforts of Gods people & & [?] ungodly  
 Ans there is abundanc of difference  
 they differ in regard of ground work in  
 regard of the origin from where they proced  
 the comfort of Gods people is grounded  
 in a promise according to the tenor & condition &  
 Christ does not use to comfort but in his way & his  
 way is to performe the condition of the promise Now Gods people  
 they look at this namly at the condition of the promise

but Now the ungodly's comfort is grounded upon his  
 interest in Christ applied in a promise  
 but contrary or at least differing to  
 the condition of the promise  
 to sum up all the children of God do  
 try & search what he is willing[?] not take his  
 own Judgment & make his case  
 known to the godly to those that have the  
 tongue of the learned the ministers  
 & will have their Judgment & is shie  
 in taking others Judgment Now those  
 that be but a shadow & blossom,  
 not come to the perfection Now the ungodly  
 takes those blossoms & so have but a  
 common work such as might be without  
 grace & so he takes comfort to himself  
 upon those grounds that the spirit of God never  
 bad him  
 2 they differ in regard of the fruit  
 that does accompany the one & the other  
 the fruit that accompany the godly  
 are these more than these but such like  
 sanctified walking  
 Love to the brethren  
 Love to God  
 self denial  
 self abhorring - sanctified purposes & a  
     resolution of better obedience  
 closing more with Christ  
 desiring more to be found in Christ  
 being brought more out of the love of himself

admiring the goodness of God -- has other spiritual  
fruit accompanying & these fruits  
- such like are in God's children always  
So then the children of God who are I that such  
fruit should be bestowed upon me his  
Loving kindness Now what shall I  
render unto him I will be more holy &  
honor him &c & still the soul  
lays burden on itself oh that I  
should give so little to God I can never  
do enough & the soul still labours  
to be more humble more base  
Now for the comfort & Joy of & ungodly this  
temper ye shall find him in if he  
have Joy  
full of admiration ravishing his affect  
filling him self with raptures of Joy  
thinking well of himself  
Blessing him self & speaking well & then  
works do follow  
self flattery abundance of self  
Justification abundance of self  
Depend on want of self Deniall  
3 Differences the godly and ungodly differ in there  
inward comfort because the comfort of God's people does  
carry the soul so much more  
in acquaintanc with Christ setting up his  
honour having dependanc on Christ &  
bottoming himself on Christ for comfort  
Now an ungodly doth not sett up Christ but  
sett up him self Depends on him self



Bottoms his comfort on him self & the lik  
 Now by these things y might find whether  
 y<sup>r</sup> comfort be off Gods people or ungodly comfort  
 2 they differ one from the other in outward things  
 1. they differ because the godly when itt hath comfort  
 Look at God giving them & behold the  
 Love of God more than the M<sup>1</sup>  
 or the blesing Gods people Look att Christ  
 in all Now the ungodly Look at[?] corn  
 & wine & oill itt is for that he looks  
 & we use to say that a penny  
 from a freind we tak itt more kind-  
 ly than the worth they Look at the lov  
 of the friend so do Gods people but the ungodly  
 Look at the worth &c  
 also God sends rain upon the Just &  
 unJust Now her is outward comfort  
 & really to the godly but not so  
 to the ungodly & truly the bitterest things  
 are comfort to Gods people excomuni-  
 cation out of the church is comfort God mak  
 itt so to his people yet the ungodly all the  
 comfort that ever they have they have an Adders  
 sting along with those bitings of a  
 guilty conscience going alon with those comforts that they  
 receiv though they have the comfort of Gods people  
 yet not the kernall an hipocritt  
 may resemble the child of God yet  
 hath not really true comfort  
 Now E to apply this -----

---

<sup>1</sup> mercy

can mak a shift to be with  
out y do not sett a high  
prize upon wholsom D & sound  
truth things that y care not for y  
cannot sett a high prize upon  
in the publik ministry y  
do not sett a high pris upon that  
which is revealed y do not treasur  
up these things as y ought to doe  
y do not sett a pris upon the means  
Gods own people that are deare unto  
Him for their saks God communicats  
knowledge publickely to mak  
tak if they will but itt is communicats  
for Gods people & they lay up som &  
indeed it is a sin they lay so  
little

2 Reson why y are unsettled in  
Sound D is because y have not walkd  
in that light that God has comunicated  
God communicats Light & y smother  
it up y<sup>r</sup> Lust will not lett y walk  
according to the light again itt can never  
be expected that God should bless means  
to those that will mak noe use

3. a 3d thing & reson why men are  
unstable in sound D is because y  
tak the truth of God in regard of persons  
such a man is a worthy and that is his  
opinion and thou follows itt with out  
knowing his resons this mak a man

unstable a itt maybe another man houlds  
 as opinion and itt is a truth he  
 givs reson why itt is so & texts to prove  
 itt yet thou dost not greatly afect  
 the person & so yields not to his  
 truth this maks unsoundness  
 in D that y receiv truth from the  
 reverenc that y have to soms person  
 and others y do not estem them E not their D  
 these things are to be reproved in you  
 [3 use] we have great cause of  
 humuliation for this unsetledness  
 in sound D if god should butt  
 putt us upon trialls in pointt  
 of erors what would we be settled  
 in D Truly we are excedingly  
 Ignorantt in sound D in any  
 truth E Lett us tak itt &  
 Bewaill itt as our burthen  
 [4 use] for exhorttation to settledness  
 and stableness in sound D  
 1. Consider if once thou hast the truth & art sett-  
 led in sound D & falest from it  
 again thou falest into an eror  
 2. Consider that God affords many means  
 and helps E we should labour to be  
 settled in sound D considering what  
 means & helps God affords us E  
 we have no plea for o' unstablenes  
 3. Consider there is no truth that God doth reveall  
 untto y but one day y will have need  
 every day sermons that y have lost y will find

know to be saints Now if  
y should goe into ould ingland  
y know not how your mind might be  
and the practis of new ingl  
is not to baptis children without their  
parentts be member Now if  
y should goe to ould I<sup>1</sup> you know not  
y<sup>r</sup> mind E be stablished  
in sound D y know not  
what y might be putt upon y  
know not whether &c  
so in churches itt is good to be  
established in the gathering of  
churches 2 ways we are to serve[?] God  
in regard of personall service - we  
must serv God spiritually we are  
to be reproved that we are so  
unstable in these things in regard of the  
kingly offic of Christ we have not  
bin trained up in o<sup>r</sup> native  
country & in his propheticall  
we are not stable in teaching  
& instructing and for these things we Dese  
deserve to be reproved  
if any of o<sup>r</sup> own native  
country should com over & opposs  
this way how can y answ Now be stable  
in the truth

---

<sup>1</sup> England

truth & loseth sound D so  
much more does anti Christ crep  
in and arminisme has overspred  
churches & the reson is want of Gods D  
and what is the reson the churches in  
o<sup>r</sup> own native country are  
so pestered with eroniou D the reson  
is because they be not established in the truth  
Now the way to prevent all this &  
to be sound in Judg<sup>t</sup> is to  
be stablished in sound: D  
Now if churches be not wel grounded  
they will be more licencious & subject  
to temptation in practice they will be loss  
concerning the honour of Christ but if  
sound D then more exact in holiness  
1. pett 2.6 petter speaking of  
pauls epistill says those unlear-  
ned: unstable & unsettled tak that  
along these pervert many things to  
their own Destruction  
thus much for resons Now

For uses and to apply the  
Doct

1. usse for Information if churches must  
be setled & grounded in  
sound D then they must abound in  
knowled & must have knowledg  
so that[?] they can be stablished in the  
Apostle whill they wer so exceding Ig-

-norant concerning Christ that time they wer  
not grounded in sound D So nico-  
demus whil he was a sinner y  
cannot say then that he was establi-  
shed in sound D & was  
setled concerning repentanc & the stat  
of a sinner com to an  
Ignorantt man & ask him concerning  
church affairs what covenant he has  
made or ask him why he does  
read in his family he cannot tell you  
but he will be att a stand  
Now this man is not established  
Now if we would be establi-  
shed in sound D .1. we must  
have itt  
2 use for reprof it reprovs that  
unstablesness in pointt  
Christians are to apt to itt churches  
are apt to be too moveable  
and novaltys are apt to  
cary away the mind  
we are apt to turn as the  
wind and to be unstable  
& there is too greatt & aptitud  
in man this way if we do but  
instanc in the practiss of  
the churches of new ingland not  
to admit non but them that are

open all promises break them open  
as the promises that Christ mak with those that  
are to enter into church condition Now  
we cannot understand it E we should  
break itt open & se what itt  
means &c the soul must suck up  
the comfort that is in a promise as the child  
sucks the milk from itt mother  
breast itt will have all be it more or lest  
so tak all the comfort that is in a promise  
Now the less comfort the less excersis of  
Faith thatt y look  
4 Rull in the promises be sur ^ unto Christ be-  
yond the promiss itt is Christ that give comfort  
& if y Look unto the promise with out  
Christ they will do little good all the promises  
in Christ are yea & Amen & from Christ they  
enough God maks promises 1. with Christ the head  
of the Covenant this is my well belovd  
son in whom I am well pleased  
E in all the promises behold Christ as  
suppose itt be a promise for pardon  
of sin y must Look beyond the pr<sup>1</sup>  
& look up to Christ for pardon  
Now Look beyond promises & close  
with Christ as this promise we have an advocate  
Jesus Christ Now we must not Look att the  
promise but Christ 1 pet. 1 8  
so 2 pet. 1.3. the promises are exceeding great  
- precious Now how is it so but in Christ

---

<sup>1</sup> promise

3 Ephe. 8 that i should preach the unsearcheable riches wherein do these Christian riches consist but in a promise Christ promised E look att Christ in the promises Now look beyond the promises to Christ in them Helps that accompany this word & they are the seals of the covenant whereby god conveys comfort to his sacraments as in cant<sup>1</sup> stay me with flagons the more seals the more faith & the more faith the more comfort E as means comforting o<sup>r</sup> faith draw comfort from the sealls of the covenant \_\_\_\_\_  
 Now the next thing wherin God does comfort his people is in out ward providences as removall of eveill supplys of want  
 Q<sup>2</sup> How shall a soull be able draw comfort from Gods out ward providence A<sup>3</sup> we have many comfort God comfort us when we have many blessing from the good providenc of God Now how shall i draw comfort from these  
 1. Rull & direction mak the right & true exposition of the providence E what must providence does befall thee the first thing thou shouldst Look unto is what God does speak by his providenc  
 - Truly itt is marvelous to know Gods providen 13 Joh 7 what i did thou knowst not now but shall her after Now in God providenc we do not know yet might know now what should we do then itt direct 1. to pray to God  
~~3 Rull~~ 2 ponder them in our heart as mary did her child ·soul· & 37 Gen 11 Jacob ponderd Josep dream so that .1 we must pray to God what his providence is ponder itt now  
 3we must excersise o<sup>r</sup> patien till Gods mind appear Joseph when his breth sould him might said what shall become of me yet he waited  
 -- God gave a comfortable Isu he waited Gods provid

---

<sup>1</sup> Canticles 2:5

<sup>2</sup> question

<sup>3</sup> answer



Now Job did with patienc bear Gods  
 providenc E · says Jams 4 Let patienc  
 have its work so say i let providenc have its work  
 Now mak such exsposition of provid  
 as God doth intend if D<sup>1</sup> should when saull  
 was excersising should say i shall one day  
 dy by the hand of saull this is an un  
 sound exsposition E Now if we mak  
 not right exposition of Gods providence we shall  
 hinder abundanc of comfort  
 Now i say tak these two things 1. because[?] command  
 to reJoyc evermore a<sup>2</sup> I say reJoy  
 2 all things work for the good of those that fear God  
 Now labour to mak a right exposition of provid  
 2 Rull tak these providenc first as frutt of  
 promises - behold Gods promise in his providenc  
 2. tak Gods providenc as fruit of prayer  
 3. tak them as frutt of covenant Now  
 first·find out promises & then satt the provid  
 with this & then her is comfort in providenc  
 this is that which maks y such atheist under  
 providence E tak these providenc as  
 fruitts of promise & this is comfort  
 2. tak providences as fruitts of prayer  
 does any thing befall thee [ ?] 1. thou hast beg it  
 of God either in particular or gene-  
 rall Now tak these providenc as frutt  
 of prayer God does now excersise by provi-  
 dences as itt might be thou hast prayd that God  
 would mortifie thy heart he seeth the word will not do  
 it E he afflict to mortif or thou prayst  
 that God would wean thy heart from the world

---

<sup>1</sup> David

<sup>2</sup> again

Now he tak away som of thy catle  
or thy house or the lik Now these are  
Gods providence as fruitts of prayer  
3 thou artt to take these outward things  
as fruitts of the covenant that God does  
mak with his people thorow Christ God  
God say he will mak a covenant with  
the beast but now the restoring of  
creatures is that which God has promised  
and i will be thy God this is a  
fruitt of the covenant & these  
providenc we are to behould  
the meadiatour of the covenant  
in them we have merciful passages  
in this kind & in that kind Now  
all these things we are to behould as  
fruitt of the covenant  
Truly God does afford many preciouss  
providences to us & if we  
could Butt B<sup>1</sup> God in his providences  
we might have as much comfort as  
the world can afford and Christ  
3 Rull Labour to behold God ^ in these  
providences Look beyond the providenc  
and in Bing<sup>2</sup> God & Christ the soul should fall upon  
a doble act 1. in meditacion concerning God & Christ  
in these providenc a wiss God has[?] many  
providenc how much wisdom is in  
God in ordering things as according to his pro-

---

<sup>1</sup> believe

<sup>2</sup> believing

videnc & a faithful God Mful<sup>1</sup> Just &c  
 Now what providenc do befall but we  
 might B som act of the providences of  
 Christ in reavealeing his word to y we  
 might behold his propheticall office & in  
 the very growing of hearbes we might  
 behold Christ providence  
 2. we might behold God as in meditating  
 concerning him So also we might B God & Christ in spiritualitys [?]  
 in concluding spiritually concerning God & Christ David  
 concluds the Lord hath led me into gren  
 pastur & spread my table Now he  
 concluds i shall dwell for ever in the  
 hous of God Now will not this comfort the heart when  
 we might mak a speaciall use thus  
 of Gods providenc as 1. to meditat  
 of God and then 2.ly to conclude spiritually  
 of God Now here is for consolation  
 Now 1. if we mak a right  
 exposition of Gods provid & 2ly will tak  
 them as frutt of promises prayer & coven  
 & then to behould Christ in these providenc  
 out of these things arises abundanc  
 of comfort  
 Use to exort us seing God comfort his people what  
 we should do what courss we should tak  
 God would have us Live comfortably & reJoyc  
 Now we should labour not to be so sad because  
 God would comfort our hearts E we should not  
 mak others sad when God would have them not so

---

<sup>1</sup> merciful

E when we have sadend our own hearts  
hertofor now we should Labour to refor  
God would have us live comfortably & truly the want  
of comfort putts you upon many ~~comfort~~ distrust  
of unbeleve E when God affords y  
comfort tak itt less y wantt be-  
holding of Gods providenc & wantt  
acquaintanc with Christ never saden  
your heart so nedlessly and  
sinfully seeing god would  
have you live com-  
fortably thus  
much for this  
time

[The 2 Thess. 2. 17.] The 2 March 1639 [1640]

now o<sup>r</sup> Lord &c comfort y<sup>r</sup> hearts - establish you  
in every good word & work

God comforts his people: Resons have been given and i have  
made uses 1. how should we draw comfort from God  
the spirit o<sup>r</sup> own consciences the promises & providence  
also there was a use of exortation

but more of that anone  
that we might comfort o<sup>r</sup> hearts ^ Now to proced  
3 use for reprove to those that do not mak  
a right use of-- that do not draw  
comfort from those things that God would have us

unto Gods people for whom comfort is mainly  
intended Now the children of God do de-  
prive them selves from abundanc of comfort in regard  
of their spiritual condition they deprive them selves of comfort

1. because they are uncertain whether  
comfort be sound or noe & such as they might  
lay hould of when y are first  
beginning the work of God in y<sup>r</sup> soul then  
to deprive your self of comfort itt is the  
better to be born with but now y  
have had many manifestation of Gods spirit  
yet cannot Lay noe more hould of comfort  
the more blameworthy ~~y are~~  
y are to be blamed Now because y do  
not lay hould of these manifestati  
of the spirit & so challenge comfort  
those also are more to be blamed that have  
layd hould of the manifestation of  
the spirit & have examened whether they  
have them & have found God as itt wer to  
seal unto their soull that they have the spirit of God  
yet are ever & anon calling in questi  
whether they can challeng comfort aright  
these are to be reprov'd & also those having  
thus examened yet think what unworthy  
creatures they are & whill they are  
thinking thus God ans & their consciences tell them that  
they are not so unworthy but Christ excepts  
& they have intrest & itt might be have bin  
ans by the ministry of the word that Christ  
except of a unworthy yet are  
still questing thy intrest in Christ

and also it might be y have bin in a  
secur situation & so cannot challenge intrest  
in Christ yet both the spirit - the he[?] tell thou  
that for all that thou hast intrest  
in Christ yet thou calls in quest  
whether thou hast True grace ore noe & the spirit  
& he both have oft beatt thee off of this  
- yet thou thinkest thou hast no intrest in Christ  
also you have **is** temptation it might be & so think  
y have no intrest in Christ yet the spirit of God  
does evidenc unto y that that condition  
which thou art in striven against &  
labour to amend will stand with  
the Truth of grace yet p<sup>r</sup>esently y are  
in the sam temper - y cannot se that  
y have grace these that are diversely  
calling in quest their intrest in Christ  
after such evedences of itt they are  
mightyly to be reproved these quest  
whether y have grace these object what good gett  
y by them that y are so loath to  
part with them E Now when thou dost  
ever - anon call into quest their  
former condition are to be reproved  
when Gods people have those comforts that somtims they  
have had they are always calling in quest  
so that God must Always kiss them & be  
always dandling of them on the knees or

else there can be noe good Done  
or as with litle children the nurs or  
the mother if itt does never  
so little goe asid then they cry for it  
so y must always se comfort & se y<sup>f</sup>  
evidenc of grace or have y think y have noen  
this sinful calling in quest is to be  
reproved E mourne for itt  
for the devil does labour to catch  
y he brings you to distrust of  
your intrest in Christ & so mak  
the soul to feare that it should  
even so reject thus satan works &  
tosses the soul to & fro  
further i adde y sin against God because that  
God which keeps a good table & would  
comfort y with his good chear now you  
scarce will tast of them  
comfort of the Table you refuse  
you doe not admire the grace  
of God in this condition  
now whill the soul doth thus  
distrust their interest in Christ hath  
not the devil got thou into this temptation  
thou Now thou distrust - for hast thou not  
confess to God of thy grace hast not thou  
confessed to God att the throne  
of grace of thy intrest in Christ  
Now E the devil has gott y into this sinful  
hould

when y refus that comfort that Christ afford  
how far are y guilty of sinful  
humility such as was petters when  
he would not lett Christ wash his feett  
so John Baptist i have ned to be  
baptissed of thee & coms thou to me  
Now E you are reprovod  
for y<sup>r</sup> sinful distrust whether you L<sup>1</sup> Christ  
or noe Now E be humbled  
& mourn greatly for this  
Now another sortt that are to be reprovod  
are those that cannot mak use of Gods  
providences we in this wilderness  
her what providences doth God give  
in outward condition clothing us  
providing food for us keping us in  
helth increasing us and the lik also in  
respect of the ordinances in o<sup>r</sup> inward  
spiritual condition what precious providenenc  
many good mealls meatt of the word  
Now if these will not comfort us then what will  
also those are to be blamed that if they  
have chaunges of providenc which we  
like not as if we be mery  
then presently God brings such a providenc  
as crosses then how sad because[?] not any  
comfort is in us but when we have no  
loss noe dispraise then we be comfortable  
enough

---

<sup>1</sup> love



but when we are disgrace or  
have any dispraise or loss then  
how comfortless are we wher was  
davids comfort when he said one day i  
shall perish by the hand of saul  
Now E Lett itt serve as  
a use of reprove seing God affords  
some comfort that we are so comfortless  
Jesus Christ is the saviour of those that be his people  
Varietys of providence we have  
Use for extortion y are ex-  
orted her to live comfortably  
provide to live comfortably in a fam-  
ine Strengthen thysel against the day  
of adversity when providences  
faill & all things do begin to slack:  
- y be in want for food  
then y will wish y have laboured to  
live comfortably against such a day itt is  
y<sup>r</sup> folly & sin that y do not prepare y<sup>r</sup>  
selves against such a day & then how can y say  
the thing which i feared is com upon me  
Now prepar for such a day assur  
y<sup>r</sup> selves itt will come upon y  
E suck out what comfort God affords  
only one Cavett bewar that men  
be not too gredy of comfort affore  
God would have you thus an ungodly cannot be  
conten with out comfort they be exceeding  
gredy of comfort

E be not to greedy of comfort  
 seek comfort in those things that God has afford  
 but not otherwisse Truly comfort when itt is  
 sanctified & joy when it is sanct  
 mightt be a kind of help  
 Gods dear people so far as they be  
 strengthened by rewards might  
 carry on the work of grace with out comfort  
 so that comfort is not simply necessary  
 a man might be godly and yet be  
 with out this comfort yet sanctified comfort  
 would be better  
 E sum up all & then tak comfort  
 wher God afford it & if  
 God doth not afford y comfort do not goe  
 whewling & pining for  
 want of comfort E sum up all  
 - se what the exortation coms  
 unto that sanctified comfort should be  
 Labour after thus much for this D: that God comforts his people  
 the Lord God comforts y<sup>r</sup> hearts tak these words as a prayer  
 that the Apostle: paul putts up to God for the comfort  
 of the thessalions: whenc observe  
 to pray for & procure  
 D itt is our duty ^ in as much as 2 forms  
 us lys the comfort of others comfort is ^  
 1. in the large  
 1. for inward comfort further itt in from apprehension of  
 others & also advance there natural things: naturall comforts

‘proud men” [upside down]

we are to pray for other mens comfort  
thus we are to pray for others: that is  
called upon then if we are to pray for  
others we must pray for that which  
is nedful & nessessary for them such is comfort E  
we must pray for comfort as we pray for  
o<sup>r</sup> selves would must for other in the Lord prayer  
give us dayly bread deliver us from tempt  
itt is not said give me bread deliver me  
but us implying other so that as  
we are to pray for o<sup>r</sup> selves so also for  
others & then iff we pray for o<sup>r</sup> comfort  
we must for others 2 Cor. 1. 7.  
that we might be able to comfort  
others that are in troble E oft  
says the Apostle comfort the feeble minded  
- the Apostle bids 6 Gal restore such a man  
then we must comfort him if we restor him we cannot  
otherwise chose those but doe boe[?]  
E he would have them afterward to confirm  
ther love toward them E the Apostle did  
use to comfort the hearts of the hearers & the  
Jews did used to comfort one another  
Now for the uses of this point  
1 use if we must labour to comfort others then  
itt will follow that we must comfort o<sup>r</sup> selves her  
is another argu<sup>nt</sup> for

Lov must F<sup>1</sup> begin att hom then if  
~~or comfort~~ we be commanded to comfort others  
then our selves also: :  
2 use to reprove those that are so slack  
in praying for the comforting of other we pray for  
others but are very short in  
prayer itt also reprov those that do not  
pray for the welfare of others  
if we do not --- their condition we shall be mar-  
velous unmerciful  
3 use for to reprove them that are so  
far from comforting others that they do discom-  
fortt them by their Jangling &  
cannot agre these are to be reprov  
also those that discomfort other by their  
sins by bein scandalous unto  
other  
by y<sup>r</sup> scandle y have made  
the heart of the righteous sad whom  
i would not have made sad 2 Cor 1. 32  
give no offenc neither to the Jews  
nor gentles nor to the church of God  
Now by y<sup>r</sup> sins y bring scandles  
- such are offensive to the church of God  
use therfor itt teacheth us in as  
much as us lys to be tender of  
making other livs uncomfortable

---

<sup>1</sup> first

be tender over their naturall livs  
y<sup>r</sup> neighbors putt to y<sup>r</sup> helping  
hand to doe what y can to make the  
naturall Livs of other comfortable  
- also their spiritual lif do not vex their  
    spiritual lives - tell them that they  
        have no grace and that  
        they be not the child of  
        god but comfort their  
        livs and pray to God  
        to comfort them  
        thus much for this  
        time

The 9 March 1639 [1640]

The 2 Thes 2. 17

The Lord Jesus Christ comfort their hearts - stablish them in every good  
    word & work

I have spoken of the former  
part of this verse Now will the latter: And sta-  
blish y in every good word & work: the Apostle does now  
also in this part pray to God to stablish them  
in God as well as to comfort also the Apostle  
does exortt them to stableness & to stand  
stedfast in the faith because in the former  
ch. he speaks of the delusion of  
anti-Christ so that they must be stable in D: out of the  
1. Paul would have the thesslonians establish in D [words 3 things  
2. God & Christ will establish them  
3. the Apostle pauill doth pray for it  
of the 1 nott  
D Christians or the churches of Christ must be settled  
and grounded in sound D

for providing the D  
 4 Eph 14 be not lik children tossed to &  
 fro the Apostle would not have them be lik children  
 any things will f[?] their turn but be sound  
 heb hould the profeshon of the faith with out  
 wavering: the D is clear: for explication  
 sound D what is itt  
 sound D is reduct by the spirit of God  
 into 2 heads 20 act 2 so repentance  
 toward God & faith in Christ such as Concerns  
 1. in point of Judg<sup>t</sup>  
 2. in point of practise  
 som truth to be held in Judg<sup>t</sup>  
 that are not concerning practise & many things  
 concerning practise also: a man must be  
 grounded in Judg<sup>t</sup> that itt be not  
 eronious so also in practise  
 both are to be in churches & members  
 1. Titus 9. Elder or Bishops that have the  
 care of the church must hold fast sound  
 D being able to exort & convinc  
 they must be aptt to teach & willing also  
 2ly they must have gifts & excersise them  
 for the good of the churches also they must excersise  
 their abilitys

as church officers so also church members they must  
be well settled in sound D & it is  
the truth because sometimes they might have occasion to exer  
cise gifts their gifts & it is not enough  
for them that their officers be well ground  
but they must not be Ignorant  
yet a man is not so to be settled  
in an opinion that he will never alter  
be it false or what it will but be  
stable in God ~~but~~ sometimes an be not apt  
to change opinion but upon good delibe-  
rations:

1. R. why Christians should be settled in good D is  
because the Christians & churches of Christ are the  
persons to whom sound D is  
delivered safely to be kept the churches  
of Christ being to deal for Christ are fittest  
to keep sound D 1 Tim 3. 15

the church is the ground & pillar of  
truth the churches of Christ are fittest for  
sound D & it is one part of their  
Legacy this is the first point

2 R there is a necessity that we should be set-  
tled in sound D in regard of Poste-  
rity if we be unsettled & have not  
sound D o<sup>r</sup> posterity will be lik  
to follow o<sup>r</sup> traditions in the  
days of popery wofull exper  
& truly if the father should be bad he

would train up his children lik him & if  
that churches should not hould sound D  
their posterity would not have sound D & so  
they would be unsetled in the faith what  
benifitt is itt that sound D should be  
witnesses those truths that Adam commu-  
nicated to his children

Now in regard of posterity we must be  
marvelous carful to be grounded  
in the truth

and indeed we in newingland  
should be stable so far as itt  
concernc Judg<sup>t</sup> and so far as practise  
either in their personall walking or  
exclesiasticall so that we might leav a  
legacy to posterity

3 R itt is nesary because sound D &  
knowledg is an excelentt thing in it self  
excelent to us also 3 phi 8 all things i  
count but dung & dross for Christ in regard  
of his excelent knowle this is  
lif eternall to know God & Christ  
to know o<sup>r</sup> selfs & to know the  
meanss of salvation itt is  
excelent



itt is an excelent priviledge  
to have itt i will giv them  
teachers after min own heart  
- knowledg shall fill the earth  
this is greatt mercy and on the  
contrary a great Judg<sup>t</sup>  
when God taks away the candle  
that we do not se when we have no mean to  
know Christ Now the children of God them selves  
countt itt a greatt priviledge  
Paull him self 2 gall<sup>1</sup> Paul stood  
stifly for itt that the truth of  
the D mightt be stedfast  
Paull stands for the defenc of  
the truth & chids them thatt  
are so unsettled in the truth  
as the gall he marvell ch. 6<sup>2</sup> that  
they are removed from[?] the truth  
so Jud bids us contend for the faith  
& all Gods people do countt sound D  
to be of precious use for them selves  
wittness so much trading for  
the means many a mill in  
foull weather yea Christians do  
expose them selves to the rag of wicked  
men rather than to Lose the faith

Ioan Pinchon unfaithful & ungraci

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<sup>1</sup> Possibly Galatians 2:11

<sup>2</sup> Actually, Galatians 5:7

experienc of the  
 Apostles & martyrs will witness itt  
 itt is marvelous nedful for the churches  
 of Christ if officers have not this  
 sound D what can they do mak  
 the best they will be butt blind  
 Leading blinder  
members need itt }  
 in regard of their covenant their cove =  
 nant is to walk according to the ways  
 of Christ Now if they be not grounded  
 in sounded D how can they  
 perform their covenant with God  
 many things that they know they wantt  
 strength to practise but how will y  
 practise when y know not  
 what to practise when y are  
 not settled in knowled  
 this is it must be a light to o<sup>r</sup>  
 feett & a lanthorn to o<sup>r</sup> paths  
 4 R. If a Christian or if the churches be  
 not well established in sound  
 D then they will be so much  
 more exsposed to temptation both in  
 Judgment & in practise  
 establish y in every good word & work  
 he speak concerning anti-Christ Now when  
 churches are not sound in D  
 when the churches losses these...

Now if one thou hast the spirit thou hast itt still  
3 Direct if y would draw comfort from the  
testimony of the spirit then y must  
sum up the testimony of the spirit & the  
testimony of thy one<sup>1</sup> conscience & se  
what itt reaches to does itt say i have  
the works of Christ i have intrest in him  
or does itt reach to this i hop i have grace  
i might be the child of God &c  
Now sum up does it com to this  
that there is noe more to be done to mak  
me the child of God & i have intrest in Christ  
Now sum it up will the testymony of y<sup>r</sup> conscience  
mak y<sup>r</sup> evedenc clear or is itt but  
hops i might herafter or the lik Now this is the  
reson that you have not drawn comfort because y do  
not sum up the testymony of y<sup>r</sup> conscience  
Now when y<sup>r</sup> testymony is the clearest  
then is the tim to sum itt up  
Now is the testymony of the spirit clear then y  
might draw comfort from it  
these ways we might draw comfort from the spirit  
Now 2ly how might we draw comfort from the promises  
Directions 1. be sur thou hast right to them &  
be sur thou art a child of comfort y cannot  
tell whetther y be a ungodly or what  
y are y cannot tell whether promises  
belong to y Now then promises will be  
as uncertaine but yet assure your self that  
if y be not a child of comfort y cannot have comfort  
in the promices E the 1. thing is to be sure

---

<sup>1</sup> own

sur to know y<sup>r</sup> self to be a child of comfort  
2 Direct find thyself if thou would have comfort then  
find thy self to have nec of itt sometimes God  
indeed give a greater increase  
of comfort when they have comfort all ready but God does  
not all ways Do such Now unbottom  
thy self of thy own right & se  
nothing to comfort thy heart then a soul is fittest  
for comfort when itt is thus brokenhearted &

1.2.3.

empty 61. Esa ^ who are those to whom  
comfort is promised to the broken hearted  
& them that mourne Now those that  
are thus in heaviness for sins is  
comfort to them & then they are fittest for  
comfort & then does Christ most give comfort  
E find thy self to have need of comfort  
whill y are so wholl hearted  
& so full of Justificatio & self  
flattery y<sup>r</sup> own heart tell y that  
y are full &c 1 Pet. 5.6. God givs grace to the humble  
3 Rull & Direct Labour to se  
what it is that God speak unto y in  
a promise & what y might  
challeng from God by virtue of a  
promise y must not hall a promise  
further than itt will reach if God pro-  
mise comfort then itt is att his tim y  
must not stretch his promise to have comfort  
when y will but when he will else y will not have comfort  
Now when we will stretch promise that are  
but for common things unto spiritual mercy but  
the way is for a soull to goe &

be able to draw comfort from God arightt Answ.  
was made 1. we must be shur to have rightt to comfort  
2. y must be carefull to watch against what might hinder comfort  
3. if the soul would have comfort itt must draw itt from the fountaine  
the soull is to sett up Christs offices K preist &  
prophett we should go to Christ kingly offices for to  
trample sathan under foott we should go to his  
preistly office to subdue sin & to his proPhetical  
office to teach us if we tak these Rulls we should  
draw comfort from God aright this was last L d Now to proceede  
Now E to give some directions how we might providence  
from the spirit from the promises from the word by Gods ^  
draw comfort from these things ^ & this I will do by way of Q  
And E 1:

Q How shall i doe to draw comfort from the spirit  
or from my conscience witnessing in the spirit: for Ans  
1. Direction be shur y have the spirit of God as  
Gods people have ungodly might have the spirit but not in the sanctified  
operation this only have the children of God  
Now y must pitch upon this what do y find of  
the spirit of God working in thee that an ungodly might not have  
what work have y that an ungodly has not Now  
E be shur thou find somthing in thee that  
an ungodly cannot have & Judg right  
go upon good ground & then thou shalt have comfort  
Now have y this comfort an ungodly cannot have itt  
if y have then &c Now be sur y have the  
spirit of God & that which a ungodly cannot have  
pitch upon this & then y might draw comfort  
aright if the soul can say i have  
that comfort which an ungodly cannot have then i  
dare right upon it E be sur y have  
the spirit & that y find such a work of God  
on y<sup>r</sup> soul as no ungodly can have

2d Direction if onc thou hast found  
the evedenc of the spirit & the testimony  
of a good conscience upon such grounds as will hould  
water then Justifie the sam y must not  
be of & on but if onc y have have had the work  
rightt upon tell Christ that y have such & such  
principles which begett sancti-  
fied afECTION more praising Christ &  
my self  
abasing & humble ^ Now  
hould this and there is noe ungodly in  
the world can have this & this is the way to  
gett comfort Now E wright upon this  
& though y be it maybe  
somwhatt unsettled the watter  
is stir itt will grow clear & then  
i am the child of God Now be not  
off & on but hould to itt  
when y have the spirit hould to itt  
for ever & that is the way to gett comfort  
God does sometims withdraw his spirit and then  
y be off & on i have noe grace  
this is  
&c ^ not the way - the days of  
ould & if y have the spirit then y  
shall have itt ever though y have not allways  
the manifestation if a man  
coms into his orchard not in the win-  
ter & seeth trees have no frutt shall  
he therfor think they will not bar in  
summer yet these things might decay but the spirit s..

1. use is it so that God does comfort the hearts of his people  
then we should Labour to draw comfort from God  
in those things wher in God does afford comfort  
unto us both in regard of Inward  
comfortt & out ward comfort there is enough to  
be had Now we should tak that God allotts  
vntto us

Q how shall we be able to draw comfort from God  
aright

Ans if y would be able to draw comfort  
aright from God to comfort

1. be shur that y have right ^ & then  
tak comfort upon Christ tearm upon the assuranc  
of that spiritual work which Christ hath wrought  
eith in generall or particular

a man can never tak comfort inwardly  
but it must be don in relation to Christ  
we must do this with referenc to Christ  
as bottoming o<sup>r</sup> selves upon him E i

say be shur y goe in Christ way  
if we do not observ the conditions we can  
never tak promises arightt

2. if y would draw comfort from God then y must  
be carful to watch against what ever might  
hinder y<sup>r</sup> comfort what ever particular  
sin it is that does damp the comfort of Gods  
people disquiett the conscience must be  
watch over E if y will have true  
comfort y must wattch over what sin itt is that  
hinders itt y se daviD all the whill  
he did not confes could not have true

3. Believe if the soull would have comfort arightt itt must  
draw itt from the fountain of comfort who is  
Christ the soul must still sett up Christ & act  
with Christ labour to know Christ to be K  
preist & prophett to teach us &  
the lik for if y wantt gifts re-  
sortt unto his Kly office to tram-

ple Satan under his foott for there is  
obteining of Inward comfort &  
if sin does overcom y & troble  
you look to the priesthoode of  
Christ & if ignorance  
troble goe to his pro-  
pheticall office to teach  
& instruct y plead  
with Christ for  
these thinges  
amen

The 2 Thess. 2. 17 / Feb 23, 1639 [1640]  
Comfort your hearts & stablsh you  
in every good word & work

Thes word are to be made up by the  
former vv., Now the Lord Jesus Christ him self -- God our Father which has loved  
us and given us everlasting consola / comfort y<sup>r</sup> hearts &c  
inwardly & outwardly

D God has comforted his people ^ this has bin proved this has bin given &  
Obiect has bin made God comforts his people but does he not comfort them that  
are not in som sortt & in som not he does comfort them yet  
not as the godly then was itt obiected where lys the  
differenc & these differenc I have showed  
then i cam to a use if it be so that God comfort the heart of his then we  
should draw comfort from God || then was a quest how shall we  
who comfort by the spirit our own consciences & outwardly by the 2 by his people  
words by .. .. ets[?]



that y have need of & y will be in  
the Issue less able to keepe a  
a good Conscience now lett these considerations  
exortt y to be settled in  
well doing & to be  
Stable in sound  
Doctrine

The 16 March  
1639 [1640]

The 2 Thess

=2.17=

The Lord stablish you in every good word & work

Last Lords day out of these words i noted 3 things

1. paul would have the thesalonians stable in sound D
2. God & Christ must do itt
3. the Apostle prays for itt

Concerning the first Last Lords day i noted

D. churches must be stable in sound D & knowl  
i have proved itt by script[ure] given resons &  
have made uses == Now to proceed on==

from the first things notte this D also

2 D: s the duty of Christians to be established in every good work  
for proof 5 Jams 8 establish y<sup>r</sup> hearts: 1 Cor 15. 58

be stedfast & unmovab est in the work concerning the L<sup>1</sup>

6 Eph 10 be strong in the L in power

2 Tim 2. 1

2 things in the D 1. the act which is establish

2. the obeict wher in: in every good work.

1. of establishing the text carrys it on hould y<sup>r</sup>  
profeshon to the end be established in  
particular duties & the text cals to be estab to the  
end many might mak a shift to get to  
heaven yet have an unconstant spirit in many par-  
ticular duties a ^ man might be strong to his dying day

---

<sup>1</sup> Lord

day yet have many fits of sickness a E traveler  
 a ship: &c: 2ly the text extends itt to every  
 good worke 13 heb 21 \_\_\_\_\_  
 this is itt that Christ did 8 Joh 29 i do  
 all ways those things that pleas him then it  
 was in stableness in every good word & work  
 Christian should allways do that which is pleasing  
 which they must be stable in every  
 good work Truly there is noe work that  
 God comands but itt is a Christian duty  
 & he cannot well omitt any good  
 work that God command he will dis-  
 honour God if he neglect itt  
 [ ] does not only command a  
 Christian to be constant in h<sup>earing</sup>  
 stable in reading this is not every good  
 work & he must be stable in  
 every good work he else will be but half a Christian

Resons stablished if he does

1. man must be thus ^ regard the d<sup>l</sup> that they shall meet
2. in regard of the work we have to do what is req
3. consider or selves what need we have to be stable

1. men must be thus stablished if he  
 doe regard the trialls  
 a Christian will mett with a world of  
 trials abundanc of tem-  
 ptations if a Christian does not

---

<sup>1</sup> difficulties?

know this he knows not his own heart the  
6 Ephe the Apostle is speaking to them to  
putt on the whole armour  
why because we shall meet with great  
tribulations -----

Christians might ~~xxxxxxxx~~ **B** tempta  
in every thing they do in unkindness  
from other in the fruitt in y<sup>r</sup>  
basket & shows that y might trust  
to much in them in the very  
holy things y have temptations  
Now what is the life of a Christian nothing  
but to fall down & gett up  
again Truly if we mourn for  
sin we cannot choss but se the tempt  
that draw them to [ ..?] E these many  
temptations should mak us the more  
stable

2 R in terms of the work that we have to do  
there is reson enough for us to be stabl  
if there wer no work to do but  
on a Sabbath hear  
sermons and then repeatt them  
is this all Truly this were hard  
enough for o<sup>r</sup> spirit but this is not half the work

that God requires  
heb the Lord make y perfect to  
do his will we cannot do half  
God will with out we be more stable  
3 R if we do but consider o<sup>r</sup> selves we  
must be stable 1. because we are  
weak does not the apostle  
tell of weak graces  
weak faith & 1 Cor the  
Apostle tell of weak conscience &  
Eze 16 30 how weak is thy  
heart O Jerusalem so that  
weak faith weak graces  
weak gift weak conscience  
weakens heart & affection  
all weak the inward man  
is weak 12 heb 12 13  
lift up the hands that hang  
down & feble knees  
this might be meant of the  
inward man  
the text does oft cal upon officer,  
- member to support  
the weak comfort the feeble - -  
supportt the the weak Now

Now if we must support others  
that be weake much more o' selves  
Now as we are weak so adde in the 2nd  
plac what groaning & wearied  
spirit have y for wantt of stableness  
4ly i add a 4<sup>th</sup> reson that God comand  
us to be stable itt is a good thing the  
spirit of God says & also bids have  
strong & stable spirit & Now  
if the breach of Gods command  
is a sin in other things so also this E  
Lett Gods command have autori-  
ty to make thee stable =  
the God of peac stablish y in every good  
work           ffour uses  
1 use itt informs us what se=  
cret clos duty that be marvelous  
nesseary yet we little tak noti  
this unstableness how litle do we tak  
notic that we are unstable &  
inconstant Gods people might be to  
much guilty that he does so litle  
look at these close secret duties  
which do concern the inward man

2 use try now whether y  
have not unstable spirit such  
as[?] y not unconstant minds  
for d 1. whenc is those many  
convictions & then resolution  
of better obedienc  
y are convinc of your sinfullness  
so begin to abhor y<sup>r</sup> self &  
y say i will look a litle  
better i will keep a better  
watch so setts to confesh  
of sin & humuli for a fitt  
but itt last not thou art thou thus  
then thou art unstable in thy  
purposes or itt may be  
thou thinkest thou hast som mis-  
givings whether thou art  
a child of God well thou wilt know  
the spiritual labour what mettle i am  
made of within a whill these  
purposses fail or say another  
i hav bin unprophitable in  
my famy will ever after i will labor  
to drop wholsome instr  
into my family yet with a  
whill these purposes fall  
says another i am overcom with temptation they o<sup>1</sup>  
bear me will i have them ever



2 i would look at this unconstancy  
 as a spiritual Judgment so adam in his  
 innocency was unconstant  
 and thou are driven now to the  
 roott to se whenc thou first  
 procede thou tookest this from adam  
 3 thou artt unconstant in the use  
 of means E unconstant in  
 frutt sometimes thou useth the means  
 other tims not as with frutt tak  
 away the sun & rain or  
 tak away the mould & they cannot  
 live without they be constant  
 so it is with thee                    are so uncon...  
 3 use heart humul. that our spirits ^ in every good word  
 [ ] is a very bad consequ...  
     frott with sin & Judg<sup>mt</sup> ...  
     many texts to prove it in  
     to be constant by d..  
     Jams 8 be stable Cor be stedf...  
     then a sin to be unconst..  
     vv a sin to be unconstant  
     a Judg<sup>mt</sup> to be unstable unconst...  
     Now be humbled for this & for f...  
     humiliation se what this un-  
     constancy of spirit does expose ...  
     unto 1. unto m.. ...  
     .. narue