

CLAVIS BIBLIORUM.

THE

KEY of the BIBLE,

Unlocking the

RICHEST TREASURY

OF THE HOLY

SCRIPTURES.

WHEREBY

The 1 *Or*, 2 *Names*, 3 *Times*, 4 *Penmen*, 5 *Occasion*,
6 *Scop* And 7 *Principal Parts*, Containing the Sub-
ject-matter of the Books of *Old and New Testament*, are familiarly
briefly Opened : For the Help of the weakest Capacity
in the Understanding of the whole BIBLE.

WHEREIN

The SCRIPTURE-SONGS dispersed here and
there in the OLD and NEW TESTAMENT, are Metrically Transla-
ted out of the Hebrew, and Analytically Explained :

Whereunto are added

The Metrical Version of the whole Book of HYMNS or PRAISES, viz. The BOOK
OF PSALMS, Immediately out of the Hebrew : And the Analytical Exposition of every
Psalm : Together with a GENERAL PREFACE, Prefixed thereunto.

The Fourth Edition, diligently Revised;

By FRANK ROBERTS D.D. Rector of the Church at Wrington in the
County of Somerset. *about 9 miles north of
the City of WELLS*

Col. 3. 16. *be Word of Christ dwell in you richly in wisdom.*

Hugo de Anagn. *In Sacra Scriptura quicquid dicitur, Veritas; Quicquid precipitur, Bonitas;
Quicquid iustitur, Felicitas est. Nam, Deus Veritas est sine fallacia; Bonitas, sine Maliti-
tia, Felicitas sine Miseria.*

L O N D O N,

Printed by R. for Peter Parker, and are to be sold at his Shop, at the Leg
and, over against the Royal Exchange in Cornhill, 1675.

Clavis Bibliorum The key of the Bible, unlocking the richest treasury of the Holy Scriptures : whereby the 1 order, 2 names, 3 times, 4 penmen, 5 occasion, 6 scope, and 7 principall parts, containing the subject-matter of every book of Old and New Testament, are familiarly and briefly opened : for the help of the weakest capacity in the understanding of the whole Bible / by Francis Roberts ...

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CLAVIS BIBLIORVM. THE KEY OF THE BIBLE: Unlocking
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II. Uision.

THE I. PROPHECY BEGINNETH.

III. Uision.

I. Woe.

II. Woe.

III. Woe.

IV. Uision

THE II PROPHECY BEGINNETH.

V. Uision.

VI Uision.

VII. Or last Uision.

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CLAVIS BIBLIORVM. THE KEY Of the BIBLE, [Page][Page]
Unlocking The Richest Treasury of the Holy Scriptures.

WHEREBY The 1 *Order*, 2 *Names*, 3. *Times*, 4 *Penmen*, 5
Occasion, 6 *Scope*, and 7 *Principall Parts*, Containing the
Subject-Matter of every Book of *Old* and *New Testament*,
are familiarly and briefly opened: For the help of the
weakest capacity in the understanding of the whole BIBLE.

By FRANCIS ROBERTS, A. M. Pastor of the Church at
Augustines, LONDON.

Col. 3.16

Let the word of Christ in dwell in you richly in all
wisdome.

London, Printed by T. R. and E. M. for George Calvert, and
are to sold at his shop at the signe of the *Half-Moon* in
Watling-street, neer to *Pauls* stump. 1648.

AN EPISTLE To the READER.

T Here is no one duty more [Page][Page] commanded, or commended in the Word of God, or more practised by the Saints of God, then the diligent and conscientious reading of the holy Scriptures. Our Saviour Christ commands us not only to *read* them, but to *search into them*. The Apostle *Paul* commands us not only to have them *with us*, but *in us*; and not only to have them *in us*, but to have [Page] them *dwelling and abiding in us, richly in all wisdom*. David professeth of himselfe that the *Law was in the midst of his bowels*. And that *he had hid the word in his heart, that he might not sinne against God*. *Austin* saith of himselfe, *that the holy Scriptures were his holy delight*. And *Hierome* tels us of one *Nepotianus*, who by long and assiduous meditation of the holy Scriptures, had made his breast the *Library of Iesus Christ*. And for my part, I have alwayes observed, that the more holy and humble any man is, the more he delighteth in the holy Scriptures; and the more profane and proud any man is, the more he slighteth and undervalueth them. Cursed is that speech of *Politian* that proud Critick, that he never [Page] spent his time worse then in reading the Scriptures. And famous is the Answer of *Basil* to that cursed *Apostate* Julian who said of the

John
[...].39.

Col. 3.16.

Psal, 40.8,

[...]sal.
119.1.

August.
Sacrae
scripturae
tuae sunt
sanctae de-
litiae
meae.

Longâ &
assiduâ
meditatione

Scriptures, *That he had read them, understood them, and condemned them; But Basil answered him excellently: That he had read them, but not understood them, for if he had understood them, he would not have condemned them.* No man that hath the *Holy Spirit*, but will love those books which were written by holy men as they were moved *by the Holy Spirit*. As David said of *Goliah's sword*. *There is none to that, give it me*, So may I say of the Holy Scriptures. *There are no bookes like these Books, which are able to make thee wise unto salvation, and to make the man of God absolute, and perfect unto every good worke.* And therefore let me perswade all men to read these books, & not only to read them, but to *meditate in them day and night*: And to hide them in their hearts as a *divine cordiall*, to *comfort* them in these sad dayes; as a *divine lampe*, to guide them in this houre of darknesse; and as part of the whole *Armour of God*, to inable them to resist temptation, in this *houre of temptation*, that is now *coming upon the whole earth*. And when they read them, 1 To read them with an *humble heart*, for God hath promised to *give grace to the humble*, and to *teach the humble his way*. 2 To read the^e with *prayer*, that God would open their eyes, that they may understand the wonders of his law. 3 To read them with a *godly trembling*, for feare least with the spider these should suck poison

[Page]

*Scrip-
turarum
pectus su-
um fecerat
Biblio-
thecam
Christi.
Hier. epi-
stola ad
Heliod. in
Epitaphium
Nepotiani.*

*[...]. Pezelii
Mellificium
historicum
in vita Iu-
liani.*

*1 Pet.
1.21,*

*1 Sam.
21.9.*

*2 Tim.
3.15, 16.*

*Psal. 1.1,
2.*

out of their sweet flowers, and wrest the *Scriptures to their owne destruction, as they that are unstable and unlearned.* 4 To read them with a *purpose to practice what they read.* He that practiseth what he understandeth, God will help him to understand what he understands not. 5 To read them in an *orderly and methodicall way;* And for their better help herein, to take this *ensuing Treatise* in their hands. It is short and pithy; It sets the whole Bible before them, in an orderly, plaine and perspicuous manner, and helps them to understand every book. The *Author* of it is a *godly learned Minister*, well knowne and very well esteemed on in this famous city. The *Book* it selfe is called the *Key of the Bible*, because it unlocks the richest Treasury of the Holy Scriptures. Take this Key with you, whensoever you goe into this Treasury. And pray unto him that hath the *Key of David*, that openeth and no man shutteth, and shutteth and no man openeth, that he will open this Treasury unto you. The Rabbins say that there are *four* Keyes that are in Gods keeping. *The Key of the clouds, The Key of the wombe, The Key of the grave, The Key of food.* I may adde that there is a *fifth Key* also in Gods bestowing, which is *the Key of the Scriptures.* The God that made these books, can only *un-riddle* these Books. And therefore when you use this *Key*, pray for that other *Key*, and pray unto Christ to deale with you as he did with his Apostles, *To open your understanding that you may*

Ps. 116.92.

Psal.

119.105.

[Page]

Eph. 6.13.

Jam. 4.6.

Ps 25.9.

Psal.

119.18.

2 Pet.

3.16.

[Page]

Job. 7.17.

Rev. 3.7.

understand the Scriptures. So prayes,

Your Servant in Christ Iesus, *EDMUND*

Luk.

[...].45.

CALAMY.

§

Imprimatur,

[Page]

EDMUND CALAMY.

AN INTRODUCTORY Advertisement TO THE READER; Containing some *Generall Directions* for the Right Understanding of the *Holy Scriptures*; And how this present *Treatise* is to be improved most advantageously to that end.

THe Holy Scriptures are the *lively Oracles* [Page] of the living God, unfolding the secrets of his will to man: *The Epistle of Iesus Christ*, Revealing from heaven the saving mysteries of his sweetest love unto his Church: and the *Blessed Charter of the Saints*, which no Tract of time shall reverse; whereby they hold of God all their present enjoyments, in *the life that now is*, [Page] and all their future hopes of that *life which is to come*. *Chrysostom* prefers Scripture *before Angels*; & saith *Get you Bibles, the medicines of the soule. Iob esteemed them more then his necessary food. Paul delighted therein touching the inward man. David preferred them before the honey and honey-combe; before great spoyl, thousands of gold and silver, all riches, and therefore accounted them his heritage, his Counsellors, his comfort, &c. Yea professeth his heart did break for longing to Gods judgements at all times. And every godly and truly blessed man should make the Scriptures his delight,*

Act. 7.38.

*Chrysost:
in Gal.
Hom. 1.*

*Chrysost.
in Ep. ad
Col. Hom.
9.*

Job. 23.12.

Rom. 7.22.

and meditate therein night and day.

*Psal. 19.9.
& 119.103*

Notwithstanding how many gracious soules are there, *whose delight* it is to repair often to this *Sanctuary of the Scriptures*, (as *Augustine* stiles them) but cannot tell what they see there, of the Lord, and of his glory; who frequently read in this blessed Book, but (like the *Ethiopian Eunuch*) *understand not*, or not to purpose, *what they reade*? And this comes to passe, 1 *Partly*, through the sublimity of those supernatural and heavenly mysteries therein revealed, whereby *some things are hard to be understood*. 2 *Partly* through the obscure and mysterious manner of Scriptures, revealing many things, whereby the Lord would exercise the sharpest and deepest apprehensions of men. 3 *Partly* through defect of some familiar *Manu-duction* into the whole Bible, and the severall Books of Old and New Testament therein contained, which might like a *Clew of thread* conduct into these sacred Treasuries, and like a *Key* unlock this *Cabinet* of Christs richest Jewels. Whereupon, after much deliberation how this might be best effected, apprehending that some briefe and solid *Discovery of the 1 Order, 2 Names 3 Times, 4 Penmen 5 Occasion, 6 Scope, 7 Principall parts of the Books in the Bible*, would much conduce to ripen Christians in *Bible-knowledge*, spreading before their eyes in *A Generall view*

*Psal.
119.162.*

Ps. 119.72.

*Psal.
119.14.*

*Psal. 119
111.*

*Psal.
119.24.*

*Psal.
119.50.*

*Psal.
119.20.*

*Psal. 1.1,
2.*

*August. de
Civit. dei l.
20. c. 32.*

the current of the whole Scriptures: I entred upon this Task and finished it (by divine assistance) in such sort as is represented in the ensuing *Treatise*. It was immediately intended for the help and benefit of some speciall godly friends, (whom I shall ever highly respect and honour) but through importunity is now made publike for the good (I hope) of many. The Lord make it as usefull, as it was intended, and is desired.

prope fin.

Act.

8.30.31.

[Page]

2 Pet.

3.16.

By way of *Preface*, be pleased to pause a little with me upon the serious consideration of 1. *The worth of Scripture-knowledge*. 2. *The way how to attaine to it*. That will quicken Christians to *Scripture-study*. This will help them to *Scripture-understanding*.

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I Scripture-knowledge is of great worth and consequence to every Christian. Or, The Holy Scriptures are most worthy of all Christians constant study, and utmost endeavours to understand them. For,

1. *The Author inventing and inditing the Holy Scriptures is God blessed for ever, Father, Sonne and Holy Ghost; all Scripture is divinely inspired. Hence called the Oracles of God; The word of Christ. And the Saying of the Holy Ghost, For the Prophecy came not at any time by the will of man, but holy men of God spake as they were moved by the Holy Ghost. We are apt to value, desire to study and understand the books of godly,*

2 Tim.

3.16.

Rom. 3.2.

Col. 3.16.

learned, judicious mens making: How much more should we to the utmost indeavour to understand the Scriptures, which are the only *Books of Gods making? Mens writings* are too much mingled with vanity, ignorance, folly, mistakes, imperfections, infirmities and corruptions, savouring much of a carnall spirit when most spiritual: But *Gods word* is satisfactorily *full*, without all vanity: most *wise faithfull and true*, without all falshood or folly; Compleatly *perfect*, beyond all imperfection; most *pure*, and *exceedingly refined*, without all corruption, and without all carnall mixtures; wholly *spirituall*, sweetly resembling that most *spirituall spirit* that did indite them.

Act. 28.25.

2 Pet.

1.21.

Psal. 19.7,
9.

Psal. 19.7.
and 2 Tim
3.16, 17.

2. *The Amanuenses or Penmen* of the Holy Ghost for the Scriptures, were not contemptible or ordinary, but incomparable and extraordinary persons. As Moses *the meekest man on earth*; the peculiar favourite of God, with whom *God talked face to face*; the *None-such of all the Prophets in Israel*. Samuel that mighty man in prayer. *David* the King, that *man after Gods own heart*. King *Solomon*, that *wisest of all the Kings*, whom God honoured with the *building of the Temple*. *Daniel* in whom was found *an excellent spirit*, and great dexterity in *expounding secrets and mysteries*. *John* the disciple whom *Iesus loved* above all the rest, *who leaned on Iesus breast*. *Paul* who

Psal. 19.8.

[Page]

Psal.
119.140.

Numb.
12.3.

Exod.
33.11.

Deut.
34.10.

Psal 99.6.

was caught up into the third heavens, whose writings (saith Chrysostome) like a wall of adamant, compassed about or surround all the Churches. In a word all of them holy men of God, moved by the Holy Ghost. These being the Penmen, how incomparable and extraordinary must their writings needs be; who would not study them, and earnestly pry into them?

*Jer. 15.1.
with 1
Sam. 7.9,
10. &
12.16, 17,
18.*

Act. 13.22.

3. The matter of the Scripture is most inviting, able to allure the hearts of men and Angels to the study of them, yea to transport and ravish their spirits in the understanding of them. Herein are revealed most profound and inexplicable mysteries. The nature of the blessed God, Simple, without composition; All-sufficient, without any external addition, immutable, without all shadow of alteration; Eternal, Immense, Incomprehensible, Omnipresent, and wholly Infinite, without all limitation, &c. The Unity of essence; The Trinity of Persons; The father not being the Son, nor either of them the Holy Ghost; yet all of them the Holy God. The Secrets of Gods eternal counsels, especially touching the electing of his owne in Christ, predestinating them to the adoption of children, when all others are passed by. The curious Order of the Creation, to bring his purposes to passe. The Permission of mans fall from the Pinnacle of his naturall integrity, that thereby he might take occasion to glorify

*1 King.
3.12. Neh.
13.26.*

*2 Sam.
7.13.*

Dan. 9.12.

*Dan. 2.25,
28, 30, 47.*

Joh. 13.23.

*Joh. 21.7,
20.*

*2 Cor.
12.2, 3, 4.*

Chrysost.

the height of justice and mercy in raising him up by Christ to a farre higher pitch of supernaturall felicity. *The Person and office of Iesus Christ the Mediatour*, and both altogether *wonderfull*, God and man united in one person, to unite God and man in one Covenant; The Son of God became the Son of man, to make the sons of men sons of God; A *King* to subdue all our enemies to us, and us to himselfe. A *Prophet*, to unweyle the bosome secrets of his father unto us. A *Priest*, offering up himselfe upon himselfe, by himselfe; *offering up himselfe* the sacrifice, as man; *upon himselfe*, the Alta [...], as God; *by himselfe*, the Priest, as God-man. Christ was humbled, and thereby we exalted; Christ wounded, we healed, Christ accused, we cleared; Christ condemned, we justified and acquitted; Christ accursed, we blessed; Christ slaine, and we live; and Christ conquered, that so we might *be more then Conquerours through Christ that loves us*. What shall I say? In Scripture is revealed, how *enemies are reconciled, Sinners justified, Aliens adopted, Beggars made Heirs* and co-heirs with Christ, and how *dust and ashes* shall be *glorified* for evermore.

Here are unfolded the Covenant of grace, wholly made up of heavenly cordials. *The Promises of the life that now is, and that which is to [...]*ome, exceeding great and previous.

de sacerd.
l. 4.

[Page]

2 Pet.
1.21.

Gen. 17.1.

[...]am.
1.17.

Psal 90.2.
& 102.26,
27.

1 King.
8.27. Jer.
23.24.

Psal.
139.1, 12.

Psal 147.
[...].

Deut. 6.4.
1 Cor. 8.6.

1 Joh. 5 7.

The *comforts* of God able to counterpoise the deepest disconsolations▪ and Commands surpassing all the lawes in the world, *in holinesse, Iustice and goodnesse.*

Rom. 8.29,
30. Eph.
1.4, 5, 6.

Here are discovered, The miseries of all that a [...]e in the *first Adam*, the felicities of [Page] all that are in the *second Adam*, and the way how poore soules are translated from those miseries to these felicities.

Is. 9.6.

1 Tim. 2.5.
and 3.16.

Here you shall find God descending to man, *In preparing* all Spirituall priviledges for sinners in Jesus Christ our Saviour, *In tendering* richest Grace by Covenant-Promises and Ordinances, and *In applying* these preparations and tenders actually to the Soule by the Spirit: 2 Man ascending unto God, by the *Spiritualizing* of his Nature, *Acting* of his Faith, *Aspiring* of his desires, *Fervency* of his prayers, and *Holy tendency* of his Conversation: Yea both God and man sweetly closing together in a most intimate *Communion in Iesus Christ*, which is as another *Paradise*, and *Heaven on earth.*

Jer. 31.31.
to 3 [...].
Heb. 8.8.
&c.

1 Tim. 4.8.

2 Pet. 1.4.

2 Cor. 1.3,
4, 5. Psal.
94.19.

[Page]

Rom. 7.12.

In a word, what is there not in Holy Scriptures? Are we poore? Here's a Treasury of riches. Are we sick? Here's a Shop of Soule Medicines. Are we fainting? Here's a Cabinet of Cordials. Are we *Christlesse*? Here's the star that leads to Christ.

[...].
Chrysost. in
Coloss. Ho-
mil. 9.

Are we *Christians*? Here's the bands that keep in Christ. Are we *afflicted*? Here's our Solace. Are we *persecuted*? Here's our protection. Are we *deserted*? Here's our recovery Are we *tempted*? Here's our sword and Victory. Are we *young*? Here's our beauty. Are we *Old*? Here's our wisdom. While we *live*, here's the Rule of our conversation; when we *dye*, here's the hope of our Glorification. So that I may (with *Tertullian*, I Adore the fulnesse of the Scripture. Oh blessed Scriptures! who can know them, and not love them? Who can love them, and not delight to meditate in them night and day? Who can meditate in them and not desire to love them, love to desire them, and both desire and love to understand them? This is the *Book of Books*; (as *David* said of *Goliath's* Sword there's none like that. Said one,

Ex aliis paleae viles, hinc grana
leguntur

Aurea: tu paleas linquito, grana lege.

I may English it,

Other writings chaffe unfold,
Scriptures yeeld the purest gold.
Others dote on chasty games,
Gather thou these golden Graines.

Take away our Papers (said *Augustine*) and
bring amongst us the Book of God; he [...]re

*Omnis
Scriptura
Divinitus
inspirata,
utilis est ad
Docendum:
H [...]c ipsa
de causa a
Spiritu
Sancto
scripta est,
ut veluti ex
communi
quodam
sanitatis
fonte, om-
nes nobis
ex hac
remedia
propriis p
[...]ssionibus
assumamus
Aug. in
Psalm. Pro.
egom.*

[Page]

Eph. 6, 17.

*Adoro
Scripturae
plenitudi-
nem. Ter-
tull. Ad-
vers. Her-
mogen.*

Auferantur

Christ saying, heare Truth speaking, &c. I may close up this Paragraph with his words, who thus emphatically expresseth himselfe, The Sacred Scripture is the Book of life, whose Original is eternall, whose essence is incorporeall, whose knowledge is life, whose writing is indelible, whose inspect is desireable, whose Doctrine is easie, whose knowledge is sweet, whose depth is unsearchable, whose words are innumerable; and onely one word, All.

4. *The forme of the Scripture, both Inward and Outward, if well considered, commands all possible endeavours and industry for the understanding thereof.*

[Page]

1. *The Inward forme, is, That accurate conformity of the things laid down in Scripture to that infallible and eternall truth of Gods own understanding that indited and revealed them. Writings compiled by men carry in them a conformity to the idea in their understanding, which being subject to ignorance, error and corruption, through the imperfection that is in them, must needs produce writing [...] semblably imperfect, ignorant, erroneous and corrupt: But no such thing can be incident unto the Scriptures, which are conforme to the Divine understanding of the only wise God, which is infinite, unsearchable, and wholly*

de medio chartae nostrae, procedat in medium codex Dei: Audi Christum dicentem, Audi veritatem loquentem. August Enarrat. in Psal. 57.

Sacra Scriptura est liber vitae [...],e cujus origo aeterna, cujus incorporalis essentia, cujus cognitio Vita, cujus scriptura indelebilis, cujus

admirable which is all *Light without any darknesse at all*; all *Truth*, without the least error; All *perfect*, without any shadow of imperfection; all *pure*, without any colour of Corruption. So that the Scriptures of themselves cannot lead us unto error, but the more we truly understand them, the more our minds shall be enriched with *truth*, and elevated to a conformity to the supream truth of God.

2. *The Outward forme of the Scriptures*, o [...] *manner* how things are therein revealed, is not onely *plaine* and easie, nor only *darke* or difficult, but rather *mixt* of both; some things being facile, *some things being hard to be understood*; some places are such *shallowes*, wherein lambs need not be afraid to made, some againe such *deeps as Elephants may be enforced to swim*. By plainnesse God nourishes the weakest, by obscurenesse he exercises the accutest, (As *Augustine* hath intimated). That *facility* occasion not our contempt of Scriptures, there are interwoven some *difficulties*; that *difficulties* deterre not from the study of Scripture, there are intermingled some *facilities*. For as *Augustine* notes, *If all were shut up, how should obscure things be revealed? If all things were hid, whence should the soule have ability to knock for the opening of things shut up?* Is therefore our Capacity weaker? Here's reliefe for our infirmity: Is our

inspectus desiderabilis, cujus Doctrina facilis, cujus scientia dulcis, cujus profunditas inscrutabilis, cujus verba innumera-bili [...]; & unum tantum verbum, Omni [...]. Hug. de Arc. No [...].

1 Tim. 1.17.

Psal. 147 5.

Rom 11.33.

apprehension *deeper*? Here's worke enough for the sharpest perspicacity. So that the most *ignorant* need not be afraid, the most *intelligent* need not be ashamed, of endeavours after *Scripture understanding*.

[Page]

5. *The End is manifold and excellent*, for which God committed his word to writing, and that writing to us. *viz. For Doctrine*, that Faith and Truth may be asserted; *For Reproofe or conviction*, that errour may be confuted: As *Athanasius* said, *Hereticks are to be stoned with Scripture Arguments*; *For correction* of manners enormous or offensive; *For instruction in the paths of righteousness*; and for *consolation* that drooping dejected distressed spirits may not be overwhelmed. Now then if we study not to understand Scriptures, How in *Doctrinals*, They [...] Assert the Truth, 2 Confute errour; How in *Practicals*, They 1 Direct in wel-doing, 2 Correct for ill-doing; we frustrate the chief ends and scope why the Scriptures were imparted unto us.

6. How acceptable is our study and understanding of the Scripture unto God! For,

1. *He commands* us this way to bestow our selves *Search the Scriptures*. *Let the word of Christ indwell in you richly in all wisdom*. Not be, but *dwell* with you: not *dwell with you*, but

Ioh. 1.5.

Humana omnia dicta argumentis & testibus egent: Dei autem sermo ipse sibi testis est. Quia necesse est quicquid incorrupta veritas loquitur, incorruptum sit testimonium veritatis. Salvian. de Gubern. Dei. l. 3.

Deus in Scripturis quasi amicus familiaris loquitur ad

dwell in you, yea indwell in you, Greek: Not dwell in you, but dwell in you richly: nor only dwell in you richly, but in all wisdom.

2. *He Commends* them that have industriously acquainted themselves with the Scripture.

Timothy, that from a child he had known the Holy Scripture, able to make him wise unto Salvation. Apollos, That he was an

eloquent man, and mighty in the Scriptures. The Bereans, that they were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. And he makes it one Character of the godly blessed man that His delight is in the Law of the Lord, and therein he meditates day and night.

3. *He condemns* the contrary unskilfulness in the Scriptures, as the *infirmity of Babes*. Yea as the root of all error in spirituals; *do ye not erre because yee know not the Scriptures?*

Appositely saith *Chrysostome* to this purpose; *Ignorance of the Scriptures hath brought forth Heresies, hath brought in corruption of life, hath turned all things upside down. —*

Ignorance of the Scriptures is a very Hell. And elsewhere he saith, It is the cause of all evils to be ignorant of the Scriptures. Hierom also to

cor Doctorem & indoctorum. August.

Epist. 3

2 Pet.

3.16.

[Page]

Magnificè & salubriter spiritus Sanctus ita Scripturas Sanctas modificavit, ut locis apertioribus, fami occurreret, obscurio [...].ibus fastidia de [...].orgeret. Nihil enim fere de illis obscuritatibus eruitur, quod non pla [...].ssimè dictum alibi reperiatur. Aug. de Doct. Christ. l. 2. c. 6. In omni

like purpose; *He that knowes not the Scriptures, knowes not the power of God, and his wisdom. The ignorance of Scriptures is the ignorance of Christ.*

4. In a word, *He promises happiness to the right understanding of the Scriptures. If yee know these things, happy are yee, if ye do them.* And sometimes notably rewards them that endeavour to understand them. While the *Ethiopian Eunuch* read the *Prophet Isaiah*, that he might understand it▪ the Lord sent *Philip* to *instruct him & to convert him; The Eunuch was Baptized, and went on his way rejoicing.*

7. Finally, *The true and solid understanding of the Scripture, is the foundation of all possible benefit or advantage by the Scripture.* For how should we forsake sin, *deny ungodliness and worldly lusts,* and labour to get out of our carnall condition, till by Scripture we be convinced of the sinfulness of sinne, and danger of our naturall condition? How should we desire Christ earnestly, or accept Christ delightfully, till we understand by the Scripture what want we have of Christ what worth there is in Christ? Till we understand *Scripture-Principles,* how shall we receive them? Till we understand *Scripture-Promises,* how shall we believe them? Till we understand *Scripture-commands,* how shall we obey them? Till we

*Copia
Scripturarum
Sanctarum,
pascimur
apertis, e
[...]ercemur
obscuris:
illic fame
[...]
pellitur, h
[...]c
fastidium.
Augdo
verb. Dom.
Serm. 11.*

*Verbi Dei
altitudo
exercet
studium,
non dene-
gat intel-
lectum. Si
enim
omnia
clausa es-
sent, nihil
esset unde
revelaren-
tur obscu-
ra. Rursus
si omnia
tecta
essent, non
esset unde*

understand *Scripture-directions*, how should we follow them? And till we understand *Scripture-comforts*, what supporting sweetness can we expect from them? O therefore labour diligently to understand the Counsels of God, then you will be in more immediate capacity of reaping all spirituall benefits by the word of God, *The understanding of the Scriptures* ▪ (saith Hierome) *is the true meate and drink which we have from the word of God.* Therefore (as he saith elsewhere) *Let's fetch fit timber out of the Scriptures, to build in our selves an house of wisdom.*

Hitherto of the *worth of Scripture-knowledge*;
II Now of the *way how to attaine it.* That Holy Scriptures may be more profitably and cleerly understood, certaine *Rules or Directions* are to be observed and followed. These Directions might be digested into two Ranks, *viz.*

I. Some *more speciall and peculiar*, more particularly concerning Schollers, As, 1 The competent understanding of the Originall languages, *Hebrew, Caldee, and Greek*; wherein the Scriptures were written. 2 The prudent use of *Logick*, for orderly and methodicall Resolution of the Text, &c. 3. The subservient helps of other Arts, as *Rhetorick, Naturall Philosophy*, &c. Without which it is impossible satisfactorily to interpret the

*alimentum
anima
perciperet,
& haberet
vires
quibus
posset ad
clausa
pulsare.
August. de
verb.
Apostoli.
Serm. 13.
c. 1. ad
init. Tom.
10.*

*2 Tim.
3.16, 17.*

*Lapidandi
sunt
Haeretici
Sacrarum
literarum
Argu-
mentis. A-
than. Cont.
Ari. Or. 2
Haeretici
sunt luci
[...]ugae
Scripturarum.
Tertull. de*

Scriptures. For as *Ambrose* well observes, *Though Penmen of Scripture wrote not according to Art, but according to Grace, [Page]* which is above all Art (for they wrote what the spirit did Dictate to them;) yet they that have written of Art, have found an Art in their writings, &c. 4 The benefit of humane Histories to illustrate and cleere the divine. 5 The conferring of ancient translations with the Originals, especially the Greek version of the Old-Testament by the Lxxii. much followed in the Allegations of the New Testament, and the Syriack version of the New Testament. 6 The prudent use of the most Orthodox learned and judicious Commentators. 7. Constant caution, that all Tongues, Arts, Histories, Translations, and Comments be duly ranked in their proper places in a subserviency under, not a Regency or Predominancy over the Holy Scriptures, which are to controule them all. For when *Hagar* shall once usurp over her Mistresse, its high time to cast her out of doors, till shee submit herselfe. Many such things ought be insisted upon, but that is besides my present intention.

[Page]

II. *Some more generall and common directions,* which may be of use to all sorts of Christians, learned or unlearned: especially unto the people, for promoting whose understanding in this blessed *Book of God*, these ensuing *Rules*,

resur. Carnis.

Rom. 15.4.

Ioh. 5.39.

Col. 3.16.

2 Tim.

3.15.

Act. 18.24.

Act. 17.11

Psal. 1.1,

2.

Heb. 5.13.

Mark

12.24. Mat.

21.29.

Chrysost

Hom. de

Lazar.

Chrysost.

in Epist. ad

faithfully followed, may (through divine blessing) prove abundantly advantagious. viz.

Coloss.
Hom 9.

I. Rule.

Beg wisdom of the only wise God, who gives liberally and upbraids not. That by Gods wisdom you may know Gods minde; by the assistance of that spirit which indited the Scripture; you may discern the true sense and meaning of the Scriptures. For what the woman said of *Iacobs well*, may much more be affirmed of these wells of salvation, *Thou hast nothing to draw with, and the well is deep.* Scripture mysteries are profound, Our capacities very shallow; when we know most, *we know but in part*; therefore pray with *Hierome, I desire to enter into thy house the Church, by thy way the Scriptures; O direct my way, lest I fall in thy Scriptures by which I desire to enter.* Intreat the Lord *to anoint thine eyes with eye-salve, that thou mayst see; to open thine understanding,* as sometimes he did the Apostles, *to understand the Scriptures.* When thou settest thy selfe to peruse the Scripture from day to day, forget not to dart up *Davids* sweet petition unto God, *Open thou mine eyes, that I may behold wondrous things out of thy law.*

*Qui nescit
Scripturas,
nescit Dei
virtutem,
ejus que
sapientiam
ignoratio
Scripturarum
ignoratio
Christi est.
Hieron in
proem[?].
Isa [...].*

*Joh. 13.1
[...]*

*Act. 8.28
29. &c.*

Tit. 1.11

*Verus cibus
& potus qui
ex verbo
dei
sumitur,*

II. Rule.

Labour sincerely after a truly gracious spirit, then thou shalt be peculiarly able to penetrate into the inward marrow and mysteries of the Holy Scriptures. He will best comprehend [Page] Scripture meaning in his head, that hath got the Scripture law written in his heart; Thou wilt never (saith Bernard) understand Pauls meaning, unlesse thou drinkest of Pauls spirit. Gracious persons are illuminated persons; they have the anointing that teacheth them all things, viz. necessary to salvation. The Lord delights to impart his secrets to them that feare him. What man is he that feareth the Lord? him shall he teach in the way that he shall chuse.— The Secret of the Lord is with them that feare him, and he will shew them his Covenant, Christ hath promised peculiarly to manifest himselfe to them that love him, so as not [Page] unto the world; and where Christ is so manifested, the sense of Scripture is singularly manifested; for Christ is the Kernell of the Scripture. The gracelesse man though by light of nature, and accomplishments of Art, he may know much of Scripture theoretically and speculatively, yet his light is but darknesse, he reaches not to the life of understanding; knowes Gods minde in Scripture, only as we know far Countreys by Maps: But the gracious

*Scientia
Scriptura-
rum est.
Hicron. in
Eccle. c. 3.*

*Congrua de
testimoniis
Scripturarum
ligna quae
[...]entes,
aedificemus
domum
sapien
[...]ae in
nobis.
Hicronym.
in Aggeum.
[...]. 1.*

*Negant
plerique
nostros se-
cundum
Artem
scripsisse.
Nec nos
obnitimur
Non enim
secundum
Artem*

person understands the Scriptures experimentally, feelingly, as a Traveller knows remote countries in which he hath actually been. *The naturall man receiveth not the things of the spirit of God, for they are foolishnesse unto him: neither can he know them, because they are spirituallly discerned. But he that is spirituall judgeth all things, —we have the minde of Christ.*

III. Rule.

Peruse the Scripture still with an humble self-denying heart. Be not puffed up, or conceited with thine own knowledge, or other perfections; He that thinks he knows any thing, knows nothing yet as he ought to know. Empty vessels are most receptive; so are self-emptying mindes, It is a great help to knowledge not to be ignorant of our ignorance; for [...]ense of want spurs on indeavours after enjoyment. The fructifying showers quickly glide away from the lofty hills, but they stay and soake into the low valleys. God that resists the proud, yet gives grace to the humble and lowly; And among other graces the grace of knowledge and understanding: For with the lowly is wisdom. The meek (or humble) will he guide in judgement; and the meek will he teach his way. Thus Christ saith, I thanke thee O Father, Lord of heaven and earth, because

scripserunt sed secundum gratiam, quae super omnem Artem est.

(Scripserunt enim quae spiritus iis loqui dabat) Sed tamen ii qui de arte scripserunt, de eorum. Scriptis artem invenerunt; & condiderunt Commenta Artis & Magisteria, &c.

[...]mbr. Ep. l. 8. Epist. Lxiii.

Jam. 1.5.

thou hast hid these things from the wise and prudent, but hast revealed them unto Babes? whence *Becanus* notes, that such as are proud and attribute to their own wisdom, attain not to the true sense of Scripture. Be therefore clothed with humility in use of Scripture, that true Scripture-knowledge may increase.

IV. Rule.

Familiarize the Scripture to thy selfe, by constant and methodicall exercise therein. Method and order, as it is *the mother of memory*, so it is a singular friend to a clear understanding. The generality of the Scripture, have such a contexture and coherence one part with another, that small insight into it will be gained, by reading it confusedly, disorderly; therefore read the whole in Order. Divers have published *Directions*, how to read over the whole Scripture methodica [...]ly, once a yeare, &c. consult them.

But be constant in perusall and studying of the Scriptures; hereby Scripture phrase and sense will become familiar and facile. How hard at first to write, to play on an instrument▪ &c. but by multiplying *Acts*, men get *habits* and write, play, &c. with facility and dexterity. Use not Scripture only by fits and starts, in some good

John 4.11.

*1 Cor.
13.9.*

Ego cupio intrare in domū tuam, i. e. Ecclesiam & volo intrare per viam tuam rectam. quae est ista via? lectio Scripturarum. Dirige viam meam ne in Scripturis [...]uis per quas ingredi cupio in Ecclesiam tuam, corruam. Omnis qui

pangs or moods, &c. but habitually converse with Scripture, trade in them, *meditate therein night and day; Let the word of Christ, (not only lodge or sojourn in you, but even) dwell in you.* Hence those commands of God to his people of old. *This Book of the Law shall not depart out of thy mouth, but thou shalt meditate therein day and night. — These words shall be in thine heart, and thou shalt whet them diligently upon thy children, and shalt talke of them, when thou sittest in thine house, and when thou walkest by the way, and when thou lyeest down, and when thou risest up. And thou shalt bind them for a signe upon thine hand, &c.*

V. Rule

Understand Scripture according to the Theological Analogy, or Certaine rule of faith and love. Anomaly, i. e. Irregularity, is some deviation from the rule, or exception against the rule; To this here Analogy is opposed. By this Analogy, understand, A certaine Epitome of Scriptures, or briefe Abridgement of Christian Religion, collected out of the plaine places of Scripture, according to which other darke and figurative expressions in Scripture are to be explained. This Analogy of faith and love, Paul charges Timothy to hold fast, saying, Hold fast [[...]] i. e. That [Delineation, Draught,

[...]alè intelligit scripturas, in via dei corrui. Hi [...]ron. in Ps. 5.

Rev. 3.18.

Luk. 24.45.

Ps. 119.18.

Nunquam Pauli sensum ingredieris, nisi Pauli spiritum imbibieris. Bernard ad [...]ratr. de Mont.

Heb. 10.32, 33, 34

1 John

<p><i>Platforme, Patterne, or,] forme of sound words, which thou hast heard of me in faith and love, which is in Christ Iesus. Where</i></p>	<p>[Page]</p>	<p>2.27.</p>
<p>seems to be intimated, a <i>Systeme, or forme of doctrine</i>, communicated from <i>Paul to Timothy</i>, according to which <i>Timothy</i> was to steer as by a <i>Compass</i>. This forme of doctrine is described here 1▪ By the generall nature of it. A <i>forme of sound words</i>, A draught or model of wholesome doctrine. 2. By the principall parts of it, into which it is branched▪ <i>viz. 1 Faith, 2 Love</i>. Faith, compriseth <i>credenda</i>, All things to be believed, as in the Creed taken out of</p>	<p>[Page]</p>	<p><i>Psal.</i> 25.12, 14. <i>Joh. 14.21,</i> 22, 23.</p>
<p>Scripture. <i>Love</i> containes <i>facienda</i>, All things to be done, as in the Decalogue, <i>Lords prayer</i> and <i>Sacramental</i> Institutions, which are Scripture; into these two, the whole <i>Body of divinity</i> is usually distributed. 3. By the primary foundation upon which this forme of sound words is built, <i>viz. Christ Iesus</i>; compare herewith, <i>1 Cor. 3.11. Eph. 2.20</i>. So that if in any place of Scripture, the word, or letter of the text be repugnant to the <i>Analogy of faith and love</i>, it is not to be understood <i>properly and literally</i>, but <i>improperly and figuratively</i>. As for instance, <i>This is my body, —This is my blood, &c.</i> This cannot be understood <i>properly</i>, that the bread and wine are Christs body and bloud, for that is contrary to the <i>Analogy or rule of faith</i>, w^{ch} tells us that Christs human nature is</p>	<p>[Page]</p>	<p><i>1 Cor.</i> 2.14.15, 16. <i>1 Cor. 8.2.</i> <i>Deo meo gratias ago, quod ignorantiam meam non igno. Pro; said one.</i></p>
<p><i>ascended into heaven, whom the heavens must</i></p>	<p>[Page]</p>	<p><i>Prov. 3.34</i> <i>[...]am 4.6</i> <i>& 1 Pet. 5.5.</i> <i>Pro. 11.2.</i></p>

containe till the restitution of all thing [...]; therefore it is to be understood figuratively, and in a [...] sacramentall sense, The signe being put for the thing signified, by a Met [...] ymie. So we are commanded To eate Christs flesh, — To pluck out our right eye, cut off our right hand, if they offend us. We cannot read any of these literaelly and properly, for that were against the Analogy or rule of love, Thou shalt not kill; therefore we must seek for a spirituall and improper sense, viz. Eating Christs flesh, not carnally with our teeth, but spiritually by faith, i. e. beleeving in Christ crucified, &c. As also denying all corruptions, corrupt affections, inclinations, or occasions, though as dea [...] and usefull, as right hand or right eye unto us. Thus this rule faithfully followed, will cleare many hard and intricate passages in Scripture. It is therefore of singular consequence to every one that desires solidly to understand the Scriptures, to be well grounded in the fundamentals & Principles of Christian Religion, without which, like a ship without ballast, a man shall be carried away with every winde of vaine doctrine, perverting or mistaking the Scriptures.

Psal. 25.9.

Matth. 11.25.

Homines clatos, superbos, qui suo iudicio praesentes sunt, & proprio ingenio multum tribuunt, non assequi legitimam Scripturae sensum &c. Becanus.

Psal. 1.2.

Col. 3.16.

Josh. 1.8.

VI. Rule.

Be well acquainted with the 1 Order, 2 Titles, 3 Times, 4 Penmen, 5 Occasion, 6 Scope, and 7

Principall parts of the books both of the Old and N. Testament. These will much promote the solid & judicious understanding of the whole Bible in a short space. For 1 Hereby you shall have the very *Idea* or *character* of every book, lively describing the nature and Contents of it before your eyes, as in a *Map*, before you begin to peruse them. 2 Hereby you shall have a *Clew* to conduct you, a *Compass* to saile and steere by, in the perusall of any book; 3 Hereby also you shall have a summary Recapitulation or Recollection of the chief Aime, and subject matters of every book, much tending both to help judgement, and strengthen memory, after the Perusall of any book of old or New Testament. And therefore this course must needs be as an usefull *Key*, to unlock the rich Cabinet of the Holy Scriptures, and to discover the precious Treasures thereof unto you.

[Page]

Deut. 6.6,
7, 8, 9, 10.

Rom. 12.6.

[Page]

2 Tim.
1.13.

Matth.
26.26, 28.

Mark
14.22, 24.
Luk. 22.19,
20. 1 Cor.
11.24, 25.

Act. 3.21.

John 6.

Matth.
5.29, 30.

[Page]

Exod.
20.13.

[Page]

Eph. 4.14.

Now this is the *Intent and Scope* of this *Manuall*, this small Treatise; viz. so familiarly to open and unfold. The 1 *Order*, 2 *Titles*, 3 *Times*, 4 *Penmen*, 5 *Occasion*, 6 *Scope*, and 7 *Principall Parts of the Books of Old and New Testament*. That the whole *Tenour* of the *Bible*, might be spread open in a *Generall view*, to the meanest capacity. For,

- 1. *The Order of the Books*, especially of the Historical

Books (observed all along, and compendiously represented in the two Tables, before the Old and New Testament,) more evidently help to discover the *Order of Histories* and matters handled therein, and the *Order of Gods governing* his Church in severall conditions.

- 2. *The Titles*, 1 Some of them summarily signify to us the chief matter of the Book, as *Genesis*, *The Generations of the heaven and earth*: *Exodus* Israel's departure out of Egypt, &c. 2 Some of them declare the instrumentall Authors, or *Penmen* of them, as the Titles of Prophets Books, *Isaiah*, &c. who being extraordinary men of God, guided by the Spirit, their books are of divine Authority. 3 Some denote the Churches or particular persons for whose sakes immediately some parts of Scripture were penned, which affords light to divers passages therein.
- 3. *The Times* of the Books set forth, *Partly*, the [Page] length or space of time, in which things related were done, as in Historical Books, which serve to disclose the connection and continuance of the History and Chronology. *Partly* the time or season, when the bookes were written, which serves to cleare the understanding of divers particular passages, which otherwise would be very difficult, both in the Prophets, and in the Apostles. See therefore those *two Tables*, for the *Timeing* of the Prophets and Epistles, *p.* 104. to 107. and *p.* 177. to 186. Distinguish well betwixt times and times, & you dissolve many knots.
- 4. *Penmen*, being holy men of God extraordinarily inspired, intimate to us the divine Authority of their writings. This incites faith, love, and awfull Reverence

to their books.

- 5. *The Occasion* upon which the books were written, together with
- 6. *The Scope, drift,* or End of the book, being well considered, give great light to the whole Book; the whole frame, disposition and chiefe Arguments handled in the book, having a singular tendency to the *Scope*; therefore as the Archer fixeth his eye steadily on the mark, when he would shoot accurately: so still fix your thought upon the *Occasion* and *Scope* of every book, when you would peruse them understandingly.
- 7. *The Principall parts* of the Book, here *Analytically* laid down, exhibit clearly to your view, both the [Page] *chiefe Subject*, or matters insisted upon in every Book; as also the *methodicall and orderly coherence* of all the parts of the book with one another. Books lookt upon *confusedly*, are but darkly and *confusedly apprehended*: But considered *distinctly*, as in these distinct Analyses or Resolutions into their Principall parts, must needs be *distinctly*, and much more *clearly discerned*.

This the *chiefe Purpose and Aime of this Book*; By these particulars to familiarize the Scriptures unto Christians, that delight to converse with God in his owne book; *To whom I earnestly commend this direction, for the more profitable use of this Book, viz.* That 1 *Before* they read any Book of Scripture, they would first read what is in this *Key* said of that *Book*. 2 *In reading* they would still remember the *Occasion* and *Scope* of the book, and now and then compare the Principall Parts here, with the Text: And 3 *After the Perusall of the Book*, they would read

again what this *Key* speaks of it. Hereby the understanding will be cleared, the Memory confirmed.

VII. *Rule.*

Heedfully and judiciously observe the accurate Concord and Harmony of the Holy Scriptures: though written by severall persons at severall times, in severall places; yet one and the same spirit inditing all, is still like himselfe, consonant to himselfe in all. The Discord is in our [Page] mindes, rather than in Gods word. Hence Augustine, let us be at concord in our own heart, and the Scripture will have no discord in it. There are Principally five notable respects, in which Scriptures sometimes seem most contrary, repugnant and opposite one to another, when yet they are not dissonant, but consonant and sweetly concurring one with another, As, 1 When the Word or Phrase is used in severall Places, not in the same, but in severall senses and Acceptations. 2 When they treat not of the same, but of severall subjects. 3 When they speak not of the same, but severall parts of a thing. 4 When they speak not in severall places according to the same, but severall respects. 5 When they intend not the same, but severall times. These things well considered, will lay a notable foundation for reconciling all places of Scripture that seem to be any way opposite one to another. Take the illustrations of the severally.

*Cum corde
nostro nos
concorde-
mus: &
Scriptura
sancta in
nulla parte
discordat.
Aug. De
verb. Dom.
Ser. 16.*

1. *Scriptures seem opposite, but are not, when the same word or phrase in severall places is used not in the same, but in severall senses and acceptations; for the same words have oft times severall significations. In such case, distinguish the severall Acceptations, and the Scriptures agree. As Paul saith, Work out your own salvation with feare and trembling. But Iohn saith, There is no feare in love, but perfect love casteth out fear, &c. These places are not opposite: because the word [Fear] in Iohn signifies a base servile stavish fear; in Paul, a filial childlike religious fear. In this sense it is said of the Samaritā s, they feared the Lord: & again they feared not the Lord, i. e. they feared the Lord servilly, and hypocritically for his Lyons, but they feared him not religiously▪ [...].*

ilially, sincerely. Not to feare God [Page] aright, is not to feare him at all. Again Christ saith, If a man keep my saying, he shall never see death. But Paul saith, It is appointed to all men once to dye; yet here's no opposition; for Christ speaks of death spiritual and eternall: Paul of death temporal or corporall. Further Ieremiah saith, Cursed be the man that trusteth in man; Christ saith, except yee eat [...] the flesh of the Son of man, — yee have no life in you, by eating understand believing, v. 47. yet here's no opposition. [Man] signifies either meer man, who is vaine, deceitful, &c. Of him Ieremiah speaks: Or man

Ex verbis sensum sequamur, & ex sensu rationem intelligamus, & ex ratione veritatem apprehendamus.
Hilar. de Trinit. l. 5.

Phil. 2.12.

1 John 4.18.

2 King. 17.32, 33 with v 34.

John 8.51.

Heb. 9.27.

Jer. 17.5.

subsisting in the second person of God; of him John. 653.
Christ speaks. Moses saith, God rested on the
seventh day from all his work, But Christ saith, Gen. 2.3.
My father worketh hitherto and I worke, yet
here's no opposition; For the works of God are John 5.17.
either Works of Creation, whereby new kinds of
Creatures are made; so Moses intended that God rested
from his work; or Works of Conservation and Providence,
sustaining and governing his works created, so Christ
meant the father and he wrought still. Adde [Page]
hereunto; Christ saith, If any man come to me
and hate not his father and mother, and wife Luk. 14.26.
and children, and brethren and sisters, yea and
his own life also, he cannot be my disciple, But Paul saith,
Husbands, love your wives, No man ever yet
hated his own flesh, yet no opposition; for
Hatred is taken either Properly and absolutely;
so understand Paul: or comparatively, a lesse Eph. 5.29.
love being counted hatred; of that, understand
Christ. Moreover Paul saith, Therefore we
conclude that a man is justified by faith without Rom. 3.28.
the deeds of the law. But Iames saith, yee see
then how that by works a man is justified, and Jam. 2.24.
not by faith onely, yet no reall opposition; For
Iustification in Pauls sense, signifyes an instrumentall
Application of Gods righteousnesse, viz. Jesus Christ to our
selves, and so Faith alone justifies before God: but
Iustification in Iame's sense signifies a Declarative
Manifestation of the Truth of that Faith whereby we are
justified, by the fruits and workes of it. Paul speakes of our
justification before God: James of our justification be

[...]ore men. *Paul* of the justification of our persons by Faith: *Iames* of the justification of our Faith it self, by works.

2. *Holy Scriptures seeme opposite but are not, when they treat not of the same, but of severall subjects, or severall matters.* As, Christ promised the Apostles, *When the [Page] Spirit of Truth should come, he should guide them into all truth.* But *Paul* testifieth, that *Peter* erred, and was to be blamed; here are severall Subjects, viz. *Doctrine* and *Practise*, As to *Doctrine* the Apostles erred not therein, because they had it immediately from God. But as to matter of *Practise*, *Peter* there erred, dissembling fellowship with the Gentiles for feare of the Jewes. Nor were any of the Apostles exempted from sinne and errour in *Practise*. Again, It is said in one place, That *Elijah* went up by a whirlewind into heaven. And in another, *Behold I will send you Elijah the Prophet, before the coming of the great and dreadfull day of the Lord.* Yet these places oppose not one another, because here are severall Subjects spoken of; the former being *Elijah* the *Tishbite*; the latter *Iohn* the *Baptist*, the New-Testament-*Elijah*, so called because he came in the Spirit and power of *Elijah*. Furthermore, *Iohn* the *Baptist* being asked, if he were *Elias*, Answered, *I am not*; And yet Christ saith, *Iohn Baptist was that Elias which was for to come.* viz. Not personally, but virtually; so here's no opposition.

Joh. 16.13

*Ga [...].
2.11. &c.*

*[...] King.
2. [...].1.*

Mal. 4.5.

Luke 1.17.

Joh. 1.21

Matt. 11.14

3. *Scriptures seeme opposite but are not, when though they speak of the same matter or subject, yet they intend not the same, but severall parts therof. As Paul saith, In me dwels no good thing, And yet he saith, I delight in the Law of God; which doubtlesse is good. Yet these oppose not, because in the former [Page] Paul speakes of his carnall unregenerate part, in me, that is my flesh, dwels no good thing: in the latter of his spirituall regenerate part, I delight in the Law of God, after the inner man. Again; Christ saith, My father is greater then I. But Paul, saith, Christ Jesus being in the forme of God, thought it no robbery to be equall with God. Yet no opposition; for in Christs person are two Natures, viz. of God and man; Now as Christ is God, so he is equall to the Father, as Paul meant: As Christ is man so the Father is greater then he, as himselfe said.*

& 17.11,
12. Mark. 9
11 12, 13.

Rom. 7 18

Rom. 7.22

Joh. 14.28.

Phil. 2.5, 6.

See Joh.
1.14. 1 Tim
3.16 Gal.
4.4.

4. *Scriptures seeme opposite and contrary, but are not, when they speak of things, not in the same, but in severall respects, notions or considerations. For the severall respect, removes all contradiction or opposition. As Christ saith, If I beare witnessse of my selfe, my witnessse is not true. But elsewhere he saith Though I beare record of my selfe, yet my Record is true. Yet here's no opposition indeed, because Christ speaks of bearing witnessse of himselfe in severall respects; In the former place, of bearing witnessse to himselfe, disjunctly and solely without*

Joh. 5.31

Joh. 8.14

the Father, so his witness were not true: In the latter of bearing witness of himselfe, conjunctly or jointly with the Father; so his witness of himselfe is true. Againe Iohn saith, He that is borne of God, committeth not sinne, nor can sinne. — And yet elsewhere, If we say that we have no sin, we deceive [Page] our selves, and the truth is not in us. If we say that we have not sinned, we make him a lyar, &c. Yet here's no real opposition; for in some respects they that are born of God, may be said to sin, in some respects they sin not. They have sinne originall in them; and actuall sin, through infirmity, &c. is done by them, while they are in this world: But they sin not as unregenerate men sin. viz. 1 Not against the Gospel-Remedy, Jesus Christ. 2 Not as under the Reign of Sinne; 3 Not with a full will; 4 Not presumptuously; 5 Not habitually; 6 Not with allowance of themselves in any bosome corruption; 7 Not totally and Finally. Furthermore, God saith I am the Lord, I change not; And elsewhere saith I will repent of the evil that I thought to do unto them. — And I will repent of the good wherewith I said, I would benefit them. Yet no real contradiction; for in some sense God cannot repent, viz. Affectively, in respect of his essence, no nor in respect of his eternall Decree: In some sense, after the manner of men he is said to repent, viz. Effectively, in respect of his works which he effecteth, when he doth something crosse to what he had formerly done, as when he drowned the

1 Joh. 3.9

Joh.
1.8.10.

See all these particulars largely opened in my Beleevers Evidences for eternal life. cap. 2. p. 38. &c

Mal. 3.6.

Jer.
18.8.10

world, which he had made; dethroned *Saul*, whom he had annointed King, &c. Adde to these; it is said of Christs Kingdome *It shall have no end, but be established for ever.* But *Paul* saith, [Page] *Christ at the end shall deliver up the Kingdome to God even the Father.* Yet no reall opposition, For, *Christs Kingdome* may be considered in divers respects, viz. 1 As it is *Essentiall* belonging to Christ as God: So he he shall never deliver up his Kingdome. 2 As *Oeconomically, Dispensatory* or *Mediatory*; The *Mediatory Kingdome* of Christ is considerable in respect of, The *substance* of it, so Christ our *Mediatour* shall be head of his Church, and mysticall body for ever; The *Circumstance* of it, or *manner of administration* of it, by Word, Sacraments, Effusion of the Spirit, &c. And thus at last Christ shall deliver up the Kingdome to the Father, for then God in Christ, face to face, shall be an endlesse Sabbath, Sermon, Sacrament, all in all.

Isai. 9.7.
Luk, 1.33.

1 Cor. 15
24.

5 Finally, *Scriptures may seeme but are not really opposite, when they intend not the same, but severall times. Or at least when they speake of the same times in severall respects.* Distinguish wisely the times, and respects, and the opposition ceaseth, As *Iotham* the sonne of *Vzziah* is said to *Reigne sixteen yeeres in Ierusalem*; And yet mention is made of the *twentieth yeer of Jotham son of Uzziah*. Notwithstanding here's no reall opposition in this computation; For *Iotham* reigned *alone* onely 16. yeeres: but he reigned

2 King.
15.33.

2 King. 15
30.

with his Father Vzziah (who could not mannage-the affaires of the Kingdome, being smitten with leprosie) 4. yeers before; in al 20 years. Again, *Matthew* saith, *After six dayes, Iesus taketh Peter, James, and John his brother, and bringeth them up into an high mountaine apart.* But *Luke* saith, *About an eight dayes after these sayings, he took Peter, and John and James, and went up into a mountaine—* yet no opposition: For 1 either it may be said, *Luke's* expression of, [*about an eight dayes after,*] hath a latitude, and may beare a day under: and *Matthew's* expression hath a latitude, [*After▪ six dayes*] and may beare a day or two over: 2 Or *Matthew* numbers the dayes *exclusively,* *Luke inclusively.* Furthermore the time of the Government by Judges, in the *Book of Iudges,* is computed to be *about two hundred ninety and nine years.* But *Paul* in his Sermon at *Antioch,* saith, *And when he had destroyed seven Nations in the Land of Canaan, he divided their Land to them by Lot, And after that, he gave unto them Iudges, about the space of foure hundred and fifty years, untill Samuel the Prophet.* Here seems to be a great opposition, but if things be well examined, there is none at all. Yet it may not be dissembled that this is so hard a knot, that it much puzzles writers satisfactorily to unty it. 1 *Partly,* because this Computation of 450. years, is so punctually confuted by this text, *viz.* to begin after *Canaan* was divided by *Lot,* and to end at *Samuel* *exclusively.* [...] *Partly,* Because that noted Chronology mentioned in 1 *King.* 6.1. assures us expresly, That the

[Page]

Mat. 17.1.

Luk. 9.28

See Key of the Bible.
p. 137.

Act. 13.19,
20.

[Page]

time from *Israels coming out of Egypt till the beginning of the building of the Temple in the fourth yeere of Solomon*, was precisely but 480. yeeres. But if we allow for the time of the *Iudges* 450. yeers, in this account; we shal find the whole time from going out of Aegypt till the Temples founding, will arise to 591 yeeres in all, viz. From

Their departure out of *Aegypt*, till their entrance into *Canaan*

40. yeere

Thence to *Ioshuah's* death, about

17. y.

Thence to *Elies* death, (*for Samuels time is included in Sauls Reigne, Act. 13.21.*) according to this supposition.

450. y.

Thence to the Death of *David*,

80. y.

Thence to the founding of the Temple in *Solomons* fourth yeere,

4. y.

In all,

591. yeeres.

So that in these regards, it is no easie matter clearly and undoubtedly to reconcile these times. Many opinions are offered in Writers to this end, *yet most of them, if not all, labour under some inconvenience or other.* To omit the variety of opinions, Let it suffice to mention only two, which learned men seem most to incline unto. *Some thinke, that here Paul intended not to reckon up the time while the Iudges ruled,*

[...]ez. An-
not. in Act.

(because so it were impossible to reconcile these four hundred and fifty years with those four hundred and eighty years, in 1 *King.* 6.1. as hath been intimated): but to point out [Page] at what time God gave *Israel* Judges, viz. after these things w^{ch} were declared. v, 17, 18, 19. viz. from the birth of *Isaac*, (which seems to be noted in that phrase, *God chose our fathers*, v. 17. among all people God choosing *Abraham*, among all *Abrahams* children choosing *Isaac*, and making a Covenant with him,) till the beginning of *Judges*, which is computed to be four hundred forty seven years, that's about four hundred and fifty years, wants but three years; and its usual in Scripture to put the round number for the punctuall number. This Computation they make thus,

13.20.

Ludovic. De

Dieu

Animad-

vers. in

Act. Apost.

c. 13. v.

20.

From *Isaac's* birth, to *Jacobs* birth, yeers

60.

From *Jacobs* birth to the going down into Egypt

130.

Thence to the Comming forth of Egypt,

210.

Thence to the entring into the land of Canaan

40.

Thence to the dividing of the Land by Lot,

7.

Which make up in all

447.

But this opinion is attended with these two inconveniences.

1. The present text in the *Acts* seems plainly to confine us

for these four hundred and fifty years, *between the dividing of the land of Canaan by Lot, and the beginning of Samuels Rule*; which limits this Computation transgresseth. 2. The number computed doth not exactly [Page] amount to four hundred and fifty, wants three. *Others* therefore to avoid these inconveniences, confine and bound their computation according to this text, to the space of time betwixt the *dividing Canaan by Lot, and Samuels Rule*. And they thinke *Paul* reckoned up *all the years mentioned in the Judges*, and so they compute both the *years of the Judges*, and the *years of Israels oppressours*, distinctly and severally; (though the years of the *Oppressours* are indeed comprized under the years of the *Iudges*) and both together do *punctually* make up the four hundred and fifty years, here mentioned in the *Acts*. As followeth,

Beroaldus,
with
others.

The *Iudges* mentioned in the Book of Iudges, governed in all.

299. years.

To these adde the fourty years of *Eli*, who so long judged Israel, 1 Sam. 4.18.

40.

So the whole time of the *Iudges* rule, till *Samuel*, was,

339.

Israels Oppressours were

1. *Cushan* who oppressed them, *Iudges* 38.

8 years

2. *Moab*, *Iudg.* 3.14,

18.

3. *Iabin, Iudg. 4.3.*

[...]0.

4. *Midian, Iudg. 6. [...].*

7.

5. *Ammon Iudg. 10.8.*

18.

6. *Philistims, Iudg. 13.1.*

40.

So the *whole time of their Oppressors, was*

111.

Now adde these together▪ *viz.* the years of their [Page] *Iudges*, and the years of their Oppressours, three hundred thirty and nine, and one hundred and eleven, and the total resulting is foure hundred and fifty years exactly; (only th [...]s inconvenience remaines, *the same years are reckoned twice over*, yet it is not in the same, but several respects). Now if out of the number of years, *from departure out of Egypt, till the Founding of the Temple*, as first computed *viz.*—591, You subduct the *years of the Oppressours of Israel* under their *Iudges*, which seems to be twice reckoned up, *viz.* one hundred and eleven years. The remaine is just foure hundred and eighty years, according to that of *1 Kings 6.1.* And so the Scripture on all sides are reconciled accurately; *And therefore this opinion seems most to be embraced.*

VIII. *Rule.*

Learn that excellent Art of explaining and understanding

the Scriptures, by the Scriptures. The Scriptures in some places speak more darkly and dubiously, in other places they expresse the same things more clearly and certainly: *the doubtfull are to be explained by the certaine, as darke places by those that are clear,* As Augustine noteth; As, Peter being to prove to the Iewes Christs resurrection by Scripture, viz. *Thou wilt not leave my soule in hell, nor suffer thine holy one to see corruption:* he alledgeth for clearing this another Scripture to evince that this promise was made to *David* concerning Christ, and could not properly be intended of *David* himselfe, Men and brethren let me speak freely to you, of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore he being a Prophet, and knowing that God had sworne with an oath, &c. Certainly Scripture is the best expounder of it self, *Scripture-exposition* of it self, (as Augustine, and before him Irenaeus observed) *is most regular and safe.* Let [Page] us (saith Chrysostome) attend to the *Scope of Scripture, which interprets it selfe and suffers not his hearer to erre.* The gold was not sanctified (saith Origen) without the Temple, no more any sense but what is drawn out of the Scripture. And most excellently Hilary, He is the best Reader, who interprets sayings by sayings; who brings not an interpretation to Scripture, nor imposeth a sense upon Scripture,

*Ubi a-
pertius
sententiae
ponuntur,
ibi discent
dum est
quomodo
in locis
intelligen-
tur obscu-
ris. Aug. de
Doct.
Christian. l.
3. c. 25.*

*Psal.
16.10.*

*Act. 2.
[...]5. to
32.*

*Aug. de
Doct. Chri.
l. 3. c. 28.*

Iren. l. 4.

but findeth a sense in Scripture, and drawes it from Scripture, &c.

Now that we may more successefully and clearly understand Scripture by Scripture, these ensueing particulars are to be observed.

1. *That Iesus Christ our Mediatour, and the salvation of sinners by him, is the very substance, marrow, soule, and Scope of the whole Scriptures.* As many passages not obscurely intimate unto us. *What are the whole Scriptures, but as it were the spirituall swadling-cloathes of the Holy child Iesus?* 1 Christ is the *truth* and substance of all the *types and shadows.* 2 Christ is the *matter and substance* of the *Covenant of Grace* under all administrations therof; under the Old-Testament Christ is *veyled*, under the New [Page] *Covenant Revealed.* 3 Christ is the *Center* and meeting place of all the *Promises*, for *in him all the promises of God are yea, and they are Amen.* 4 Christ is the *thing signified, sealed, and exhibited* in all the *Sacraments* of Old or New Testament, whether ordinary or extraordinary. 5 *Scripture-Genealogies* are to lead us on to the true *Line of Christ.* 6 *Scripture-Chronologies*, are to discover to us the *times and seasons of Christ.* 7 *Scripture-lawes*, are our *Schoole-Master to bring us unto Christ;* the *Morall* by *correcting*, the *Ceremoniall* by

c. 63.

*Chryso-
stom. in
Gen. Hom.
13.*

*Orig. in
Matth.
Hom. 25.*

*Hilar. de
Trinit. l. 1.
—Retulerit
magis
quam At-
tulerit.—*

*Joh 5.39
Act. 3.18.
&c. Act. 7
52. & 10
43. Rom.
10.4. 2 Cor
3.14, 16.
Gal. 3.24.
1 Cor. 2.2.
Revel.
19.10.*

Directing; and 8 Scripture-Gospel is Christs light, whereby we know him; Christs voice whereby we heare and follow him; Christs cords of love whereby we are drawn into sweet union and Communion with him; yea it is the power of God unto Salvation unto all them that believe in Christ Iesus. Keep therefore still Jesus Christ in your eye, in the perusall of the Scripture as the end, Scope, and substance thereof. For as the Sunne gives light to all the heavenly bodies: so Jesus Christ the Sunne of righteousnesse gives light to all the holy Scriptures.

2 Cor.

1.20.

Gal. 3.20.

Joh 10.4.5.

Rom. 1.16.

1 Cor.

1.18.

Mal. 4.2

2. Still remember how Iesus Christ is revealed in Scripture, gradually in Promises and Covenants, till the noon day of the Gospell shined most clearly. Especially in these more remarkeable Periods of time: 1 To Adam immediately upon his fall, most obscurely and imperfectly. 2. To Noah more clearly then to Adam. 3. To Abraham, Isaac and Iacob more clearly then to Noah. 4. To Moses and Israel at [Page] Mount Sinai more clearly then to Abraham. 5. To David and his seed more clearly then to Moses. 6. To Israel after the Babylonish captivity, more clearly then to David. 7. To the Church under the N. Testament, the N. Covenant is laid open more clearly then to all others. For, 1 God is a God of order, and he makes knowne his gracious contrivances orderly: 2 Christ and salvation by him are treasures too high and precious to be disclosed all at once to the Church: 3 The state of the Church is various, she hath her infancy, her youth, and all the degrees of her minority, as also her

riper age; and therefore God revealed Christ not according to his own *ability of revealing*, but according to his Churches *capacity of receiving*: 4 This gradual revealing of Christ suits well with our condition in this world, which is not *perfect* but *growing on to perfectio*̄, fully attainable in Heaven only. Now this gradual unveiling of the Covenant and promises in Christ, is to be much considered throughout the whole Scripture; that we may see the *wisdom* of Gods Dispensations, the *Imperfection* of the Churches Condition here, especially in her minority, and the usefulness of comparing the more dark and imperfect, with the more clear and compleat manifestations of the mysteries of Gods grace in Christ.

3. *Well compare the texts, you would understand, with the Context: and note the coherence.* For (though some Scriptures are laid downe in certain[Page] independing *Aphorismes*, like an heap of gold rings or distinct Jewels, as most part of the *Proverbs*; yet) the generality of the Scriptures is concatenated or linked together part with part like a golden chaine, intwisted or woven together like a curious *silken web*, one thing so depending upon another, as that they mutually help to the interpreting of one another. Consider therefore still the coherence and dependance, otherwise you will runne into a thousand misunderstandings. As where it is said, *If the righteous scarcely be saved, where &c.* A weak Christian perhaps is discouraged hereby, thinks he shall scarce ever come to

*Ille qui cor
habet,
quod prae-
cisum est
ju [...]gat
Scripturae
& legat
superio
[...]a vel
inferiora, &
in vē iet
sensus, qu
[...]m
pravus vol
[...]bat*

heaven: now the context clears it, for the Apostle speaks *that judgement* [or affliction] *must begin at the house of God*, Gods people; and thence argues to the certainty of wicked mens greater punishments: so that here [*scarcely be saved*] is to be understood not of *spirituall and eternal salvation* from hell, but of *temporall salvation* from temporall afflictions and persecutions, from which the righteous shall not be free.

4. *Compare dark places with clearer*, what is in one place *veyled*, is in another oft-times *unveyled*. As, with *Parables* conferre the exposition; with *visions*, the *Interpretation*; with *laws*, the *explication* thereof, &c. For as *Augustine* hath observed, *In those things that are plainly laid downe in Scripture, are found all things containing faith and manners; and places obscure are to be illustrated by those that are manifest.*

5. *Explaine those places, wherein any matter or subject of Divinity is touched only occasionally or accidentally, with sundry other places wherein it is handled and insisted upon purposely and professedly, which are the very seate and chief fountain of the Argument.* As if you would understand *Iames*, c 2. touching *justification* by works as well as faith, where *justification* is spoken of more accidentally;

malé interpretari.
Aug. de verb. Dom.
Serm 49.

Dictotum intelligentia,
aut ex praepositis,
aut ex consequentibus
[...]s expectetur.
Hilar. de Trini [...].
l. 6.

1 Pet.
4.18.

1 Pet 4.17.

Matth.
13.3. &c.
with v. 18.
&c.

compare it with the Epistle to the Romans, c. 2, 3, 4 &c. wherein justification is purposely and fully handled. So if you would truly understand any texts about the matter of *Creation*, consult with places where the Creation is professedly handled, as in *Gen. c. 1. and c. 2. and Psal. 104.*

6. *Parallel Types, with Anti-Types or things typified.* [Page] The *Types* more familiarly lead us to the understanding and apprehending of things typified, and consequently more firmly fix them in our memories: The *Anti-types* more evidently unfold and unweyle the *Types* unto us. As, the Type of the *brazen Serpent*, paralleld with *Christ the truth*. The Type of *Mannah, and water out of the Rock*, with the Anti-type *Christ, whose body and bloud are meat and drinke indeed, &c.*

7. *Carefully ponder what Prophecyes and Promises are already actually fulfilled, and what remain further to be fulfilled in their season.* For so farre as any Scripture clearly testifies the fulfilling of any of them, so farre we have a clear and undoubted Commentary upon them, As *Isa. 7.14.* fulfilled and so cleared, *Matth. 1.22, 23.* So *Exod. 12.46.* fulfilled and cleared, *Iohn 19.26.* So *Isa 61.1, 2.* fulfilled and cleared, *Luk. 4.18, 19.21.* with many such like; And where *Prophecyes* or *Promises* are found to

Rev. 1.12, 13, 16, 20.
Matth. 5.21. to the end of the chapt.

*In iis quae aperte in Scriptura posita sunt, inveniuntur illa omnia quae continent sidem, moresque viviendi. August. de doctrin. Christian. l. 2. c. 9. Ad obscuriores locutiones illustrandas de manifestioribus suman [...]*Jur

be yet unfulfilled, we shall thereby be incited to study them, and the intended time of their Accomplishment, exercising faith and prayer thereupon.

8. *Finally, Parallel heedfully the Old and New Testament together;* and specially all those places in the Old Testament, which are in any respect alledged in the New Testament, whether 1 *the phrase and words only, or 2 the sense and matter only, or 3 both words and matter,* be cited. This would give wonderfull light to many hundreds of passages in the Bible. And for this end I have with much care and diligence compiled, *a Parallel of the Places of the Old Testament, any way alledged in the New;* and had once resolved to have inserted it in this place; But to avoid prolixity, I must now forbear it, least the *Porch* prove too big for the building.

IX. *Rule.*

The last *Direction* I shall commend to the Reader for the improvement of heavenly dexterity in, and understanding of the holy Scriptures, is; *Endeavour sincerely to practise Scripture, and you shall solidly understand Scripture.* Bernard said truely, *He rightly reads the Scriptures that turne [...]s Words into workes; Knowing into Doing.* The mightiest

exemplo. ibid. ubi apertius sententiae ponuntur, ibi discendum est quomodo, in locis intelligantur obscuris. Aug. de doct. Christian. l. 3. c. 25.

Num. 21.9 with Joh. 3, 14 15.16.

[Page]

Exod. 16 15. &c. and 17.6. with 1 Cor. 10.3, 4. John 6.

Is divinas Scripturas

man in practise, will in the end prove the [Page] mightiest man in Scripture. Theory is the guide of Practice, Practise the *Life* of Theory. Where Scripture-contemplation and experience meet both together in the same person, true Scripture understanding must needs be heightned and doubled. To this effect is Christs promise *My Doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God.* To like purpose subscribes the experience of *David. Thou through thy Commandements hast made me wiser then mine enemies: for they are ever with me. I have more understanding then all my Teachers: for thy testimonies are my meditation. I understand more then the Antients; because I keep thy Precepts.*

*recte legir,
qui verba
vertit in o-
pera. Ber-
nard. in
Tract. de
Ord. vitae.*

[...]John
7.16, 17.

Ps.
119.98.99
100.

These things (Christian Reader) I thought fit to commend to thee by way of *Preface*; But shall detaine thee no longer from the Perusall of the *Book* it selfe. The Lord, *that teacheth his people to profit*, advance thy spiritual profiting abundantly by both: So prayeth

Isa. 48.17.

He who earnestly desires to be serviceable to Iesus Christ, and usefull to his Church and people, Fran. Roberts.

Augustine's, London, Aug. 26 — 1647 Aug. 21 — 1648

CLAVIS BIBLIORVM. THE KEY OF THE BIBLE: Unlocking The richest Treasury of the Holy Scriptures.

THE HOLY SCRIPTURES, *Rom.* 1.2. were [Page] written by *Moses*, the *Prophets*, the *Apostles*, and other *holy men of God*, *Luk.* 16.29.31. *Eph.* 2.20. and 3.5. and 2 *Pet.* 1.21. The *Covenant* of God with man in Christ the Mediatour, that substantiall or begotten WORD, *Iohn* [Page] 1.1. is the Principall Subject Revealed and explained in the whole Scripturall, or written WORD.

Gods COVENANT with man in Christ is represented to us in Holy Scripture principally two wayes. *viz.* 1. *As Promised*, fore-prophecied and typified In Christ to be manifested afterwards in the flesh. Hence called *the Covenants of Promise*, *Eph.* 2.10. *Covenants*, not *Covenant*: because of the severall Publications of the Covenant with more and more Augmentations, in severall Points or Periods of time. Thus the Covenant is made known in all the Bookes of Scripture, written before Christs comming: which are therefore called the OLD-COVENANT, *Heb.* 8.13. or the OLD-TESTAMENT, 2 *Cor.* 3.14.

2. *As performed*, fulfilled and actually accomplished in Christ already come, and manifested in our flesh *in fulnesse of time*, *Gal.* 4.4, 5. *Heb.* 9. *Heb.* 10. Thus the Covenant is most clearly and fully unveyled to us in all the Books of Scripture written since Christs coming; [Page]

which are therefore stiled the NEW [Page][Page][Page]
COVENANT or the NEW TESTAMENT *Heb. 8.8. Matth.*
26.28. Heb. 9.15.

Thus the whole BIBLE is distributed into the 1 *Old; and 2*
New Testament.

THE OLD TESTAMENT.I

THE OLD TESTAMENT, (revealing *the Covenants of*
promise) in respect of the *Penmen* whom the Holy Ghost
imployed to write the Books thereof, is disparted by the
Holy Ghost himselve into two generall heads, *viz. 1 Moses,*
and 2 the Prophets, Luk. 16.29.31. and 24.27. *John 1.45.*
or, The Law of Moses; and the Prophets, Act. 28.23.

J. MOSES.

MOSES (*the man of God,* Psal. 90.1. The first Penman of
Scripture:) was an Ebrew borne in *Egypt,* after the worlds
creation about 2432 years, before Christ about 1496.
years; *The seventh from Abraham,* the [Page]
father of the faithfull, 1 *Chron. 6.1, 2, 3. and*
2.1. and 1.34. As Enoch was the seventh from
Adam the father of the world, *Iude 14. When*
Moses was borne he was very fair, Act. 7.20,
21, 22. He was marvellously saved from death
being drawne out of the water, whence his
name MOSES, *i. e. Drawn-forth,* was given to
him, *Exod. 2 10* He was nourished by King
Pharao [...]'s daughter for her own sonne, Ex.

Mose [...] is the seventh from Abraham, a New Enoch, who was the seventh from Adam. So

2.9, 10. Act. 7.21. *Learned in all the wisdom of the Egyptians, and mighty in words and in deeds,* Act. 7.22. He lived in *Pharaohs Court* 40. years, and then left the Court, *choosing rather to suffer affliction with the people of God, &c,* Act. 7.23. Heb. 11.24, 25, 26. *He was a stranger, a shepheard in the land of Madian* 40. years, Act. 7.29.30. *Exod. 3.* thence God called him to feed *Iacob* his people, and *Israel* his inheritance. He fed *Israel* most faithfully 40. years, *Numb. 12.7. Heb. 3.2.5.* being in the *Church in the wilderness,* Act. 7.38. with the Angel that spoke to him on *Mount Sinai,* and with our fathers, where he received the *lively Oracle* to give unto us, and commanded [Page] us a law which is the inheritance of the Church of *Iacob,* Deut. 33.4. *Of all the Prophets that arose in Israel, there was none like Moses whom God knew face to face,* Deut. 34.10. He dyed 120. years old, *his eye not being dimme nor his naturall strength abated,* and was buried of God, no man knowing of his sepulcher to this day. Deut. 34.5.6.7.

was Eber the seventh from Enoch; and Isaac the seventh from Eber. All excellent among ordinary men. As the Sabbath in regard of the six other daies. The view of Holy Script. p. 133.

MOSES wrote the Law of God in the five first Bookes, called in Greek the *Pentateuch,* i. e. *The five-fold-volume.* At first it seemes to be written *in one volume* or Roll, there being such a continued connection of Book with Book, *Exod. 1.1. Levit. 1.1. Num. 1.1. Deut. 1.1.* But was afterwards, according to the several subject matters therein contained, divided into *five severall Books,* Containing 1 An *History* of things past: 2 A *Covenant* between God and his Church

then present: 3 And a *Prophecy* of further grace to come, now exhibited by Iesus Christ, *Deut.* 18.15. &c. *Iohn* 5.46. and 1.17. *In Propounding of which things,* (as Ainsworth observes) *Moses hath a veile upon his gloriousface:* [Page] *for in the Histories are implied Allegories,* Gal. 2.24. *And in the Lawes are types and shadows of good things to come; the body whereof is of Christ,* Heb. 9.9. and 10.1. Col. 2.17. *In Genesis (which History endeth with Israels going downe into Egypt,) we have the image of a naturall man, fallen from God into the bondage of sin. In Exodus, is the type of our Regeneration, and State renewed by Iesus Christ. In Leviticus the shadow of our mortification, whilst we are made sacrifices unto God. In Numbers, our spirituall warfare, whereunto we are mustered, and armed to [...]ight the good fight of faith. In Deuteronomie, the Doctrine of our sanctification, and Preparation to enter into our heavenly Canaan, after Moses death, by the conduct of Iesus the son of God. So H. Ainsworth in his Preface before his Annotat. on Gen. &c.*

Genesis.

I GENESIS i. e. Generation, so called by the Greek; because it sets forth the *Generations of the heavens* [Page] *& of the earth,* in their first creation, *Gen.* 2.4. The Hebrews name their Books of the Old Testament, either 1 From the Prophets, the *Penmen* of them. Or 2 From the Principall *subject* or Argument handled in them: Or 3 From the *first Hebrew word* wherewith they begin, as the 5. Books of *Moses,* & the *Lament.* of Ieremiah. Hence *Genesis* is called in Hebrew [...] *Bereschith* i. e. *In the beginning.*

Penman. It is not probable this Book was written by *Moses* whilst a *Private man*, and a shepheard in *Madian*, in the desert: but rather after he was a *Publick person*, and furnished with a *Prophetick spirit*; otherwise the credit and authority of this History would be too much enfeebled. Nor is it absurd which some Hebrew writers think, who referre this writing to that of *Exod. 24.12. Come up to me into the mount, and be thou there, and I will give thee the Tables of stone, and the Law, and the Precepts, which I have written to teach them.* Understanding by the *Tables*, the *Decalogue*: by the *Precepts* all the *Ceremoniall*, and [Page] *Judiciall Ordinances*: and by the *Law* all other writings of *Moses*, whether *Historicall* or *Dogmaticall*, *D. Paraeus in Prolegom. in Genes. p. 14.15. in fol.*

This Book as it is absolutely the ancientest writing extant in the world: so it is most compendious; being an History of 2369 years, as *Ainsw.* thinks, or rather of 2368 as *Iunius* and *Paraeus* comput. *Iun. Annot. in Gen. 1. Parae. Prologom. in Genes.* This may appeare in three eminent Intervals or Periods of time recorded in *Genesis*. viz.

- I. *From the Creation to the beginning of the flood*, in *Noahs 600th yeare*, through 10 Generations; 1656 yeares. *Gen. 5. and 6.11. viz. From Adams Creation to Seth's Nativity*, 130 years. *From Seth to Enos*, 105. *From Enos to Cainan* 90. *From Cainan to Mahalee [...]* 70. *From Mahaleel to Iared* ▪ 65. *From Iared to Enoch*, 162. *From Enoch to Mathusalah*. 65. *From Mathusalah to Lamech*, 187. *From Lamech to Noah's birth*, 182. *From Noah's birth to the beginning of the flood*, 600 in all 1656.

- II. The second Period of time, is; *From the beginning of the flood, through other 10 Generations to* [Page] *Abrahams birth, 352 years, Gen. 11. viz. From the Flood to Arphaxad, 2 years. From Arphaxad to Selah, 35 years. From Selah to Heber, 30 years From Eber to Peleg, 34 years. From Peleg to Reu, 30 years. From Reu to Serug, 32 years. From Serug to Nachor, 30 years. From Nachor to Terah, 29 years. From Terah to Abraham, 130 years. In all 352 years. So that Abraham was borne in the 2008 yeare from the Creation.*
- III. The third Period, is; *From Abrahams birth to Josephs death, through foure Generations, 360 years, viz. From Birth of Abraham to the birth of Isaac, 100 years, Gen. 17.17. and 21.5. From Isaacs birth to Jacobs birth, 60 years, Gen. 25.26. From Jacobs birth to his going down into Egypt, 130 years, Gen. 47.9. From Jacobs descent into Egypt to his death, 17 years, Gen. 47.28. From death of Jacob to the death of Ioseph 53 years, which may be thus gathered. Ioseph died when he was 110 years old, Gen. 50.26. He stood before Pharaoh when he was 30 years old, Gen. 41.46. After the seven years of plenty, in the third* [Page] *yeare of famine Jacob came into Egypt, in the one hundred and thirtieth yeare of Jacob, and fortieth yeare of Ioseph, Gen. 45.6. Ioseph lived with his father in Egypt seventeen years. Therefore when his father dyed, Ioseph was 57 years old. Consequently he lived after his fathers death 53 years, Gen. 50.26. So that the totall of this third Intervall, amounts to 360 years. And therefore 1656 and 352 and 360 being added together: This History of Genesis, is evidently an*

History of 2368 yeares continuance.

The scope of Genesis, is to set forth, The Generation of the world: The corruption thereof by sin: The Restauration thereof by Christ the seed of the woman, together with the Government of the old world before the flood, and the foll [...]ing world after the flood, especially of the Church of God in particular families in both.

Principall parts of this Book. In *Genesis* are described▪

- I. The *Originall* 1 Of the world. *chap.* 1. 2. Of Mankinde, and so of the Church. *ch.* 2.3. Of sinne and punishment thereof, *ch.* 3.
- II. The *Government.*
 - 1. Of the *Old World* before the Flood, where are 1. The *Propogation* of sin and punishment from *Adam* to posterity. c. 4. 2. *Preservation* of the Church in the sinfull world. c. 5. 3. *Iudgements of God* upon the world, Foretold. c. 6. Inflicted, c. 7.
 - 2. Of the *World following* after the Flood; according to the times of divers renowned Patriarchs, *Noah, Abraham, Isaac, Iacob.*
 - 1. *Noah,* whose 1 *Deliverance* from the Flood c. 8. 2. *Benediction.* c. 9. 3. *Family,* 1 as united, c. 10. 2 as dispersed c. 11. are recorded.
 - 2. *Abraham,* touching whom are laid down 1 *His Calling* from his Country and kindred c. 12.1 to ver. 10. 2. *His going down,* Into Egypt, ver. 10. to the end, Into Canaan c. 13. 3. *His rescuing of Lot,* c. 14. 4. *His dealing with God,* who, 1 Promises him issue c. 15. 2 Performes

to him by Hagar. c. 16. 3 Makes a Covenant with Abraham; whereof note, *The forme* [Page] c. 17. The *fruit* or effect of it 1 *On Gods part*, viz. Communication of his Counsels to him. ch. 18. and of his Benefits ch. 19, 20, 21. 2 *On Abrahams part* divers sweet fruits, viz. 1 The obedience of his faith, c. 22. 2 His Humanity c. 23. 3 His Piety in the matching of his sonne c. 24.

- 3. *Isaac*, whose 1 *Posterity*, c. 25. 2. *Peregrination* into the land of *Egypt*, c. 26. 3. *Benediction* of his two sons, c. 27. are mentioned.
- 4. *Jacob*, whose *three Peregrinations* are declared. viz. I. *Into Mesopotamia*, wherein note, 1. His journey c. 28. 2. His Arrivall and marriage, c. 29. 3. His increase in goods, and children c. 30. II. *Into Canaan*, where observe, His passage hither, c. 31. 4 His abode there, where the things that befell him are recited, viz. 1. His meeting of his brother *Esau*, with 1 preparation for it, c. 32. 2 manner of it, c. 33. His daughter *Dinah's* defilement c. 34. 2. *Rachels* death c. 35. & 3. *Isaacs* death and buriall by *Jacob* and *Esau*, where is mentioned *Esaus* race, c 35.36. *Selling* of *Ioseph* c. [Page] 37. *Incest* of *Iudah*, c. 38. III. *Into Egypt*: of which *Peregrination* of *Jacob*, are mentioned, *The Antecedents, The Manner, and Consequents. Antecedents.* viz. 1. *Iosephs* being made knowne to the Egyptians, and to his owne kindred. To the Egyptians in Prison, c.

39.48. out of Prison to the King and his people. c. 41. To his owne, Not at their first coming into *Egypt* to buy corne. c. 42. But at their second coming, c. 43.44.45. where all the circumstances thereof are noted. 2. *Iosephs* sending for his father, c. 45. *Manner*, 1. Of *Iacobs* going thither, c. 46. 2. Of *Iacobs* being there, Where note, his conference with *Pharaoh* c. 47. His blessing of *Ioseph* c. 48. His Propheticall benedictions to all his sonnes, c. 49. *Consequents* upon *Iacobs* death c. 50.

Exodus.

II EXODUS. *i. e. Going-out; or Departure*, so called [Page] by the Greek, because it declares *Israels Departure out of Egypt*, after they had been long-oppressed there under Tyrannicall servitude. In Heb. [...] *veelleh schemoth*, *i. e. And these are the names*, Exod. 1.1.

Scope; To set forth Gods governing and ordering of his Church, now reduced and united into one body, out of all the severall families of *Israel*. *This is the Church in the wilderness*, Act. 7.38.

Exodus is an History, from the death of *Ioseph* till the erecting of the Tabernacle, for about 142. years. *viz.* From death of *Ioseph* to the birth of *Moses*, 60 years. As *Iunius computes. Annot. in Ex.* From *Moses* birth to the Departure out of *Egypt*. 80 years, Exod. 7.7. From the departure out of *Egypt*, to the erecting of the Tabernacle two years [Page] Exod. 40.17. *in the second yeare. viz. the second yeare*

after their coming out of *Egypt. Iun. Annotat.*

Principal Parts of this Book. *Exodus* contains an Historical Narration of

- I. *Gods Actions* for *Israels* deliverance out of *Egypt*. Things done of God, were Before, In, or After *Israels* deliverance.
 - I. *Before their deliverance*, are 1. His *permission* of the Egyptian Tyranny over them, which was the occasion of the deliverance c. 1. 2. His *Preparation* both of *Instruments* and *Actions*, for deliverance 1. Of *Instruments*. viz. *Moses* who is Borne c. 2. Called c. 3. *Aaron* c. 4. 2. Of *Actions* viz. *Words* c. 5.6. *Signes*, both *Confirming* their words c. 7. and *Punishing* the Egyptians for not letting *Israel* go, with ten plagues, viz. 1 *Turning water into blood*, c. 7. 2 *Frogs*, 3 *Lice*, 4 *And a mixed swarme of Flyes*, c. 8. 5 *Pestilence*, 6 *Boyles*, 7 *Haile*, c. 9. 8 *Locusts*, and 9 *Darknesse*, c. 10. 10 *Death of the first-borne*, *Foretold*, c. 11. *Fulfilled*, c. 12.
 - II. *In their deliverance*, where note 1. The [Page] [...]r *departure*, *Egresse* or going out, *Acted* c. 12. *Attested* for the benefit of *Posterity*, with *signes* and *observations* c. 13. 2. Their *Progresse* or going on. Whereof 1 *Their passing through the Red sea*, c. 14. 2 *Their thanksgiving for this wonder of mercy in a gratulatory Song*, c. 15.
 - III. *After their deliverance*, when God did 1. *Supply them with food and necessaries* c. 16. 2. *Defend them from evils* c. 17. 3. *Appoint Judicatories*, for all matters of difference, that might fall out among

them c. 18.

- II. *Gods institutions*, in which regard consider *Gods Prescriptions, Israels performances*.
 - I. *Gods prescriptions*, where note, 1. Preparation of the people c. 19. 2. The promulgation of his lawes, 1 Moral with their Appendixes, c. 20. 2 *Iudicial* both in humane and sacred things c. 21, 22, 23. 3 *Ceremoniall*. Touching the Ceremoniall lawes, here are laid down, 1. The Preparation to them c. 24. 2. The parts of them. *viz.* 1 The Tabernacle with the Appurtenances and Utensils thereof, c. [Page] 25. 26, 27. 2 The Priests and their Ornaments or Vestments for Ministration, c. 28. 3 Sacrifices, c. 29. and divers sacred things, c. 30. 3. The close of ceremoniall directions, c. 31.
 - II. *Israels performances* of Gods Prescriptions. Here consider *Israels* obedience.
 - 1. About *Morals*; 1 *Violated* by idolatry, c. 32. 2. *Restored* and renewed againe By reconciliation with God, c. 33. and Renewing of the Tables, c. 34.
 - 2. About *Ceremonials*; *viz.* 1. The Parts of the Tabernacle; The matter chap. 35. The fashioning of the Tabernacle, c. 36. & of the Ark, c. 37. The making of sacred things belonging, To the people, c. 38. To the Priests, c. 39. 2. The totall disposing, ordering, and erecting of the Tabernacle, c. 40.

III LEVITICUS. So denominated by the Greek, from [Page] the chiefe Subject or matter of the Book, which principally describes the lawes, sacrifices and services of the LEVITICAL Priesthood. It is stiled among the Hebrewes [...] *Vajikra*. i. e. *And he called*. This being the first Hebrew word in the Hebrew *text*, beginning this book.

Scope of this Book. To make known Leviticall Lawes Sacrifices and Ordinances, and by those shadows to lead *Israel* by the hand to Jesus Christ the true Priest and sacrifice of the Church, See *Levit.* 11.44. and 20.26.

This Book relates the memorable words, Acts and Leviticall Ceremoniall Laws made known from God to *Israel*, for one Moneths space *viz.* from about the beginning of the second yeare, after *Israels* departure out of *Egypt*, the Tabernacle being already reared, till the beginning of the second moneth of the same yeare, As *Jun. in Annot.* [Page] compare *Exod.* 40.17. with *Numb.* 1.1. which was in the yeare, from the worlds Creation, 2514. As *Ainsw.* computes.

Principal Parts. Leviticus describes the sacred Ceremoniall law▪ 1. *Of things.* 2. *Of Persons.* 3. *Of Actions.*

I. *The Ceremoniall law of things*, c. 1. to c. 8. either according to the substance of them, as of 1. Burnt-offerings, c. 1. 2. Meat-offerings, c. 2. 3. Peace-offerings, c. 3. 4. Sin-offerings, in case of ignorance, c. 4. or of infirmity, c. 5. Or, according to the Rite and Ceremony of them, c. 6.7.

II. *The Ceremoniall law of persons, c. 8. to 16. viz.* 1. Of the Priests, In their consecration to their office, c. 8. In their discharge of their office, either according to Gods assistance, c. 9. Or mens infirmity, c. 10. 2. Of all the people, touching whom are lawes about their sanctification, both from uncleannesse without them, in matter of their food, c. 11. or In them▪ By reason of 1 Child-bearing, c. 12. 2 Leprosie, whereof its Rise and State, c. 13. Its cure, c. 14. 3 Issue of seed or bloud, c. 15.

III. *The Ceremonial Law touching Actions, Necessary or Voluntary.*

1. *Necessary*, whereof are laid down The Particulars and the Confirmation of them. 1 *the Particulars* of these Necessary Actions, are 1. *In purification*, Common to [Page] the whole Church, c. 16. Proper to every godly person, c. 17. 2. *In Sanctimony* or Holinesse, Both of the people; 1 To be observed, not only in their own bodies, c. 18. but also among one another mutually, c. 19. 2 To be maintained in their judgements, c. 20. As also in the holinesse of the Priests in their Persons, c. 21. Things, c. 22. 3. *In exercise Ecclesiasticall*, In legall Times c. 23. In legall Rites, c. 24. Politicall, c. 25. 2 *The Confirmation* or obsignation of these particular lawes, by Promises and Threats, c. 26.

2. *Voluntary*, viz. touching vows, c. 27.

Numbers

IV NUMBERS Gr. [...], so called because a great part of the Book is spent *in Numbring the Tribes and Families of Israel*, and of their journeys from *Egypt to Canaan*. In *Hebr.* its called [...] *Bammidbar i. e. In the Desert*. Because this is the first word of this Book in the Hebrew text.

Numbers contains an History from the beginning of the second moneth of the second yeare, after *Israels* coming [...]ut of *Egypt*, to the beginning of the eleventh [Page] moneth of the fourtieth yeare. *viz.* 38. years and upwards, as *Iun.* and *Ainsw.* observe. And this may remarkably be evinced, by comparing *Numb.* 1.1. and 36.13. diligently with *Deut.* 1.3. which, as above, demonstrate both the beginning and ending of this History of *Numbers*.

Scope. Lively to set forth the rich blessing of God upon *Israel*, in their wonderfull increase; his vigilant providence over them in all their wildernes journeyes and difficulties; and yet his severity against their corruption, for which many of them perished in the wilderness, after they had been delivered out of *Egypt*, so that they could not enter into his rest because of their unbeliefe, *Heb.* 3.19. *Iude ver.* 5.

Principall Parts.

This Book of Numbers contains an Historicall narration of *Israels* 1 Preparation for their Journey, 2 Iourney it selfe, and 3 of their Station,

I. *Israels Preparation* for their Journey, wherein three

things.

- I. *The Numbring of them*, which was 1. Civil, both of all the heads of the people according to the [Page] families, c. 1. and of the order of the Tribes in their Tents, c. 2. 2. Sacred, where is reckoned up, both the number of Levites and other officers about the Tabernacle c. 3. as also their order and ministry c. 4.
- II. *Lawes*, 1. Common about Sanctimony, whether necessary c. 5. or voluntary, c. 6. 2. Particular for the Princes offering of every Tribe, at the dedication of the Tabernacle and Altar. c. 7. For the Levites service, c. 8.
- III. *The manner* 1. Of their sanctification and order, c. 9. And of their Journeying, c. 10.

II. *Israels* journeys, which are distinguished by the history of their eight notable Murmurings in their way, viz. 1. Irksomenesse of their Journey. 2. Loathing of *Mannah*, c. 11. 3. *Aarons* and *Miriam*s emulation against *Moses*, c. 12. 4. Their unbelief at *Kadesh*, where are recorded, Their murmuring c. 13. *The* judgement of God for it c. 14. Their reconcilment to God afterwards, c. 15. 5. The envy of the Levites and others against the Priests, c. 16. 6. The indignation of the people for the precedent judgement, where are set down both their Murmur [...]ng, c. 16.41, 42, 43. and their Reconcilment, c. 16. vers. 44. to the end, and c. 17, 18, 19. 7. Murmuring for want of [Page] water, c. 20. 8. Murmuring because of the way, and the light bread, and so were plagued with fiery serpents, c. 21.

III. *Israels* Station, State or condition when they were now nigh to the possession of their inheritance, c. 21. *to the*

end of the Book. Here is set down a double State or Condition. 1. Of the people themselves. 2. Of their inheritance.

1. Of the people themselves, either as 1. overcoming their enemies, and possessing the land, c. 21. 2. Tempted by Magicall Arts and inchantments, c. 22, 23, 24. 3. [...]nsnared with, and plagued for idolatry and fornication c. 25. 4. Reconciled to God and numbred for the entring upon the inheritance, c. 26. 5. Furnished with a new Governour *Ioshuah*, that was to succeed *Moses*, c. 27. 6. Instructed in sacred things, Necessary, c. 28, 29. Voluntary, c. 30.

2. Of the inheritance, which is considered, either 1. In part, As possessed, c. 31. As assigned to *Gad*, *Reuben*, and halfe the Tribe of *Manasseh*, c. 32. (Here by way of digression is a summary recapitulation of the severall stations of *Israel* in their march through the wilderness, c. 33.) 2. In whole, And that either, As it is circumscribed with Bounds or Borders, whereof the manner of dividing the land, c. 34. Or as it is circumscribed with lawes, Both of refuge for the man-slayer, that slew any unawares, c. 35. And of successions in their inheritances. c. 36 [Page]

Deuteron:

V DEUTERONOMIE *i. e.* *The second law, or Law repeated,* Thus denominated by the *Greek*, because this book containeth a *Repetition of Gods law given by Moses to Israel*, AS in Hebrew it is sometimes from the same ground

called [...] *mischneh* i. e. *Repetition* of the law. From the first words in the Book its cal'd [...] *Elleh Haddebarim*, i. e. *These are the words*, or only [...] *Debarim*, i. e. *The words*.

Penman of this Book, as of all the foure former Books was *Moses*, who also wrote the History of his own death a-forehand in the last chapter by a Prophetick spirit; or *Ioshua* wrote it for him. *Alsted. Praecog. Theol. l. 2. c. 118.*

This Book containes the History of but a few dayes, *viz.* from the beginning of the eleventh moneth, to about the seventh day of the twelfth moneth of the fourtieth yeare, after *Israels* departure out of *Egypt*, for *Moses* [Page] began to speak these words, in the first day of the eleventh moneth of the said fourtieth yeare, *Deut. 1.3.* which was a little before his death; he died when he was one hundred and twenty years old *Deut. 34.7*▪ after which *Israel* mourned for *Moses* in the land of *Moab* thirty dayes, *Deut. 34.8.* this determines the time of the History? As *Iun. well observes.*

Thus Alsted in Praecog. Theol. l. 2. c. 118. computes the time of this History. viz.

1. The first Part of this Book containes the History of the first day of the eleventh moneth of the fourtieth yeare, after their coming out of *Egypt*, c. 1, 2, 3▪ 4.
2. The second part containes the History of the second day, c. 5. to 11▪
3. The third part containes the History, (as is probable) of foure dayes at most c. 11. to 26.
4. The fourth part containes the History of one day, c. 27.28.
5. The fifth containes the History also of one day, c. 29, 30.
6. The

sixth contains the History of one day, c. 31. &c. 7. The 7th part contains the History of their mourning for *Moses* thirty daies c. 34.

Prooffe hereof may be drawn from the History of [Page] *Ioshua*, by computing backwards from the day of the Passeover. For in the land of *Canaan* the first Passeover was celebrated, in the one and fourtieth year after *Israels* coming ou [...] of *Egypt*, on the fourteenth day of the moneth *Nisan* Josh. 5, 10. Before which they were circumcised, which probably took up foure dayes, *Josh.* 5. One day they were passing thorough *Jordan*, two dayes in preparation for it. Adde to these the time of searching out the land, and lastly the thirty dayes mourning. And thus going backwards, we shall find that *Deuteronomie* contains an History of but a very few dayes.

Scope. That the law formerly given of God may by this *New Repetition* of it be more declared, confirmed and applied to the present condition of *Israel*; and they thereby fitted and better prepared for the promised *Canaan*, upon which they were entring.

Principall Parts, are; The Preface; Narration; and Conclusion of the Book. I. *Preface or Prologue*, c. 1. to 5. contayning,

- 1. A Narration. 1. Of Gods calling of *Israel* from *Horeb* to the promised Land. c. 1. 2. Of the execution of this call, Both by divine conduct against their enemies. c. 2. And by appointment to enter the Land. c. 3.
- 2. An exhortation to obed. c. 4.

II *Narrative* containing the main bulk and substance of the book, c. 5. to 32. *viz.* The Law, and Confirmation thereof.

- I. The Law, shewing the way of well living.
 - 1. Universall. c. 5.
 - 2. Particular; where, Of the Decalogues Principle, and things Principled.
 - 1. *The Principle* of the Decalogue is Gods love, whereof you have,
 - 1. The Proposition. Wherein note. 1. The manner and object of it, c. 6. 2. The opposites, Idolatry, c. 7. Ingratitude, c. 8. Pride, c 9.
 - 2. The Conclusion. c. 10.
 - 2. *The things Principled*, touching, 1. The place of divine worship c. 11▪ 12. 2. The manner, c. 13.14. 3. The time, c. 15.16. 4. The persons which are to performe worship to him. Who are informed according to the three parts of [Page] the soule, and this either joyntly or severally. Jointly. 1. According to the Rationall part; Where, Of persons Ecclesiasticall and Politicall together, c. 17. Of persons Ecclesiasticall apart, c. 18. Of persons Politicall apart, c. 19. 2. According to the Irascible part, in case of war c. 20. 3. According to the Concupiscible part, c. 21, 22. Severally, where are both Lawes, c. 23, 24, 25. And the close of them, c. 26.
- II. The confirmation of the Law by certain Arguments,

viz. 1. Signes c. 27. 2. Promises and threats. c. 28. 3. By solemn renewing of the Covenant: partly, 1 By word, Comminatory, c. 29. Promissory, c. 30. 2 By writing and instruments, c. 31.

III. *Conclusion* of the whole book c. 32, 33, 34. Which is either,

- I. *Prophetically* and Hortatory, wherein is a double Prophecy. 1. Common, touching the Church of the Jewes till the time of the Messiah▪ c. 32. 2. Speciall, containing the blessing of the 12 Tribes c. 33.
- 2. *Historically*, concerning the death of Moses, c. 34.

IJ. THE PROPHETS.

THE PROPHETS wrote all the Bookes of the *Old* [Page] *Testament*, besides the *Pentateuch* of *Moses*. These *Prophets* inspired infallibly by the Holy-Spirit of Prophecy, wrote Books of three severall sorts, viz. 1 *Historically*, 2 *Dogmatically* or *Doctrinally*, and 3 *Prophetically*. The Hebrews thus distinguish the Books of the Old Testament. 1. [...] *Thorah* i. e. The Law. viz. the five books of *Moses*. 2. [...] *Nebi* [...]m i. e. *The Prophets*. The Prophets they distinguish into two sorts, viz. 1. [...] *Nebiim Rishonim* i. e. *The former Prophets*; perhaps so called because they treat of the first Prophets, These are foure, viz. *Ioshua*, *Iudges*, *Samuel* and *Kings*. And 2 [...] *Nebiim Acharonim* i. e. *the later Prophets*; which they reckon up in foure Books also. viz. *Isaiah*, *Ieremiah*, *Ezekiel*, and *the twelve minor Prophets* which were anciently, joynd all in one volume, lest they through their smalnesse should be lost; [Page]

That phrase seemes to favour this, *It is written in the Book of the Prophets*, Act. 7.42. the Prophet Amos being cited, which is one of the *Minor, or lesser Prophets*. 3. [...] *i. e. The writings*; by way of emphasis. See the Reason hereof in Rivet. *Isag. ad sucr. scrip. c. 29. Sect. 16.* The Greek calls these Books, [...]; *Hagiographa i. e. The holy writings*, upon some such ground. Of this sort are eleven in this order in Hebrew, *Ruth; Psalmes; Iob; Proverbs; Ecclesiastes; Song of Songs; Lamentations; Daniel; Esther; Ezra; Chronicles*; under *Ezra* comprehending *Nehemiah*, which sometimes is called the *second of Ezra*, and the two Books of the *Chronicles* being reckoned as but one Book.

But the former Distribution of the PROPHETS bookes into ¹ *Historicall*, ² *Doctrinall*, and *3 Propheticall*, (being both more consonant to the matter of these books, and to the method of our *Bibles*) shall here be followed.

I. HISTORICAL BOOKS.

THE HISTORICAL BOOKS of the Prophets Relate the History of the Jewes, and of the Church of God among [Page] them, from the death of *Moses*, which was, when he was one hundred and twenty years old, *Deut. 34.7. Ioseph Ant. l. 4. c. 3.* In 2493 year of the world; *Helvic.* untill the Period of the Persian Monarchy, possessed by *Alexander* the Macedonian, called *Alexander* the great, who conquered the Persians, and got Dominion of *Asia*, about *Ann. 3614* after the worlds Creation, *Helvic. in Chronolog.* So that these Books contain an History of about 1121 years continuance.

Of this History of the Jews, and of the Church of God, there are two Principall Parts or Periods; *viz.* 1. Of the Israelites *Entrance* into the promised land. 2. Of their *Government and Condition*, after that entrance.

Joshuah.

1. *ISraels entrance* into the promised land, is described in the Book of JOSHUAH. So called from the chiefe [Page] subject handled therein, *viz.* The Acts of *Ioshuah*, the successour of *Moses*, the Governour and chiefe Captaine of Israel, under whose conduct they conquered the Land; Divided it by Line and Lot among the Tribes; and possessed it, according to all Gods faithfull promises in that behalfe unto their Fathers, Josh. 21.43, 44, 45. & 23.14, 15.

Penman of this Booke some conceive to be *Ioshuah*, because it beares his name. But that Reason is not cogent; ¹ partly because the Bookes of *Iudges*, *Ruth*, and *Kings*, bear their name, yet not Penned by them: ² partly because the denomination of this Book is rather from the *Subject matter*, then the *Author*. Other thinke *Eleazer* the High-Priest (whose death is recorded *Iosh.* 24.33. Gathered together the chief materials of which this Booke is compiled. It being the Priests duty, to leave upon Record all memorable Ecclesiastical affairs for the benefit of [Page] after ages, and propagation of Religion. This more probable: but not certain. *Alsted. Praecog. Theol. l. 2. c. 119. Iohan. Calvin. Argument. in Lib. Iosuae.*

This book contains an History of almost eightene yeeres. viz. From the death of Moses to the death of Ioshuah. *Iun. Arg. in lib. Iehosh. Gerh. loc. prim. de Scriptura. in exegesi. Sect. 125.*

Scope. Of this booke to demonstrate Gods exact faithfulness in performing all his Promises made to the Fathers; that all his people may be encouraged to trust to him the better for ever▪ *Iosh. 21.45. & 23.14, 15.*

Principall parts.

In this Book is an History of Ioshuah's *Life and Death.*

- I. *Of Ioshua's Life.* Wherein consider▪
 - 1. His vocation. God cals him to be Governour of Israel in Moses stead, c. 1.
 - 2. His Administration, both in time of warre, and Peace.
 - 1. *In time of warre,* Whereof is laid down;
 - 1. *A Narration.* 1. Of sending the Spies to search the Land, c. 2. 2. Of the passing thorow Jordan, where The Antecedent passages and manner of it, c. 3. The Consequents upon it. c. 4.5. 3. Of the Seiges and Victories; His first Victory over Jericho, c. 6. The impediment of his proceedings, the Accursed thing, c. 7. His manifold and happy successe after removal of the Accursed thing, he conquered all the Country c. 8, 9, 10, 11.

- 2. *A Repetition* of his warlike exploits, &c. c. 12.
- 2. *In time of Peace*. Wherein are,
 - 1. The distribution of the land of Canaan, under which are described, 1 The borders of the Land, c. 13. 2 The manner of the distribution, by Lot. c. 14. 3 The parties among whom the Land was divided, *viz.* The Israelites c 15. to 20. 4 The menslayers, &c. c. 20 5 The Levites c. 21.
 - 2. The dismissal and remanding of the *Reubenites, Gadites* & half tribe of [Page] *Manasseh* to their Lot on the other side *Jordan*. c. 22
 - 3. The exhortation and charge of Joshua to the people before his death, c. 23.
- II. *Of Ioshuah's death*, and the things immediately Antecedent, and Consequent thereto, c. 24.

II. *Israels condition and Government after their entrance into the Promised Land*. Which is Historically described, what it was. 1. Before their carrying away into *Babylon*. 2. During the Captivity. 3. After the Captivity.

I. *Before their carrying away into Babylon*, and that either under the *Iudges*, or the *Kings*.

I. *Vnder the Iudges*.

And here we have two Histories, *viz.* One Common and *Generall*: Another *Particular*.

Judges

I. *The Common or Generall History*, is the Book of IUDGES, so called, not from the *Authors* of it, but from [Page] the *subject matter* of it, in Hebr. [...] *Shophtim*, i. e. *Judges*.

Penman of this Book the Hebrewes thinke to be *Samuel*. *Alsted. Praecog. Theol. l. 2. c. 119.* O [...]hers thinke that every *Iudge* recorded the things acted in his owne dayes respectively: and that *Samuel*, or *Ezra*, or *Ieremiah*, or *King Hezekiah*, (whose men copied out some of *Solomons Proverbs*, *Prov. 25.1.*) collected and digested them into one volume. *Hugo Cardinal [...]s in Prolog. in hunc. lib.*

This book containes an History of *Israels* Politie, and the state thereof from the death of *Ioshuah*, till the Priesthood of *Eli*. How during that time *Israel* oftentimes Apostatized from God, for which God delivered them into their enemies hands; but upon their conversion to him, he saved them by *Iudges* raised up from among their Tribes, out of their enemies hands. It is an History of about 299 years, [Page] which may be thus computed.

From *Ioshuah's* death, to *Othniel's* 40 y.

Iudg. 3.11.

From *Othniel's* death to *Ehud's* and *Shamgar's* 80 y.

3.30.

Thence to *Deborah's* death 40 y.

5 31.

Thence to *Gideons* death-40 y.

8 28

Thence to *Abimilech's* death 3 y.

9 22.

Thence to *Tholah's* death 23 y.

10 2

Thence to *Iair's* death 22 y.

10 3

Thence to *Iephte's* death 6 y.

12 7

Thence to *Ibzan's* death 7 y.

12 9

Thence to *Elon's* death 10 y.

12 11

Thence to *Abdon's* death 8 y.

12 14

Thence to *Samson's* death-20 y.

16 31

Scope of this book, to shew what happy Halyonian dayes Gods Church enjoyes under pious magistrates. How severe God is against the sins, especially the idolatry of his own people: and yet how he remembers mercy in midst of severest judgements.

Principall parts. This book being a Glasse discovering *Israels* calamity, and the cause thereof their sin. [Page] Describes their *sin*;

- I. As *General*, Universal and Common to all the tribes, *viz.* by the
 - 1. Kinds or sorts of their sinnes.
 - 1. Negligence in driving the Canaanites out of

- the land. c. 1.
 - 2. Perfidiousnesse, in Apostatizing from God to Idols. c. 2.
- 2. Effects or fruits of their sinnes. *viz.* Five severall oppressions by their enemies, *i. e.*
 - 1. *Syrians*, c. 3.
 - 2. *Canaanites* c. 4. and 5.
 - 3. *Midianites*, where of *Gideon's* 1. Call. c. 6. 2. Acts Polemical c. 7. and Political. c. 8. 3 Successour, *Abimilech* c. 9.
 - 4. *Ammonites*. Here 1. The cause and effect of the oppression, *Israels* Apostacy and Repentance c. 10. 2. The Remedy. *viz.* warre undertaken against *Ammonites* c. 11. *Ephraimites*. c. 12.
 - 5. *Philistines*. *Sampson* being avenger: *Samsons* Birth c. 13. Prosperity c. 14. adversity c. 15. and death c. 16. are at large delineated.
- II. *As speciall viz.* 1. Idolatry, Of one family c. [Page] 17. Of the Tribe of *Dan* c. 18. 2. Lust of uncleannesse, Perpetrated, c. 19. Punished c. 20, 21.

Ruth

II *The particular History under the Iudges*, is the Book of RUTH, so stiled from RUTH the *Moabitesse*, a Gentile (*Moab* being one of the incestuous sons of *Lot Gen. 18.*) concerning whom this Book treats, especially of her mar-

riage with *Boaz*, whose Pedigree, by a Prophetick spirit, is brought down to *K. David*, Ruth 4.18. to the end, *Ruth* bearing to *Boaz*, *Obed*; the Grandfather of *David*, of whom according to the flesh *Christ* came, *Matth.* 1.5, 6. The *Chald. Paraphrast* thinks that *Ruth* was the daughter of *Eglon* King of *Moab*, but that is not proved by any Scripture, nor is it likely that a Kings daughter would marry a Stranger, and leave her native Countrey to seek [Page] bread in another land, saith *Gerh. Augustine* refers the time of this History, to the Beginning of the Kings. *Aug. l. 2. de Doctrin. Christian.* c. 8. *Ioseph. l. 5. Antiq.* and *Hugo Cardinalis* referre it to the time of *Eli*, the Priest. *D. Kimchi in c. 1. Ruth.* and other of the *Rabbines* (as some note) conceive; That, *Boaz* who married *Ruth*, was that Judge which is called *Ibzan* *Judg.* 12.8. who immediately succeeded *Iephte*. *Iunius* and *Tremellius* comparing this History of *Ruth* with *Matth.* 1.5. are of opinion, that this History fell out in the dayes of *Deborah*. *Annot. in Ruth* 1.1.

But its certaine it fell out in the time of the *Iudges*, *Ruth* 1.1. though the particular time perhaps cannot so punctually be demonstrated.

Penman of this History is not certainly knowne. Hebrews thinke *Samu [...]* penned it. *Alsted. in Praecog. Theol. l. 2. c. 119.*

Many Writers annex this Book of *Ruth* as an [Page] Appendix to the Book of *Iudges*, as they do the *Lamentations*, to the Prophecy of *Ieremiah*. *Andr. Rivet. Isag.*

Scope of this Book. To delineate part of the Genealogy of *Christ*, Ruth 4.18. &c. compared with *Mat.* 1.5.6. And to shew that salvation by *Jesus Christ* belongs to sinners of the Gentiles, as well as to the Iewes: Christ deriving his line not only from Iewes, but also from Gentiles and sinners, for the raising up of their Hope and Consolation in him.

Principall parts. In this History are described.

- 1. *Ruths Distresse* in her widowhood c. 1.
- 2. *Ruths Deliverance* from this distresse, which is
 - 1. *Inohoate.* 1. By her gleaning in *Boaz* his field with his approbation, c. 2. 2. By her lodging at *Boaz* his feet in the threshing floor at her mothers appointment, he being a near Kinsman c. 3.
 - 2. *Consummate,* By *Boaz* his marrying of her [Page] c. 4.

II. *Vnder the Kings.*

And here we have three Histories compiled in six books *viz.* the two Books of *Samuel*, the two Books of *Kings*, and the two Books of *Chronicles*, which Histories set forth the State of the Kingdome of *Israel* three wayes. *viz.* 1. As the Kingdome was *Vnited* of which the two Books of *Samuel*. 2. As The Kingdome was *Divided*, of which the two Books of *Kings*. 3. As the Kingdom was both *Vnited and Divided*, of which the two Books of *Chronicles*. As *Trelcatius in Oeconomiâ Bibliorum*, well observes, : And as the matter of

these Histories doth clearly evince.

I. The UNITED State of the Kingdome of *Israel*, is described what it was, both under the Kings. 1. By *Election*. and 2. By *Succession*. And how it increased and flourished whilest so united.

I Samuel

I UNder Kings by ELECTION, The kingdomes [Page] Condition is recorded in the I. Book OF SAMUEL. So called, either from the matter or subject herein handled. *viz.* The History of SAMUEL, which takes up a great part of the Book. *As Alsted. in Praecog. Theol. l. 2. c. 120.* Or also from the instrumentall efficient cause, or *Penman* of this of this Book, *Samuel* being supposed to have penned this Book, till *c. 25. David* the rest. *Gloss. ordinar. Iunius and Trem.* are of opinion, that *Samuel* had a great share in penning of these two Books that bare his name; and that *Nathan* the Prophet, and *Gad* the *Seer* penned part thereof, from that intimation, *1 Chron. 29.29.* which words of *Samuel, Nathan* and *Gad* seem to be the two [Page] Books of *Samuel*, penned by them three. *Iun. in Annot. in 1 Chron. 29.29.* By the Greek and Latin, it is also called the *1. Book of Kings*, because the later part of it containes the History of *Saul*, the first King of *Israel*.

This history treats of the last Judges, *viz. Eli*, and *Samuel*, and of the first King, *viz. Saul*. Declaring when and upon what occasion the Lord changed the government by *Iudges* into a *Regall government*, *viz.* In days of *Samuel*, and upon

occasion of the extreame wickednesse of both *Elye's* and *Samuels* Sons, c. 1. to 9. As also how *Saul* carryed himselfe both in life and death: and how God prepared *David* for the Throne, *Saul* being rejected. It is an history of about 80 yeeres continuance. viz. Under *Ely* 40 yeeres, 1 Sam. 4.18. And under *Samuel* and *Saul* 40 yeeres, Act. 13.21.

Scope. To discover mans mutability, but Gods [Page] immutability in all the Revolutions and alterations of Families, and Common-wealths: viz. In their Constitution, Administration, and Alteration.

Principall parts.

This booke treats of the affaires of Israel under a double kind of civill Government,

- I. *Aristocraticall* under *Samuel* the Prophet and Judge. Whose,
 - 1. *Birth* is recorded, c. 1.
 - 2. *Calling.* Where, of *Eli* his Predecessour, and of his Sonnes; whose I. Grievous sinne is recorded, c. 2. II. Severe punishment is, 1, Foretold by *Samuel*. c. 3. 2. Inflicted by God. where, of the warre, Acted c. 4. Finished, where we have a descripti [...].n. 1. Of the *Philistines* punishment, c. 5. And of their restoring the captivated *Ark*, c. 6. 2. Of *Israels* Repentance, c. 7.
- II. *Monarchicall*, under a King.
 - 1. To be elected, what a one he was like to be, c.

8.

- 2. Actually elected, what a one he proved; evidenced, in *Saul, David* ▪
 - 1. *Saul*, described. 1. As elected, where are laid down his calling, c. 9. Unction, c. 10. Warlike successe, c. 11. 2. As rejected. The causes of which rejection are recited, viz. 1. The peoples sin, c. 12. 2. Sauls unbelieve, c. 13. Rashnesse in judging, c. 14. And disobedience, c. 15.
 - 2. *David*. Touching whom are declared, His
 - 1. *Election*. Where note 1. His call, c. 16. 2. His Preparatory 1 conquest of *Goliath* c. 17. 2 Advancement into Sauls family, c. 18.
 - 2. *Ejection*. *David* being exiled. 1. In his own Country, c. 19, 20. 2. Out of his Country, c. 21. to 30.
 - 3. *Advancement*. 1. By his Victory, c. 30. 2. By Saul's Death, c. 31.

II Samuel

II UNder Kings by SUCCESSION. In this respect the [Page] Kingdome's state is declared in the II. of SAMUEL. So called for Reasons formerly mentioned. Its also by the *Greek* and *Latin* stiled *The second Book of Kings*, because therein the History of *David* the *second King* of Israel is continued.

This is an History of about 40 yeeres continuance, 2 *Sam.*

5.5. An History of Davids Kingdome. may well be called *The Annals of David*.

Penman; some thinke to be the High-Priest; or some Disciple of *Samuel*, who yet for honours sake gave the Booke his Masters name. *Alsted. Praecog. Theol. l. 2. c. 120*. But rather it is probable that the latter part of the I. Of [Page] *Samuel*; and this whole Booke of the II. Of *Samuel*, were Penned by *Nathan* the Prophet, and *Gad* the Seer. 1 Chron. 29.29.

Scope. To declare Gods Faithfulnesse in delivering of his own from distresses. That divers great infirmities are incident to Gods uprightest servants. And That (like checker-worke) their prosperity is intermingled with crosses and calamities.

Principal Parts. In this Booke; (which is a description of Davids Kingdome) we have a Narration of Davids 1 *Life* and 2 *Death*.

- I. *Davids Life* is represented as it was 1 *Glorious*; and as it was 2 *Ignominious*.
 - 1. As it was *Glorious* in his Royall inauguration. Where consider things,
 - 1. *Antecedent* viz. 1. His mourning for *Sauls* death, c. 1. 2. His returne into Judea, c. 2. 3. His war with the House of Saul, c. 3.4.
 - 2. *Concomitant*. He is confirmed King by [Page] all Israel, c. 5.
 - 3. *Consequent*, viz. 1. *Ecclesiasticall*, as His

fetching up the Ark to Sion c. 6. His purpose of building God an House, c. 7. 2. *Polemicall* or warlike, c. 8. 3. *Politicall*, or civil, c. 9, 10.

- 2. As it was *Ignominious*; and that
 - 1. By his sins, Adultery and Murder, committed c. 11. corrected c. 12.
 - 2. By his sorrowes.
 - 1. Private, 1. In *Amnon*, by his Incest, c. 13. 2. In *Absolom*, where are declared, his Restitution, c. 14. His Sedition begun c. 15. Continued c. 16. Concluded, c. 17, 18, 19.
 - 2. Publique. 1. Sedition of the people, c. 20. 2. Famine three yeeres, c. 21.
- II. *Davids death*. Occurrents Antecedent thereunto. 1. His gratulatory and laudatory Psalme, c. 22. 2, His sweet Swanlike Song, and Testament, c. 23. 3. The Pestilence upon his numbring the people, c. 24.

II. The DIVIDED state of the Kingdome of Israel, [Page] and how upon that division it decreased and came to ruine, is laid down in the *two Books of Kings*.

This d [...]vision and decay of the Kingdome is laid downe two ways. 1. According to the causes and *Beginnings* thereof. 2. According to the *Progresse* thereof.

I Kings

I. *ACcording to the causes, and first beginnings of this Division and decay* thereupon ensuing. These are set forth

in the I. of *KINGS*. This book is stiled in [...] 1. *Melacim*. i. e. 1. *Of Kings*. By the Greek and Latine the III. *of Kings*. The history of the *Kings* both of *Iudah* and *Israel*, being the subject matter of the book.

In this book the causes and first beginnings of the [Page] Kingdomes division and decay are laid downe, partly by way of *Opposition* of the flourishing state of *Davids* kingdome united under *Solomon*, c. 1. to c. 11. Partly by way of *Exposition* of the occasions (viz. *Solomons* sinnes, Gods justice, *Solomons* death, c. 11.) and of the first beginnings of the division and decay of the kingdome under *Rehoboam*, to whom onely two Tribes were left subject, *Iudah* and *Benjamin*, 1 King. 11.21. And under *Ieroboam* to whom the other tenne Tribes revolted: and afterwards under their successours severally. So that in this book are the Acts of five Kings of *Iudah* after *Solomon*, viz. *Rehoboam*, [...] *bijam*, *Asa*, *Iehoshaphat*, *Iehoram*: and of eight Kings of *Israel*, viz. *Ieroboam*, *Nadab*, *Baasha*, *Elah*, *Zimri*, *Omri* and *Tibni*, *Ahab*, *Ahaziah*.

This is an history of 118. yeeres viz. Under *Solomon* [Page] 40 yeeres, 1 King. 11.42. Under the rest of Kings of *Iudah*, 78. yeeres, for *Rehoboam* Reigned 17 yeeres. 1 King. 17.31. — *Ab [...]jam* 3 yeeres. 1 King. 15.2. — *Asa*, 41. yeeres. 1 King. 15.10. — *Iehoshaphat*, 17. yeeres. 1 King. 22.51. — In all 118 yeeres.

Penman of this book, and also of the *second booke of Kings* is conceived not to be any one man, but divers. Though the Hebrewes would have them to be written by

Ieremiah. Others think that the Churches history, which was written by divers, was digested and collected into volumes, either by *E [...]*ra; *Gerh. loc. Com. 1 de Scriptura. in Exegesi. §. 129.* Or by the chiefe Priests and Prophets as the Churches Pub. Actuari [...]. *Alsted Proecog. Theol. l. 2. c. 120.* However, it seemes evident, that the beginning of 1. *of Kings*, touching *Solomons* Reign, [Page] was written by *Nathan, Abijah* and *Iddo*, 2 Chron. 9.29. See *Iun. in loc.* And other parts by *Iehu* son of *Canani*, 2 Chron. 20.3. See *Iun. Annot. ibid.* And by the Prophet *Isaiah*, (as *Iunius* thinks▪) partly in his Prophecy, par [...]ly in the Book of Kings, 2 Chron. 26.22.

Scope. To shew how the Piety of Kings, preserves their kingdomes in unity, and flourishing Prosperity: But the sins and wickednesse of Kings, especially their idolatry, whereby they divide themselves from God, brings Divisions into their Kingdomes, and consequently ruine upon themselves, their families and Dominions.

Principall parts, might be pointed out, according to the periods of every severall Kings reigne, but rather thus. This book containes the *increase* and *decrease* of the kingdome of *Israel*.

- I. *Increase* of the Kingdome under *Solomon*; whose Life and Death are recorded.
 - 1. *Solomons* Life. Therein consider his
 - 1. Election, c. 1, 2.
 - 2. Administration or Government of the Kingd [...]m, where note 1. His great Prudence, c. 3,

- 4. 2. His Magnificence in Building, The Temple, c. 5, 6, 8. His own house, In *Lebanon*, c. 7. The Kings house more publique, c. 9. 3. His condition, Prosperous, c. 10. Adverse, c. 11.
 - 2. *Solomons death*, c. 11.
- II. Decrease of the Kingdom once Divided; and this under
 - 1. The Kings of *Iudah* 1. *Rehoboam*, c. 12, 14. 2. *Abijah*, c. 15. 3. *Asa*, c. 15. 4. *Iehoshaphat*. c. 22. 5. *Iehoram*, c. 22. ver. 50.
 - 2. The Kings of *Israel* contemporary to the Kings of *Iudah*, viz. 1. *Ieroboam* c. 12, 13, 14. 2 *Nadab*, c. 15. 3. *Baasha*, c. 16. 4. *Elah*, 5. *Zimri* 6. *Omri*, c. 16. 7. *Ahab*. 1 whose stock is recorded, c. 16. from ver. 28. 2 Whose prosperous state is declared, In respect of *Elijahs* Presence. Here are [Page] considered, *Elijah's* Ambassade to the King, c. 17, 18. *Elijah's* exile, c. 19. In respect of *Ahabs* double victory, c. 20. 3 Whose Acts and manners are described, c. 21. 4 Whose Death is delineated, c. 22. 8. *Ahaziah*, c. 22. ver. 51. &c.

II Kings

2. According to the Progresse and Growth of the Kingdom's division, and the miserable calamities, growing and increasing thereupon, This is related in the 11. of *KINGS* called in Hebr. [...] 11. *Melacim*, i. c. *The second of Kings*, By the Greek and Latin, *The IV. of Kings*. The History of the *Kings* being still continued in this Book.

This Book is an History of about 320. years, under 12. Kings of *Israel*, and 16. Kings of *Iudah*.

Vnder 12. Kings of Israel, 162 years.

- *Ahazia* 1 yeare. 1 Kings 22.52.
- *Ioram* 11 yeare. 2 Kings 3.1. & 8.25.
- *Iehu* 28 yeare. 2 Kings 10.36.
- *Iehoahaz* 17 yeare. viz. 15 alone, and two with his son, 2 Kings 13.1.10.
- *Ioash* 16 yeare. 2 Kings 13.10.
- *Ieroboam* 41 yeare. 2 Kings 14.23.
- *Zechariah* 6 moneths 2 Kings 15.8.
- *Shallum* 1 moneth 2 Kings 15.13.
- *Menachem* 10 yeare. 2 Kings 15.17.
- *Pekachijah* 2 year. 2 Kings 15.23.
- *Pekah* 20 year. 2 Kings 15.27.
- *Hosheah* who reigned 18 y. viz. 9 y. free. 2 Kings 17.1. and 9. y. a tributary to the King of Assyria, by whom at last he was carried captive, ver. 6.

Vnder 16 Kings of Iudah, 320 year.

- *Iehoram* 12 y. viz. 8. alone, and 4. with his father *Iehoshaphat* 2 Kings 8.17.
- *Ahazia* 1. y. 2 King. 8.26.
- *Athalia* 6 year, 2 Kings 11.3.
- *Ioash* 40. y. 2 King. 12.1.39. *Iunius*.
- *Amaziah* 29 yeare 12 of which in exile, — 2 Kings 14.2.
- *Azariah* or *Vzziah* 52. yeare. 2 Kings — 15, 5.
- *Iotham* 16. yeare. 2 King 15.33. — 15. yeare *Iun*.

- *Ahaz* 16. yeare, 2 *Kings* 16.2. — 14. year *Iun.*
- *Hezekiah* 29. year, 2 *King.* 18.2. [Page]
- *Manasses* 55. yeare, 2 *King.* 21.2.
- *Ammon* 2 yeare, 2 *Kings* 21.19.
- *Iosiah* 31. yeare. 2 *King.* 22.1.
- *Ioahaz* 3. moneths. 2 *Kings* 23.36.
- *Ichoiakim* 11 yeare, 2 *Kings* 23.36.
- *Ichoiachin* three moneths. 2 *Kings* 24.8
- *Zedekiah* 11. year, 2 *Kings* 24.18.
- Thence till *Iehoiakins* advancement, 26. year, 2 *Kings* 25.27, 30.

Penmen of this 11. of *Kings*, See in *Penmen* of 1. of *Kings*.

Scope; to delineate Gods verity in his Promises and Threats, together with his severity in his judgements. The continuall Revolution of Families and States, The mischief of sin, especially in Magistrates, dividing them and their people from God, and consequently themselves amongst themselves, till both Kings, people and Kingdomes be ripe and ready for desolation.

Principall parts, may be considered either according to the Reign of the severall Kings of *Israel* and *Iudah*, as afore. Or as followeth; This Book declareth.

The state of the Kingdomes of *Israel* and *Iudah*; [Page]
together with their defection and declining,

- 1. Severally of the Kingdome of *Israel* under 1. *Ahaziah*, c. 1.2. 2. *Ioram*, where of *Elishah's* miracles,

- c. 3.4.5. Oracles or Prophecies, c, 6.7.8.
- 2. Joyntly of *Israel and Iudah*, parallel'd as it were together, c. 9. to 18.
- 3 Severally of the *Kingdome of Iudah*, whose
 - 1. Weakning, is recorded 1. Under a good King *Hezekiah*, c. 18. 19.20. 2. Under a bad King *Manasseh*, c. 20.21.
 - 2. Reparation is indeavoured by *Iosiah*, c. 22.23.
 - 3. Subversion is 1. Begun c. 23. 24. 2. Accomplished c. 25.

III. The UNITED and DIVIDED State of the kingdome is laid downe in the two Books of *Chronicles*, with some further Additions and Amplifications to the former Histories. This is done two wayes.

I Chron.

1. ACording to the UNITED State of the kingdome in [Page] I. OF CHRONICLES, so called because the Acts of former times are herein *Recorded*, or *Chronicled*. In Hebr. [...] *Dihre Haijamim*, i. e. THE WORDS OF DAYES, because they are as a *Sacred* DIARY; reporting the Acts and Occurrents in the Church of God, and Civil States both Domestique and Forrein. *Munsterus* not unfitly stiles them *Libros Annalium*, i. e. *The Books of Annals*. *Annals* barely declaring matters of fact for divers years in order; as, *Gellius notes l. 5. N. A. c. 18*. These two Books are *the CHVRCHES ANNALS*. In Greek these two Books are called [...], *Bibloi Paralipomenon*, i. e. *The Books of things omit-*

ted: or, THE BOOKS OF REMAINES: because some [Page] things omitted, or not fully described in the *Pentateuch, Ioshuah, Iudges, Ruth, Samuel and Kings*, are here Summarily explicated, and supplied.

This I. of *Chron.* Principally insists upon the History of *David*, Relating his Genealogy from the *first Adam* and so forwards towards the *second Adam*; wherein the 12. tribes and their families, &c. are recorded c. 1. to 10. And his famous Acts c. 10. to the end of the Book; so that this Book is a *Compendious Chronology* of all the former Books to the *Books of Kings*, of things from the worlds Creation, till about the yeare 2985. viz. of

- Genesis — 2368 y. All which have been aboue particularly explained and demonstrated. So the I. of *Chronicles* is the longest History of any one Book in the whole Bible.
- Exodus 142. y. All which have been aboue particularly explained and demonstrated. So the I. of *Chronicles* is the longest History of any one Book in the whole Bible.
- The other Books of *Moses* 39 y. All which have been aboue particularly explained and demonstrated. So the I. of *Chronicles* is the longest History of any one Book in the whole Bible.
- *Joshuah* 17. almost 18 y. All which have been aboue particularly explained and demonstrated. So the I. of *Chronicles* is the longest History of any one Book in the whole Bible.
- *Judges* — 299 y. All which have been aboue particularly explained and demonstrated. So the I. of

Chronicles is the longest History of any one Book in the whole Bible.

- I. Of Samuel 80 y. All which have been aboue particularly explained and demonstrated. So the I. of *Chronicles* is the longest History of any one Book in the whole Bible.
- II. Of Samuel 40 y. All which have been aboue particularly explained and demonstrated. So the I. of *Chronicles* is the longest History of any one Book in the whole Bible.

Hierom calls the *Chronicles*, *Instrumenti veteris* [Page] *Epitomen, &c. The Epitome of the Old Testament*; and that it is of such Consequence, that whosoever would arrogate to himselfe the knowledge of the Scriptures without it, doth but mock and abuse himselfe. *Hieronym. in Ep. ad Paulin.* And again stiles it, *Totius divinae Historiae [...]*, i. e. *The Chronicle of the whole Divine History.* Hier. in Prolog. Galeat.

Penman of this and the second Book is uncertaine. R. Salomo. R. D. Kimchi, think it was *Ezra*. Saith *Alsted in Praecog. Theol. l. 2. c. 120.* *Iunius* also is of the same judgement. *Iun. Annot. in 1 King. 11.41. and in his argument before 1 Chron.* The Argument that generally inclines them all to this opinion, is, That the same words which are used in the close of the *Chronicles* *2 Chron. 36.23.* are also used in the beginning of *Ezra.* *Ezr. 1.1, 2, 3.*

Scope. The primary Scope of this Book seemes to be this; Clearly to describe the Line and Genealogy of [Page]

CHRIST, the Messiah promised to *David, Abraham, and Adam*: That when in fulnesse of time Christ should be revealed and performed; the Church might infallibly know, that he was the *Promised SEED OF THE WOMAN*.

Principall Parts. This *first Book of Chron.* describes the Israelitish kingdome in its 1 *Foundation*, and 2 *Administration*.

- I. *Foundation*. Where, of
 - 1. The General Genealogy of all Nations from *Adam* to *Jacob*, c. 1. Here is a *Chronicle* of
 - 1 *The Pentateuch*.
 - 2 *Ioshuah*.
 - 3. *Iudges*.
 - 2. Particular Geneal of the Nation of Israel by the twelve Tribes, c. 2. to 9. Here is a *Chronicle* of
 - 1 *The Pentateuch*.
 - 2 *Ioshuah*.
 - 3. *Iudges*.
- II. *Administrat [...] on* under.
 - 1 *Saul*, whose
 - 1 Genealogy is in c. 9.
 - 2 Death c. 10.
 - 2 *David* whose
 - 1. Kingly condition, c. 11, 12, 14.
 - 2 Acts
 - 1 Sacred, restoring Gods [...]orship, in

respect of the

- 1 Place, c. 13, 15, 17, 22.
- 2 Persons ministring in the
 - 1 Tabernacle c. 16
 - 2 Temple, c. 23. 24, 25, 26 Here is a *Chronicle* of the *two Books of Samuel*.
- 2 Polemical or Martial, c. 18, 19, 20.
- 3. Political, c. 21.27.
- 3. Death, c. 28, 29. where is declared [Page] how *David* before his Death in a Solemne Assembly at *Ierusalem* took his leave of his Kindred. Set *Solomon* on his Throne, after he had given him Directions about the Temple, and himself with his Princes had offered willingly towards the building of it.

II Chron:

2. ACcording to the UNITED and DIVIDED state of the kingdom in the II of CHRONICLES. So called for the reasons formerly alledged.

This booke relates the history of the Israelitish State from the beginning of king *Solomons* Reigne, till their returne from the *Babylonish* Captivity, which fell out about the first yeare of *Cyrus* king of *Persians*. Setting down both the union and flourishing condition of the kingdome, under *Solomon*. but the division and decay of the kingdome

thence ensuing, till it came to utter ruine. So this book contains an History of about 472 yeeres.

- From *Solomon* to carrying away of *Iechonias*, 401. As Jun. and Tremell. compute.
- In the Captivity, — 70 As Jun. and Tremell. compute.
- Under *Cyrus the Persian*, — 1. As Jun. and Tremell. compute.

So that this book is an *Epitome or Chronicle of the two Books of Kings*, with Additions. If we consider the books of *Samuel*, *Kings*, and *Chronicles*, all together, they containe an Historicall Narration, How the kingdome of Israel 1 Began under *Samuel*: 2 Increased under *David*: 3 Flourished under *Solomon*: and 4 Failed under *Zedekiah*; thus it endured almost 565 yeeres.

Penman, see in 1. of Chron.

Scope, For substance the same with that of the two books of Kings.

Principall parts.

This book containes an Historicall Narration of the kingdome of Israel's,

- I. *Flourishing*, or increase under King *Solomon*. Touching *Solomon* are recorded, his
 - 1. Vertues, c. 1.
 - 2. Buildings.
 - 1. Sacred, viz. The Temple, where, 1. His

preparation for it, c. 2. 2. His extruction or building of it, viz. Of the Temple, contayning▪ c. 3. And of the Holy utensils, contayned in it, c. 4. 3. His Dedication of the Temple, partly by Dedicated things, especially the Arke brought into the Temple c. 5. Partly by praise and prayer, c. 6. Partly by Sacrifice, c. 7.

■ 2. Civil, viz. Severall Cities which he builded, c. 8.

○ 3. Condition and Death, c. 9.

- II. *Fading*, or decrease under the following Kings of *Judah* and *Israel* (the kingdome being divided) till the returne from Captivity in the Reigne of *Cyrus*. Where note five concussions of shakings of the Kingdome under these ensuing Kings. *viz.*

Rehoboam,

c. 10, 11, 12

Abia,

c. 13

Asa,

c. 14, 15, 16

Jehoshaphat,

c. 17, 18, 19, 20

Jehoram,

c. 21

Ahaziah,

c. 22

Joash,

c. 23, 24

Amaziah,

c. 25

Uzziah,

c. 26

Jotham,

c. 27

Ahaz,

c. 28

Hezekiah,

c. 29, 30, 31, 32

Manas [...]eh,

c. 33

Amon,

c. 33

Josi [...]h,

c. 34, 35

Joahaz,

c. 36.

Jehoakim,

c. 36.

Jechoniah,

c. 36.

Zedekiah,

c. 36.

II. After the people of Israels CAPTIVITY in which regard we have their REDUCTION, or bringing back from the Captivity of Babylon Hystorically declared: And that two wayes. 1. According to the truth and manner of it. 2. According to the fruit and event of it.

Ezra.

1 *The truth and manner of Gods peoples RETURNE FROM*

BABYLON, is contained in the book of EZRA. So called from *Ezra* the *Penman* of it; whose Acts also are the chief [Page] subject-matter of it. Some count and call *Ezra* a Prophet. *Lactant. lib. 4. Iust. c. 11.* but *Augustine* doubts whether he may be called a Prophet, *Aug. l. 18 de Civit. Dei c. 36.* *Hierome* saith he was *Iosedech*, whose son was *Iesus* the High-Priest. See *Ludovic. Viv. in Lib. 18 de Civit. dei. c. 36.* But how can he be denied to be a Prophet, when Christ himselfe stiles all the books of the Old Testament *Moses and the Prophets*, Luk. 16.29.31?

This is certaine, *Ezra* was a *Priest*, *Ezr. 7, 11, 12.* He was of the house and lineage of *Aaron*; see his pedigree, *Ezr. 7.1.2, 3, 4, 5.* A most expert and ready Scribe in the Law of *Moses*, *Ezr. 7.6, 10, 11.* He was sent with Commission by *Artaxerxes* from *Babylon* to *Ierusalem*, &c. ver. 11. &c.

Zerubbabel restored the Temple: *Ezra* the worship of God: *Nehemiah* the City *Ierusalem*.

This book, and that of *Nehemiah* following, are by the Hebrewes, reputed as but one volume, and that is [Page] called by them the I. of *Ezra*, this the II. of *Ezra*. *Hieronym. in Epist. ad Paulin.* and *Lactant. Instit. l. 4. c. 11.* The Greek and Latin divide them (as our English) into two books, the former being ascribed to *Ezra*, the latter to *Nehemiah*. The Book of *Ezra*, in Order well follows the *Chronicles*; for the very words which conclude the *Chronicles*, 2 Chron. 36. last, do begin this Book of *Ezra*, *Ezra 1.1, 2, 3.* not only intimating, that *Ezra* was probably *Penman* of them both, but also that in this Book the

History is continued. In *Ezra* is declared the Iewes returne from *Babylon*. And it is an History for about 146. years, viz. From the Edict of *Cyrus*, to the nineteenth year of *Artaxerxes Mnemon*. As *Iunius* computes, of

Cyrus and Cambyses

9

Magi

1

Darius Histaspis

36

Xerxes

22

Artaxerxes Longimanus

40

Darius Nothus

19

Artaxerxes Mnemon

19

[Page]

Scope. To evidence how punctually faithfull and alsufficiently able God is, in performing of his Promises to his Church and people in their season, touching their deliverance and Restauration, against all impediments, improbabilities and seeming impossibilities. For he made *Cyrus* an heathen King his shepheard, and nursing father to his Church, to bring them out of *Babylon*, wherein they were as helplesse and hopelesse, as dead bodies or dry bones in a grave. *Ezek.* 37. 2, 3, 11, 12, 13. To build the Temple and *Ierusalem*, *Isa.* 44. 28. and 45. 1. &c. compared with *Ezra* 1.1, 2. &c.

Principall parts. In this Book are laid downe, touching the Jewes returne,

- 1. *The causes* of their return from Babylon, viz. 1. Instrumentall, Cyrus his Grant, c. 1. 2. Materiall, Persons returning, c. 2. 3. Finall, the Restauration of the Temple, and worship of God, c. 3.
- 2. *The Impediments* of their Returne, 1. Recited, [Page] viz. *The Samaritanes.* c. 4. and the Ruler of *Canaan,* c. 5. 2. Removed, by the Renewing of *Cyrus* his Edict, c. 6.
- 3. *The successe* of their Returne, where are described, 1 *Ezra's* Commission, c. 7. 2. His execution of his Commission, c. 8. 3. The Reformation of mixed marriages, which are Described, c. 9. Abolished, c. 10.

Nehemia:

II. *The Fruit and Event* of the Jews RETURNE FROM BABYLON, is laid down in the Book of NEHEMIAH. So called, 1 partly because *Nehemiah* was *Penman* of it, *Neh.* 1.1. 2 Partly because the Acts of *Nehemiah* are the Principall subject-matter of the Book, *Nehemiah* being the great Repairer & Restorer of the holy City *Ierusalem.* It is by some called the II. of *Ezra*; because the History begun by *Ezra* touching the Iewes returne from *Babylon* is here continued. *Nehemiah* is supposed to aeb the same who is called the *Tirshatha* *Ezr.* 2.63. So *Munsterus.* *Neh.* [Page] 8.9. which signifies, a *Cup-bearer,* *Gerh. exeg. in loc. 1. de Scrip. §. 132.* but in the Chaldee tongue is a Title of Dignity and Honour. *R. Aben Ezra.* saith *Gerh.* Translated

Legatus Regis; i. e. The Kings legate, Ambassadour or Commissary. by Iun. & Trem. (who yet interpret this rather of Shazbazzar, whom many think to be Zerubbabel:) In the margin of our English Bibles it is rendred, *Governour. He was the son of Hachaliah, Neh. 1.1. and Cup-bearer to King Artaxerxes, in the twentieth yeare of his Reigne, Neh. [...].11. and 2.1. The kings Palace was at Shushan, Neh. 1.1. that being the Metropolis of Persia, which Darius Hystaspis built. Plin. N. H. l. 6 c. 27.*

In this Book are declared the happy fruits of the Jews returne both in reference to the Politique and Ecclesiastick state. It contains an History of about 55 years, as *Gerh. Loc. Com. Supradict. & Iunius in Annot. shew. viz.*

From the twentieth yeare of *Artaerxes Mnemon Neh. 2.1.*

24

Thence of *Darius Ochus*

23

Thence of *Asrenes*

3

Thence of *Darius the last*

5

[Page]

Scope, To let us know how deep and desperate the distresses of the Church may grow, before God will restore her. How difficult, slow and perplexed a work the work of Reformation is, both by reason of adversaries to be opposed, and Publick corruptions to be removed. How easily and wonderfully God can bring Reformation to perfection against all impediments whatsoever, when he is

resolved to carry it on. What excellent and usefull instruments, pious and faithfull Magistrates are for the accomplishing both of Civil and Ecclesiasticall Reformation; *Nehemiah* being a lively Patterne of a true Reformer indeed.

Principall parts. This Book sets forth the Restauration of *Hierusalem*, and this By.

- I. *Reparation* of the wals, gates and buildings where consider
 - 1. The cause of it. 1. Principall God▪ c. 1. 2. Instrumentall, *Nehemiah*, c. 2.
 - 2. The work it selfe. 1. Begun. c. 3. 2. [Page] Hindred by impediments; Externall. c. 4. Internall. c. 5. Mixt c. 6. 3. Perfected. c. 6.
- II. *Reformation both of the state Politick and Ecclesiastick*, c. 7. to 13. Hereunto appertain. 1. The Custody of the City. The Number of the Captives that returned, (*viz.* 49942. *Neh.* 7.66.67.) and the Oblation c. 7. 2. A Description of two Festivals. c. 8. 3. The peoples publick repentance in a Solemne Fast, testified by a Solemne Covenant made and subscribed for Reformation c. 9, 10. 4. The inhabitants of *Ierusalem*, *viz.* Rulers, Voluntiers, and men chosen by lot. c. 11. 5. The number and offices of the Priests: with the Dedication of the wals of *Ierusalem*, c. 12.
- III. *Correction* of such corruptions and miscarriages, as had risen in *Iudea*, in *Nehemiah's* absence▪ c. 13.

Esther.

III. Vnder the IEWES CAPTIVITY in *Babylon*, and other places out of *Iudea*; The condition of the Church is [Page] described in the Book of ESTHER; stiled by the Hebrewes [...] *megillath Esther*, i. e. *The volume of Esther*, so denominated from *Esther* the Queen a Iewesh, whose faithfull service, done for the oppressed Church and people of God in extremity of straits, is the primary subject of this Book. Some writers exclude this Book out of the Canon of Scripture, as *Melito in Eusebius, lib. 4. c. 25. Athanasius in Synopsi. and Nazianzen. in Carm. de Script.* But the Hebrews and primitive Christians with other writers unanimously receive it as part of the *Canon*.

Penman is not so unanimously determined upon among Authors. Some thinks it was written by the men of the great Synagogue. R. *Moses* is said to be of this opinion. Or by *Ioachim* the Priest, sonne of *Iesus* the High-Priest. *Philo Iudeus in Chronol.* Or, by *Mordecay*, as is conjectured partly from chap. 9.20, 23. As *The Latin Fathers*. The ground of whose conjecture seemes to come short. Or by *Ezra* or *Nehemiah*, who wrote the two former [Page] Histories of the Church of like Nature. *Isidorus. Alsted. Praecog. Theol I. c. c. 120.* But *Eusebius* in his *Chronicles*, supposeth that the *Penman* was after *Ezra*.

This Book containes an History of the Church under the Reigne of *Ahashuerus* King of *Persia*, from the third yeare of his Reigne, *Esth. 1.1, 2, 3.* till the end of his Reigne, viz. about 20. years (for he reigned in all about 21. or 22. years) This *Ahashuerus* is conceived to be *Xerxes* sonne of *Hystaspis*, *Ezr. 4.6. Iun. Annot.*

The time of this History is thus computed.

Ahashuerus makes his feast in his third yeare, — *Esth.* 1.3.

Marrieth *Esther*, in his seventh yeare, *Esth.* 2.16.

Haman conspires against the Iewes, and is hanged, in his twelfth yeare, *Esth.* 3.7. and 7.10.

Thence *Esther* reigns till the end of his Reigne, *Mordecai* being chief Governour, 10. y. *Helvic. chron.*

*S [...]*ope, most lively to manifest; How singularly vigilant God is over his Church in extreamest straits and [Page] deepest dangers; not only to preserve her from them, and advantage her by them; but also to returne the plots of her cruell enemies upon their own heads, when they are nearest execution.

Principall parts. This Book declares the Jewes deliverance from *Hamans* plot, both by what meanes and in what manner it was delivered.

- I. Meanes of deliverance, *Esther* advanced. Of whose advancement, here's 1. The occasion c. 1. 2. The manner of it. c. 2.
- II. *The manner* of the deliverance, where are laid downe
 - 1. *Hamans* cruell Plot against the Jewes. c. 3.
 - 2. The perill ensuing upon this Plot, 1. Generally to all the Jewes. c. 4. 2. Particularly to *Mordecai* himselfe. c. 5.

- 3. Gods countermining of *Hamans* undermining designe.
 - 1. By advancement of *Mordecai*. c. 6. 2. By ruining of, 1 *Haman*. c. 7. 2 Of the rest of the Jewes enemies. whose slaughter was Impetrated, c. 8. Perpetrated. c. 9. 3. By [Page] producing out of all an happy, prosperous quiet condition to his owne people.

II. DOCTRINAL BOOKS.

The DOGMATICAL, or DOCTRINALL Books. Thus farre of those Books which are more properly *Historicall*; Now of the Bookes which were written in the same times with the former, which declare to us the will of God in a more *Doctrinall* way, and therefore for distinction sake called, DOCTRINALL. They are also called the *Poeticall Books*, because it is conceived that they, or most of them in Hebrew were written in *Metre*, or *Poeticall Measures*; which now are not so easie to be found out.

These DOGMATICALL Books containe in them Doctrines. 1. Of more speciall and particular reference to some particular individuall person. 2. Or of more Generall reference and respect to all.

Job.

1. DOctrines of more speciall reference to a [Page] *particular person* ▪ are laid down in the Book of IOB. so

called, because that precious man *Iob* and his various condition is the chiefe subject-matter of the Booke. Some think that there never was such a man in the world as this *Iob* of which this Book speaks: but account this booke rather *Parabolicall*, then *Historicall*. *R. Moses Ben. Maimon in more Nebuchim part 3. §. 22. And Thalmud Ord. 4. Tract. 3.* But this dreame is sufficiently refelled by that honourable mention that is made of this renowned *Iob* in other Scriptures both in Old and New Testament Ezek. 14.14, 20. Iam. 5.11.

Who this *Iob* was, is more doubted.

1. Some thinke that *Iob* came of *Nahor Abrahams* [Page] brother, and that he was the third from *Nahor*: thus; *Nahor—Vz—rIob*; and that he lived about that time that *Israel* was in *Egypt*. *Alsted. Chron. p. 100 and p. 115. and p. 502.* And *Hieronym. in Q. Hebr. Tom. 4. fol. 96.* Seemes to incline hereunto, especially, seeing *Iob* is said to dwell in the Land of *Vz*, *Iob 1.1.* and *Vz* was one of *Nahors* sonnes, *Gent 22. [...]*1. But that Land seems not to have received its name of *Vz* coetaneous to *Abraham*; but rather from *Vz* son of *Aram*, *Sem's* Nephew presently after the flood, *Gen. 10.23.* As *Gerh.* well notes, *in exegesi. loc▪ Com. de Scrip. §. 136.*

2. Others rather are of opinion, that *Iob* is the same which *Iobab* King of the *Idumeans*, of the race of *Esau* *Gen. 36.34.* And that [...] might be changed into [...]; the name *Iobab* into *Iob*; either from the custome of the Hebrew tongue, which oftentimes changeth one letter for another; or

from the *Aramick, Idumean*, or other dialect of the Country where he sojourned; or from the change of his [Page] condition in the world; while prosperous he might be called *Iobab*, the letter being doubled; when in distresse his name contracted into *Iob*. See the like in case of *Abraham*, Gen. 17.5. Of *Naomi*, Ruth 1.20.

This latter opinion is urged by Arguments not to be neglected. 1. From the circumstances of place. *Iobab* lived in the Land of *Idumea*, Gen. 36.33. *Iob* in the Land of *Vz*, a chiefe tract in *Idumea*, Iob 1.1. Lam. 4.21. Hence Kings of *Edom* are called Kings of the Land of *Vz*, Ier. 25.20. 2. From description of their possessions, *Iobab* had Regall Majesty Gen. 36.33. *Iob* had a Princely state, not usuall to private men, Iob 1.1, 2, 3. And also Princely Dignity, Habit, and Office, Iob 29.9, 12, 14. 3. From Similitude of names. As *Moses* reckons up among *Esau's* sons, one *Eliphaz* who brought forth one *Theman* builder of a Town of his own name, Gen. 36.10, 15. So *Iob's* History mentions, [Page] *Eliphaz* the *Temanite* Iob 2.11. Many Authors, as the *LXX* interpret. at the end of Iob. *Euseb. demonstr. Evangel. l. 1. c. 5. Ambros. in Com. in Rom. 9. August. de Civit. dei, l. 18. c. 47. Gerh. quo supr. § 134. vid. Mercer. in Praefat in Lib▪ Iob & Com. in Iob 1.1*

Penman of this book is not certainly known. Some think it was *Solomon*; but that's scarce probable, *Iob* living so long before *Solomon*, and many *Penmen* of Holy Scripture intervening betwixt them. Some that *Iob* penned this book himselfe, because the expressions and speeches of *Iob* are laid down in such emphaticall and patheticall terms. Some

rather thinke that *Moses* wrote *Genesis* and *Iob* about the same time, viz. a little before *Israels* departure out of *Aegypt*, in the yeare of the world, 2452. *Alsted. Chron. p. 100. R. Solomon, and other Hebrewes* favour this opinion.

Scope, To evidence as in a mirrour the wise, just and fatherly Providence of God to his own faithfull and [Page] upright servants, even in midst of manifold, deepest, strangest and longest afflictions. Hebrewes say, *Iob's* calamity lasted 12 moneths. *Suidas* saith, seaven yeeres.

Principal Parts. In this book *Iobs* threefold condition is described viz. His Prosperity, His Adversity, and his recovery out of all his distresses.

- I. *Iobs Prosperity*, is described c. 1.1, to ver. 6.
- II. *Iobs Adversity*, is deciphered to us.
 - 1. By the Occasion, variety and extremity of it, c. 1. ver. 6. to chap. 3.1.
 - 2. By the distemper of his spirit under the extremity of his dolours, c. 3.
 - 3. By the *Dialogue* had under his Affliction, wherein this Q. is for substance fully discussed, *Whether strange, heavy, and long afflictions be infallible signes either of Gods hatred, or of afflicted persons Hypocrisy?* Likewise *Jobs* Faith, patience, courage, perseverance and commendable deportment is interwoven in the *Dialogue*; though now and then he discovered some infirmities. Here [Page] consider the dispute betwixt *Iob* and his three friends and the Moderatours of the Dispute.

- 1. The *Dispute* hath in it 8 severall Acts. 1. *Eliphaz* his first reproofe c. 4.5. And *Iobs* Answer, c. 6, 7. 2. *Bildads* first reproofe of *Iob*, c. 8. And *Iobs* answer, c. 9, 10. 3. *Zophar's* first rebuke c. 11. With *Iobs* answer, c. 12, 13, 14. 4. *Eliphaz* his second reproofe, c. 15. And *Iobs* defence, c. 16, 17. 5. *Bildad's* second rebuke, c. [...]8. *Iobs* answer, c. 19. 6. *Zophar's* second reproofe, c. 20. *Iobs* answer c. 21. 7. *Eliphaz* his third reproofe, c. 22. *Iobs* answer, c. 23, 24. 8. *Bildad's* third reproofe, c. 25. *Iobs* answer by shewing Gods Majesty, c. 26, 27, 28. and by paralleling his present calamity with his former felicity, c. 29, 30, 31.
- 2. The *Moderatours* in this dispute are,
 - 1. *Elihu*; who first reproves *Iobs* friends, c. 32. *Iob* himselfe c. 33. 2. Renders the Reasons of his reproofe drawn from the Majesty of God, c. 34. 3. Exhorts *Iob* [Page] to Repentance, c. 35. 4. Returnes to the description of Gods Majesty, c. 36, 37.
 - 2. God himselfe who reprehends and convinceth *Job* of ignorance, and infirmity, by Arguments drawn from the Creation and Gubernation. 1. Of the Meteors c. 38. 2. Of other creatures, especially of the more considerable creatures, viz. The Lyon, c. 39. Elephant, c. 40. Whale, c. 41.
- III. *Iobs* recovery out of his adversity, described. 1. By his preparative to it, viz. *Iobs* penitentiall confession of his sin, &c. This was the sweet fruit of the Dialogue

with *Job*. 2. By the manner of his Restitution &c. c. 42.

2. Doctrines of more generall reference unto all sorts of persons, are contained partly in Davids, partly in Solomons Books, whereof some were written originally in prose, others in Metre, *Trelcat. in Oecon. Bibl.*

Psalmes.

1. *IN Davids Book viz.* That which was (if not wholly, [Page] as some thinke, *August. de Civitat. Dei, l. 17. c. 14.* Yet) principally *Penned* by *David*, i. e. THE BOOK OF PSALMES. It is called in Hebrew, by the latter Hebrewes (who gave names or Titles to Books, [...]) *Sepher Tehillim*. i. e. *The Book of Hymnes, or Prayses*: because the Divine Praises of God are the chiefe subject-matter of the Psalmes. In the Old Testament, THE PSALMS OF ISRAEL 2 Sam. 23.1. Because penned for the use of the Israel of God. In the New Testament, [...] The PSALMES Luk 24.44. And [...] i. e. The BIBLE or BOOK OF PSALMES, Luk. 20.42. Act. 1.20. Because the Psalmes are digested into one volume. [Page] The Greeke calls it also [...] i. e. The *Psalter*; from the *Psaltery* a musically instrument, used in singing of the psalmes. Anciently it was called *Soliloquium* i. e. *The Soliloquy*; because it containes the Saints sweetest and secret talkings with God in prayers and prayses, and Gods with them in precious returns. *Parva Biblia, & Summarium V. Test.* i. e. *The little Bible, and the Summary of the Old Testament.* Luth *Totius Scripturae Epitome*. i. e. The Epitome of the whole Scriptures. *Athanas. in Epist. ad Marcel.* It is a compendium of all divinity, a common shop

of Medicines for the soule, an universall store-house of good Doctrines profitable to every one in all conditions. *Basil in Psal. 1. By August. lib. Psalmorū Prol.* its call'd *Tutela pueris, juvenibus ornamentum, solatium senibus, mulieribus aptissimus decor.* i. e. *A safeguard for children, an Ornament to youth, a solace to aged men, and the fittest comelinesse for women.* The psalmes are a Jewel made up of the *Gold* of Doctrine, of the *pearles* of [Page] comfort, of the *Gemmes* of prayer. This book is a Theater of Gods works. A sweet field and Rosary of promises. A Paradise of sweet fruits and heavenly delights. An ample Sea wherein tempest-tossed soules find richest pearles of consolation. An heavenly schoole wherein God himself is chiefe instructor. The abridgment, flower and quintessence of Scriptures. A glasse of divine grace, representing to us the sweetest smiling fatherly countenance of God in Christ. And a most accurate Anatomie of a Christian soule, delineating all its affections, motions, temptations, plunges with their proper remedies. *Incipientibus primum efficitur elementum, proficientibus incremen [...].um, perfectis stabile firmamentum, totius Ecclesiae vox una.* i. e. *It is rudiment for the young, increase for the proficient, firm establishment for the perfect, its as but one voice of the whole Church.* August. *ibid.*

In a word, *Quid est quod non discatur in Psalmis? Non omnis magnitudo virtutis, non norma justitiae, non* [Page] *pudicitiae decor, non prudentiae consummatio, non patientiae regula, non omne quicquid potest dici bonum procedit ex ipsis? Dei scientia, perfecta praenunciatio Christi in carne venturi, & communis resurrectionis spes,*

suppliciorum metus, gloriae pollicitatio, mysteriorum revelatio. Omnia prorsus in his velut magno quodam & communi thesauro recondita atque conferta sunt bona. i. e. What is it that may not be learned in the Psalmes? Doth not the greatnesse of all vertue, the Rule of Righteousnesse, the gracefulnessse of charity, the Consummation of prudence, the law of patience, and every thing that may be called good, flow from them? The knowledge of God, the perfect Prediction of Christ to come in the flesh, the common hope of the Resurrection, the feare of punishments, the Promise of glory, the revelation of mysteries, yea all good things are hid and heaped together in these Psalmes, as in some great and common Treasury. *Aug. in lib. Psalmorum Prolog.* For, if we [Page] look at the matter of the Psalmes, how rich is it! Consider,

In the Book of *Psalms*

- 1. God dealeth with us, by
 - 1. *Information*; thence arise Psalmi [...], the Didacticall or Teaching Psalmes.
 - 2. *Exhortation*; thence the [...] or [...], i. e. the Hortatory Psalmes; or Admonitory Ps.
 - 3. *Consolation*; thence the [...], i. e. Consolatory Psalmes.
 - 4. Narratioⁿ of things already past; thence [...], i. e. the Historicall Psalmes.
 - 5. *Prediction*, or foretelling of things to come; thence Psalmi [...], i. e. the Propheticall Psalmes.
- 2. We deal with God, by

- 1. *Prayer*; whence Psalmi [...], i. e. Petitory or Praying Psalms.
- 2. *Prayse & thanksgiving*; thence Psalmi [Page] [...], i. e. the Gratulatory or Thanksgiving Psalms.

Penmen of the Book of Psalmes are supposed by some to be many; and the Titles of divers Psalmes do import as much unto us. Ten *Penmen* are enumerated. *viz. David, Solomon, Moses, Asaph, Ethan, Heman, Ieduthun*, and the three sons of *Korah*; but *Augustine* thinks *David* was Penman of them all, *de Civitat. dei l. 17. c. 14*. However *David* penned greatest part of them, as the Titles and Testimonies in the New Testament do intimate.

Some thinke that *Ezra* after the Babylonish Captivity, collected these Psalmes, (before dispersed) into one volume. Some think this was done by *King Hezekiah's* friends or servants before the Babylonish Captivity, *Athanasius in Synopsi*.

Sum and Scope of the Psalms, seems to be. *To set out the sweet intercourse and Communion betwixt God & his [Page] Church and people in all outward Conditions*, and inward soul cases; how therin they are weak or strong▪ believe, hope, joy, lament, confesse, pray, vow, praise the Lord, &c. as occasion requires; and how God tries, delivers, comforts, supports, encourages, instructs, enables them, and faithfully deales with them, in all variety of their cases and conditions. But every particular Psalme hath his particular Scope; handling distinct matters upon distinct occasions. Some being penned before, some under, some after the Babylonish Captivity, as is evident.

Principal parts. This Book is by the Hebrews divided into *five Books*, viz.

- 1. From *Psal.* 1. to the end of *Psal.* 41. concluded with, *Amen and Amen.*
- 2. From *Psal.* 42. to the end of *Psal.* 72. shut up with. *Amen and Amen. Ended▪ are the Prayers of David son of Iesse.*
- 3. From *Psal.* 73. to the end of *Psal.* 89. closed with, *Amen and Amen.*
- 4. From *Psal.* 90. to the end of *Psal.* 106. ended with, *Amen, Halelu-jah.*
- 5. From beginning of *Psal.* 107. to the end of [Page] *Psal.* 150. concluding with *Halelu-jah.*

This Division seems to arise from the peculiar close of these five *Psalmes*.

Or thus, The *Psalmes* are either 1 Directed from man to God, as the 1 *Praying*, and 2 *Thanksgiving* *Psalmes*. 2 Or from God to man. As the *Psalmes* which are 1 *Hortatory*, 2 *Consolatory*, 3 *Didacticall*. 4 *Propheticall*.

The Particular unfolding of the Penman, Kind, Occasion, Matter, Scope and Principall Parts of every Psalme severally; will make a large Appendix to this Tract, and is reserved till some other opportunity.

2. *In Solomons Books*, (the wisest of Kings, 1 *King.* 3.12. & 4.29.) His Bookes are three, which according to the severall Doctrines, and matters comprised in them, we may distinguish into 1 *Proverbiall*, 2 *Penitentiall* and 3

Nuptiall. It is hard to say at what time these severall Books were penned by *Solomon*, yet perhaps the *Nuptiall* Book, was penned in his younger years, when his affections were more warme, active, lively in spirituals. The *Proverbiall* Book in his manly ripe age, when his prudence and [Page] parts were at highest, most grave, solid, settled: And the *Penitentiall* Book in his old age▪ after all the vaine courses which he had lost himselfe in, as the current of the Book seems clearly to evidence.

Proverbs.

1. HIS *Proverbiall* Book called the PROVERBS OF SOLOMON, because though it containe other's Proverbs, yet most are *Solomon's* Prov. 1.1. In Hebr. [...] *Mis* [...] *le She-lomoh*, i. e. either *Similitudes*, or *excelling sentences*, that overcome and beare rule over the rest, from *mashal*, which notes *dominion*.

This book was *penned* not by one, but by divers: and that not at one, but at severall times. *Solomon* penned the nine first chapters, in that Order, as they are, as also c. 10. to c. 25. *Cartwright in loc.* *Solomon* was Author of the [Page] Proverbs also, from c. 25. to c. 30. But *the men of Hezekiah King of Iudah* copied them out, Prov. 25.1. probably they collected them out of other writings of *Solomon*, and ranked them in this Order, wherein we now have them. *Alsted. Praecog. Theol. l. 2. c. 120. Cartw. in Prov. 25.1. and Iun. ibid.* who thinkes they extracted these Proverbs out of the Records of the Acts of *Solomon*, and

digested them into a body; most of these Proverbs appertaining to *Ethicall* and *Civil* administration. The thirtieth chapter was *penned* by *Agur* sonne of *Iakeh*, c. 30.1. of him we read elsewhere no further mention in Scripture. He was a Prophet, Prov. 30.1. His *Proverbiall Prophecy* is annexed to *Solomons Proverbs*, perhaps because of mutuall resemblance between them.

The 31th chapter contains the *Proverbiall* instructions, with which *Bathsheba* trained up *Solomon* (here called *Lemuel*) in his tender years, which instructions *King* [Page] *Solomon* committed to writing afterwards. *Iun. in loc.*
Cartw. in loc.

The *Scope*. To instruct men in true wisdom and understanding, the very head and height whereof is the sincere feare of the Lord, *Prov.* 1.2. to 8. To this end the Book is filled with choice succinct sententious *Aphorismes*, *Adages*, or *Proverbs*, compendiously holding forth duties of *Piety* to God, *Equity* to man, *Sobriety* towards ones selfe.

Generall Distribution of the Book take thus.

- I. Here's *Solomons Preface* to his Proverbs, w^{ch} hath a methodicall texture and coherence in it self, c. 1. to 10.
- II. Here is the whole Body or Book of the Proverbs themselves, which are either,
 - 1. *Solomons owne Proverbs*, which or most part are pithy, distinct Aphotismes, without method, dependance, coherence, &c. and these. 1. Written by *Solomon* himselfe, c. 10.1. to c. 25.1. 2. Written

by him, and collected by the men of King *Hezekiah*, as c. 25.1. to [...].30.1.

- 2. Or others *Proverbs* by way of Appendix [Page] annexed to *Solomons*. viz▪ 1▪ Of *Agur*. c. 30. 2. Of *Bathsheba*, but written by *Solomon*, c. 31.

Ecclesi:

2. *His Penitential Book, Solomons Retractations or Recantations*, called in Hebr. [...] *i. e.* The WORDS OF THE PREACHER *Eccles.* 1.1. and to the same sense in Greek, Latin, and English, *ECCLESIASTES*, or *The Preacher*, because *Solomon* being furnished with wisdom and manifold experience touching the vanity of all things besides true Religion, *preacheth* the same to the Church for the instruction and warning of all Gods people: This Book he wrote in extreme Old age, Repenting of his fall: This seemes to be one of his last Acts, according to that, 2 *Chron.* 9.29.

Scope of this Book is to evidence wherein a mans [Page] true happiness consists. *viz.* not in any sublunary, naturall, created excellency, all such being vanity of vanities, extreme vanity and vexation of Spirit; but only in true sincere feare of God, and truth of Religion, compare *Eccles.* 1.2. with *Eccles.* 12.13, 14.

Principall parts; To this end, touching true happiness, he insists upon it,

- 1. *Negatively*, showing where it is not to be found. *viz*

Generally, not in any meer, naturall, sublunary treasure in this world. *Specially*, not in 1. *Knowledge* of all naturall things. 2. *Pleasures*, or sweetest earthly delights. 3. Highest *Honours*, Or 4. Compleatest riches, c. 1. to c. 7.

- 2. *Positively and Affirmatively*, wherein true felicity is to be found, and this he showes. 1. *Particularly*, declaring what are the degrees and meanes of happinesse, so farre as a man may attaine thereunto in this imperfect life, c. 7. to c. 12.8. 2. *Summarily* in the close of the whole Book, c. 12.8. to the end.

This Book is an undeniable Argument of Solomons [Page] repentance after his Relapse, and consequently of his salvation.

Song of Songs.

3. His *Nuptiall Book* treating of the spiritual *Contract*, and *Marraiage* betwixt Christ and his Church, called the SONG OF SONGS, *which was* Solomons, c. 1.1. and CANTICLES, because of all *Solomons Songs*, which were 1005. 1 *King*. 4.32. This was the choycest and most excellent; the matter thereof being one of the sweetest spirituall mysteries. *viz.* the Churches spirituall espousals to, and Communion with Jesus Christ, that *great mystery*, Eph. 5.32.

Scope of this Song, is, (under the Metaphor or [Page] Allegory of lovers upon Contract, and intending marriage,) to shadow out to us that sublime spirituall happy union and Communion betwixt Christ and his Church, inchoate in this

life, more imperfectly with the Iewes, more perfectly with the Gentiles: Consummate in the life to come. This is carried on dialogue-wise betwixt Christ and his Church; His friends and her Damosels, being the foure speakers, especially the two first. As is the Custome of a Bridegroom and a Bride.

Principall parts, of this Song of Songs.

- I. *The Inscription*, denoting the 1 kind of writing; 2 Excellency 3 and Penman of it c. 1.1.
- II. *The substance of the Song*, Streaming out a Torrent of spirituall love betwixt Christ and the Church, laid down Dialogue-wise, in a familiar *Colloquy* betwixt 1 Christ as the *Bridegroom*. 2 The Church as the *Bride*, and 3 the *friends* of them both rejoycing in the marriage; All in a continued *Allegory*. Herein are particularly,
 - 1. The Ardent *desires* of the Church after Christ, as impatient of his absence: with Christs acceptance thereof. c. 1. ver. 2. to 9.
 - 2. The Reciprocall invitatory *Commendations* [Page] of one another; and the mutuall gratulations and contentment of Christ and the Church in one another, c. 1.9. to the end of c. 2.
 - 3. The Churches *renewed desires* night and day, at home and abroad, in the City in the fields (as it were) to bring Christ neerer to her self, c. 3.1. to 6. yea rather to have her selfe brought immediately to the full enjoyment of Christ in heaven, v. 6. to the end.

- 4. Christ most affectionately *Prayseth* his Church in her Members, professing himself ravished with her faith, graces, and spirituall beauty, c. 4.1. to 15. which is amplified, 1. By the Churches self-denying acknowledging all her graces to come from Christ as the fountaine, v 15. 2. By her Prayer for his influence to make her (as a Garden of spices) more and more fruitfull; and for his presence to accept her fruit, v. 16. 3. By Christs satisfying her desires, comming into his Garden, Accepting the fruits thereof, and welcoming his friends, c. 5.1.
- 5. The Churches *Spirituall Desertion*, in Christs withdrawing himselfe from her. Where are, I. *The occasion of it*, Her carnall Scurity, c. 5.2.3. II. *The Manner of it*; withdrawing, yet leaving some quickning grace behinde him. v. 4, 5. III. *The Consequents of it*, in respect of, 1. The [Page] *Church* her selfe, v. 4, 5, 6. 2. *The Watchmen* abusing her, ver. 7. 3. *The Daughters of Ierusalem*, whom she charged to signifie her distresse to her beloved, ver. 8. This charge is amplified, 1 *Partly* by the inquiry of the *Daughters of Ierusalem*, what Christ is? ver. 9. 2 *Partly* by the Churches Patheticall description of Christs transcendent excellencies, ver. 10. *to the end*. 3 *Partly*, by the inquiry of the daughters of Jerusalem, after Christ, c. 6.1. 4 *Partly* by the Churches declaring to them, where Christ was, viz. He was now returned, and gone down into his Garden c. 6.2. 5 *Partly* by her affectionate complacency in Christ returned, ver. 3.
- 6. Christs sweet and *consolatory deportment towards his Church after her Desertion*, and his

returne to her. Wherein, 1. He assures her she is as precious in his eyes, and as deare to his heart as ever, *c. 6.4. to 11.* 2. He declares his desire after the Spirituall Spring of the Churches graces, after the winter of her afflictions, *ver. 11.* 3. He discovers the Rapture of his ravished affections to her, most sweetly inviting her to himselfe, *ver. 12, 13.* most highly commending her throughout, *c. 7.1. to 8.* and promising his presence, and what he will do for her; that she may become most delightfull to him, *v. 8.9.*

- 7. Finally, the Church reciprocates her utmost affection to Christ, for his love. And this, I. [Page] More *Generally c. 7.10.* II. More *Particularly,* Her desire, 1 That Christ and she may go together to view their Husbandry, whether their plants did flourish and fructifie, *viz. The Gospel thrive, ver. 11, 12 13.* 2 That she may enjoy Christ most intimately and familiarly, *c. 8. 1, 2, 3.* 3. That the Daughters of Jerusalem may not disturbe him, *ver. 4.* 4. That it may be considered, what she hath *forgone* and *undergone* for Christs love, *ver. 5.* 5. That Christ would give her a fuller 1 *Confirmation* of his love, *setting her as a seale upon his heart:* and a fuller 2 *Manifestation* or evident assurance therof, *Setting her as a Seale upon his Arme,* strengthening, helping her, &c. and this because she beares to Christ an invincible and unquenchable love, *ver. 6, 7.* 6. That the *Gentiles* called *A little Sister,* may be called, and incorporated into the Church with the Jewes, *ver. 8, 9, 10.* This is amplified by Christs common care of both, as one

Vineyard, kept by himselfe, not by others, as *Solomons* was▪ *ver. 11, 12.* Christ teaching his Spouse her duty, *To her neighbours* in publishing and bearing witness to his Truth; *To himselfe* in Prayer and Thanksgiving, *ver. 13.*

- III. *The Conclusion* of the Song, containing the Churches most Ardent Desire after Christs [Page] second coming, that the marriage betwixt Christ and her selfe, may be compleatly consummated in Heaven those *Mountaines of spices, c. 8.14.*

III. THE PROPHETICALL BOOKS.

THus farre of Books *Historicall* and *Doctrinal*, Now to the Books *Propheticall*. For distinction sake they are called PROPHETICALL, because the matter of them is principally *Propheticall*, though many *Historical* and *Doctrinal* passages are also inserted in them all along; as there are many prophecies of things to come, dispersed up and down the other Books, which yet are principally *Historical* and *Doctrinal*.

These *Prophetical Books* are in all 16, (*Lamentations* being counted an Appendix to *Ieremiah*) they may be considered, 1. According to the times of their prophecy and writing. 2. According to their Order as set in our Bibles. They are not placed in our *Bibles* in that method and Order as they were at the first spoken and written by the prophets.

I. *According to the times wherein they were first* [Page] *prophesied and written.* These times are for most part

discovered in the beginning of the severall Prophecies, and of such we may determine certainly: or they may be collected from other Scriptures, or the matter of the Prophecies, of which we cannot conclude altogether so cleerly.

These times may be referred (as the *Historical* books) to three principall Periods, *viz.* 1. *Before*, 2. *Neere* or *under*. 3. *After* the Babylonish captivity. And if in these three periods we parallel these *Prophets*, with those *Historical Books*, they will notably help to cleer and explain one another.

- I. *Before the transportation of Israel into Babylon*, These Prophets prophesied and wrote, *viz.*
 - 1. Under *Vzziah* King of Judah, and *Ieroboam* the second, King of Israel.
 - *IONAH*, he prophesied before or about beginning of *Ieroboams* Reigne, See 2 King. 14 25. *As Iun. noteth in Ionah* 1.1. About the close of his Reigne, thinkes *Drusius in Quaesitis Epist.* 9.
 - 1. *AMOS*. See Amos 1.1. [Page]
 - 2. Under *Vzziah*, *Iotham*, *Ahaz* and *Hezekiah* Kings of Judah, and *Ieroboam* King of Israel.
 - *HOSEA*. Hos. 1.1.
 - *IOEL*. *Ioel* prophesied about the same time with Hosea, as is thought; because the things prophesied in *Ioel*, relate to the dayes of *Vzziah* and *Ieroboam*. See *Iun. Annot. in Ioel*

1.1.

■ *ISAIAH*. Isa. 1.1. (here the days of King *Ieroboam* are not mentioned.)

■ *MICHAH*. Only under *Iotham, Ahaz, and Hezekiah*, Mich. 1.1.

○ 3. Under *Iosiah*.

■ *IEREMIAH*. Till the eleventh yeere of *Zedekiah*, Jer. 1, 2, 3. being compared with Ier. 51.64. *Iun. Annot. ibid.*

■ *LAMENTATIONS*. Written by *Ieremiah*, upon occasion of King *Josiah's Death* 2 Chr. 35.25.

■ *ZEPHANIAH*. Zeph. 1.1.

■ *OBADIAH*. Seems to be contemporary with *Ieremiah*, compare his prophecy with [Page] Ier. 49.7. &c. And Ezek. 25. 13. &c. See *Iun. in Obad. 1.*

■ *NAHVM*. About the close of *Iosiah's* Reigne as the matter of the Book, and the harmony of the History import. So *Iun. in Nah. 1.1.*

■ *HABBAKKVK*. About the end of *Iosiahs* Reigne, or in his sons Reign, *Iunius in Hab. 1.1.*

● II. *Neere upon, and under the Babylonish Captivity.*

○ *DANIEL*. In the third yeere of *Iehoiakim's* Reigne, Dan. 1.1.

○ *EZEKIEL*. In the fifth yeere of King *Iehoiakin's* Captivity, Ezek. 1.1, 2, 3.

● III. *After their returne from Babylons Captivity.*

○ *HAGGAI*. In the second yeere of *Darius*, and the sixth moneth, Hag. 1.1.

- *ZECHARIAH*. In the second yeere of *Darius*, the eighth moneth, Zech. 1.1.
- *MALACHI*▪ Last Prophecy of the Old-Testament. Re-proves the corruptions after building of the Temple. See *Iun. in Mal.* 1.1.

II. According to their Order as they are placed in our [Page] Bibles. And so they are resolved into two Ranks, viz. 1. The *Greater Prophets*, viz. The foure first (the *Lamentations* being annexed as an Appendix to *Ieremiah*,) so called, not because these had *greater authority*, then the others, but from the *greatnesse of their Bookes*; The prophecy of *Isaiah*, being neer as big or bigger then all the *lesser prophets*, together. 2. The *Lesser Prophets*. viz. The twelve latter, *Hosea*, &c. Which were digested into one volumne of old by the Jewes, (called the *Booke of the Prophets*, Act. 7.42.) some of them being very small, lest any of them should be lost. All these books are named from their *Penmen*, except the *Lamentations*.

I. *The Greater Prophets*, are [...]he Books of *Isaiah*, *Ieremiah*, *Ezekiel*, *Daniel*.

Isaiah

ISAIAH. This Book is set first, (though in time *Ionah*, [Page] *Amos*, *Hosea*, and *Ioel*, seeme to have been before him) perhaps, because of the excellency of the Prophecy, most frequently, fully and clearly prophecying of Christ, as if Christ had been exhibited already, had suffered already. Hence the *Ancients* called him *Evangelisticus Propheta*, &

Propheticus Evangelista, The Evangelicall Prophet, and Propheticall Evangelist, Or the Evangelist and Apostle of the Old Testament. Christ and his Apostles greatly esteemed this Book▪ it being oftner alledged in the New Testament, then any other Book of the Old Testament▪ except the *psalms*. Some observe *Isaiah* to be quoted sixty times, the *Psalmes* sixty foure times. *Alsted. Ethiopians* had great respect to this Book as appears, *Act.* [Page] 8.27.28.

Time of this Prophecy was in foure Kings Reigns, *Isa.* 1.1. if we reckon from the death of *Vzziah*, *Isa.* 6.1. till the fifteenth yeare of King *Hezekiah*, when the Babilonish Ambassadors came to *Hezekiah* and saw all his Treasures, *2 King.* 20. 12, 13, 14. He must at the least prophecy fourty five years: but its probable he prophecied longer.

Scope; To hold forth the true Messiah clearly, as the only sufficient Remedy against all sin and misery.

Generall parts, This Prophecy is either.

- 1. *Comminatory*, as it is for the most part, till c. 40. these promises are now and then inter-woven; Herein 1. The Jewes are threatned, c. 1. to c. 13. 2. Enemies of the Jewesh Church are threatned, for the Churches benefit, c, 13. to c. 29. 3. The Jewes againe are threatned with the Babylonish Captivity, c. 29. to 40.
- 2. *Promissory*, and that 1. For the Restauration of the Old Church of the Jews from the misery of that Captivity, c. 40. to c. 49. 2. For the compleating and consummation of the Churches glory in Gospel [Page]

times by Christ himselfe, c. 49. *to the end of the Prophecy.*

Jeremiah.

JEREMIAH. He was of the Towne of *Anathoth* [...], Jer. 1.1. a very young man when he began to prophesie, *Ier.* 1.6.

Time of his prophecy was in days of *Iosiah*, *Iehoiakin* and *Zedekiah*, Jer. 1.2, 3. which must needs be forty three years at least by computation, both in *Iudea* and *Egypt*.

Scope. To divorce the *Jewes* in his times from their many horrid sins, denouncig heavy judgements against them: But to comfort the true servants of God in their lowest misery, with promises of Christ, and threatnings against all their enemies.

Generall parts. Herein are

- 1. *The Preface*, containing the vocation of *Ieremiah*, c. 1.
- 2 *The Prophecy it self*, which is directed both against the *Jews* & the enemies of the *Jewes*, [...] Against the *Jews* 1. in *Iudea*, under King *Iosiah*, c. 2. to c. 21. Under *Iehoiachim* and *Zedekiah*, c. 21. to c. 43. 2. In *Egypt*, c. 43.44.45. 2 Against the *Jewes* enemies. viz. *Egyptians*, c. 46. *Philistines* and *Tyrians*, c. 47. *Moabites*. c. 48. *Ammonites*, *Edomites*, &c. c. 49. *Babylonians*, c. 50.51.
- 3. *Conclusion Historicall*, annexed to the Prophecy, by

some other then *Ierem [...]*ah, c. 52.

Lamenta:

UNto the prophecy of JEREMIAH may be annexed as an *Appendix* the Book of LAMENTATIONS. called in Hebr. [...] *Kinoth*, i. e. *Lamentations*; 2 *Chron.* 35.25. and [...] *Echah*, viz. the first Hebrew word of the Book (as many other Books are named by the first word of the Book). This Book seems to be *penned* by *Ieremiah* the Prophet, upon the death of that precious *King [...]*osiah, 2 *Chron.* 35.25. when the Jewes fell to their sinfull confidence in [Page] *Egypt*, which Beginnings of sorrows and miseries gave *Ieremy* occasion, (he knowing by the spirit of Prophecy the judgments which should befall them) to *lament* all the miseries from *Iosiahs* death, till the destruction of the *Temple* and *Ierusalem*, and captivity of the people in *Babylon*. The foure first chapters are penned alphebetically, (as many *Psalmes* are for help of memory in such an excellent piece as this is,) In 1.2, 4. chapters, every verse begins with a distinct letter of the *Hebrew Alphabet*, c. 3. hath only every third verse so beginning. Most mournfull melting, patheticall affections abound in the whole Book. *Greg. Nazianzen.* Affirmed thus of himselfe, *As oft as I take this Book into my hands, and read the Lamentations, I perceive my speech to be stopped, and I am overwhelmed with tears, and methinks I see that Calamity as it were set before mine eyes, and I joyne Lamentations with Jeremiah; Greg. Nazianzen. Or. 12. pag. 202. Paris, 1630.*

Scope, seemes to be this▪ Lively to point out the severity and impartiality of Gods judgements, even against [Page] his own dearest people the Iewes for their iniquities, inviting them to repentance, faith and prayer, for obtaining of Gods favour in pardoning of sin, and removall of judgement.

Principall parts. Are:

- I. *Narratory*, wherein are contained.
 - 1. A most *Patheticall Description* of the wofull miseries, overwhelming *Ierusalem* and *Iudea*, yet all acknowledged to be most justly inflicted for their sin, c. 1.
 - 2. A mournfull *expostulating lamentation* for the desolating miseries upon all persons and affairs, Civil or Ecclesiasticall in the whole Kingdome, c. 2. 1. to 19.
 - 3. The *Prophets counsell* to them to Convert to God and pray; and he gives them a forme of words, c. 2. verse 19.20, 21, 22.
 - 4. The *Churches sad complaints* (in one mans person) of Gods many and heavy afflictions upon her, c. 3. 1. to 18.
 - 5. The *Arguments of comfort*, wherewith the Church supported her selfe in these [Page] extremities v. 18. to 42.
 - 6. How the Church *eased her heart* in crying to God for her selfe, against her enemies, v. 42. to the end.
 - 7. Most *Patheticall Aggravations* of her calamities.

c. 4.1. to 21.

- II. *Minatory*, against the enemies of *Israel*, c. 4.21.
- III. *Promissory*, to the afflicted daughter of *Sion*, c. 4.22.
- IIII. *Petitory*, wherein the Church of God, 1 bewaileth her miseries, 2 Acknowledgeth sin to be the cause thereof, 3 *Deprecats* his wrath, 4 And implores his mercy, c. 5.

Ezekiel.

EZEKIEL. He was descended of the Priestly stock, *Ezek. 1.3. Prophecyed* in the land of *Chaldea*, to the Captives and Gentiles, in the fifth yeare of *Iehoiachin's* captivity, *Ezek. 1.1, 2, 3.*

Scope. To comfort the Church of God in Captivity, and to instruct them how to behave themselves therein, amongst profane Heathenish Idolaters.

[Page]

Generall parts. Herein are,

I. *The Preface* setting forth the Prophets calling to this office; Gods call, c. 1. *Ezekiels* fearfulness, c. 2. Gods confirming and strengthning him, c. 3.

II. *The Prophecy it self*, containing three Ranks of Sermons preached at severall times, to severall persons, &c. 1. *To the Jews*, whom he sharply rebuks & threatens for their impieties in seventeen severall sermons, c. 4. to c. 25. 2. *To the enemies of Gods people*, whose ruine and de-

struction he foretels in eight sermons, c. 25. to c. 33. 3. To the Jewes, exhorting them to repentance, and encouraging them to hope, not only for an *inchoate* deliverance from *Babylons* slavery, and that in six sermons, c. 33. to c. 40. But also for a *consummate* spirituall deliverance from spirituall misery by Christ the *Messiah*, and this is set out in vision 1 Of the new Temple to be erected, c. 40.41, 42. 1 Of the new Worship of God to be restored, c. 43.44. 3 Of the new *Ierusalem*, and new earth that should be discovered, c. 45.46, 47, 48.

Daniel:

DANIEL, *Daniel* was carried captive with the Jewes [Page] into *Babylon*, Dan. 1.6. living and prophecying among the Captives, a long time, foretold future events to the end of the world. Was a man of an excellent spirit, *Dan.* 5.12. *Author* of this Book, *Matth.* 24.15. *Dan.* 12.4.

Scope, To display unto Gods Church and people Gods wise and faithfull dealings with them in all states, from dayes of Nebuchadnezzar till Christ, for the comfort of the Iews, and from Christ to the end of the world, his peculiar Providence over his own in all their distresses and deliverances, for the comfort of the Saints under the New Testament.

Generall Parts. This book relates principally two sorts of matters, *viz.*

- 1. *Matters done already for time past, laid down Historically, c. 1. to 7. and these things are reported 1.*

Summarily. c. 1. 2 Severally under the *Babylonian Monarchy*, whereof we have 1 The Rise, c. 2.3. 2 The Growth, c. 4. 3 The close, c. 5. Or under the *Persian Monarchy*, c. 6.

- 2. *Matters to be done afterwards for future*, laid down *Prophetically*, c. 7. to the end of the book. He prophesies, 1. *Of future Calamities*, where, in days of *Belshazzar*, he had a double vision Of the foure beasts c. 7. Of the Ram and He-goat, c. 8. In the time of the *Persian Monarchy*, where he hath a double vision, One in the first yeare of *Darius* the Mede, c. 9. The other in the third yeare of *Cyrus*, c 10. with the exposition of them c. [...]1. 2. *Of the Elects deliverance from these calamities*, both before and after Christ to the worlds end; though calamities of the Saints be sharp and long, yet at last deliverance shall fully come, and the promise thereof not faile, but be exactly fulfilled, c. 12.

2 *The Lesser Prophets* or *Minor Prophets* so called, not because they had *lesser Authority* from God for their [Page] *Propheticall* office, but because their *Books* are of a *farre lesse* bulk and volume then the former. They are twelve, *Hosea, Ioel, &c.*

Hoshea

HOSHEAH. he was sonne of *Beer*, Prophecyed the same time that *Isaiah* did, *Hos.* 1.1. with *Isa.* 1.1. 2. He prophecyed (as is probable) longer then any other of the Prophets; in all about seventy years. Principally deals against the ten Tribes of *Israel*, now and then against

Iudah. His stile is sharp and succinct, which makes him somewhat more dark and obscure.

Scope, To convince the Iewes, especially the ten Tribes of their many great iniquities, especially of their idolatryes, and to perswade them to repentance with hope of mercy.

Generall parts. This Prophecy is either

- I. *Parabolicall*, comprehending two Types. The first being propounded, c. 1. Accommodated, c. 2. The second in, c. 3. In both which under the Person of a Prophet, he signifies in himselfe future events, and evils that should befall the Kingdome and kingly house of *Israel*, Captivity. Blindnesse of the people, Illumination and Conversion of a remnant by Christ.
- II. *Plaine and naked*, And so it is, Comminatory, and Consolatory. 1. *Comminatory*, which is laid downe chiefly in three sermons, or speciall Prophecies, viz. 1. *Against all Israel*, for their vanity, inhumanity, impiety; too evident in the Kingdomes present bad Government, dehorting *Iudah* from *Israels* sins, both by the horreur of their injustice and feare of punishment, c. 4. 2. *Against Priests, Israel, and the kings house*, threatening ruine for their spirituall whoredome, and obstinate backsliding from God, observance of humane Traditions, carnall con [...]idence in forraine Aid of Assyrians, Contempt of Gods word, casting off Gods Covenant, and other wickednesses and hypocrisies, c. 5, 6, 7. And all this under the Person of a *judge*. 3. *Vnder the Person of an Herald, he proclaimes Gods judgements against them and the causes thereof.* viz.

for their defection from his worship and spirituall Kingdome, and from the temporall Kingdome of *David*, Hypocrisie, departing from all good, secure [Page] joyfulness, sacrilege and other hereditary sins, threatning poverty, deportation, losse of Gods worship, death and devastation, c. 8, 9, 10 2. *Consolatory*, which containes two sermons. 1. Under the person of a *Father*, God promising in Christ, that (though neither Prophet, law, mercies nor judgements had brought them to repentance, yet) his Elect should be converted, embrace Christ and the promises, c. 11. 2. Disswading them from Per [...]idiousnesse, Idolatry, Avarice, Pride, he promiseth, (the wicked being destroyed) to preserve a remnant, and to heale the penitent, c. 12, 13, 14. in c. 14. putting on the person of a *Friend*.

Joel.

JOEL. *Ioel* was sonne of *Pethuel*, Joel 1.1. Some think this *Pethuel* was *Samuel* so called, i. e. *A perswader of God*, Because what he asked of God in Prayer, he obtained. *Alst.*

Scope; to convince the *Iewes* of their sins by occasion of an imminent famine and to draw them to [Page] repentance, holding forth many inviting promises to the penitent.

Generall Parts. This Prophecy is, 1. *Comminatory*, threatning a grievous famine (taking occasion thereof, by the Loc [...]sts Caterpillers, and Palmer wormes, the

forerunners of a famine) labouring to make the people sensible of present evils, and sins the cause thereof▪ c. 1.

2. *Hortatory*, stirring them up to publique repentance, c. 2. ver. 1. to 19. Which Exhortation is urged, 1. By *promises* to his people both touching, *Temporall* deliverances from present evils, ver. 19. to 28. *Eternall* Evangelicall mercies in Christ, ver. 28. to the end of the chap. 2. By *threats* against their adversaries on every side, c. 3.

Amos.

AMOS. *Amos* an heardman of Tekoa, yet furnished with a Propheticall spirit, *Amos* 1.1. Severely denounceth judgements; is thought to be slaine by *Amaziah* the Priest.

Scope, To hold forth the severity of Gods [Page] *judgements against his Churches enemies, and his Church it selfe; for their sins. Annexing some Evangelicall Promises to a Remnant.*

Generall Parts Herein are,

- I. *Comminations*. 1. Against the enemies of the Church, for their insolencies against his people, &c. c. 1. 2. Against the Jewes and Israelites themselves for their own wickednesses▪ which threatnings are laid down. 1. More plainely against their Idolatry, c 2, 3. Violence, c. 4. Impiety, Pride, inhumanity, luxury, c. 5.6. 2. More darkly and obscurely under three severall Types, the first c. 7. The second c. 8. The third c. 9. ad

ver. 11.

- II. *Consolations* and Evangelicall Promises, c. 9. ver. 11. to the end.

Obadiah.

OBADIAH. Who he was, is not evident by Scripture, but only by this Booke, that he was a Prophet. He prophesied against the *Edomites* or *Idumeans*, who came of *Edom*, which is *Esau*, Gen. 36, 1.8, 19. and hated Israelites [Page] Jacobs race, as Esau hated Jacob himselfe.

Scope, To threaten ruine to the Edomites, for their enmity against the Israelites, and to comfort the Church with promised Salvation and deliverance in Christ.

Generall parts.

- 1. A Commination of imminent ruine to the Edomites for their enmity against the Israelites ver. 1. to 12.
- 2. A Prohibition of Edom from further injur [...]ng his people, ver. 12. to 17.
- 3. Ample promises of deliverance and salvation to the Church, by the kingdom of Christ, from all her enemies. ver. 17, to the end.

Jonah.

JONAH. He was son of *Amitta [...]*, Ionah 1.1. Some call him *The Prophet and Apostle of the Gentiles*; because he

was sent to preach to *Ninive* the Metropolis of the *Assyrians*, a Gentilish City. This Booke is chiefly *Historicall*.

Scope. To shew how God invited the City of *Niniveh* [Page] to repentance by *Jonas* preaching.

Generall parts.

- 1. Gods first calling of *Jonas* to preach, to *Niniveh*, with *Jonas* his refusall, Gods humbling him for it, and the effects of that humiliation, *Jonas* his Prayer, and deliverance, c. 1, 2.
- 2. Gods second calling of him to the same taske, together with *Jonas* his obedience, *Ninive*'s Repentance, Gods forbearance of the Judgement threatned, and *Jonas* his passionate causelesse discontent, c. 3, 4. *Nineveh* Repenting, aggravated *Israel*'s and *Judah*'s impenitency.

Micah:

MICAH. He is described, Mic. 1.1. Coetaneous to *Esay*, imitator of *Esay*, compare them together. Prophecied in corruptest times.

Scope. To threaten destruction to *Iudah* and *Israel* for their great impieties fomented among them by their Rulers and Prophets; but to comfort the remnant of the Elect by [Page] *Evangelicall Promises in Christ*.

Generall parts.

- I. *His first Sermon.* 1. *Minatory*, both in general against Iudah and Israel for their sins, c. 1, 2. and in especial against Magistrates for their injustice, c. 3. 2. *Consolatory*, through the mercies of God, and the coming of the *Messiah* c. 4, 5.
- II. *His second Sermon*, containing Gods 1. contestations against their sinnes c. 6. 2. Gods Consolations of his Elect remnant, with Gospel promises, c. 7.

Nahum,

NAHUM. He is described, Nah. 1.1. About same time that *Jeremiah* prophecyed in *Iudea*, *Nahum* prophecyed against *Nineveh* the Metropolis of *Assyria*, relapsing to impiety after *Jonas* his preaching; before *Babylons* Captivity.

Scope. To comfort the Iewes and the godly Israelites [Page] by the denouncing of judgments against the Assyrians, who under *Pul*, *Tiglath-Pelesar*, *Salmanazar*, *Senacherib* and *Esarhaddon* their Kings, grievously infested Israel: *Esarhaddon* carrying Israel Captive to *Assyria* in dayes of *Mannasseh*.

Generall parts.

- I. A *Preface* to the prophecy from the Nature of God, 1. Most potent and severe against all his wicked enemies, c. 1. ver. 2. to 7. 2. Kind and gracious to the godly and faithfull, ver. 7.
- II. *Denunciation of judgement against Nineveh*, and

the kingdom of Assyria, under the Metaphor of a mighty [...]lood that should at last destroy them, c. 1.8, 9, 10. Together with the causes of those judgements ver. 11. to the end of the chap.

- III. *Amplification of these threatned judgments*, 1. Partly by a lively *Ad-umbration* and description of them, c. 2. 2. Partly by a *Narration* of the causes procuring these judgments, viz Their Cruelties, whordoms, sorceries, Idolatries, c. 3.1▪ to 8. 3. Partly by *confirmation* of these threatnings fore-prophecied, by example of Gods judgements upon Alexandria in Aegypt, c. 3.8. *to the end*.

Habakk:

HABAKKUK. As *Nahum* prophesied against *Niniveh* [Page] and *Assyrians*; so *Habakkuk* against both *Iewes* and *Babylonians*.

Scope. Both to warne the *Iewes* of their overthrow by the *Chaldeans* for their sinnes, and to comfort them afterwards by their enemies destruction, but their own life of Faith in deepest afflictions. The prophesy is laid down Dialogue-wise.

Generall parts.

I. The prophets Complaint and Expostulation to the LORD against the extreame wickednesse of the *Iewes*, c. 1.2, 3, 4. II. The LORDS answer to the prophet, threatening great calamities to the *Iewes* by the proud destructive *Caldeans*.

ver. 5. to 12. III. A second Expostulation of the prophet, against the cruel oppression of Iewes, as well good as bad, under the wicked blasphemous King of Caldeans, ver. 12. to the end of the chap. IIII. Gods second answer to the [Page] Prophet. 1. Directing the good to manage such deep afflictions under the Caldeans, viz. By living by Faith in hope of deliverance, c. 2.1, to 5. 2. Threatning to be avenged upon the Caldeans for all their wickednesse and cruelty against his people, ver. 5. to end of the c. V. The prophets sealing up the Doctrine of the life of Faith in his excellent prayer penned in his own and the Churches name, c. 3.

Zephania,

ZEPHANIAH. His stock, and the time of his prophecy is described, c. 1.1. He was coetaneous to *Ieremiah*, prophesied the same things for substance, but farre more briefly and succinctly. He prophesied against both Iewes and forraigne Nations.

Chiefe Scope. To Reprove the wickednesse of the Iewes, especially of the Princes and many of the people, for hankering after Idolatry, expecting it should be set up againe, Hiding their Idols; evenafter that glorious [Page] Reformation of King Iosiah. And to comfort the Elect remnant with Evangelicall promises, and Reformation by Christ.

Generall parts.

1. *A most severe denunciation* of desolation and other judgements to befall all sorts both in Jerusalem and Iudea, for their secret idolatries, oppressions and injurious covetousnesse, c. 1. 2. *An exhortation* of the Jewes to Repentance and self-Reformation both the gracelesse Jewes and those that had some sparkes of Grace appearing in them. Partly by the exemplary formidable judgements which God would execute upon forraigne Nations in sight of the Iewes, c. 2. Partly by threatnings of judgements against Iewes themselves for their sins if they repented not, c. 3.1. to 8. 3. *A sweet consolation* made up of Evangelicall promises touching the calling of the Gentiles, Restauration of the Church, pardon of sins, Purity and everlasting glory by Christ, c. 3.8. *to the end.*

Haggai.

HAGGAI. Of him and the time of his prophecy, See Hag. 1.1.

Scope. To quicken the Iewes that had returned from [Page] the Babylon [...]sh Captivity, (being now extreame ingratefully dull in the worke of Reformation,) to lay aside all sluggish delayes and excuses, and to make haste with the repaire of the Temple.

Generall parts.

- I. *Gods sharp reprehension* of the ingratefull sluggish Jewes for their great sin in not repairing the Temple, c. 1.1. to 12.

- II. *Gods singular encouragement* of the Iewes to fall speedily and vigorously to this work, by divers sorts of excellent promises▪ *viz.* 1. Of his promoting and perfecting the worke, when they should sit close to it, *c.* 1.12. *to the end.* 2. Of the surpassing glory that he would communicate to this latter Temple (though the structure was not so stately) beyond that of the former Temple. *c.* 2.1. *to 10.* 3. Of Gods singular benediction upon the Corne and all the fruits of the earth for their use, if they would buckle diligently to this Temple-worke, *ver.* 10. *to 20.* 4. Of the glorious excellency of Christs kingdome, the perfection and complement of all Reformation, *ver.* 20. *to the end.*

Zechariah

ZECHARIAH, His descent and the time of his Prophecy, *See in Zech.* 1.1. [Page]

Scope, To encourage and incite the people returned from Captivity, especially the Governours, Zerubbabel and Joshuah, to the building of the Temple.

Generall parts. This Prophecy seems to comprize the summe of five Sermons severally preached by the Prophet. *viz.*

- I. *His penitentiall sermon* calling the Jews to repentance. This is prefixed as A Preface, before the following Sermons of mercy and judgement, to prepare f [...]r the receiving of that, the avoiding of this, *Zech.*

1, 1.2. to 7.

- II. *His visionall Sermon.* viz. His Prophetically visions, which are in all eight, some very obstruse; some light may be brought to them, by comparing them with *Daniels Prophecy*. These visions seem to be delivered at once; are contained from c. 1, 7. to c. 7, 1. These visions are I. *Uisions of Mercy*, as 1. *The vision of men on horse back among the myrrtle-trees in the* [Page] *bottome:* pointing out Christs singular presence with, and providence over his Church, in lowest state, c. 1. 7. to 18. 2. *The vision of four Carpenters, &c.* intimating how God would break and scatter the horns of his Churches enemies, c. 1.18. *to the end.* 3. *The vision of the man with the measuring line in his hand to measure Ierusalem,* promising the Restauration and re-peopling of *Ierusalem*, c. 2. 4. *The vision of Ioshuah the High-Priest in filthy garments, and Sathan at his right hand accusing him:* Showing that though sins of people and Priest might be objected against them, and their intercessors, yet they had another High Priest, who would plead their cause, pardon their sin, build the Temple, and quiet his Church, viz. Christ the Branch, c. 3. 5. *The vision of the golden candlestick and the two olive trees standing by it:* declaring that Gods grace alone is sufficient for the reparation and preservation of his Church, without all other created meanes, against greatest mountaines of opposition, c. 4. II. *Uisions of judgement.* c. 5. and 6. *The vision of the flying Book: and of the Ephah.* evidencing, that though their state should be restored, and his Church established amongst them: yet he would severely punish them for their sins at present, and subvert

them for future, if their sins grow riper and riper, c. 5. III *Uisions of comfort, viz. c. 7. The vision of foure chariotsdrawne with foure sorts of Horses; comming* [Page] *out from between two Mountaines of brasse;*

Comfortably pointing out, the Provident Decrees and Counsels of God immoveable as mountaines of brasse, and directing (for his Providence begins and steers all actions) the course and motion of the foure chariots and horses, (*viz.* either the foure *Empires* of the earth, or (as some think,) the Angels of heaven, those ministring spirits) for the fulfilling of his will for his Churches good; so that whatsoever his Church had or should further suffer under them, was foreseen and fore-appointed by God himselfe; a great comfort to them that were come out of captivity already, and to them that as yet remained in captivity, c. 6.1. to 9. 8. *The vision or rather the Historical Praediction of what was really to be done, for his Churches comfort, viz. the oblation of some Iewes which came from Babylon, as Embassadors from the rest, and the typical coronation of Ioshuah the High-Priest under which is declared the Kingdome and Priest-hood of Christ, together with the reestablishment and enlargement of the Church under him, c. 6.9. to the end.*

- III. *His Casuisticall Sermon*, wherein the Prophet at large resolves the Iews in a Case of conscience touching *Fasting*, proposed to him and the Priests, with many other Lessons excellently inserted, c. 7. and c. 8.
- IV. *His Propheticall Sermon*, foretelling future [Page] events, c. 9.10. and 11. wherein are principally considerable. 1. Threatnings of destruction to the Churches enemies, Land of *Hadrach, Damascus,*

Hamath, &c. c 9, 1. to 7. 2. Promises of deliverance and protection to his Church against all their enemies, c. 9, 7, 8 3. Promissory predictions of Christs *Incarnation, Kingdom*, and the *Benefits* thereof to his people, from whom all comfort and salvation principally flowes, c. 9, 9. to c. 11, 1. 4. Denunciations of dreadfull judgements even to the Jewes themselves, for their ingratefull and abominable rejection of Christ and his Gospel, c. 11.

- V. *His Evangelicall Sermon*, peculiarly belonging to the Church which Christ had gathered by his Gospel, c. 12.13, and 14. wherein are laid down many sweet priviledges of the Church. 1. The Churches victory over all her enemies, to whom shee shall be *A cup of trembling, A Burdensome stone, A torch of fire in a sheaf* c. 12, 1. to 7. 2. The Churches safety and protection only from the Lord. c. 12, 7, 8. 3. The Benefits enwrapped in this salvation for the Church, viz. 1 Heart-wounding repentance for their sinnes that pierced Christ, c. 12, 9. *to the end*, 2 Remission of all sins to the penitent by faith in the blood of Christ, c. 13, 1. 3 Purifying of the Evangelicall doctrine from all pollution and desilement, v. 2. to 7. 4. A select [Page] separation of the remnant appertaining to the Election from the drossy multitude, c. 13.7. to c. 14, 1 [...]. 4. The removall of all the Churches ruined enemies, from offending the Church any more, or su [...]duing them to the Church, and consecrating all their wealth to holy uses, c. 14, 12 to *th [...] end of the Book*.

Malachi.

MALACHI. he prophecied after the *Babylonish* captivity, the Temple being now repaired, and the publike worship restored, against the many notorious corruptions remaining among them, even after such wonderfull mercyes. He is the last Prophet of the Old Testament, deciphering out in the close of his Book *Iohn the Baptist*, the first Prophet of the New Testament, *Mal. 4.5, 6.* with *Luk. 16.16.*

Scope. To call the I [...]wes, after this Reparation of Gods Temple and worship, to Repentance, from their many and foule corruptions; especially the comming of Christ [Page] the Messiah, the great Reformer and Refiner of his Church, being so neare at hand.

Generall parts. Besides the Title, herein are wrapped up in one continued Sermon, these principall matters.

- I. *A Preface* (aggravating the ingratefull wickednesse of the Jewes) drawne from Gods singular love in Election of them in *Iacob*, when he rejected the *Edomites* in *Esau. c. 1.2. to 6.*
- II. *A sharp contestation against the People, especially the Priest* the keepers of the law, for their corruptions. viz. 1. Against their contempt and pollution of the worship of God, which Priests should have vindicated, by office *c. 1.6. to c. 2.10.* 2. Against their corrupt Marriages, both Marriages with infidels, and Polygamies. *c. 2.10. to 17.* 3. Against the wickednesse and perversenesse of many, that made a mock of Gods justice and judgements, *c. 2.17. to c. 3.7.* 4. Against their Sacriledge, in robbing God of Tiths and Offerings

&c. c 3.7. to 13. 5. Against their Atheisticall contempt of Gods feare, worship, and true repentance c. 3.15. to 4.5.

- III. *An earnest invitation of all to repentance*, that so they might be prepared, duely to entertaine the *Messiah*, who with his forerunner *Iohn* the Baptist, in the spirit and power of *Elias*, was now immediately to appeare in humane flesh, c. 4, 5, 6. [Page]

Thus farre of the Old Testament, wherein the New Testament is veiled: Come we next to consider of the New Testament, wherein the Old Testament is Revealed.

THE NEW-TESTAMENT.II

THE NEW TESTAMENT, Revealing [Page][Page] fully and cleerly the NEW COVENANT in Christ, and the Spirituall administrations thereof, is contained in the Books written since Christs manifestation in the flesh. In Reading of the Old-Testament, the veile is untaken away: — But (in the NEW TESTAMENT) the veile is done away in Christ. *And we all with open face, beholding as in a glasse the glory of the Lord, are changed into the same image from glory to glory.* 2 Cor. 3.14.18. in the Books of the *Old Testament*, God describes to us, *The Old Covenant of Grace* in Christ veiled under *Promises, Prophecies* and *Types*: In the Books [Page] of the *New Testament* The Lord delineates to us *The New Covenant of Grace* in Christ *unveiled, actually exhibited and performed*; Christ being the body and substance of all those ancient Types and Shadowes, *Iohn* 1.17. *Hebr.* 10.1.

Coloss. 2.17. The Center and meeting-place of all the Prophecies and Promises, Luke 1.70. and 24.27. Acts 10.43. 2 Cor. 1.20.

The Bookes of the New Testament are either 1 *Historicall*, 2 *Epistolicall*, or 3 *Propheticall*, as further appears in the annexed *Table*. 🖱️

I. HISTORICAL BOOKS. [Page][Page]

THE HISTORICAL BOOKS of the *New Testament* are [Page] such a [...] containe principally matters of *Fact*, though matters of *Faith* and *Doctrine* are also interwoven. The *Histories* of the *New Testament*, are I. *Of Christ the head* of the Church. II. *Of the Church* of Christ, his body.

The HISTORY OF JESUS I CHRIST himselfe is contained in the *Foure Evangelists*, wherein Christs *Genealogy, Nativity, Life, Doctrine, Miracles, Death, Resurrection* and *Ascension*, are described. *Matthew, Mark, Luke* and *Iohn*, are usually called by way of emphasis, *The foure Evangelists*, because they alone wrote the *Evangelicall History* of Iesus Christ. *Matthew* and *Iohn* were Apostles *Matth. 10.23. Mark 3.18, 19. Mark* and *Luke* were (though not Apostles, yet) holy Apostolicall men, the Apostles disciples, Companions and assistants in the work of the Ministry.

The generall and common Scope of these foure [Page] *Histories*, and of the writing of them is that which *Iohn* expresseth in particular, *viz. That we might believe that Iesus is the Christ, the sonne of God; and that beleeving we might have life through his name, John 20.31. Particular*

ends, and occasions may be noted in the particular considerations of them.

This one History of Iesus Christ, is written by foure severall Penmen. The Reasons thereof are worthy to be inquired into.

Ancient writers (who much please themselves with the mysteriousnesse of Numbers) have excogitated divers; Some fetch a Reason from the foure Rivers of Paradise. *Origen*. Some, from the foure rings of the Ark wherein the the Tables of the law were contained, *Hieronym*. Some from the foure chief, Cardinall winds *Iraen. Advers. Haeres.* l. 3. c. 11. Some thinke that the Gospel being to be dispersed to the whole world, the world being divided into foure chiefe parts, therefore there were *foure-Evangelists*, and hence this History of Christ, written by foure Evangelists, is called *Sancta Quadriga Domini* [Page] i. e. *The Lords chariot drawn of foure, wherein Christ rides as in triumph throughout the world, to spread abroad the sweet odour of his knowledge, &c.* D. Aurel. Augustin. de consensu. Evangelistarum, lib. 1. c. 5, 6, 7. Tom. 4. *August. Expos. in Evang. Ioan. Tract. 36. Iraen. quo supra* Most accommodate that of *the four living creatures*, Ezek▪ 1.5. and Rev. 4.6. to the number of the *Evangelists*, but severally. *Ambrose* gives, the *Man* to *Matthew*, who begins with Christs pedigree; The *Lyon* to *Mark*, who begins his History of the Lyon-like ministry of *Iohn Baptist*, that Evangelicall *Elias*, Christs immediate forerunner; The *Calfe* to *Luke*, who

Haec autem animalia tria, sive leo, sive homo, sive vitulus in terra gradiuntur:

begins▪ his Gospel with the Nativity of Christ, and that *in a stable*, there being *no room for him in the Inne*; and the *Eagle* to *Iohn*, who in the beginning of his Gospel soares aloft to that high mystery of Christs Divinity and Godhead, *D. Ambros. Praefat. in Evang. secund. Luc.* But leave we these notions of wit, which seem rather to be *similitudes, allusions, or Allegories*, used for illustration, rather than [Page] Arguments for demonstration, why these foure should write our blessed Saviours History.

We may rather conceive Christs History was written by these foure.

- 1. Because God, who appointed many witnesses of Christs doctrine and works, &c. not only to *Ierusalem*, all *Iudea*, and *Samaria*, but to the utmost parts of the earth, *Act. 1.8. & 10.39, 41, 24.* did peculiarly stirre up these foure persons by his spirit to this work; for holy men writ who were moved, and *as moved by the Holy Ghost*, *2 Pet. 1.20, 21.*
- 2. This History of Christ, is the History of Histories, of greatest worth in it selfe, and concernement to us: and likely to be most opposed by the Devil, & the wicked world, &c. therefore God (that requires two or three witnesses, for confirmation of things, *Deut. 17. 6. Heb. 10.28.*) makes use of foure witnesses to write Christs story, that by the

unde isti tres Evangelistae in his maximè occupati sunt, quae Christus in carne operatus, & quae precepta mortalis vitae exercendae carnem▪ portantibus tradidit. At vero Joannes super nubila infirmitat [...]s Humanae velut Aquila volat, & lucem incommutabilis veritatis acutissimis at-

writings of four, every thing might be established, beyond suspicion.

- 3. That we may see the authority of the Gospel, depends not upon the Penmen thereof, but upon the Holy Ghost [Page] that indites it, and therefore this History is written, not only by *Matthew* and *Iohn*, Apostles, who were eye and earewitnesses of what Christ did and spake; but also by *Mark* and *Luke* the Apostles followers, who stedfastly believed the Apostles report, *Luk.* 1.1, 2. though not [...] eye-witnesses themselves, yet were incited thereto by the spirit.
- 4. That this Gospel-History might be compleated, one explaining what another left obscure, for matter or order, one supplying what another had omitted, As, *Matthew*, who wrote first, (as *Pareus* thinks *Proem. in Matth. p. 599.*) viz. in the ninth yeare after Christs ascension, for the most part relates the things done, but seldome insists upon the order of doing them. *Mark* who wrote next, viz. in the tenth yeare after Christs ascension, briefly relates what *Matthew* did more largely, (*Mark* being as an Abstract, or Epitome of *Matthew*,) but withall he more insists upon the ordering and timing of things done. *Luke*, who wrote in the fifteenth year, after Christs ascension, having seen others writings, propounds to himselfe to write of [Page] things from the very first, and that methodically; *It seemed good to me also, having had perfect understanding of things, from the very first, to write unto thee in Order*, *Luke* 1.3. In many things he shews the order of things by circumstances, and in most agrees

que fir-
missimis o
[...]*Julis*
cordit in
[...]*u* [...] -
tur. Aug.
de
consens.
Evang [...]
de 1. c. 6.
Tom. 4.

with *Mark*, whence *Tertullian* calls *Lukes Gospel*, *Digestum Historiae Evangelicae*, i. e. *An orderly digesting of the Evangelicall Story*: but sometimes things manifest in *Matthew* and *Mark*, he puts not in their own place. *John* who wrote his Gospel in the two and thirtieth yeare after Christs ascension, professedly, (as *Eusebius* in *hist. Eccles.* testifies) addes the Acts of Christ in the first yeare of his Ministry, omitted by the rest. And in the rest of his History, he not only insists much upon Christs doctrine not formerly spoken to, but also expressely notes the *Feasts* of certaine distinct years, incident in the time of Christs ministry, intimating that the Evangelicall History penned by others, should be distributed into certain years, according to those *Feasts*.

- 5. Finally, though the Holy Ghost could by one [Page] and the same contexture of words, have given us the History of Christs words and deeds, (as *Gerson* noteth) yet not without some great mystery therein, he pleased, *sub quadam concordissima, (si it a dicipossit) dissonantia* —i. e. *under a certain Harmonious & most concurring dissonancy, (if we may so speake) to excite the mindes of the faithfull, to the more humble and vigilant investigation of the truth; that so it might appear, the foure Evangelists) did not speak by mutuall Conspiracy, but by divine Inspiration.*

Matthew.

THE GOSPEL ACCORDING TO MATTHEW. The English word [*Gospel*] comes from the old Saxon word, [*Godspel*] i. e. *Good speech* ▪ The Greek word signifies *Good-tydings*, or a

Good-Message: This word *Gospel* in New Testament, is of severall acceptations. It is used.

- 1. *In bad sense* for a false pretended *Gospel*, Gal. 1.6, 7.
- 2. *In good sense* and that either
 - 1. *Properly*, and so the word is used, either
 - 1. *Generally*, For the Doctrine or Promise of salvation freely by Christ to all that will believe. Thus the Gospel is everlasting, Rev. 14.6. one and the same under Old and New Testament, Gal. 3.8.
 - 2. *Specially*, for the Doctrine of grace in accomplishing the Promise by Christ exhibited, this is peculiar to the New Testament Rom. 1.1.2. 2 Cor. 4.4.
 - 2. *Metonymically*.
 - 1. For the *Preaching*, or Ministry of the Gospel, 1 Cor. 9.12.14.
 - 2. For the *History of Christ*, who is the prime Subject of the Gospel. Thus the Books of *the four Evangelists* are called *Gospells*.

This Book is called *The Gospel according to Mat.* because he was *Penman* of it. *Matthew*, an Hebr. name, in Syriack [...] *Mattha*, some derive it from [...] *Mas*. i. e. *Tribute*, others from [...] *Mathach*, i. e. *to extend, to explaine, &c.* So that *Matthew* should sound as much as, An [Page] *explainer*, viz. of Scripture. But rather it is to be deriv'd from [...] *Nathan* i. e. *he hath given or bestowed*, whence [...] *Matthan*, *A gift*; so *Matthew* no [...]es a *Gift*, viz. of

God, vid. Greg. Gregori Lexicon sanctum, Sect. 858. p. 641. Matthew was also surnamed *Levi*, in Hebr. *i. e. associated*, Mark. 2.14. Luk. 5.29. so he had two names. He was the sonne of *Alpheus* Mark. 2.14. By profession a *publicane*, sitting at the Receipt of Custome, Luk. 5.27. Mark. 2.14. with *Matth.* 9.9. his calling was very infamous among the Jews, yet Christ calls him from the Receipt of custome, to be a disciple, who presently obeyed, and made Christ a *great feast*, Luk. 5.27, 28.29. Mark 2.14, 15. Matth. 9.9, 10. He was one of the twelve Apostles. *Matth.* 10.3. *Penman* of this book, Authority whereof was never questioned by the Church of Christ. He is called, *A most faithfull Commentator of the Gospel*, by *Tertul. lib. de carne Christi*, c. 22. p. 310. edit *Franeher*, 1597. He preached the Gospel to sinners, not only by word, but by exemplary correcting his own life▪ *Chrysost. in* [Page] *Praesat. oper. imperfect.*

Matthew wrote his Gospel as some think in the one and twentieth yeare after Christs ascension, *Iraen.* l. 3. c. 1. Or the fifteenth yeare, As *Nicephorus* l. 2. c. 45. Or the ninth yeare after Christs ascension, as *Pareus Proem. in Matth.* p. 599. and *Alsted in Praecog. Theol.* l. 2. c. 123. p. 710

Occasion of Matthews Gospel, some declare thus. *Matthew* after he had first preached to the *Hebrews*, and thence was to go to the *Gentiles*, he committed his Gospel to writing; that so he might supply and compensate his absence by his writing, left behind with them, *Euseb. Hist. Eccles.* l. 3, c. 24. and out of him *Nicephorus* l. 2. c. 45

The language, in which Matthew wrote, some thinke was Hebrew; tha [...] he being an Hebrew, wrote in Hebrew to the Hebrews, divers Ancient writers embrace this opinion, Iraen. l. 3. c. 1. Athan [...]s. in Synops. p. 141. Euseb. Hist. Eccles. l. 3. c. 24. Nazianz. in Carm. Hieron. Praefat. in 4. Evang. ad Damas. & in c. 11. Hoseae. August de consens▪Evang. l. 1. c. 2. Nicephor. l. 4. c. 32. And [Page] that it was translated into Greek, By Iohn the Evangelist, as some; By Iames, as o [...]hers; By Luke and Paul, as others; By Mark, as o [...]hers are of opinion. Some thinke he wrote not in pure Hebrew, but in Syriack, being the Dialect then most commonly used, Alsted. Praecog. Theol. l. 2. c. 123. But others Judge, Matthew wrote not his Gospel originally in Hebrew, but in Greek, and that upon these grounds▪ 1. The Hebrew Gospel of Munsterus his Edition is such for language, as it is improbable it should be written by Matthew, or any other skilfull in the Hebrew tongue. 2. The same Authors who report Matthew, to have writ in Hebrew, acknowledge the Greek Gospel of Matthew in the Apostles times, to be commended to the Church as Authentick. Iren. l. 3. c. 39. Hieron. in Catal. illustr. Euseb. l. 3. c. 34. and 39. and l. 5. c. 10. &c. 3. The other Apostles originally wrote in the Greek tongue, (as then most common) and that not only promiscuously to all both Jewes and Gentiles, but peculiarly when they wrote [Page] to the Iewes. As Author of the Epistle to Hebrews, Peter, Iames. And their Apostolicall function required them to write in the most knowne tongue, as most to edifying. 4. Matthew's stile plainly agrees with Mark's, differs not much from Iohn's, and though therein there be some Hebraismes, so there are in most books of the New

Testament ▪ 5. *Matthew* interprets *Hebrew* names by *Greek*, therefore he wrote in *Greek* not in *Hebrew*, e. g. *Immanuel* Matth. 1.23. *Golgotha*, Matth. 27.33. *Eli Eli lamasabachtani*, Matth. 27.46. 6. None can certainly tell who should be the Author of the *Greek version*, if *Matthew* wrote in *Hebrew*. And this opinion tends to destroy the credit and authority of *Matthew's Gospel* in *Greek*.

Stope, To evidence to all, but especially to the beleiving *Hebrews*, with whom he had preached, that this *Iesus Christ*, was the true *Messiah*; the true promised seed of *David and Abraham*, Matth. 1.1.

Principall parts. This History describes.

- I. *Christs Birth*, and there, His *Genealogy*, *Conception*, *Nativity*, *Place where*, and some *Consequents* thereupon, c. 1.2.
- II. *Christs Life*, wherein are deciphered,
 - 1. The things done in reference to *Christs* threefold office. viz. I. *Priestly*; His inauguration by *Iohns* publike promulgation, c. 3. II. *Kingly*, he combates with *Sathan* and conquers him, c. 4. III. *Propheticall*, which he executed. 1. Alone by himselfe, and that either, *As a Prophet only*, teaching, 1 The *Causes* of *Godlinesse*, c. 5. 2 The *Duties* of *Godlinesse*, c. 6. 3 The impediments unto *Godlinesse*, c. 7. *As a Prophet and King joyntly*, doing miracles, c. 8. and 9. 2. Together with, or by his *Apostles* in their mjnistry, c. 10.
 - 2. The authority and esteem that *Christ* had. 1.

With his owne, c. 11. 2. With others, both 1 *Ecclesiasticall* Persons who conferred with him, that they might ensna [...]e him and accuse him, c. 12. 2 And *Politicall*, whether with the people, who flocked no heare him preach. c. 13. Or with the Magistrate, *Herods* opinion of him, c. 14.

- III. *Christs death*. Set forth by the *Antecedents*, *Manner*, and *Consequents* of it.

- I. *By the Antecedents of it*, comprised in his journey to *Ierusalem*, wherein no [...],

- 1. Whence he went, the terme from which, *viz.* From *Galilee*, c. 15. compared with c. 19. 1. while Christ was in *Galilee*. 1. He answers the Pharisees and Sadduces about a signe, c. 16. 2. He is transfigured to encourage both himselfe and his Apostles against his passion, c. 17. 3. He preacheth humility and love to his disciples, c. 18.
- 2. What way he went, *viz.* through the coasts of *Iudea*, where are recorded his words and deeds, c. 19. and 20.
- 3. Whither he went, the terme to which, *viz.* To *Ierusalem*. Here are declared, 1. How he was entertained at *Ierusalem*, c. 21. 2. What he did there, *viz.* He disputed with *Sadduces* and *Pharisees*, c. 22. Accused the *Pharisees* of Hypocrisy, &c. c. 23. Foretold *Ieruselems* destruction, and the signes of his comming to Judgement, c. 24. Admonisheth all to prepare for the last judgement, and describeth it. c. 25.

- II. *By the manner of his death*, where note 1. The Preface, or Harbenger of it, his *Agony* in the Garden, *Iudas* his Treachery, &c. c. 26. 2. The Progresse made to bring him to his end, both in the *Ecclesiasticall* and *Civil* consistory. c. 27. 3. The Consummation of his passion, c. 27.
- III. *By the Consequents of his death*, c. 28.

Mark.

THE GOSPEL ACCORDING TO MARK. So [Page] denominated from *Mark* the *Penman* of it.

MARK, some derive from the Hebr. [...] *Marak*. i. e. *He hath polished*, &c. As Hebrewes. Others rather take it to be a Latine name (made a Denizon in the Greek tongue) and derived from the moneth of *March*, because *Mark* was borne in that moneth, it being usuall so to denominate men that were born in *March*, *Probus*. He was also called *Iohn* Act. 12.12. & 15.37. viz. *Iohn Mark*. His Father seemes not to be mentioned in Scripture. His mother was that *Mary* in whose house they were praying for *Peter*, when *Peter* brought out of prison by the Angel, came and knockt at the doore, Act. 12.12. He was cousin to *Barnabas*, his *Sisters Son*, Col. 4.10. Though he was not an Apostle, yet he was an Apostolicall man. Some think he was one of the 70 Disciples. *Hieronym* ▪ If so, he [Page] both heard and saw Christ. However he was the follower of *Paul* and *Barnabas*, Act. 12.25. And they *had him to their Minister*, Act. 13.5. Afterwards when there arose a sharp controversie betwixt *Paul* and *Barnabas* about *Mark*; *Paul*

and *Barnabas* departed a sunder, and *Barnabas* took *Mark* along with him to *Cyprus*, Act. 15.37, 38, 39. And after this (as some thinke) *Mark* lived with *Peter*, who calls him *Marcus* my sonne, 1 *Pet.* 5.13. From whose mouth he wrote the Gospel, as some think, yet others are of opinion, there were two *Marks*, Vid▪ *Iacob. Laurent. in 1 Pet.* 5.13. *Irenaeus* stiles him *The Disciple and interpreter of Peter*. *Iraen. advers. Heraes.* l. 3. c. 1. p. 229. edit. Colon. 1596.

Mark wrote his Gospel two yeares after *Matthew*, as some think, vid. *Annotat. in Irenaeum quo supr.* p. 229.230. And he wrote it upon occasion of the request of some Brethren at *Rome*, as some conceive. *Epiphan Haeres.* 51. *Euseb. Eccles. Hist.* l. 6. c. 11. & l. 1. c. 15. *Niceph. lib.* 2. c. 15. *Hieron. Catal. illust.* That conceit of *Baronius* that he [Page] wrote his Gospel in Latin, is rejected as groundlesse. *Gerh. loc. com. de Sac. Script. exeg.* c. 9. §. 244.

Scope; To describe the true Christ, and to prove that Iesus is the Christ. And this he doth compendiously, as *Matthew* had done before more Copiously. He also notes the Series and Order of the History.

Principall parts. An Historically Narration of Christs life, and death is orderly and compendiously laid down;

- I. *Christs life and conversation* is described,
 - 1. By his fore-runner *Iohn Baptist*, c. 1.
 - 2. By things done by Iesus Christ, either,
 - 1. *Before his transfiguration*; as the *Oracles* which he preached, and the *Miracles* which he

wrought; The splendour and glory of both which are much augmented, both by men, and by God. I. *By men*, and those both Christs friends, and Christs Foes, 1. Christs friends, as *By Matthewes* calling to the Apostleship, c. 2. By the 12 Apostles being sent forth to preach, c. 3. By the peoples flocking together to heare Christs Doctrine, c. 4.5. 2. Christs foes, [Page] viz, By Christs own Country-men that despised him, c. 6. By the Scribes and Pharisees, cavilling at him and his Disciples, c. 7.8. II. *By God*, in his trans-figuration, c. 9.

- 2. *In his Trans-figuration*, c. 9.
- 3. *After his trans-figuration*, where we have Christs acts.
 - 1. Before his entring into the Holy City, c. 10.
 - 2. At his entring into Ierusalem, c. 11.
 - 3. After his entrance, his 1. Disputation with the Scribes, *Pharises, Sadduces, Herodians*. c. 12. 2. Predictions of *Ierusalem's* destruction, and the end of the world, c. 13.
- II, *Christs Passion and Death*, is set forth,
 - 1. By the *Antecedents* of it, c. 14.
 - 2. By the *manner* of it, c. 15,
 - 3. By the *Consequents* of it. His Buriall, Resurrection, Ascension, &c. c. 15.16.

The Gospel according to LUKE. So denominated from *Luke* the *Penman* of it,

LUKE some account an Hebrew name [...] *Lokam*, i. [Page] e. *To him the Resurrection; Theophilact* thinkes, that *Luke* and *Cleophas* first met Christ after his Resurrection. But this is lesse probable, because *Luke* testifies, that he wrote this History of Christ, according as things were delivered to him by Ministers of the word, that were eye-witnesses— Luke 1.1.2. Others rather count *Luke* a Latin name from *Lucius*. *Lucius* derived a *Luce Oriente*, i. e. *from the morning light*, they were wont to impose this name upon such as were borne in the morning, about Sun-rising, &c. He was of Antioch in Syria, as *Hieronym.* and *Theophylact.* By particular vocation, a Physician, *Luke the beloved Physician*, Col. 4.14. And some think he was a most excellent Painter. *Niceph. l. 6. c. 16. & l. 15. c. 14.* He was a faithfull and constant companion of *Paul*, 2 Tim. 4.11. His fellow labourer, Philem. 24. And some think *Luke* is intended by that *brother whose praise is in the Gospel throughout all the Churches*, 2 Cor. 8.18. *Bez. in loc.* intimates this was *Hierom's* opinion. Though *Chrysostome* rather thinks [Page] it was *Barnabas*, to whom *Calvin* subscribes, *Calv. in loc. Piscat in loc. Luke was an inseparable Companion of Paul and his fellow-worker in the Gospel; saith Irenalis l. 3. c. 14.* Pauls follower; and though *not an Apostle, yet Apostolicall*; saith *Tertull. advers. Marcion. l. 4. c. 2.* That *Luke* was most skilfull in the Greek tongue, not onely *Hieronym.* in Isaiah c. 6. testifies; but also his very stile cleerly evidenceth. Whereupon one saith, *It is known to the learned, that Luke observed a more pure Hellenisme*

then the rest of the Evangelists, Causab. Exerc. 2. c. 1. Paul converted Luke at The [...]es, think Hieronym. Eusebius and Niceporus. Luke lived a single life, and taught first in France, Italy, Macedonia, and Dalmatia; thinks Epiphanius. His death is variously reported; he lived 84 yeeres saith Hieron. in Catal. and then dyed in Bithynia. Hieronym. in Catal. At Ephesus, thinks Dorotheus. He was hanged on a fruitfull Olive-tree; thinks Nicephorus.

He wrote his Gospel about fifteene yeeres after Christs Ascension Niceph. and that in the parts of Achaiah, Hieronym.

Occasion of his writing, some say was the [Page] appointment of Peter or Paul, that's doubtfull. Probably the request of Theophilus (supposed to be some eminent Senator) to whom he directs both his Gospel, and the Acts. Though some take this name Theophilus, for any go [...]ly man, Lover of God. Luke himselfe cleerely sets down one occasion, viz. The unsuccessfull attempts of many who wrote false Gospels, Luke 1.1.2.

Scope, Besides the generall ayme of all the Evangelists, Luke seemes particularly to intend to supply what others had omitted, and to record thing [...] from the very first, and that methodically in order; that Theophilus might know the certainty of things wherein he had been instructed, Luke 1.3, 4.

Principall parts. In Lukes Evangelical History, are,

- I. The Preface to the whole History c. 1. v. 1, 2, 3, 4.

- II. *The Body of the History it selfe*, which contains a Narration of,
 - I. *Christs life*, Private or publique.
 - 1. *Private* where 1. Of things before his Nativitie, and of his conception, c. 1. 2. [Page] Of his Nativity it selfe, and his education, c. 2.
 - 2. *Publique* in the Ministry of the Gospel, where are, I. *His instalment* into his publique Ministry, c. 3. II. *His executing* of his Ministry. 1. By himselfe alone, both in teaching, c. 4. and in acting, c. 5. 2. By his Disciples also, which Disciples are either, Primary, the 12 Apostles called and instructed, c. 6, 7, 8. And sent forth, [...]. 9. Or secondary, as the 70 Disciples sent to preach, c. 10.
 - II. *Christs Death* is described.
 - 1. *By the Antecedents of it*, viz. Christs words and workes in his journey to Hierusalem; here are considerable,
 - 1. The terme from which Christ went, from *Galile* c. 9. v. 51.
 - 2. His passage it selfe, wherein Christ discoursed of Gods worship and service, inward, and outward.
 - 1. *Inward*, as 1. Prayer, c. 11. 2. Faith, c. 12. 3. Repentance, whereof are laid down, The Motives c. 13. The impediments, c. 14. The effects or fruits, c. 15.
 - 2. *Outward*, viz. 1. Of eschewing evil, *i.*

e. The abuse of riches c. 16. And scandall c. 17. 2. Of doing good duties, c. 18.

- 3. The terme to which he came, *viz.* [Page] to *Ierusalem*, where of his 1. Entertainment c. 19. 2. Disputation, c. 20. 3. Prophecy c 21.
- 2, *By the manner of it.* Beginning of his Passion, c. 22. Progresse c. 23. Period, c. 23.
- 3. *By the consequents* of his death, c. 24.

John.

THE Gospel according to JOHN. This book is thus intituled from the *Penman* of it, *viz.* Not *Iohn* the *Baptist* (as he is surnamed Luke 1.63.) Nor *Iohn* surnamed *Marke*, Act. 15.37. but *Iohn* the *Apostle*, compare Matth. 10.2. with John 21.20, 24. This is the Disciple which testifyeth of these things, and wrote these things. He wrote also *three Epistles*; and the *Revelation* in Patmos. JOHN is Originally an Hebrew name, *viz.* [...] *Iochanan*. 1 Chron 12.22. Ierem. 40.13. it is also sometimes written [...] *I* [...] *hochanan*, as in 1 Chron. 26.3. It is compounded of [...] *Iehovah*, the proper and essentiall name of God, and [...] *chanan* i. e. *He hath been gracious*; whence [Page] comes [...] *chen* i. e. *Grace*; so that IOHN imports, THE LORD HATH BEEN GRACIOUS; or, THE GRACE OF THE LORD. This *Iohn* was the sonne of *Zebedee*, and brother of *Iames*, all of them Fishermen by trade: Matth. 4.21. and 10.2. Mark 1.19. Luke 5.10. *Salome* (mentioned Mark 15

40. and 16.1.) is supposed to be *John's* mother. As *John* was with his Father, and Brother in the Ship, mending their nets, Jesus called him and his Brother, Matth. 4.21. Luke 5.10. It is thought that *John* lived a single life: yet some are of opinion that *John* was the Bridegroome at *Cana in Galilie*. Ioh. 2.1.9. It is certain; that *John* was one¹ of the three whom Christ took up with him to mount Tabor to behold his trans-figuration, Matth. 17.1. &c. Mark 9.2. Luke 9.28. &c. And ² one of the two, whom Christ sent to prepare his last Passeover, Luke 22.8. And ³ that Disciple whom Iesus peculiarly loved above all the rest, Ioh. 13.23. and 19.26. and 20.2, & 21.7.20. ⁴ Who leaned on Iesus breast at supper; and ⁵ to whom Christ by a private [Page] token discovered that Iudas should betray him, Ioh. 13.23, 24, 25, 26. And ⁶ to whom Christ dying on the Crosse, commenced his own mother, Ioh. 19.25, 26, 27. After Christs Ascension, *John*, with *Peter*, healed miraculously the lame man as they were going into the Temple, Act. 3.3, 4, &c. Preached boldly against all prohibitions, Act. 4.13, 19. Was sent to *Samaria* having received the word, from the Apostles at *Ierusalem*, Acts 8.14. *Tertullian* saith, that the Apostle *John*, after he in Rome had been cast into burning Oyle, and suffered nothing thereby, was banished into an Iland *Tertul. lib. de Praescriptione adversus Haereticos cap. XXXVI. p. 211 edit. Franeker. 1597.* Nero slung him into the burning Oyle, as is thought: *Domitian* Banished him into the *Isle Patmos* Rev. 1.9, 10. Whence its supposed, he returned under *Nerva*; came to *Ephesus* in the 97 yeere of his age, where he lived and taught till he was 99. He made his Sepulcher with his own hands. Left his Disciples, *Papias* at *Ierusalem*; *Policarpus* at *Smyrna*;

and *Ignatius* at *Antioch*. He is supposed to write his Gospel towards the end of his life. *Alsted. Praecog. Theol. l. 2. c. 123. Iohn's Gospel* hath still been had of most high account with Antiquity. See *Basil. in Homil. sub Princ. Ioan. Chrysost in Prolog. Comment. super Ioan▪ Ambros. l. 3. de sacram. c. 2. Cyrill in Prolog. Ioan. Hieronym. Proem. Comment. in Matth. August. de Civit. dei. l. 10. c. 29. and Tract. 56. in Ioan.*

Occasion of *Iohn's* writing his Gospel, Ecclesiasticall Writers tels us was twofold. viz. 1. To oppose and confute the blasphemous heresies of *Ebion* and *Cerinthus*, who denyed the Divinity of Christ; hence *Iohn* so clearly asserts it, *Iohn. 1.* See *Iren. Advers. haeres. l. 3. c. 11. p. 257. edit. Colon. 1596. Hieronym, in Proem. Comment. in Matth. 2.* To supply what the other three Evangelists had omitted, who principally relate things done by Christ, but for one yeare wherein Christ suffered, after *Iohn* was cast into prison, *Euseb. Hist l. 6. c. 13. ex Clem. Alexandr.*

Scope of *Iohn's* writing is expressely noted, *Iohn 20.31.* *These are writtenthat yee might believe that Iesus is [Page] the Christ, the sonne of God, and that believing yee might have life through his name.*

The Principall parts, or Generall Branches of this Hist. are,

- I. *A Description of Christs Person* according to his divine and humane nature, c. 1.
- II. *A Delineation of Christs office*, discharged by him in his foure ominent journeys to *Ierusalem*, viz.

- 1. *At the feast of the Passeeover*, John 2.12, 13. Here are considerable 1. The terme whence he went, from *Cana of Galilee*, c. 2. 2. His abode there, the doctrine that he preached, and the Acts he did, c. 2.14. &c. and [...] 3, and 4.1, 2, 3. 3. His returne from *Ierusalem* through *Samaria*, and his deeds and act [...] there, c. 4.
- 2. *At the feast of Pentecost* ▪ wherein 1. He cured him that had the palsie thirty eight years, c. 5. 2. He fed the multitude aboue five thousand with five loaves and two fishes, and preached himselfe the true *Mannah*, c 6.
- 3. *At the feast of Tabernacles*, where are 1. Christs comming to *Ierusalem*, c. 7, 1. to 15. 2. His abode there; during which, he taught, c. 7, 14. *to the end*. He disputed, c. 8. He cured the man [Page] borne blinde, c. 9. He preached himselfe, the true shepheard of his sheep, c. 10. 3. His returne thence beyond *Iordan*, c. 10.40. &c, whence he came againe into *Iudea* to *Bethany*, to raise *Lazarus* from the dead, c. 11.
- 4. *At the Celebration of the true Passeeover*, when Christ our Passeeover was sacrificed for us. Where Christs death is described by the *Antecedents*, *Manner*, and *Consequents* of it.
 - 1. *By the Antecedents* going before his death, viz. 1. His actions, entring into the City, c. 12. Washing his disciples feet at supper, c. 13. 2. His words spoken, either At supper, c. 13, 31. *to the end*, and c. 14. as they were going to the garden of *Gethsemane*, 1 Warning his dis-

- ciples of the worlds persecution, c. 15. 2
 Comforting them against the Crosse, c. 16. 3
 Praying for them and all his Elect, c. 17.
- 2. *By the manner of his Passion*, 1. In the garden, c. 18, 1. to 15. 2. In the High-Priests palace, c. 18, 15. to 28. 3. In the Hall of judgement before *Pilate*, c. 18, 28. to c. 19. v. 17. 4. In the place of execution, c. 19. ver. 17. *to the end.*
 - 3. *By the Consequents of his Passion, viz.* Christs appearing after his Resurrection, [Page] 1. To *Mary Magdalene* and the disciples in *Iudea*, c. 20. 2. To the disciples fishing in *Galilee*, c. 21.

The Acts:

THE HISTORY OF THE CHURCH OF CHRIST, his body, and that in the purest Primitive Apostolicall times, is contained in the Acts OF THE HOLY APOSTLES. So denominated from the principall subject matter of this Book, *viz.* The Acts of the Apostles in the infancy of the Primitive Church, therein recorded Historically.

Penman of this History was *Luke the beloved Physitian*, who also wrote the Gospel (of whom see what is there spoken) as appears 1. *By the Preface or Introduction* here prefixed, wherein he mentions the former Treatise of the Gospel penned by him; names *Theophilus* to whom he directed particularly this History of the Apostles, as [Page] well as that History of Christ; and also he connects or knits

this Book to his Gospel, by continuing the History where he formerly left. *viz.* At the Resurrection and Ascension of Jesus Christ, which here is somewhat more fully described, and what followed thereupon, *Act.* 1.1, 2. So that his Gospel, and the Acts of the Apostles are but as one continued History. 2. *By the very stile*, which seems notably to indigitate *Luke* unto us, *partly* it being compleat and polished Greek becomming *Luke* an accurate Grecian, who had also most diligently perused the *Septuagint version*; *partly* it being replenished with Hebraismes, suitable to *Luke's* native Genius, being by country a Syrian of *Antioch*, (the Syrian language being one of the Hebrew dialects) *partly* because herein somtimes is the Language of a Physitian, very agreeable to *Lukes* profession, as *Act.* 17.16. *His spirit was stirred in him.* [...] i. e. *His spirit was in a Paroxysme*; the word is used by Physitians to signifie a *sharp fit of an ague, fever, &c.* & again, *the Contention was so sharp,* [...] i. e. *there befell a Paroxysme*, —this [Page] word is not used in all the New Testament by any, but *Luke*, and *Paul*, (whose companion *Luke* was) 1 *Cor.* 13.5. *Heb.* 10.24. 3. *By the consent of ancient and moderne writers.* No doubt this Book was written by *Luke* of *Antioch*, the Physitian, *Hieron in Praefa* [...]. *Act.* *Luke* the follower of the Apopostle and companion of all his Travell, wrote the Gospel, — and put forth also another excellent volume entituled the Acts of the Apostles. *Hieronym. de vir illustr.* And againe, the Acts, of the Apostles seem to import a bare history of the infancy of the new-born Christ, but if we know *Luke* the Physi [...]ian to be the penman of them, whose praise is in the Gospel, we shall consider also that all his words are a medicine for a languishing soule.

Hieron. praefat. in Act. and out of him Beda, [...] i. e. The book of the Acts which Luke wrote. Oecumen. in Scholiis. None but the unlearned and unskilfull, can doubt whether Luke were Penman of the Acts, &c. Erasmus.

Occasion. It is thought that *Luke* wrote this History [Page] at *Rome*, during *Pauls* imprisonment there. *Hieron. de vir illustr.* And that at the request of the faithfull brethren at *Rome*: and by the command of *Paul, Dorotheus and Niphor. Hist. l. 2. c. 43. Alsted. Praecog. Theol. l. 2. c. 123.* The time of writing is referred to the sixtieth year of *Christ*, the fourth of *Nero*, 27th. after *Pauls* conversion. But the peculiar guidance of the Holy Ghost, was the principall cause of *Lukes* writing both this and the former Book.

Scope. To describe unto us the Rise, Growth, State and practice of the Primitive Christian Church in her infancy, in the purest Apostolicall times, how she observed and obeyed Christs Commandements to his Apostles, after his Resurrection and before his Ascension, speaking to them of the things pertaining to the Kingdome of God, Acts 1.2, 3. and this both in matters of faith, worship, Church-Communion, and Church-Government; that herein the Primitive Church might be an exemplary Patterne to the following Churches in all succeeding ages. So that this is a most usefull Book to the Church of God.

Principall branches. The Acts of the Apostles, are laid [Page] down in this History,

- 1. More generally. The Acts of all the Apostles.

- I. After Christs Resurrection, till his Ascension, c. 1, 1. to 12.
- II. After Christs Ascension till the feast of Pentecost. *viz.* Their devotion, and their Election of *Matthias* to the Apostleship in room of *Iudas*, c. 1, 12. *to the end.*
- III. At the feast of *Pentecost*, how they preached and walked after they had extraordinarily received the Holy-Ghost, c. 2.
- IIII. After the feast of Pentecost, *viz.* 1. How the Apostles, (upon report of the miracle that *Peter* and *Iohn* had wrought upon the lame man, and the doctrine they had boldly taught, against all the oppositions and threats of the Priests and Elders) powred forth their prayers against the enemies of Christ and his Gospel. c. 3, 4. to 32. 2. How themselves provided for the necessities of Christians that wanted, c. 4, 32. to c. 5. 3. How they wrought wonders to the conversion of many, c. 5, 12. to 17. 4. How the Apostles were imprisoned and beaten for preaching Iesus Christ, and how stoutly they behaved themselves under these sufferings. c. 5, 17. *to the end.* 5. How thu [Page] [...] Apostles appointed seven Deacons to take care of the poore, whereof *Steven* being one, wrought miracles, disputed, was accused, answered his Accusation, and is barbarously stoned to death, c. 6. & 7. 6. How the Apostles continuing at *Ierusalem*, in the great persecution occasioning the *dispersion*, sent *Peter* and *Iohn* to *Samaria* to preach to them. The Holy Ghost also sending *Philip* to baptize the *Ethiopian Eunuch*, and to preach, c.

8. In which persecution, *Saul* being a great actor, was wonderfully converted and called to the Apostleship, c. 9, 1. to v. 32.

- 2 *More specially*. The Acts of *Peter* and *Paul* are storied.
 - I. *Peters acts*. viz. 1. His miracles wrought, recovering *Aeneas* and raising *Dorcas* from death, c. 9, 32. to the end. 2. His doctrine, preached to *Cornelius* a Gentile, c. 10. Defended against them of the circumcision, that opposed his communion with the uncircumcised, c. 11. 3. His imprisonment and miraculous release, c. 12.
 - II. *Pauls Acts* are recorded according to foure remarkable per [...]grinations or journeys which he took; viz.
 - 1. His first journey was with *Barnabas*, to the Gentiles. His Deeds and Acts in that journey, are in c. 13.14.
 - 2. His second journey with *Silas*, from *Antioch* to *Ierusalem*, where 1. The occasion of [Page] the journey, viz. the doctrine of certaine comming from *Ierusalem*, That circumcision was necessary to salvation; whereupon that famous *Synod* was called at *Ierusalem*, c. 15. 2. *Pauls* Deeds and Acts, while he was in *Asia*, c. 16. 3. *Pauls* Deeds and Acts while he abode in *Graecia*, untill he returned againe to *Antioch*, c. 17. to c. 18. vers. 22.
 - 3. His third journey undertaken for the *Ephisiens* sakes, where note 1. Whence he went. c. 18.23, &c. 2. What way he travelled,

Going, c. 19. Comming, c. 20 3. Whither he came, viz. to *Ierusalem*. c. 21.22, 23. Then to *Cesarea*, where consider things done under *Felix*, c. 24. under, *Festus*, c. 25. under [...]grippa, c. 26.

- 4 His fourth and last Journey which he took towards *Rome*, c. 27, 28.

II. EPISTOLICAL BOOKS.

THE EPISTOLICAL BOOKS of the New Testament, are, All the *Epistles*, written by the Apostles; the Apostles being oft-times unable to instruct by their personall presence, supplied that by writing *Epistles*. These Epistles are either written, 1. To the *Beleeving Gentiles*, Or 2. To the *BeleevingIews*; as was formerly noted, [Page]

1 To the beleeving Gentiles, *The Apostle Paul* wrote his Epistles, which are either 1. *Generall* written to whole Churches: Or 2. *Particular* to some select particular persons. Some do rank *Pauls* Epistles thus, according to the persons to whom they were written, viz.

Pauls Epistles were written either

- To whole Churches, either in
 - *Europe*, as to the Churches at
 - *Rome*. — in *Italie*.
 - *Corinth*. in *Grecia*
 - *Thessalonica* in *Grecia*
 - *Philippi*. — in *Thracia*

- *Asia*, as to the Churches at
 - *Galatia* in *Asia Minor*
 - *Ephesus* in *Asia Minor*
 - *Colosse* in *Asia Minor*
- *Iudea*, and in other Nations dispersed, as the Epistle to the *Hebrewes*.
- To particular persons; as to
 - Timothy.
 - Titus.
 - Philemon.

Others endeavour, and that not unprofitably to marshall *Pauls Epistles*, in the Order of times and seasons, wherein they were severally written, which Order is not observed as they are placed in our Bibles. And though the [Page] punctuall time when every Epistle was written, cannot evidently and infallibly be demonstrated either by the Epistles themselves, or other Ecclesiasticall Histories, yet we may have good probabilities hereof, as may appeare in this *Type* or *Table* ensuing, *viz.*

Pauls Epistles were written, 1. *Before his Bonds and Captivity at Rome.* 2. *In his Bonds and Imprisonment there.*

- I. *Before his Bonds and Captivity at Rome*, as these seven Epistles in this Order, *viz.*
 - 1. First of all seems to be written the I. *To Thessal.* From *Athenes* by *Tychicus*. For *Paul* by reason of the tumultuous Jews going from *Thessalonica* to

Berea, and thence to *Athenes Act. 17.* thence he confirms the *Thessalonians* in the faith by his first Epistle, written about seventeen years after his Conversion, ninth yeare of *Claudius*, and nineteenth yeare after Christs passion, when the Councell at *Ierusalem* was held. *Hieron.*

- 2. About the same time, and in the same [Page] place *Paul* seemes to have written the II. *To Thessal.* by *Tychicus* also. For what he had written in the former of Christs coming, and of the end of the world, he further explaines in this, and vindicates.
- 3. The I. *To Timothy* seems written by *Paul*, from *Laodicea*, of *Phrygia Palatina*, sent by *Tychicus* the *Deacon*, when returning the second time from *Ierusalem*, he passed through the Region of *Galatia* and *Phrygia*, *Acts 18.23.* and before he returned to *Ephesus*, *Acts 19.1.* For he promiseth to *Timothy*, that he would shortly come thither. *1 Tim. 3.14.* viz. in the nineteenth yeare after his Conversion, (as is thought) in the eleventh of *Claudius*, and the one and twentieth after Christs death.
- 4. Next seems written the I. *To Corinth*, from *Ephesus*, while *Paul* stayed there, *Act. 19.9.* (and this rather then from *Philippi*, as the Greek postscript intimates,) and before he went [Page] through *Macedonia*,) *1 Cor. 16.5.* for he passed through *Macedonia*, after his three years abode at *Ephesus*. See *Acts 19.1.8.10.* compared with *Act. 20.1.* about the end of which time he is supposed to write this Epistle at *Ephesus* before *Pentecost*. For he saith, *I will tarry at Ephesus, until*

Pentecost; 1 Cor. 16.8. which when he wrote, he seems plainly to be at *Ephesus*: And this *Pentecost* went before that *Pentecost*, when he intended to be at *Ierusalem*, Act. 20.16. which fell out about the sixty fourth yeare after Christs death, in the ninth of *Nero*, which yeare coming to *Ierusalem* with the Contribution, he was cast into Bonds, in the thirtieth yeare after his Conversion, *Athanas. in Synops. Chrysostome.*

- 5. Not much after this first Epistle, *Paul* wrote his II. *To Corinth*, from *Philippi* when after *Demetrius* his tumult, he left *Ephesus* and came into *Macedonia*, Acts 20.1, 2, 3. for then he must [Page] needs come to *Philippi*, (which was the first city upon the coast of *Macedonia*, Act. 16.12.) Hither referre that promise of his that he would come to *Corinth*, with them of *Macedonia*, 2 Cor. 9.4. that is there said to be done, when after he had passed thorough *Macedonia* into *Greece*, he had stayed three moneths, Ast. 20.2, 3. and after, we never read that he returned into *Greece*.
- 6. In the same passing through *Macedonia*; At *Nicopolis* not farre distant from *Philippi*, before he came into *Greece*, *Paul* is supposed to have written his Epistle To *Titus* whom he calls from *Creet* to *Nicopolis*, because *there he had determined to winter*, Tit. 3.12. though he seems after to have altered his purpose, and to have wintred in *Grecia*, as is thought at *Corinth*.
- 7. The eminent Epistle to the *Romanes* seems to have been written, whilst *Paul* was wintring [Page] at *Corinth*. For after that, we read not that he

returned to *Corinth*, but having wintered in *Greece* because of the treacheries of the Jewes, returning through *Macedonia*, he came into *Syria* with the Contribution, whence at last he was carried bound to *Rome*, in the sixty fourth yeare of *Christ*, the ninth of *Nero*, and in the thirtieth year after his own Conversion. So that the II. To *Corinth*, To *Titus*, and To the *Romans*, all these three seems to be written, as is said, and all within the space of halfe a yeare: but the *Epistle to the Romans* seems to be the last he wrote before he came captive to *Rome*. *Origen* & *Chrysost* prove it was written after both the *Epistles to Corinth*: because in both those *Epistles* he stirs them up to a Collection for the poor Saints at *Ierusalem*, 1 Cor. 16.1. to 6. 2 Cor. 8. and 9. which contribution he saith he had received from the Churches of *Macedonia* and *Achaia*, Rom. 15.25. to carry it into *Iudea*; [Page] and he brought it to *Ierusalem*, in his last journey into *Syria*, described *Act*. 20. and 21. as himselfe testifies in his Apology before *Felix*, *Act*. 24.17.

- II. *In his Bonds and imprisonment at Rome, and this under, 1. His former. 2. His later imprisonment.*
 - I. *Vnder his former imprisonment*, when he was in more *free custody* at his first coming to *Rome Act*. 28.16, 20, 30, 31. Then probably he wrote his *Epistle to the Hebrewes*, for he promiseth the *Hebrewes* to come and see them, Heb. 13.23. therefore then he had some hopes of liberty, or it may be he had liberty at that time and preached in *Italy*. whence perhaps the *Epistle* is said to be

written, not from *Rome*, but from *Italy*.

- II. *Vnder his latter imprisonment* when he was clapt up in *close [...] restraint*. Then he wrote his other six Epistles (in which he mentions his [Page] *chains*) and probably he wrote them in this order, *viz.*
 - 1. *To the Galatians* to whom he writes that he *beares in his body the mark [...] of the Lord Jesus*, Gal. 6.17. i. e. either his chains, torments, or brands.
 - 2. *To the Ephesians*, to whom he mentions his chain, Eph. 6.20.
 - 3. *To the Philippians*, whom he salutes in the name of divers of *Caesar's houshold*, Phil. 4.22,
 - 4. *To the Colossians* whom he requests to remember his bonds, Colossians 4.18.
 - 5, *To Philemon*, Paul wrote being a *Prisoner and now aged*, Phil. 9. and it is thought he wrote this Epistle after his first Apology, in which *all men forsook him, but the Lord stood by him, and delivered him from the mouth of the Lyon*, 2 Tim. 4.17. Therefore having some dawnings of hope that he should be delivered, he desires *Philemon* to prepare him a lodging, *for I trust (saith he) that through your prayers I shall be given unto you*, Phil. 22. but [Page] the Lord had otherwise determined. Some think this Epistle was written after the II *to Timothy*, because there he bids *Timothy* and *Mark* to come to him, whom here he intimates

to be with him, ver. 1.24. But others collect rather the contrary, 1 *Partly* because here he desires a lodging to be provided for him, ver. 22. but in that Epistle he is not solicitous about his lodging, but about his departure out of this life, 2 Tim. 4.6. 2 *Partly* because, there he complains that *Demas had forsaken him*, 2 Tim. 4.10. But here he salutes *Philemon* in *Demas* his name, ver. 24. Therefore this Epistle was written before *Demas* his desertion, or *Demas* had returned againe unto him.

- 6. Last of all, a little before his Martyrdome (which fell out in the thirty seventh yeer of *Christ*, in the fourteenth yeer of *Nero*, & in the thirty fifth yeer after his own conversion)[Page] Paul wrote his II. *to Timothy*, as all Circumstances evince, and the Epistle it selfe intimates. *I am now ready to be offered, and the time of my departure is at hand*, 2 Tim. 4.6.

This noting the severall times of the Apostles writing his Epistles is usefull, To let us see why the Apostle wrote so variously about the same things, as *Circumcision* and other *Ceremonies*, As; To the *Romanes*, that they should receive the weake, &c. about Ceremonies and indifferent things, Rom. 14. 1. &c. But to the *Galatians*, and *Colossians*, utterly condemns use of Circumcision, &c. Gal. 5.2. &c. Col. 2, the reason is the difference of times, *Chrisostome*. *Ceremonies* were alwayes *Mortales*, mortall; at Christs death became *Mortuae*, dead; onely Moses must be honourably buried, for the weak Iewes the use of them was

permitted a while; but after that they became *Mortiferae*, deadly to them that used them.

But here *Pauls Epistles* shall be considered according [Page] to the method and distribution of all the Books of the New Testament first proposed: and that the rather, because so we shall view them as they stand in order in our *Bibles*.

And first of Pauls *Generall Epistles* to whole Churches, which are nine, *viz.*

Romanes.

The Epistle of the Apostle Paul to the ROMANES. So denominated, 1. Partly from the object to whom the Epistle is written, *viz.* The believing *Romanes*, Rom. 1.7. When this Epistle was written, there was so famous a Church at Rome, that their Faith was spoken of throughout the whole World, Rom. 1.8. Yea there were even in Caesars houshold that had received the faith. Phil. 4.22. But by whom or when was the Church of the *Romanes* first planted? *Answ.* Scripture is silent, Papists say by *Peter*, *Bel [...]m. dePont. Rom. l. 2. c. 2.* But *Peter* never was [Page] at Rome, much lesse planted the Church there *D. Pareus in Rom. 16. Pub. II. Barnabas* is supposed to have preached Christ at Rome, and to have converted the *Romanes*, under the Reign of *Tyberius*, if *Clement* may be believed. *Recognition. Clementis lib. 1.* But now Rome is as infamous as once it was famous, being the seat of *Antichrist*, Rev. 17, 9, &c. the *Spirituall Egypt* Rev. 11.8. *Sodome* Rev. 11.8. And *Babylon* devoted to destruction, Rev. 18.2, &c.

2. Partly from the *Penman* of the Epistle, viz. *Paul*, Rom. 1.1.

PAUL is a Latin name from *Paulus*, i. e. *a little one*, so the *Romanes* were wont to call them that were of a lesser stature, he seemes most to be delighted with this *Romane* name, being appointed Apostle to the Gentiles. Some think he first had this name given him, upon occasion of his conversion of *Sergius Paulus the Deputy*, Act. 13.7.9.12▪ *Hieronym. de claris Script*, Before he was called *Saul*, i. e. *desired, asked, &c.* From the Hebrew [...] *Shaal*, i. e. *he hath asked, desired, &c.* It is not likely that he [Page] changed his name *Saul* into *Paul*: but rather that he had two names, as all the Iews had that were freemeⁿ of *Rome*; *Saul* then denoted his nation and Religion, *Paul* signified his Roman freedome. And Scripture favours this that he had two names, saying, *Saul*, which also is *Paul*, Act. 13.9. The History of *Paul* is notably described in the New Testament, especially in Phil. 3. 1 Tim▪ 1. And in Act. 13. *to the end of the Book*, but more summarily, Act. 22.3, to 22. and 26.4. to 24. He was a *Iew* by Nation; of the Tribe of *Benjamin*; of the Province of *Cilicia*; borne in the City *Tarsus*, (which being a Colony and having the priviledge of the *Romane* freedome, *Paul* though of Iewish Parents, yet saith he was a *Roman* free-born, Act. 22.7.28.) circumcised the eighth day; brought up at the feet of *Gamaliel*; a great proficient above many in the Iewish Religion; in his Zeale persecuting all that seemed to oppose it; held the garments of those that stoned *Stephen*, consenting to his death; made havock of the Church, &c. But at last, as he was in his Circuit of persecution, he was

miraculously converted of a *Wolfe* to become a [Page] *Lamb*, and of a *Persecuter* to be a prime *Apostle*, in his Apostleship he suffered and laboured more then all the rest of the Apostles; was peculiarly sent to teach the Gentiles. At last he was carryed bound to *Rome*, and there he was be headed by *Nero* in seventeenth yeere after Christ's Ascension, in the fourteenth yeer of *Nero*, and thirty fifth yeere after his conversion, and buried in the *Ostiense way*. Hieronym. He wrote fourteen Epistles, of which one said, *As oft as I read Paul, me thinks I heare not words so much as thunders*, Paulum quotiesc [...]n (que) lego, videor mihi non verba au [...]dire, sed tonitrua. *Hieronym. contr. Iovian. de Epist. Paulin.*

His Epistle to the Romanes, though no [...] first written, yet is *set first*. 1. By reason of the dignity of the *Romanes* to whom it was written, *Rome* being the Seate of the Empire, and Head of the World. 2. Because of the largeness of the Epistle, this being the longest of all the Epistles. As *Isaiah* is set first being the longest of all the Prophets. 3. But especially from the dignity of the [Page] matter, and dexterity in handling it. The Body of Divinity is so admirably herein handled, espically the principall points of *Election*, *Reprobation*, *Redemption*, *Faith* and *Iustification by Faith*, &c. that it is deservedly called by some *Clavis Theologiae*, the *Key of Divinity*; and *Methodus Scripturae*, the *Method of Scripture*.

When it was written, See in former *Table*. *Where* it was written, is to be considered. *Origen in Praefat. Comment.* thinks at *Corinth*. 1. Because he commends *Phaebe* to the

Romans, Rom. 16.1. She was a servant to the Church at *Cenchrea*, which is a Port of *Corinth*. 2. Because he salutes them in the name of *Gaius* his Host, &c. Rom. 16.23. And *Gaius* a *Corinthian*, and there Baptized by *Paul* 1 Cor. 1.14. 3. Because he salutes them in the name of *Erastus Chamberlaine of the City*, Rom. 16.23. Who abode at *Corinth*, 2 Tim. 4.20. 4. The postscript testifies thus much.

Occasion and *Scope* of this Epistle seemes to be this. The report that *Paul* had received of some disagreements both in judgement and affection, in them of the Church of [Page] *Rome*, who were partly believing Jewes, partly believing Gentiles. The *Jewes* either wholly opposing the Gospel, or mingling Law and Gospel together in the case of Justification▪ and all of them excluding the Gentiles from the fellowship of Christ, and despising them, insisting too much upon the Prerogative of the Jew: Contrariwise the *Gentiles*, knowing that the Jewes were rejected of God, and the Gentiles implanted in their stead, too much insulted over them as a people cast away, boasting of their own wisdom and vertues, and using their Christian liberty with offence. Now to reconcile these Controversies, and to settle them both in the truth, and in unity of judgement and affection, the Apostle being hindred from coming to them deals by letters; *Demonstrating that neither Jewes had cause to boast of their righteousness and Prerogatives, nor Gentiles of their wisdom: both of them naturally being liable to eternal condemnation notwithstanding, and both of them being to be justified by Faith in Christ alone, and that they should not abuse Grace, but walke in newnesse of life, &c.*

Generall parts. In this Epistle to the *Romanes* are chiefly three parts.

- I. *A Preface* to the whole Epistle, c. 1.1. to 17,
- II. *A Treatise*, contayning the main substance of the Epistle, which is either, *Informatory* and *Doctrinall*. or *Hortatory*, and *Practicall*.
 - 1. *Doctrinall*, viz, Touching the cause of our justification, more neere, more remote.
 - 1. *More neere cause of justification* Where,
 - 1. The false cause, viz. Works, is removed, c. 1.17. to end. c. 2. & 3.1, to ver. 21.
 - 2. The true cause, viz. Faith, is
 - 1. *Defended* from Calumnies, c. 2.21. to the end, & c. 3.
 - 2. *Confirmed* by Abrahams example, and testimonies, c. 4.
 - 3. *Explicated* by the fruits or effects thereof; 1. Inward, viz. Peace with God, and full assurance of Faith, c. 5.
 - 2. Outward, viz. 1 Newnesse of life, c. 6. 2 Freedom from the curse of the Law, c. 7. 3 Constancy in the state of Grace, against all condemnation, notwithstanding al infirmities or afflictions, within or without them that are in Christ, c. 8.
 - 2. *More Remote cause of justification* viz. Predestination where, of
 - 1. The Jewes rejection, described,

- 1. By the cause thereof, Gods pleasure, the Jewes unbeliefe, c. 9.
 - 2. By the signes and effects thereof, their blindnesse c. 10.
 - 2. The Jewes Restauration, and of the remnant to be saved, c. 11.
- 2. *Practicall and Hortatory*, inciting to good-works, and duties; either,
 - 1. *Generall*, towards God and man, c. 12.
 - 2. *Speciall* duties, either in 1. Things necessary, towards Superiours, c. 13. 2 Things indifferent and Arbitrary, towards inferiours, and the more infirm in Faith, c. 14. & c. 15. ver. 1. to 14.
- III. *A conclusion* of the whole Epistle, consisting of 1 Excuses about his freedome in writing to them, his not coming to them; and other advertisements touching his purpose of seeing them, and his desires of their prayers, c. 15. ver. 14. to the end. 2. Commendations and Salutations, c. 16.

I Corinth:

The first Epistle of the Apostle Paul to the
CORINTHIANS.

[Page]

So denominated from the *Penman* thereof, *Paul* (of whom in Epistle to the Romanes) and from the object to whom he wrote it, *viz.* The *Corinthians*; or the *Church of God at Corinth*, 1 Cor. 1.1, 2. CORINTH was an eminent City of

Achaia (which *Achaia* by an *Isthmus* was annexed to *Greece*, neer to *Athens*) seated in an *Isthmus*, or a little tract of Land betwixt two Seas, the *Aegean* and *Ionian* Sea, A most famous Mart, very populous, and flowing with wealth, it was *Lumen & decus totius Graeciae*. Cic. pro leg. Manil. i. e. *The Light and glory of all Greece*: yet very infamous for luxury and multitudes of vices. Once utterly destroyed by L. *Mummius* the Roman Consul; but after for the opportunity of situation restored to its ancient splendour by *Augustus*. D. *Pareus in prolegom. in I* [Page] *ad Corinth. Paul* coming from *Athens* to *Corinth*, laid the first foundation of a Church there, 1 Cor. 3.10. He was the [...]r Spirituall Father that begot them, 1 Cor. 4.15. Converting, by his preaching, *Crispus* and *Sosthenes* chiefe Rulers of the Jewish Synagogue there; and many other *Corinthians*; among whom *Paul* continued preaching, a yeare and six Moneths; God assuring him by night in a Vision, that *he had much people in that City*. Act. 18.1, 8, 9, 10, 11, 17. And this Church of *Corinth* grew one of the most eminent [...] Churches for all manner of spirituall gifts, 1 Cor. 1.5, 6, 7.

When and where this Epistle was written, See in the Table before Epistle to *Romanes*. As the Epistle to *Romanes* is set first for *Doctrine of Faith*: So this is set second for *Doctrine of Church-government*, excellently handled therein.

Occasion of writing this Epistle, seemes to be twofold. 1. The information that Paul had from them of *the House of Cloe*, of the many and wofull distempers that [Page] infested the Church of *Corinth* after Paul's departure, as 1

Schismes and Divisions 1 Cor. 1.11. &c. 2 *Many notorious scandals*, as Lusts, Incest, Covetousnesse, Law-suits, &c. 1 Cor. 5. & 6. 3 *Idolatrous Communion with Infidels* in their Idoll-feasts, 1 Cor. 8. & 10. 4 *Vncomely habits* in publique Assemblies, 1 Cor. 11.3, to 17. 5 *Prophanations of the Lords Supper*, 1 Cor. 11.17. to the end. 6 *Barbarous confusion in their publique Church-Assemblies*, 1 Cor. 14. And 7 finally *such Epicure-like profanesse*, as to deny the Resurrection and eternall life, 1 Cor. 15.12, &c. 2. The writing of some of the Corinthians unto the Apostle for satisfaction in some particular cases, as 1 about *Marriage*. 2 About *Things sacrificed to Idols*. 3 About *Spirituall gifts*. 4 About *Propheying*. And 5 about *charitable Collections for the Saints in Iudea*. 1 Cor. 7.1.

Scope. The Apostle therefore in this Epistle principally endeavours, *To apply healing medicines speedily to all the evils and maladies that began to grow in that Church; and to give them satisfactory Resolutions in all the particulars, wherein they craved his advise from the* [Page] *Lord*.

Generall parts. In this I. *Epistle to Corinthians*, consider

- I. *The exordium or Preface* to the whole Epistle, c. 1. v. 1. to 10.
- II. *A Treatise* of severall subjects, according as the present state and necessity of the Church required, in respect of their present corruptions abounding; and *Paul's Resolution* in some doubts propounded. Herein therefore the Apostle,

- 1. *Sharply taxeth their Schismes and divisions about their Ministers, and their diversity of gifts, as eloquence, &c. for which some factiously admired one, some another, c. 1, 10. to c. 5. Herein note 1. An emphaticall exhortation to unity, c. 1.10. to 14. 2. Paul's tacit clearing himselfe from being any cause of these divisions among them, either 1 By His Baptism, he baptizing very few, and none in his own name, v. 14. to 17. or 2 By his Preaching amongst them, for he preached Christ crucified, not with wisdom of words to entice them, but in demonstration of the spirit and power to save them, yet his doctrine was farre above the reach of carnall men c. 1, 17. to the end and, c. 2. 3. He shows why he preached to thē so plainly, [Page] because they were carnal, c. 3, 1. to 5. 4. That their Teachers should be no such cause of divisions; They are but Ministers, can do nothing without God, and therefore he warnes their Teachers to take heed that they build upon Christ the foundation; and people not to admire mens persons, c. 3, 5. to the end. 5. He directs them what account to have of him and his Ministry, and how little cause they have to prefer their other eloquent teachers before him, c. 4.*
- 2. He severely reproveth divers notorious scandals amongst them. As 1. Their suffering of the incestuous person among them, who should have been delivered to Sathan by their Church-Governours, c. 5. 2. Their covetous and quarrelsome law-suits even before Infidels, c. 6, 1. to 12. 3. Their fornications, which they counted as

indifferent things, *c. 6.12. to the end.*

- 3. He resolveth their doubts or questions propounded to him, touching
 - 1. *Marriage*, and therein concerning
 - 1. Conjugall benevolence, *c. 7.1. to. 8.*
 - 2. The unmarried and widowes, *v. 8, 9.*
 - 3. Divorce, *v. 10. to 25.*
 - 4. Virgins, *v. 25. to the end.*
 - 2. *Idolothytes*, or things sacrificed to Idols, shewing that they ought not (under [Page] pretence of Christian liberty,) eat to the scandal of their brethren, *c. 8*: as he preached without wages (which yet were due to him) that he might avoid the calumny of his Antagonists; and became all things to all men to gaine them. *c. 9.* By other arguments he condemns eating things sacrificed to Idols, as being idolatry, or communion with devils, and inconsistent with communion with Christ in his supper, *c. 10. & c. 11.1.*
- 4. He directs and endeavours to reforme their practice in divers particulars. 1. How men and women are to behave themselves in point of their outward Habits, in publique Assemblies, *c. 11, 2. to 17.* 2. How the Lords Saints ought to be managed and received *c. 11. v. 17. to the end.* 3. How all spirituall gifts are to be employed for promoting the Churches profit and preserving the unity of the mysticall body, *c. 12.* beyond all which gifts, grace, as *love, &c,* is much to be preferred; yea gifts

without grace are as nothing, c. 13. 4. How they should prophecy, (*the woman still keeping silence in their Churches*) c. 14.

- 5. He condemnes and confutes the prophane error of them that denied the *Resurrection*, c. 15.
- 6. He instructs them about the *Collections* [Page] *for the Saints at Jerusalem*, [...]c. 16, 1.2, 3, 4.
- III, *The Conclusion of the whole Epistle*, with certain advertisements about more private affairs, exhortations to certain duties, and salutations, c. 16.5. *to the end*

II Corinth.

THE II. Epistle of *Paul* the Apostle to the CORINTHIANS, So called from *Paul* the *Penman* of it. (of whom see before in *Epistle to the Romans*) and from the parties to whom he wrote, *viz.* *The Church at Corinth*, (of which see in I. *to Corinth.*) *and to all the Saints in all Achaia*, 2 *Cor.* 1.1. probably there being many Saints in that *Province*, who could not so safely and conveniently meet in Church-Assemblies, but were dispersed up and down by reason of the turbulency of those times. *Calvin in loc.*

When this Epistle was written, see before in the Table.

Occasion of this Epistle seems to be, those [Page] *Calumnies and aspersiones cast upon Pa* [...] *Is words and actions by false Apostles and other his adversaries after his former Epistle*; they charged him with *I* [...] *vity*, that he came not to them according to his promise: *with pride and*

tyrannicall severity, because of the incestuous person: with less [...]ning the authority of the law: and that however he was glorious in his letters, yet in person he was but base, &c. Paul therefore wipes off these aspersions, & shows that he wrote not his former Epistle to them for any such ends, but for promoting of their salvation. So that this Epistle is for most part of it Apologeticall, viz. Pauls Apology against his adversaries calumnies, and this the end and Scope of it; as also to testify his love to them, and to prevent his having sorrow from them, when he should come unto them. 2 Cor. 2.3, 4.

Principall parts. are

- I. *An introduction or Exordium to his Epistle, c. 1, 1. to 8.*
- II. *The substance of his Epistle, containing a Treatise Apologeticall and Hortatory.*
 - 1. *In the Apologeticall or excusatory part of he Epistle.*
 - 1. He purgeth himselfe both from the charge of *I [...]vity* and *temerity* that he came not to them according to his promise, 1 Cor. 16.2. to 8. And of severity in the case of the incestuous person, showing them the true causes of his absence, wherein (to clear himself from severity, &c,) he inserts his exhortation to them, touching the restoring and comforting of the *incestuous person*, excommunicated according to his former Epistle, but now repenting c. 1, 8. *to the end, and c. 2.*

gainst some, c, 10. whereupon (that he may vindicate himselfe and his Apostleship from contempt in their eyes, who preferred the false Apostles before him) he enters upon a necessitated and forced commendation of himselfe and his Apostleship by many considerations, c. 11. and c. 12.

- III. *The Conclusion of the whole Epistle,*
 - 1. With Comminations of severity and sharpnesse, which he will use towards them, if they repent not, c. 13, 1. to 11. [Page]
 - 2. With valedictory exhortations and salutations, c. 13. v. 11, 12, 13, 14.

Galatians.

The Epistle of Paul the Apostle to the GALATIANS. So intituled from the *Penman Paul*, who wrote it: and from the Churches in *Galatia* to whom he wrote it. *Gal.* 1.1, 2. *Galatia*, so called from *Galli*, i. e. *The French*, that came and inhabited there, who called the countrey after their name. That they were *French*, all agree; but from what part of *France* they came, is lesse evident; see *Calvin's* judgement herein, *Calv. in Argum. Epist. ad Galat.* *Galatia* was an ample Province of *Asia Minor*, neer to *Phrygia*, into which anciently entred a people from *Gallia* of *Europe*, and seated themselves betwixt *Bithynia* and *Cappadocia*, as is testified by *Strabo*. *l.* 12. *Iustin.* *l.* 25. *ab initio.* *Livi.* [Page] *l.* 8. *decad.* 4. *Plin. Nat. Hist.* *l.* 5. c. 32. The more principall cities in the Province of *Galatia*, (as *Appianus* in

Chronolog. fol. 44. notes) were these *Synopa, Pompriopolis, Claudiopolis, Ancyra*, (the Metropolis, famous for an ancient Council there,) *Laodicea, Antioch* and *Nicopolis*, D. Pareus in *Com. in Gal. 1.2. Paul* with *Silas* and *Timothy*, travelled through the region of *Galatia* once, but were forbidden of the Holy Ghost to preach the word in Asia, *Act. 15.40. and 16.1, 2.3.6* But afterwards he went over all the Countrey of *Galatia* and *Phrygia* in order, strengthening all the disciples, *Act. 18.23*. In which countrey of *Galatia*, in most of the famous cities, *Paul* had planted famous Churches of Christ, as is conceived, *Gal. 1.8. &c.*

Occasion. It seemes by the current of the Epistle, that after *Pauls* departure from *Galatia*, having planted the Gospel there: there came among them false Apostles and corrupt teachers, who endeavoured to disgrace *Paul's* Apostleship among them, and to pervert the purity and simplicity of the Gospel among them, and to pervert the purity [Page] and simplicitie of the Gospel of Christ, by mixtures of legall doctrines: urging the observance of both morall and ceremoniall law, and particularly of circumcision, as necessary to Justification; so mingling and blending together *Law* and *Gospell*, *works* and *faith*, *Iudaisme* and *Christianisme*: tending dangerously to the subversion of that Church.

Scope. Hence the Apostle yearning over these Churches, writes this Epistle to them, to recover them out of this error in that fundamentall point of Iustification: to convince them of Iustification by faith only; to demonstrate

unto them the nature and use of morall and ceremoniall law: and incite them to a holy Christian Conversation.

Principall parts of this Epistle, to this end, are,

- I. *An Exordium*, preface, or entrance into the Epistle, wherein he notably asserts the divine authority of his Apostleship, against false Apostles denying it, c. 1, 1. to 6.
- II. *A Treatise* containing matters, *Reprehensory*, *Informatory* or doctrinall, and *Hortatory*.
 - I, *Reprehensory*, wherein he sharply taxeth them that they had so soon fallen from the Gospell doctrine of Justification by faith, which he had preached to them, to an opinion of Justification by the works of the law, c. 1, 6. to c. 3, 1. To this end that he may more fully convince them of their error in forsaking the Gospel which he preached, he shewes, after his serious obtestation, 1. How he had his doctrine from God, who called him to preach to the Gentiles, c. 1, 11. to 16. 2. How faithfully he had preached the Gospell committed to him, withstanding all legall mixtures in point of Justification, c. 1, 16. to c. 3, 1.
 - II. *Informatory or Doctrinall*, wherein he asserts and proves the doctrine of Justification by faith alone, and not by legall works, by many Arguments, c. 3, 4. As for example, because
 - 1. They received the spirit not by preaching of the law, but by preaching of faith, c. 3, 1. to 6.
 - 2. *Abraham* the father of the faithfull was

justified by faith; consequently so must his faithfull seed be justified whether Jews or Gentiles, c. 3, 6. to 15.

- 3. The heavenly inheritance is not by law, but by promise, therefore of faith, c. 3, 15. to 19. And here by way of *prolepsis* to prevent objections, he shews what was the use [Page] of the law before Christ, and why the ceremoniall law is abolished at Christs comming; c. 3, 20. to c. 4. v. 12. And he lenisies the sharpnesse of his former rebukes, by signifying his humble, modest and tender carriage towards them, c. 4, 12. to 21.
- 4. The very testimony of the law it selfe condemnes this Justification by the works of the Law, as he evidences in the Allegory of *Hagar* and *Sarah*, c. 4, 21. to the end.

- III. *Hortatory*, here the Apostle exhorts them 1. Constantly to persist in their Christian Liberty from the ceremoniall law, c. 5, 1. to 13. 2. Not to abuse their Christian liberty, v. 13. 3. To severall generall duties of Christianity, c. 5, 14. to c. 6, 11.

- III. *A Conclusion* of the whole Epistle containing, 1 *A Testification* of his love unto them, in writing to them with his own hand. 2 *A commonefaction* against false teachers. 3 *An opposition* of his owne example against that of the false Apostles, he preaching the Gospel sincerely, walking accordingly, and being willing to suffer for it; and his 4 *Valediction*, c. 6, 11. to the end.

Ephesians.

The Epistle of the Apostle Paul to the EPHESIANS.

[Page]

So denominated from the *Saints at Ephesus* to whom *Paul* wrote, *Eph.* 1.1. EPHESUS was a city on the shore of the *Ionian sea*, looking towards the west of *Asia Minor*, of old a city of great traffique, but much addicted to magick Arts, and to superstition, there being the Temple of the great goddess *Diana*, *Act.* 19, *Paul* came to *Ephesus* at first, and reasoned with the Jewes in their Synagogues, but tarried not there at that time, because he hasted to keep the *feast at Ierusalem*, *Acts* 18, 19, 20, 21. After that he came a second time to *Ephesus*, and continued there preaching and disputing for two years and three moneths, and so planted a famous Church there, *Act.* 19.1, 8, 10. &c. *1 Cor.* 16.9, till by the uproare at *Ephesus* he was necessitated to depart, *Act.* 20.1. yet after his departure into *Macedonia*, *Act.* 19.1, 2. he committed the care and inspection of the Church at *Ephesus* unto *Timothy*, *1 Tim.* 1.3, 4. &c. And *Paul* being afterwards at *Miletus*, called thither the Elders of *Ephesus*, exhorting and encouraging them in their charge, knowing they should see his face no more, *Acts* 20.17. to the end. After *Timothy*, it is supposed *Iohn the Evangelist* was Bishop of this Church.

[Page]

When and Whence this Epistle was written, See in *Table* before *Epistle to Romans*.

Occasion of *Pauls* writing to the *Ephesians*, was not Schismes and Scandals, as in the Church of *Corinth*; nor false doctrine supplanting justification by faith, that fundamentall point, as in the Church of *Galatia*; But the Apostles singular tenderness and provident care of this

Church, (he being not now farre from his death,) lest they should faint or be discouraged by his bonds at *Rome*, and be weary of the Gospel through the Crosse.

Scope, To encourage the Ephesians to constancy in [Page] faith and piety, and growth therein, notwithstanding all his or their tribulations for the Gospel.

Principall Parts, To this end, are▪

- I. *The Inscription or Exordi [...]*in of the Epistle, c. 1, 1, 2.
- II. *The Body of the Epistle* being Doctrinall and Hortatory.
 - 1. *Doctrinall*, wherein he laid down Gods benefits to them and us, or the causes of salvation.
 - 1. Gods eternall and free Predestination of us to adoption in Christ, through faith, c. 1.
 - 2. Redemption by the bloud of Christ, and effectuall vocation by his grace, c. 2.
 - 3. Publication of the riches of Christ by the Gospel, especially by his ministry to the Gentiles. c. 3.
 - 2. *Hortatory*, wherein by way of gratitude for former benefits, he stirs them up to divers Christian duties, which are either,
 - 1. More generall and common to all Christians, c. 4. and c. 5, 1. to 22.
 - 2. More speciall and peculiar to some particular relations, as to,

- 1. Husbands and wives, c. 5.21. *to the end.*
 - 2. Parents and children, c. 6, 1. to 5. [Page]
 - 3. Masters and servants, c. 6, 5. to 10.
- III. *The Conclusion of the Epistle*, wherein he encourages them to be strong and constant against all temptations, through the help of *the compleat Armour of God*, described; shoves why he sent *Tychicus* to them, and so concludes, c. 6, 10. *to the end.*

Philippi:

The Epistle of Paul the Apostle to the PHILIPPIANS. So intituled because written by *Paul* to the Saints, Bishops and Deacons at *Philippi*, Phil. 1.1. PHILIPPI was the name of two cities, viz. one in *Thessalie*, at first called *Dathos*, but after *Philippi* from *Philip of Macedo* who repaired it. *Alsted. Praecog. Theol. l. 2. c. 124.* Another a city of *Macedonia*, situate in the confines of *Thracia*, in the fields whereof *Pompey* was overcome by *Caesar*; and after *Brutus* [Page] and *Cassius*, by *Anthony and O [...]avi [...]*s. This latter *Philippi*, is here meant to this *Philippi*, *Paul* came, being warned by vision to go into *Macedonia*, Act. 16.9. *to the end of the chapt.* Here *Lydia* and the *Tailor* were converted, and *Paul* here laid the foundation of a flourishing Church, *Calv. Argum. in Ep. ad Philip.*

When and Whence this Epistle was written, see in former *Table*, &c.

Occasion, the Church at *Philippi* sent their bounty to *Paul* now Prisoner at *Rome*, to support him and supply his wants

there, by *Epaphroditus* their *Pastor*, who doubtlesse coming to *Paul*, disclosed to him the spirituall stare of that Church, whereupon *Paul* writes this *Epistle* from *Rome*, by *Epaphroditus* Phil. 2.25.

Scope. To confirme the *Philippians* in faith and Godlinesse, to warne them against *Seducers*, and to testify his thankfulnessse for their bountifull remembrance of him, in his distresses.

Principall Parts, to this [...]nd are

- I. *An Exordium or Preface* to his *Epistle*, c. 1, 1, 2.
- II. *The Substance of the Epistle*, wherein he
 - 1. *Confirms* them in the faith, by Promising to them Gods perfecting grace, Praising their zeal, Testifying his love to them, Removing the Scandall of the Crosse, and Intimating his great desire for the furtherance and joy of their faith, c. 1, 3, to 27.
 - 2. *Exhorts* them to Piety, viz. to bearing the Crosse, unity, humility of minde, and purity of life, c. 1, 27. to c. 2, 19.
 - 3. *Commends* their faithfull Ministers, *Timothy and Epaphroditus*, c. 2, 19. to the end.
 - 4. *Warnes* them of the false Doctrine of false Apostles, that would mingle works with faith in Justification, opposing against them his owne example, desiring the *Philippians* to imitate him, c. 3.
 - 5. *Encourages* them in divers particular and

generall duties, c. 4, 1. to 10.

- 6. *Gratefully commemorates* their bounty to him, c. 4, 10. to 21.
- III. *The Conclusion of the Epistle*, with salutations and a valediction, c. 4, 21, 22, 23.

Colossians

The Epistle of the Apostle Paul to the COLOSSIANS. [Page] So intituled from the *Colossians* to whom *Paul* wrote this Epistle, *to the Saints and faithfull Brethren in Christ, which are at Colosse*, Col. 1.2. These *Colossians* were not that people dwelling in *Rodes* (called *Colossians* from that huge *Colossus* or *Image of the Sunne* 70 Cubites high, there erected: But rather those inhabitants of *Colosse* a chiefe City in *Phrygia* in *Asia Minor*, neere unto *Hierapolis* and *Laodicea*; as *Hierome* and *Chrysostome* thinke. And this Epistle it selfe seemes to intimate thus much, wherein he mentions *Epaphr [...]*s his zeale for them at *Colosse, Laodicea, and Hierapolis*, Col. 4.13. Bids them salu [...]e the brethren in *Laodicea*, ver. 15. and that *this Epistle be read in the Church of the Laodiceans*, ver. 16. Now *Laodicea* and *Hierapolis* are neere *Colosse*, but farre [Page] distant from *Rhodes*, as learned writers import. *Xenophon* in 1. *de expedit. Cyri*; writes, That after he entred into *Phrygia*, he went streight [...] i. e. *Vnto Colosse a City of universall resort, rich, and great.* *Euseb.* in *Chronic.* saith, *That three Cities of Asia, Laodicea, Hierapolis and Colosse fell with one and the same earthquake.* And *Plin.* in *Nat. Hist.* l. 5. c. 32. Seates not *Colosse* in any Iland, but

among the Cities of the Continent.

When and whence this Epistle was written, see in the former *Table*.

Occasion. Epaphras fellow-labourer with the Apostles, had in Colosse with other Ministers planted a Church. The Faith preached to the *Colossians* was impugned, *Partly* by some converted out of *Judaisme* who urged the Ceremonies of the Law as necessary to Salvation, confounding *Christ* and *Moses* together: *Partly* by some converted out of *Gentilisme*, who obtruded Philosophicall subtilties upon them, counting the simplicity of the Gospel too much below wise men, and so blended *Theology* with *Philosophy*, [Page] The Apostle therefore being prisoner at *Rome*, writes to them to instruct and stablish them in the true Doctrine of the Gospel taught them by Epaphras against all the impostures of false Teachers.

Scope. To shew, *That all hope of mans Salvation is grounded in Christ alone, and that therefore we should fully rest our selves in the Faith of Christ, and live according to Gospel Rules, rejecting all Mosaicall Ceremonies, and Philosophicall speculations.*

Principall parts. In this Epistle are,

- I. *The Preface*, containing, 1. The Inscription, c. 1.1, 2, 3. 2. The Entrance into the Epistle, wherein he commends their Faith and other graces, and wishes their growth therein, v. 3. to 12.
- II. *The body of the Epistle* consisting of matters

Doctrinall and Practicall.

- 1. *Doctrinall*, where he, 1. *Describes Iesus Christ and his benefits* most lively▪ that he is the true sonne of God, head and Saviour of his Church most al-sufficient, c. 1.12, to c. 2.8. 2. *Confutes Seducers* that obtruded on the Colossians either *Philosophicall* notions, or *Mosaicall* antiquated Ceremonies, c. 2.8. to the end. [Page]
- 2. *Practicall*, where he instructs and exhorts them in Practicall duties either 1. *Generall*, common to all Christians, c. 3.1, to 18. 2. *Speciall*, peculiar to some Relations, Husbands, Wives, Parents, Children, Masters and Servants, c. 3.18. to c. 4.2. where he annexes some generall exhortations ver. 2. to 7.
- III. *Conclusion* of the whole Epistle, contayning some private Affairs and Salutations, c. 4.7. to the end.

I Thessal:

The first Epistle of Paul the Apostle to the THESSALONIANS. So denominated, because written by *Paul* to the Church of the *Thessalonians*. 1 Thes. 1 1. And they from their City *Thess.* which was the Metropolis or mother City in *Macedonia*, Scituate on the edge of the *Macedonian* shore: Anciently it was called *Thermae*, and thence the *Thermaick Haven*. Some give this reason of the change of the name; *Philip* King of *Macedonia* in a memorable Battle in these parts overcame the People of *Thessaly*. For monument of which Victory, the neighbouring City was re- *Suidas.* [Page]

edified and enlarged, and named *Thessalonica*; as it were, [...] i. e. *put the victory to another*. It was sold by *Andronicus* to the *Venetians*, but they did not long enjoy it; for it was; as other parts of *Greece*, quickly possessed by the *Turks*. Is now a famous Empory for *Indian Marchandice*, (but under the Dominion and Idolatry of the *Turks*) known by the name of *Saloniki*. *Maginus in Geograph*.

In *Thessalonica* God pleased to plant a Church by the Ministry of *Paul and Silas*, converting both Jewes and Greeks. See the History of it, Act. 17.1. &c. There the unbelieving Jewes mov'd with envy, raised tumults against *Paul and Silas*, and also against the Saint [...] that entertained them, *Iason* &c. 5, 6, 7, 8, 9. So that *Paul and Silas* were glad to fly away by night to *Berea* ver. 10.

Occasion (as may appeare from Act. 17. And 1 Thes. [Page] 2. & 3, 1.2,) was this. *Paul* being forced by tumults to depart from *Thessalonica*, and fearing least the Church there newly collected should be hazzarded through feare of troubles and persecutions; and going to *Athens*, he sends *Timothy* back to confirme the *Thessalonians* in the Faith, and report their stare to him. Where [...] on *Timothy* informing him of their constancy notwithstanding persecutions, and of all their affaires, from *Athenes* *Paul* wrote this Epistle to them for their encouragement. when this Epistle was written, see in *Table* above.

Scope. To encourage the *Thessalonians* both to constant perseverance in Faith and Grace received, notwithstanding

all tribulations befalling him or them; As also to make progresse and go on therein unto perfection.

Principall parts, To this end are,

- I. *The Inscription* of the Epistle, c. 1.1.
- II. *The substance* or Subject matter of the Epistle is *Hortatory*. He Exhorteth,
 - I. *To constancy and perseverance in the Faith*, c, 1.2. to c. 4. Whereunto he urges them.
 - 1. From the consideration of God; rich grace bestowed on them by the Apostles Ministry, and the generall fame thereof in the Churches of Christ, c. 1.2. *to the end*.
 - 2. From the graciousnesse of the instrument whereby they were converted, *viz.* Paul whose Boldnesse, Sincerity, Meeknes and Amiable behaviour to them is declared c. 2.10. *to 13*.
 - 3. From their own experience of the efficacy of the Doctrine of Faith, c. 2.13. *to the end*.
 - 4. From the Apostles care and tendernesse over them, who (though he could not come himselfe to them, yet) sent *Timothy* to them to comfort and establish them, c. 3.
 - II. *To progresse in grace* towards perfection therein
 - 1. In generall, c. 4.1, 2, 3.2. In particular, he exhorts them to certaine duties (wherein perhaps they were Defective, or Endangered) as 1 Chastity, c. 4.4, 5. 2 Justice, ver. 6, 7, 8. 3 Brotherly love, ver. 9, 10. 4 Care of quiet and peaceable living together in Christian Society, ver. 11, 12. 5

Moderation of sorrow and lamentation for the dead in Christ; declaring what shall become of the Dead, what of the Living at Christs second coming, v. 13. *to the end*. After this he meets with that [Page] curious question that might be moved, but when shall these things be? Shewing it shall be sudden, though the particular time when, is not known; therefore they should always be prepared, c. 5.1, to 12. 6 Due respect to the publique Ministry over them c. 5.12, 13. 7 And he shuts up his Exhortation with an heap of Christian duties concisely couched together, ver. 14. to 23.

- III. *The conclusion of the Epistle*, with Supplications for them, Salutations, and Valediction ver. 23. *to the end*.

II Thessal.

The second Epistle of Paul the Apostle to the THESSALONIANS. So stiled for the Reason above. *When and Whence* this Epistle was written, See in former *Table*.

Occasion seems to be some information, or Reports which the Apostle had received; touching their Persecutions for the Gospel; Touching false teachers, who insinuated to them (perhaps taking occasion by some passages of [Page] the former Epistle about Christs second coming) that Christs second coming wo [...]ld be speedily, in that age; and touching exorbitant walking of some, in idlenesse; Church-discipline mean while sleeping. The whole current of the Epistle intimates this *occasion*.

Scope. 1 To comfort the Church of Thessalonians against all Persecutions for Christ. 2 To informe them of their mistake about the second coming of Christ, that it could not be presently. And 3 to exhort them to divers Christian duties.

Principall parts, to these ends.

- I. *Inscription* and salutation, c. 1.1, 2.
- II. *Body* Of the Epistle, being
 - 1. *Consolatory* against all sufferings and persecutions c. 1.3. to the end.
 - 2. *Monitory*, warning them against that erroneous Doctrine which any false Teachers might suggest unto them, [...]s if Christs Second coming were at hand: wherein he prophetically assures them that before Christs coming, there will be an Apostacy, and a Revelation of Antichrist that man of sin, c. 2.
 - 3. *Hortatory*, wherein he peremptorily [Page] prescribes Reformation of certain corruptions in manners & practice among them, interlacing divers sharp reproofs thereof. Because he deales somewhat sharply with them, 1. He premiseth an insinulative preface wherein, 1▪ He begs their prayers. 2 Perswades himself confidently of their obedience. 3 And Prayes for them, c. 3.1. to 6.2. He prescribes the Reformation of two evils, viz. 1 The remissenesse of Church-discipline towards inordinate walkers, ver. 6. to 11. 2 The neglect of manuell labour by some contrary to the Apostles Rule, ver. 11. to 16.

- III. *The conclusion* of the whole Epistle, with Supplications, Salutations and Valediction, ver. 16. to the end.

Thus farre of *Pauls nine generall Epistles*, written to whole Churches: Next come to be considered *Pauls foure particular Epistles*, directed to certaine particular persons, viz. Two to *Timothy*, and one to *Titus* about affairs *Ecclesiasticall*; and one to *Philemon* about matters *Oeconomicall*. Those Epistles to *Timothy* and *Titus*, *Augustine* would have him that is a Teacher in the Church to have alwayes before his eyes▪ *Augustin. de Doctrin Christian. l. 4▪ c. 16.* [Page]

I Timothy

The first Epistle of the Apostle Paul to TIMOTHY. So denominated from *Timothy* to whom *Paul* wrote.

TIMOTHY Is a Greek name; Signifies, *An Honourer of God*. Probably his Godly Parents desired he might be such an one when they gave him this name: and he proved an excellent instrument of *Honour to God* both in Doctrine and conversation, according to the happy *Omen* and *presage* of his name. He is supposed to be of *Lycaoni [...]*, in *Asia*. His Father was a Greek, his Mother a Jewesse who believed, Act. 16.1. her name *Eunice*, daughter of *Lois* his Grandmother; both sincere believers, 2 Tim. 1.5. From a child they trayned him up in the Scriptures, 2 Tim. 3.14, 15. Whence *Paul* is perswaded that the like Faith [Page] dwelt in him, as did in his mother and Grandmother, 2 Tim. 1.5. His Father being a Greek, he was not Circumcised after the custome of the Jewes, but being come to

maturity, *Paul* circumcised him, for the gaining of the Jewes by his Ministry, Act. 16.3. And having good commendation of him by the brethren of *Lystra* and *Iconium*, *Paul* made him his companion in travels throughout the Churches, Act. 16.2, 3, 4. &c. Sometimes *Paul* sent him as a Messenger to the Churches; whereupon *Paul* makes such an honourable mention of him and his workes, Act. 19.22. Rom. 16.21. 1 Cor. 4.17. And 16.10. Phil. 2.19, 20, 21, 22. 1 Thes. 3.2, 6. Gives him divers excellent Titles, calls him *his brother*, 1 Thes. 3.2. Heb. 13.23. His *beloved son and faithfull in the Lord*, 1 Cor. 4.17. His *natural son in the Faith*, 1 Tim. 1.2. His *dearely beloved sonne*, 2 Tim. 1.2. The *Minister of God; and his fellow-labourer in the Gospel of Christ*, 1 Thes. 3.2. His *work-fellow*, Rom. 16.21. Yea *Paul* joynes *Timothy* with himselfe in the inscriptions of divers Epistles to the Churches, [Page] that so he might both commend *Timothies* worth and authority to the Churches, as also propound him as an exemplary pattern to all faithfull Ministers. See 2 Cor. 1.1. Phil. 1.1. Col. 1.1. 1 Thes. 1.1. 2 Thes. 1.1. Philem. 1. At last after many travels with *Paul* by Sea and Land, *Paul* returning into *Asia* committed the care of the Church of *Ephesus* to him, whom he knew to be so able and trusty, 1 Tim. 1.3. &c. Which he happily taught, and governed about fifteen yeers; but at last more grievously inveighing against the Idolatrous worships of *Diana*; under *Nero* the Christians cruel Enemy, he was slain of the Gentiles with Arrowes and Stones, as is testified by *Eusebius Hist. l. 3. c. 14*. Some thinke that his bones, together with the reliques of *Andrew* and *Luke* were translated to Constantinople by Constantine the Emperour. As *Hieronym.* and *Nicephorus.*

When this Epistle was written, see in the *Table* above.

Occasion and Scope. The Apostle being to depart into Macedonia, left Timothy at Ephesus, that he might [Page] prevent unsound Doctrine, and ordaine Elders for that Church. Compare Act. 20. 1 Tim. 1.3. &c. That therefore Timothy might the better know how to behave himselfe in that Church in all Ecclesiasticall affairs, he writes to him this Epistle, not knowing how long he should be absent from him. 1 Tim. 3.14, 15. So that this Epistle may not unfitly be stiled▪ *St. Pauls Directory for right mannaging of the Office of the Ministry in the Church of God.*

Principall parts, to this end; are

- I. *The Inscription of the Epistle, c. 1, 1, 2.*
- II. *The matter or Substance of the Epistle,* which is chiefly by way of practicall instruction or direction. He directs *Timothy,*
 - 1. *Touching [...]aith* how to maintaine against the teachers of the Law, the truth of the Gospel wonderfully committed to *Paul*) notwithstanding all impediments, and to adde to faith a good conscience, c. 1, 3. *to the end.*
 - 2. *Touching Ecclesiasticall worship,* for whom they should pray, c. 2.1. to 8. How men and women should behave themselves in prayer, and in publick assemblies, c. 2, 8. *to the end.* [Page]
 - 3. *Touching Church officers.* 1 How Bishops and Deacons with their wives ought to be qualified, c. 3 1. to 14. To which he annexes, the end or Scope of

his writing this Epistle to *Timothy*, viz. *That he might know how to governe the Church, the house of God, the pillar of truth*, giving an Epitome of Gospel-truth, c. 3, 14. *to the end*. which he amplifies by a Propheticall prediction of the Apostacy, from the faith which should come to passe in the latter times, c. 4.1. to 6. 2 How *Timothy* should behave himselfe both in his doctrine and conversation, c. 4.6. *to the end*. How in private reproofs, c. 5, 1, 2. How towards widows, c. 5, 3, to 17. How towards Elders▪ c. 5, 17. *to the end*. What duties he should teach servants, and how he should carry himselfe towards them that teach otherwise, and count Gaine godlinesse, c. 6. to 17. And how he should instruct rich men, c. 6, 17, 18, 19.

- III. *The Conclusion of the Epistle*, exhorting *Timothy* to keep that which was committed to him, and to avoid prophane and vaine babblings, and oppositions of science, &c. c. 6, 20.21.

II Timothy:

The second Epistle of Paul the Apostle to TIMOTHY. [Page] So denominated from *Timothy* to whom *Paul* wrote. A Description of this *Timothy*, see in former Epistle.

Occasion. The Apostle having left *Timothy* at *Ephesus* to take care of the Church there, 1 *Tim.* 1.3. when he departed from the Elders of *Ephesus*, after he had called them to *Miletus*, and given them charge of the flock, *they*

all wept sore, Acts 20.36, 37. probably, Timothy was one of those that powred out tears, 2 Tim. 1.4. and perhaps the Apostle, that he might comfort Timothy lamenting him, intimated some hopes of his returne unto him, 1 Tim. 3.14. But Paul meane while being carried away captive to Rome, and by his bonds hindred from coming againe to Timothy, thought it necessary by this Epistle to stablish and comfort him, both against the Apostles sufferings and mar- [Page] tyrdome approaching as also against all the pressures and persecutions of the Church, & that he should be moved by none of them, to desert or neglect the faithfull, keeping of that excellent treasure of truth, committed of trust to him, 2 Tim. 1.8, 13. and 2.1, 2, 3.4. and 4.1, 2, 5, 6. &c. and that they might more effectually be comforted in one another, he desires him to come shortly to him, 2 Tim. 4.9. that so they might take their last farewell one of another. For this was Pauls last Epistle (as his Swan-like Song) a little before his death, 2 Tim. 4.6, 7.

Scope, To stirre up and strengthen Timothy, to constancy and fidelity, in discharge of his ministeriall office, and the keeping and asserting of the truth, deposited and committed of trust to him; against all the present dangers and persecutions impending him or the Apostle for the same, in these perillous times.

Principall parts. to this end are

- I. *An Inscription of the Epistle, c. 1, 1, 2, together with an insinulative patheticall proem, testifying his [Page] singular affection to Timothy, v. 3, 4, 5.*

- II. *The substance of the Epistle*, which is chiefly *Hortatory and Consolatory*. Herein he,
 - 1. Exhorts and encourages him to constancy and faithfulness in all the work of the Ministry committed to him, notwithstanding all the Apostles afflictions endured for the truth, all the troubles *Timothy* might incur in defence of the truth, and the unfaithfulness of some revolting from the truth, c. 1, 6. *to the end*, and c. 2.
 - 2. Prophetically forewarns him of the perillousness of the last dayes, especially by reason of wicked hypocrites and Seducers, c. 3, 1. to 14.
 - 3. Most earnestly incites and charges him to be constant in the faith, according to the Scriptures which he knew from a child, and to be instant in preaching the word, against all discouragements, after the Apostles example, who had finished his course, and now shortly was to receive his Crown, c. 3, 14. to c. 4, 9.
- III. *Conclusion* of the Epistle, with 1 Some particular directions, c. 4, 9. to 16. 2 Narration of his owne affairs, v. 16, 17, 18. 3 Salutations, v. 18. to 22. and 4 Valediction, v. 22.

Titus.

The Epistle of Paul to TITUS. So intituled from the [Page] name of the person to whom he wrote, *Tit. 1.1, 4. Titus* is evidently a Greek name, either derived from [...] *Titus*, i. e., *A Dove*; (as *Jonah* in Hebrew hath his name from a

Dove,) or rather from [...] *Tio* i. e. *to honour, esteem, &c.* thence [...], *Titos* i. e. *Honoured*; a fit name for him, that was truly *honoured both by God and man. Titus* was by Nation a Grecian, a Gentile, & uncircumcised probably till his death, *Gal. 2.3.* yet effectually converted by *Paul* to the faith, hence called his *naturall sonne after the common faith, Tit. 1.4.* yea he calls him his *Partner and fellow-helper. 2 Cor. 8.23.* and his *brother, 2 Cor. 2.13.* having enjoyed him as a companion of his travels, *Gal. 2.1. a comfort in his sorrows, 2 Cor. 7.6.* and having used him as a Legate or messenger unto divers Churches, and [Page] entrusted him with the Collections for the poor Saints in *Judea, 2 Tim. 4.10. 2 Cor. 8.6, 16, 17.* *Paul* having planted a Church in the Isle of *Creta*, now called *Candy*, he left *Titus* there behind him to finish the work, appointing him to *set in order things that were wanting, and to ordaine Elders in every city, Tit. 1.5.* and there it is thought, he died and was buried.

Occasion and Scope, Paul having left Titus in Creet to order things wanting, &c. in the Church now planted there, and perceiving that in his absence false Teachers, erroneous in judgement, and scandalous in life, crept in, seeking to destroy the faith, by mingling Christ and Moses together, to disturbe Church-Government planted, and to disjoyne the practice from the profession of piety. Paul therefore sollicitous for the Church, writes this Epistle to Titus, both to strengthen and gaine Authority to his ministry there against all contempt; as also to direct him, how to order and stablish things wanting in the Church, how to repress distempers and disorders arising, and how to demeane

himselfe, both in doctrine and conversation, towards severall sorts of Persons.

Principall parts to this end

- I. *An Inscription, c. 1, 1, to 5.*
- II. *Substance of the Epistle, (of like nature to the I. To Timothy) wherein he*
 - 1. *Declareth for what ends he left Titus in Creet, c. 1, 5.*
 - 2. *Directeth him in reference to these ends.*
 - 1. *What qualifications are requisite in Bishops, or Elders both for life and doctrine, c. 1, 6. to the end.*
 - 2. *How Titus should accordingly approve himselfe in the ministry, both in his doctrine and life, and that towards both aged men and women, as also towards servants, c. 2. and generally towards all Christians, how he should teach them to behave themselves, both towards magistrates, and mutually towards one another, backing the same with [...]igent Arguments, c. 3, 1. to 12.*
 - III. *A Conclusion of the whole Epistle consisting of more private directions, salutations, and his Apostolicall valediction, c. 3, 12. to the end.*

Thus of Pauls Epistles written to particular persons about Ecclesiasticall affairs. Now of his Epistles written to particular persons, yea to a Church, Philem. 1.2. about Oeconomical or Houshold affairs. viz.

Philemon.

The Epistle of Paul to Philemon. So called because peculiarly and in the first place directed to him, *Philem.* 1.2. PHILEMON, as some thinke sounds like an Hebrew name, and signifies, *The mouth of bread*, so denoting his beneficence and bounty relieving them with bread, &c. that were poore and needy, See v. 7. *Hieron.* Others rather taking this *Etymon* to be uncertain, count *Philemon* a Greek name, signifying *Kissing*, from [...] *Philema.* i. e. *A kisse*, So intimating his kindnesse.

This is not that ancient Comick poet, called *Philemon*, which *Paul* seems to have read, by some expressions in his Epistles, as 1 *Tim.* 2.12. and 5.23. *Tit.* 2.3. The fragments of which poet are extant, collected by *Henr. Steph.* [Page] But this *Philemon* is supposed to be by Countrey a *Phrygian*, as *Theophylact.* and in particular a minister of the Church at *Colosse*, an eminent towne in *Phrygia.* Paul here calls him fellow-labourer, *Phil [...]*m. v. 1. viz. in preaching the Gospel; and a Partner, v. 17▪ compare *Philem.* v. 1, 2. with *Col.* 4.17, He is called a Bishop by *Anselme*, an Evangelist by *Hieron.* And here is mention of the *Church in his house*, v. 2. Probably, *Philemon* was converted or much edified by *Pauls* ministry, from that intimation, v. 19. was deare to *Paul* ▪ he calls him brother v. 7, 20. his *dearly beloved.* v. 1. He is commended for his *faith in Christ*, and *bountifull love to all the Saints*, vers. 5.7. Though rich, yet is suspected to be somewhat too covetous, from that expression, v. 18, 19. We find no mention of him in Scripture, but only in this Epistle.

Occasion. *Onesimus* servant to *Philemon*, had much wronged him in purloining his goods, (it is probably thought he stole some money from him) and so ran away from him to *Rome*, where (providence so [Page] ordered things,) hearing *Paul* preach he was converted, and ministred to *Paul* in prison. But *Paul* understanding the cause of his departing [...] from his Master, sends *Onesimus* back again to his master with this Epistle, perswading him to forgive him, and entertaine him again.

Scope. To reconcile *Onesimus*, now converted, to *Philemon* his master, whom he had much wronged formerly, being unconverted, and had runne away from him.

Principall parts, of this most elegant and pathetical Epistle, to this end, are

- I. *The Preface or Exordium* to the Epistle, containing 1. The *inscription*, v. 1, 2, 3. 2. The Apostles *Gratulation* at *Philemons* faith in Christ, and liberall love to the Saints, v. 4. to 8, hereby he indears both himselfe and his request to *Philemon*.
- II. *The Proposall of his request* to *Philemon*, more generally, and after more particularly, viz. that he would againe receive *Onesimus*, whom he had sent to him, v. 8. to 13.
- III. *Cogent Arguments*, pressing this request, (every word almost being an Argument) some of which are couched in the Proposall of his request; As 1. [Page] *Onesimus* is converted, v. 10. 2. Now he will be a *profitable* servant, v. 11. 3. *Onesimus* was dear to *Paul* as his own bowels, v. 12, 4. *Pauls* prizing *Onesimus*

- his service, v. 13.14. 5. Providence seemed so to overrule his departure by converting him in the interim, as if God would prepare him for constant service, v. 15. 6. He is now *not a servant, so much as a brother* in Christ, v. 16. 7. *Paul* that makes this request, is *Philemons Partner*, v. 17. 8. *Philemon* shall not loose by receiving him, v. 18, 19. 9. *Paul* shall reap the fruit of sweet refreshing in the grant of this request, v, 20.
- IIII. *The Conclusion* of the Epistle, containing 1. *Pauls* hope of *Philemons* gratifying him. 2. His request to prepare himselfe a lodging. 3. Salutations. 4. And the Apostolicall valediction, v. 21. *to the end*.

Hitherto of the Epistles written to the II believing Gentiles, and all by Paul: Now of the Epistles written to the believing Jews by severall Apostles.

Hebrews.

The Epistle of Paul the Apostle to the HEBREWS. So [Page] intituled in the Greek Copies, from the Penman writing it, and the parties to whom he wrote. The Syriack version hath it, The Epistle to the Hebrews.

HEBREWS. So denominated not from *Heber, Selah's* son, *Sem's* grandchild mentioned *Gen. 10.24*. But rather from *Abram* the father of the faithfull. and that not from the name *Abram*, which is written with [...] whereas *Hebrews*, is written originally with [...] viz. [...] *Hhhibri*. but from the Epithet given first to *Abram*, viz. *Abram the Hebrew*, *Gen. 14.13*. *Abram* being called [...] i. e. the *Hebrew* from [...] *To passe over or passe thorough*, *Gen. 12.6*. because from

Mesopotamia he passed over *Euphrates* into *Canaan*, and so passed thorough the land. compare Gen. 12.1. to 7. with Act. 7.2, 3, 4. So that *Abram* the Hebrew, [Page] sounds as much as *Abram the Passenger*, or *the Passer-thorough*. Hence *Abrams* posterity are called *Hebrews*, which name seems somewhat more worthy then the name *Jews*, because the name *Jews* came but from *Iudah*, *Iacobs* son the kingly stock. To *Hebre [...]*s by nation, but now become Christians by profession, this Epistle was written. Some think the Apostle wrote only to those *Hebrews* that dwelt in *Ierusalem* and *Iudea*, because he promises to see them, *Heb.* 13.23. but *Peter* seems to testify this Epistle was written to the dispersed *Hebrews*; compare 2 *Pet.* 3.15. and 3.1, 2. with 1 *Pet.* 1.1, 2. Why might not the Epistle be written to them all?

Penman of this Epistle is not so infallibly agreed upon by learned men. Some of old ascribed it to *Luke*, or *Barnabas*, or *Clement*, *Euseb. Hist.* l. 6. *Platin. in vit. Petri*, p. 10. and *Hieronimus*. Some to *Barnabas*, *Tertullian*. See *Erasin. Annot. in Act.* 1. p. 199. Some to *Apollos*, *Luther in Gen.* 48. fol. 643. *De Luc. Osiander in Praefat. ad Hebr.* *Calvin* himselfe, though in his Argument, before this [Page] Epistle, he saith, *he cannot be brought to think it was Pauls*, yet after seems to incline to that opinion, that *Paul* wrote it, *Calv. Com. in Heb.* 13, 13. But that *Paul* was *Penman* of this Epistle, was the unanimous opinion of all the ancient Greek writers, (except *Caius* mentioned by *Nicephorus l. 4. c. 34.*) and of divers *Latin Authors*, ancient and moderne. See *Gerh. loc. com. de Script. sacr. loc. 1. Exeges. Sect. 275.* and *D. Pareus Proem in ep. ad Hebr.*

Sect. 1. G. Whitaker disp. de sacr. script. q. 1. c. ult. That the Apostle *Paul* was *Penman* of this Epistle, may be evinced by divers considerable Arguments, As

- 1. All the Greek Copies of the Epistle to the Hebrews, (except one wherein the Title was only, [...] *i. e. To the Hebrews*) have this Title [...] *i. e. The Epistle of Paul the Apostle to the Hebrews.* Th. Bez. in Annot. ante ep. ad Hebr.
- 2. The Testimony of *Peter* is most considerable; As our beloved brother *Paul* also, according to the wisdom given unto him, hath written unto you. As also in [Page] all his Epistles, speaking in them of these things, in which are some things hard to be understood, &c. 2 Pet. 3.15, 16. wherein note with *Gerh. Piscat.* and others,
 - 1. That *Paul* wrote to them also to whom *Peter* wrote, But *Peter* wrote to the *Hebrews*, both his Epistles, 1 Pet. 1.1, 2. 2 Pet. 3.1, 2. Therefore *Paul* wrote to the *Hebrews*, either this Epistle is that which *Paul* wrote to the *Hebrews*, or its lost. That it should be lost, is unlikely, when Gods providence hath preserved such a small Epistle, and of private concernment, as his *Epistle to Philemon*, for the use of the Church, but doubtlesse what *Paul* wrote to the *Hebrews*, was more large and full, and touching the mystery of salvation by Christ crucified, as most necessary to them who stuck too much to the *Leviticall Priesthood*, as if it should be perpetuated, and stumbled at Christ crucified; and this is the Argument of this Epistle.

- 2. *That Paul wrote to them of the same things that Peter wrote.* Herein *Peters Epistle*, and this [Page] to the *Hebrews*, agree, as *That by Christ are given to us, all things pertaining to life and godliness*, 2 Pet. 1.3, 4. *That Jesus Christ is the son of God in whom the father is well pleased with us, of whom the Prophets spoke*, 2 Pet. 1.16, 17, 18.19. So these things are largely handled, *Heb.* 1.1. to c. 10.19 *Peter* exhorts them to faith and holiness, 2 Pet. 1.5. to 16. and 3.1. to 15. So the *Epistle to the Hebrews*, c. 2, 1. to 5. and 3.1, 6. to the end and c. 4. and 6.11, 12. and c. 10, 19. to c. 13, 20. *Peter* shews the *danger of Apostacy*, 2 Pet. 2.20, 21, 22. So the *Epistle to the Hebrews*, c. 6, 4. to 9. and 10.26, to 32.
- 3. *That Paul wrote wisely*, much wisdom appears both in words, matter and method of this *Epistle to the Hebrews*.
- 4. *That herein are some things hard to be understood*, as about *Apostates*, *Heb.* 6. and [Page] *Heb.* 10. as about *predestination*, *Rom.* 9. c. 11. and *Eph.* 1.
- 3. *Pauls zeale and affection was great to the Hebrews*, *Rom.* 9.1, 2, 3, 4. &c. and can we thinke he should never write to them that were so exceeding deare to him, and what could he write more proper and necessary for them, then touching the *abrogation of the Leviticall Priesthood*, and the excellency of *Christs person and office*; which this *Epistle* treats of, above any other?
- 4. Mention is here made of *Timothy his brother*, and

that he is *set at liberty*, Heb. 13.23. elsewhere *Paul* calls *Timothy his brother*, 1 Thes. 3. 2. Philem. 1. and in what account *Timothy*, (*Pauls* companion) was with *Paul*, See Annot. in 1 Tim. before.

- 5. The Author of this Epistle mentions his *bonds*, Heb. [...]0.34. and 13.23. and this is *Pauls* manner in his Epistles, Rom. 16.21. 1 Cor. 16.10, 11. 2 Cor. 1.1. Col. 1.1. 1 Thes. 1.1. and 3.2. 2 Thes. 1. 1. Philem. 1.9.10.
- 6. The character of the stile and language in this [Page] Epistle, seems so plainly to be the same with *Pauls* in his other Epistles, that they indigitate *Paul* to be the *Penman* Well consider and parallel the ensuing places.
 - Heb. 1, 2, 3.—with Col. 1.14, 15, 16, 17.
 - Heb. 5, 12, 13.—with 1 Cor. 3.1, 2.
 - Heb. 9.15.—with Rom. 3.25.
 - Heb, 10.34.—with Phil. 1.13. and Philem. v. 1, 9, 10.
 - Heb. 10.34.—with 1 Thes. 2.14.
 - Heb. 10.36.—with Gal 3.22.
 - Heb. 11.11, 12.—with Rom. 4.18, 19.
 - Heb. 12.1.—with 1 Cor 9.24.
 - Heb. 13.7.—with Philip. 2.25.29.
 - Heb. 13.9.—with Eph. 4.14.
 - Heb. 13.15, 16.—with Rom. 12.1, 2.
 - Heb. 13.17.—with 1 Thes. 5.12, 13.
 - Heb. 13.18 —with 2 Cor. 1.11, 12. Act. 23.1.24.16.
 - Heb. 13.20, 21. — with 1 Thes. 5.23. Rom. 15.23. and 16.20. 2 Cor. 23.13. Phil. 49.
- 7. Finally, that which the Apostle himselfe counts as it

were the character and seal of all his Epistles, his *Token*, 2 Thes. 3.17, 18. *The Grace of our Lord Iesus Christ be with you all. Amen*; is the valedictory close of this Epistle, *Heb. 13.25*.

These Arguments may strongly perswade that the [Page] Apostle *Paul* was *Penman* of this Epistle, and consequently, that this Epistle is of *Apostolicall*, yea of *divine Authority*, as well as his other Epistles. Nor are the objections usually brought to the contrary, of such difficulty, but that they may easily receive satisfactory Answers. And are answered by *Bez. Pareus and Piscator in their Prologue before this Epistle. Gerh. exeges. loc. Com. 1. de script. sacr. cap. 10. Sect. 277. &c.*

When and Whence this Epistle was written, *See in former Table.*

That it was not written in *Hebrew* by *P [...]*ul, an *Hebrew* to the *Hebrews*, and so translated into *Greek*, by *Luke* or *Bar-nabas* as some think, viz. *Clem Alexan. S [...]*rom. l. 4. *Euseb. Hist. Eccles. l. 3. c. 3 [...]*. *Hieronym. in Catal. script. illustr. &c.* But rather that *Paul* wrote this Epistle at first in *Greek*, may be probably believed upon these ensuing grounds, *vid. Fran. Iunium paral. l. 3. in c. 9. hujus Epist. p. 479.*

1. The stile and phrase of this Epistle seems rather [Page] to *Grecize*, then to *Hebraize*, there being fewer *Hebraismes* in this Epistle, then in *Pauls* other Epistles.

2. The places alledged out of the old Testament, are not

alleged according to the Hebrew original, but the *Greek version of the LXXII*.

3. The *Hebrew* names are interpreted, as *Melchi-zedek, King of righteousness, and Salem, peace*, Heb. 7.1, 2.

4. Most Jews then understood the Greek tongue, especially those that lived in *Asia Minor*.

5. *Peter* and *James* wrote their Epistles to the dispersed Jews in Greek, and *Paul* wrote all his other Epistles to the Gentiles in Greek; why then should we imagine this to be written in *Hebrew*?

6. The Ancient writers testify not, that they have seen any original Hebrew Copy of this Epistle.

Occasion, seems to be the infirmity and affliction of the believing *Hebrews*. For the whole current of the Epistle, seems to intimate, That though they had entertained [Page] Christ, yet they adhered too much to *Moses* and the Levitical Priesthood, and perhaps some of them had some hesitancy about Christ, whether he were the promised *Messiah*: and yet for their entertaining of Christ so farre as they did, they seem not only to be reproached by their Countreymen, as Apostates from the Law, but were greatly persecuted for Christ; the Apostle understanding this their s [...]ate, wrote to instruct and support them herein; *vid. Athanas. in Synops.*

Scope. For confirmation and comfort, of the weak and afflicted Hebrews, to evidence that Jesus Christ is true God

and man, like us in all things, (only sin excepted,) and therefore the only true Messiah, promised in the Old Testament, and exhibited in the New; that he is the Churches only King, Prophet and Priest, able to save all that come to him to the uttermost, having by offering up himselfe once, for ever perfected them that are sanctified, and abrogated the Leviticall Priesthood and law, and therefore that they ought to believe in him, persevere in faith, and walk worthy of Christ and his Gospel. [Page]

Principall parts. to this end. This Epistle is partly *Doctrinall*, partly *Practicall*.

- I. *Doctrinall* and Informatory touching Christ himselfe, viz. In respect of
 - 1. *His Person*; That he is 1. The eternall sonne of God, c. 1. 2. True man, taking flesh of the seed of *Abraham*, c. 2. And therefore his Doctrine to be more hearkned to then the word of *Moses* or Angels.
 - 2. *His Office*, viz.
 - 1. *Propheticall*, Wherein he farre surpassed *Moses*, whom therefore we must believe and obey lest we lose the eternall, as *Israel* the temporall *Canaan* c. 3, 4.
 - 2. *Sacerdotall* or Priestly, wherein Christ is asserted by the Apostle, to be out great High-priest, To this end,
 - 1. *He compares* him to *Aaron* in his call to his Office, c. 5.1. to 6.

- 2. *He preferres* him before *Aaron*, c. 5, 6. to 11, (and being to speake further of this mystery, by way of digression he taxes their dulnesse in understanding, and warnes them against Apostacy, c. 5.11. *to the end*, & c. 6.) Christ is preferred [Page] before *Aaron*, 1. In excellency of order, being of *Melchisedeck's* order, who was above *Levi*, Christ also being made of this order by an Oath, and that for ever. c. 7. 2. In Excellency of Sacrifice and Ministry beyond Aarons, he being Mediator of the New and lasting Covenant, the old being antiquated, c. 8. He entring into heaven, not an earthly Tabernacle, with his own blood, not blood of beasts; Once, and not often; hath purged the Conscience not onely the flesh; and this not for a season, but for ever c. 9, and 10, 1. to 19.

- 3. *Regall* in divers places.

- II. Practicall and Hortatory to Christians, Whom he exhorts

- 1. *To Faith* and constancy therein, 1. From the perill of Apostacy; and the great reward, c. 10.19. *to the end*. 2. From the cloud of faithfull examples to be followed, c. 11.
- 2. *To divers Religious exercises*. 1. To patience and constancy under the crosse, c. 12.1. to 14. 2. To Peace and holinesse, 14. to 18. 3. To entertainment of the Gospel, v. 18. *to the end*. 4. To Charity, c. 12.1, 2, 3. 5. To Marriage-chastity *ver.*

4. 6. To Contentment *ver.* 5.6. 7. To follow [Page] the Faith and constancy of their teachers, *ver.* 7. to 16, 8. To Benisicence, *ver.* 16. 9. To due respect to Church-governours *ver.* 17. And so concludes his Epistle *ver.* 18. *to the end.*

Thus of the Epistle of the Apostle Paul to the believing Hebrewes.

Now follow seven other Epistles, some of them evidently, the rest of them probably, written to *believing Hebrews*. *viz.* The Epistle of *Iames*, *Jam.* 1.1. The two Epistles of *Peter*; compare 1 *Pet.* 1.1, 2. with 2 *Pet.* 1.1.2. & 3.1. The first Epistle of *Iohn* seems probably written to al the *believing Hebrews*, especially in *Asia Minor*; for 1. the Greek title cals it a *Catholique* or generall Epistle *Zanch. Prolegom. in 1 Ioan. Ep. p. 6, Bez. Annot. in 1 Ioan.* Because generally written to al the Jewes. (Though some think it was written to the *Parthians*, among whom were many Jewes of the old Captivity and dispersion of the tenne Tribes, whence *Parthians* are thought to be named in the first place, *Act.* 2.9. *Possilius in Indic. operum Augustin. August. l. 2. Q. Evang. c. 39.*) 2. The very [Page] matter of the Epistle being directed against the blasphemous erro[u] [...]'s broached among the Iewes, especially those of *Ebion* and *Cerinthus* against the Divinity of Christ, seemes to imply that it was principally written to the *Iewe [...]*. The second Epistle of *Iohn* is to an *Elect Lady*, probably a believing *Hebrew*, of great wealth and worth. For he warns both her and her children of the Here-sies and seducers that opposed the person of Christ after the manner of his first Epistle. And he intimates his

intention of visiting them shortly. *Gaius*, [...]o whom he wrote his *third Epistle*, is not obscurely intimated there to be a believing Jew, 3 Ioh. v. 1, 2, 6, 7. As *Piscat. in loc. notes*. Finally the Epistle of *Iude* seemes written to the dispersed believing Iewes. 1 In the Greek title it being called *Catholike* or *Generall*. 2 And for the matter of it being of like nature with 2 of *Pet.* even as an *Abstract of it*; against the Seducers of those times, as the sameness of words and phrase import.

These seven Epistles are by some called, *Catholique*; by some *Canonically*.

Catholique, or *Generall*; not in respect of the [Page] universall concernment of the matters containd in them, for such is the matter of Pauls Epistles also: but in respect of the parties to whom these Epistles are written, *viz.* Not to any particular Church, as the Epistle to the *Romanes*, *Corinth*, &c. Nor to particular persons as the Epistle to *Timothy*, *Titus*, *Philemon*: But generally to the believing Iewes dispersed in severall Countries. In this respect divers Latin, especially Greek writers call them *Catholique*, *viz.* Greek Scholiast. (*as Bez. Annot. ante Epist. Iac. observes.*) *Origen apud Euseb. Hist. l. 6. c. 19. Dionys. Alexandrin. apud Euseb. l. 7. c. 20. Eusebiu [...] Hist. l. 2. c. 22. Cyril Hierosolym. Catech. 17. Hieronym▪ in Catal. Script. &c.* Though properly the *second and third Epistle of Iohn* cannot be called *Catholique*, yet being joyned to *Iohn's first Epistle*, which is *Catholique*, by use they come to be so called, though abusively.

Canonically; not that these seven Epistles onely, or peculiarly, among al [...] others are *Canonically* and *A [...]thentique*; that were to derogate from other Epi- [Page] stles of *Paul*; but because they contain *Canons* or *Rules* of Christian life. *Ger. loc. [...]om. exeg. loc. 1. c. 10. §. 291.* *Beza* thinks they were by mistake called *Canonically* (perhaps for *Catholically*) for 1. why should not also Pauls Epistles be called *Canonically*? 2. Greek writers do not so call them. 3. Latins have, though groundlesly, doubted of the authority of the Epistle of *Iames*, and *second of Peter*. Therefore its not probable they would call them *Canonically*. *Bez. Annot. ante Epist. Iacob. & D. Pareus in prolegom. in Epist. Iacobi.*

James.

The Catholique Epistle of JAMES the Apostle. So stiled in the Greek Copies. *Bez.*

Penman hereof was *Iames*. *Iam. [...].* 1. *Iames* in Greek and Latine is the same with the Hebrew *Iakob*, which signifies *A supplanter*. *Gen. 25.25.27. 36.* But what [Page] *Iames* this was, is not so easily determined. There were three of that name (as some learned Authors are of opinion) two of them Apostles, and one of the 70 Disciples, viz. 1. *Iames the sonne of Zebedee*, brother to *Iohn*, *Matth. 4.21.22. & 10.2.* He was with Christ at his transfiguration, *Mat. 17.1.* He was called *Iames the greater*, either in respect of his age, or of his stature, or of his calling to the Apostleship. The Syriack interpreter seems to ascribe this Epistle to this *Iames*, as *Tremellius* renders it,

Tres Epistolae, &c. i. e. Three Epistles of three Apostles before whose eyes our Lord did trans-figure himselfe, viz. Of Iames, Peter, and Iohn. But (as Pareus notes, Proem. in Epist. Iac.) the Kings edition translated by G. Fabritius hath it thus, In nomine Domini I [...]shua Meschicho sigillamus tres Epistolas: Iaakoub, & Petri, & Iouchanon. i. e. In the name of the Lord Iesus the Messiah, we Seale the three Epistles of Iames, and Peter, and Iohn. This speakes not particularly of Iames the greater. Besides, this Iames was pu [...] to death by Herod Agrippa, in the second [Page] yeare of Claudius. See Act. 12.1, 2. but this Epistle seemes to be writt [...] afterwards to the convert Iewes dispersed, afte [...] Claudius had cast both Iewes and Christians out of the City of Rome, Act. 18.1, 2. Su [...]ton in Claud. c. 25.2. Iames the sonne of Alpheus, an Apostle also, Matth. 10.3. Act. 1.3. Brother of I [...]de, Iud. 1. Called sometimes Iames the lesse, for distinction from the former Iames, Mark. 15.40. and the brother of the Lord, Gal. 1.19. Matth. 13.55. Mark. 6.3. Either 1 because he was the sonne of Ioseph (the supposed Father of Christ) by a former wife, as divers both Greeke and Latin Fathers think See Iacob. Laurentii Com. in Ia. 1.1. p. 1 [...].12. Or rather [...] he is called the Lords brother (after the Hebrewes manner of speaking) because he was Cousin germane to him, his Mother being that Mary wife of Cleophas, (as some thinke) which was Sister to the blessed Virgin, Mark. 16.1. Hieronym. advers. He [...]uid. lib. Theodoret. in Epist. ad Gal. cap. 1. Ignatius thinks he was called the Lords Brother because he so exactly resembled Christ in countenance, and conversation, as if they [Page] had been twins, and that he was surnamed Iustus. Ignat.

in Epist. 2 ad Ioan. Seniore. This *Iames* is conceived to be *Penman* of this Epistle, it being most suitable to an Apostle of unlimited Commission to take care of all the Tribes dispersed. The matter of the Epistle becomes an Apostolical Spirit. Nor (saith *Pareus*) doth any thing solidly contradict this opinion; who there answers objections against it. Therefore if the Epistle be Apostolicall, it is questionlesse of Divine Authority. 3. As for the *third Iames* called *Oblias*, of the number of the seventy Disciples, Bishop of *Ierusalem*, some question whether there were such an one; others count it most unlikely that he should be *Penman* of this Generall Epistle, that was confined him selfe to a Particular charge.

Occasion and Scope. *Iames* taking notice that the twelve Tribes dispersed were under great Temptations and tryalls of affliction; and also that too many among them contented themselves with a fruitlesse profession of Faith without the concurrent practice of Holinesse: w [Page] [...]*ites* unto them, *principally to comfort and support them under their present sharp tryals and tribulations, Iam. 1.2. &c. 5.7, to 12. As also to exhort them to joyne good works and an holy life to their Faith, without which their Faith was but a dead carkasse, c. 2.14. to the end.*

Principall parts. In this Epistle are,

- I. *A superscription, c. 1.1.*
- II. *Substance of the Epistle*, which is chiefly *Hortatory* (here and there some few *Doctrinals* being inserted.) They are exhorted, 1. To *Patience and Prayer* under

the outward Tentations of the crosse c. 1.2, to 13. 2. To ascribe the inward Tentations to sin, to themselves, not to God, c. 1. ver. 13. to 19. 3. To right hearing of the word c. 1.19. to 26. 4. To true Religion and undefiled, c. 1.26, 27, 5. To avoid respect of persons, c. 2.1, to 14. 6. To joyn unto Faith the proper fruits of good-works, without which Faith is but false and dead, and not that Faith that justifieth, c. 2.14. *to the end.* 7. To avoid the sinfull abuses of the tongue, c. 3. 8. To restrain their corrupt lusts and the pernicious fruits thereof, c. 4.1, to 8. 9. To walk penitently and holily, c. 4. 8. to 13. 10. Not to undertake humane Actions with vaine confidence, but with dependence upon [Page] Gods providence, c. 4.13. *to the end.* 11. Not to abuse riches, &c. c. 5, 1. to 7. 12. That the Godly patiently beare the injuries of the rich, c. 5. vers. 7. to 12. 13. To take heed of all rash swearing, ver. 12. 14. To use Prayer, especially as an Antidote against afflictions, ver. 13. to 19. 15. To reduce an erring brother, ver. 19, 20.

I Peter.

The first Catholique Epistle of PETER the Apostle. So called, *partly* in reference to the dispersed Jewes to whom generally this Epistle is directed (as was fore noted); *partly* in respect of *Peter* the Apostle *Penman* of it, 1 Pet. 1.1.

PETER [[...]] a Greek name. Not the *Proper name*, but rather the *Surname* of this Apostle, Act. 10.5. His proper name was *Simon*, an Hebrew name [...] i. e. *An hearer.* From [...] *To Heare.* Act. 10.5. Ioh. 1.43. Christ surnamed

him *Peter*. This surname was 1 *Promised to him* by Christ when he was first called to be Christs Disciple, Ioh. [Page] 1.43. 2. *Given to him* by Christ when he called him to the Apostleship, &c. Mark. 10.16. Luk. 6.14. 3. *Confirmed to him* by Christ also, upon Peters firme and excellent confession of Christ, Matt. 16.17. *Peter* in Greek is the same with *Kephas* or *Kipha* in Syriack, both signifie a *Stone*. Christ gave him this name by Anticipation, in reference to that firm and solid Confession of Faith touching Christ, which Peter should, yea did make; and on which Faith confessed, as on a Rock, Christ did promise to build his Church, &c. Matth. 16.16. &c. Which was fulfilled, *Peter* preaching the first Sermons whereby both Iewes and Gentiles were converted to Christ, and the first foundation of the Christian Church after Christ was laid, Act. 2.14. &c. 10 34. &c. Which was the Priviledge conferred by Christ upon *Peter* peculiarly above all the Apostles. *Peter* was the sonne of *Iona*, and brother of *Andrew*; by trade they were Fishers, whence Christ called them to be Fishers of men, Matth. 4.18. [...]eter had his notable *Eminencies*; As 1. [...] singular courage, zeale, and boldnesse for [Page] expressing himselfe, Matth. 26.3. Luke 22, 23. Act. 2.14. Hereupon counted one of the three *pillers* of the Primitive Church, Gal. 2.9. 2. He made that admirable Confession of Christ, Matth. 16.16. 3. He was one of the three which Christ took up into the Mount to see his glorious *transfiguration*, Matth. 17.1. &c. Mark. 9.2. Luk. 9.28. 4. He was one of the three which Christ took out from his Apostles to accompany him in his bitter *Agony*, Matth. 26.36, 37. &c. 5. Christ after his resurrection eminently restored him to the exercise of his Pastorall office, by his threefold

profession of his sincere love to Christ, after his threefold denyall of Christ, Ioh. 21.15, 16, 17. He had also his remarkable *Infirmities*. 1. Inconsiderately cut off *Malchus* his Eare, Matth. 26.51. &c. 2. Self-confidently presumed against denying Christ, Matth. 26.31. to 36. 3. Shamefully denied Christ thrice, and every time worse then other, Matth. 26.69, to 75▪ 4. And walked not with a right foot in the beginning of his Ministry, drawing the Gentiles to [Page] Iudaize among the Iewes, &c. Gal. 2.14. &c.

When and *Whence* this Epistle was written. It's more then probable Peter wrote this Epistle by Sylvanus to the Iewes of the dispersion while he was now at Babylon, 1 Pet. 5.12, 13. There was a Babylon in Chaldea, Psal. 137. A Babylon in Egypt. And in resemblance hereunto the mysticall Babylon, viz. Rome, Rev. 14.1. & 16.19. & 17.5. & 18.2▪ 10, 21. Now Papists themselves upon this place generally contend, that here by *Babylon* is meant *Rome*, that they may prove Peter was at Rome, *Fenardent. in loc.* But they forget how herein they confesse *Rome* to be that wicked *Babylon* destined to destruction, Rev. 17. and 18. *Luther* leaves every man to abound in his own sense which *Babylon* it was. *Pareus* thinks that Babylon in Chaldea is to be here understood, where Peter the Apostle of the Circumcision preached to the Iewes: and that no one reason can be given why Peter should conceale the name of Rome, had he intended Rome. *D. Par. Com. in 1 Pet.* 5.13. From that phrase, *if any man suffer as a* [Page] *Christian*, 1 Pet. 4.16. intimates that this Epistle was written after *Antioch*, had received the faith, for there the disciples were first called *Christians*, Act. 11.26. and it was

about the same time, that *Iames* was crowned with Martyrdome, *Act. 12.1, 2.*

Occasion. The strangers that came up to *Ierusalem* at *Pentecost*, were many of them converted by *Peters* Sermon, and so baptized *Acts 2.* to whom therefore *Peter* here writes, as to *new borne babes*, *1 Pet. 2.2.* weak, and as yet unsetled in the faith, and upon their returne into their owne countreys, much exercised for Christs sake with afflictions and crosses, as the current of the Epistle manifests.

Scope. That therefore the Apostle as a spirituall father, might confirme these his children in faith, against all troubles and persecution, he writes to them all this Epistle, assuring them, that the faith or doctrine of grace wherein they stood, was the true grace of God, and cons
[...]
[Page] frequently he exhorts and stirs them up to persevere therein. To grow and abound in grace and
godlinesse. This the great drift of both his Epistles, See *1 Pet. 5.12.* and *2 Pet. 3.1.* &c.

Principall parts of the Epistle to this end, are,

- I. *The Inscription*, c. 1, 1, 2.
- II. *The Substance of the Epistle* it selfe, which is principally Hortatory, in reference to that grace of God. He incites them, 1. To the constant exercise and improvement of that grace of God, whereby they are brought into a regenerate and sanctified state; and this concernes them all in their generall calling as Christians, c. 1, 3. to c. 2. v. 13. 2. To the due exercise

of grace, in respect of their respective conditions and relations wherein they stand towards others. And this exhortation concernes them severally, according to their respective particular callings and conditions. *viz.* How 1. Subjects are to behave themselves towards magistrates, *c.* 2, 13. to 18. 2. Servants towards their masters, *ver.* 18. *to end.* 3. Wives towards their husbands, and husbands towards their wives, *c.* 3, 1. to 8. 4. All brethren towards one another, *v.* 8. 5. Distressed and afflicted ones towards oppressours and Persecutors, *c.* 3, 9. to *c.* 5, 1. 6. Presbyters towards their flocks, and the younger towards the Elder, *c.* 5, 1. *to middle of v.* 5. 7. How all of them should [Page] carry themselves towards others, themselves, and God, *v.* 5. to 10. And so he sweetly closes up the whole series of his exhortations, with a pathetical prayer to the God of all grace, for their stablishment and perfection in grace after their short afflictions: concluding it with a gratefull doxology unto God, *v.* 10, 11.

- III. *Conclusion of the Epistle*, containing an intimation of his Scope in writing, salutations, and a valediction, *c.* 5, 12, 13, 14.

II Peter:

The II. Catholique Epistle of PETER the Apostle. The Apostle himselfe calls this his *Second Epistle*. He writes it to the same people, to whom he wrote his first, *viz.* To the believing Jews dispersed, and in effect to the same end, 2 *Pet.* 3.1, 2. and 1.12, 13, 14, 15.

Some few writers have doubted of the Authority of this Epistle, (as also of that of James, of the second and third of Iohn, and of the Epistle of Iude,) as Eusebius [Page] intimates, Eccles. Hist. l. 3. c. 22. Hieronym. in Catal. vir. illustr. in Petro. Nor is it found in the Syriack version.

B [...]t divers cogent Arguments perswade us that this is an Apostolicall Epistle, and written by *Peter*, As 1. The inscription mentions the same *Penman* of this Epistle with the first, viz. *Simon Peter a servant and an Apostle of Jesus Christ. 2 Pet. 1.1.* He that wrote this Epistle, testifies, that he *must shortly put off this his Tabernacle, as our Lord Jesus Christ hath shewed him, 2 Pet. 1.14.* to whom did Christ shew this but to *Peter*? Iohn 21.17. 3. He that wrote this Epistle, was with Christ upon the Mount at his transfiguration, beheld his majesty, —and heard that voice of the father from heaven, when he was with Christ on the holy Mount, *This is my beloved sonne in whom I am well pleased, 2 Pet. 1.16, 17, 18.* Now there were only three, viz. *Peter, James and Iohn* in the Mount with Christ, at his transfiguration, *Matth. 17.1, 2.* therefore it must be written by one of them three, (and by whomsoever of them, [Page] it is of Apostolicall, yea of divine Authority,) but unto *James* or *Iohn* none ever yet ascribed it, nor is there any reason so to do, but many to the contrary: therefore it must needs be confessed to be written by *Peter*. 4. He that writes this Epistle, calls it *his Second Epistle*, and intimates he wrote them both to the same persons, viz. the dispersed believing Jews. compare *2 Pet. 1.1. and 3.1. with 1 Pet. 1.1.* 5. He that wrote this Epistle calls *Paul his beloved brother*, commends him, and approves the

Authority of his Epistles, 2 *Pet.* 3.15, 16. which were too much for any, but for an Apostolicall pen. 6. An holy Apostolicall spirit breathes throughout this whole Epistle, both in his exhortations to holy duties, monitions against false-teachers and Apostacy, and predictions of things to come. 7. The stile and phrase Apostolicall and consonant enough to that of *Peters* first Epistle. *Hist. Magd. Cent. 1. l. 2. c. 4.* 8. To all these may be added the consent of ancient Writers, that count this Epistle Canonically and Apostolicall, *Concil. Laodicen. Can. 59. Carthaginens. 3. Athanas. in Synops. Damascen. l. 4. c. 18. Epiphan. [Page] Heres. 76. August. l. 2. De Doctrin. Christian. c. 8. And Beda in Comment.* wonders how any should doubt of the Authority of this Epistle, when the Penman hath put his name in the beginning, and testifies he was with the Lord in the holy mount.

So that this Epistle is of unquestionable authority.

Peter made this Epistle a little before his death, 2 *Pet.* 1.14.

Occasion & Scope. *Peter* considering, that shortly he must put off the Tabernacle of his body 2 *Pet.* 1.14. that some were too negligent of making their calling and election sure; that there then were, and afterwards would be false teachers and seducers in the Church, and scoffers against the second coming of Christ; *Therefore Peter wrote this Epistle to stirre them up, by putting them in remembrance of those things which had been preached among them, 2 Pet. 1.12, 13, 14. & 3.1, 2. specially inciting them to*

progresse in grace, to watchfulnesse against false teachers and scoffers, and to a preparednesse for the comming of Christ, as the whole current of the Epistle evidences. [Page]

Principall parts.

- I. *Inscription of the Epistle, c. 1, 1, 2.*
- II. *Substance of the Epistle, which is 1. Hortatory, exhorting them to progresse and perseverance in grace and piety, c. 1. 2. Monitory, warning them to take heed of those hereticall and blasphemous seducers which should creep into the Church, threatning destruction to them, c. 2. 3. Propheticall, foretelling of sensuall scoffers against Christs comming in the last days: and of the day of judgement, the new heavens and new earth; whereunto they should prepare themselves by piety, c. 3, 1. to 17.*
- III. *Conclusion of the Epistle, with a summary recitall of his former exhortations, and with a doxology unto our Lord Jesus Christ, c. 3, 17, 18.*

I John.

The first Catholique Epistle of JOHN the Apostle. This Epistle hath this Title in all the ancient manuscript Copies. Bez. Annot. ante hanc Ep. Which as Beza there well [Page] adviseth us, we are thus to understand, viz. The first Epistle of Iohn the Apostle which is Catholick; for of all Iohn's Epistles, this only is Catholique or Generall, the other two being particular. viz. The 2^d to the Elect Lady

and her children; The 3^d to *Gaius*, and therefore it were improper to call it the first *Generall* Epistle in any other sense.

Penman of this Epistle, is *John* the Apostle, as is evident. 1. From the Greek Title, [...] i. e. *The first Catholique Epistle of John the Apostle*; thus all ancient Greek Copies have it. *Bez.* 2. From his manner of speaking of Christ, asserting his divinity in divers passages of this Epistle, as 1 *John* 1.1, 2. & 2.22.23, 24. & 5.5, 6, 7. &c. and calling him the *Word* 1 *John* 1.1. and 1 *John* 5.7. *John* being most sublime in asserting the Godhead of Christ, *John* 1.1, 2, 3. &c. and *Rev.* often; and no writers in the New Testament, stiling Christ the *Word* but *John* in his Gospel, *John* 1.1, 14. in his Revelation, *Rev.* 1.2. and 19.13. and here in this Epistle. 3. From that eminent and singular Character [Page] of *Johns* spirit. viz. *The spirit of love*, most predominant and conspicuous all along this Epistle, as in his Gospel and Revelation. *John* was the disciple whom Jesus loved above all his disciples. *John* 13.23. & 19.26. and 20.2. and 21.7, 20. *He was a meer compound of sweetest love*; in all his writings, breaths nothing in a manner but *love* ▪ Hence excellently *Calvin*, *Haec Epistola, prorsus digna est ejus discipuli spiritu, qui prae aliis ideò a Christo dilectus fuit, ut ipsum nobis familiarem redderet.* i. e. *This Epistle is altogether worth the Spirit of that disciple, which was therefore beloved of Christ above the rest, that he might render him familiar unto us.* *Calv.* Argum. in 1. Ioan. Of *John*, see more in *Annot. on Gosp. of John*. *John* therefore being the undoubted *Penman* of this Epistle, it is of unquestionable Authority, *Eusebius* and *Hieronymus*

testify, That there never was doubt in the Church about the Author or Authority of this Epistle. *Euseb. Hist. Eccles. l. 3. c. 25. Hieronym, in Catalog. Augustin* calls it *satis dulcem & satis memorabilem in Ecclesia dei, quód in ipsa* [Page] *charitas maximé commendetur.* i. e. A most sweet Epistle and most memorable in the Church of God, because love is especially commended therein. *Aug. Praef. in 1. Ioan. Ep.* and saith that *orbem terrarum ipsa edificavit,* i. e. *It hath edified the world,* Aug. Tract. 7.

When and Whence this Epistle was written, *John* wrote his Gosp. at *Ephesus, Iraen. l. 3. c. 1. advers. haeres.* This Epistle seemes to be written after his Gospel. He wrote it when he was now *old*; thinks *Hierome.* And being old, he departed not from *Asia,* therefore is probable he wrote it at *Ephesus, Zauch. Prolegom. in 1. Ioan. p. 6. John* lived after the other Apostles and wrote after them.

Occasions. 1. *John* observed that in his daies there were many hereticall Teachers, Seducers, which he calls *Anti-christs,* (and by a propheticall spirit foresaw that afterwards there would arise many more.) *Epiphanius* reckon [...] up these before and in *John's* dayes, viz. 1. *Simonians.* 2. *Menandrians.* 3. *Saturnilians.* 4. *Basilidians.* 5. *Nicolaitanes*▪ of whom *Rev. 2. 6. Gnosticks.* 7. *Carpocratians,* from *Carpocrates* in *Asia*; who taught [Page] men must sinne, and do the will of all the devils; otherwise they could not enter into heaven. 8. *Cerinthians* and *Merinthians,* from *Cerinthus* and *Morinthus,* who denyed Christs divinity, said he was not before *Mary,* that he was a meere man. 9. *Habionits,* who held the same heresie. 10.

Nazaraei, that urged Moses law, See *Epiphan. in Panario. l. 1. Tom. 2. II. Iohn* took notice of divers carnall believers, who made great profession of knowledge, faith and piety towards God, who yet lived ungodly to the scandall of the Gospel. III. Finally, *Iohn* considered how necessary it was to encourage true believers in faith, and promote them to assurance of their interest in eternall life. These gave *Iohn* Occasion of writing this Epistle by way of remedy.

Scope. The blessed Apostle *Iohn* in this Epistle principally levels at these three ends.

- 1. *To detect and confute hereticall and Anti-Christian Seducers, and warne the believers against them and their false Doctrine. These things have I written [Page] to you, concerning them that seduce you 1 John 2.26. particularly and especially proving, That Christ is true and eternall God, against Corinthians and Hebionites, c. 1. That Christ is true man, and assumed true flesh, against Cerdonians, Manichees, Priscillianists and Valentinians, (which by a Propheticall spirit, he foresaw would follow,) c. 4. That Iesus is the true Christ, the promised Messiah against Iew [...] and Nazarites, c. 2. That the Father, Word and holy Ghost, are three true distinct Persons, of one essence; against Sabelli [...]ns, &c. c. 5. That they that are born of God ought not, nay, as such, cannot commit sin; and such as do not righteousnesse are of the devill, not of God, against the Carpocratians, c. 3.*
- 2. *To stirre up all that professe to know God and believe in him, that they walk in light, not in darknesse, 1. Iohn 1.5, 6, 7. as Christ walked, that*

they keep the Commandements, especially abound in love, 1 Iohn 2.4, 5, 6. and all along the Epistle.

- 3. *To provoke true believers to growth in faith and grace; and to help forward their assurance of [Page] their interest in eternall life.*

This last end is clearly professed in 1 *Iohn* 5.13. *These things have I written unto you, that believe on the name of the Sonne of God, that yee may know that yee have eternall life.*— And therefore it is most singularly observable of this *sweet and precious Epistle*, what a multitude of *Marks, Signs or Discoveries of believer's spirituall State*, are here plainly and purposely laid downe for this end, more then in any other so short a piece of Scripture in the whole Bible. Which *Signes* are here reduced to severall heads, and set downe for the help and comfort of the Readers, in some of which, at least the weakest (if a sincere Christian▪) may find abundant soule-refreshing, and heart-establishment.

- I. *Evidences, Signes or Discoveries of Gods love to us.*
 - 1. Christs being sent to lay down his life for us, that we might live by him, 1 *Iohn* 3.16. and 4.9, 10.
 - 2. Adoption, That we should be called the sonnes of God, 1 *Iohn* 3.1.
 - 3. Our not loving the world, nor the things of [Page] the world inordinately, 1 *Iohn* 2.15, 16, 17.
 - 4. Our love to God, which is an effect, or reflexive beame of Gods love to us, 1 *Iohn* 4.19.
- II. *Evidences or Signes of our Regeneration,*

Sonneship, &c.

- 1. That the world knoweth us not, *1 Iohn 3.1.*
- 2. True believing that Jesus is the Christ, *1 Iohn 5.1.*
- 3. Not committing sin, *1 Iohn 3.9. and 5.18.*
Especially in respect of that great sin of sins, *The wicked one toucheth him not, 1 Iohn 5.18.*
- 4. Hope (if not assurance) that we shall be conforme to God in his glorious appearing, *1 Iohn 3.2, 3.*
- 5. In hope of glory, purifying our selves as God is pure, *1 Iohn 2.3.*
- 6. Overcoming erroneous hereticall spirits, *1 Iohn 4.1, 4.*
- 7. Overcoming the world by faith, *1 Iohn 5.4, 5.*
- 8. Doing of righteousnesse, *1 Iohn 2.29. and 3.10.*
- 9. True love of the brethren, *1 Iohn 3.10.14. and 4.7.*
- III. *Evidences or Signes that we are of the truth, [Page] of the true number of Gods people.*
 - 1. Having an unction from the holy one teaching us all things, *1 Iohn 2.19, 20, 27.*
 - 2. The Testimony of an upright heart or conscience, *1 Iohn 3.19, 20, 21.*
 - 3. Perseverance with the faithfull in Christ and the truth *1 Iohn 2.19.27.*
- IIII. *Evidences or Signes of being in light, not in darknesse; in life, not in death.*
 - 1. Having the Sonne, *1 Iohn 5.11.12.*

- 2. Loving, and not hating our brother, 1 *Iohn* 2.9, 10, 11. and 3.14, 15.
- V. *Evidences or Signes of the true knowledge of God.*
 - 1. Keeping his Commandements, 1 *Iohn* 2.3, 4.
 - 2. Denyall of sinne, 1 *Iohn*. 3.6.
 - 3. Mutuall love of one another, 1 *Iohn* 4.7, 8.
- VI. *Evidences or Signes of our love to God and Iesus Christ.*
 - 1. The casting out of base feare, 1 *Iohn* 4.18.
 - 2. Not loving the world, and things in the world inordinately, 1 *Iohn* 2.15.16.
 - 3. Keeping of his Commandements and his [Page] Word chearfully, 1 *Iohn* 2.5. and 5.3.
 - 4. Opening our bowels of compassion to brethren in need, 1 *Iohn* 3.17. and 1 *Iohn* 5.1. 1 *Iohn* 4.11, 12, 20, 21.
- VII. *Evidences or Signes of our Communion with God and Iesus Christ.*
 - 1. His spirit given us, 1 *Iohn* 3.24. and 4.13.
 - 2. The Truth's abiding in us, 1 *Iohn* 2.24.
 - 3. Confessing that Jesus is the Son of God, 1 *Iohn* 4.15.
 - 4. Not doing sinne 1 *Iohn* 3.6, 8.
 - 5. Love to God and dwelling therein, 1 *Iohn* 4.16.
 - 6. Walking in light, not in darknesse. 1 *Iohn* 1.5, 6 7.
 - 7. Walking as Christ walked, 1 *Iohn* 2.6.
 - 8. Keeping his Words and Commandements, 1 *Iohn*

2.3, 4, 5. and 3.23, 24.

- 9. Brotherly love, 1 *Iohn*. 4.12.
- VIII. Finally, *Evidences or Signs of true brotherly love, or love of Gods children*. 1 *Joh*. 5.1▪2.
 - 1. Knowing of God, 1 *Iohn* 4.7, 8.
 - 2. Loving of God, 1 *Iohn* 5.1, 2. [Page]
 - 3. Keeping Gods Commandements, 1 *Iohn* 5.2.
 - 4. Not loving in word and in tongue, but in deed and in truth, 1 *Iohn* 3.18.
 - 5. Reall compassion to our brother in need, yea even hazzarding our life for him in some cases 1 *Iohn* 3.16, 17.

By these Evidences, Signes or Characters of our spirituall Estate, clearly laid downe in this Excellent Epistle, the weak in faith may become strong in Assurance, and the strong may become stronger: yea all that truly believe in the name of the Son of God, (if the fault be not their owne) may hereby come to know, that they have eternall life. All which Evidences I shall indeavour very shortly (God willing,) more fully to open and unfold in a distinct Treatise, called, Believers Evidences for eternall life. A subject which, I hope, to gracious hearts will be most welcome and seasonable, in these sad afflicting dayes; To help forward their Assurance for heaven, when they can have no assurance of any thing on earth,

Principall parts. in reference to these excellent ends are.

- I. *The Proem* to the whole Epistle, declaring, 1. What

the Apostle treats of. *viz.* Of Christ the word of life. *viz.* His person, God-man: and his office. 2. What he is about to say of Christ; not any novelty, but what *was from the beginning*; not any uncertainty, but that whereof they were infallible witnesses. 3. To what purpose he will treat of these things, *that they may have Communion with God, and so their joy be full*, they become happy, c. 1.1.2.3, 4.

- II. *The Substance of the Epistle it selfe, which is either,*
 - 1. *Practicall*, full of heavenly exhortations. *viz.*
 - 1. To holinesse of life and conversation. *viz.* 1. Not to walk in darknesse, but in light, c. 1. v. 5, 6, 7. 2. Not to deny sin to be in us, but penitently to confesse it, c. 1, 8, 9, 10. 3. To avoid sinne, and yet if sinne overtake us to repaire to Christ our Propitiation c. 2, 1, 2. 4. To adde to our knowledge of God, true obedience to his Word, c. 2, 3. to 9. 5. To brotherly love, c. 2, 9. to 15. 6. To take heed of inordinate love of the world. c. 2, 15, 16, 17,
 - 2. To beware of the dangerous Anti-Christes, and hereticall Seducers, abounding in [Page] the world, especially [...]*Jorinthians* and *Ebionites* denying Christs Godhead, c. 2, 18. *to the end.*
 - 3. To abandon practising of sinne, as inconsistent with the state of grace, contrary to the wicked seducements of the Carpocratians forementioned, who taught men to sin, c. 3, 1. to 11.
 - 4. To sincere reall brotherly love, by many

Arguments, c. 3, 11. *to the end.* and c. 4, 7. *to the end.*

- 5. To take heed of *believing every spirit, but to try them*, especially such as deny Christs Manhood, (as after did the *Cerdonians, Manich [...]*es, *Priscillianists* and *Valentinians*,) c. 4, 1. to 7.
- 2. *Dogmaticall*, wherein he asserts *that Iesus is the Christ the Son of God, and true man*, and this from divers Arguments and Testimonies which we should believe, *that we may have eternall life begun*, c. 5, 1. to 14. for perfecting whereof we should *pray*; where he directs us how, and for whom to pray, c. 5.14. to 21.
- III. *Conclusion*, with a serious monition against *idolatry*, c. 5, 21.

II John.

The second Epistle of JOHN the Apostle. This Epistle [Page] of *Iohn* is nor, as the *first, Catholique* or *Generall*: but *Particular*, being written to particular persons, *viz. The Elect Lady, and her children.* Who she was, is not known; Some think that ELECT was her prop [...]r name: but that's improbable, for then *Iohn* would not have said, *To the Elect Lady*; but, *To the Lady ELECT.* Some turne this into an Allegory, and say that by *the Elect Lady* Iohn intended the whole Christian Church: But this is most unlikely, and plainly repugnant to this Epistle it selfe, for, 1. To write to the whole Christian Church under the Notion of an *Elect Lady* is so unusuall, that we find no such thing done in all

the New-Testament. 2. This Epistle not onely mentions this *Lady and her children*, v. 1.4. But also sends her salutations from the *children of her Elect Sister*, v. [Page] 13. 3. The Apostle speakes of his intention *to come and see her, and speake face to face*. Which cannot be understood of the whole Christian Church, *ver. 12*. She is thought to be some eminent religious Matron of great Estate, who much relieved and supported the members of the Church in her dayes. *Bez. Annot. in 2 Ioan. Piscat. in 2 Ioan.*

Penman. Some thinke was another *Iohn* then the Apostle, as is testified by *Euseb. Eccles. Hist. l. 3. c. 39*. But this seems to be a plain mistake, for 1. The Greek Copies call it in the Title, *The second Epistle of Iohn the Apostle*. 2. The matter of the Epistle is not only Divine and Apostolicall; but notably owns *Iohn* to be the writer, wherein *Christian love, walking in the truth, and taking heed of Seducers and Anti-christs*, are pressed as in the *first Epistle of Iohn*. So that this is *Iohns* genuine language. Compare these passages among others, *viz. 1 Ioh. 2. 7. with 2 Ioh. 5. — and 1 Ioh. 2.23. with 2 Ioh. 9. — and 1 Ioh. 4.1, 2, 3. with 2 Ioh. 7. — and 1 Ioh. 5.3. with 2 Ioh. 6. &c. 3.* The [Page] Salutation is plainly Apostolicall. *ver. 1, 2, 3*. And notably relisheth of *Iohn's* Spirit. 4. Both ancient and modern Writers, account this Epistle *Canonicall*, and ascribe it unto *Iohn the Apostle*, *Concil. Carthagin. 3. Can. 4.7. Concil. Laodic. c. ult. Hieronym, in Epist. 85. ad Euagrium. August. de Doctrin. Christian, l. 2. c. 8. Sentent. Episcoporum Concil. Carthaginens. apud Cyprian. Sent. 81. Cyprian op. edit. 1593. p. 449. Beda. Piscat. Bez. in 2 Iohan.* So that

this Epistle being written by *Iohn the Apostle*, is of unquestionable authority.

Occasion. Some thinke that *Iohns* familiar Christian acquaintance with this *Elect Lady*, gave him *Occasion* of writing this Epistle. *Others* rather think it was written against the Antichristian Heresie of *Basilidis and his followers*, who taught that Christ was not a true man but a phantasm, and therefore that he neither did, nor suffer'd those things which he is said to do and suffer. *Epiphan. Heres. 24. Compare 2 Ioh. 7.*

Scope. To incite the Elect Lady and her children, To persevere in the truth, and carefully to shun all hereticall Seducers, that bring not Christs Doctrine. A [...] also to adorne the truth, with love and good workes. [Page]

Principall parts. To this end, are,

- I. *The inscription of the Epistle*, containing▪ 1. The writer. 2. Persons written to. 3. A testification of the Apostle's and other's sincere love to the *Lady and her children*. 4. His pious wish o [...] supplication for them, *ver. 1, 2, 3.*
- II. *The substance of the Epistle*, wherein the Apostle, 1. Congratulates with the *Lady*, that some of her children walked in the truth, *ver. 4.* 2. Exhorts to constancy in the ancient Doctrine of love and truth, *ver. 5, 6.* 3. Warnes them against Seducers, denying Christs incarnation, shewing the danger of them, and forbidding all fellowship with them, *ver. 7. to 12.*
- III. *The conclusion of the Epistle* with, 1. Intimation

that he omits writing many other things, hoping to come to them and speak them by word of mouth, *verse* 12. 2. Salutations from her Sisters children, *ver.* 13.

III John.

The third Epistle of IOHN the Apostle. This Epistle is [Page] not *Generall*, but *Particular*; written to *Gaius*.

Penman of this Epistle, also was *John the Apostle*, and therefore it is *Authentique* and *Canonicall*. Both these are ev [...]dent by all the foure Reasons alleadged touching *John's second Epistle*. And the word, phrases, and method of these two Epistles harmoniously agree, as an in [...]entive Reader may well observe. *John* directs this Epistle, *To the well-beloved Gaius*, but what *Gaius* this was is not so evident. Scripture mentions three persons of this name, *viz.* 1. *Gaius of Macedonia*, Act. 19.21, 2. *Gaius of Derbe*, Act. 20.4. 3. *Gaius of Corinth*, 1 Cor. 1.14. Whom *Paul* calls, *Gaius mine host, and of the whole Church*, writing from *Corinth* to the *Romanes*. Rom. 16.23. [Page] This *Gaius* was a man eminent for Hospitality, especially to the Ministers and members of the Church of Christ. Perhaps this *Gaius of Corinth* was the *Gaius* to whom here *John* also writes, for 1. He is singularly commended here for his charity and hospitality, 3 Ioh. *ver.* 5, 6. 2. The consent of writers subscribes hereunto. See *Lorin. Comment. in 3 Iohan. Epist. ver.* 1. However he was a very eminent man in the Church.

When or where this Epistle was written, is not certainly known.

Occasion. The bountifullnesse and Hospitablenesse of *Gaius*, which *Iohn* had some occasion to improve towards some Ministers that went to preach to the Gentiles, who seeme to have brought this Epistle from *Iohn* to *Gaius*, See ver. 6, 7, 8.

Scope, To request *Gaius*, according to his wonted bounty and benevolence to the Saints, to bring forward on their journey certain Ministers that went to preach the Gospel to the Gentiles. To brand *Diotrephes*, and commend to him *Demetrius*.

Principall parts.

[Page]

- I. *The Inscription*, mentioning, 1. Who wrote this Epistle. 2. To whom. 3. The wel-wishing Prayer for him, verse 1, 2.
- II. *The Substance of the Epistle*, which is partly,
 - 1. *Gratulatory*, wherein he rejoyceth at *Gaius* his 1. W [...]lking in the truth, ver. 3, 4. 2. Charity and Hospitality to the Brethren and strangers, ver. 5, 6.
 - 2. *Hortatory*, wherein by divers Arguments insinuated, he exhorts him to bring on their journey certaine brethren that went to preach the Gospel to the Gentiles, ver. 6, 7, 8. Intimating that he wrote to the Church about this matter also, but feares it would be to little effect, because of *Diotrephes* his pride, contemning the Apostle; neither receiving the brethren himselfe, nor suffe-

ring others to do it, whom therefore he threatens, ver. 9, 10, 11. But contrariwise commends *Demetrius*, ver. 13.

- III. *Conclusion of the Epistle*, with 1. An Apology for his writing so short an Epistle, because he trusted shortly to see him. 2. Salutations, ver. 13, 14.

Jude.

The Catholique (or generall) Epistle of the Apostle [Page] JUDAS. Thus denominated, from the *Penman* who wrote it, and from the persons to whom it was written, viz. the same to whom Peter wrote his second Epistle; For substance being both the same.

Penman. Iudas the brother of Iames, Jud. 1. This is Originally an Hebrew name, viz. [...] *Iehudah*, i. e. *Praise*; from [...] *Hodah*, i. e. *He hath confessed, he hath praised*. This name was first given to the fourth sonne of *Iakob*, because at his birth his mother *praised the Lord*. Gen. 29.35. Matth. 2.6. There were two Apostles that had this name, viz. 1. *Iudas Iscariot* that had the bag, and betrayed Christ, Matth. 10.4. And afterwards in some sort *repented, Restored the thirty peeces, hanged himselfe*, Matth. 27.3, 4, 5. So that he *burst asunder in the midst, and* [Page] *all his bowels gushed out, and so he went to his own place*, Act. 1.18, 25. 2. *Iudas the brother of Iames*, Luk. 6.16. Act. 1.13. viz. *Of Iames the sonne of Alpheus*, who was famous at *Ierusalem* among the Apostles, Act. 15. And 21.28. Where he is conceived to keep his chief abode, that he might teach the Iewes that resorted thither out of all

Nations; unto which Iewes especially *Iudas* here seemes principally to write, and therefore mentions *Iames. Bez. Annot. in Iud. 1.* This *Iudas* is also called *Lebbeus*, i. e. *Hearty*; and surnamed *Thaddaeus* which is in Syriack the same with *Iudas* in Hebrew, Matth. 10.3. This *Iudas* is supposed to preach the Gospel in *Mesopotamia, Pontus, Aegypt* and *Persia*, where the *Magi* slew him for his free and faithfull reprovng of their superstitions.

Authority of this Epistle, (though suspected heretofore by some, and that upon very inconsiderable grounds; *Euseb. Eccles. Hist. l. 2. c. 23.* Yet) is now generally acknowledged to be *Divine*; especially considering that, 1. *Iudas the brother of Iames*, one of the Apostles wrote it, *Iude [Page] 1. 2 Pet. 1.21.* 2. The matter of it, yea and most of the very phrases and words, are the same with those of the *second Epistle of Peter*, if diligently compared. See *the Parallel by P. Pareus Com. in Iude.* 3. Antiquity have received this Epistle as Authentique, and part of the Divine Canon. *Euseb. Eccles. Hist. l. 2. c. 23. and lib. 3. c. 22. Hieronym. in Catal. vir Illustr. Concil. Laodicens. Concil. Carthaginens. Athanasus, Augustine* and others who recite the Catalogue of the Books of Scripture, reckon *Iudes Epistle* among the rest.

Arguments or *Objections* to the contrary are invalid. These the principall.

Object. 1. *This Epistle recites Histories no where else to be found in Scripture, as the contending of Michael the Arch-angel, with the Devil about the body of Moses, Iude 9.*

Answ. 1. Divers stories are pointed at in New Testament. Which we find not in the Old Testament. As that *Iannes and Iambres withstood Moses*, 2. Tim. 3.8. That at Mount Sinai, *Moses said, I exceedingly feare and quake*, [Page] Heb. 12.21. Shall therefore these Epistles Authority be suspected? 2. These stories (though formerly unwritten, but happily derived by tradition from hand to hand, yet) now are written by guidance of the Spirit of God. And the writing of them rather assures us of the truth of these Histories, then detracts from the Authority of the Books wherein they are recorded. 3. This story hath some footsteps in Deut. 34.9. Whereupon some say, *The Angel would have buried Moses, but the Devil challenged Moses to be his own, because of his killing the Aegyptian, and therefore withstood him.* But others better; *God knowing Israels pronenesse to Idolatry, least they should commit Idolatry with Moses dead body (as after they did with the brazen Serpent) buried him no man knowing where, and the Devil, endeavouring to discover it, the Angell withstood him.*

Obj. 2. *Iude mentions the Prophesie of Enoch, ver. 14, 15. The Old Testament hath no such Prophecie.*

Ans. 1. Some thinke in *Iudes* time there was a Canonically Book of *Enoch* extant, as *Tertull. lib. de Habit muliebr. Beda com. in Ep. Iud.* 2. Others say better then they, suppose *Enoch's* Book were Apocryphall, yet in Apocryphall Books ther's some truth, and why may not this Apostle alleadge this passage out of *Enochs Prophecie*, without approving that whole Book, or divesting this

Epistle of its Authority; as well as the Author to the Hebrew, alleadge some passages out of the Book of *Maccabees*, Heb. 11. Or *Paul* some Sentences out of *Heathen Authors and Poets*, 1 Cor. 15.32. Tit. 1.12. Act. 17.28. 1 Tim. 2.12. & 5.23. Tit. 1.3. 3. Others think this *Prophecy of Enoch* was rather *reall* then *verball*, viz. Respecting the Order of the Patriarchs, that as Death by reason of sinne had Reigned over the six first Fathers, *Adam Seth, Enos, Cainan, Mahalelel, Iared*, but could not touch the seventh, *Enoch*: so death shall Reigne ove [...] the world 6000 yeeres, (which shall so long continue) but in the 7000. yeeres, eternall life shall begin; and *death shall be swallowed up in Victory*. 4. But others best of all understand here, as the Text seems evidently to [Page] carry it, *Enochs verbal Prophecie*, which though not written, yet *Iude* received by *Tradition*, or rather by *Revelation* of the same spirit of God by which *Enoch* prophecied, and here recorded as part of the *Divine Canon*.

Obj. 3. *Jude alleadges other Apostles sayings*, ver. 17. *Therefore seemes rather to be a Disciple of the Apostles, then an Apostle himselfe, especially seeing he cals not himselfe an Apostle, but the servant of Jesus Christ*, ver. 1. *And therefore this Epistle not authenticall*.

Ans. 1. Though it could be proved *Iude* was no Apostle, yet it therefore followes not, his Epistle is not Authenticall. *Mark and Luke*, not Apostles, yet the three Books they wrote are of unquestionable authority. The authority of Books of Scriptur are not from the *Penmen* writing them,

but from the *Spirit of God* inditing them. 2. *Daniel* cites *Jeremiah*, Dan. 9.2. *Ezekiel* cites *Daniel*, Ezek. 14.19. Were they therefore not Prophets, but Prophets Disciples? *Peter* alleadgeth *Pauls* Epistles, 2 Pet. 3.15, 16. Was *Peter* therefore no Apostle but onely a Disciple? 3. *Iudes* [Page] alleadging the other Apostles deroga [...]es not from the authority of his Epistle, but proves that *Iude* wrote after both *Paul* and *Peter*, in whose Epistle these predictions are extant, 1 Tim. 4.1. &c. 2 Tim. 3.1. 2 Pet. 2.1. &c. 4. Finally, though *Iudas* here call not himselfe an Apostle, that argues not therefore he was not an Apostle. *Iames* in his Epistle, *Iohn* in his three Epistles, *Paul* in his Epistle to the *Philippians*, and in both his Epistles to the *Thessalonians* superscribe not themselves *Apostles* ▪ were they therefore no Apostles? But *Iudas* here stiles himselfe *the brother of Iames*, and that's full as much as if he had stiled himselfe *an Apostle*, for the texts are expresse that *Iudas* the Brother of *Iames* was one of the twelve Apostles. See Luk. 6.16. Act. 1.13.

Obj. 4. *But Iude the Apostle taught in Persia, and therefore had he written this Epistle, he would rather have written it in the Persian, then Grecian tongue.*

Ans. 1. Its not infallibly certain that *Iude* was in *Persia* when he wrote this Epistle. 2. No necessity of the [Page] Apostles writing in the language of the people with whom they then lived. *Matthew* lived among the *Ethiopians*, *Paul* at *Rome* when he wrote some of his Epistles, yet they wrote not in *Ethiopick* or *Latin*, but in *Greek*. Greek being then the most common language in the world, the Holy

Ghost would have Greek to be the Originall language for New Testament, as the Hebrew especially for the Old. And *Iudes Epistle* is *Catholique* or *Generall*, and therefore was written in *Greek the generall tongue*.

When and *Where* this Epistle was written is uncertaine. Some think this Apostle was in *Persia*, or *Asia Minor* when he wrote it, *viz.* A yeere before he dyed, and that he there dyed, *anno* 68. after Christ. *Niceph. l. 4. c. 40.44.* Probably he wrote after both *Paul* and *Peter*, to whose writings he seems to have reference, *v. 17.* the whole Epistle is as an *Abstract of Peters second Epistle*.

Occasion, seems from the current of the Epistle, to be those abominable heresies of the *Simonians*, *Nicolaitanes*, *Gnosticks*, &c. abounding in those times times who [Page] held *Sin to be indifferent, wome^r & al things to be common*, &c. *Oecumen. Epiphan. in Haeres. Gnostic. Sec. Iud. 3.4.*

Scope. To warne all the faithfull in those times of the *cursed and detestable Hereticks and Seducers that were cunningly crept in among them, that they contend earnestly for the truth against all their damnable errours and Heresies; and for purity and holinesse of life, against all their impure lustfull licentious and ungodly p [...]*actices. *Iude 3, 4, 8, 10, 20, 21.*

Principall parts. To this end are,

- I. *Inscription of the whole Epistle*, expressing, 1. *Penman* who wrote this Epistle. 2. *Parties* to whom it

was written. 3. The Salutation of them, *ver.* 1, 2.

- II. *The substance of the Epistle*, wherein are laid down,
 - 1. The maine *Proposition* or *Exhortation*, *To contend earnestly for the Faith once delivered to the Saints* *ver.* 3. There being so many lascivious hereticall men crept in among them, *ver.* 4.
 - 2. Arguments enforcing this exhortation upon them, against these lascivious Heritiques, demonstrating the damnableness and destructiveness of their wayes,
 - 1. *By examples* of Gods vengeance for like impieties and impurities in former times, *viz.* Upon *Israel* for unbeliefe, *ver.* 5. Upon Angels for Apostacy, *ver.* Upon *Sodom* and *Gomorrha* &c. For their lusts, *ver.* 7.

[Page]

These examples he applyes to these Seducers,

- 1. *Describing them* by their, 1. Uncleannesse, *ver.* 8. 2. Despising and reproaching Magistrates, *ver.* 8, 9. 3. Impudency in reviling what they know not, *ver.* 10. 4. Bruitish intemperance in carnall pleasures, *ver.* 10. 5. Cruelty to their brethren. 6. Covetousnesse. 7. Seditiousnesse, *ver.* 11. 8. Epicurisme in meats and drinks, *ver.* 12. 9. Hypocrisie. 10. Instability. 11. Deadnesse and Barrennesse to all good fruit, *ver.* 12. 12. Wrathfulnesse. 13. Shamefull uncleannesse. 14. Levity and inconstancy,

ver. 13.

- 2. *Threatning them*, in general with woe, ver. 11, in particular with eternall destruction, ver. 13.

- 2. *By Testimonies*,

- 1. Of *Enoch*. ver. 14.15. To which he adds further descriptions of their [Page] viciousnesse, ver. 16.

- 2. Of the Apostles themselves. v. 17, 18. where he further describes these Heretiques by their *Separation from Church assemblies*, by their want of Gods Spirit. v. 9.

- 3. Hortatory Directions by way of Remedy, for 1. Mutuall edification. 2. Prayer, v. 20. 3. Love of God, ver. 21. 4. Different course to be taken by them in recovering severall persons from seducements, v. 22, 23. 5. Zeale against all impurity, v. 23

- III. *Conclusion of the whole Epistle* with adoxology to God, who is able to keep them without spot and blamelesse, &c. v. 24, 25.

III. THE PROPHETICAL BOOK, Viz. THE Revelat.

THE PROPHETICAL BOOK of the New Testament, prophetically foretelling what shall be the future condition of the Church of Christ in all ages, to the end of the world, is the REVELATION OF JOHN THE DIVINE. This may well [Page] be called a *Prophetical Book*; For 1 The Holy Ghost

himselfe divers times stiles it *A Prophecy*, Rev. 1.3. and 7.10, 18.19. 2 And the nature of the Book is chiefly *Propheticall*, as the Series of the Book implies; and also some passages plainly testify, that it treats of *things, which must shortly come to passe*, Rev. 1.1. *and things which shall be hereafter*, Rev. 1.19.

Title, This book in Greek is called [[...]] i. e. *The Apocalypse* (or *Revelation*,) of *John the Divine* ▪ whereby are indigitated to us, both the nature of the *Book*, and the *Penman* of it.

Nature of the Book, A Revelation. so called, because it *Reveals* and makes known unto us secret hidden mysteries, and future events. Its true, this *Revelation*, is not without mixture of much intricatenesse and obscurity, (as all prophecies are enigmaticall and ambiguous to men, till they be effected, but when the time prophecied is come, then they have a more clear, and certaine exposition. So *Iraen. Advers. Haeres. l. 4. c. 43.*) And this to exercise the Reader to search out the truth, as [Page] *August. de Civitat. dei, l. 20. c. 17.* hath well observed.

Penman or instrumentall Author of it, *viz. Iohn the Theologue* or *Divine*. What *Iohn* this was, some question. *Eusebius* mentions two *Iohns*, whose monuments were to be seen at *Ephesus*, *viz. Iohn the Evangelist*, who wrote the *Gospel*, and *1 Epistle of Iohn*: and *Iohn the Presbyter*, who wrote *2. and 3. Epistle of Iohn*, and the *Revelation*, *Euseb. Eccles. Hist. l. 3. c. 39.* To him also seems to incline, *Dionys. Alexandrinus in lib. de Repromissionibus*,

But that this is a great mistake, and that IOHN *the Evangelist and Apostle* was *Penman* of this *Revelation*, may be cleared by these considerations.

1. This Title attributes it to *John the Divine*. This Epithet we read no where to be given to *John the Presbyter*, but belongs to *John the Apostle and Evangelist*, [[...]] by way of peculiar emphasis, because like an Eagle he soares aloft, writes more sublimely of the *Divinity of Iesus Christ*, both in this Book, (in which *D. Par [...]*us hath observed [Page] XLVIII. Arguments of Christs *Divinity*) as also in his *Gospel*, *John* 1.1. &c. and in his 1. *Epistle*. And the *King of Spaines Bible*, of *Montanus* Edition, hath this Greek Title before the *Revelation*, [[...]] i. e. *The Revelation of the Holy Apostle, and Evangelist John the Divine*, which Title clears this matter, and is consonant to *Rev.* 1.1, 2. (whether it were prefixed by *John*, or after by the *Church*,) nor is it any way probable that *Christ* sent his *Angel* to any other *John*, then to the *Apostle* with this *Revelation*.

2. *John* the *Penman* of this Book is so descr [...]bed, that *John the Apostle and Evangelist* seemes plainly to be indigitated, *Revel.* 1.1, 2. *His servant John: Who bare record of the word of God, and of the Testimony of Iesus Christ*. Now how notably did *John* beare record of the word of God, and testimony of Iesus Christ? see *John.* 1.1.2.14. and 1 *John* 1, 1. and 5.9. compared with *Revel.* 19.13.

3. The style much resembles that of *Iohns Gospel and Epistles*. As for instance; It is peculiar to *John* to stile *Christ*, *The word*. compare *John* 1.1.14. 1 *John* 1.1. [Page]

and 5.7. with *Revel.* 1.2. In his Gospell he stiles Christ *the Lamb of God Iohn*, 1.29.36. so in the *Revelation* Christ is called the *Lamb* at least 28. times.

4 That *Iohn* who wrote this *Revelation*, had it in the Ile *Patmos* made known to him, who was there *for the name of God and Testimony of Iesus Christ Rev.* 1.9. And Histories mention no other *Iohn*, but only *Iohn the Apostle* to be in *Patmos*. Banished thither by *Domitian* the Emperour for the Gospel's sake, neer to period of his Reigne, (as *Funccius* computes) about the ninety seventh year after Christ. See *Euseb. Hist. Eccles. l. 3. c. 16. and 18.*

5. To these might be added the Harmonious consent of ancient Fathers, who unanimously conclude, that *Iohn the Apostle* penned this Book. *Dionys. Areopag.* who was *Pauls* disciple, *Act. 17.* who wrote about the sixtieth year after Christ, in those writings ascribed to him, calleth the *Apocalypse, A secret and mysticall vision of the beloved Disciple*, *Dionys. Eccles. Hierarch. c. 3.* *Iustin* [Page] *Martyr*, who wrote in the one hundred and fiftieth year after Christ, ascribes the *Apocalypse* to *Iohn*, one of the *Apostles of Christ.* *Iustin.* in *Dial. ad Tryphon.* To which passage *Eusebius* relating, saith, *Iustin mentions the Apocalypse of Iohn, plainly saying it is the Apostles,* *Euseb. Hist. Eccles. l. 4. c. 18.* *Irenaeus*, who wrote in the eightieth year after Christ, saith, *And what things soever Iohn the disciple of the Lord saw in the Apocylapse —* *Iraen. Advers. Haeres▪ l. 4 c. 50. and l. 4. c. 37. p. 373. A. Coloniae 1596.* To these might be added the suffrage of many more, as of Greek Fathers, *Clem. Alexand. Paedag. l.*

2. c. 12. *Athanas. in Synops. Epiphan. Haeres. 51.54, 76. Chrysost. Hom. 5. in Psal. 91. of Latin fathers, as Tertull. contra Marcion l. 4. Cyprian. de e [...]hort. Martyr. c. 8.10.11.12. Ambros. in Psal 50 & l. 3. de spir. sanct. c. 21. August. de Civi [...]. dei l. 20. c. 7. & de Haeres. c. 30. & de Doct. Christ. l. 2. c. 18. videantur Annot. in Irenae. l. 5. c. 30. p. 490. Colon. 1596. but in so plaine a case these may suffice.*

So that by all this, its plainly evident that the [Page] Penman of the Revelation was *Iohn the Apostle*, that wrote the *Gospel*, and the *Epistles*. The unfolding of his name, and who he was more particularly, See in *Annot. to Iohn's Gospel*.

Authority of this Book, is not Humane, but Divine. For,

1. This book was indited by *Iesus Christ himselfe the faithfull and true witsesse*, who sent his Angel to testifie the same to *Iohn the Apostle*, and by him to the Churches. *The Revelation of Iesus Christ which God gave unto him, to shew unto his servants things which must shortly come to passe; and he sent and signified it by his Angel unto his servant Iohn— Rev. 1.1. and towards the close of the book he saith, I Iesus have sent mine Angel to testify unto you these things in the Churches, Rev. 22.16. Note, this Revelation was given by Iohn the Apostle to the Churches, by an Angel to Iohn, by Iesus Christ to that Angel, by God to Iesus Christ: How punctually then is the Divine Authority of it asserted?*

2. It was penned by *Iohn the Apostle of Christ* (who was

divinely inspired & acted by the Holy Ghost) as hath bin formerly manifested, and therefore it is of divine [Page] Authority, especially considering that this blessed Apostle was commanded by Iesus Christ to write this Book, *Saying I am Alpha and Omega, the first and the last: and wh [...] thou seest write in a Book,—write the things which thou hast s [...]en, and the things which are, and the thing [...] which shall b [...] hereafter*, Rev. 1.11 19. See also Rev. 2.1.8.12.18. and 3.1, 7, 14. and 14.13. and 19.9. and 21.5.

3. The nature of the book imports the divine Authority of it. For 1. It is eminently Propheticall, speaking of things that shall be hereafter, *Rev. 1.1, 19. and 22.7, 10, 18, 19.* and the prophecies of this book, are touching future events in reference to the Church to the end of the world, till the Church, *the Lambs wife*, shall be fully ready for compleat marriage with the Lamb, *Rev. 19.7, 8, 9.* So that neither ancient writers nor any other, but such as were inspired with a spirit of prophecy from the al-knowing God, could foretell these things to come, *Isa [...]. 41.22.* 2. In the propheticall expressions of it, it is consonant to [Page] other propheticall books, and gives light to them, *Daniel, Zechariah*, especially *Ezekiel*, As in the particulars of *eating up the Book*, *Rev. 10.9, 10.* with *Ezek. 2.8. and 3.3.* of *sealing Gods promise*, *Rev. 7.2, 3.* with *Ezek. 9.* of the *four living Creatures*, *Rev. 4.6, 7.* with *Ezek. 1.5.6.* of *Gog and Magog*, *Rev. 20.8.* with *Ezek. 38.2. and 39.1.* of the *measuring of the Temple and City*, *Rev. 21.15.* with *Ezek. 40.3. &c.* Of the *two olive trees*, &c. *Rev. 11.4.* with *Zech. 4.3, 11, 14. &c.* 3. Many things foretold in this Book

prophetically, are fulfilled and come to passe actually, As Interpreters have observed in many particulars. Therefore this Book is of divine Authority, *Ierem.* 28.9.4. Promise of explaining how long the Idolatrous and Tyrannicall Kingdome of Anti-Christ should last, was made to *Daniel* the Prophet, *Dan.* 12.4, 9. which some conceive to be fulfilled in these *Apocalypticall visions*, *Rev.* c. 11. and 12. and 13. and 17. &c. And had not Christ under the New Testament left his Church some propheticall Record, [Page] for her comfort against the horrid cruelty, idolatry and darknesse of the Anti-christian Dominion, showing when it should have an end, and how happy at last the Church should be, all her enemies being universally made the footstool of the Lambe; she were in a worse condition then under the Old Testament; which were absurd.

4. As the Holy Ghost by *Moses*, the *first Penman* of the Canon of the *Old Testament* warned the Jewes against adding to or diminishing from the word of God, *yee shall not adde unto the word which I command you, neither shall you diminish from it*, *Deut.* 9.2. and 12.32. So by the Apostle *Iohn* the *last Penman of the Canon of the New Testament*, Iesus Christ warneth all persons that heare the words of this Prophecy; *If any man shall adde unto these things, God shall adde unto him the plagues that are written in this Book: And if any man shall take away from the words of the Book of this Prophecy, God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this Book*, *Rev.* 22.18, 19. By which severe Commination, the [Page] integrity and divine Authority of this Book is asserted by

Christ, against all whom Christ foresaw, would either endeavour to infringe the *Authority* of it, or corrupt the purity of it. Hereby then the whole divine Canon is sealed up, as fully now compleat, and divinely Authentically, after which we are to expect no more Scripture from God.

5. The generall current of best Antiquity, except some few particular persons, and divers of them guilty of such heresies as this Book condemnes, hath embraced this Book, and accounted it of divine Authority. As those formerly cited, to prove *Iohn* the Apostle to be *Penman* of it, and many more that might be enumerated. As that ancient *Ancyran Council*, held before the *Nicene*. in *Append.* as also the *third Councell of Carthage*, *Can. 47.* *Cyprian* frequently alledges the *Revelation* among the other Canonically bookes, as *De exhort. martyrum*, c. 8. c. 11. c. 12. *Testimon. Advers. Iudaeos* l. 2. c. 1. *Sect. 3.6, 11. &c.*

6. The *Cavils and Objections*, against the divine [Page] Authority of this Book, reckoned up by *Erasmus* or others, how weak and unsatisfactory they are, may appeare in severall writers, who have confuted them. Especially *vid. Bez. Prolegom. in Apocylaps. Ioannis.* and *Gerh. loc. Com. De scrip. sac. in exeGES. cap. 10. Sect. 294. ad sin. cap.*

Excellency of this Book is most considerable For,

1. *The conveyance of it at first to the Church is singular.* From God to Iesus Christ; From Iesus Christ to an Angel; From the Angel to *Iohn*, whom Iesus peculiarly loved above all his Apostles and Disciples, *Rev. 1.1.* And this to *Iohn* when in exile for Christ in the Isle *Patmos*; and that not on

a common day▪ *but on the Lords day, the Queen of dayes;*
and [...]o *Iohn in Patmos, on the Lords day, not in an*
ordinary but extraordinary composure and elevation of his
soule, when *he was in the spirit,* caught up (as it were)
and transported in an holy extasie and spirituall Rapture,
that he might the more attend to these mysteries *revealed,*
and have more immediate un-interrupted Communion with
Jesus Christ the Revealer, *Rev. 1, 9, 10. &c.* what [Page]
can all this import, *but some singularly eminent treasure*
for the Church in this book, whereby the Church in her
deepest tribulation, may be (with Iohn) spiritually
intransed and ravished with many surpassing grounds of
joy, and consolation?

2. *The stile is stately and sublime,* and may wonderfully
take the highest notion; The expressions quick, piercing
and patheticall, and may pleasingly penetrate the dullest
affection. The whole contexture is so full of divine majesty,
that it commands an awfull Reverence in all gracious
hearts that read it.

3. *The matter of it is most heavenly and spirituall,* and that
in exceeding great variety, notably describing the Divinity
of Christ, His offices and the benefits of them, clearly
pointing out *Anti-Christ's Seate, Tyranny, Rise, Growth,*
Power, Acts and Fall, and most lively delineating the
Churches condition, what it was in the Primitive times after
Christ, and what it should be afterwards till the worlds end;
how sad, yet s [...]fe under Anti-christs dominion; [Page]
how sweet and happy after Anti-Christ's destruction; how
comfortable at the day of judgement; and how glorious in

heaven with Iesus Christ for evermore. What Saint would not thirst much to read and here, more to understand, but most of all to enjoy these things? *Some* of them are laid downe most mystically in abstruse visions, to exercise the judgements of the wisest; *some* more familiarly to succour the infirmity even of the weakest. *In some places the Lamb may wade, in others the Elephant may swim.* Those prevent contempt, these anticipate discouragement. *Ioao [...].imus Abbas* prefers this Prophecy, before the Prophecy of all other Prophets. *Beza* saith, *That those things in other Prophets, which were not fulfilled after Christs coming, the holy spirit hath heaped them all together in this precious book, and also added others so farre as was needfull or usefull for the Church to know them,* Bez. Prolegom. in Apoc. *Oecolampadius* calls this book, *The best Paraphrast of all the Prophets.* *Ioh. Oecolamp.* Praefat. in Dani [...]. *Hierome* saith, *Apocalypsis tot habet sacramenta* [Page] *quot verba. Parum dixi, pro merito voluminis, laus omnis inferior est; in verbis singulis multiplices latent intelligentiae, i. e. The Revelation hath as many mysteries as words. Its but a little I say, all praise is too low for the merit of this volume; manifold understandings lie hid in every word.* *Hieron.* in Epist. ad Paulin.

4. *The Book it selfe is compleat,* capable of no Addition or Detraction, but upon severest Penalties, Rev. 22.18.19.

5. *The Penman Eminent, viz. John* that beloved disciple, that sweet compound of love. It was *Moses* his honour who was Gods peculiar favourite, to be *Penman of the first Book of the Old Testament.* And it was *Iohn's* honour who was

Christ's peculiar favourite, to be *Penman of the last Book of the New Testament*; oh what divine love and favour is made known unto the Church, in all the volumes between the Armes of these *two favourites!*

6. Finally, God counts them blessed soules, that read, heare and keepe the words of this Prophecy. *Blessed is he that readeth, and they that heare the words of this* [Page] *Prophecy, and keep these things that are written therein,* Rev. 1.3. A blessed Book, that renders them blessed, who are practically versed in it.

The time when this Revelation was written, was when Iohn was banished into the Ile that is called Patmos, for the word of God, and for the Testimony of Iesus Christ, Rev. 1.9.10. *Iohn was banished into Patmos, by that cruell persecutor Domitian, in the fourteenth yeare of his Reigne, saith Hieron. Catal. illustr. vir. in vit. Ioan. Domitian reigned in all but fifteen years, as Helvic. observes, and his fourteenth yeare was in the ninety fourth yeare after Christ, Helvic. in Chronol. in the ninety sixth after Christ, saith Pareus Prolegom. in Apocal. c. 5. This Book is conceived to be written after all the Books of the New Testament.*

Occasion of this Revelation seemes to be this. Iohn being banished into the Ile Patmos, Rev. 1.9, 10. doubtless gave himselfe to prayer, and sacred meditations about the affairs of Christ and his Church, whereupon Iesus [Page] *Christ appeared to his beloved disciple, in a spirituall ravishment, showing him what was his pleasure, both*

touching the present Churches of *Asia*, and touching his whole Church to the end of the world; thus comforting him: and commanding *Iohn* to write his visions, for the comforting of them.

Scope of this book is,

Generally, *To make knowne by Iohn unto the Churches both the things that then were, and that should be thereafter, Rev. 1.19.*

Particularly. 1 *To informe the Church of the many sharp conflicts she should have with Satan and his instruments, especially Hereticks, persecuting Tyrants, and Anti-Christ himselfe, that so she might not dream only of Halcyon dayes, but might prepare more and more for the worst of stormes* ▪ 2 *To discover and point out in lively Colours that grand Anti-christ, that the Church might run and read, and most infallibly know who he is.* 3 *As also to support and comfort the Church and all the faithfull, over all their [Page] tribulations, with the hopes of the utter overthrow of Anti-christ and all their enemies; of their owne joyfull triumphs over them; and of the happy condition which the Church shall afterwards enjoy, partly in this world, but chiefly in the world to come.*

Though this book be most obscure and intricate, yet these things may somewhat facilitate the understanding of it [...],
If we shall,

1. Keep the maine scope of the Book, still in our eye.

2. Compare the passages and phrases of the Revelation, with those of other Prophecies, as *Rev. 11.4.* with *Zech. 4.3, 11, 14.* *Rev. 10.9, 10.* with *Ezek. 2.8.* and *3.3.* — *Rev. 4.6, 7, 8.* with *Ezek. 1.5, 6, 7, 8.* — *Rev. 20.8.* with *Ezek. 18.2.* and *39.1.* — *Rev. 21.15.* with *Ezek. 40.3.* &c.

3. Parallel with this Prophecy, the subsequent Histories after *Iohn's* time, the Histories of the Roman Empire and Church, which testify clearly what cruelty and persecutions the Romane Emperours successively raised up against Christians: with what subtilty and fraud the *B. of* [Page] Rome did by degrees, (through the folly, cowardise, negligence, &c. of the *Emperours,*) step up into their throne, and subjugate not onely *Rome,* the Seate of the Empire, but also the whole Empire it selfe to his dominion and pleasure, whence we may derive not a little light, to see what is meant by *the opening of the Seals. The Stars falling from heaven to earth. The beast speaking great and blasphemous things. The beast and false Prophet. The image of the beast. And the whore riding upon the beast with seven heads and ten hornes, and ruling in the city on the seven hils,* &c.

4. Consider prudently the experience of later and present times; how accurately doth the description of the *Beast and scarlet whore* agree, to the *Papacy?* of the *Locusts,* to the *Romane Clergy,* and of the *Frogs comming out of the mouth of the Dragon, the beast and the false Prophet,* to the *Iesuites and Romane Emissaries,* compassing sea and land, and creeping into Kings palaces, to gather them together, to the warre of the great day of God almighty.

5. Finally, if we shall diligently read, meditate and [Page] pray, that the holy spirit, who revealed these things to *Iohn*, would reveale their sense and meaning to us, *These things may help us to untie many knots, and render many difficulties easie.*

Principall parts. In the Book of *Revelation* are chiefly considerable, 1 The Preface, 2 The Substance of the Book, and 3 The Conclusion.

The Preface, which is [...]. *Generall*, in I reference to the whole Prophecy, noting the *Matter, Author, Penman, and Profit of this Book*, c. 1. ver. 1, 2, 3. 2. *Speciall or particular*, in reference to the *seven Churches of Asia Minor*, and in them to the whole Catholick Church, figured by them, wherein are, 1. *A Nomination* of persons writing and written to. 2. *The Salutation*. 3. *And a glorious Description* of Jesus Christ, ver. 4. to 9.

The Substance or Body of this Propheticall II Book. c. 1. v. 9. to c. 22. v. 6. Wherein is contained a Narration of the State of the Church. I. *Militant on earth.* c. 1. v. 9. to c. 20. v. 11. II. *Triumphant in heaven*, c. 20. v. 11. to c. 22. v. 6.

The Condition of the Church Militant is declared 1. *For present*, what it was when *Iohn* wrote the [Page] *Revelation*, c. 1. v. 9. to c. 4. v. 1. 2. *For future*, what it should be till the judgement day. c. 4. v. 1. to c. 20. v. 11.

I. Uision.

I. *Touching the State of the Church then present. viz.* The Asian Churches principally; are laid downe two things, *viz.*

- 1. *A Preparation* to the discovery of it, by *A Vision of seven Golden Candlesticks and seven Starres.* This is *Iohn's first vision.* And here we have a description, both of *Iohn* who had the *vision:* as also of the *vision* it selfe; both in respect of the 1 *Forme* of it. The 2 *Effect* it had upon *Iohn,* and the 3 *Consequents* ensuing thereupon. *viz.* The *Comforting* of *John,* *Command* to write the vision, and the *Interpretation* of the vision, c. 1. v. 9. *to the end of the chapter.*
- 2. A Narration or Description of the Condition of Christs Church then present, and this in Seven distinct Epistles, directed to the seven Angels of those seven Asian Churches. *viz.* 1. *Of Ephesus,* c. 2. v. 1. to 8. 2. *Of Smyrna,* c. 2. v. 8. to 12. 3. *Of Pergamus,* c. 2. v. 12. to 18. 4. *Of Thyatira,* c. 2. v. 18. *to the end of the chapter.* 5. *Of Sardis,* c. 3, 1. to 7. 6. *Of Philadelphia,* c. 3. v. 7. to 14. 7. *Of Laodicea,* c. 3. v. 14. *to the end of the chapter* ▪ In all which Seven Epistles▪ the same method is generally observed by the spirit of [Page] Christ, *viz.* Every Epistle, containing 1. *A Description* of Jesus Christ, suitable to the vision of him, in c. 1. formerly. 2. *A Narratio [...]* of the *Good* commendable; or *Evill* condemnable in the Angel of every Church, and so in every Church. 3. *Promises or Threats,* proportionable to their vertues or vices, 4. *Hortatory Conclusions,* inciting to attention,

II. *Touching the state of the Church for the future,* especially the *European Churches,* This is insisted upon

more largely and more mystically. Which in sum amounts to thus much, *viz.* To Pre-monish the Church of her great tribulations in this world, 1 By persecuting *Tyrants*, 2 Then by persecuting *Hereticks*, 3 At length by *Anti-Christ*s most cruell Oppressions both corporall and spirituall. Against all which the holy-Ghos [...] intermingles many comforts to the Church, as that 1 God will be with her in all her distresses and not forsake her. 2 Her troubles shall not be endlesse, nor over-long. 3. Her enemies shall all of them at last be utterly destroyed. 4. The Church shall at last be set in a safe and happy condition in this world, but especially in the world to come. Now all these things are laid down *visionally*, in six other *visions*, remarkably distinct from one another, *viz.* II. *Vision.* c. 4, 5, 6, 7. III. *Vision.* c. 7, 8, 9, 10, 11, IIII. *Vision.* c. 12, 13, 14. V. *Vision.* c. 15, [Page] 16. VI. *Vision.* c. 17, 18, 19. VII. *Vision.* c. 20, 21, 22. to v. 6. All which *Visions* seem to be comprized in *two distinct Prophecies*, or *Systemes of Visions*, parallel and contemporary to one another. Both revealing the mysteries for substance, but the later proceeding more punctually to particulars, *as some are of opinion*; Others rather think the former Prophecy comprehends the destinies of the *Romane Empire*, under seven Seals and seven Trumpets; The later Prophecy, the destinies of *the Church*, or of Christian Religion. The I. *Prophecy* beginning with the *B. Sealed with 7. Seals* c. 4. v. 1. ending c. 11. II. *Prophecy*, beginning c. 12. v. 1. (yet so as to take in some passages mentioned in the *fifth Trumpet*, as the *Little book*, the *measuring of the Temple*, the *outer Court*, the *two Witnesses*) continuing to the end of the *Book*. Now the sober considering, and wise comparing of these two distinct Prophecies with one

another, may (as some think,) singularly serve to clear many difficulties throughout this *Book*,

II. Uision.

THE I. PROPHECY BEGINNETH.

The State of the Church future is revealed to JOHN, in a mysterious vision of A Book sealed with seven Seals, (All the particular mysteries in which Book, what man on earth can certainly and infallibly open, unlesse he had [Page] Iohn's Apocalyptical Key?) Here consider the

- I. *Preparatorys to the opening of the Seals, viz.*
 - 1. *The Vision of God sitting upon a glorious Throne in heaven, c. 4. wherein are [...]. The Transition to this vision, v. 1. 2. The Description of God enthroned in heaven, v. 2, 3. 3. Em [...]le [...]es of Majesty about the Throne, viz. 1 Twen [...]y [...]oure Elders, 2 Lightnings, Thunders, Voices, 3 Seven Lamps, i. e. the seven Spirits of God, 4 A Sea of glasse, 5 Foure living Creatures, 6 The Songs of Prayse, presented to him that sate on the Throne by the foure Beasts, and [...]enty foure Elders, vers. 4. to the end of the chapter.*
 - 2. *The vision of a Book, in the hand of him that sate on the Throne, sealed with seven Seales, c. 5. Here note 1. The sealed Book described, v. 1. 2. The inability of all creatures to open the book, v. 2, 3, 4. 3. The Lambs ability to open it, who stood before the Throne, v. 5, 6, 7. 4. The foure beasts*

and twenty four Elders Gratulation, with Adoration to the Lamb for opening it▪ *vers. 8. to the end of the chapter.*

- II. *The Opening of the seven Seals themselves in Order, c. 6, 7, 8.* In the opening of which Seals is revealed to *John*, what shall be the future State of the Church of God, from that time to the end of the [Page] world. In the Seventh of which Seales are brought in seven Trumpets; & in the Seventh of which Trumpets, are brought in Seven vials of the wrath of God, full of the Seven last plagues. More particularly consider here the
 - I. *Seale* opened, where 1 The attention required, 2 The matter revealed in it, *viz. A white horse &c. c. 6. verse 1.2.*
 - II. *Seale* opened, where 1 Attention called for. 2 The mystery revealed, *A Red horse, &c. c. 6. v. 3.4.*
 - III. *Seale* opened, where 1 Attention is incited. 2 The Mystery revealed, *A Black horse, his rider having Ballances in his hand, A spirituall famine threatned, c. 6. v. 5, 6.*
 - IV. *Seale* opened, where 1 Attention is stirred up 2 Matter Revealed, *A pale horse and his rider Death, hell following, &c. c. 6. ver. 7.8.*
 - V. *Seale* opened, where note 1 What was seen, *soules under the Altar, martyred.* 2. What these soules did, *cryed for vengeance.* 3. What they obtained, 1 *White Robes* for present, 2 *Promise of compleat glory* with their fellow martyrs, *c. 6. v. 9.10.11.*

- VI. *Seale* opened, setting forth God [...] dreadfull judgements upon the enemies of the Church, for their bloody cruelties exercised to death upon the Saints, as was intimated in the *fifth Seale*. [Page] Here are considerable, 1. The Signes seen by *Iohn*, viz. *A great earthquake, The Sunne became black, &c. c. 6, v. 12, 13, 14.* 2. The things signified, viz. *Kings, great men, &c i. e.* all sorts and degrees of Persecutors, in horreur and despaire at their vvits ends, by reason of Gods judgements coming upon them from Christ so terribly, as if the very judgement-day were come, *c. 6. vers. 15.16.17.*

III. *Uision.*

VII. *Seale* opened. Here consider 1 *Preparatories to it*, 2 *Mysterious Contents of it*.

- 1. *Preparatories to it*, are in *c. 7.* fore-arming the Church with previous consolations against all ensuing miseries that were to come upon it: Against which evils the Holy Ghost here comforts the Church. 1. By that *security*, which the Angel of God, *sealing the servants of God in their foreheads*, shall afford them in midst of troubles, *c. 7, 1. to 9.* 2. By that *triumphant victory*, which after their great tribulation, all the faithfull shall have over all their miseries and enemies, *c. 7. v. 9. to the end of the chapter.*
- 2. *Mysteries* revealed in the opening of this *seventh Seale*; being farre more, and those more intricate to understand, then in the opening of any of the [Page] other six Seals. Events following the opening of the

seventh Seale, are either I. Preparatory, as 1. Silence in heaven for halfe an houre, portending great things to follow, c. 8.1. 2. Vision of seven Angels with seven Trumpets, v. 2. 3. Vision of another Angel, and his actions, viz. offering up of incense; and casting the fire of the Altar into the earth, c. 8. v. 3. 4, 5. 4.

Preparation of the seven Angels to sound their Trumpets v. 6. II. Executory, viz. the Angels actual sounding of their seven Trumpets. c. 8. v. 7. &c. to c. 12.1.

- *I. Trumpet sounded, where consider, 1. The Signe following▪ Haile and fire mingled with bloud cast upon the earth, 2 The effect thereof, viz. The third part of trees burnt, &c. c. 8. v. 7.*
- *II. Trumpet sounded, where 1. The Signe following, viz. A great mountaine burning with fire cast into the sea. 2. The effect ensuing, the third part of the sea became blood, &c. c. 8. v. 8.9.*
- *III. Trumpet sounded, where, 1. The Signe ensuing thereupon. A great star fell from heaven—called worm-wood, 2. The effects thereof, viz. The third part of the waters became bitter, and many died of them, c. 8. v. 10, 11.*
- *IV. Trumpet sounded, where 1. The Signe. [Page] viz. The third part of sun, moon and stars smitten. 2. The effects thereupon. viz. day and night shone not for a third part, c. 8. v. 12.*

Here is annexed (by way of Preparatory Transition to the other three Trumpets,) John's vision of an Angel flying through the midst of heaven, denouncing three Woes by reason of the three last Trumpets, c. 8, 13.

I. Woe.

V. *Trumpet* sounded, where note 1. The *Signe* appearing, viz. *A starre falling from heaven to earth.* 2. The *four* effects of this *starre* falling, viz. *He opens the bottomlesse pit, Thence raiseth up smoake. Darkens Sunne and aire with the smoake, and brings Locusts unto the earth out of the smoake, which LOCUSTS are variously and notably described.* 3. The *Conclusion* shutting up the *Calamities* of this *Trumpet*, and forewarning of them that follow, c. 9. 1. to 13.

II. Woe.

VI. *Trumpet* sounded, c. 9. v. 13. to the end of the chapter. Herein consider, 1. The *Command to loose the four Angels bound in Euphrates*, v. 13, 14. 2. *Execution* of this command, v. 15. 3. The *Description* of the *large Army of Euphratean Horses and Horsemen*, v. 15, 16, 17. 4. The *Calamitous effects* wrought by them, v. 18, 19, 20, [Page] 21.

VII. *Trumpet*, Concerning which note. 1. *Preparatories* to it. 2. *Sounding* of it.

- I. *Preparatories* to it (it being the *Trumpet* of highest concernment, because when that shall be sounded, *The mystery of God shall be finished▪ as he hath declared to his servants the Prophets*, c. 10, 7.) are very largely premised, c. 10, 1, to c. 11.15. Which seems

principally to be *Consolatory* to the Church, against all her former and future tribulations, and this by the Vision of a mighty Angel come down from heaven, *viz.* Jesus Christ himselfe the Angel of the Covenant. Touching whom here are,

- 1. *The Angels description, c. 10. ver. 1.*
- 2. *The Angels Actions, 1. Held a little Book in his hand, 2. Set his right foot on the Sea, his left on the land. 3. Roared as a Lyon; 7. thunders echoing again. 4. Swore that time should be no more, but when the 7th Angel should sound, the mystery of God should be finished, c. 10. v. 2. to 8.*
- 3. *The Angels commands to John, 1. To eate the little Book in the Angels hand, that he might Prophecy▪ c. 10.8, 9, 10, 11. 2. To measure the Temple, Altar, and worshippers, but not the [Page] Court; for it should be trodden under foot of the Gentiles 42. moneths, c. 11. v. 1, [...].*
- 4. *The Angels promises concerning his two Winesses, and their Prophecy, and how after they shall be killed by the Beast upon the finishing of their testimony. They shall againe Revive, c. 11. v. 3. to 14.*

Thus the *Second Woe* is ended, and the third hastneth, v. 14.

III. Woe.

II. *Sounding of the seventh Trumpet, wherein the Mystery*

of God is finished. And the Churches Miseries ended, c. [...] 1. v. 15. *to the end of the chap. where consider, I. Things heard in heaven, viz. 1. Great voyces, saying▪ The Kingdomes of this world are become the Lords, and his Christs, &c. ver. 15. 2. The triumphant song or gratulation of the 24. Elders unto God, for honouring himselfe, and for the coming of his judgement to reward the Saints, and destroy the earth, ver. 16. 17, 18. II Things seene &c. In Gods Temple opened in heaven, viz. 1. The Saints Rewards, The Ark of his Testament, i. e. Jesus Christ. 2. The wickeds Rewards, Lightnings, voices, thundrings, earthquakes and great haile, ver. 19.*

The former Prophecy endeth.

IV. Uision

THE II PROPHECY BEGINNETH.

[Page]

Hitherto of the I. *Prophecy, or Systeme of Visions,* Denoting (as is thought by some) more especially the *Condition of the last Empire viz. the Romane:* Now to the II *Prophecy or Systeme of Visions,* (contemporary with the former both in the *Seales and Trumpets*) foretelling chiefly the future condition of *the Church till the judgement day.* Herein chiefly are set down, 1. *The Tribulations and Persecutions* of the Church by severall enemies. 2. *The deliverance* of the Church by her enemies destruction. 3. *The happy condition of the Church,* upon her deliverance. Though the *common opinion* of interpreters (who take not

any notice of 2 *contemporary Prophecies*, and their *Synchronismes*, but judge these *Visions* to be *one continued Prophecy*,) bring all that followes under the *seventh Trumpet*, thus. *viz.* The sounding of the *seventh Trumpet* is propounded, I. *Summarily*, c. 11.15. *to the end of the chap.* II. *Plenarily*, and this either, 1. *By way of Recognition* and fuller explaining of the former *Seales* and *Trumpets*, in a digression, c. 12, 13, 14. 2. *By way of Prediction* of things future under the *seventh Trumpet* more largely, c. 15, 16, 17, &c. For substance these will come much to one. (But lets follow the former.)

I. *The Persecutions of the Church* by severall [Page] enemies greatly distressing her in this whole fourth *Vision*, c. 12. *ver.* 1. to c. 15. *ver.* 1. More particularly here note,

- I. *The Persecution of the woman* that brought forth the man-child, *viz.* Both Jesus Christ, and the Primitive Church of the Jewes (as some are of opinion) even from her infancy; and this by *Dragon*, i. e, (as is expounded c. 12. *ver.* 9.) *Satan*▪ c. 12. v. 1. to 17.
- II. *The Dragons Persecution of, and making war with the remnant of her seed.*

Viz. (*as some thinke*) with the Church of the Gentiles, where consider,

- 1. *The Dragons Resolution* and endeavours thus to persecute, c. 12. v. 17.
- 2, *The instruments of Persecution*, incited and imployed by the great Red Dragon, *viz.* 1. *The Beast rising up out of the Sea* having seaven heads and ten

hornes, c. 13. ver. 1. to 11. 2. *The Beast rising out of the earth*, having two hornes like a Lambe, and speaking as a Dragon, &c. c. 13. ver. 11. *to the end of the chap.*

- 3. *The event of this Persecution, viz. The Saints Victory through their constant and faithfull confession of Christ even to Martyrdom, this their victory being excellently amplified by the Causes, and Effects of it, c. 14. [Page] 1. to the end of the chap.*

V. Uision.

II. *The Deliverance of the Church*, by the destruction of her enemies represented in the Vision of the 7. *Vials full of the wrath of God, the 7. last plagues, poured out upon the eart [...] by 7. Angels*, Here are, the

- I. *Preparatories to the pouring out of the Vials c. 15, throughout.*
- II. *Pouring out of the Vials of the wrath of God upon the earth, c. 16.1. &c. viz.*
 - I. *Vial poured out, c. 16. ver. 2.*
 - II. *Vial poured out, v. 3.*
 - III. *Vial poured out, v. 4. to 8.*
 - IV. *Vial poured out, v. 8, 9.*
 - V. *Vial poured out, v. 10, 11.*
 - VI. *Vial poured out, v. 12. to 17.*
 - VII. *Vial poured out, c. 16.*

This pouring out of the VII. *Vial*, is laid down, 1. More *Summarily*, 2. More *Plenarily*.

I. *More Summarily & compendiously c. 16. ver. 17. to the end of the chap.*

VI Uision.

II. *More plenarily and copiously, c. 17, 18, 19, & 20 to ver. 11. Wherin divers mysteries are most lively explicated, which formerly were heretofore more obscurely mentioned. Notably pointing out the Rise, Seate, Reigne, [Page] Vassals, Successe, and at last the fatall Ruine of Anti-christ and all the Churches enemies. So that this part affords no small light to the Prophetick part of the Revelation. Here consider, 1. The judgement of the great whore. 2. The event thereupon.*

I. *The judgement of the great whore c. 17, 18, 19. Where are,*

- 1. *A notable description of the great whore, that is to be judged; By Visionall Representation, c. 17.1. to 7. By real explanation therof, v. 7. to 16.*
- 2. *The instruments that shall destroy the Whore. viz. The ten hornes, which are ten Kings, &c. c. 17. ver. 16, 17, 18.*
- 3. *The Emphatical promulgation of the woful ruine of Babylon, the Seate of the great whore, This is done by three Angels, 1. The first Angel declares the inevitable certainty of Babylons ruine, c. 18..1, 2, 3. 2. The second warning all God's people to come out of her, sets forth the grievousnesse of her destruction, with the sad lamentations of all her friends and vassals, ver.*

4. to 21. 3. *The third Angel*, under the type of a [Page] great Milstone cast into the Sea, as it were seales up the irrecoverableness of her ruine, ver. 21, 22, 23, 24.
- 4. *The gratulatory exaltations* of the heavenly company 1 for the judgement of the whore, 2 for the preparation of the Lamb's wife for marriage with him, c. 19. ver. 1. to 11.
 - 5. *The finall and totall conquest* of the Lamb and his Armies, over the beast and false Prophet, and the Kings of the earth and their Armies, c. 19. v. 11. to the end of the chap. Hitherto of the judgement of the great Whore.

VII. Or last Uision.

II. *The event following* after the judgement of the great Whore; which is chiefly three-fold,

- 1. *The safety of the Saints* (surviving the ruine of Babylon) from the seducements of the Dragon, the Devil and Satan, being chained up 1000 yeares, c. 20.1.2, 3.
- 2. *The reviving of the Martyrs*, and raigning with Christ 1000. yeares, the rest of the dead not living again till the 1000. yeares were finished, c, 20. v. 4, 5, 6.
- 3. *The Saints miraculous deliverance from, and* [Page] *victory over Gog and Magog*; (Satan, after the 1000. yeares expired, being loosed out of prison.) c. 20. v. 7. to 11.

Hitherto (as is conceived) hath been Revealed the future

state of the Church as Militant on earth.

The condition of the Church as triumphant in heaven, is described both in respect of the 1. Inchoation ▪ and 2. Duration of it.

- 1. The *Inchoation* or *beginning* of the Churches triumph, shall be at the last and generall judgement: which is pathetically described, c. 20. v. 11. *to the end of the chapt.*
- 2. The *Duration* or *Continuance* of it; *viz.* Eternal happinesse in Heaven, which is most gloriously set forth, c. 21. throughout &c. 22. ver. 1. to 6.

The Conclusion of this whole Prophecy; which III is either,

- 1. *Principal*, containing a confirmation of the whole Prophecy of this Revelation, by the Testimony,
 - 1. Of the Angel, by whom the Lord shewed these things to John, c. 22. v. 6.
 - 2. Of Christ himselfe, who gave this Revelation, *ver. 7.*
 - 3. Of *Iohn* that received this Revelation, *ver. 8, 9.*
 - 4. Of Christ againe, *ver. 10 to 18.* [Page]
 - 5. Of *Iohn* denouncing heavie judgements upon all that shall adde to, or take from this Prophecy, *ver. 18, 19.*
 - 6. Of Christ testifying these things, Promising his speedy coming; amplified by *Iohn's* earnest request in his own and the Churches behalfe, *ver. 20.*

- *2. Lesse Principall, containing the Apostolicall Salutation to all the 7. Churches and faithfull Saints to whom this Revelation was written, ver. 21.*

He that testifieth these things, saith; I come quickly. Amen. Even so, Come LORD JESUS.

Rev. 22.20.

D. Bernard. Medit. Devot. c. 4.

Praemium est videre deum, vivere cum Deo, vivere de Deo; esse cum Deo esse, in Deo, quierit omnia in omnibus: habere Deum qui est Summum Bonum. Et ubi est summum bonum, ibi est summa felicitas, summa jucunditas, vera libe [...]tas, perfecta charitas, aeterna securitas, & segura aeternitas: ibi est vera laetitia, plena scientia, omnis plenitudo, & omnis Beatitudo.

Sic cum Deo homo Beatus erit, in cujus conscientia peccatum inventum non fuerit. Videbit Deum ad voluntatem, habebit ad voluptatem, fruetur ad jucunditatem. In aeternitate vigebit, in veritate fulgebit, in bonitate gaudebit.

1 Tim. 1.17.

[...].

The *Holy Scriptures* are contained in the Books of [Page] the *Old & New Testament*.

- I. The Books of the *Old Testament*, are
 - I *Moses*. He wrote the Law of God in five Books called the *Pentateuch* i. e. *The-five fold-volumne*. These Books according to the Greek are called
 - *Genesis*.
 - *Exodus*.
 - *Leviticus*.
 - *Numbers*.
 - *Deuteronomie*.
 - II. *The Prophets*, their Books are either
 - I. *Historicall*; containing the History, of
 - 1. *Israel's entrance* into the promised Land, viz. —
 - *Ioshua*.
 - 2 *Israels Condition and Government after their entrance* into Canaan,
 - 1 [...]efore their carrying away into Babylon, either under
 - 1. *Iudges*. And here we have [...]he
 - 1. *Generall Hist.*
 - *Iudges*.

- 2. *Particular Hist.*
 - *Ruth.*
- 2 *Kings*, and this as th [...] Stat [...] of the Kingdome was
 - I. *United* under Kings by
 - 1. Election.
 - I. *Samuel.*
 - 2. Succession.
 - II. *Samuel.*
 - II. *Divided*, and that according to the
 - 1. *Beginnings* of this Division, in
 - I. *Kings.*
 - 2. *Progresse* of this Division, in
 - II. *Kings.*
 - III. *United and Divided*, as in
 - I. *Chronicles.*
 - II. *Chronicles.*
- 2. *After* their Captivity; Here their returne from Captivity is declared, According to the
 - 1. *Truth* and manner of it, in
 - *Ezra.*
 - 2. *Fruit* and event of it, in

- *Nehemiah.*
 - 3. *Vnder their Captivity in Babylon, and elsewhere; in*
 - *Esther.*
- II. *Doctrinall, or poetically containing Doctrines,*
 - 1. *Of more speciall reference to A particular person, viz.—*
 - *Iob.*
 - 2. *Of more Generall reference to all sorts of persons, in*
 - 1. *Dauid [...] Book, principally penned by him, viz.*
 - *Psalmes.*
 - 2. *Solomons Books which are, either*
 - 1. *Proverbiall. —*
 - *Proverbes.*
 - 2. *Penitentiall. —*
 - *Ecclesiastes.*
 - 3. *Nuptiall, viz.*
 - *Song of Songs.*
- III. *Prophetical* written either by, the
 - 1. *Greater Prophets* who wrote, either
 - 1. *Before the Captivity of Babylon, viz.*
 - *Isaiah,*
 - *Ieremiah,*

- *Lamentations.*

- 2. *Neer [...] upon, and under the Captivity, viz.*

- *Ezekiel*

- *Daniel*

- 2. *Lesser Prophets, who Prophesied and wrote, either*

- 1. *Before Israel's transportation into Babylon, viz*

- *Hosea*

- *Ioel*

- *Amos*

- *Obadiah*

- *Ionab*

- *Micah*

- *Nahum*

- *Habakkuk*

- *Zephaniah.*

- 2. *Afte [...] Israels returne from Babylons Captivity. viz.*

- *Haggai*

- *Zechariah*

- *Malachi.*

- II. The Books of the *New Testament*, See in the *Table*, at p. 140.

- I. *Historicall*, describing unto us the History of
 - 1. *Christ* the Head of the Church; whose Genealogy, Birth, Life Doctrine, Miracles, Death and Resurrection, are recorded by foure *Evangelists*.
 - *Matthew*.
 - *Mark*.
 - *Luke*.
 - *Iohn*.
 - 2. *The Church*, Christs body, whose primitive plantatio [...], state and augmentation both among Jewes and Gentiles, is declared in the
 - *Acts of the Apostles*.
- II. *Epistolicall*, as all the Epistles written by the Apostles, either
 - 1. To believing *Gentiles*, as Pauls *Epistles*,
 - 1 *Generall*, which *Paul* wrote unto whole Churches about matters of generall and publicke concernment, as [...]*he Epistles* to the
 - *Romanes*.
 - I. *Corinthians*.
 - II. *Corinthians*.
 - *Galatians*
 - *Ephesians*
 - *Philippians*
 - *Colossians*
 - I. *Thessalonians*
 - II. *Thessalonians*.

- 2 *Particular*, to particular persons touching
 - 1 *Publique* Ecclesiasticall affaires, as the Epistles to
 - I. *Timothy*.
 - II. *Timothy*.
 - *Titus*.
 - 2. *Private* Oeconomicall affaires, as his Epistle to
 - *Philemon*.
- 2. To the believing *Iewes*, as it is probable al these Epistles were, *viz*.
 - 1 The Epistle (probably written by *Paul*) to the
 - *Hebrewes*.
 - 2. *The 7. Epistles* commonly called, *Generall*, or the *Catholique Epistles* of
 - *James*. —
 - *James*
 - *Peter*.
 - I. *Peter*
 - II. *Peter*.
 - *Iohn*
 - General.—
 - I. *Iohn*.
 - Particular.
 - II. *Iohn*
 - III. *Iohn*

■ *Iude.*—

■ *Iude,*

- III. *Propheticall,* foretelling what shall be the future state and condition of the Church of Christ to the end of the world, written by *Iohn,* the Apost. viz.
 - *The Revelation*▪

Information about this book

Title statement

Clavis Bibliorum The key of the Bible, unlocking the richest treasury of the Holy Scriptures : whereby the 1 order, 2 names, 3 times, 4 penmen, 5 occasion, 6 scope, and 7 principall parts, containing the subject-matter of every book of Old and New Testament, are familiarly and briefly opened : for the help of the weakest capacity in the understanding of the whole Bible / by Francis Roberts ...

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Creation

Created by converting TCP files to TEI P5 using tcp2tei.xsl, TEI @ Oxford.

Editorial practices

EEBO-TCP is a partnership between the Universities of Michigan and Oxford and the publisher ProQuest to create accurately transcribed and encoded texts based on the image sets published by ProQuest via their Early English Books Online (EEBO) database (<http://eebo.chadwyck.com>). The general aim of EEBO-TCP is to encode one copy (usually the first edition) of every monographic English-language title published between 1473 and 1700 available in EEBO.

EEBO-TCP aimed to produce large quantities of textual data within the usual project restraints of time and funding, and therefore chose to create diplomatic transcriptions (as opposed to critical editions) with light-touch, mainly structural encoding based on the Text Encoding Initiative (<http://www.tei-c.org>).

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Text selection was based on the New Cambridge Bibliography of English Literature (NCBEL). If an author (or for an anonymous work, the title) appears in NCBEL, then their works are eligible for inclusion. Selection was intended to range over a wide variety of subject areas, to reflect the true nature of the print record of the period. In general, first editions of a works in English were prioritized, although there are a number of works in other languages, notably Latin and Welsh, included and sometimes a second or later edition of a work was chosen if there was a compelling reason to do so.

Image sets were sent to external keying companies for transcription and basic encoding. Quality assurance was then carried out by editorial teams in Oxford and Michigan. 5% (or 5 pages, whichever is the greater) of each text was proofread for accuracy and those which did not meet QA standards were returned to the keyers to be redone. After proofreading, the encoding was enhanced and/or corrected and characters marked as illegible were corrected where possible up to a limit of 100 instances per text. Any remaining illegibles were encoded as <gap>s. Understanding these processes should make clear that, while the overall quality of TCP data is very good, some errors will remain and some readable characters will be marked as illegible. Users should bear in mind that in all likelihood such instances will never have been looked at by a TCP editor.

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Keying and markup guidelines are available at the [Text Creation Partnership web site](#).