

Three paragraphs on religion, with drafts

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<1r>

Our religion to God.

God made the world & governs it invisibly, & hath commanded us to love honour & worship him & no other God but him & to do it without making any image of him, & not to name him idly & without reverence, & to honour our parents masters & governours, & love our neighbours as our selves, & to be temperate, modest, humble, just, & peaceable, & to be merciful even to brut beasts.

Our religion to Iesus Christ.

Iesus Christ a true man born of a woman was crucified by the Jews for teaching them the truth, & by the same power by which God gave life at first to every species of animals being revived, he appeared to his disciples & explained to them Moses & the Prophets concerning himself, as that he was the Sun of righteousness spoken of by Malachy, the son of man & the Messiah spoken of by Daniel,  < insertion from lower down f 1r >  God's servant David spoken of by Ezekiel, the Lord our righteousness spoken of by Jeremy, the Ruler in Israel spoken of by Micah, < text from f 1r resumes > the servant of God & lamb of God & Redeemer spoken of by Isaiah, the son of God & the Holy one spoken of by David, the seed of the woman & the Prophet & the Shiloh spoken of by Moses &c. And then he sent his disciples to teach others what he had taught them, & is gone into the heavens to receive a kingdom & prepare a place for us, & is mystically said to sit at the right hand of God, that is, to be next to him in dignity, & is worshipped & glorified as the Lamb of God, & hath sent the Holy Ghost to comfort us in his absence, & will at length return & reign above in the air (invisibly to mortals) till he hath raised up & judged all the dead (the saints in the first thousand years & the rest afterwards)  & sent the wicked to places suitable to their merits & then he will give up this kingdom to the father,  & carry the blessed (whom he hath merited by his death & redeemed with his blood) to the place or mansion which he is now preparing for them.   ffor in God's house (which is the univers) are many mansions

Our religion to the Church

We enter into societies (called churches) not by birth as the Jews did but by the ceremonies of baptism & confirmation, & assemble weekly to worship God joyntly by prayers & praises, & in our assemblies commemorate the death of Christ by breaking of bread & drinking of wine the symbols of his body &

blood, & submit our causes to our governours who in every city compose a board of Elders with a President elected by the citizens, under whom are deacons to take care of the poor. And every particular church sends an Elder or Presbyter to every Parish under its jurisdiction, to instruct & govern the inhabitants. And by communicatory letters from the President they joyne in worship with other cities all which together compose the Church catholick. And this Church was illuminated by the lamps of the seven Churches of Asia till the death of Iohn the Apostle & his disciples: & had authority to propagate what she received & only what she received by tradition from the Apostles & Prophets, & is to continue till the times of the Gentiles be accomplished, & then shall all Israel be saved.

<2r>

God made the world & governs it invisibly, & hath commanded us to love honour & worship him & no other God but him, & not to represent him by any image, nor to name him idly & without reverence & to honour our parents & masters & governours & love our neighbours as our selves & to be temperate modest humble just & peaceable, & to be mercifull even to bruit beasts. And by the same power by which God gave life at first to every species of animals he is able to revive the dead, & hath revived Iesus Christ our redeemer, who is gone into the heavens to receive a kingdom & prepare a place for us, & to represent him next in dignity to God, is said to sit at his right hand, & may be worshipped & glorified as the Lamb of God, & hath sent the Holy Ghost to comfort us in his absence, & will at length return & reign over us invisibly to mortals till he hath raised up & judged all the dead, & then will give up this kingdom to the father, & carry the blessed to the place which he is now preparing for them, & send the rest to other places suitable to their merits. ffor in Gods house (which is the Vniverse) are many mansions.

We enter into societies by the ceremonies of Baptism & laying on of hands, & assemble weekly to worship God & commemorate the death of Christ in our assemblies by breaking of bread, & submit our causes to our {go}vernours.

<3r>

Our religion to God.

1 God made the world & governs it invisibly, & hath commanded us to love honour & worship him & no other God but him, & not to represent him by any image, nor to name him idly & without reverence, & to honour our parents masters & governours & love our neighbours as our selves, & to be temperate, modest, humble, just, & peaceable, & to be mercifull even to bruit beasts.

Our government{.}

3 We enter into Societies by the ceremonies of baptism & laying on of hands, & submit our causes to our governours, & assemble weekly to worship God & in our assemblies commemorate the death of Christ by breaking bread & drink{ing} wine the symbols of his body & blood.

Our religion to Christ.

2 By the same power by which God gave life at first to every species of animals he is able to revive the dead & hath revived Iesus Christ our redeemer a true man born of a woman & crucified by the Jews for teaching them the truth.. And being revived he appeared to his disciples, & explained to them Moses & the Prophets concerning himself, ◉< insertion from f 3v > ◉(as that he was the Sun of righteousness

spoken of by Malachy, the Messiah & the son of Man spoken of by Daniel, the servant of God & lamb & Redeemer spoken of by Isaiah, the Son of God & the Holy one spoken of by David, the seed of the woman & the Prophet & Shiloh spoken of by Moses &c) & the Lord our righteousness spoken of by Jeremy, & Gods servant David spoken of by Ezekiel, the ruler in Israel spoken of by Micah. < text from f 3r resumes > < insertion from the bottom of f 3r > (as that he was the Messiah & the son of man spoken of by Daniel, the seed of the woman & the Prophet & Shiloh spoken of by Moses, the Son of God spoken of by David in the second Psalm, [& the Sun of righteousness spoken of by Malachy, & the servant of God spoken of by Isaiah. ch. 52 & 53 & the Redeemer Isa. 59. 60. 61.] & the servant of God & lamb of God spoken of by Isaiah ch. 52 & 53. & the Sun of righteousness spoken of by Malachy &c) < text from f 3r resumes > sent them to teach others what he had taught them, & is gone into the heavens to receive a kingdom & prepare a place for us, & is mystically said to sit at the right hand of God, that, is to be next to him in dignity, & is worshipped & glorified as the Lamb of God, & hath sent the Holy Ghost to comfort us in his absence, & will at length return & reign over us (invisibly to mortals) till he hath raised up & judged all the dead (the saints in the first thousand years & all the rest afterwards) & then will give up this kingdom to the father & carry the blessed (whom he hath merited by his death & redeemed with his blood) to the place which he is now preparing for them, & send the rest to other places suitable to their merits. ffor in Gods house (which is the Vniverse) are many mansions.

<3v>

& continued in affliction & purity under the heathen Roman Emperors till Dioclesians persecution & then by prosperity & the flowing in of the heathens began to embrace their doctrines of ghosts & dead works, & contend for dominion & wealth, & is to decay in vertue till the times of the Gentiles be fulfilled, & then shall all Israel be saved.

Nisi quatenus motus fluendi et refluendi ab alveo aquæ per frictionem aliquatenus retardetur & paulo citius sistatur. Vis LM trahendo aquam deorsum in Quadraturis faciet ipsam ibi maxima cum velocitate descendere, et vis KL trahendo ipsam sursum in Syzygijs faciet ipsam ibi maxima cum velocitate ascendere. Et inde maxima et minima ejus altitudo eveniet [in octantibus.] vel potius proxime post Octantes.

nisi quatenus aqua in orbe suo sustinetur non per vim suam centrifugam sed per alveum in quo fluit, & motus ejus fluendi et refluendi ab alveo suo per frictionem aliquatenus retardatur. Vis LM trahit aquam deorsum maxime in Quadraturis & vis KL trahit eandem sursum maxime in Syzygijs: et hæ vires conjunctim desinunt trahere aquam deorsum & incipiunt trahere aquam sursum in Octantibus ante Syzygias ac desinunt trahere aquam sursum incipiuntque trahere aquam deorsum in Octantibus post Syzygias Et inde maxima aquæ altitudo eveniet in Octantibus post syzygias et minima in Octantibus post Quadraturas nisi quatenus motus ascendendi vel descendendi ab his viribus impressus vel per vim insitam aquæ paulo diutius perseveret vel per impedimenta alve paulo citius sistatur.

p. 161. 1. 19. dele in singulis corporis revolutionibus

ib. 1 37 dele in tota revolutione

1 38 dele singulis revolutionibus

p. 163 1. 4. pro velocissimus scribe directus

p. 167 1. 25 scribe tunc descendere ac dele usque ad syzygias

l. 26 scribe ipsam tunc ascendere

& lin 27 dele usque ad Quadraturas

p. 168 l. 11. scribe inde non multum mutabuntur. .

<4r>

13

God made & governs the world invisibly & hath commanded us to love & worship him & no other God & to honour our parents & masters & love our neighbours as our selves, & to be temperate just & peaceable, & to be mercifull even to bruit beasts. And by the same power by which {God} gave life at first to every species of Animals he is able to revive the dead & hath revived Iesus Christ our redeemer who is gone into the heavens to receive a kingdom & prepare a place for us, & is next in dignity to God & may be worshipped as the Lamb of God & hath sent the Holy Ghost to comfort us in his absence, & will at length return & reign over us invisibly to mortals till he hath raised up & judged all the dead & then he will give up this kingdom to the father & carry the blessed to the place which he is now preparing for them & send the rest to other places suitable to their merits.. For in Gods house (which is the Vnivers) are many mansions. We are also to enter into societies by Baptism & laying on of hands & to commemorate the death of Christ in our assemblies. by breaking of bread.

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