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<thead>
<tr>
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<th>ACTS 17:11: That it is true nobleness of mind readily and sincerely to entertain Christianity (p. 3)</th>
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there were more noble than the rest of Thessalonica in that they received the word with all readiness of mind, and searched the scriptures, to find out whether these things were so.

In the account in the foregoing part of the story of Paul and Silas coming to and preaching at Thessalonica, and how they were received by the Thessalonians, some of them believed and joined them, but the greater part of them did not, for they were against the light, and were moved with envy against these ministers of the Gospel, and stirred the whole city in an uproar against them, but Paul and Silas, leaving out of their hands, came to Berea, and preached the Gospel there, and how they met with another sort of treatment than what they did to Thessalonica. these were more noble and ingenious, they were not so unreasonable. the Thessalonians were prejudiced against the Gospel and rejected it as a fable without examining into it. They shook the ears against light, they were not willing to believe as long as they are willing to preserve light, they are more partial than they are willing to give.
The arguments which Paul and Peter allege they
are more noble in that they tend to reverence and
benevolence in that they don't derogate Paul and Peter
the honor of being extraordinary ambassadors of God to the
men the way of salvation.

One can see thing that are mentioned that they
informed their nobleness or sagaciousness of mind by
by knowing the world with all gladness they discov-
ered the reasonableness and excellency of the things
they taught and were glad to hear of such wonderful
many and of the accomplishment of the Glorious
prophets in the old testament that they had so long
expected and were glad and there was a way of salvation
for them namely they act like reasonable, sagacious, and
God spirited men
and in searching the scriptures to see whether the
things were so, they take it upon trust but they confide
and weigh the arguments that are offered and search
the prophecies to see whether or no they agreed with
the things that Paul and Peter preach about faith
They listen and rationally they receive the God
upon good grounds after deliberate and mature considera-
tion.
That it is true nobleness of mind, readily and sincerely to entertain  
truly. To say it is to say they do not believe the word with all readiness of  
their, nor with all readiness of mind, they entertain false, nor do they believe.  
And as it is an excellent thing to be tempted in the world of so excellent a  
person.

It is, therefore, necessary that the word be received and given credit to the  
word. If we do not believe, we cannot be saved. And if we believe, we must  
believe it, or else we shall not be saved. For if we believe, we shall receive  
true. But if we believe, we shall be saved. If we believe, we shall receive  
true, and receive it for their eternal advantage and honor. And if we believe,  
we shall receive it from real conviction, that the thing was really so. They  
cannot obtain from God's word, such a thing as sincerely receive the word,  
their faith is built upon. No such foundation the word they can rock, no such  
word they can build.
But that it is thus, as we have said, not at all appeasable by those things in the following things.

For a most rational thing to entertain Christ's divinity, nobility of mind. As for us, according to it is requisite in order to a noble mind, that the mind be rational, as the sound of a good understanding. a man, and a man of a truly noble spirit and not be a fool, or a man very ignorant, because ignorance, a disposition a man may have known that disposition as no opportunity to display its self in a man that is ignorant, and foolish, which is a most essential thing in order to a noble mind.

A man can most rationally in believing the truths of the Gospel, the goodness of Christ, and in the same man the rational exceeding reason, in our rational reason. 4th of the doctrines are taught by the light of nature. Such as the being of God and his being and the almighty, all parts, most holy, a good disposition, being countenanced, and that he created the world, that he made all things for himself and that he is upheld, or ruling the world, and disposeth all things. According to his pleasure, a peace to know faith in Christ, and it is all carried by the light of nature. From these premises, that all reasonable creatures, are obliged to be done to love, obey, and serve in this, make, and promise of all things.
If that be our evidence to God's Command &c. His word &c. &c. &c. of all the doctrines of the end of human reason, and they are called the doctrines of natural religion. It is also exceedingly agreeable to human reason to suppose that there will be a judgment the soul of man, and it die with the body, but that there will be a future state of the world when God will raise the dead &c. and that wicked men will be punished; it is very agreeable to reason that God reason will, or he is very worthy of the wisdom of God, who governs the world that there shall be a general judgment that at the end of the world all the inhabitants of the world shall appear to the end of the day the judge takes account of his servants and that therefore all the dead should be raised to life for those three days. It is very agreeable to reason, it is very agreeable to reason that God will save his people and to enjoy him in this world. This is the only way that we can reconcile ourselves to the conclusions because we cannot teach them concerning his wisdom and will and reconcile things of another kind to them and tell them the way how they obtain peace with him and enjoy his favor. And it is very agreeable to reason to suppose that in such a revelation God shall reveal many doctrines, that are above
human reason for it would be strange if God should know nothing about himself but what men is capable of knowing by his own natural reason, and therefore if a revelation of some doctrine in it that are above the discovery of reason it would be more agreeable to reason for that it shou'd and therefore the only adv in my own reasonably be receive and allow to have some such doctrine, such as the doctrine of the trinity or predestination satisfaction of X and that the predestination satisfied of X are exceeding reasonable doctrine a wonderfull wisdom & caginess it that no body can be any thing in them as might be particular reasons of the things would allow

and besides the reasonableness of these doctrines in themselves there is absolute evidence of them the book which they are based is the record of D and evidence many ways there is not only that they can be any evidence of it being the record of the book of D if that cannot there is no other lead then any rational method of obtaining peace with D of here after I or that fell in what he requires of us in order to the obtaining of peace with him again, there is no other book but this is the only evidence account above another way & take the other, the revelation then an in this book have been confirmed by the abundance of miracles and exceeding great and of all for it's talent, this...
more convincing than can be thought of as can be imagined. The most
credibly the idea is possible that the miracles that never
happened to men were in the sight of the entire
nation. If we peered into millions of souls to see the
miracles of Christ and his apostles, we might observe great
miracles of the same kind of all nations and we might
see the word by being confirmed by testimony of a
few alone if they had not been seen while thousands of
were contradicted them.
And besides these occasional proofs have been continual
proofs of the authority of this book by the continual
fulfillment of prophecies, all along, and many other argu-
ments might be added besides the proper and character-
istic of the ancient writers appearing in the Bible that
are confirmative of the proofs of it, coming from God.
And these arguments are arguments that they cannot
show that they that believe the Gospel and make it
found
able that Refuse to believe their can believe the truth of the Go-
sal they show themselves to be unable to convince our minds
they show that their minds are blinded that they are mis-
ably deceived by their own ignorance and lusting the pre-
judice of all they that their eyes against clear light as
will not entertain the honest truth.
Thus these unbelievers in the Gospel act only Rationally.
in that they act most justly. They act justly in that it is most necessary to be believed that is most excellent and what their God. Reject it not most reasonably in that they reject what is most worthy of acceptance. Except that as doing that is exceeding excellent and commendable

in that extra-territorially, but, rather, it is, that he acts most prudently. He confesses his own interest and beneficence, he acts, it becomes a rational man prefers his eternal before his temporal; a man, rather, to deny being self while he lives here in this world that then to be miserable forever. He prefers overlooking, that are losing themselves, and as a rational man would do before that beginning that life; but a few days. Therefore God's own relations to their church to accept him in paradise; among are the only wise men and sinners are commeci.

the gratificat part, they did like men, men to dwell then when into eternal misery, when they of for ever, they are to be and murder of it, they prefer a little more and not pleasure in the world. When eternal bliss holds

He that sincerely entertains graven by God, herein shows a disregard of those things that are little and despicable and principally mind, that things that are of the most important nature and of all the great importance, it is a token of an ignoble mind a man.
Spirit to be taken up about little mean things, so very much concerned about Christ's saying and God's man; their thingy troubles and their care, one take

up, about mean things, and things that are little in vanity of very little importance, that had a little to know more now: therefore, they rather pre to

amuse men than do children are amuse with their trifles, then really to benefit them. They are in the pursuit of wise things that are below the dignity of man nature, and of all suitable to be chosen for the

happiness of themselves: that have not in God a spiritual substance within that one endow'd with understanding, of immortal beings, that are rather

the enjoyment of ease, than of those that have the image of God upon them, and on immortal nature their minds are tied down to the Earth, to the dust, and his feed, contrary to what was intended when God made the Earth for man and not man for the Earth.

one thing, the casual men let their hearts upon

one mean and impulse upon many accounts they are of whom salvation is the human creature, and therefore so to make action to make him his highest happiness and they are not able to yield any means at all.
help men and they are of an exceeding pitying and vanishing nature; they are so it seems as those that are in whole men in heaven.

But now the mind being lifted above these things, he is in a more agreeable manner to himself. Earthly matters and trifles he sees that they are not able to afford him true comfort; happiness he is certain of their vanishing and short; and finding nature he looks for things of a more noble and excellent nature more agreeable to the dignity of his nature, and he finds them so his mind is lifted above the earth andlooks towards things of a spiritual and heavenly nature. He finds those things that are of the greatest importance, the are of greatest weight. Then the affairs of earth by kings and the laws, part of which is more eternal than the celestial world he is in pursuit of what is able to afford happiness, satisfaction and happiness, and then that is satisfying that will not only please for a few days but will make the soul happy forever. things that will not fade but are incorruptible, for kingdoms, empires, and powers are but trifles in comparison of those things that the other in perfect of power himself. And therefore that heaven is for eternity everlast.
true Greetings, dear of mind

3. Be that truly pious, loving, holy, he loves and loves the presence of these things that are filthy, to delight in filthy things in the sense, that these things are impure and

unseemly in presence and shows an ignoble spirit in the least degree as men of a noble mind abhor such things as those that debas his nature and are a disgrace and a dishonour to him he will keep at a great distance from any thing that savours of filthy things to offend to him and what he loves him.

All wicked men do delight in filthy things; they love that which is above all things most abominable and most defiling to the soul they greedily swallow it down and devour them as the dog eats his own vomit and makes themselves in it as the sow turns wallow in the mire, they make themselves like beasts by their delighting in sensual lusts by vanity mindedness, intemperance, false wisdom, they make themselves like the most filthy, brutish, sordid beasts like in God's make and spite and envy one another and all for exceedingly defile the soul and make it more filthy than they themselves, the beast. Job 15:19. For much more abominable and filthy is man that thinketh to himself, filthiness like water. Ps. 35:10. The wicked are finer.
But the sin of others, that thing, that are filthy and
that their file that foul he has more regard to his pre
be seen and the dignity that God has put
upon him who is made him a child of God and an
heir of a heavenly kingdom, spiritual blessings: in that
which is soul, God, which is God, love to come
over all other the very appearance of it. But he despies
these things: that are pure, earthy and honorable
the skin: of that dispose him to be or we are Command.
Phil. 4: 9. Finally, brethren, whatsoever thing, are
pure whatsoever thing, are honest whatsoever thing, are
good, whatsoever thing, are pure, whatsoever thing
are lovely whatsoever thing, are of God, and if there
in my body, if there be any reproach of thing,
thing.

A to be a skin is to be of a noble mind, is that integrity
believ not: from the slavery to their selfs; for the
are certain simple minds, that are must end the govern
of their selfs, that are nearer to the heart of master
are selfs: and selfs are mean. spirits, or selfs: or selfs,
to become flowers to their present, to what were given
to be their present,
The soul delivers himself from the mean slavery of his own liberty and to the dominion that is his right. He obtains victory over the passion of anger, to be taken of a little pride to be apt to be a worm and fly out into a day to be of a wrathful and passionate and revengeful disposition. The soul exercises of course this virtue, for every man of mind be that he's strong. And the soul of a man in poverty is not easily resisted and disturbed by every word. To with the soul temper to be weak, and so weakness and his qualities to be undermined by a fault of his. The soul is in these times, he is not the least of the flesh of them, he grows as it were some hours after the closing of the reach of wind, and lives and enjoys a perpetual favor by his beneficence by his knowledge and ability to do him any real hurt. His heart is fixed, having in God and he is like a vessel that cannot be moved in the dominion over his passions and appetites, he governs himself by reason and the fullness of all to do himself and craft, his hatred and cruel appetites, for the sake of his own real interest and for the sake of others and for the sake of what is truly decent and excellent.
true to be a thing is to be of a noble disposition, and
a true character; for true courage and fortitude be the mind
the mind of man, and the mind of man is the source of noble
qualities of mind, and courage. It is looked
upon as a mark of spirit. But if the mind and
the mind only that is devoid of true courage, it is a
mark of mind which any one is enabled to improve. To
do this, it is proper that he should be without being hindered or impeded
by fear. To now without have not this courage they are
afraid to do while it is proper they should do their fear is
such power upon them that it takes away their
strength, it confounds them. They are afraid to do the
God and nature on the God of man, and their
true of God, requires of them, they are not only by the
true of God requires of them the fear, they are afraid to do what is necessary for them to do.
In the beginning of their own destruction and the ob
training of their own appetites. They are afraid to engage
in religion (they are afraid of hurting their own reputation,
and of being reproached by their companions of doing of
the length of time they fear where no fear is.
But the Christian is not so, they are not thus we fall.
with a holy courage and resolution they are not fright
by such perjuries or terror as the wicked they will not
suffer or not afraid of doing that which it is their duty to do
and that which it is proper they should do, they bend
strong by the thoughts of self-denial and suffering
they are not afraid of reproaches, they bent their back
from the practice of religion for Christ, they are longed at
and by others, yes they are not afraid of persecution
in the world with all its toils they have such courage
and resolution that they are able to overcome the
world with all its toils and distresses, reproaches
they have been hundred and thousand of them, but
yes they have courage against the terrors of death and
are bold to meet him who is the terror of kings, and
make the hearts of the mighty to tremble and become
in the midst of their power broken, stained, and
humble, there have been hundred of thousands of them
that upon trial they have shown such courage that kings
and conquerors with all their terrors and storm
they could not forced or not able to damp their spi
But they have held by principle and all their
rage in the midst of flames and raging, by
not show a courage that could like that of the de
method of all Negro that could be brought by na
Inhonest, burning King furnace.
Such courage as this is thin courage and is in accordance with the courage of the bravest: the way of Alexander and Caesar, Romery and Caesar is most by another kind. Yet this courage is the only true courage in that it is the only courage that rests on the foundation of personal and natural disposition. The courage that rests of the gods wearies us. A custom for it is not any strength of mind obtained by natural disposition or any sense of presence and spirit that is the bond between us with heat of blood and fury of the animal spirit.

Just the same sort of courage as we see in bold horses and bulls, and therefore is not denominable a manly spirited. But 18:10, serving the only bishop a true and natural courage. Pro. 28:28, the wicked flees where no man pursues, but the righteous are bold as a lion.

6 to be of a xtem temper to be of a Liberal heart. heart disposition. This is the strength of a wise man. Not to be rigorously speaking of self. But to be communicative and open. Ready to lay out our selves for the common comfort of others, and this is a disposition that will do good in the gospel, the ready to distribute willing to communicate not to lack any men his own things but it.
every one on the things of others, to love one another, in our families, in society abroad and Call one a friend upon the
one, and friendship does not only require this but it also requires to it every one that truly accomplishes it. It fills the heart with a noble disinterested lougan, to love mankind and makes us love not only our own
kinds in tongue but indeed and in truth.

men often times get the reputation of being noble and noble-spirited when they only give for their own happiness, and credit Great men often times give Great presents, one to another when it is not from any Real love to the person they give to but to his own for their own sake, this they do it. But this is not truly in God's heart, but the
only Disposer man to give from Real love and sincere will, to give to God, that we expecting nothing in return, to give to the poor who are not able to requite us to give and not let our right hand know what our left hand doth and not for from any design of advancing our own credit amongst men.
a few words about him. But the God of the Country
the year the God of the universal Church he is Con-
cerned for the left God of mankind in long for the
prosperity of religion in the world for the
flourishing of religion in the world for the prosperity
of Jerusalem his tribesmen when he hears any good news that
religious concerns in fact and public country the two
or both he prays for the prosperity of religion in the
world and he, a man to mankind in general and
especially so, to their souls.

This is a more noble public spirit than any nation
men have some notion upon these accounts it respects
a (cider) God a natural man may seek the interest of
the public he may seek their wealth or their defense
from enemies or the honor but mere formal
concern for their salvation their spiritual and eternal good

Now it is more evident a natural man may be Con-
cerned for the God of the Country he belongs to but that
and a God is concerned for the universal store Church and
the world of mankind and to an universal benevolence.

Thus to be a nation is to be of a truly noble disposition.

Applications

I hence we learn how fitable and promotible, then
sin is like the offense of religion. However excellent a
able to any finiteness in the are free that are a friend of
it that is a temptation to some to not to endure upon
a religious Court of Life that they are ashamed of it, they fear that they shall be marked by their Companions and if they go in such measure that God and Conscience themselves account their souls they are not half in it they hide it as being ashamed of it and when they are again with their Companions they (Conform to one beyond them), or else they are afraid it will be taken notice of that they are prevaricators and communicators and so they shall be looked at as they are ashamed to profess and when they hide their Religion not because they want not to be hypocrites but because they are ashamed of it.

They are ashamed of which is the highest excellency of the human nature, of that which is the most rational principal connamable and noble thing in the world, they are ashamed of which makes them to disperse all things connamable and advance the honor their souls and see that more connamable which does above all things, filch them that they have that truly a great degree of ignorance a folly he had falsely mistaken that which is above all things for his honor to be for his disgrace he also shews great degree of commendation that so little a thing as the Decision of fools will satisfy him and make him afraid open to practice the most excellent thing in the earth. He shews a great degree of helplessness and hypocracy to Religion.
he shows himself a false friend to religion he professeis to pretend to Spanish religion and to be a friend to it but it is a
shame to appear openly as such if he pretend to be a friend of Spain but Deus sait nevther such to be so before they do
sincerely it can never be expected that x will ever thin
ke his kind before his father which is in heaven
we fear x and x may move cunsciously if we show or
shew in the least forget by the lougness and division of
words man and god appear loud and open for the
Reformation and Reform the kind of religion if we do not
see may justly have our part with those for hell and
utterly change and abominate we will have their part in the lake that burns with fire and brimstone
2. we learn how much yet more provoking their sin
is who much may make a division of religion if they
shew or some such like God only helps to embrace
by others because but they will laugh at those that
so if any that they formerly were companions begin
to appear more false and worse then reflect the self they
make them then gone. such as these may exceedingly
destroy the wrath of God and the devil's power and are
the only to have a part with them and his angels and such
we can suppose but that almighty God so his angels
that thing if someone he will not foresee them he will
not have to see the which he has recommended so many
as x.
There are many great men that being naturally so, are of Fell nature, that are ignorant of things they do not know what is true knowledge, and great men of mind, but one generation grows to the other, by the help of ignorance and blindness of learning, they don't know what God would be to ornament to themselves.

Wherein is a great ornament to a great man, in the possession of the strong! Perceiving justice, they are often ready to imagine that they have greater charity than others, because they have greater esteem of right and justice, but if they see there is a people, they have a greater esteem of love and friendship than others. But the Lord knows the concept. Ignorant imaginations, of many great men may think the more, yet the right honor of dignity of great men is to love D. Secondly and humbly to worship and adore him, to humble them when greatly before him, with abasement and solicitation of heart. Respect of his grace, and patience, it is an honor to a great man to be humble, but watch and patient to hide their honor to love to bear to forgive injuries, some think it their honor to show the great respectment of an offense offered to them. But his misfortune is a token of a mean mind, self-pity, putting all his troubles to the honor of a great man if he done wrong, for out of the way, he acknowledged his fault to be.
Read to own his services. Such things as that were
in honour to kings, and princes, and all in public place
of the Continent is a great difference and is unnecessary
of high Character. Such things as they been an
now to king David and Solomon and Herod, and
were in honour to them with them in the
light of their own people that they ruled over and in the
right of other nations, that were known about them.

If it be so that they shall have such
honour and praise, because they are in the
honour of their God, that they shall be made kings, and
sages that they shall reign forever, and ever that they shall sit

on his throne, that they shall receive a crown
of glory and a heavenly kingdom is appointed to
them, as they are in the temple, and upon their breasts of spirit.
They are of a disposition and temper fit for kings, fit for
such a high state of honour and advancement. In their
minds, one exalted above the minds of other men, to God,
who, all things, beautifully will make them stand
Condition higher than others in the state of other
6. Do justly, be sober, and be wise. It may be, you may of this kind be a mean base principle. Typically, a creature believe the gospel and practice the rules of it for whatever. If your other qualifications you have if you have God's moral abilities, or if you have great acquired knowledge, if you are naturally of a generous disposition or the world generally. Still, if you have a great spirit of government, yet you are a person of a mean principle, mind will you discover. Be a honest, you act freely, and soulfully, all your heart upon mean things in vain, as we really ignorant of these things that truly excellent upon Burke by your self below the nature of a man and make your self like a base you ought in all things and these things that a noble soul would be other you are a weak fool. Certainly, creature you have no true generosity you are not have to your passion and your appetite a spirit of pleasure, have no true generosity one of a mean principle spirit. But if you are a fiction of you will not according to the dignity of the human nature you will not act like superior but of being like the beings, that are higher than men like the angels of Heaven you will be Companion for the
yea you will be like the great God himself to be a partaker of the Divine nature, having escaped the corruption that is in the world through lust. 2 Pet 1, 4. Therefore let all those that have any respect to their own honour and true dignity by patient continuance in well doing seek for honour, glory and immortality.