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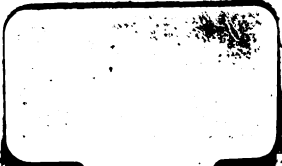
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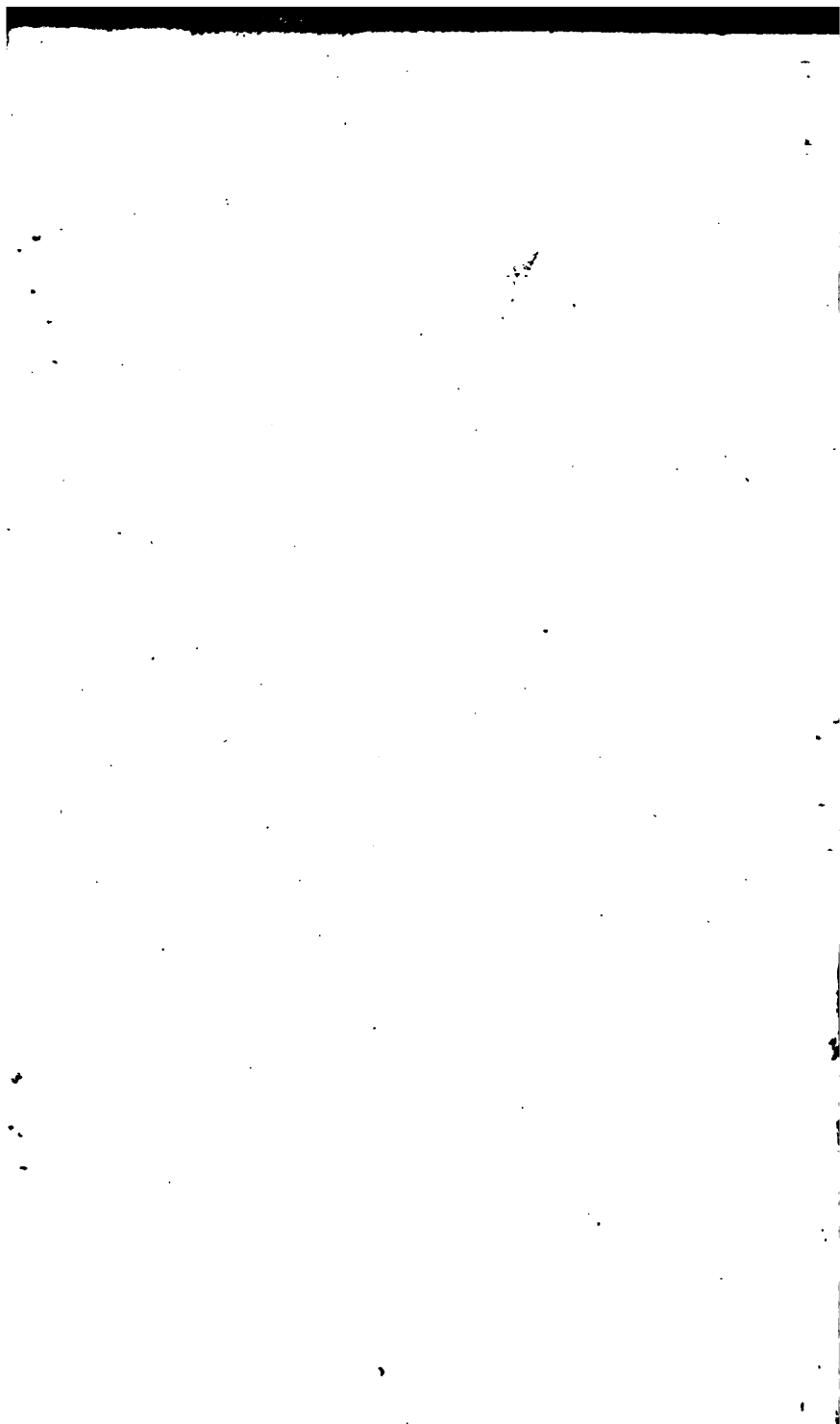
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(to)



G.  
George Chapman  
1748









*Faveat magno fortuna labori  
Annosa, et molli contingat vita senecta  
ut prosim rerum tantas emergere moles  
Manilius Lib. 3*  
*Assist me Fortune, and improve my thought  
Equal my mind to my vast task, prolong  
My life in ease, smooth as my flowing song* C-h.

*Itinerarium totius Sacrae Scripturae:*

OR, AN

A B S T R A C T

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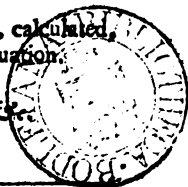
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and, by Decimal Arithmetick, reduced to our *Englsh Valuation.*

Also a Table of TIME, viz. Months, Watches, &c.



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By C. BROWN, late of Norton, Gent.

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Our Saviour said, *Search the Scriptures.* John v. 39.  
St Paul said, *Meditate upon these Things, being written for our Learning.*  
1 Tim. iv. 15. 1 Cor. xx. 11.  
And David, *Thy Word is a Lamp unto my Feet.* Psal. cxix. 105.

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Y O R K :

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## The P R E F A C E.

**T**HERE is nothing that has Life, but it hath either Motion, or ACTION: And such is the Condition of Man, with a greater Measure of both, to humble him; the whole Course of his Life being compared to a Pilgrimage, in which State a Man can presume upon no certain Continuance. We find Man cannot possess himself of one Moment's Rest from the Time of his Birth until his Death. ALEXANDER, himself, who was Master of almost the whole World, still found no Content; and such was the Case of all the Holy Patriarchs, Prophets, &c. They cou'd make their Lives no better than Toil and Labour. With what Pains did ABRAHAM wander from Chaldea into the Land of Canaan? How was MOSES tormented in the Wilderness almost to the Loss of his own Soul? But absolutely never to come into the Promis'd Land: And for DAVID, how miserable lived he, when he cou'd not trust his own Friends, &c. Thus we may see, there is nothing in this World wherein there can be found a true Satisfaction; and the few Pleasures we enjoy are but for a Moment, and still without Content; and, last of all, perhaps, may bring us into everlasting Misery. As for my part, I think so little of it, that all its Pleasures seem to me as vain Things; and I cou'd wish that every Christian Reader wou'd set as lightly by it, forsake its Vanities, and prepare for a future State; rousing up in the Service of GOD; praying, reading and meditating on the Holy Scriptures, Sermons, and other good Books. By the First we may be prepared both in our Judgments and Affections: By the Second we may inform and furnish ourselves with Materials; by the Third we may digest them into the clearest Sense.

Lectio inquirir, Oratio postulat, Meditatio invenit, Contemplatio degustat, saith St. AUGUSTINE. Prayer does desire, Reading does enquire, Study and Meditation do discover and digest. First, pray to GOD to direct and enable us for the particular Service that lies upon us. It was a usual Saying of LUTHER, Bene oraffe est bene studuisse. He always found himself in best Temper for Study, when he had first composed his Thoughts, and raised up his Affections by Prayer. St. PAUL's Advice is, To pray without

ceasing, I. TIM. v. 17. To give Attendance to Reading, I. TIM. iv. 13. And he says, That, it is the Study of the Scriptures that must make the Man of GOD perfect, throughly furnished, II. TIM. iii. 17. If this were necessary in those primitive Times, when Men were extraordinary inspired with special Gifts; much more now when we cannot expect any immediate Infusion, but must apply our selves unto the natural proper Means of attaining any Ability, and fall under the Rules of Art: And that of Reading is one of the principal; when assisted by the natural Part, he may find that inward Satisfaction of that particular Business which he hath Occasion to enquire into, in order to Salvation.

I have in this Book unvail'd several Parts of Scripture which before lay hid; and collected out of the Works of the most ancient Authors such Accounts as may render the Work still more valuable and instructive, never before attempted. I have also given an Account of the most noted Cities, Towns and Places as mentioned in the Scripture, the Time of their growing mighty, and how lost and decay'd; and briefly described the Travels of all the Patriarchs, the Parts they travell'd, and the memorable Actions they did in those Places; with a short Chronology of the Times, &c. All which will give great Light to the Understanding of the Bible. And if I should be question'd, How I came to the Knowledge of these Things? I answer, From the Writings of St. AUSTIN, St. CHRYSOSTOM, JEROM, STRABO, PLINY, LIVY, PLUTARCH, EUSEBIUS, JOSEPHUS, &c. our Sir Walter Raleigh, Clark, Smith, BURKET, Stackhouse, and many others. Some of which lived in those Times, and in that Country; and have also describ'd in the Actions of the Persians, Chaldeans, Græcians, and Romans, the State of the Jews as it stood in these Times, and of the obscure Meaning of the Prophecies; also the Situation and Destruction of Jerusalem; and how most of these Cities, Towns, Countries, Nations, Islands, Seas, Desarts, and Mountains were situated; how many Miles they were distant from Jerusalem; with the Bearings of Earth; besides an Account of foreign Miles; and of Scripture Weights and Measures, &c.

The Body of the Book is in Question and Answer, in two Columns, and gives the Spiritual Sense or Doctrine of the Old and New Testament, with Instructions, which I have design'd to be used in Schools, at the Discretion of the Teacher, provided but once a Day at least, the Scholars being placed on a Row hereby, to come to the Knowledge of GOD and His Divine Word in Youth, that when they grow old they may not depart from it. In the Notes and Observations you have the Historical Account of their Lives, and the most remarkable Accidences which bear an Affinity with the Question and Answer; and run all the Way through, as Occasion may serve with each Book, at the Bottom of the Columns, &c.

Having

## P R E F A C E.

Having thus passed over the chief Contents of the Book, with some Instructions, it will also be a great Help for the understanding of the several Books of Scripture, to know their several Times, References, and Order. The Five Books of *MOSES* are as the first Basis by which the whole Frame of Scripture may be the more easily apprehended. The other Historical Books do most of them, in their Occasions, and Historical Grounds, refer to the Books of *SAMUEL*. The Prophets are ordinarily divided into three Ranks. 1. These who prophesied before the Captivity, who refer to the History in the Books of *KINGS* and *CHRONICLES*, especially the Second Book. 2. Those that prophesied in the Captivity, concerning whose Times there is but very little Mention in the Historical Parts of Canonical Scripture. 3. Those that prophesied after the Captivity; unto whom the History of *EZRA* and *NEHEMIAH* bear some Reference. And so, in the New Testament, the Epistles, many of of them, refer unto the Story of the Acts of the Apostles. As for the Ranking and Succession of the Books in Scripture, they were not writ in the same Order as they are placed; but they are set down rather according to their Bulk and Largeness than their true Order: For those that were before the Captivity are to be reckoned according to this Succession.

1. Anno Mundi 920, Obadiah in the Reign of Ahab, I. Kings xviii. 23. And in 840, Jonah in the Reign of Jeroboam, II. Kings xiv. 25. In 780, Amos, Isaiah, Hosea, Micah and Nahum, in the Days of Uzziah, Jotham, Ahaz and Hezekiah. In 700, Joel; in 680, Habakkuk; and Zephaniah and Jeremiah in 610, about the Time of Manasseh Josiah and Jehoiakim. 2. In 582, in the Captivity, there prophesied Ezekiel and Daniel. 3. From the Return out of Captivity 'till our Saviour's Coming are reckoned 559 Years. About the 18th Year of this began Haggai and Zechariah, not long after Malachi.

And so in the New Testament, tho' the larger Epistles are placed first, yet they were not written so. 'Tis probable they were composed according to this Order, Anno D. om. 50. I. Thess. 55. Romans and I. Corinth. 56. I. Tim. II. Corinth. 57. Titus 61. II. Thess. Philip. Coloff. Galat. Ephes. Hebr. & Phil. In 64. II. Tim. So for the Canonical Epistles, that of James is thought to be written first, then those of PETER, then Jude, and lastly John. So likewise the Book of Psalms, some conceive that the 108th should be first, where *DAVID* doth stir up and prepare himself to this Work of making Psalms: O God, my Heart is ready: I will sing and give Praise: And the 72d Psalm the last, because it concludes with this Passage, The Prayers of David are ended. All Scriptures are either manifest, or critical and obscure: For divers Texts have a double Meaning, Historical and Literal, Typical, and Allegorical:



*gorical: Instance those Places concerning the Brazen Serpent, Num. 21. 9. John iii. 14. Jonah in the Whale's Belly, Jonah 1. 17. Matt. 40. Abraham's two Wives and Sons. Sarah, and Isaac, Hagar and Ishmael, Gen. 21. Gal. 4. 21. The Law concerning the muzzling the Ox that treads out the Corn, Deut. xxv. 4. I Cor. ix. 9. In all which there is some typical Allusion primarily intended.*

*Matters that are absolutely necessary to Salvation are express'd in the first of these. Other Truths, whether Historical, Doctrinal, or Practical, may be sometimes involved in doubtful difficult Expressions. In the Explanation of which I have observed the natural and most obvious Signification; and where the Words do manifestly disagree with other perspicuous Scriptures have sought for some other Meaning to be consonant with the Words, and other Circumstances of the Place. In finding out these, many consult their own Fancies; and 'tis this that breeds so many Dissentions, which I aver to be needless. For no Prophecy in Scripture is of any private Interpretation, I. PET. 1. 20. NEH. 88. but with the Holy Ghost Himself, who best understands His Own Meaning. Therefore all difficult Expressions are to be examined according to their Original, and most authentick Translations, which will give much Light to the true Meaning of them: And where we are not capacitated for this Undertaking, I wou'd have all such difficult Passages passed over. And, in Reference to this Treatise, to stick by the Faith, which is the Substance of Things hoped for, the Evidence of Things not seen, Heb. xi. 1.*

*To conclude, I have used all my Endeavours to make the Circumstances of the most difficult Places throughout this Book, to run in a Parallel with the Scriptures themselves, on serious Consultation conceived in my own Judgment, to be most congruous and pertinent; consulting the Means to preserve the Word of God from any dangerous heretical Imposition: Plain and easy, without staggering or Doubt, according to the Revelation of the Mystery, which was kept secret since the World began, but now is made manifest. And by the Scriptures of the Prophets, according to the Commandment of the everlasting God, made known to all Nations, for the Obedience of Faith.*

Now to GOD, only wise, be Glory: And the God of Peace that brought again from the Dead our Lord JESUS CHRIST that great Shepherd of the Sheep, through the Blood of the everlasting Covenant make you perfect in every good Work to do his Will; working in you that which is well pleasing in his Sight, through JESUS CHRIST, to Whom be Glory for Ever and Ever. Amen.

An.

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## S U B S C R I B E R S N A M E S.

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## A D V E R T I S E M E N T.

**W**Hereas the printed Book is found to exceed four Sheets above what was proposed before it could be exactly computed by the Manuscript what Number of Sheets it would make, the Price is advanced but Sixpence, which is less than the common Rate of Books: It is therefore hoped the Subscribers will not think this small Addition to the Price an Imposition, in Consideration of the increas'd Sheets, in making a compleat Work.

A few remaining Copies are to be dispos'd of at Mr Lister's, Upholsterer on the Side, Newcastle.

**T A B L E S** of Scripture Measure, Weights, and Coins, calculated, and, by Decimal Arithmetick, reduced to our *English* Valuation.

It is to be observed, that from Solidity ariseth Weight in all subllary Bodies; and by Weight we measure the Value of Coins; therefore Weights and Coins are joined together in the third Table.

☞ *I use (=) to signify equal, and (,) is called Separatrix, parting Decimals from Integers.*

**T A B L E I.**  
**M E A S U R E S** of **A P P L I C A T I O N.**

		<i>Inches.</i>	<i>Dec.</i>	<i>Foot.</i>	<i>Dec.</i>
The King's Cubit.	As 12 is to 1	so is 21	,888	=	1,824
A Span the longer	= $\frac{1}{2}$ Cubit	= 10	,944	=	,912
A Span the less	= $\frac{1}{3}$ D°	= 7	,296	=	,608
A Hand's Breadth	= $\frac{1}{6}$ D°	= 3	,684	=	,304
A Finger's Breadth	= $\frac{1}{24}$ D°	=	,912	=	,076
A Fathom is	= 4 D°	=		=	7,296
Ezekiel's Reed	= 6 D°	=		=	10,944
Schaenus	= 80 D°	=		=	145,92
The Mile	= 4000 D°	=		=	7296
Stadium $\frac{1}{10}$ Mile	= 400 D°	=		=	729,6
A Hair's Breadth	= $\frac{1}{7}$ of an Inch				
Parasang, 3 Miles	= 12000 Cubits	= 4 <i>English</i> Miles	and	580 Feet.	
A common Cubit is $1\frac{1}{2}$ Foot. A common Reed, $6\frac{1}{2}$ Cubits. A Holy Cubit, 1 Yard. A Pace, 5 Feet. A Furlong, 125 Paces. A Sabbath Day's Journey, 600 Paces.					

**T A B L E II.**  
**M E A S U R E S** of **C A P A C I T Y.**

		<i>Wine Gall.</i>	<i>Pints.</i>	<i>Inches.</i>
Bath, or Bath	_____	7	4	.15
Chomer, or Homer,	_____	75	5	7
Seah, $\frac{1}{3}$ of Epha	_____	2	4	3
Hin, $\frac{1}{6}$ of Epha	_____	1	2	1
Omer, $\frac{1}{10}$ Epha	_____	0	6	0,5
Cab, $\frac{1}{18}$ D°	_____	0	3	10
Log, $\frac{1}{72}$ D°	_____	0	0 $\frac{1}{2}$	10

*Note,* A Bath is = to 9 Gallons 3 Quarts. A Pot, or Sextary,  $1\frac{1}{2}$  Pint. A Measure, or Chornix, 1 Quart. A Firkin  $4\frac{1}{2}$  Gall. The Metretes of Syria (*Job* ii. 6.) = to 10 Gall.  $7\frac{1}{2}$  Pinta. The Eastern Cotyla,  $\frac{1}{18}$  of an Epha, or  $\frac{1}{2}$  Pint 3 Inches, = to just 10 oz. Averdupoise, Omer 100, Epha 1000, and Chomer 10000 oz. D°. So that by these Weights all Measures of Capacity may be recovered.

## T A B L E III.

### MEASURES of WEIGHTS (and COINS.)

	Grains.	Pence.	Dec.	L. s. d.
A Shekel is =	219 =	28 =	2875 =	10 5 4 1/2
Bekah, $\frac{1}{2}$ Shekel =	109 =	14 =	1437 =	5 2 1/2
Gerah $\frac{1}{16}$ Bekah =	11 =		143 =	0 1/2
Maneh = 100 Shekels =	21900			
Maneh in Coin = 60 Sh. =	13140 =	1697	25 =	7 1 5
Talent of Silver = 3000 Sh. =	657000 =	84862	55 =	353 11 10
Talent of Gold, the same Weight, =				5075 15 7
The Golden Darios = 12 Gerahs =	131 4			1 0 4

Roman Money mentioned in the New Testament.

Denarius, Silver, is 7 d.  $\frac{3}{4}$ . Asses, Copper,  $\frac{3}{4}$ . Assarium, 1 d.  $\frac{1}{2}$ .  
 Quadrans,  $\frac{3}{4}$ . A Mite  $\frac{1}{2}$  of a Farthing. A Drachm, or Penny, is 7 d.  $\frac{1}{2}$ .  
 The smaller Shekel, or Didrachm, 1 s. 3 d. An Assary, or Farthing,  $\frac{1}{4}$ .

## T A B L E IV.

### MEASURES of SURFACE.

1. The Table of Shew Bread, *Exod.* xxv. 23. is said to be two Cubits long, and one broad = to 94 Square Inches.

2. The two Boards of the Tabernacle, each 10 Cubits long, and 1 1/2 broad, *Exod.* xxvi. 6. being rectangular, must contain 15 Square Cubits, = to 50 Square *English* Measure.

3. *Numb.* xxxv. 3, 4, 5. *Moses* limits the *Levites* Fields, &c. by 1000 Cubits, = to  $\frac{1}{2}$  Mile and 168 Yards, *English*; to be measured thus, on each Side of each City, 2000 Cubits, bounded on every Side by 1000 Cubits: These two Sides multiplied into each other, will produce a Million of Square Cubits; which reduced, will be found to be 76 Acres, 1 Rood, 20 Perches, 80 Square Feet.

## A T A B L E OF TIME:

1 Abib, or Nisan,	} March,	7 Ethenim, or Tizri,	} September,
	} April,		} October,
2 Ziff, or Iar,	} April,	8 Bul, or Merchessup,	} November,
	} May,		} November,
3 Sivan,	} May,	9 Chisseu,	} December,
	} June,		} December,
4 Thartuz,	} June,	10 Thebeth,	} January,
	} July,		} January,
Ab,	} July,	11 Shebeth,	} February,
	} August,		} February,
6 Elul,	} August,	12 Adar, or Uctar,	} March,
	} September,		} March,

The first Watch is from Six till Nine at Night. The second, or middle Watch, from Nine to Twelve. The third Watch, or Cock-crowing, from Twelve till Three in the Morning. The fourth, or Morning Watch, from Three till Six.

# An ABSTRACT of The Holy Bible.

## An INTRODUCTION to YOUTH.

Question.  
**WHAT** is the Use of this Book?

*A.* Rightly to understand the Scriptures.

*Q.* What do we learn from the Scriptures?

*A.* All that is required of us.

*Q.* What is that?

*A.* Our Duty to God and Man.

*Q.* How is it to be learned?

*A.* By Speech; and here by Way of Question and Answer.

*Q.* What is Speech?

*A.* Speech is those articulate Sounds called Words, which gives our Thoughts Entrance into other Mens Minds.

*Q.* How is it made?

*A.* By forming Letters into Syllables, Syllables into Words, and Words into Sentences or Speeches.

*Q.* How are we to come to the Knowledge of this, to be understood truly and properly?

*A.* By the Help of Grammar.

*Q.* What is Grammar?

*A.* Grammar is the Art of speaking or writing by Rule.

*Q.* How is it formed?

*A.* By the five Fundamentals; viz. Orthography, Orthoepey, Etymology, Syntax and Profecy (vide LILLY'S Rules, item GREENWOOD'S Royal English Grammar.)

*Q.* What teaches us the Knowledge of Grammar?

*A.* The same that teaches us the Knowledge of the Scriptures.

*Q.* What is that?

*A.* the Force of Reasoning or Logick.

*Q.* What is Logick?

*A.* The Art of Reasoning.

*Q.* How ought we to reason?

*A.* Eloquently and Oratorically.

*Q.* What is Eloquence?

*A.* A good Grace in speaking, free, bold, quick and lively, with a prudent Behaviour.

*Q.* What is an Orator, or Oratoriam?

*A.* A Man employ'd to act, instead of many in making Orations or fine Speeches to the Audience: Such also is the Use of Eloquence.

*A. How*



*Q. How shall we become Masters of these fine Qualifications?*

*A. By the Study of Rhetorick.*

*Q. What is Rhetorick?*

*A. The Art of eloquent and delightful speaking, also to speak artificially: A Faculty by which we understand what will serve our Turn, concerning any Subject, to win Belief in the Hearer; hereby likewise the End of the Discourse is set forward, to wit, the affecting of the Heart with the Sense of the Matter in Hand.*

*Q. How many Parts are in Rhetorick?*

*A. Two; First, garnishing of Speech, called Elocution: Second, garnishing of the Manner of Utterance, called Pronunciation.*

*Q. What is Elocution?*

*A. The first and principal Part of Rhetorick, whereby the Speech itself is beautified; and this is either the fine Manner of Words called a *Trope*, or the fine Shape or Frame of Speech called a *Figure*.*

*Q. What is Pronunciation?*

*A. The true speaking and pronouncing of Letters by the Rule of Orthoepy (i. e.) laying the Sifts of the Voice upon the proper Sound of the Letter, and as it is required.*

*Q. From whence is a *Trope* derived?*

*A. From the Greek τροπος (tropos) Verborum Imitatio, in English, a Change of Words.*

*Q. From whence comes *Figure*?*

*A. From χημα (chema) among other Things signifies principally *Habitum vestitum, et ornatum corporis*, the Apparel and Ornament of the Body, which by a Metaphor is transferred to signify, the Habit and Ornament of Words or Speech.*

*Q. Give me an Example.*

*A. If Error delights us, it Error seduces us, Error will ruin us.*

*Q. What do you understand by a *Figure*?*

*A. A Figure is a kind of speaking made new with some Art, and are of two Sorts.*

*Q. Name them.*

*A. *Figura dictionis*, and *Figura Sententiae*.*

*A Garnishing of Speech in Words, and the Garnishing the Frame of Speech in a Sentence, whereof the former belongs to the Matter, and as it were to the Body of Speech; but the latter to the Form, and as it were to the Soul (i. e.) the Sentence.*

*Q. What is the Garnishing of Speech in Words?*

*A. It is where the Elegancy lies in the placing of one Word, as, While the Mind is enslaved to Vanity, Vanity will lower the Conversation.*

*Q. What is the Garnishing of Speech in a Sentence?*

*A. It is a metaphorical Way of expressing ones self, where the Beginning is raised, to a correspondent Sense of the Whole, as, You are the most excellent Star that shines in the bright Element of Beauty, to guide*

(For

(For the Dimensions, Measure, and Sound of Words, and Harmony of Numbers, I refer my Reader to *Prosodia*, and *Figura* construed. As to the Figures of a Sentence, in the Scriptures are upwards of 100 largely described in *Smith's Rhetorick* unvail'd.)

**Q. What is the Signification of a Figure in Scripture?**

**A.** It is also two-fold: First, when the Scripture it self propounds an allegorical Signification, as when *Peter* by the Ark of *Noah* signifies Baptism, *Pet.* iii. 20, 21. and *Paul* in *Heb.* 11. 29. by the Red Sea signifies Baptism; and in *John* the 3d. 14. Christ his Cross by the Serpent. 2. When a Man's Capacity or Understanding induces or leads into a Figure, and by an apt Similitude agrees with some other clear Sense or Signification of Scripture; which, as you observ'd, are found to be upwards of 100.

**Q. Which do you find most common, and have the most difficult Sense?**

**A.** These: A *Metaphor*, *Metonymie*, *Antiphrasis*, *Hyperbole*, *Allegory*, and an *Ænigma*.

**Q. What is a Metaphor?**

**A.** The Figure *Metaphora* is deriv'd from *μεταφορα* (*Metaphero*) *Transfero*, to translate.

**Q. Give me an Example.**

**A.** The Queen of *Sbeba* saw the Wisdom of *Solomon*. Here *saw* metaphorically signifies *proved* and *understood*. Thus in Scripture *CHRIST* is called a *Vine*, *Rock*, a *Lamb*, a *Lion*,

*&c.* *Man*, a *Shadow*, a *Flower*, *Grass*, a *Wolf*, *Bear*, a *Dog*. And thus we read of *Metaphors* from *Leaven*, *Salt*, *Trees*, *Seed*, *&c.* Besides many *Hyperbolic* *Metaphors*, as in *HAB.* ii. 11. "The Stone shall cry out of the Wall, and the Beam out of the Timber shall answer it."

*Mat.* 3. 11. *CHRIST* is said to baptize with *Fire*; whereby we may understand, that *Fire* is there put for the Power of the Holy Ghost, which purifies and refines as *Fire*. *Psal.* 82. 6. *I have said ye are Gods, &c.* Whereby it signifies from whence *Magistrates* have their Authority, whose Place they supply, whose Person they represent, and whose Examples they ought to follow, both in executing Justice, and shewing Mercy.

**Q. What is a Metonymie?**

**A.** *Metonymia* comes from *μετονομαζω* (*metonomazo*) *Transnomo*, to change one Name for another, as in these Examples, *Ezek.* 7. 15. *The Sword is without, and the Pestilence and the Famine within; &c.* Which signifies the Effect of those Causes. *NUM.* xxxii. 23. *And be sure your Sin will find you out.* Wherein *Sin*, (the Cause) is put for *Punishment*, the Effect. *JOB* xxxi. 6. *Let God weigh me in an even Balance.* Here *Balance*, the Instrument of Equity, is put for *Equity* itself. So in *Exod.* xv. 2. *He is become my Salvation; that is, my Saviour, &c.*

**Q. What is an Antiphrasis?**

*A.* It comes from *αντιπροζω*, (*Antiprazo*) and consists of the contrary Sense of a Word, where the Figure *Ironia* contains the contrary Sense of a Sentence.

*Q.* Give me an Example of the former.

*A.* The Words, *to bless*, us'd in *Gen. xii. 3. 24. 25.* *II. Sam. ii. 10. Ps. xxxiv. 2.* signifies *to curse*, as appears by the first of Kings, *xxi. 10.* Also in *Job i. 5th. 12. 9.* *Isa. 64. 11.* &c. In *Rev. 5. 5.* a *Lyon* signifies *CHRIST*, and in *I. Pet. 5. 8.* the *Devil*.

*Q.* Give me an Example of the latter.

*A.* In *Gen. iii. 32.* *The Lord God said, Behold the Man is become as one of us:* Whereby the *LORD* declares his great Disdain of their Affectation of an impossible Preheminence in being like *GOD*; as if he had said, He is now by his Sin become most unlike unto us: I see how well *Satan* hath performed his Promise to them: Is he not become like one of us?

*Q.* What is an Hyperbole?

*A.* This Figure is derived *ὑπερβαλλο* (*hyperballo*) *supere*, to exceed, as in *Gen. 11. 4.* *Let us build us a City and a Tower, whose Top may reach unto Heaven.*

*Q.* What is an Allegory?

*A.* Allegoria is derived from *αλληγορεω* (*allegoreo*) *aliis verbis.* *Allegoria Significatio.* To signify a Thing allegorically under other Words.

*Q.* Give me an Example.

*A.* Rub not the Scar, lest you open the Wound again that is healed, and so cause it to bleed afresh. Tho' this be Sense, and real Truth in the Letter; yet it hath an allegorical Signification, *i. e.* Renew not by Rehearsal that Sorrow which Time hath buried in the Grave of Oblivion, or made forgot.

*Q.* Lastly, what is Enigma?

*A.* *Ænigma* is derived from *αινιτω* (*ainitto*) obscure, to speak in dark Sayings. As Men suck sweet Juice from the dark Veins which Mother Wisdom breeds. And in *Gen. 40. 41* Chap. *The Dreams of Pharaoh.* And in *Dan. iv. 10, 11.* *Nebuchadnezzar's* Vision, *Judg. xiv. 14.* *Samson's* Riddle. And *Isa. 11. 1, 2.* *To come forth a Rod of the Stem of Jesse*; and all which have an allegorical Interpretation.

*Q.* What is the general Meaning of a Type or Figure?

*A.* It is the Likeness or Pattern, though but the Shadow of the Substance of a Thing.

*Q.* Give me an Instance?

*A.* That earthly Paradise in which our first Parents, *ADAM*, and his Wife *EVE*, were placed, was a Type of the Heavenly Paradise; as the Ancient and famous City of *Jerusalem*, was a Type of the Heavenly *JERUSALEM*.

*Q.* How do you prove that?

*A.* By the *SCRIPTURES*.

*Q.* Why was this City so, more than any other?

*A.* Because

*A.* Because GOD had placed therein his own Habitation.

*Q.* Was this observed more than any other ?

*A.* Yes, because it was the most holy and beautiful ; not only so, but its being the City of GOD, and at that Time the noblest City in the World : Was in the Center of the known Globe ; and was also the Resort of the APOSTLES.

*Q.* How was it situated ?

*A.* Upon four Mountains, that is to say, Mount *Sion*, the highest of all, called, *The City of DAVID*, within the City, *South*, next *Moriab*, whereon the Temple stood *Eastward*. *Third* Mount *Acra*, or Daughter of *Sion*, whereon the Lower Town was built ; and where *PILATE*, *HEROD*, *AGRIPPA*, *BERNICE*, *HELENA*, and other great Princes, dwelt *Westward*. *Fourth*, Mount *Betha*, North, and Suburbs.

*Q.* How was it governed ?

*A.* By the Kings of *Judah*, until *HEROD*'s Time, when the *Roman Empire* was established.

*Q.* How was this City destroy'd ?

*A.* By *TITUS VESPASIAN*, Emperor of *Rome*, as we read in *JOSEPHUS*, *EGESIPPUS*, *EUSEBIUS*, and other ancient Writers ; the Former of which, in his *Antiquities*, the Wars of the *Jews*, &c. gives a fine Description of all the Proceedings. Where we read, that after this Destruction of *TITUS*, that our Saviour's Words might be fulfilled, *MATTH. 24. That one Stone should not stand upon another.* At the Command of the Empe-

ror, the Ruins and Foundations thereof were digged up, the Stones broken in Pieces, the Ground left desolate, and the Mountains are now become barren ; and the Town now call'd *Jerusalem*, which lies near the Hill *Gition*, or *Golgotha*, with all the *Holy Land*, is under Subjection to the *Turks*.

*Q.* Subject, as how ?

*A.* The *Turks* are in Possession of the whole Country, have turned all the Religious Houses into *Mosks*, or their Churches, where they set forth the blasphemous Doctrine of *MAHOMET*, whom they worship as a Saviour.

*Q.* What are we to learn from this Book ?

*A.* The Doctrine of the Old and New TESTAMENT to Christians.

*Q.* What is Doctrine ?

*A.* Precepts for the finding and tracing out of Sin, and building Men up in Religion.

*Q.* What are the Effects of Doctrine ?

*A.* Two-Fold, either Divine, or Moral.

*Q.* Divine, as how ?

*A.* In our Duty towards God.

*Q.* Moral, as how ?

*A.* In our Duty towards ourselves, and our Brethren.

*Q.* How many Sorts of Men may we call Brethren ?

*A.* Four.

*Q.* Which be they ?

*A.* Such as are of one Parentage, one Country, one Religion, or of one Mind by Friendship.

*Q.* How is Moral Doctrine divided ?

*A.* In-

*A.* Into Rules of Duty towards our Superiors, Parents, Kindred, Offspring, Family, Inferiors.

*Q.* How may this be intruded?

*A.* By violating any of the six last Commandments.

*Q.* How many Ways doth God teach?

*A.* Four.

*Q.* Which be they?

*A.* By His Word, by his Work, by his Punishments, and by his Blessings.

*Q.* Are these performed always in his own Person?

*A.* No; but more often by his chosen Ministers.

*Q.* Why doth GOD deal with us by Men, and not by Angels, or speak himself to us?

*A.* That he might make Experience of our Obedience, and in Consideration of our Frailty.

*Q.* How were they intitled?

*A.* By the Names of Patriarchs, Captains, Judges, Kings, Prophets, Evangelists, and Apostles, &c.

*Q.* Which call you Patriarchs?

*A.* Masters of Families, and first Fathers of the Church; as, ADAM, ENOCH, ABRAHAM, ISAAC, JACOB, and his Sons.

*Q.* Which call you Captains?

*A.* Such as had the Leading of the Israelites from Egypt into the Land of CANAAN, and gave Direction in Time of Battle, as Moses and Joshua.

*Q.* Which call you Judges?

*A.* Temporary supreme Governours, such as executed GOD's Judgments upon the Enemies of the Church, and did administer Justice among his People, as ELDAD, SHAMGAT,

SAMPSON, GIDEON, JEPHTHAH, SAMUEL, &c.

*Q.* Which call you Kings?

*A.* The Anointed of GOD, and sovereign Rulers of his People, as SAUL, DAVID, &c. over Judah and Israel.

*Q.* What were the Elders?

*A.* Senators, the 70, or Sanhedrim.

*Q.* Officers?

*A.* Provosts, Sheriffs, or Executioners.

*Q.* Judges, or Rulers?

*A.* Such as determined Controversies in particular Cities.

*Q.* What were the Hebrews?

*A.* Israelites, Descendants from Jacob.

*Q.* A Proselyte of the Covenant?

*A.* Who was circumcised, and submitted to the whole Law.

*Q.* What is a Proselyte of the Gate?

*A.* A Stranger who worshipped God, but remained uncircumcis'd.

*Q.* What were the Officers called under the Assyrian or Persian Monarchs?

*A.* Tirshatha, and Heads of the Captivity.

*Q.* What is a Tirshatha?

*A.* A Governour appointed by the King.

*Q.* What are the Heads of the Captivity?

*A.* The Chief of each Tribe, or Family.

*Q.* What were the superiour Officers among the Greeks?

*A.* Maccabees, the Successors of Judas Maccabees, High-Priests, who presided with Kingly Power.

*Q.* What

*Q. What were they under the Roman Emperors ?*

*A. Presidents, or Governours, sent from Rome, and resided with Kingly Power ; Tetrarchs, who ruled over Provinces ; Proconsuls, or Deputies of Provinces.*

*Q. What were the inferior Officers ?*

*A. Publicans, or Tax-Gatherers ; Centurions, or Captains of 100 Men.*

*Q. What were the Ecclesiastical Officers ?*

*A. High-Priests, who only might enter into the Holy of Holies. Second, Priests or Sagan, who supplied the Place of High-Priest in Case of Necessity ; High-Priests for the War ; and Priests, Levites of the Sons of Aaron, divided into twenty four Ranks ; each Rank serving weekly in the Temple. Also Levites of the Tribe of Levi, but not of Aaron's Family : Of these were three Orders ; Gerssonites, Koathites, Merarites ; several Sons of Levi.*

*Q. Now give me an Account of the other Sects of Men : What were the Nethenims ?*

*A. Inferior Servants to the Priests and Levites (not of their Tribe) to draw Water, and cleave Wood, &c.*

*Q. Prophets ?*

*A. They anciently were called Seers, and by Inspiration of the Holy Ghost fore-told the Ruin of Sin, and the Reward of Vertue, and were Interpreters between GOD and Man.*

*Q. What are the Children of*

*the Prophets ?*

*A. Their Disciples, or Scholars.*

*Q. What were the wise Men ?*

*A. They were so called in Imitation of the Eastern Magi, or Gentile Philosophers.*

*Q. The Scribes ?*

*A. Writers and Expounders of the Law.*

*Q. Disputers ?*

*A. Such as rais'd and determin'd Questions out of the Law.*

*Q. Rabbies, or Doctors ?*

*A. Teachers of Israel.*

*Q. What were the Libertines ?*

*A. Freed-men of Rome, who, being Jews or Proselytes, had a Synagogue or Oratory for themselves.*

*Q. Gaulonites, or Galileans ?*

*A. Men that pretended it was unlawful to obey an Heathen Magistrate.*

*Q. Herodians ?*

*A. Such as shaped their Religion to the Times, and particularly flattered Herod.*

*Q. Epicureans ?*

*A. Such as placed all Happiness in Pleasure.*

*Q. Stoicks ?*

*A. They who denied the Liberty of the Will, and pretended all Events determin'd by fatal Necessity.*

*Q. What was Simon Magus ?*

*A. Author of the Heresy of the Gnosticks, who taught that Men, however vicious their Practice was, should be saved by their Knowledge.*

*Q. What were the Nicholaitans ?*

*A. The Disciples of Nicholas, one of the first seven Deacons,*

who taught the Community of Wives.

*Q. Nazarites ?*

*A.* They who, under a Vow, abstain'd from Wine, &c.

*Q. Zelors ?*

*A.* Such as, under Pretence of the Law, thought themselves authorized to commit any Outrage.

*Q. Pharisees ?*

*A.* Separatists, who, upon the Opinion of their own Godliness, despised all others.

*Q. Sadduces ?*

*A.* They denied the Resurrection of the Dead, Angels, and Spirits.

*Q. Samaritans ?*

*A.* Mongrel Professors, partly Heathen, and partly Jews, the Offspring of the *Assyrians*, sent to *Samaria*.

*Q. Which call you Evangelists ?*

*A.* The Four. MATTHEW, MARK, LUKE and JOHN, who wrote the Gospels of JESUS CHRIST.

*Q. Why are they called Evangelists ?*

*A.* Because their Works contain the glad Tydings of Salvation to all that believe.

*Q. Which call you Apostles ?*

*A.* Missionaries, or Persons sent ; they who were sent by our Saviour, from their Number were called the Twelve.

*Q. Bishops ?*

*A.* Successors of the Apostles in the Government of the Church.

*Q. Deacons ?*

*A.* Officers chosen by the Apostles to take Care of the Poor.









And God said  
unto Moses Ex: 3. 14

And y<sup>e</sup> Lord said  
unto Aaron Ex: 4.

Until the Law, Sin was in the World; but Sin is not imputed when there is no Law. What shall we say then? As the Law sin: God forbid. Nay, I had not known Sin, but by the Law for I had not known Lust except the Law had said, Thou shalt not covet. Rom. v. 13. vii. 7

J. Smith Sculp.



THE FIRST  
**Book of Moses,**  
 CALLED  
**GENESIS.**

CHAP. I. to XV.

Question.

**WHY** is this Book called Genesis ?

*A.* Because it signifies the Beginning and Generation of the Creatures.

*Q.* What is Creation ?

*A.* Making a Thing of Nothing.

*Q.* Did God create all Things of Nothing ?

*A.* He did. *Wisdom* 11. 14. *Psalm* 33. 6. and 136. 5 *Ecclesiast.* 18. 1. *Acts* xiv. 15. and 17. 24.

*Q.* When ?

*A.* In the Beginning.

*Q.* What are you to understand by this Word Beginning ?

*A.* Not from Eternity, but first of all, before all Things from the Beginning of Time.

*Q.* Why did Moses write in the Beginning ?

*A.* To confute those that maintain'd the World had no Beginning.

*Q.* What do we learn by the Creation of the World ?

*A.* In Regard to the Creator three Things.

*Q.* Which he they ?

*A.* His Omnipotency in creating all Things of nothing, his Bounty in furnishing the World with all necessary Ornaments, and his Love in giving Man Dominion over all, *Chap.* i. 26.

*Q.* Who was this Man to whom he gave Dominion ? *A.*

**A. A D A M.**

**Q. Why was he called Adam ?**

**A.** From the Hebrew Word *Adamah*, which signifies Red Earth, because he was made of the Dust or Slime of the Earth.

**Q. Have we any Account in Scripture where Adam was made ?**

**A.** No. Some think in *Syria*, or the Holy Land, near to *Damascus*. Others say, Near to *Hebron*, a City in the Tribe of *Juda*; and was there buried. However, we know Man was first created, and then brought into *Paradise*, *Gen. 1. and 2.*

**Q. What do we learn from the Beginning in respect to ourselves ?**

**A.** Three Things.

**Q. Which be they ?**

**A.** The Observation of the Sabbath, *Chap. ii. 2.* Humility of Mind, being made bur of the Dust of the Earth; *Ver. 7.* and the Reverence which we owe to Marriage.

**Q. Why ought we to reverence Marriage ?**

**A.** Because it was instituted of **G O D** himself in *Paradise*. *Chap. ii. 23.*

**Q. How ought a Man to love his Wife ?**

**A.** As himself, being Flesh of his Flesh.

**Q. Where was Man placed after his Creation ?**

**A.** In *Paradise*.

**Q. What do you mean by the Word *Paradise* ?**

**A.** *Paradise* is as much as to say, a pleasant Garden plentifully furnished with fruitful Trees.

**Q. Which were the principal Countries of *Paradise* ?**

**A.** *Syria*, *Arabia Felix*, *Ægypt*, and *Judea*.

**Q. Which are the four Rivers that watered *Paradise* ?**

**A.** *Pison* or *Ganges*, *Gihon*, *Hidekel*, and *Euphrates*.

**Q. What is meant by watering of this Garden ?**

**A.** It was the Overflowing of these Rivers which manured and refreshed the Earth to bring forth its Kind.

**Q. Did Adam continue there in this Happiness ?**

**A.** No, he fell.

**Q. How ?**

**A.** By the Malice of the Devil, and his own Wilfulness.

**Q. What was his Sin ?**

**A.** Disobedience.

**Q. How did God punish him ?**

**A.** He cursed him and his Posterity, wherein he shewed his Justice, *Chap. iii. 13.*

**Q. How did he comfort him ?**

**A.** By promising Forgiveness by the Seed of the Woman, **CHRIST JESUS**. *Ver. 14.*

**Q. What did that shew ?**

**A.** His Mercy.

**Q. How many Ways did the Curse of God extend upon Adam ?**

**A.** Four.

**Q. Which be they ?**

**A.** First, The Earth was made barren for his Sake. Secondly, His Posterity, as well as himself, became Bondmen to Hell. Thirdly, All the Days of his Life he was to eat his Meat in the Sweat of his Brows. And, Fourthly, he was thrust out of *Paradise*.

**Q. What**

*Q. Was this wholly his own Doing, being made thus unhappy ?*

*A. No.* For after the Lord God had placed him in the Garden of *Eden*, he fell into a profound Sleep; and his Maker form'd out of his Side, a Companion Woman, whom he called *Eve*. The Serpent, that old one the Devil, took Advantage of her weaker Sex, beguiled her, and she did eat, and give to her Husband; and he did eat also of that forbidden Fruit, which brought Death into the World, and all our Woe.

*Q. How was Eve punished ?*

*A. Two Manner of Ways.*

*Q. Which be they ?*

*A. First, To bring forth her Children in Sorrow And, Secondly, To live in Subjection to her Husband.*

*Q. How was the Serpent punished ?*

*A. Three Manner of Ways.*

*Q. Which be they ?*

*A. First, He was made the most cursed of all Creatures. Secondly He was to go upon his Breast: And, Thirdly, to devour the Dust of the Earth.*

C

*Q. Where*

**OBSERVATION.** 1 When the reprobate Angels first understood by Revelation, that the Son of God should take on him the Nature of Man, (not the Nature of Angels, but the Nature of Man) to ransom and redeem Man, and so as Man, to be exalted above them. When they understood this, they would rather fall from God, and be cast out of Heaven, than subscribe to the Will of God; which was, that the Nature of Man, united unto the Person of CHRIST, should be exalted above them, and so brought into Heaven. For God knowing from Eternity that Man created, and left unto himself, would fall away, decreed also from Everlasting, to provide a Mediator, a Redeemer, to restore and ransom him. Whence St. PETER affirmeth, that CHRIST was fore-ordain'd, before the Foundation of the World; and that he was delivered by the determinate Counsel and Fore-knowledge of God, before all Time. *Therefore we are, said to be chosen in CHRIST, before the Foundation of the World.* Ephes. i. 4. Hereby it appears then, that God did foresee and foreknow the Fall of Man: True, yet was no Way the Cause or Author of it; no, there is no Iniquity in God. For, saith St. AUSTIN, *EVE, the first Woman, took up Sin from Satan: Upon her bare Word, ADAM unwisely, not so much to please his Wife, as moved by Ambition at her Perswasion; when if he would, he might have chosen the Good and refused the Evil, subscribed in the Bond; but the Barthen of the Interest, ever since, Lay heavy on their Posterity: The Woman was first in the Transgression, but no Wonder: For if Lucifer an Angel first fell in Heaven, it is not strange that a Woman fell on Earth: In Paradise was the Quarrel, ever since was the Battle; the Serpent lost the Field, though the Woman lost the Garden; God gave the Woman the Honour and Victory in the Day of Battle: The Seed of the Woman shall break the Serpent's head, all the Quarrel since, is for the Broken Head, i. e. to forsake our evil Ways, to beat down Satan, and to cleave unto the Lord.* God, of his great Mercy to Mankind, spared not his only Son: A Saviour is born, and he hath laid our Iniquities upon him: Upon him, the Seed of the Woman that did break the Serpent's Head; the Seed of ABRAHAM, in whom all the Nations of the Earth are blessed. Gen. xlix. 10. His Son the Prosperer upon him IMMANUEL. Isai. vii. 14. God with us, and God for us. The wonderful Counsellor. Chap. ix. 6. Who was ever privy to God's Will, concerning Man's Salvation, upon Him, our Mediator. I. TIM. 2. Our Advocate with the Father. I. JOH. ii. 2. Our Redeemer, our Saviour JESUS CHRIST, not upon the Father, not upon the Holy Ghost, but upon the Second Person of the Trinity: For there is no other Means whereby we can be saved.

Q. Whereabouts is it thought the Tree of Knowledge stood ?

A. Upon Mount Calvary, near to the Place where CHRIST was crucified ; so that he made Satisfaction for Sin, in the same Place where Sin was first committed.

Q. What became of this Tree ?

A. It remained 'till the Deluge, kept in the Custody of Angels at GOD's Appointment, and by the Flood, together with other Creatures, was abolished.

Q. Where lived ADAM and EVE after breaking the Commandments ?

A. At Damascus, about 160 Miles from Jerusalem. EUSEB.

Q. Which was the second Sin of the World ?

A. Murder.

Q. Who committed it ?

A. CAIN.

Q. Upon whom ?

A. Upon his Brother ABEL.

CHAP. iv. 11, 12.

Q. What was the Cause ?

A. Envy.

Q. Why ?

A. Because ABEL'S Sacrifice was accepted, and CAIN'S was not. CHAP. iv. 4, 5.

Q. Why did not GOD accept CAIN'S Sacrifice ?

A. Because he did it more upon Custom than Conscience.

Q. Who taught them to sacrifice ?

A. Their Father ADAM.

Q. How could he do that, and the Law not yet given ?

A. The Law of GOD is twofold ; naturally imprinted in Mers Hearts ; and traditionally pronounced from GOD, and written in the Bible.

Q. Which of these had ADAM ?

A. The First.

Q. What was the Punishment of CAIN for killing his Brother ABEL ?

A. He was cursed of GOD, and condemned for a Nun-agate, and went into the Land of Nod, (a Land of Fear and Disquiet)

in

OBS. The great Reformer LUTHER, calleth Paradise in his Discourse of Germany, *A pleasant Garden*. Ecc. Hist. Munster, *An Orchard*. And, in the Bible, *Eden* ; the Grecians call it *Hedone*, an extraordinary Place of Pleasure and Delight, and such was *Paradise* : For in it there was great Plenty of all Things as well of Trees, Fruits, Herbs, and sweet smelling Flowers, as of Beasts, and Fowls of the Heaven. Into this Place God put Man to dress it, and keep it : His Name was given him according to the Custom of many Years after, and the Names given by God, all carry a Reason with them why they are so called : As ADAM, &c. and CHEVA or EVE, because she was the Mother of all living : ABELHAM, because he was the Father of many Nations : AARON, signifies a Teacher, Ex. 17. 27. In Hebrew, so in the Chaldean Tongue, *Babel* 1. Confusion : Gen. x. 10. and xi. 49. In the Syrian, CYRENIUS is ruling. LUK. ii. 2. In the Greek, DEMAS, the common Sort of People. COL. iv. 14. II. TIM. iv. 10. PHILEM. 24. And in the Latin, CESAR, an Emperor or serene Conqueror of Rome ; as to AUGUSTUS, LUK. ii. 1. to TIBERIUS, LUK. iii. 1. MATH. xxii. 17. to LAUDIUS, ACT. xi. 28. to XXV. 12. and to NERO, Phil. iv. 22. &c.

Man's Nature, the State of Marriage, and God's Blessing, were not utterly abolished through Sin ; but the Quality or Condition thereof was changed ; that is, according to the Lord's Promise, Chap. iii. 15. tho' destitute of the Sacrament of the Tree of Life. The Father instructed his Children in the Knowledge of God. God gave them Sacrifices to signify their Salvation. By ABEL offered an acceptable Sacrifice to God ; CAIN proved a Hittite. HEB. xi. 4.

in the Town of HENOCH, 480 Miles Eastward, and dwelt there.

*Q. CAIN being thus cursed, and a Mark set upon him, Gen. 4. whom did GOD raise after the Death of ABEL to build his Church upon ?*

*A. His Brother SETH, Chap. 4. 25. For ADAM knew his Wife again, and she bore him (when ADAM was 130 Years of Age, and 800 Years before our said Grandfire's Death; having begot Sons and Daughters) SETH at the Age of 105 Years, had ENOS, (then Men began to call upon the Name of the LORD) he at 90 was Father to CAINAN, who at 70 had MAHALALEEL; this Man at 65 got JARED, who having lived 162 Years, was Father to ENOCH; this Patriarch at 65 Years of Age, had METHUSELAN, (the oldest Man) and by the Time he was 187 Years of Age, his Son LAMECH came into the World; who at 182 Years old was Father to NOAH; and when NOAH was 600 Years old, the Flood swept away the Bulk of Mankind.*

*Q. Then the Example of CAIN's Punishment did not prevail with the succeeding Ages to beware of Sin ?*

*A. No; as the World grew in Years, so it grew in Iniquity.*

*Q. In what Manner ?*

*A. It was wholly corrupted, and full of Cruelty. Chap. vi. 11.*

*Q. By whom did GOD reprove them ?*

*A. By NOAH.*

*Q. How ?*

*A. In making it known he would drown the World, by his*

*preparing of the Ark.*

*Q. Were the People reformed ?*

*A. No; they laughed at it, and remained secure 'till the Waters came on them.*

*Q. Were all destroyed ?*

*A. All, but NOAH and his Family, and some other for the Preservation of their Kind.*

*Q. What Year of the World did this happen ?*

*A. Anno Mundi, 1656.*

*Q. How long after the Death of ADAM ?*

*A. 726 Years.*

*Q. In what Place liv'd Noah? Adn Armenia, 600 Miles North, hard by Mount Ararat; upon which Mount the ARK, after the Flood, stay'd it self. Gen. 8.*

*Q. What moved GOD, that he would not spare so much as the brute Beasts ?*

*A. His Detestation of Sin.*

*Q. Who was the Figure of CHRIST ?*

*A. ENOCH.*

*Q. How was he a Figure of CHRIST ?*

*A. In being taken, Body and Soul, up into Heaven, as CHRIST was. CHAP. v. 24.*

*Q. Who was the first Figure of the Church ?*

*A. ABEL.*

*Q. Who was the Second ?*

*A. NOAH, preserv'd in the ARK.*

*Q. What did his Preservation testify ?*

*A. The Love of GOD towards his Church, and was a Type of holy Baptism.*

*Q. What did the Tossing of the Ark, by the Waters, signify ?*

*A.* The Persecution, that the Church should suffer.

*Q.* Wherein did the Mercy of **G O D** appear ?

*A.* In causing the Waters to fall.

*Q.* Wherein did the Zeal of **N O A H** appear ?

*A.* In giving **G O D** Thanks for his Deliverance, as soon as he set Foot upon dry Ground. *Chap.* viii. 20.

*Q.* How did Noah afterwards offend ?

*A.* By that Beastly, most crying and filthy Sin of Drunkenness. *Chap.* ix. 21.

*Q.* Who covered their Father's Shame when drunk ?

*A.* **S H E M** and **J A P H E T H**.

*Q.* What received they for it ?

*A.* Their Father's Blessing. *ver.* 22.

*Q.* Who made a Mock of his Father's Infirmity, and did not seek to cover it ?

*A.* **H A M**.

*Q.* What was his Reward ?

*A.* His Father's Curse. *ver.* 25.

*Q.* Did this Curse after fall upon him ?

*A.* It did both upon him and his Posterity.

*Q.* When ?

*A.* At the Building of **Babel**, where their Language being confounded, they were scattered over the Earth.

*Q.* Who was the first Prince and Regent upon Earth ?

*A.* **N I M R O D** ; He built **Babylon**, where that great Tower, sixteen Ells high ( *i. e.* 200 Yards ) should have reached up to Heaven. *Chap.* xxii.

*Q.* What was **S H E M** called, on whom **N O A H** bestowed his first Blessing, as his Son ?

*A.* **M E L C H I S E D E C K**, ( *i. e.* ) a King of Righteousness, and dwelt in the City of **Jerusalem** then called **Salem**, ( *i. e.* ) a City of Peace ; out of whose Loins came our blessed Saviour.

*Q.* Whose Son was Abraham ?

*A.* The Son of **T E R A H**, the Seventh from **S H E M**, Uncle to **Lot** his Brother **H A R A N**'s Son, and was born at **Ur**, now called \* **Orcha** in **Chaldea**.

*Q.* Did they agree together like Brothers ?

*A.* Yes, 'till they grew rich.

*Q.* Who was the Cause of their falling out ?

*A.* Their Herdsmen.

*Q.* After their Quarrel was known, did they seek Revenge one of another ?

*A.* No, they gave gentle Words, and sought Means how to prevent the like Inconveniency.

*Q.* How was that ?

*A.* They departed, and dwelt † asunder.

*Q.* But

\* **Orcha**, lay about 614 Miles from **Jerusalem**, East, and 232 West of **Nineveh**. It seemeth it took its Name from the Inhabitants worshipping of Fire ; for which Cause **Abraham** left the Place of his Nativity, with his Family, and went to **Haran**, with his Father, and Cousin **Lot**, and dwelt there.

† **Haran** is the chief City in **Mesopotamia** ; and there the rich Roman **Craesus**, with his Army, was overthrown by the **Parthians**. This Roman, 53 Years before the Birth of **C H R I S T**, robbed the Temple of **Jerusalem**, and of those holy Relicks, carried away to the Value of six Tons of Gold : But upon the 6th of **June**, he met his Fate near **Haran** ; was taken and slain, the **Parthians** pouring melted



*Q. But with that Separation, did their Love decay?*

*A. No, it was still constant and brother like.*

*Q. How doth that appear?*

*A. In that, after Lot was taken Prisoner in the Company of the Kings of Sodom and Gomorah, Abraham with a Band of Men rescued him, Chap. ix. 16.*

*Q. Where was it he overthrew the four Kings that had taken Lot Prisoner?*

*A. At Dan.*

*Q. Did not Lot dwell in Sodom?*

*A. Yes, he did.*

*Q. Why, that was a dangerous Place, though pleasant?*

*A. True, so are all Places where Wickedness abounds.*

*Q. Yet Lot was a righteous Man?*

*A. He was, but he suffered as the Wicked did, being in Company with them.*

*Q. How was that?*

*A. He was taken Prisoner as you observed, with the irreligious Kings going in Aid with them against their Enemies.*

CHAP. XV. to XX.

*Q. Who was ABRAM'S Wife?*

*A. SARAH.*

*Q. Whose Daughter was*

*SARAH.*

*A. His Brother HARAN'S, who died before his Departure, and before which he married her.*

*Q. Was it lawful for ABRAHAM to marry his Brother's Daughter?*

*A. It was, GOD permitting it for Re-peopling of the World.*

*Q. How did she offend when she perceived her self barren?*

*A. By using unlawful Means to raise Seed to her Husband, CHAP. xvi. 3.*

*Q. How was that?*

*A. By sending HAGAR, her Maid, to his Bed.*

*Q. How did GOD plague her for it?*

*A. Her Maid despised her, and triumph'd over her in her own House. Ver. 5.*

*Q. What other Sin followed on the Neck of that?*

*A. Wrath.*

*Q. How?*

*A. She obtain'd License of her Husband to be revenged upon HAGAR.*

*Q. In what Manner was she revenged?*

*A. She thrust HAGAR and her Child out of Doors,*

*Q. Whether went HAGAR?*

*A. Into the Wilderness,*

*Q. Had she any Friends to go to?*

*A. None*

melted Gold into his Mouth, bidding him take his fill. In this Action, were slain 30000 Romans. This famous City was then subject to the Parthians, after that the Persians took it; but now it is under the Turks; here is the Well, at which REBECCA gave Drink to ELIAZER, ABRAHAM'S Servant; Gen. xxiv. 19. and by the Town's Men is called ABRAHAM'S Well: There also, RACHAEL, LABAN'S Daughter, first spoke with the holy Patriarch JACOB, who, turning the Stone off from the Well, gave her Cattle Drink; which may all be considered as a notable Type of holy Baptism; for as the holy Fathers took their Wives by this Well, so CHRIST receiveth his holy Congregation by the Well of Baptism, in his Word and holy Sacrament, which is the right Well of ISRAEL, and floweth into everlasting Life.



*A.* None at all, she was a poor Servant, and a Stranger.

*Q.* To whom did she appeal?

*A.* T. GOD.

*Q.* Did he deliver her?

*A.* Yes.

*Q.* What learn we by that?

*A.* That GOD rejecteth no Estate of Persons in their Misery, if they call upon Him.

*Q.* How ought Servants to behave themselves that have offended?

*A.* As HAGAR, that was commanded by the Angel, to return, and submit her self.

*Q.* Was SARAH barren still?

*A.* No GOD gave her a Son in her old Age.

*Q.* What was his Name?

*A.* ISAAC, and this was he in whom the Covenant was made.

*Q.* Where was ISAAC born?

*A.* At Gerar, the uttermost Town in Canaan, where King ABIMELECH kept his Court, six Miles South East of Hebron, CHAP. 21

*Q.* What was the Sign of the Covenant?

*A.* Circumcision, or the Cutting of the Foreskin.

*Q.* What is signified by that?

*A.* The casting away the leud Affections of our Hearts, if we mean to be made Partakers

of his Mercy CHAP. xvii.

*Q.* Were none Partakers of the Covenant but such as must be circumcised?

*A.* Yes, Women, because under the Name of Man both Sexes are comprehended.

*Q.* What was AGAR's Son's Name?

*A.* ISHMAEL.

*Q.* Did not the Covenant belong to him, as well as to ISAAC, seeing he was the Seed of ABRAHAM?

*A.* No.

*Q.* Were there two Covenants then, that GOD blest him so?

*A.* Yes, there were two Covenants made.

*Q.* Which be they?

*A.* The One, eternal, made to the Children of the Spirit; the other temporal, made to the Children of the Flesh.

*Q.* What was the temporal Covenant?

*A.* That from ISHMAEL should spring a mighty Nation, even twelve Princes, Chap xviii. 20.

*Q.* Where was ABRAHAM now seated?

*A.* At Canaan, at the Hill that lieth between Bethel and Aiay, on the Plain of † Mamre, near to a Wood. \*

† This Plain of Mamre, stood a Mile from Hebron Eastward, and Twenty Two Miles S. E. near to the Wood dwelt one MAMRE, being a Custom in those Times to build by a Wood Side, from which it took its Name.

\* According to JOSEPHUS and EUSEBIUS, ABRAHAM dwelt near to a Tree that bore Leaves Summer and Winter, called a Terebinth Tree, and stood from the Beginning of the World, till CONSTANTINE the Great; it being lawful for none to cut a Bough off it: And then HELENA caused a large Church to be built in that Place, in Memory that ABRAHAM sitting under that Tree, the three Angels appeared unto him in the Similitude or Likeness of Men. Gen. 8.

‡ S. Hebron, was the Metropolitan City, together with Mamre, in the Tribe of JUDAH, which before was called Kirjathbera; from ARB, a great Man

*Q. What temporal Blessing did GOD bestow on him ?*

*A.* He was very rich.

*Q. How did he employ his Riches ?*

*A.* In Hospitality, and other good Deeds.

*Q. Wherein appeared his Hospitality ?*

*A.* In using Travellers and Strangers kindly ?

*Q. What Strangers ?*

*A.* The three Angels in the Shapes of Men.

*Q. How did he entertain them ?*

*A.* First He ran out to entertain them, then he intreated, them to rest in his Tent, and last of all he feasted them.

*Q. What learn we by Abraham's Hospitality ?*

*A.* Abraham's Imitation to meet the Poor cheerfully, and offer them such Necessaries as we think they want.

*Q. How did the Angels requite him for it ?*

*A.* They told him joyful News concerning the Birth of his Son Isaac ; and what the Purpose of GOD was towards Sodom and Gomorrah.

*Q. What was the Purpose of GOD towards Sodom ?*

*A.* Utterly to destroy it.

*Q. What was the Sin of Sodom ?*

*A.* That abominable Sin of Male-Practice, a vile Beastliness with beaſtly Men ; such detestable Monsters, whose criminal Passions were excited towards the very Angels whom Lot shelter'd, *Chap. xix.*

*Q. Did ABRAHAM pray for Sodom ?*

*A.* Yes, in such a zealous Manner, as had there been found ten Godly Persons in it, the City had been saved, *Ch. xviii. 32.*

*Q. Why did Abraham pray for them ?*

*A.* First in regard of his Brother Lot that dwelt there ; and then in regard of Humanity, for that it grieved him that so many People should be destroyed.

*Q. What did that signify ?*

*B.* That Abraham (as GOD's People ought to be) was of a pitiful Mind even towards Infidels.

*Q. What solicited GOD's Vengeance against the Prayer of Abraham ?*

*A.* The continual Cry of Sin ascending out of Sodom and Gomorrah into the Ears of GOD ; whereby we learn, that Sin is a continual Crier against us, so long as we let it dwell among us, *Chap. x. 13.*

*Q. Was*

Man among the *Anakims*, *JOSH. xiv.* built by *HETH*, soon after the Flood, the Son of that cursed *CANAAN*, whose Posterity, the *Hittites*, inhabited in it ; but such was their Hospitality, that they entertained *ABRAHAM*, being a Stranger and Traveller. In *JOSHUA*'s Time, one *RAMAB* was King, who, with other Kings, opposing the Children of *Israel*, was by them slain, and had their Country wasted and destroyed. This Town was after made a Town of Refuge, and belonged to the Inheritance of *CALEB*. Here *DAVID* was first anointed King, and reigned therein seven Years. *II. SAM. v.* While it was under the *Christians*, stood a Cathedral Church, and Bishop's See ; but the *Turks* have turned it into a Mosque, or one of their Churches : Some Bow's Shot Eastward from this Place is the Field of *Damascus*, where the red Earth lieth, w<sup>t</sup> they feign Man to be made : It is naturally tough, and pliable as Wax.

*Q. Was all in the City then destroyed ?*

*A. All but Lot, his Wife, and two Daughters.*

*Q. What was the Commandment that G O D gave them at their Departure from the City ?*

*A. Not to look back.*

*Q. Was this Commandment kept ?*

*A. No. Lot's Wife broke it.*

*Q. What was her Punishment ?*

*A. She was turned into a Pillar of Salt, Chap. xix. 16.*

*Q. What moved her to look back ?*

*A. Her fond Desire to think she should forego her Wealth, and so pleasant a Place.*

*Q. What do we learn by that ?*

*A. That no Care of Earthly Things, be they ever so glorious, must hinder us from obeying G O D's Commandments.*

*Q. How was the City destroyed ?*

*A. With Fire and Brimstone from Heaven, Chap. xix. 24.*

*Q. What were the Towns Names that were burnt ?*

*A. Sodom, Gomorrah, Adama, and Zeboim, 24 Miles S. E. of Jerusalem.*

*Q. Where did Lot remain afterwards ?*

*A. In the Mountains.*

*Q. What Sin did he fall into whilst he lived there ?*

*A. Drunkenness.*

*Q. What next ?*

*A. Into Incest.*

*Q. What doth that prove ?*

*A. That Drunkenness is the Mother of all Sins.*

*Q. How was Lot incestuous ?*

*A. By his own Daughters.*

*Q. Who tempted him thereunto ?*

*A. They. When they had made him drunk.*

*Q. What was G O D's Punishment for that Sin ?*

*A. The Nation that came by that Conception was a cursed Generation.*

*Q. What Generation was it ?*

*A. The Moabites and the Ammonites, Chap. xix. 37.*

## CHAP. XX. TO XXXV.

*Q. Who had like to have wronged ABRAHAM, by taking his Wife ?*

*A. King ABIMELECH.*

*Q. What learn we by that ?*

*A. That G O D threatened him with Death. Chap. xx. 3.*

*Q. Did he upon that deliver her back to her Husband ?*

*A. He did.*

*Q. What learn we by that ?*

*A. Two Things.*

*Q. Which be they ?*

*A. First, That G O D will punish Adultery, and next, that the very Heathens abhor the Breach of Wedlock. Chap. xx. 7.*

*Q. How did G O D try ABRAHAM's Faith ?*

*A. By bidding him sacrifice his only Son ISAAC. Chap. xxii. 2.*

*Q. Would he have done it ?*

*A. Yes: But that an Angel stayed his Hand.*

*Q. What learn we by that ?*

*A. G O D's Special Providence over his own.*

*Q. What needed G O D, that knew*

knew what ABRAHAM would do, have tried him ?

A. That he might reward ABRAHAM's Faith and Obedience ; and that it might be recorded for our Instruction.

Q. How was his Faith rewarded ?

A. GOD renewed his Covenant once again, and told him for that Deed, he would multiply his Seed on Earth like the Sand on the Sea Shore.

Q. What Virtues did GOD further prove in ABRAHAM ?

A. His Patience.

Q. How ?

A. In taking his Wife SARAH from him.

Q. Yet he did mourn for her Death.

A. That was the Weakness of the Flesh ; but his Soul was glad in that he knew she lived eternally. Chap. xliii. 2.

Q. What other Virtues had ABRAHAM ?

A. Uprightness of Mind ?

Q. Wherein did that appear ?

A. When HEPHERON the Hittite offered him a Piece of Ground to bury his Dead, he would not take it, before he had paid the Price of it. Chap. xliiii. 13.

Q. What do ABRAHAM'S Virtues concern us ?

A. If we be Children of ABRAHAM, and Heirs of his Covenant, we must do the Works of ABRAHAM. (\*)

D

Q. What

(\*) ABRAHAM having travelled up and down like a Pilgrim above 2000 Miles in different Parts ; last of all, he and his Wife SARAH returned to the Plain of Mamre by Hebron, and there they died and were buried, Gen. xliiii. whose Sepulchre in JEROM'S Time was to be seen, being old and decayed. It is also said, ISAAC and JACOB with their Wives lay buried in this Place, which was purchased of the Hittite. ABRAHAM signifies the Father of a Multitude, from *Ab*, Pater, a Father, *Ram* excelsus, mighty, and *Hamon*, multitudinis of a Multitude ; which should be ingrafted into the Church, and partake of everlasting Life, thro' the Mediation of CHRIST JESUS, the promised Seed, Gal. iii. Ephes. ii. *Ab* iii. and is a Type and Figure of God the Father : For that as ABRAHAM was the Father of many, yet had but only one Son ; so although God be the Father of all Nations, yet had but one only Son JESUS CHRIST, begotten of his own Essence, from before the Beginning of the World, that he gave his only begotten Son to die for the Salvation of their Souls.

OBS. LOT continued most of his Time with ABRAHAM, REBECCA died, and was buried in Mamre. After his Departure, when the Lord had determined to rain Fire and Brimstone on Sodom, LOT, according to his Commandment, went thence to Zoar, a little Town near adjoining ; where having committed Incest with his Daughters, was so sore afflicted in his Conscience, that with extrem Grief he died. LUTHER saith, that ABRAHAM took him to Hebron with him to comfort him, and that there he died, which is 36 Miles from Sodom. BRITTENBAUS saith the Pillar where into LOT'S Wife was turned, is yet to be seen shining like Salt, a little from Zoar.

The two Angels that led LOT out of Sodom, whom also he entertained in his House, were those which spoke with ABRAHAM in Mamre.

The Egyptian Maid HAGAR, after her Elopement from her Mistress, when the Angel bid her return to her Master. This Angel, some think, was the Son of God, for he was called by the Name of JEHOVAH, Gen. xvii. which Name was not communicated to any created Angel ; and according to his Command, returned and went with her Mistress to that kingly City Gerar, where Lot

Q. What was ABRAHAM'S Care for ISAAC, when he came so Age? (†)

A. To provide him a virtuous Wife. Chap. xxiv. 4.

Q. What may Parents find in that?

A. That they ought to provide Wives and Husbands for their Children in due Time.

Q. Was he ruled by his Father's Appointment?

A. He was.

Q. What did he show in that?

A. A godly President of Obedience to all Sons to follow the Counsel of their Parents, in choosing them Wives, and not their own inordinate Desire.

Q. Whom did ABRAHAM

send about this Business?

A. His chief Servant, ELRAZAR. Chap. xxiv. 2.

Q. How did he proceed in it?

A. With Prayer, that he might speed well; and Thanksgiving afterward for his Success.

Q. What may Servants see here?

A. How to undertake their Master's Business.

Q. What other good Property was in that Servant?

A. He would not eat when he came to his Journey's End, before he had done his Master's Message.

Q. What may Servants learn by that?

A. To regard more their Master's

her and her Son, who was then about 15 Years of Age, were put out of her Master's House, and being in her Travels, reduced to great Want, her Son lying under a Tree, she went about a Bow's Shot off, sat down, and wept, expecting nothing but Death: As she was in this Misery, God heard the Voice of the Child, and sent an Angel unto her, saying, *Fear not, for I will make of thy Child a great Nation.* And God blessed the Child, and he became an Archer, and lived in the Wilderness of Pharan, where he married an Egyptian Woman, 80 Miles from Gerar. Pharan is City in Arabia the Stony; and lies 104 Miles South of Jerusalem, which is made mention in Num. 13, and 14. Deut. 1. Gen. xiv. 21. Hab. 3. Here this excellent Archer and Hunter dwelt, and with great Power and Strength conquered all the neighbouring Princes and People thereabouts: His Posterity inhabited these Parts, the *Ismaelites*, and from whence the *Saracens* were derived. He was born, Anno Mundi, 2035, ABRAHAM being then 86 Years of Age; was circumcised at Thirteen; went from his Father at Fifteen; was at his Funeral, being then 89 Years of Age; died when he was 177 Years of Age, and left behind him twelve Sons as JACOB did, which were the Princes of their Families, as was his; of which the Apostle PAUL hath an excellent *Allegory*.

(†) ABRAHAM had two Sons, one by the Bond-Woman, another by the Free-Woman: He that was of the Bond-Woman was according to the Flesh; but he that was of the Free Woman, was by Promise: By which Things, another Thing is meant; for the one, which is *Agar* or Mount Sinai, gendereth unto Bondage; for *Agar* or *Sinai*, is a Mountain in Arabia, and answereth to Jerusalem that now is; and the is in Bondage with her Children But Jerusalem, which is above, is free; for it is written, *Rejoice thou Barren, &c.* Wherefore, we are no more of the Bond-Woman, (which is the Law) but of the Free: Not by our own Works or Righteousness, but by Faith in CHRIST, who maketh us Heirs of that heavenly Jerusalem.

The Fountain of HAGAR, (which is also called the Well of Life; because God did there look mercifully upon HAGAR) lieth between *Bared* and *Rades-Bernea*, ten Miles South from Jerusalem: Here ISAAC dwelt, and had his two Sons E-SAU and JACOB. Gen. 26. Afterwards it was called the Well of the living God, and

Master's Business, than their own Pleasure.

*Q* Whose Daughter did he chuse for his Master's Son?

*A* REBECCA, the Daughter of BETHUEL.

*Q* When the Parents heard the Request of ABRAHAM; did they presently give their Daughter to ISAAC?

*A* No; they asked Counsel of GOD first, and then the Maid's Consent.

*Q* What is to be learned by that?

*A* As Children ought not to match without their Parents Consent; so Parents ought not to match their Children without their Consent. *Ver.* 58.

*Q* After ISAAC and REBECCA weremarried, what Issue did GOD give them?

*A* Two Sons, ESAU and JACOB.

*Q* How long did they continue Childless?

*A* Twenty Years.

*Q* How did ISAAC obtain them?

*A* By Prayers, *chap.* xxv. 31.

*Q* What learn we from hence?

*A* To seek for Children God's Blessing at GOD's Hands.

*Q* What was ESAU's Undoing?

*A* The Lust of the Flesh, and the Contempt of his Birthright.

*Q* Wherein?

D 2

A. He

and seemeth mystically to represent Baptism, the Laver of Grace and Regeneration, by the Operation and especial Working of the Spirit: For the Church, like HAGAR with her Son travelling thro' the Wilderness of this World, is press'd with a Multitude of Sins, and seeing her own Misery, finds no Remedy, but by Faith in CHRIST JESUS, to be delivered from so heavy a Burthen. Wherefore, they joining together in Prayer, crave the mercifull Audience, and gracious Assistance of God; that it would please him of his Goodness to refresh them with the Water of Life, the Doctrine of Grace; that so they may be made capable of eternal Glory. For HAGAR signifies a Pilgrim, and ISHMAEL, a godly and good Man, whom the Lord heareth; who traveling together with his Mother, the Church in this World, fighteth against the Enemies thereof, and shooteth the Arrows of Faith against all infernal and cruel Beasts: For *Sihamah* signifies, he hath heard, and *El*, the Almighty God, who mercifullly heareth the fervent Prayers and Petitions of the Just. *JAMES v. 15.*

*Anno Mundi* 2089, and before CHRIST, 1879, ISAAC being 40 Years of Age when his Father sent ELEAZAR, who was the Steward of his House, to *Haran* in *Mesopotamia*, when he made a Contract with REBECCA, Daughter of BETHUEL, Sister of LABAN, for his Master's Son ISAAC to have her for Wife. ISAAC had his Name given him by God before his Nativity, as had Six more, *viz.* ISAAC, *Gen.* 17. CYRUS, King of the *Persians*, *Isa.* 44. SAMPSON, *Jud.* 13. JOSIAH King of *Juda*, *I. Kings* 13. JOHN BAPTIST, and JESUS CHRIST, the Son of God; *Luk.* 1. of whom ISAAC was a notable Type: As ISAAC in *Hebrew* signifies Mirth, so CHRIST is our true rejoicing; the Mirth and Delight of the whole Church of God. ABRAHAM, when he would have offered his Son unto the Lord, carried the Fire and Sword, ISAAC the Wood wherewith he was to be slain and burned: O miserable Sight! especially to a Father, himself to be the Executioner of his only Son and Heir, which was miraculously begotten in his old Age, to be burned to Ashes before his Face: Even so our Saviour CHRIST, for the Sins of the World, bore upon his Shoulders the Wooden Cross, whereupon he was offered an acceptable Sacrifice to his Father; that by His Mediation and Satisfaction, they might be pardoned.

*After*

*A.* He sold his Birth-right for Pottage.

*Q.* *What Oversight was that?*

*A.* An Oversight that many worldly Men run in'o.

*Q.* *What is that?*

*A.* Preferring of Trash before the rich Grace of GOD. *chap. xxv. 33.*

*Q.* *What was his Birthright?*

*A.* His Priviledge ana Preheminence as being first born.

*Q.* *What did that Folly lose him else?*

*A.* His Father's Blessings.

*Q.* *What was the Reason.*

*A.* Because not regarding his Earthly Patrimony, GOD likewise suffered him to lose the

Benefit of his Heavenly Inheritance; which was Spiritual Benediction.

*Q.* *Did Esau at last see his own Error?*

*A.* No; but ran farther in'o Error.

*Q.* *How?*

*A.* By hating his Brother JACOB, *xxvii. 42.*

*Q.* *What was the Virtue of JACOB?*

*A.* Patience in giving place to his Brother's Rage, and going to seek his Fortune in another Country.

*Q.* *Whither went he?*

*A.* To Haran, to his Uncle LABAN. (\*)

*Q.* *What were his Virtues there?*  
*A.* Diligence

*After ABRAHAM's Fryal of his Faith, another Sacrifice being provided, that he might save his Son, which was a Ram caught by the Horns among Thorns: So that immaculate and precious Lamb, even CHRIST JESUS our Lord, was crowned with Thorns, and hanging upon the Cross, by his precious Death, opened unto us the Door of eternal Life, and made us capable of eternal Life. Joh. xix. 1. Pet. 1. Such was the Love of ABRAHAM a Father, unto God: Such was the Love of God a Father unto Man, that they spared not their only Sons, the one typically to represent the other: The other, that is, the only begotten Son of God, to die effectually for ABRAHAM, ISAAC, and all Mankind, JOH. 3. Gen. 22.*

(\*) JACOB, whilst upon his Travels at Bethel, saw the Ladder that reached down from Heaven. Gen. 28. After his Servitude with LABAN for his two Daughters, RACHEL and LEAH, and at his Departure LABAN pursued him, but at the Commandment of the Lord, he made a League with him, Gen. 31. in Mount Gilead, (in which Country ELIJAH was taken up into Heaven in a fiery Chariot. I. Kings 17. II. Kings 2.) and when he came near to Penuel, he wrestled with the Angel of God. Gen. 32. He came to Sichem, where his Daughter DINAH was ravished; Gen. 33. and so returned into his own Country.

Bethel is but 8 Miles from Jerusalem North, and signifies the House of God, and formerly was called Luz, until the Division of the Tribes; EPHRAIM ana BENJAMIN ending in that Place, it became a City, and by JACOB called Bethel. JER. xxviii. 25. JOSEPH. xvi. 18. and vii. 18. first, in Respect to the Ladder; then, by the Lord renewing the Covenant, and the Coming of CHRIST. His sleeping in this Place upon a Stone, caused it first to be built, with the Name of Bethel, or the House of God: So whosoever seeks to have Eternal Life, must rest upon the Corner Stone CHRIST JESUS, and by Faith be incorporated into the Church, which is the House of God; of which, CHRIST is the Head, and by Faith and Baptism our Souls are made capable to ascend into that heavenly Tabernacle, which He hath prepared for all them that believe. JOH. 14. I am the Way, the Truth, and the Life; no Man cometh unto the Father, but by me only. And with JACOB is assured of this Ladder; well may he say, surely the Lord JESUS CHRIST in this Place here is making but the House of God, and here is the Gate of Heaven. JOH. 10. I am

*the*

*A.* Diligence in doing his Uncle Service, and Fidelity in not deceiving him.

*Q.* Might not JACOB have deceived LABAN, seeing LABAN deceived him?

*A.* No; we must not be evil because others are so

*Q.* How did G O D deal with LABAN?

*A.* He prospered him for JACOB'S Sake.

*Q.* What were LABAN'S Vices?

*A.* Ingratitude and Oppression.

*Q.* How was he ungrateful?

*A.* In upbraiding JACOB for his good Service

*Q.* How did he oppress him?

*A.* In trebling his Servitude by fraudulent and crafty Means.

*Q.* Did G O D deliver JA-

COB at last?

*A.* Yes, as He will all others that trust in him, though a While he seem to be far from them.

*Q.* What was the Reward of JACOB'S Patience and true Service in the End?

*A.* Whereas when he came from his Father's House he had but one Coat to his Back, and a Staff in his Hand; at his Return he was the Husband of two Wives, the Master of many Servants, and the Owner of much Treasure, and divers Herds of Cattle. *Chap. xxx. 4.*

*Q.* Did not JACOB fear to return into his own Country, knowing that his Brother ESAU was his Enemy?

*A.* No

the Door, and whosoever entereth not by me, cannot enter into eternal Life. JACOB in his Return home, saw the Tent and Army of Angels, which he understood to be Assistants against his Brother ESAU whom he feared. Gen. 31. And when he came to PENUEL, he beheld the Almighty God Face to Face: He came to Bethlem Euphrata, six Miles South of Jerusalem, here was CHRIST the Son of God born, the Bread of Life: And the word signifies, the House of Bread.

About a Mile from this Place, RACHAEL, JACOB'S Wife was buried; over whom he set a stately Sepulchre, made of twelve Marble Stones, which are seen to this Day upon the Right Hand of the Way from Bethlem to Jerusalem; and from whence, all the Land thereabouts is called the Land of RACHAEL. Here HEROD killed the innocent Children. MATTH. 2. JER. 31. About a Mile South of Bethlem stands the Watch-Tower of the Bethlemites; and here the Angels told the Shepherds of the Nativity of CHRIST.

In JEROM'S Time, in the Place of that called Ader, was a Church built, called Angelus ad Pastores, in Memory of the Place. Here RUBEN lay with BILLAH, his Wife. Gen. 36.

After this JACOB travelled near 2000 Miles, and went into the Town of ONY, a little from Egypt, and was once the chief City in the Land of Goshen; and there he dwelt, died, and was buried, Gen. 49. in Mamre, by his Son JOSEPH.

JACOB signifies a Supplanter, and was a Type of CHRIST, who is that Supplanter of Satan; and by his Incarnation hath broke his Head in Pieces. Again, he is the Type of a Christian Man: For as he wrestled with the Angel, and obtained a Blessing; so every good Man, continually striving with Perseverance in Prayer, shall at length obtain an everlasting Blessing: For this Cause was JACOB called ISRAEL, that is, the Prince of God, in that he had prevailed with God: So all those that believe in CHRIST, are called Princes of the Kingdom of Heaven; because by his Mediation, they have prevailed with God, and are made Partakers of everlasting Happiness.

LEAH was a Type of the old Mosaic Church; for that was oppressed and wretched with the Law of MOSES; and brought forth Priests, Levites, Kings, and warlike Princes; by which the People of the Jews became oppressed and wretched by

extream



A. No.

Q. Why?

A. Because he knew GOD, that had commanded him to go, would defend him.

Q. How did he depart from Laban?

A. Secretly, as by Stealth.

Q. Why did he so?

A. For fear that Laban would detain his Wives and Goods.

Q. What did LABAN when he knew it?

A. He pursued him with Intent of Injury.

Q. Who restrained him?

A. GOD that in a Dream charged him not to offend either in Word or Deed.

Q. How did his Brother Esau receive him?

A. Lovingly, like a Brother.

Q. What was the Virtue of Esau in that?

A. He thought it a bale and unnatural thing to keep Envy always in his Stomach toward any one, much less toward his own Brother. Chap. xxxiii. 4.

Q. Where lived Esau and his Posterity? (†)

A. Upon Mount Sier, so call'd of the King of that Name; afterwards Esau's fourteen Sons drove out the Horrites, and it was called Edom; of Esau, Edomites. Gen. xxv.

CHAP.

extream Labours, and at length were miserably extinguished: As in Acts, the Law of MOSES was an intollerable and troublesome Burthen. But Rachael, signifies a Sheep, and is a Type and sign of the Church of God in the New Testament. John 10. My Shee p hear my Voice and follow me, and I will give them eternal Life. Sheep are naturally patient and peaceable, so are such that seek after CHRIST. Leah was nothing so fair, but much more fruitful; Rachael was nothing so fruitful, but a great deal fairer. Leah was the Mother of Benjamin, which signifies Sorrow; Rachael, of Joseph, who was a Type of CHRIST.

(†) Esau travelled from Mount Sier, where he and his Posterity dwelt, to Penne, 80 Miles, to meet his Brother Jacob; where the singular Civility and Humility of Jacob toward him, is worthy Observation; such as becometh every Man. Esau seeing the kind Reverence of his Brother, (tho' he was determined to do him Violence) met him, takes him about the Neck, begins to weep, and kissed him. Such was their Love, that they both wept with Joy. Gen. 33. and Esau returned in Peace to Sier, in the Year of the World 2206, when both were about 89 Years of Age.

Esau signifies a Foe, and was so called of the Enemies of the Church, colouring themselves red with the Blood of the Godly: For as Rebecca had in her Womb two Sons, i. e. Esau and Jacob; one seemingly reprobated, the other elected; so in the Church there are found two Sorts of People, Good and Evil; some are wicked and impious, Contemners of God's Word, and Persecutors of the Church, as after the Posterity of Esau was. But there are others that are the faithful Children of God; that hope through the Mediation of our blessed Saviour, to be made Heirs of everlasting Happiness, and be crowned with him in his Kingdom, with the Crown of Glory; So that here the Saying of our Saviour may be verified, The first shall be last, and the last shall be first. For Esau was the Eldest, yet lost his Birth-right; and Jacob the Youngest, yet got the Blessing.

Judah, who prevailed upon his Brethren to spare his Brother's Life, and to sell him to the Ishmaelites, married the Daughter of Chananei, in the Town of Odolla, whose Name was Sheluah; and had two Sons there, Ger and Onan; from whence he went to Timnah to shear his Sheep, and committed Incest with his Daughter in Law Thamar, when she was about 26 Years of Age, Anno Mundi 1239, before CHRIST, 1729 Years.

CHAP. XXXIV. to L.

*Q. How many Sons had JACOB?*

*A. Twelve.*

*Q. Which of these Twelve were a Figure of Christ?*

*A. JOSEPH.*

*Q. Wherein?*

*A. In being sold by his own Brethren.*

*Q. What learn you by that?*

*A. That in all Ages, after GOD had promised the MESSIAH to ADAM, he never ceas'd by Word and Deed to signify his Coming.*

*Q. Why did JACOB's Sons sell their Brother JOSEPH?*

*A. For Malice, in that JOSEPH prophesied by Dreams his Brethren should be his Servants, and bow to him.*

*Q. Why did GOD suffer JOSEPH's three Brethren to sin against him?*

*A. Because he had much good to him, and them, and their Posterity, to draw from thence.*

*Q. What other Sins did they run into besides?*

*A. Murder and Dissimulation.*

*Q. How?*

*A. They intended to have*

slain their Brother, but that JUDAH dissuaded them. chap. xxxvii. 26.

*Q. How did they dissimble?*

*A. In telling their Father that their Brother was slain by wild Beasts Ver. 32.*

*Q. What were the Fruits of these Sins?*

*A. They procured Disquiet of Conscience in themselves, and Tears to their old Father, whom they thought rather to have comforted. Ver. 34.*

*Q. Did this Policy of theirs do the more prevent the Subjection which they feared?*

*A. No; GOD prospered JOSEPH, and gave him Favour in the Court of Egypt.*

*Q. With whom?*

*A. With POTIPHAR, PHAROH's chief Steward.*

*Q. How did JOSEPH shew himself there to be the Servant of GOD.*

*A. In resisting the Lust of POTIPHAR's Wife.*

*Q. What is the Nature of Lust, being resisted?*

*A. It grows impudent, and outrageous soon after.*

*Q. Shew an Instance?*

Odullam, was 8 Miles S. W. from Jerusalem, in the Tribe of Judah. Here David hid himself from the Fury of Saul, in a Cave, 1. Sam. 22. which was a Type of the Faithful; who being Subject to the Calamities and Miseries of this World, and persecuted for Righteousness's Sake, are glad, with David, to seek Holes and Caves to defend them from their wicked Persecutors.

Timnah lies between Judah and Dan, 6 Miles from Jerusalem, N. W. Scituate in Mount Ephraim, built by Joshua; and when the Children of Israel invaded Canaan, he had much ado to win it: And for his Valour they gave it to him, and his Posterity, and here he lieth buried. Josh. 24. Here Sampson married his Wife, and by the Way killed the Lion. Jud. 14. This is a Type of the Church, wherein CHRIST JESUS the true Joshua, is the Head, illuminating the same by the bright shining Beams of his Gospel, the Lustre whereof hath gone throughout the whole World. When Jos eph went to seek his Brethren 64 Miles, at Dothan, a City in the Tribe of Manasseh, 44 Miles North, was thrust into an empty Ditch, and sold to the Ishmaelites. Gen. 37. Here Elias the Prophet being besieged by the Syrians, showed

*A.* P O T I P H A R 's Wife, when she saw J O S E P H wou'd not yield to her, accused him that he would have ravish'd her.

*Q.* Did G O D suffer her Accusation to take place ?

*A.* Yes, Joseph was imprison'd.

*Q.* He being guiltless, why should G O D suffer that Wrong to be laid upon him ?

*A.* For two Causes.

*Q.* Which be they ?

*A.* First, that by his strange Delivery he might have greater cause to glorify G O D; Secondly, To make his leud Disgrace the higher Promotion.

*Q.* How was J O S E P H delivered ?

*A.* By interpreting the King's Dreams.

*Q.* How was he advanced ?

*A.* He was made Ruler over all Egypt.

*Q.* What was the Plague God laid on his Brethren for selling him ?

*A.* They were oppressed with a mighty Famine. *Chap.* xli. 54.

*Q.* Whither came they for Succour ?

*A.* To their Brother unknown.

*Q.* What Reverence did they shew unto him ?

*A.* They kneeled unto him, and called him Lord. *Chap.* xliiv. 16.

*Q.* What Virtues do we learn by the Examples of J O S E P H in his high Authority ?

*A.* Three.

*Q.* Which be they ?

*A.* Charity, Clemency, and Humanity,

*Q.* How was he charitable ?

*A.* He relieved his Father and Brethren with Corn freely, and without Recompence. *Chap.* xliii. 25.

*Q.* How was he gentle ?

*A.* In pardoning the Wrongs that his Brethren had done him.

*Q.* Wherein was he humble ?

*A.* In not despising his Father and Brethren, poor Shepherds of Canaan, though himself were the second Person in Egypt; and in sending for his Father to be Partaker of his Happiness.

*Q.* Did J A C O B come thither ? *A.* Yes,

as his Servant, the Host of Angels that descended him with the Chariot of Fire, &c. 11. Kings 16. which ancient Ditch remaineth to this Day. According to Solomon, One Generation passeth and another cometh; but the Earth endureth for ever.

Joseph, being sold to the Ithmaelites, was carried to Zoan, or Tanis, the Metropolis of Egypt, and sold to Potiphar, Pharo's Chief Steward. At this City, he presented his Father and Brethren to Pharaoh: He went to Ony, 26 Miles, and received his Father's Blessing, and (being sick unto Death) closed his Eyes. He returned to Tanis, and from thence went again to Ony, with a great Company of Horses and Chariots, preparing an honourable Funeral for his Father, and went to Atad, E. of Jordan 240 Miles, and there he made great Lamentation for the Death of his Father, seven Days. Gen. 50. The Reason why Joseph went thus far about, was because he went with such a Company toward Hebron, that the Idumeans, through whose Country he should have gone, would not suffer him to pass that Way, standing in Fear of his Power: He came to Hebron, 40 Miles more, the Metropolis of the Tribe of Judah, near to which stood the double Cove, in the Pale of Mamre, where Jacob was buried, and returned to Egypt, which was in all above 2000 Miles, and there set up a stately Academy for all Egypt, at Heliopolis, and then came again to Tanis.

Heliopolis

*A.* Yes, and died there.

*Q.* What do we learn by his Death?

*A.* To define of GOD to die as he did.

*Q.* How was that?

*A.* Praying, blessing, and re-hearing the gracious Benefits of GOD. *Chap.* xxxviii. 3.

*Q.* What Zeal had PHAROAH, being an Infidel, toward his Idolatrous Priests, more than many Christians, now a days, have toward the true Ministers of the Eternal GOD?

*A.* He did not diminish their Church Livings, *Chap.* xlvii. 22.

E

E &amp; O.

Heliopolis, signifies the City of the Sun by the Prophet Esai. *Chap.* 19. called Iherici, 224 Miles S.W. from Jerusalem, and six and a Half from Zoar or Tanis. It was a goodly City, and in Times past the Kings of Egypt kept their Courts there. In this Academy was taught Astronomy, Cosmography, and many other Liberal Arts and Sciences, with great Care and Diligence; but principally Divinity, (as Muniter Yaish) and had many Benefits and Privileges. Here dwelt Dionisius the Arcopagite, a Student of Athens, who at such Time as our Saviour CHRIST was crucified, at Noon Day (the Moon being then in the Full) seeing the Sun totally darkened; said to his Master Apollophan, Either the God of Nature suffereth, or the Fabrick of the World is dissolved. The said Dionisius was afterwards converted by the Apostle Paul, in the City of Athens.

Joseph was a Type of CHRIST *invers Ways*: First, as Joseph's Coat, being of *several Colours*, was dipped into the Blood of Goats; so CHRIST, being very God, taking upon him the Human Nature, and sprinkled with the Blood of his Stripes, and Wounds, (being the Lamb of God, slain for the Sins of the World) was also made changeable, and of *several Colours*. Again, as Joseph was sent by Jacob to seek his Brethren; so CHRIST was sent by God his Father to seek the lost Sheep of Israel, which according to the Flesh were his Brethren. *Mat.* 15. As the Brethren of Joseph were his greatest Enemies by Words and Deeds, because of his modest Declaration of his Dreams; so the Jews, the Brethren of CHRIST, persecuted him, mocked him with Stripes, yea unto Death, because he professed himself to be a good Man, and the Son of the living God.

And as the Ishmaelites and Midianites, to whom Joseph was sold by Judah; were of the Stock of Joseph, the one being derived from Ishmael, the Son of Abraham by his Maid Hagar; the other of Midian the Son of his second Wife Keturah; so CHRIST was sold by Judas, his Disciple, to the Jews his Kindred, according to the Flesh, in respect to their Nation. The Difference was in the Price; Joseph the Type being sold but for 20 Pieces of Silver, CHRIST the Substance sold at 30.





# E X O D U S.

## Chap. I. to XIV.

Question.

**W**HAT is this Book called Exodus?

*A.* This Word signifies passing, or going forth. The Book contains the Narration of the Israelites Passage out of Egypt.

*Q.* Why did G O D bring the House of Israel into Egypt?

*A.* For two Causes.

*Q.* Which be they?

*A.* First, to shew the Truth of his Word; for he had said to A B R A H A M, They should be Strangers from the Land of Canaan, the Space of four hundred Years, and suffer much Oppression. *Gen. xvii. 14.* Secondly, To have fit Occasion to shew his Love toward them, and the better to train them up in the Knowledge and Fear of Him.

*Q.* How came it to pass they were oppress'd here in Egypt, considering the good Entertainment they had at first?

*A.* The Continuance of Time

had worn out the Fame and Remembrance of J O S E P H, by Reason that many Kings had reigned since the first P H A R A O H, and now the Children of Israel were mightily increased.

*Q.* How were they increased?

*A.* From seventy Persons (for that was the whole Number of them at their first Coming) to many Hundred Thousands.

*Q.* Did that make the King repine against them?

*A.* Yes.

*Q.* Why?

*A.* For two Causes.

*Q.* Which be they?

*A.* First, in regard of their Religion, and next fearing lest their Multitude should endanger his Government. *Chap. 3. 10.*

*Q.* How did he seek to oppress them?

*A.* Four Manner of Ways.

*Q.* Which be they?

*A.* First, in making Slaves of them; and next in going about to murder their Men-Children.

*Q.* Wherein

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*Obs.* In the Year of the World 2412, and before CHRIST 1554, Moses (being then about 40 Years old) fled out of Egypt into the Land of Midian, married Zipporah the Daughter of Ruel. *Exod. 3.* He returned to Thams in Egypt, 180 Miles. *Exod. xii. 12.* from whence he went with the Children of Israel to Ramefs, and so on till they came to Habirosh, and then passed thro' the Middle of the Red Sea, and travelled three Days thro' the Wilderness of Etham, resting themselves at Marah; and there Moses threw a Piece of Wood into the Water, being bitter, and presently it became sweet as soon as the Wood was thrown in. *Exod. 15. Num. 33.* They came again, and rested by the Red Sea, and from thence went to the Wilderness of Zin; where it rained Manna from Heaven,

*Q. Wherein consisted their Servitude?*

*A. In making, of Brick, carrying of Burdens, and other Slavery, Chap. xi. 3.*

*Q. How did P H A R O A H go about to murder their Men-Children?*

*A. Two Manner of Ways.*

*Q. Which be they?*

*A. First, Secretly; in commanding the Midwives at their Hour of Birth to destroy them; but they not obeying his Command, he fell, secondly, into a more open and violent Practice.*

*Q. How was that?*

*A. He commanded his own People, that whensoever they heard of the Birth of an Hebrew Man-Child, they should take it from the Mother, and cast it into the River. Ver. ii. 3.*

*Q. How durst the Midwives disobey the King's Edict?*

*A. Because (as all G O D's Servants ought to do) they fear'd G O D more than any Earthly Person.*

*Q. What see we commendable in the Midwives?*

*A. Fear of G O D more than of P H A R O A H.*

*Q. What discommendable?*

*A. Untruth, seeking by evil Means to save the Children.*

*Q. Were the Number of the People by these cruel Proceedings lessened and diminished?*

*A. No; the more they vexed them, the more they multiplied, Ver. 12.*

*Q. What do we learn by that?*

*A. That no Tyranny can extinguish the Church of G O D.*

*Q. How did G O D derive the Malice of P H A R O A H?*

*A. In causing him to cherish and bring up, even in his own Court, that Hebrew Child, which afterward proved to be his Destruction, and the Deliverance of the Children of Israel.*

*Q. Who was that?*

*A. M O S E S.*

*Q. How was he preserved?*

*A. When his Mother had hid him three Months from the Ty-*

*E 2 ranny*

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Heaven, *Numb. 32.* They went to *Rapidim*, and there *Moses* struck the Rock, and presently the Water issued forth: From thence they came to *Mount Sinai*, and there God gave the Commandments, *Exod. 19.* and *20.* They came from thence to the Graves of Concupiscence, because there the Children of *Israel* murmured against God for Flesh, and lo! it rained Quails into the Camp, *Numb. 11.* and came to *Hazereth*, where *Miriam*, *Moses* and *Aaron's* Sister was struck with Leprosy, *Numb. 12.* and so through near twenty more Towns and Places, till they came to *Mount Hor*, as God commanded, where *Aaron* died: And last of all, having travelled through 15 or 20 more Towns, and overcame the *Amorites* at several Places, *Numb. 21.* *Deut. 2.* besides the taking of several Towns, overthrew King *Og* and his Army at *Basan*, &c. he returned back to the Field of the *Moabites*, by which Field lyeth the high Hill *Pisga*, where *Moses* died, *Deut. 34.* This Hill is 240 Miles East of *Jerusalem*, and about 250 Miles Travelling of *Moses* from *Hor* where *Aaron* died, a Mounrain of the *Idumeans*, 80 Miles from *Jerusalem* S. E. The King of the *Canaanites*, who dwelt at a Town called *Arad*, upon the Borders of *Judea*, hearing that *Aaron* was dead, invaded the *Jews* with a great Army, and took many Captives: But after, the *Israelites*, to revenge this Injury, took and destroyed many of their Cities, putting them to the Sword. From

ranny of the King, and could hide him no longer, she put him into a Basket made of Reeds, and set it by the River.

*Q. What became of him there ?*

*A.* King **PHARAOH'S** Daughter walking that Way, found him, and put him to be nursed of his own Mother, *Chap. iii. 3.*

*Q. What appeareth in this ?*

*A.* The Providence of **GOD**.

*Q. Wherein ?*

*A.* In that no human Policy can hinder that which He hath once determined.

*Q. How was **MOSES** first made known to the People ?*

*A.* By the Slaughter of an Egyptian ?

*Q. What befel him after he had killed him ?*

*A.* He was forced to fly into the Land of *Midian*.

*Q. Who succoured him there ?*  
*A.* **JETHRO**, and gave him his Daughter in Marriage.

*Q. What Trade of Life did **MOSES** use ?*

*A.* Keeping of Sheep.

*Q. How did **GOD** appear to **MOSES** ?*

*A.* In a fiery Bush. *ver. 2.*

*Q. Did the Bush burn ?*

*A.* Yes, but did not consume.

*Q. In that Sense, what doth it represent unto us ?*

*A.* The Church of **GOD**, which should suffer Persecution; but never Subversion.

*Q. Wherefore did **GOD** appear unto **MOSES** ?*

*A.* To send him forth for the Deliverance of his People.

*Q. What moved him thereunto ?*

*A.* Two Things.

*Q. Which be they ?*

*A.* The

From Mount *Hur* to *Hazeroth*, 26 Miles, and then to the Graves of Concupiscence, 8 Miles, and 16 from Mount *Sinai*, 112 from *Jerusalem* South. Here the Children of *Israel* lusting after Meat were fed with Quails, and for their Disobedience died miserably, and the Wrath of the Lord was kindled against them, and he struck the uttermost Parts of their Camp with Fire from Heaven, and consumed them. *Ezra. 11.* This Place laid 8 Miles from *Sinai*; and here the Law (which we call the Ten Commandments) was given. It is so called because of the Buzhes and Thorns that grew in that Place; for *Senach* signifies a Bush, fitly called, because like Thorns they prick and vex the Hearts and Consciences of wicked Men. It is also called *Horeb* or *Chareb*, which Mountain in the upper Part has two Tops; that to the West is called *Horeb*, that to the East *Sinai*: In the Middle there stood a Monastery of the Order of *St. Catharine*, with pleasant Gardens; &c. but by the Incurfions of the *Arabians*, it is become ruined: Emperor *Justinian* was the first Founder thereof; and there are yet some few poor Monks which get their Living by their Hands in the Deserts thereabouts, and they say here stood the Golden Cal, *Exod. 32.* And they shew a round Stone lying there, where they say *Moses* broke the two Tables that were given him by God. On the left Side of the Quire stands the Chapel of *St. Mary of the Bush*, where they shew the Place of the Bush in which God appeared unto *Moses*; and, to give Grace to their Superstitions, all that enter must pull off their Stockings and Shoes. There is another Place where they say God commanded *Moses* to bring up *Aaron*, *Nadab*, and *Abihu* with him, and the Seventy Elders; with many such like Stories to deceive Travellers, and to get Money. There is a Mosque of the *Saracens*, where they often come to visit *St. Catharine's*: Here is to be seen the Cave where *Elijah* rested when the Lord spake unto him, *I. Kings, 19.*

No:

*A.* The Remembrance of his Covenant made with **ABRAHAM**, and the Sighs and Cries of the poor *Israelites* that daily pierc'd the Gates of Heaven. *Chap.* ii. 23.

*Q.* What Comfort do we receive from thence?

*A.* An Assurance that **GOD** will hear our Prayer in Time of Affliction, if we call upon him.

*Q.* Why did **GOD** send **MOSES** to **PHARAOH**, when he knew he would not let them go?

*A.* That he might leave him inexcusable, to revenge the Oppression of his People, manifest his own patient Forbearance, and Goodness; declare his Power, and more engage the *Israelites* to himself.

*Q.* Did **MOSES** obey the Commandment of **GOD** about his Return unto Egypt?

*A.* At the first he was doubtful.

*Q.* Wherein?

*A.* Of his own Sufficiency, and Incredulity of the People.

*Q.* How did **GOD** strengthen him?

*A.* By adjoining **AARON** to assist him, and giving them Power to confirm their Message, by Working of Miracles.

*Q.* How did the People re-

ceive their Message?

*A.* With attentive Ears.

*Q.* What Virtues do we learn of the People after they had heard the Words of **MOSES**?

*A.* Two.

*Q.* Which be they?

*A.* Faith, in that they believed him what he said; and Thanksgiving in praising **GOD**, since it pleased Him to look upon their Tribulation. *Chap.* iv. 31.

*Q.* What Vices are we admonished to beware of, by the Example of **PHARAOH**?

*A.* Obstinacy of Heart, in contemning the Preaching of **MOSES**.

*Q.* In how many Respects was **PHARAOH** obstinate?

*A.* In Four Respects.

*Q.* Which be they?

*A.* First, In not granting **MOSES**'s Request; Secondly, In comparing the Power of his Soothsayers and Conjurers, with the Power of **GOD**. *Chap.* vii. 12. Thirdly, By imputing the Desire which **GOD**'s People had to serve him, as the Wicked always will, to be nothing else but a Disposition in them to be idle. *Chap.* iii. 8. Fourthly, Not only in retaining them still in his Country, but doubling their Servitude, *Chap.* v. 6.

*Q.* How

Not far from it is the Cliff of the Rock where *Moses* stood by **GOD**'s Appointment when he pass'd by, and he saw his back Parts, *Exod.* 33. A little beyond that, on the Top of Mount *Horeb*, is a little Chapel that hath an Iron Door; the Keys are kept by the Monks of *St. Catharine's*. In this Place they say *Moses* received the two Tables of Stone whereon the Commandments were written by the Finger of **GOD**, *Exod.* 34. In here also Travellers must enter barefoot, and casting themselves upon the Earth kiss it About 15 Paces from this, they shew the Cave wherein *Moses* fasted Forty Days and Forty Nights; *Exod.* xxiv. 34. A



*A.* To teach the Benefits of God to their Posterity.

*Q.* Wherein consists their Watchfulness?

*A.* In that they attended all Night for the Hour of their Departure, Chap. xii. 30.

*Q.* What do they give us to understand by that?

*A.* This, that as they minutely waited upon the Lord for their Deliverance out of Bondage, to go to the Earthly *Canaan*: So ought we continually to attend and make ourselves ready to our Passage out of this miserable World, to the Heavenly *Canaan* of perpetual Joy and Happiness.

#### CHAP. XIV. to XL.

*Q.* After Israel's Departure, What Vice do we note survived in PHAROAH?

*A.* Inveterate Malice, which seldom dies but with the Ruin of him in whom it abides.

*Q.* How did it break forth?

*A.* By preparing a mighty Host to follow the Israelites, Chap. xiv.

*Q.* For what Intent?

*A.* To be revenged upon them, and quite destroy them.

*Q.* How did he prosper?

*A.* As all malicious Persons commonly do.

*Q.* How is that?

*A.* He and all his Malice perished in the Place where he thought to have been their Overthrow.

*Q.* Where was that?

*A.* In the Red-Sea?

*Q.* What was the Sin of the People in that Place?

*A.* Weakness of Faith.

*Q.* How was that?

*A.* Notwithstanding their strange Deliverance of late, yet when they saw the Red-Sea before them, and the Egyptians at their Backs, they began to distrust the Power of GOD, and to rail upon MOSES.

*Q.* How were they delivered?

*A.* MOSES divided the Waters and they passed through. Ver. 27.

*Q.* How was GOD honoured by PHAROAH?

*A.* As he will be of all his Enemies, in their Destruction.

*Q.* How many Times did the Israelites murmur against GOD before he punished them?

*A.* Four.

*Q.* Which

From this to *Zin* was 22 Miles more. The Quails and Manna from Heaven are a Type of our Saviour JESUS CHRIST, that heavenly Manna which raiseth us unto eternal Life. *John* 6. From thence back to *Marah*, a Desert where *Moses* made the Water sweet by throwing in Wood, there are 12 Wells, and 7 Palm Trees, *Exod.* 16. *Numb.* 33. The Mystery whereof is, when *Adam* and *Eve* had eaten of the forbidden Fruit, they brought Bitterness through all the World, yea the Bitterness of Sin and Death: But God shewed unto *Moses* another Tree, that is, our Lord JESUS CHRIST, who being thrown into the Waters of Bitterness, Afflictions, Calamities, Miseries, yea the Death upon the Cross for our Sakes and Sins; underwent the Curse of the Law, that so taking away the Bitterness, we might be made capable of it at sweet and delectable Place of eternal Life. This Desert lay 80 Miles from *Thani* in *Egypt*, and 140 from *Midian*, where he came to his Brother *Aaron*, *Exod.* 4. from *Hor* or *Sinai* 64 Miles, *Exod.* iii. 7.

*Q. Which be they ?*

*A.* First, at the Red-Sea, Chap. xiv. Second, At the Waters of Marah, Chap. xv. 24. Third, When they wanted Flesh, Chap. xvi. 13, 14. Fourthly, When they wanted Water, Chap. xvii. 6.

*Q. What do we learn by this ?*

*A.* The exceeding Sufferance of G O D, and exceeding Sinfulness of Man.

*Q. How did G O D deliver them at all these Times ?*

*A.* With great Admiration.

*Q. How was that ?*

*A.* The first Time, He divided the Red-Sea ; at the Second Time, He made the Bitter Water sweet ; at the Third, He gave them Quails and Manna from Heaven ; at the Fourth He made a Fountain of Water gush out of an hard Rock.

*Q. How did they offend the Fifth Time ?*

*A.* More grievously than before.

*Q. How was that ?*

*A.* They made a golden Calf, and worshipped it for G O D.

*Q. What moved them to make the likeness of a Calf, rather than any other Creature ?*

*A.* The Corruption which they learned amongst the Egyptians, who did worship Oxen and Kine.

*Q. Did God now punish them ?*

*A.* Yes, ( and Time I think )

when they did utterly forsake Him

*Q. What was their Punishment ?*

*A.* Three Thousand of them were slain with the Swords of their own Brethren, Chap. xxxii. 28.

*Q. Would not G O D utterly have destroyed them ?*

*A.* Yes, but for the Prayer of MOSES.

*Q. What was his Prayer ?*

*A.* He desired his Name might be rather blotted out of the Book of Life, than God should quite root out that Nation, Chap. xxxi. 32.

*Q. What do we learn by that ?*

*A.* The Love and Care which all good Magistrates ought to have over their People.

*Q. Where was MOSES when this Offence was committed ?*

*A.* Upon Mount Sinai.

*Q. Was not his Absence in some part cause of their Idolatry ?*

*A.* Yes.

*Q. What gather you by that ?*

*A.* That the Want of good Guides maketh Men to run into Error.

*Q. What did MOSES upon Mount Sinai ?*

*A.* He went to receive the Law.

*Q. How was the Law given ?*

*A.* In

*Midian* was a Metropolitan City of the *Midianites* near to the Red Sea, 160 Miles South from *Jerusalem*. In this City *Jethro* dwelt, and here *Moses* married ; also it was the Residence of the *Idumean Kings*. 1. Kings 11. There was also another City of the same Name near *Arnon*, 34 Miles East of *Jerusalem* ; so that the *Midianites* were seated near the Red Sea, in *Arabia Petraea* to the Confines of the *Moabites* ; and were derived from *Midian* the Son of *Abraham*, which he had by his Wife *Keturah*. Gen. 25.

The Red Sea lies between *Arabia* and *Egypt*, ( in the Scriptures it is called the Scaly Sea ) and as *Strabo*, lib. 16. observeth, was so called from *Erisbraea*, and thence, *Mare Erisbraum*, because the Word *Erisbraum* in *Greek*, signifies

*A.* In Thunder and Lightning. *Chap. xix. 16.*

*Q. Why was it given with such Terror ?*

*A.* That the People might the more reverence Him that gave it.

*Q. What was required of the People before they came to receive the Law ?*

*A.* Two Things.

*Q. Which be they ?*

*A.* To sanctify themselves for three Days Space, and not to touch the Skirts of the Mountains.

*Q. What do we learn by these two things ?*

*A.* Not to come to hear the Word of GOD with corrupt Hearts. Nor to pry further into his Secrets than we are limited.

*Q. What is generally commanded by the Law ?*

*A.* That we should love GOD with all our Souls, and our Neighbours as our selves.

*Q. What is particularly forbidden by the Law ?*

*A.* Murder, cursing, especially our Parents, cruelty towards Servants; not to do hurt, but to make Satisfaction, Fornication, Witchcraft, Buggary, or carnal Copulation with Beasts, Idolatry, Oppression against Widows and Strangers, all kind of Ufury, all Railing and Evil-speaking, especially against Magistrates, because to speak against them is to

speak against GOD, all Falshood, all unlawful Detaining of our Neighbours Goods, all taking of Bribes, all Perjury, and whatsoever may infect the Soul, or offend God.

*Q. What is the Reward of their Sins ?*

*A.* Death.

*Q. Such as were pardonable, how were they pardoned ?*

*A.* By offering Sacrifice.

*Q. What Doctrine do we learn by the Sacrifice of the Jews ?*

*A.* Four Points of Doctrine.

*Q. Which be they ?*

*A.* First, their Thankfulness, to shew all they had came from GOD; Secondly, Their Obedience, to shew they were willing to obey GOD; Thirdly, Their Humility to signify, that what was done to the Thing offered the Offerer had observed; Fourthly, Their Hope to shew their Sacrifices did figure the Death of CHRIST, whereby their Passage into Paradise, from whence they were expuls'd, might be opened to them again.

*Q. Are such Sacrifices to be used of Christians ?*

*A.* No.

*Q. Why ?*

*A.* Because they are abolished by the Death of CHRIST, an all-sufficient Sacrifice once for all.

*Q. What*

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Red or Purple, the Latines call it *Mare rubrum*; the Hebrews, *Jamsoph*, a Scaly-Sea, because of Red Scales that grow in it. It is also called the *Arabian Gulf*, (running from South to West) was Son to *Persus* and *Androm* Sea. At the utmost Bounds *Meca*, who would have bro't filled into the Mediterranean opposed by the wife Me

are at this Day used. *Eristra* nes dwell in an Island of that ie admirable Works of *Pharoab* iver *Nilus*, and so might have rk he could not finish, being

Q. What else do we learn by this Book of Exodus ?

A. Two Things.

Q. Which be they ?

A. The Election of Magistrates, and the Order of G O D set in his Church.

Q. What kind of Men ought Magistrates to be ?

A. They ought to be adorned with Four special Graces.

Q. Which be they ?

A. Courage, Fear of G O D, Justice, and a Mind free from Covetousness. Chap. xviii. 21.

Q. How must they administer Justice ?

A. To all Persons at all Times.

Q. Whom did G O D chuse for His Servants in the Temple ?

A. The Levites.

Q. What Kind of Men must they be ?

A. Such as have imprinted upon their Breasts Knowledge and Holiness. Chap. xxviii. 20.

Q. Whose Gift is the Knowledge of Handicrafts ?

A. The Gift of G O D.

Q. Why ?

A. Because he first taught them.

Q. To whom ?

A. Bazael, and Aboliab.

Q. To what End did He teach them ?

A. For the furnishing the Temple.

Q. Who provided them Stuff for to work upon ?

A. The People.

Q. In what Manner ?

A. In such abundance as M O S E S commanded them to leave off.

Q. What do we learn by that ?

A. A Willingness to serve G O D without temporal Goods, Chap. xxxvi. 6.

Q. With whom did Israel fight their first Battle after they came into the Wilderness ?

A. With the Amalekites.

Q. How did they prevail ?

A. So long as M O S E S held up his Hands and prayed; but when he let them fall, the Amalekites prevailed. Chap. 37.

Q. What doth that teach us ?

A. Two Things.

Q. Which be they ?

A. The Efficacy of Prayer, and that we ought not to faint in Prayer, least with falling with our Hands, we fail in our Request.

F 2

L E V I.

As Moses led the Children of Israel through this Sea, and delivered them from the Bondage and Captivity of the Kings of Egypt; so JESUS CHRIST the Son of God, by his precious Blood, has delivered us from the Bondage and Tyranny of Satan: As Pharaoh and all his Host was there drowned; so the Sin of Adam, Death, and the Devil, in that Sea of CHRIST'S Blood is utterly drowned, and we delivered from the Pit of Hell.

There was some other Places of Note through which Moses and the Children of Israel travelled; as Richmash. Here the Children of Israel pitched their Tents, Numb. 33. and it is very likely the Angel of the Lord appeared to the Prophet Elijah, and brought him Meat and Drink.

Cades Barnea was a City of the Idumans, from whence Moses sent Spies into the Land of Canaan, who brought of the Fruit of the Land; but all of them discouraged the People, only Cabb; wherefore they murmured, and the Lord was angry, and would not let them enter into the Land of Promise: So turning their Journey, they travelled in the Desert Forty Years, Gen. 14. 16. 22 Numb. 13. 27. 33. 34. Deut. 1. Psal. 29. Ezek. 17.



# LEVITICUS.

## Chap. I. to the End.

Question.

**WHAT** is set down in this BOOK ?

*A.* The Duty of the Levites ; and therefore it is called *Leviticus*.

*Q.* What was their chiefest Duty ?

*A.* To sacrifice.

*Q.* How many Circumstances were they to observe ?

*A.* Four.

*Q.* Which be they ?

*A.* The Manner how, the Matter what, the Person whom, and the Place where.

*Q.* What did the Israelites sacrifice ?

*A.* Either Things having Life, as *Bullocks*, *Lambs*, &c. or Things without Life, as *Oyl*, *fine Flower*, *Water*, &c.

*Q.* For what did they sacrifice ?

*A.* For themselves, and others.

*Q.* Where ?

*A.* In the Temple.

*Q.* In what Manner ?

*A.* As God hath set down from the First of *Leviticus* to the Nineteenth.

*Q.* What is the Christian Sacrifice ?

*A.* Prayer and Thanksgiving.

*Q.* In how many Points doth the Israelites and the Christians Sacrifice agree ?

*A.* In Six.

*Q.* Which is the First ?

*A.* As theirs was seasoned with Salt ; so ours must be seasoned with the Truth of a good Conscience.

*Q.* What is the Second ?

*A.* As theirs was brought to the Priests ; so ours must be presented to God.

*Q.* What is the Third ?

*A.* As theirs were slain ; so we must kill our lewd Affections.

*Q.* What is the Fourth ?

*A.* As theirs was washed with Water, so ours must be washed with the Tears of Repentance.

*Q.* What is the fifth ?

*A.* As theirs was without Blemish, so ours must be without Hypocrisy.

*Q.* What is the sixth ?

*A.* As theirs was kindled with Fire, so must ours be with Zeal.

*Q.* Whence

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In the 26th Chapter, God declares if they did not repent, that they and their Cattle should be devoured by wild Beasts : The principal of which were Lions, unto which the Depopulation of Countries is ascribed in Scripture particularly by the Prophet *Nehemiah*, Chap. 4. 7. 11. 15. where the *Affrians*, and *Nebuchadnezzar* are therefore compared to Lions, because by those fierce Animals Countries were sometimes laid desolate.

Q. Whence had they all these Instructions ?

A. From the Mouth of God.

Q. Why did GOD prescribe to them in the least and smallest Matters ?

A. To shew, that He would be served 'as He Himself appointed, and not after the Invention of Men.

Q. Did none break that Ordinance ?

A. Yes.

Q. Who were they ?

A. Nadab and Abihu, Chap.

x. 1.

Q. How did they break it ?

A. By offering with strange Fire.

Q. How were they punished ?

A. Fire from Heaven consumed them.

Q. Of how many Sorts were the Laws which GOD prescribed to the House of Israel ?

A. Of two Sorts.

Q. Which be they ?

A. Ceremonial and Moral.

Q. Which call you Ceremonial Laws ?

A. Such as were peculiar to the Jews, to be observ'd in offering Sacrifices, and discerning Things clean from unclean, and the Causes thereof, set down from Chap. ii. to xix.

Q. Which call you Moral ?

A. Such as concern Integrity of Manners.

Q. How many are they, as they are set down in Ch. xix ?

A. Seventeen.

Q. Which be they ?

A. To honour our Parents, Ver. 3. To serve GOD freely, and not by Compulsion, Ver. 5. In Time of Plenty, to remember the Poor ; as, in Harvest, not to rake every Corner of the Field, nor gather the Gleanings, nor all the Grapes of the Vineyard, but to leave some for the Poor, Ver. 13. Not to detain the Workman's Hire 'till the Morning, Ver. 13. To eschew all Thefts, Falshood and Lying, Ver. 11. All Swearing and Blasphemy, Ver. 12. All mischievous Practices, which we presume we may do undiscovered ; as to curse the Deaf, lay a Stumbling-Block before the Blind, Ver. 14. Not to favour the Poor, nor honour the Person of the Mighty, Ver. 11. All Injustice, Ver. 15. All carrying of Tales, and Conspiracy against our Neighbours, Ver. 16. All Hypocrisy ; as we must not hate our Brother in Heart, and smother him to the Face, Ver. 17. All Revenge, Ver. 18. All seeking

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It is observable that this Plague, is directly opposite to the Blessing promised unto their Obedience, ver. 6. where it is said, *I will rid evil Beasts out of this Land ; which was never infested with them 'till it was overpread with Wickedness. See HUMPHREY'S Annotations.* Alluding to our late unnatural Rebellion, GOD of his Mercy spared us. The hardest Heart softens, the proudest Look is humbled, the strongest Arm fails when Omnipotence contends with it: And like luxurious *Belshazzar*, their Actions are weighed in the Balance of eternal Justice, and found wanting. Their proud Looks are turned into a sudden Paleness, they change their Countenance, fear and tremble.

## L E V I T I C U S.

after Witches and Conjurers.

Observations of Days and  
 nes, *Verse* 26. All false  
 ights and Measures, *Ver.* 35.  
 Incest, *Ver.* 36. Not to offer  
 Children unto *Molock*.

Q. *What is that?*

A. An Idol of the *Ammonites*.

Q. *Describe him.*

A. He was great of Stature,  
 hollow within, having  
 ces for Receipt: The first  
 s for Meal that was offered:  
 e second for Doves: The  
 rd for Sheep: The fourth  
 a Ram: The fifth for a  
 lf: The sixth for an Ox:  
 e seventh for a Child.

Q. *What be understood by the  
 en Bellies of the Idol?*

A. The seven deadly Sins:  
 id as the *Israelites* were for-  
 lden to suffer their Children  
 be devour'd of this Monster;  
 all Parents must beware, lest,  
 ough their Negligence, their  
 ildren be made a Sacrifice for  
 seven deadly Sins.

Q. *How is that?*

A. They must not wink at  
 ir Follies, but give them  
 rection for their Faults.

Q. *How did MOSES conclude  
 s Book of Leviticus?*

A. With a Blessing, and a  
 rse; with a Blessing, if they  
 p the Commandments; and

with a Curse, if they do break  
 them.

Q. *What is the Fruit of the  
 Blessing?*

A. Peace, Plenty, Victory,  
*Chap.* xxvi. 4.

Q. *What is the Fruit of the  
 Curse?*

A. Scarcity, Famine Sick-  
 nels, Servitude, War, *Chap.* xxvi.  
 16. to *Ver.* 30.

Q. *How many Feasts did the  
 Israelites observe?*

A. Seven.

Q. *Which be they?*

A. First, the Sabbath; se-  
 condly, the Passover; thirdly,  
 Feast of unleavened Bread;  
 fourth, of the First-fruits; fifth-  
 ly, of Witsuntide; sixthly, of  
 Trumpets; seventhly, of Ta-  
 bernacles.

Q. *Why were these Feasts  
 ordained?*

A. Not to gluttonize and che-  
 rish Sloth, or immodest Mirth;  
 but for Rest and lawful Recre-  
 ation, to take Comfort in the  
 Blessings of God, and to bless  
 G O D for them.

Q. *How is this Book ended?*

*Answer.* With this Saying,  
 "These are the Command-  
 ments which the L O R D  
 commanded M O S E S for the  
 "Children of *Israel* in Mount  
 "Sinai."

# N U M B E R S.

Question.

*W*HO were numbred by Moses?

*A.* The Male from twenty Years upward.

*Q.* How many able Men for War of that Age were numbred among the Israelites?

*A.* Six Hundred and Three Thousand Five Hundred and Fifty.

*Q.* To what End were they numbred?

*A.* For three Causes.

*Q.* Which be they?

*A.* First, for a Collection towards the Building of the Tabernacle; Secondly, for appointing Captains and Leaders over every Family, Chap. 2. Thirdly, for a Division of the Land of Canaan among the Tribes.

*Q.* Is there any Thing to be learned hereby?

*A.* Order and Government that ought to be observed in every Common-wealth.

*Q.* Whom did they appoint their chief Guide?

*A.* G O D.

*Q.* Where doth that appear?

*A.* In the Ninth Chapter.

*Q.* How?

*A.* In that they never journeyed, but when they saw the Cloud rise from the Tabernacle; nor ever pitched their Tents, but where it stayed. Chap. 9. 17. 19.

*Q.* And wherefore was this?

*A.* For two Causes.

*Q.* Which be they?

*A.* First, That they might (as all G O D's People ought to do) continually wait on the Lord, and have their Eyes lifted up toward Heaven. Secondly, to be always in Readiness, because they knew not at what Hour the Lord would rise.

*Q.* What doth that teach us to do?

*A.* At every Minute to be in Readiness for Death, because the Hour thereof is uncertain.

*Q.* Always when they did forward on their Journey, what was Moses's Custom?

*A.* To pray.

*Q.* How?

*A.* L O R D, rise up, and let thine Enemies be scattered.

*Q.* And when they rested, what did he?

*A.* Prayed likewise.

*Q.* In what Manner?

*A.* O L O R D, return to the many Thousands of Israel, Chap. x. 36.

*Q.* What Doctrine learn we by that?

*A.* Even when we set forward upon any Journey, or begin any Work, to pray: And when we rest, or make an End, to do the like, that our Speed may be the better.

*Q.* How many Ways did G O D show himself gracious to the Israelites in this Book?

*A.* Four Manner of Ways.

*Q.* Which



Q. Which be they ?

A. First, in being their Guides. Secondly, in feeding them with *Manna*, as He had begun. Thirdly, in being merciful toward them when they repented. Fourthly, in giving them Victory over nine several Princes.

Q. Which be they ?

A. *AKAM* King of the South *Canaanites*; *OG* King of *Bishan*; *SEHOM* King of the *Amorites*; *BALAC* King of *Moab*; *EVI*, *BOREM*, *ZUR*, *HUR* and *KABA*, Kings of *Midian*.

Q. What was their Spoil they took in the Overthrow of the Kings of *Midian* ?

A. Six hundred seventy and five thousand Sheep, seventy two thousand Beeves, sixty one thousand Asses, two thousand Virgins Prisoners, besides Silver, Tin, Brass and Lead, *Ch. 31*.

Q. What was the Slaughter they made ?

A. They put both Man, Woman and Child to the Sword, except those Virgins above.

Q. What was the Cause they did so ?

A. The Commandment of God.

Q. Why was God so severe against them ?

A. By Reason King *Balak*, when he saw his own Force too weak to disgorge his Malice upon the *Israelites*, and that the Prophet *Balaam*, contrary to his Expectation, instead of cursing did bless them; he fell to another Practice.

Q. What was that ?

A. By the Council of *Balaam*, he sought to bring them into displeasure with their God;

and so to have them cut off.

Q. How did he compass them ?

A. By Flattery.

Q. In what Manner ?

A. He sent *Midianitish* Women unto them, who by their Allurements enticed them to Fornication and Idolatry.

Q. What do we learn by this ?

A. That the Wicked will leave no Means unpractised for the Destruction of the Godly.

Q. Was God wroth with the *Israelites* then for these Sins ?

A. So grievously, that God commanded the Offenders to be hanged, and smote with the Plague Twenty Four Thousand.

Q. Who redeemed this Plague ?

A. The Zeal of *Phineas*, that slew *Zimri* and *Cozbi* in the very Act of Fornication, *Chap. xxx. 8*.

Q. What do we learn by the whole Circumstance ?

A. That God, tho' he plague his People when they sin; yet he will ten Times more plague them that were the Cause of their Sin; as may appear by the Wrath extended upon the *Midianites*.

Q. Were the *Israelites* thankful for the gracious Care which God had over them ?

A. No, they were most rebellious and unthankful.

Q. How many Sins, by their Example, do we learn to beware of in this Book, besides those two Sins afore spoken of, Fornication and Idolatry ?

A. Four other.

Q. Which be they ?

A. Murmuring against GOD, Distrust in His Promises, Breach of

of His Sabbath, and Rebellion against His Magistrates.

Q. How many Times did they murmur ?

A. Four Times.

Q. When first ?

A. Three Days after they had departed from Sinai.

Q. How were they punished ?

A. The LORD consumed with Fire the utmost Part of the Host, (Chap. xi. 1.

Q. How the second Time ?

A. They were weary of Manna, and lusted after Flesh.

Q. How were they punished ?

A. They had Flesh while they surfeited, and their Surfeit brought a grievous Plague upon them, insomuch that they died with Meat in their Mouths, Ver.

32, 33.

Q. How the Third Time ?

A. For Water.

Q. Where ?

A. At Kadish, at the Desert of Zin, Chap. xxi.

Q. How the Fourth Time ?

A. For Bread and Water.

Q. How were they punished ?

A. GOD sent fiery Serpents, that stung them to Death, Chap.

xxi. 6.

Q. What caused the Mercy of GOD, at all Times, to put an End to their Punishments ?

A. Two Things.

Q. Which be they ?

A. Their own Repentance first; and then the Prayer of Moses.

Q. How was this Plague of fiery Serpents remedied ?

A. GOD commanded Moses to make a brazen Serpent, and hang it upon a Cross; and whosoever being stung, looked upon it was cured.

Q. What was this a Figure of ?

A. The Vertue of CHRIST, whose hanging upon the Cross is a sovereign Medicine for the Sickness of our Souls, if we look up to Him with the Eyes of Faith.

Q. How did they distrust God's Promise ?

A. In being come to the Land of Canaan, and desiring to go back to Egypt, or to be buried in the Wilderness.

Q. What was the Ground of that Desire ?

A. Their Faintness of Heart.

Q. Wherein ?

A. In that though GOD had divers Times before swore to give them the Land of Canaan, for an everlasting Inheritance, yet they feared to go forward, when they heard the Land was inhabited with Giants.

Q. Of whom did they learn this News ?

G

A. Of

There are many that think the Prophet Balaam, was of the Posterity of Mohor, the Brother of Abraham, and an Inhabitant of Haran, in Mesopotamia. Gen. 11. Josephus saith, he dwelt near to Euphrates; and St. Jerom, in a City called Phasara, mentioned, Numb. 22. and signifies an obscure Prophet or Oracle; from whence he travelled to Ab. Co., the Plain of Vines, where his Ass spake, Numb. 22. 400 Miles from thence, he went to the Land of the Moabites, 4 Miles, where he blessed the Children of Israel in the Mount of Per. There

# DEUTERONOMY.

Question.

*What is contained in this Book of Deuteronomy ?*

*A. Another Repetition of the Laws.*

*Q. Why ?*

*A. Because they were dead, to whom the Law was first given.*

*Q. Who repeats it to them ?*

*A. MOSES.*

*Q. What doth he draw out from it ?*

*A. Continual Exhortations to Obedience.*

*Q. Obedience to whom ?*

*A. To God first, then to the Priests and Judges.*

*Q. What Lesson have we from hence ?*

*A. That the first Care of a religious Magistrate, is the Obedience of the People to God, next to himself.*

*Q. How many Things were they to observe in reading the Law ?*

*A. Two Things.*

*Q. Name them.*

*A. First, neither to add to it, nor take from it, Chap. iv. 2. Secondly, not only to learn it themselves, but to teach it also to their Posterity. Chap. i. 9.*

*Q. In what Manner did God admonish this new Generation to be careful of this Law ?*

*A. By the Remembrance of Two Things.*

*Q. Name them.*

*A. The Ingratitude of their Fathers, who had provoked his Wrath, and were dead. And the wonderful Miracles and Victories which he had brought to pass among them, to assure them of his Love and Protection.*

*Q. Among the rest ; which is one of the special Favours GOD bestowed upon them, mentioned in this Book ?*

*A. That is, in Forty Years Space, the Garments of their Fore-*

*ORS. MOSES* journeyed with the *Israelites* as before observed, 40 Years in the Wilderness, after he left *Succoth*, came out of *Egypt* ; made 40 Mansions, or Places of Rest and Abode, viz. 1. at the Wilderness of *Etham*. 2. *Pihachiroth*, where they had a Mountain on each Side, the Red Sea before, and a cruel Tyrant behind them, *Pharaoh*. 3. and 4. on each Side the Red-Sea. 5. at *Marah*. 6. at *Elim*. 7. at *Sin*. 8. at *Raphadim* in the Desert, near Mount *Sinai*. 9, 10, 11, 12. at and about *Sinai*, where the Law was received. 13. at the Graves of Concupiscence. 14. at *Hazerath*. 15. at *Richmah*. 16. at *Rimmon Eharaz*. 17. at *Libnah*. 18. at *Rissa*. 19. at *Chebelah*, which was a Type of the Church, where all the Elect and Faithful People of GOD travel through the Wilderness of this wicked World. 20. at *Saptar*. 21. at *Harada*. 22. at the Valley *Thahath*. 23. *Macchelus*. 24. at *Tharab* a memorable Place in the Wilderness, near to the Borders of the Land of *Canaan*, where they

Forefathers never waxed old,  
*Chap. viii. 4.*

*Q. How doth He encourage them not to be afraid to enter into the Land of Canaan?*

*A. Three Manner of Ways.*

*Q. Name them.*

*A. First, in that he was God, and would be true to his Promise; For he had sworn they should possess it. Secondly, by telling them it was a most pleasant, rich and fruitful Country, *Chap. viii. 7, 8, 9.* Thirdly, by assuring them of all Assistance; yea the very Hornets and Flies of the Air should fight for them, *Chap. vii. 20.**

*Q. Of how many Things doth God counsel them to beware when they are once settled in Canaan?*

*A. Of three Things.*

*Q. Which be they?*

*A. Unthankfulness, Presumption, and Lack of Charity.*

*Q. How did He shew they might be unthankful?*

*A. By enjoying the Fruits of the Land, and not praising His Name for them. *Chap. viii. 10.**

*Q. How Presumption?*

*A. By attributing the Glory thereof to their own Strength, and not to the free Mercy of God, *Chap. viii. 18.**

*Q. How uncharitable?*

*A. In having Abundance, and shutting up their Hands against the Poverty of their Brethren, *Chap. xv. 7, 8.* (a Sin too common in these Days.)*

*Q. What other Vices doth He forbid?*

*A. Forfaking of God's Service, for the Love of any Friend, be he never so dear, *Chap. xiii. 6.* The imprisoning of God's Ministers, xii. 19. Confusion of Sex, as a Man to wear Woman's Apparel; or a Woman, Man's, xxii. 5. Detaining any Thing of another's which we find, xxii. 12, 13. All Manner of Cruelty, even towards Brute Beasts, xxii. 6. All Doubleness of Heart; hanging between two Religions, figured unto us by the Garment of Lince Wolfe, ii. 11. 12. All violating of Virginity, xxii. 5. All bearing False Witness, xix. 16.*

*All*

they continued sometime on Account of the Wars they were shortly to undertake. 25. at *Misbea* in the utmost Borders in the Land of *Canaan*. 26. at *Chafmana* near to *Kades Barnea*, from whence *Moses* sent his 12 Spies into the Land of *Canaan*, of which you may read, *Gen. 14. 16. 20. Exod. 13. 27. 33. 34. Deut. 1. Psal. 29. Ezech. 47. &c. 27.* at *Masraah*, where the L O R D caused them to return back for their Murmuring toward the South; so that they might live just 40 Years in the Wilderness. *Nam. 14. 23. 28.* at *Noni Janson*. 29. at the Mountain of *Hor Gidgad*. 30. at *Feibatha*. 31. at *Arbona*, where the Children of *Israel* weeped for the Discommodiousness of the Place, being far want constrained to remove their Tents. 32. at *Asian Gabor* 148 Miles from *Kades Barnea*, and 174 from *Jerusalem*. Here *Solomon* made his Navy, which he sent to *Ophir* to fetch Gold, *L. Kings 9. 33.* *Zin Kades*. 34. at *Mount Hor*. 35. at *Zalmuna*. 36. at *Phanon* on the Wilderness of *Arabia Petraea*. This was a City of the *Idumeans*, so high that one might see many Parts of the World: Here *Moses* set

All employing of evil gotten Goods in the Service of God ; as such as think they may be charitable with Money gotten by Theft, Usury, or Whoredom, xxiii. 18. The taking of any Thing to gage whereby our Neighbour gets his Living, xxvi. 8. All Partiality ; as to punish One for the Sin of another, xxiv. 6. All Security and flattering of a Man's Self in his own Sin, Chap. xxix. 19, 20, 21.

*Q. If they did, or do offend in any of these Sins : How will GOD execute His Judgements upon us ?*

*A. Without respect of Persons, Chap. x. 1.*

*Q. What may be pretended for an Excuse, if we be found guilty of any of these Sins ?*

*A. Nothing.*

*Q. Not Ignorance ?*

*A. No.*

*Q. Why ?*

*A. Because we are, as the*

*Israelites were, daily admonished of them, by the Ministers of God's Word, Chap. xxx. 11.*

*Q. Did Moses never enter into the Land of Canaan ?*

*A. No, only he had a Sight of it, and then died.*

*Q. What was the Reason ?*

*A. His Sin of Distrust in God's Power ; committed at the Waters of Meribah.*

*Q. What may we learn generally by his whole Life ?*

*A. Six Virtues for that one Vice, before mentioned.*

*Q. Which be they ?*

*A. First, Boldness in his Calling, that feared not to speak to PHAROAH : Secondly, Meekness against Wrong, that was not moved at any despicable Words given by the Israelites : Thirdly, Patience against Travel ; that did not only guide the Israelites in their Journeys, but at all Times decided their Causes : Fourthly, Zeal in God's Glory, for*

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for up the brazen Serpent. 37. Oboth. Here the Arabians received an Answer from the Devil by Way of Conjurat. 38. at Ixim. 39. at Dibon Gad. 40. at Almon Dibla-Thaim, close by the River Arnon, Num. 21. and 23. Thus Moses in 40 Years made 40 Places of Residence ; and after having passed the Mountains Abarim, destroyed the Ammonites at Jabna, Num. 21. and Shon King of the Ammonites at Chemon. who held the Country beyond Jordan ; because he would not suffer the Children of Israel to pass through his Dominions ; therefore put him to Death, and gave his Country to the Tribes of Reuben and Gad ; this City afterwards fell to the Levites, Num. 21. 33. Deut. 1. 2. &c. Moses came through Jazir (which in Jerom's Time was a small Village, and signifies, *The LORD is my Help*) to Edrei, where Og the King of Basan was overcome by him, and after fell to the Tribe of Manasse, Num. 21. Josh. 13. Deut. 13. St. Jerom saith, that in his Time, this Town was called Adar : He then came to Aitheroth, the Metropolis of Basan, 4 Miles from Edrei, beyond Jordan, and belonged to the half Tribe of Manasse ; and last of all, came to Pisgab, an Hill in the Land of Sisir ; and there Moses died, and we will suppose was buried, tho' it is the Opinion of many, that GOD took him up into Heaven.

for the Advancement of Virtue, and repressing of Vice : Fifthly, Love to his Brethren ; to spend his Life for them, rather than they should miscarry : Sixthly, Faith in his End, not envying that he might not enter into the Land of Promise ; considering that by Death, he was invested with a greater Patrimony, the Kingdom of Heaven.

Q. *What is meant by the Charge given to LEVIES of Thum-*

*min and Urim, in the 33d Ch. and 8th Verse of this Book ?*

A. It is spoken concerning the Priests, where the *Thummin* and *Urim*, i. e. *Light* and *Perfection*, might continue in this Tribe ; the one signifying the Knowledge, the other their Life and Conversation ; and, by the HOLY ONE,\* is meant the High-Priest, who with GOD was always to be consulted concerning the publick Safety.

\* This gave AARON the Name of the Saint of the LORD, *Psal.* cvi. 16. yet it comprehends all the Priests and Levites, in Conjunction with him. See Dr. Spencer's *De Leg. Hebr. Lib. 3. Chap. 7. Dissert.* N where he treats also of these Words, as they may be applied to our LORD CHRIS<sup>T</sup>, the True HOLY ONE of GOD, who indeed is a Priest for ever holy, harmless, undefiled, separate from Sinners, *Eccl. Heb. 7. 26.*

Quintus Curtius has a remarkable Passage of this Priest-hood, which *Josephus, Eschilius,* and several other of the ancient Writers take Notice of : *Alexander,* that great Conqueror of the World, making a Visit to *Jerusalem* ; in going toward the Temple, was met by the High-Priest, &c. in Procession, approaching his Person, whom he took to be the GODS descended down from Heaven, and with the greatest Reverence bowed, which before he had vouchsafed to no Prince upon Earth.



# J O S H U A.

Question.

**H**OW did GOD further manifest his Tenderness over the Israelites?

A. In setting over them a wise, religious and valiant Governour.

Q. Who was that?

A. JOSHUA.

Q. What was his Charge?

A. Two-fold; to keep the Law of GOD, and to bring Israel out of the Wilderness into Canaan.

Q. What especial Virtues had he?

A. Three.

Q. Which be they?

A. Faith, Wisdom and Courage, such as all good Governours ought to have.

Q. How did he shew his Faith?

A. By believing GOD's Promises.

Q. How His Wisdom?

A. In governing discreetly.

Q. How his Courage?

A. In leading on the People without Dread of their Enemies.

Q. How did GOD here encourage the People?

A. Three Manner of Ways.

Q. Which be they?

A. First, in renewing his former Promise, and telling them they should divide the Land for an Inheritance, Chap. i. 6. Secondly, in giving them a Captain endued with the Spirit of Moses, and able to be their Conductor, Chap. i. 5. And, Thirdly, by assuring them he would cast a Faintness of Heart upon their Enemies, Chap. ii. 11.

Q. How were the People confirmed that Joshua had the Spirit of Moses?

A. By two Miracles that he did.

Q. Which is the first?

A. His dividing the Waters of Jordan, and their whole Hosts passing over dryshod, Chap. iii. 16, 17.

Q. Which is the second?

A. He caused the Sun and Moon to stand still in the Firmament, Chap. x. 13.

Q. How?

A. By Prayer.

Q. What do we learn by that?

A. Two Things.

Q. Which be they?

A. The Effect of Prayer, and the Obedience of all Creatures for the glorifying of GOD.

Q. How

OBS. Joshua and Caleb travelled with Moses from Ramesis out of Egypt through the Red-Sea, and were two of the Spies which Moses sent from Kades-Barnea, to the Land of Canaan, Num. 13. and went out of the Wilderness of Zin, and Ithara, and came to the Town of Rehob in Galilee, 140 Miles; (This was a City of the Levites, in the Tribe of Asher) from thence they went to the Town of Hamath in Syria, which was afterwards called Anti-

Q. How was GOD glorified by that Miracle ?

A. Joshua by that Means had a longer Time of Day-Light for the vanquishing of GOD's Enemies.

Q. Were none of the Tribes placed on this Side Jordan ?

A. Yes.

Q. How many ?

A. Two and a half.

Q. Which be they ?

A. Reuben, Gad, and the half Tribe of Manasseh.

Q. Did they sit down in Peace, and suffer their Brethren to go to War ?

A. No, they shewed brotherly Love.

Q. How was that ?

A. They left their Wives, Children and Cattle in the Possessions which were allowed them ; and themselves armed went foremost, and would take no Rest till the Brethren of the other Tribes were likewise planted as well as they, Chap. vii. 16.

Q. When they passed Jordan, how did Joshua shew himself thankful to GOD for so great a Miracle ?

A. By setting up a Memorial of his Power.

Q. What was that ?

A. Twelve Stones for the Twelve Tribes of Israel.

Q. For what Purpose did he so ?

A. For Two Causes.

Q. Which be they ?

A. First, That such Remembrance of GOD's mighty Power might serve for a fuller Condemnation to his Enemies : And, secondly, that his Servants might the more reverence him, Chap. iv. 24.

Q. Which was the first City they went to conquer ?

A. Jericho.

Q. Did they rashly go and besiege it, as proudly presuming that howsoever or whatsoever they did, GOD would be with them.

A. No, like discreet Soldiers, they used three Things.

Q. Which be they ?

A. Deliberation, Consultation, and Sanctification,

Q. How Deliberation ?

A. They took Time.

Q. How Consultation ?

A. Two Manner of Ways they

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sat

Antiphris 188 Miles, belonging to the Levites in the Tribe of Nephthali 100 Miles from Jerusalem, upon the utmost Bounds of the Holy Lands, Numb. 11. 34. Josh. 19. from whence they returned again to Hebron, 304 Miles, where upon the Side of the River Escol, they cut off a Bunch of Grapes with the Salk ; which was as much as they both could bear upon their Shoulders, Numb. 13. From Hebron, they returned again, to Kades-Barnes, 20 Miles. There all the People murmured against MOSES, Num. 14. Thus in 40. Days the Spies travelled 648 Miles in the Land of Canaan, that is above 16 Miles a day ; After that JOSHUA and CALLEE, went with MOSES and the Children of Israel, to Escon-Gabir, thence to Jahna, 404 Miles ; then passed through two Kingdoms to Mount Libanus, 18 Miles ; and then returned into the Land of Sittim, that lay by the Hill Pisgab in the Field of the Moabites, 90 Miles, where MOSES died : From the Land of Sittim, they passed through the River of Jordan, and came to Gilgal, 6 Miles, where JOSHUA pitched his Camp, Num. 6. 21. JOSHUA IV. 5.



fat in Counsel among themselves, and submitted their Counsel to the Direction of GOD.

Q. How Sanctification ?

A. Two Manner of Ways, Prayer and Fasting.

Q. When they had taken Counsel, what did they ?

A. Sent Spies to know the State of their Enemies.

Q. What Danger were they in ?

A. Of Death.

Q. By whom ?

A. By the King.

Q. Who saved their Lives ?

A. A Woman Harlot, an Hostels.

Q. How ?

A. By hiding them in the Top of her House when the King made Search for them, Chap. ii. 6.

Q. What moved her to do so ?

A. The Fame which she heard of the Works of GOD.

Q. How did the Israelites requite this Kindness ?

A. They saved her, her Father, Mother, Children, and all they had.

Q. Did they shew this Mercy of their own accord ?

No; but by the Instinct of GOD's Spirit.

Q. What do we learn by that ?

A. That GOD will not the Death of Sinners if they repent.

Q. How was the City won ?

A. The Walls fell down by the Power of GOD, and then Jephtha entered. Chap. vi. 20.

Q. How were the Israelites commended to esteem of the City,

and all that was in it ?

A. As a thing execrable and accursed. Chap. vi. 17.

Q. Was nothing preserv'd ?

A. Yes, Silver, Gold, Vessels of Brass, and Iron.

Q. What was to be done with them ?

A. They were to be consecrated to the Lord's Use. Chap. vi. 19.

Q. How were they to be consecrated ?

A. By being molten, and the Property of them altered.

Q. What Sin is here committed ?

A. Theft.

Q. Who committed it ?

A. ACHAN.

Q. How ?

A. He kept a Babylonish Garment, two hundred Shekels of Silver, and a Wedge of Gold of fifty Shekels Weight, which he hid in his Tent, to serve his own private Use. Chap. vii. 2.

Q. What was their Fortune after the Committing of this Sin ?

A. Their good Success was turned into bad, such as is always the fruit of Wickedness.

Q. How did that appear ?

A. When three thousand Israelites were sent again Ai, the Inhabitants thereof put them to flight, and slew thirty six of them, Chap. vii. 5.

Q. How were they cleared of this Sin ?

A. Destroying ACHAN, his family, and all that he had. Ver. 14.

Q. How did the Gibeonites purchase a League of Friendship with Joshua ?

A. By

*A* By Diffimulation.

*Q.* In what Manner ?

*A* Coming unto him in ragged Clothes, and old Shoes, as though they had worn out their Apparel by Journeying from some far Country.

*Q.* How did J O S H U A reward their Diffimulation ?

*A.* He suffered them to live because of his Promise ; but he condemned them for ever to be Drudges to the Congregation, to hew Wood, and draw Water.

*Chap.* ix. 21.

*Q.* How many Kingdoms did J O S H U A subdue ?

*A.* Thirty and one.

*Q.* Name them ?

*A.* Jericho, Ai, Jerusalem, Hebron, Farmuth, Lachish, Eglon, Gezer, Debir, Geder, Hormah, Arad, Libnah, Adullam, Makkadath, Bethel, Tappuah, Hepher, Aphek, Lasharon, Madon, Hajor, Shimron, Achbaph, Tannack, Meziddo, Kedish, Jokneam, Dor, Gilgal, Tirzah.

*Q.* What is meant by the Word Debir ?

*A.* This Town was called Debir, which signifies an Oracle, or holy Altar ; because the LORD there, by his Priests that was assigned for that Purpose, did foretell and prophecy of Things to come ; being derived from Debar, i. e. He hath spoken.

*Q.* What Mercies did he shew in all his Victories ?

*A.* None at all, he destroyed every Soul. *Chap.* x. 40.

*Q.* What moved him thereunto ?

*A.* The Commandment of G O D.

*Q.* What is signified by that ?

*A.* That Wick edness must be quite rooted out where G O D means to be serve d.

*Q.* Where was the first Paschal Lamb solemnized ?

*A.* At Gilgal, soon after they came to the Land, and Manna ceased, because they then did

H 2 eat

Now Gilgal was a Town between Jordan and the City Jericho, 12 Miles S. E. from Jerusalem ; where the Children of Israel having pass the River, made war upon all the Nations of the Land of Canaan ; from Gilgal, JOSHUA went to Jericho 2 Miles ; there he assailed the Town with the Squad of Basses and Horns or Trumpets, and won it, *Josh.* vi. 26. *Heb.* 11. Here CHRIST restored the blind Man to sight, *Math.* vi. converted Zaccheus, *Luke.* xix. and was called the City of Palms. 6 Miles from Jerusalem ; from Jericho he went to Ai, 4 Miles, and took and burnt the whole Town. *Josh.* vii. 8. returned to Gilgal, and upon the Hill of Ebal built an Altar unto the LORD, and there were the Blessings and Cursings pronounced. *Josh.* 8 *Deut.* 27 *Hai,* or Ai, is a Town in the Tribe of BENJAMIN, near to Bethel, Eastward, where Abraham dwelt. *Gen.* 12. JOSHUA came to Gibeon, 12 Miles, where the Sun stood still during the Battle against the three Kings, *Josh.* 10. This was a Metropolis, in the Tribe of BENJAMIN, the Inhabitants became Petitioners to JOSHUA for Peace, *Josh.* 10 18. Situated upon a Mountain 4 Miles North of Jerusalem. Here stood the Tabernacle of the Covenant and the Brazen Altar. Here SAUL was first made King of Israel. Here he put the Sons of Abimelech the Priest to Death. I. *Sam.* 12. and here JOSHUA overcame the five Kings of the Ammorites. From Gibeon, he went to Ajalon, 2 Mil's ; where the Moon stood still. *Josh.* 10 a City of the Priests in the Tribe of Dan. Here Jonathan tasted Honey contrary to his Father's Command for which he was Judged to die, I. *Sam.* 14. He went to Ashtar, 4 Miles ; where



# J U D G E S.

Question.

**WHAT** Governours had the People after Joshua ?

*A.* Judges.

*Q.* Why were they called Judges ?

*A.* Because they did execute GOD's Judgments upon their Enemies.

*Q.* Had they many Enemies after the Death of Joshua ?

*A.* Yes.

*Q.* What was the Cause ?

*A.* Their Sins.

*Q.* What was their general Sin ?

*A.* Disobedience.

*Q.* How did that spread ?

*A.* Into the Branches.

*Q.* Which be they ?

*A.* Vain Pity, Idolatry, and Ingratitude.

*Q.* How were they vainly pitiful ?

*A.* In making League with the Canaanites, whom they ought to have cast out, Chap. i.

*Q.* How were they Idolaters ?

*A.* In worshipping Idols, Chap. 24.

*Q.* How ungrateful ?

*A.* Being made Owners of Cities, which they built not ; and Vineyards, which they planted not ; they forgot to glorify the Giver.

*Q.* What was the general Punishment of their Sin ?

*A.* As the Lord had said before, Those People whom they saved became Goats to their Sides, and Thorns in their Eyes.

*Q.* What is the Meaning of that ?

*A.* They continually vexed them with War.

*Q.* Wherefore did the LORD suffer them ?

*A.* To sift and prove them, as He always will do such as He loveth.

*Q.* Did the LORD then still love them, considering how they had provoked him by their further Wickedness ?

*A.* He did.

*Q.* What doth that shew ?

*A.* The unspeakable Mercy of GOD towards His Church.

*Q.* What was the general Virtue that purchased his Mercy towards them.

*A.* Repentance : They cried, and he heard their Groaning, Chap. iii, 18.

*Q.* Wherein was his Mercy expressed ?

*A.* In sending them Deliverers.

*Q.* How many were they ?

*A.* Sixteen.

*Q.* Rehearse their Names.

*A.* After

A. After the Death of *Joshua*, *Caleb* and *Othniel* judged *Israel*; then *Othniel* the Younger, after that *Ehud*, then *Deborah*, assisted by *Barak*, her Captain General; after these judged *Gideon*, *Abimelech*, *Tola*, *Jair*, *Jephthah*, *Ibzan*, *Elon*, *Abdon*, *Samson*, *Eli*, and *Samuel*.

Q. What is remarkable in the Word *Othniel*?

A. *Othniel* signifies the God of Time, also a Type of CHRIST, who is the God of Time; and in His due Time conquered the World, and Satan the Prince thereof; thereby delivering the poor afflicted Members of his Church out his miserable Servitude and Bondage; for which Cause GOD hath made Him Judge over it, and given full Power and Authority to rule and govern it.

Q. What in *Deborah*?

A. *Deborah* in the Hebrew signifies a Bee, and is a memorable Type of the Church; for as a Bee in all her Actions foundeth pleasantly; so the Members of GOD's Church in all their Actions sing and found forth the Praises of GOD; or by con-

tinual Prayers, implore His Aid, and Assistance; with the Bee, sucking upon the Flower of the Holy Scriptures, the sweet and acceptable Doctrine of Faith; by which the Hope of everlasting Life is strengthened in us, with the Sting of God's Word repulsing all vain Delusion, and idle Imaginations (the Temptations of the Devil) and those wretched Affections of cruel and wicked Men; according to that of *Ecclesiasticus*, *The Bee is but small, but bringeth forth most pleasant Fruit*: And presenteth unto Man many memorable Instructions. And as *PLATO* saith, *The King of Bees, although without a Sting, yet ruleth and governeth his Commonwealth with great Severity and Justice*. (Singularly described by *VIRGIL*, in his fourth *Geor.*) So CHRIST, the Head of the Church, the Saviour of Souls, without any Sting of Bitterness, ruleth and governeth with singular Justice and Sincerity.

Q. What her Captain *Barak*?

A. He taketh his Name from Thunder and Lightning; Typically Representing the Glory of CHRIST

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\* This Name hath been given by other Nations to illustrious Women, as among the Greeks; for Instance, the Nymph, said to be the Nurse of *JUBA*, is called *Melissa*, which signifies a Bee in the Greek Language; and the Wife of *PERIANDER*, King of *Corinth*, had the same Name;

\* *DEBORAH* was the Wife of *Lapidoth*, and dwelt under a Palm-Tree between *Beithel* and *Ramoth* in *Mount Ephraim*, 8 Miles N. of *Jerusalem*, and succeeded *Ehud* in 2632. After *Deborah* was appointed Judge of *Israel*, she ordained *Barak* Chief Commander, or Captain.

*BARAK* was the Son of *Abimeam*, a Noble Captain, who lived at *Kades*; from whence he went to the Palm-Tree, and took *Deborah* back with him to *Kades*; from thence they went with 10000 Men to the Hill *Thabor* 36 Miles, situated on the Borders of *Issachar* and *Zebulun*, 56 Miles N. of *Gidon*. And

CHRIST JESUS, as the chief Captain of the Church, who with the Thunder of the Law, and bright shining Glory of the Gospel, destroyed the Enemies thereof; and by the Hosts of Angels, and Saints, at the End of the World, will cast them down with Thunder and Lightning, into that Bottomless Pit, there to remain for ever.

Q. *What doth SAMSON signify?*

A. He Typically representeth CHRIST divers Ways; first, in his Person he was a mighty Man; secondly, in his Profession, he was a *Nazarite*; thirdly, in his Calling, he was a Prince, and a Judge; fourthly, in his Manner of Living,; for he went from Place to Place, to revenge himself upon the Enemies of GOD's People, the Children of *Israel*, and in his Death. Even so our Saviour CHRIST, is that strong Man; who being mightier than

the Devil, hath dispossest'd him of his tyrannical Jurisdiction over the Souls of Mankind; hath taken away those Gates of Death by His Mercy, opening unto us the Door of Life; that so being set at Liberty from that hellish Imprisonment, we may be made Partakers of everlasting Happiness. He was also a *Nazarite* even from his Mother's Womb, born and bred there, tying Himself to a Vow of Bondage, that we might be made Free. He is a Prince and a Priest after the Order of *Melchisedeck*: During the Continuance of his Life, in this Vale of Misery, His chiefest Actions were to go from Place to Place, to teach, to do good, and to rescue, and relieve the poor distressed Members of the Church, who lay miserably afflicted under the Hands of Satan; Healing some, Relieving others, and bringing a third Sort into the State of Grace: So that

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as *Josephus* writeth, *Lib. Antiq. 4.* there fell such a Shower of Rain and Hail upon the Enemies of the *Israelites*, that through the extream Violence thereof they were dispersed, and *Sisera* their Captain constrained to leave his Chariot, and to save himself by Flight, never staying 'till he came to the Tabernacle of *Jael*, in the Plain of *Zenaim*, where he was murder'd. *Barak* pursued the Enemy with great Slaughter to *Haraseth* of the *Gentiles*, a City in the *Upper-Galilee*; and from thence went to *Jael*, where he found *Sisera*, as *Deborah* the Prophetess had told him; and then went with all his Army to *Hazor*, where *Jabin* King of the *Canaanites* kept his Court, and of a sudden conquered the City, and destroyed it, as *Joshua* had before done, with Fire and Sword, putting all the Inhabitants to Death. *Joseph. Ant. Lib. 5.*

S. A M P S O N was born in the City of *Zareca*, and brought up in the Tent of *Dan* and *Erahob*, *Judg. 13.* From thence he went to *Timnah*, which is 10 Miles; there he fell in Love with *Judah* the Daughter of a *Philistine*, *Judg. 14.* he went back to his Father at *Zareca*, and revealed his Affection, and they went together again to see the *Idola*, and by the Way he killed a Lion, *Chap. 14.* Within a While after, *Sampton* and his Friends went again to *Timnah*, and by the Way found Honey in the Lion that he had slain, and gave it to his Friends to eat; and when he came to the *Philistines* House, he pronounced the Riddle in *Judg. 14.* in the Year of the World 1791; of which time he succeeded *Abdon* in the Rule of the Jews. He went then to *Aicah* a City of the *Philistines*, and killed thirty of their Men, and took away

as **SAMPSON** delivered the *Israelites* from the Bondage of the *Philistines*: **CHRIST** our Prince and Judge delivered His from the Slavery of Satan; by His Death, saving more Souls than in His Life; and thereby pulling down the strong Buildings, (the Temptations of Satan) and hath laid them level with the Ground, that they shall never be restored again; and lastly, after this Life ended, He shall be our Prince and Judge, and bring us to that Place of Promise, prepared for us in His everlasting Kingdom.

*Q. What were the particular Sins of the Israelites?*

*A. In Abimelech three.*

*Q. Which be they?*

*A. Ambition, Tyranny and Despair.*

*Q. How was he ambitious?*

*A. He usurped the Kingdom after his Father Gideon's Death, Chap. ix. 1.*

*Q. How did Jotham his*

*younger Brother reprove him for his Ambition?*

*A. By the Example of Trees wherein he shews that those of least Desert are always most aspiring, Chap. ix. 8.*

*Q. How was Abimelech tyrannous?*

*A. In murdering seventy of his own Brothers for the securing of his own Estate, Ver. 5.*

*Q. What was the Punishment GOD laid upon him for this Unnaturalness?*

*A. That as he lived in Cruelty, so he died in Contempt.*

*Q. How was that?*

*A. A Woman with a Piece of a Millstone almost knock'd out his Brains.*

*Q. Where?*

*A. At the Tower of Jabez, Ver. 53.*

*Q. What Sin reigned particular in the People?*

*A. In Sampson, Lust; in Jephthah, Temerity, or Rashness; in a Levite, Love of Vanity; in*

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the

away their Garments; and then returned to Timnah, and delivered the *Philistines* which had unfolded the Riddle those changes of Garments. From thence (being angry, that his Wife had disclosed the Riddle) he returned to Zareca to his Friends; but when his Anger was over, he returned to his Wife, it being then Wheat Harvest, and carried with him a Goat to make merry, and be reconciled to her; but her Father shut him out of Doors; (because he had married his Wife to another Man) wherefore he took a Company of Foxes, and tying them Tail to Tail, put Fire-Brands to their Tails, and turned them into the Wheat of the *Philistines*, and set on Fire all the Wheat, and Vines, and Olives thereabouts, Jud. 15. From thence he went to a Cave in the Rock Ets, in the Tribe of Judah, near to the River Soreck, which runs into the Mediterranean Sea. At the Rock Ets, Sampson was bound with two new Cords by the *Israelites*; and from thence led to Ramah, six Miles, where he killed 1000 *Philistines* with the Jaw-Bone of an Ass: He came to Gaza, and there carried away the Gates of the City; and went to the River Soreck, and dwelt with Dalilah the Harlot, and by her was deceived, and taken by the *Philistines*; they put out both his Eyes, bound him in Chains, and led him to Gaza, brought him into the Temple of their God Dagon, to make them Sport; but he pulled down the House, and a Multitude of Men were slain, where he also died; and was buried in the Sepulcher of Manoah his Father, between Zerea and Esbaol. As some think, this Sampson, according to the Meaning of the Word, was the true Hercules, and those noble Exploits that he did, the Grecians attributed to their Hercules.

the Men of Benjamin, the Rape of a Woman; in the *Ephraimites*, Envy.

Q. *Towards whom was Sampson lustful?*

A. Towards *Dalilah*, a wicked Woman, *Chap. xvi. 4.*

Q. *How was he punished?*

A. He lost *G O D's* excellent Gifts, and became a Slave to his Enemies, *Ver. 1. 9.*

Q. *How was Jephthah guilty?*

A. In making a rash Vow, and performing it. \*

Q. *How was he punished?*

A. Thro' his own Folly, he became Childless.

Q. *Was it well done of Jephthah to make good his Vow?*

A. It was Sin to 'vow it; Murder in the highest Nature to perform it.

Q. *How was the Levite guilty?*

A. In forsaking the Service of *G O D*, to supply the Wants of his Body.

Q. *How was that?*

A. He was content to serve in the Temple of Idols for Meat, Drink, and Apparel, *Chap. xvii. 10, 11.*

Q. *What was his Punishment?*

A. He was taken Prisoner by the Men of *Tan.* *Ch. xviii. 17.*

Q. *How was the Tribe of Benjamin?*

A. For the ravishing of a *Levite's* Wife.

Q. *What was their Punishment?*

A. All the other Tribes rose up against them, razed their City, and slew all their Men but six hundred that fled into the Wilderness, *Chap. xx. 46, 47.*

Q. *How were the Ephraimites envious?*

A. They

*Deborah* being dead, *Zeba* and *Zalmunah*, Kings of the *Midianites*, cruelly invaded the Land of *Judea*; but the *L O R D*, taking Compassion of his People, sent them an Helper. One *Gideon*, Son of *Joa*, of the Family of *Abiezer*, born at *Ephron*, a City in the Tribe of *Manasse*. This Man, at the Appointment of the *L O R D*, took upon him the Charge of the People; and at *Ophra* he destroy'd the Idol *Baal*, pitching upon that Place an Altar unto the *L O R D*: Wherefore he was called *Jeeu Baal*. He began to rule in *Jerusalem* 2672. He went from *Ophra* to *Harad* in the half Tribe of *Manasse*, where he blew the Trumpet, and set tent back 22000 of his Army, as the *L O R D* had appointed. The *Midianites*, hearing of this Preparation, provided a great Host, and pitched in the Valley of the Hill *Moreb*. So *Gideon*, taking only 300 with him, went over to *Jordan*, and came to the Town of *Jezreel*, 16 Miles from *Harad*, where he gave the *Midianites* a wonderful Overthrow, *Judges 7. Jezreel* was a fair City, situate upon a Hill at the Foot of the Mountain *Gilboa*, near to the Flood *Kislon*. *Ahab* and *Jezabel* kept their Court here, and *Jerem* their Son, whom *Jehoi* overcame. And here *Jezabel* was eaten up of Dogs, *Jos. xvii. 19. II. Sam. ii.*

\* This Vow by some learned Criticks is considered in another Sense; *JEPHTHAH* did not offer his Daughter a Sacrifice as a Thing sacrific'd, but consecrated her to the Service of *G O D*; and condemn'd her to perpetual Virginity, which was counted one of the greatest Calamities that could happen to an *Israelitish* Maiden: And being an only Child, it is no Wonder that *Jephthah* expresses such Grief at the Sight of his Daughter, *Chap. xi. 35.* For by the Performance of this Vow, he deprived that dear One of the greatest Happiness of Life; for such was Marriage, especially when blessed with Children; esteem'd in *Israel*.

*A.* They repined at the great Victory which *Jephthah* had obtained against the *Ammonites*.

*Q.* How were they punished?

*A.* *Jephthah* slew of them two and forty thousand, *Chap.* xxi. 6.

*Q.* What particular Vices were there in the People of other Nations?

*A.* In *Atonizebeck*, a *Canaanite*, inhuman Cruelty, *Ch.* i. 7. In the Men of *Succoth* and *Penuel* churlish Behaviour towards Soldiers, *Ch.* viii. 6. 8. Derision in the *Philistines* against *Sampson*.

*Q.* How was *Adonizebeck* cruel?

*A.* He did cut off the Fthumbs

of the Hands and Feet of 70 Kings, and made them gather Crumbs under his Table.

*Q.* What was his Punishment?

*A.* That Measure which he offered others was laid upon himself. The *Israelites* when they took him used him in the like Manner, *Chap.* i. 7.

*Q.* How were the Men of *Succoth* and *Penuel* churlish to Soldiers?

*A.* In denying them Victuals in their Extremity.

*Q.* What Soldiers were they thus unfriendly to?

*A.* To *Gidson*, and his Soldiers.

*Q.* How did *Gideon* revenge himself upon them?

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*A.* He

*Gideon* returned to the River *Jordan*, and put *Oreb* and *Zeb* to death, whom he had taken in the late Battle. From thence, he went to *Succoth* with his Army for Provisions, which he was refused, with ill Treatment, as they were also at *Penuel*; but in his Return to *Ophra*, he put all the Inhabitants of *Succoth* to the Sword, and the Elders and Princes he tore to Pieces with Thorus; and also destroyed *Penuel*, and put the Inhabitants to Death. In his Way to *Jabbeza*, he took *Zeba* and *Zalmuna*, Kings of the *Midianites*, and put them to death, *Judg.* 8. *Num.* 32. After he had gathered together all the Gold which he had taken from the *Midianites*, he made a rich Ephod, *Judg.* 8. and then went to *Sichem*, where his Son *Abimelech* was born. He went back to *Ophra* 10 Miles, and died after he had judged *Israel* ten Years.

*ABIMELECH* then went from *Ophra* to *Sichem*, and by the Citizens was chosen to succeed his Father in the Government as sixth Judge of *Israel*. He then returned to *Ophra*, and put to death his seventy three, all Sons of *Gidson*, but by divers Concubines; for GOD permitted Bigamy, but did not command it. He went again into the Land of *Sichem*, and there was chosen King. From *Sichem*, which was the Seat of the Kingdom, he went back to *Ophra*, and there judged *Israel* three Years. And then the third Time the *Sichemites*. But they breaking Promise with him, he caused the City to be destroyed, and Salt to be sown in the Place, to be barren and accursed for ever. He then went with his Host to *Thebez*, 2 Miles, where he was mortally wounded by a Woman that flung a Stone upon him at the Siege of that Town, whereof he died *Judges* 7.

*JOTHAM*, at the Time that *Abimelech* put his Brethren to death, to save himself fled to Mount *Gerizim*, where he propounded the Riddle mentioned *Judges* 7. And in this Mountain, and in Mount *Hebal*, to which it joynd, the Blessings and Cursings were recited. Here *CHRIST* spoke with the *Samaritan*, *John* 4. He afterwards went to *Beerah*, where he hid himself from the Fury of *Abimelech*, and so escaped. Near to this City *Judas Machabeus* fought a memorable Battle with *Bacchides*, and others, whom he conquered.

*THOLA*, the 7th Judge of *Israel*, succeeded *Abimelech* in the Government of the *Jews*, Son to *Puab*, of the Tribe of *Issachar*. He dwelt at *Samir*, a City of Mount *Ephraim*, not far from *Ferieto*, and there he was buried, *Josb.* 15.



A. He tore their Elders in Pieces with Thorns, overthrew the Tower of *Penuel*, and slew the Men of the City, *Ch. viii. 16, 17.*

How did the Philistines deride *SAMPSON* ?

A. They used him as a Fool at their Feast, to make them laugh.

Q. What did this Derision moreover include ?

A. Blaphemy against *GOD.*

Q. How died *Sampson* ?

A. He was slain amidst his Enemies by the Fall of the House.

Q. What do we learn in this Book, as touching the Person of *GOD* ?

A. Two Things.

Q. Which be they ?

A. Mercy and Omnipotency.

Q. Wherein shew'd He his Mercy ?

A. In pardoning their Offences, tho' they did always offend him.

Q. Wherein His Omnipotency ?

A. In

In the 3d Year of this Man's Reign, *Hercules*, King of the *Argives*, ( famous for his 12 Labours ) began to reign *Anno Mundi 2715. Microb. Lib. 1.*

*JAIR* succeeded *THOLA*, and began his Government in 2728 ; dwelt at *Kimon*, a Town in the Tribe of *Gilead*, but was of the Tribe of *Manassch*. He was lame of both his Feet, but in esteem among the *Jews* ; for there were 37 Castles and Towns called after his Name, *Judg. 10. Num. 32. Deut. 3. Jos. 13. I. Chr. i.* In the 10th Year of this Judge, 2747, and before *CHRIST* 1221 Years, *Hercules* died, and *Priamus* King of *Troy* began his Reign, which City he lost 40 Years after.

*JEPHTHAH* was born at *Mizpah* in *Gilead* ; and being driven into Exile by his Brothers, he fled into the Land of *Tob*, 48 Miles from *Jerusalem*, *Judg. 11.* But he returned to *Mizpah*, and was there chosen Prince, and took upon him the Government, and went with his Army against the *Amorites* to the City of *Aroer*, where he put them to flight, and pursued them to *Minrieth* in the Tribe of *Reuben* ; which in *St. Jerom's* Time, 40 Years after *CHRIST*, was called *Menneth* : He went to the Plain of the *Pines*, and so returned to *Mizpah*, where he offered his Daughter for a Sacrifice to the *LORD*, *Jud. 11.* At that Time, he and the *Ephraimites* got a memorable Battle ; in which were slain 22000, *Jud. 12.* This *Jephtah* was a famous Captain, and after he had judged *Israel* 6 Years, died ; and as some say, because he performed not his Vow effectually ; *GOD* struck him with a grievous Ulcer ; so that as he passed from City to City, in every Place left a Member. Others that he died in the City of the *Gileadites* ; and that in Memory of his singular Actions, and notable Exploits, which by *GOD's* special Aid he achieved ; his Body was cut in Pieces, and into every City of *Gilead*, a Member sent, and there buried, which, as I take it, is the better Opinion.

*IZAN* the Tenth Judge of *Israel*, was a *Bethlemite* of the Tribe of *Judah*, and died there : And as the *Hebrews* think, *Boaz* the Grandfather of King *David* ; he had 30 Sons and 30 Daughters, and lived to see them all Married, and took them some into his own Family, ( which doubtless, was a great Blessing of *GOD* ) and from hence took his Name, *Jud. 12.*

*ELOM* in 2773 began his Rule, and dwelt in the Tribe of *Zebulon* ; who after he had governed ten Years died in the same Town. There was another City of the same Name, in the Tribe of *Dan*, where, at the Prayer of *Jostna*, the Sun stood still. In the fifth Year of this Man's Rule, the *Trojan* War began, *Anno Mundi 2777*, before *CHRIST* 1190 Years.

*ARDOV* succeeded *Elom*, was of the Tribe of *Ephraim*, in a Mountain of the *Amalekites*, 16 Miles North of *Jerusalem* : He ruled 8 Years, and then died, and was buried in *Priathon*. He was a good Prince ; but that in obeying others, he lost himself. He had 40 Sons, 30 of which, he saw married in great Honour ; had his Chariot drawn by 70 Asses. In the fifth Year of this Man's Rule

*A.* In bringing Matters to pass by weak Means.

*Q.* What were they ?

*A.* EHUD, being lame of his right Hand, slew King *Eglon* with a † Dagger of a Cubit long. *Shamgar* slew six hundred *Philistines* with an Ox Goad. *Jael*, a Woman, killed *Sisera*, the chief Captain of King *Jabin's* Host with an Ham-

mer and a Nail. *Gideon*, a poor Thresher, overcame an Host of Men with broken Pot-sheards and Rams Horns. *Sampson* slew a Thousand Men with the Jaw-bone of an Ass.

*Q.* What were the Acts of ELI and SAMUEL ?

*A.* They are set down in the Books of *Samuel*.

*Q.* What

† EHUD, the third Judge of *Israel*, was the Son of *Gira*, of the Tribe of *Judah*, and dwelt in the City of *Jericho*, was a valiant and resolute Man, lame of his right Hand, *Judg.* 3. and to the Judgment of Man nor fit to be a Captain, being so infirm. Let it happen, that growing in Favor with *Eglon* King of the *Moabites*, who then kept his Court at *Jericho*, (which Town he had but 18 Years before conquered) took Opportunity of the Children of *Israel* coming to *Gilgal* (for they came thither to offer to the Idol, and bring Gifts of the King) to present their Presents unto him; and because of his former Familiarity was admitted to speak in private with him, when he thrust him through the Belly with a short Knife, locking the Door, fled to *Seirah*, and told the Children of *Israel* what he had done. From thence they presently went to Mount *Ephraim*, there blew the Trumpet, and set upon the *Moabites*, and put them to the Sword, and slew ten thousand, *Judges* iii.

The Spies of the *Danites* after the Death of *Sampson*, went to *Zorah* and *Eshtaul* to Mount *Ephraim*, to the House of *Micah*, where the *Danites* took his carved Image and his *Levite* from him: The Army of the *Danites* followed, and in their Way pitched their Tents at *Kirjath-yearim*, *Judg.* 18. a City of the *Levites*, in the Tribe of *Judah*: It sometime belonged to the *Gibsonites*, *Josh.* 9. about a Mile from *Jerusalem*. Here stood the Ark of the Covenant, after it had been in the Land of the *Philistines* seven Months; and stood in the House of *Abinadab*, whose Son *Eli*, (because he was of the Family of the *Levites*) by Consent of the Children of *Israel*, was consecrated Priest thereof, to attend and keep it. Here it remained Forty Eight Years, till *David* fetched it thence with great Joy, *I. Sam.* 7. and *II. Sam.* 6. *I. Chron.* 14. Here *Saul* was anointed King by *Samuel*: Here the Company of the Prophets, that is, the Scholars of the Wise, came down from the more eminent Places where the Ark of God was, with holy Songs and Instruments of Musick, and the Spirit of the Lord came upon *Saul*, and he sang and praised GOD with them. They called this the Hill of *G.O.D.*; because the Ark of the Covenant stood in it, *I. Sam.* 10. Here *Jonathan* the Son of *Saul* thrust out a Garrison of the *Philistines*, which held this Town in Subjection. *Per.* 14. Near to this Place was the Valley *Rephaim*, or of the Gyants; where *David* won a memorable Battle against the *Philistines*, and pursued them with great Slaughter even to the Plain of *Perizim*. *2. Sam.* 17.

The *Levite*, whose Wife the Inhabitants of *Gideon* most wickedly abused, dwelt in *Ramah*, a City in Mount *Ephraim*, which Town *Basa* King of *Israel* would have fortified and repaired after it had been decayed; but he was hindered by *Benhadad* King of the *Syrians*: There were several Towns of this Name, as *Ramoth* where *Ahab* dwelt, *I. Kings*, 22. *Ramahaim*, *Sophir*, or *Arimatea*, where *Samuel* dwelt, *I. Sam.* 1. and there where the Ark of God stood, not far from *Gibeab*, was called *Ramah*, *Judg.* 19. There was another *Ramah* in the Tribe of *Nephtali*, *J. Sh.* 19. All of them being so called because they stood upon very high Mountains.

The Children of *Israel*, when they fought against the *Benjamites*, went out from *Mitpah* in the Land of *Gilead*, where they appointed to meet (for in the Enemies

Q. *What is remarkable in CALEB ?*

A. As *Caleb* put to death the three Sons of *Anak*, terrible Giants : So *CHRIST*, the Son of *G O D*, so loved the World, that He gave Himself for it. As *Caleb* was a Man of noble

Resolution and Courage, being then in the Twenty Ninth Year of his Age : So *CHRIST*, with more than human Resolution, conquered Hell, and those three mighty Giants incident unto it, the Sons of *Satan*, *Sin*, the World, and Death.

*enemies Land they could not assemble themselves :* ) the whole Army of the *Israelites* went to the Ark in *Shilo*, and from thence to *Gibeah*, where they lost 2200 Men : They returned to *Gibeah* 2 Miles, and entreated God for Aid, *Judg.* 20. They made a second Expedition to *Gibeah* and gave the Enemy Battle ; but because they trusted in their own Strength there were slain 1800. From thence they returned back again, and before the Lord in *Shilo* lamented their Overthrow, and with earnest Prayers implored his Almighty Help ; and then a third Time renewed the War, trusting in God, and put to the Sword 25000 of the *Benjamites*, and gained a complete Victory, *Judg.* 20. Having taken and burnt the City of *Gibeah* with Fire, they returned to *Shilo*, and before the Lord began to lament the Calamity of the Tribe of *Benjamin*, saying, Wherefore hath this Thing happened, that One of the Tribes should be rooted out before Thee ? *Coap.* 21. They then went to *Jabes* in *Gilead*, 50 Miles, besieged and took it, levelling it with the Ground ; and then came again to *Shilo*, and brought with them 400 Maids, which they gave the *Benjamites* to be their Wives. The Inhabitants of *Jabes* (which lay 60 Miles from *Jerusalem*, N. E.) buried the Bones of *Saul* and *Jonathan* his Son, *I. Sam.* 31.

About this Time the *Israelites* committed Idolatry, and worshipped *Baal* and *Asteroth* ; wherefore the Lord suffered them to fall into the Hands of *Cushan Rishathaim*, King of *Mesopotamia* : But because of their Oppression they cryed unto the Lord, and He stirred up *Othniel* the younger Brother of *Caleb*, who in 2512, conquered *Cushan*, delivered the People, and governed *Israel* forty Years, *Judg.* 3. *Caleb* and *Othniel* went with all the Children of *Judah* from *Judah* to *Beseck*, a Metropolitan City of the *Canaanites*, near to the Water *Merom*, where *Adonibeseck* kept his Court ; and where they took him, and cut off his Fingers and Toes, *Judg.* 1. And from thence they went to *Jerusalem*, 40 Miles, took it, and burnt it, *Judg.* 1. They came from *Hebron*, took it, and slew the Giants therein : Near *Hebron* lay the Town of *Debir*, which *Othniel* won and duelt, having married *Archsa*, *Caleb's* Daughter.



# R U T H.

**Q** Question.  
*From whence was RUTH ?*  
*A.* Of the Land of Moab, she was basely born.

*Q.* What Virtue do we learn by her Example ?

*A.* Constant love of a Daughter-in-Law to her Husband's Mother.

*Q.* Who was her Husband ?

*A.* CHILION, the Son of ELIMELECH, a Man of Juda.

*Q.* Wherein consisted the Love of RUTH to her Mother-in-Law ?

*A.* In Two Things.

*Q.* Which be they ?

*A.* In not forsaking her Company, and in relieving her with her painful Labour. *Chap.* ii. xviii. and i. xvii.

*Q.* How was her Mother-in-Law called ?

*A.* NAOMI, the Wife of ELIMELECH.

*Q.* How came it to pass that

CHILION the Son of ELIMELECH, being an Hebrew, married with RUTH a Moabite ?

*A.* ELIMELECH his Wife and Sons, by reason of a famine that was in Juda, went to dwell among the Moabites, and so grew the Acquaintance, *Chap.* i. i.

*Q.* How many Husbands had RUTH ?

*A.* Two.

*Q.* Which was the last ?

*A.* BOAZ, an Israelite.

*Q.* What Doctrine learn we by the Marriage of these Two, considering the One was an Israelite ; the Other a Stranger to the Children of GOD ?

*A.* That by the Coming of CHRIST, who vouchsafed in the Flesh to proceed from her Line, the Gentiles should likewise be called to Salvation, as well as the Jews.

T H E

In the Days of Gideon, there was a Famine in the Land ; Elimelech, his Wife Naomi, and two Sons Mahlon, and Chilion, Ephrathites of Bethlem-Judah, went into the Land of Moab, 40 Miles, where each of their Sons were married ; but to the great Loss of Naomi. In a short Time she was bereft of her Husband, and lost of all her two Sons, upon which, she set out for the Country of Judah again, and her two Daughters with her ; GOD having blessed the Land at her departing, she entreated the young Widows to return, telling them she was old, and could bear no more Sons to make them Husbands ; and strongly pressed each of them to go back to their own Mothers Houses ; where they might expect better Support, than from an aged Mother-in-Law, and in a strange Country. These tender Expressions drew Tears from them all ; and at length Orpha returned ; but Ruth persevered in her Resolution making the most earnest Protestations : " Intreat me not, said she, to leave thee, or to return from following after thee ; for whither thou goest, I will go, and where thou lodgest I will lodge ; thy People shall be my People, and thy GOD shall be my GOD ; where thou diest, will I die, and there will I be buried : The LORD do so to me, and more also, if ought but Death part me and thee. *Chap.* i. 16, 17.

Her Mother-in-Law, seeing her Resolution, consented she should accompany her to her own Land, where they arrived in the Beginning of Barley-Harvest ; and Ruth being in the Fields a Gleaning, was fell in love with, and soon after married to Boaz.

# THE FIRST BOOK of S A M U E L.

*Question*  
**HOW** many of the Judges  
were Judges of ?

*A.* Two.

*Q.* Which be they ?

*A.* ELI and SAMUEL.

*Q.* What was SAMUEL ?

*A.* A Prophet, the Son of  
ELICANA and HANNAH, whom  
his Mother obtain'd of the Lord  
by earnest Prayers when they  
came from Ramathaim in Mount  
Ephraim to Shilo the House of  
the Lord.

*Q.* How many Sons had  
ELI ?

*A.* Two.

*Q.* Which be they ?

*A.* HOOPNI and PHINEAS.

*Q.* What Sin do we learn to  
beware of by the Example of  
ELI ?

*A.* Too much Lenity toward  
our Children.

*Q.* Wherein did ELI show  
too much Lenity towards his  
Sons ?

*A.* In not giving them Cor-  
rection for their Faults.

*Q.* What were his Sons  
Faults ?

*A.* Prophanation and Adul-  
tery.

*Q.* How were they profane ?

*A.* In giving their own Ap-  
petites of the Sacrifices before  
GOD was served. Chap. 2.

*Q.* How were they Adulterous ?

*A.* In taking the Company of  
such Women as after their  
Travel came to the Temple to  
be purified. Chap. ii. 12.

*Q.* Did not their Father  
ELI rebuke them for their  
Faults ?

*A.* Yes, as many negligent  
Persons do now a Days, told  
them it was not well done, and  
bad them do no more so; and  
so let them pass.

*Q.* How did GOD punish  
the Father ?

*A.* Two Manner of Ways.

*Q.* Which be they ?

*A.* First, HE took his Office  
of Priesthood from him.

*Q.* How ?

*A.* By suffering the Ark to be  
taken away by the Philistines ;  
and then upon the News thereof  
ELI broke his Neck. Chap.  
iv. 18.

*Q.* How were his Sons  
punished ?

*A.* With sudden Death both  
in one Day

*Q.* What

The Mother of Samuel having obtained her desire returned with her Husband  
to Ramothaim, where Samuel was born; after which she went to Shilo, to  
present for Son before the LORD, and he remained there with Eli to serve God  
all his life. 1 Sam. 1. She then came back to her House, and bore Elcana a  
son and a Daughter more. Rama-

**Q.** *What did the Philistines with the Ark?*

**A.** They brought it to *Aphod*, a chief City of theirs, and placed it in the Temple close by the Idol *Dagon*.

**Q.** *What agreement was between the Idol and it?*

**A.** As between *G O D* and the Devil, Light and Darkness; so that in the End the Idol fell down, and was broken in Pieces, *Chap. v.*

**Q.** *What do we learn by this?*

**A.** That when true Holiness comes in Place, Superstition cannot stand.

**Q.** *What Sin was in the Philistines to take away the Ark of *G O D*?*

**A.** Sacrilege.

**Q.** *How were they plagued for it?*

**A.** With Mortality and Death of the People, and with a grievous Sickness called the *Burdens*. *Chap. v. 12.*

**Q.** *What did they with it then?*

**A.** They sent it back to *Israel* with Gifts of Gold and Silver.

**Q.** *What were the Gifts?*

**A.** Five gold Mice, and Five golden *Burdens*.

**Q.** *Who received them?*

**A.** The Men of *Bethshemesh*.

**Q.** *What was their Sin in the*

*Receipt thereof?*

**A.** Curiosity.

**Q.** *How?*

**A.** They would needs open and look into the Ark, which was lawful for none to do but *A A R O N* and his Sons, to see if the *Philistines* had stolen away any of the Reliques.

**Q.** *How did *G O D* punish them for this Presumption?*

**A.** He smote of those Men fifty Thousand and Threescore and Ten. *Chap. viii. 19.*

**Q.** *What do we learn by that?*

**A.** Not to pry into the Secrets of *G O D* further than we have Commission.

**Q.** *How did *Israel* recover the Favour of *G O D* again?*

**A.** By Repentance.

**Q.** *By whose Counsel?*

**A.** By *S A M U E L*'s.

**Q.** *Wherin did they show Repentance?*

**A.** In Acknowledging their Sin, in Fasting and Lamenting. *Chap. vii. 6.*

**Q.** *What was their Speed afterwards?*

**A.** Prosperous.

**Q.** *How?*

**A.** They slew the *Philistines*, recovered their lost Cities, and established Peace, *Chap. vii.*

K

**Q.** *Whose*

*Ramathaim in Sophim was not far from Lidda and Joppa, about 16 Miles N. E. of Jerusalem, and was sometime called Ramath. Here Joseph (whose Adversity was Arimathea) dwelt, that demanded the Body of our Saviour to bury in his own Sepulchre, and seems to have its former Name from an Academy, or publick School of Prophets, which served for the whole Land in this City, and now it's called Ramath.*

*The two Sons of Eli the Priest, Hophni and Phineas, having carried the Ark of the LORD to Ebenezer, which lay near Apeck in the half Tribe of Manasse, where Serhadad King of the Syrians was obliged to Abab King of *Israel*, for Rescuing his Life, 1. Kings 20. Where the Ark was taken, and Hophni and Phineas were slain: Old Eli also broke his Neck at this Time, about the 98th Year of his Age, and the 40th of his Rule; for he ruled from the Time of Sampson until eben, 1. Sam. 4. Anno Mundi 2850. The Prophet Samuel succeeded him in the Government of the Church, and ruled 40 Years.*

From

**Q. Whose Son was SAMUEL ?**

**A.** The only Son of ELKANA and HANAH.

**Q. How did HANAH obtain her Son ?**

**A.** As we must our desires by Prayers and Tears.

**Q. What did she when she had him ?**

**A.** She paid her Vows, and sung a Song of Thankfulness.

**Q. What learn we by her ?**

**A.** To Remember to offer up our Praises, when we have received our Petitions.

**Q. What Virtues do we note in SAMUEL ?**

**A.** A Diligence in his Calling towards Men, and Sincerity of Faith towards GOD.

**Q. How did he show his Diligence towards Men ?**

**A.** In Governing Justly.

**Q. How his Sincerity of Faith towards GOD ?**

**A.** In truly performing the Duty of a Priest and a Prophet.

**Q. What Reason had the People to mislike the Government of Judges, and crave a King ?**

**A.** First, Because when SAMUEL waxed Old he resigned his Authority to his Sons, and

they were Extortioners, took Bribes ; and Secondly, By Reason of the Mutability of Man's Nature that for the most part affect Mutability and Change.

**Q. Was GOD pleased with their Desire ?**

**A.** No.

**Q. Why ?**

**A.** Because, they thirsted for another Kind of Government than he had appointed them, and so seemed to prefer their own Opinion before his Wisdom.

**Q. How did Samuel shew they had offended ?**

**A.** By causing it to thunder and rain in Wheat Harvest.

**Q. How ?**

**A.** By his Prayer and Invocation, Chap. xii.

**Q. What did the People then ?**

**A.** Repented.

**Q. Was GOD merciful ?**

**A.** Yes, and promised to be a gracious GOD both to them and their King, upon Condition they would serve Him. So ready is GOD always to pardon Sinners, if they will turn unto Him, Chap. x.

**Q. What**

From Apeck, the Philistines carried it to Ashdod ; from thence to the City Gath, to the Sea Town Gaza ; and so to Ekron, where they placed it upon a new Cart, drawn by two new Milch Kine, and brought it back to Bethlemec ; and from thence to Kirjath-jearim, and placed in the House of Avinadab, where it was kept until David's Time, who fetched it thence to Jerusalem with great Joy, in 2900, being moved about above 276 Miles, whilst from Shilo.

Gath was an Haven Town situated upon the Banks of the Mediterranean Sea, 34 Miles West of Jerusalem ; this was Goliath's Country. Here Achish, to whom David fled, Governed, 1. Sam. 21. 27. and for the most part the Kings of this City were called Achis, as the Emperors of Rome, sometime were called Caelars.

In Ekron the Inhabitants worship Baal-Zebub for their God ; it lay 16 Miles from Jerusalem, near to the Mediterranean also.

The Prophet Samuel when grown up, left Shilo, and went to Mizpah, in the Land of Gilead, where he called a Congregation, and made solemn Sacrifices unto the LORD of a sucking Lamb ; and the LORD at the same Time thundered from Heaven, and dispersed the Army of the Philistines, so that they fled.

Q. *What is to be noted in the Life of Saul?*

A. Two Things.

Q. *Which be they?*

A. His Virtues and his Vices.

Q. *What were his Virtues?*

A. He fought the Battles of the LORD, and overthrew His Enemies.

Q. *Why was the Kingdom taken from him?*

A. Because of his Vices.

Q. *How many were his particular Vices?*

A. Eleven.

Q. *What was the first?*

A. His usurping upon the Priests Office, *Ch. xiii. 6. 14.*

Q. *What was the second?*

A. He slew not Agag the King of the Amalekites, as GOD had commanded him, *Ch. xv. 3.*

Q. *When Samuel reproved him for his Faults, what was the third Sin he run into?*

A. Obstinacy.

Q. *How?*

A. He stood to the Prophet's Face, that he had not offended, *Ver. 20.*

Q. *What was his fourth Offence?*

A. Envy.

Q. *How?*

A. He grudged at the Virtues and good Success of David, *Chap. xviii. 11.*

Q. *What was his fifth Offence?*

A. Ingratitude

Q. *How?*

A. He would have slain David the very time he deliver'd him by his Musick from the Torment of the wicked Spirit. *Chap. xviii. 11.*

Q. *What was the sixth Offence?*

A. Inconstancy in his Word.

Q. *How?*

A. He promised David his Daughter Merab in Marriage, and after gave her away to another, *Chap. xviii. 10.*

Q. *What was his seventh Offence?*

A. Treachery of Mind.

Q. *How?*

A. He would have betray'd David to the Philistines. *v. 21.*

Q. *What was his eighth Offence?*

A. Murder.

K 2

Q. *How*

He then went to Arimathea, where he dwelt, and built an Altar unto the LORD, and went Yearly to Bethel, *1 Sam. 7.* Here the Children of Israel deliver'd him to chuse them a King, *1 Sam. 8.* Therefore he went to Ramath in the Land of Zaiuh, not far from Bethlem Euphrata, and anointed Saul the Son of Kith to be their King: And when they came to Gilgal, he shew'd Saul what he should do; they came to Mizpah in the Land of Gilcad, and there Saul by casting of Lots, was chosen King, *1 Sam. 10.* They came to Bezek, where they caused an Army to issue out against the Children of Ammon. They then pass'd over Jordan to Jabez in Gilead, where they overthrew Nahaz, King of the Ammonites, and all and all his Host; which done, Samuel gave his Soldiers a Cheer, saying, "Let us go now unto Gilgal, and there rebuke the Kingdom." Accordingly they went, and Saul was placed on his Royal Throne, *Chap. 11.* Sometime after, Samuel sharply rebuked King Saul, because he had offer'd a Sacrifice contrary to his Command, *Chap. 13.* Another Time when they came to Gilgal, he rebuked the King, because he did not wholly Destroy the Amalekites. Samuel himself hewed the Body of King Agag in Pieces, and returned to Arimathea; from whence, he went to Bethlem, and there he anointed David King, *Chap. 16.* then returned again to Arimathea, where he died, and was buried, *Chap. 28.* having travelled up and down 364 Miles.



Q. How ?

A. He would have killed *David* in his Bed, Chap. xix. 11.

Q. Who preserved him ?

A. *Michal* his Wife and the Daughter of *Saul*, Ver. 12.

Q. After what Manner did she preserve him ?

A. In letting him down thro' a Window, when the House was searched.

Q. What do we learn by that ?

A. The Duty of a faithful Wife towards a virtuous Husband, rather than to a wicked Father.

Q. What was his ninth Offence ?

A. He would have killed his own Son *Jonathan* for excusing *David*, Chap. xxx. 23.

Q. What was his tenth Offence ?

A. He slew the LORD'S Priests, Chap. xxii.

Q. What was his eleventh Offence ?

A. He consulted with Witches, Chap. xxviii.

Q. How did GOD punish him for these Offences ?

A. Five Manner of Ways.

C. Which be they ?

A. First, He took his Kingdom from him, and gave it to *David*. Secondly, He deprived him of his Holy Spirit, and let an hellish Fiend possess him. Fourthly, his own Son was slain. Fifthly, he despaired, and slew himself, Chap. xxxi.

Q. What was the Reason that he persecuted *David* as he did ?

A. His Jealousy over him, for that he knew he should succeed him in his Kingdom.

Q. What did he shew in that ?

A. Contempt against the Ordinance of GOD.

Q. Was *David* then chosen before the Death of *Saul* ?

A. Long before.

Q. In his Election, what do you observe ?

A. That GOD in chusing his Ministers hath not so much Respect to the outward Gifts of the Body, as to the inward Graces of the Mind.

Q. How did that appear ?

A. In chusing *David*, the youngest and weakest of his Brethren ; and refusing the rest of more likely Aspect and Countenance, Chap. xvi.

Q. After

First of all, *Saul* went to seek his Father's Asses, from *Gibeah* to *Ramath*, 30 Miles, where *Samuel* anointed him King ; and here certain Men met him hard by *Rachel's* Grave, with Intelligence that the Asses were found : And as he passed on the Road, three Men met him, and gave him two loaves of Bread, who were travelling to *Babel*, Chap. 10, when he was coming to the Mount of GOD at *Kirjath-jearim*, there a Company of Prophets met him, and prophesied ; then the Spirit of GOD came upon *Saul*, and he began to prophesy. He came to *Mispah*, and was chosen King. Came to *Bezek*, and gathering Soldiers led them against *Nobah* King of the *Ammonites* ; he went with his Army to *Jabez*, where he overthrow him with all his Host, then came to *Gilgal*, and was placed in his princely Seat, 11. He passed through several other Cities, too tedious here to mention ; conquered the Land of the *Moabites*, the Land of the *Ammonites*, and the Land of the *Edomites*, with most of their Cities and Towns, &c. in his Travels. At *Ayath* he would have slain his Son *Jonathan*, because he had eaten a little Honey. He kept his Court at *Gibeah* ; from whence he went against the *Philistines*. And as the History sheweth, *Saul* had Wars with the *Philistines* during his Life.

Q. After David was chosen King, what were his Acts?

A. He slew a Lion, a Bear, and vanquished great Goliath.

Q. What may e understand by his prospering in Strength and Power?

A. That to a virtuous Mind GOD will also give Vigour of Body.

Q. What did he figure by his Victory over Goliath?

A. The Victory of CHRIST over the Devil.

Q. What Virtues do we learn from David in the first Book of Samuel?

A. Three

Q. Which be they?

A. Patience, Clemency, and Loyalty.

Q. How did he shew his Patience?

A. In quiet bearing of Persecution.

Q. How manifold was his Persecution?

A. Twofold; first by Saul, and then by the Amalekites

Q. How many Ways did Saul persecute him?

A. Three Manner of Ways.

Q. What were they?

A. First, by bringing him in

Danger of Death; Secondly, by Famine; Thirdly, by driving him into Exile.

Q. How many Times was he in Danger of Death?

A. Six Times.

Q. Which be they?

A. First, in the Presence of Saul, when Saul threw his Spear at him; Secondly, in being sent by Saul to fetch an hundred Foreskins of the Philistines; Thirdly, in his Chamber, when his Wife Michal delivered him; Fourthly, in Gath, when he escaped from Achish, by Counterfeiting Madnesse; Fifthly, when he was in the same Cave with Saul; Sixthly, when the Men of Ziblag would have stoned him.

Q. What doth this teach us?

A. That which is taught David, "That many are the Troubles of the Righteous, but the LORD delivereth them out of all."

Q. How many Times was he in Danzer of Famine?

A. Twice; First, when he did eat the Shew-Bread, Chap. xxi. 6. Secondly, when he sent to Nabal for Provisions, Chap. xxv. 8.

Q. Where lived he in Exile?

A. First,

Life. Chap. 14. He afterwards overcame the Amalekites at Gilgal; and here he was rewarded for his Faults by the Prophet Samuel, Chap. 15. And in his Eleventh Year, Anno Mundi, 2881. David being then about twenty Years of Age, was anointed King by Samuel. Within a while after, Saul was vexed with an evil Spirit, then David played unto him upon the Harp, by which he was eased. Soon after he went with his Army to Asoka, and there David killed that famous Champion Goliath, Chap. 17. and then the Children of Israel pursued the Philistines to the Valley, and River Sorek, and to the Gates of their Cities Ekron, Ascalon, and Gath, putting the Philistines to the Sword; so that they slew above 3000; returned and burnt all their Tents, and found great Riches; and then came to Gibeon, where the Women came out of all Places of the Town, dancing and with loud Voices, singing, Saul hath slain a Thousand, but David ten Thousand. Chap. 18. At which Words Saul was wroth; so went to Arimathea in Order to kill David, and came to Naioth, in Ramath, where Samuel and David were; but the Spirit of GOD came upon Saul, and he prophesied, falling down upon the Ground before Samuel and David, Chap. 19.

*A.* First, in the Wilderness, and then amongst the *Philistines*.

*Q.* Wherein did he shew his Clemency?

*A.* In pardoning *NABAL*'s churlish Answer wherein he had Vowed his ruin. *Ver.* 23.

*Q.* At whose entreaty did he save him?

*A.* At *Abigail*'s, *Nabal*'s Wife.

*Q.* What do we learn by that?

*A.* That many Times the Follies of Men are excused by the Wisdom of their Wives.

*Q.* How was he persecuted by the *Amalekites*?

*A.* They took his Wives *Abinoim* and *Abigail* Prisoners.

*Q.* Who Rescued them?

*A.* *DAVID*.

*Q.* Wherein shewed he his Loyalty?

*A.* Not only in Refraining to lay violent Hands upon *SAUL* his anointed Sovereign, though twice in his Power, and might have slain him, but also in Praying for his Welfare.

*Q.* Where was *SAUL* in his Power?

*A.* Once in the Caves in the Rocks of *Engedi*, and another Time in the Wilderness of *Ziph*, near the Mountain *Hachilab*. *Chap.* xiv. iv. and 16. 7.

*Q.* What do we learn by this?

*A.* That no Subject ought to lay violent Hands upon his Prince, be he never so wicked.

T H E

He then came again to *Gibeon*, and would have killed his Son *Jonathan* with a Spear, because he excused *David*; for he loved *David* at his own Soul, *Chap.* 18. And there he caused 85 Priests to be put to Death, because the High Priest *Abimelech* at *Nob*, had given *David* of the Shew-Bread to eat, and had delivered him *Goliath*'s Sword, *Chap.* 21. and 22. He went to the Levitical Town *Nob*, where he spared neither Man nor Woman, Young nor Old, not so much as the innocent Children, *Chap.* 12. He afterward in his Travels, came to *Engedi*, where *David* in a Cave, cut off a Peice of his Garment. He went again to *Gileem*, thence to *Ziph*; and as he lay asleep upon the Hill *Hachila*, *David* came secretly into the Camp, and took his Cup and his Spear from his Head, but would not kill him, *Chap.* 26. *Saul* returned and went to *Gilboa* to fight with the *Philistines*; and having changed his Apparel, went to *Endor*, and there asked Counsel of a Witch, and the Devil appeared unto him in the Likeness of *Samuel*, *Chap.* 28. The next Day he fought against the Enemies at *Gilboa*; in which Battle, his three Sons, *Jonathan*, *Abinadab*, and *Melchishub*, were slain, and he himself put to flight, and fled to *Beisan*, where he killed himself, *Chap.* 31. and 1 *Chron.* 11. having travelled 2428 Miles.

*Engedi* was a Cattle on a Mountain near the Dead-Sea, a little beyond *Sodom*, 6 Miles N. E. of *Jerusalem*; here grew a notable Balfam, which *Opoparra*, in the Time of *Mark Antony*, brought the Roots of it into *Egypt*, and there made a pleasant Garden.

*Gilboa* was another Mountain near to *Sichem*, which, when *Saul* was slain *David* cursed, saying, *Let neither Rain nor Dew fall upon you, O ye Mountains of Gilead! Because the strong Men of Israel were slain there*, 2 *Sam.* 1. This was but a figurative Speech, whereby *David* would express the Greatness of his Sorrow; for *Bercharlus*, in the Year of our LORD 1283, sleeping upon this Hill, on the Eve of *All Saints*, a great Dew fell upon him which almost wet him through.

*Endor* was a Town in the Tribe of *Manasses*, near to the River *Kison*, *Josh.* 17. Forty Four Miles North of *Jerusalem*, which in *St. Jerom*'s Time, was but a small Village.

*Beisan* was a City also in the Tribe of *Manasse*, where *Saul* killed himself, *em*; and the *Philistines* cut off his Head, and set it upon

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in  
In *St. Jerom*'s Time, *Ptolomy* called it *Scythopolis*; and *cabees*, we may read of its being then under the *Sythians*, account of it in his Lib. 2 *De Bell.* See *Juda.* 18. which *posan* came into the Land of *Juda*.

The SECOND BOOK of  
S A M U E L.

Question.

**D**ID DAVID seek the Kingdom by unlawful Means ?

*A.* He did not : Altho' he was Anointed for it, he waited G O D's Determination Ten Years.

*Q.* How did he entertain the News of S A U L's Destruction ?

*A.* He rent his Cloaths, wept and fasted till Night.

*Q.* What learn we by that ?

*A.* The tender Compassion of D A V I D, and so consequently what ought to be in all Christians for the Hard Misfortunes even of their Enemies: Chap. i. 12.

*Q.* How did he reward the Counterfeit ?

*A.* Instead of a rich Reward, which he hoped for, he frowned

upon him, asked him how he durst shed the Blood of the Lord's Anointed, and commanded one of his Followers to kill him.

*Q.* How was the State of the Kingdom when DAVID entered upon it ?

*A.* Like a Tempestuous Sea.

*Q.* What was the Reason ?

*A.* Civil Dissention.

*Q.* Who raised it ?

*A.* I S H B O S H E T H the Son of S A U L, whom A B N E R made King of Israel.

*Q.* Did they make War upon D A V I D ?

*A.* They did.

*Q.* How was that War ended ?

*A.* G O D gave D A V I D Victory.

*Q.* By what Means ?

*A.* First,

King David a little after he was anointed King was sent by his Father Jesse, to *Abiah* of Saul, and there played upon the Harp to compose Saul; and when Saul went out with his Army against the *Philistines*, David came back to *Bethlem*, his own Country, and there fed his Father's Sheep, Chap. 17. From thence he went to *Ashka*, and killed *Goliath*, and carried his Head to *Jerusalem*, and then went with Saul to *Gibeah*; from *Gibeah* he went into the Land of the *Philistines*, and performed his Promise, putting to the Sword 200, and returned with their Fore-skins unto Saul; in Recompence of which noble Exploit, he was married to Saul's Daughter. A while after he made an Incurfion upon the Land of the *Philistines*, and in a sharp and cruel War, got a famous Victory, and returned with Glory to *Gibeah*: But when he perceived that Saul went about to take his Life; and that he was so narrowly pursued, he had no Way to escape, but to be let down by a Cord through a Window; he then made haste, and went to *Arimathes*; where he complained unto *Samuel* of the Injuries of Saul, and laid before him, in what a miserable Condition he was in, and to what Straits he was brought: Wherefore *Samuel*, to comfort him, brought him to *Hatsh*, a College of such as were Professors of that sacred Study of Divinity. Now Saul hearing that David was in this Place, came with some of his Servants on Purpose to make him Captive; but

*A.* First; By force of Arms, *Chap.* ii. 17. Secondly, By a private Quarrel between ISHBOSETH and ABNER his chief Captain. *Chap.* iii. 8.

*Q.* Whither went ABNER ?

*A.* He fled to DAVID.

*Q.* What was his welcome thither ?

*A.* JOAB, DAVID'S chief Captain; slew him treacherously, because ABNER before had slain ASAHIEL, JOAB'S Brother, *Chap.* iii. 2.

*C.* Was DAVID privy to this Act ?

*A.* No; But greatly lamented it, and prayed to GOD to reward JOAB according to his Desert, *Ver.* 19.

*Q.* What became of Ishboseeth ?

*A.* After ABNER left him, two of his own Servants (BAANAH and Rechab) treacherously slew him and brought his Head to DAVID. *Chap.* iv. 8.

*Q.* How did DAVID reward them ?

*A.* As Villains should be, caused them to be slain, had their Hands and Feet cut off, and after Hanged them up for an Example over the Pool of Hebron, *Ver.* 12.

*Q.* What do we learn by these Circumstances ?

*A.* The good hope of DAVID'S Vertuous Government.

*Q.* What was the next Argument of his Vertuous Government ?

*A.* He did that which every good Prince ought to do.

*Q.* What was that ?

*A.* Studied to advance Religion.

*Q.* How ?

*A.* In bringing the Ark of GOD into the City, dancing before it, to shew his Zeal and Gladness, and purposing to build a Temple for the LORD, where His Name might be called upon, *Chap.* vi. 16.

*Q.* How

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but at the Sight of Samuel, he began to sing Psalms and Hymns after the Manner of the Prophets; after which, David returned to Gibeab, where at the Stone of Exel, a little South of Gibeab, JONATHAN went to David, and counselled him to depart with all Speed, for that his Father meant Evil towards him; so they took Leave of each other with Tears, *Chap.* 20. and he went to Nob; from thence to Gath, and to the Cave of Adullam, where there resorted unto him many of his kindred, and such as were Indebted and in Danger, to the Number of forty Persons. In this Place he wrote the 57th and 58th Psalms, as may appear by their Titles. After that he went to Mizpah, and there he carefully commended his Friend and Followers to his safe Protection, till such Time as the Fury of Saul was asswaged, *Chap.* 22. but by the Counsel of the Prophet Gad, he returned by the Wilderness of Hareb to Kegila, and resorted thither; and here Abiathar the Priest came to him, *Chap.* 23. but fearing the Coming of Saul, he went into the Wilderness of Ziph, where Jonathan came to him, *Chap.* 22. Thence to Moan, from Moan to Engedi, so to Carmel in Judea, where he determined to have destroyed Nabal for his Churlishness, *Chap.* 25. and afterwards to Gath, where Achis King of the Philistines kept his Court; He was very courteous and bountifully minded; he entertained David, and gave him freely the City of Ziklag to dwell in, *Chap.* 27. and there he inhabited one Year and seven Months; and then went Southward, and made Incursions upon the Amalekites, wasting and destroying their Land, which lay in the Desert of Sur, in Arabia Petraea; and returned back to Ziklag, and sent Part of the Prey which he had got to the King of the Philistines; *Chap.* 27. Then David went

*C. How did G O D accept of his Zeal and good Intent ?*

*A. So well that he gave him Dominion over many Nations, and promised to establish the Kingdom to his Posterity for ever, Chap. viii. and Chap. vii. 12.*

*Q. What did MICHAL, when she saw DAVID her Husband dance before the Ark ?*

*A. As the Wicked of our time, she laughed Godly Zeal to scorn, Chap. vi. 16.*

*Q. After this, how many Times did D A V I D fall from God ?*

*A. Thrice.*

*Q. In what Manner ?*

*A. First, Through Lust ; Secondly, Through Murder ; and last of all through Presumption.*

*Q. How did he Offend through Lust ?*

*A. He knew the Wife of Uriah, Chap. xi. 4.*

*Q. How through Murder ?*

*A. He caused her Husband to be slain, Ver. 15.*

*Q. How through Presumption ?*

*A. He numbred his People as depending upon Victory by the Multitude of Men, and not by*

*the Power of G O D, Chap. xxiv. 1.*

*Q. How did G O D plague him for his first two Sins ?*

*A. He kindled Dissention against him, both within his House and without.*

*Q. How within his House ?*

*A. Two Manner of Ways.*

*Q. Which be they ?*

*A. First, by the Means of a deadly Hate that sprang up between his Sons.*

*Q. Which Sons ?*

*A. Absalom and Ammon.*

*Q. How ?*

*A. Ammon deslow'd Thamar, Absolom's Sister, for which Absolom slew Ammon, Chap. 13. 19.*

*Q. How did he practice to aspire ?*

*A. By stealing the Hearts of the People from his Father, by Courtesy and flattering Speeches.*

*Q. Who was' his chief Counsellor ?*

*A. A C H I T O P H E L.*

*Q. What became of A C H I T O P H E L ?*

*A. He hanged himself, Chap. xvii. 52.*

L

*Q. What*

went from Ziglag with the Army of the Philistines to fight against Saul; but because the Princes of the Philistines durst not trust him; by the Consent of Achish their King, he returned to Ziglag, Chap. 28. 29. While David was gone with the Philistines to fight against Israel, the Amalekites invaded Ziglag, took it, and burnt it with Fire; and carried away Abinoam and Abigail (David's Wives) Captive; wherefore David at his Approach, finding this, with all Speed pursued the Enemy; and in the Way found an Egyptian, unable to march, who guided David to the Amalekites Tents, they not expecting the Evil, were making merry with the booty that they had taken. David with the Rest of his Company, manfully behaved themselves, attacked the Amalekites, took away their Booty, and put most of them to the Sword. This Battle was fought 8 or 12 Miles from Ziglag, as by the Circumstance of the History may appear: After which Slaughter he returned and repaired the City; and to every neighbouring City sent a Part of the Prey. Here he received Intelligence of the Success of the Israelites in their Wars against the Philistines, and of the Death of Saul and Jonathan, which he bitterly lamented, Chap. 30. II. Sam. 1. These Things happened in the Tenth Year after Samuel had anointed David King.

David

Q. *What became of Absolom ?*

A. He likewise had an untimely Death.

Q. *In what Manner ?*

A. As he fled before his Father's Army, riding under an Oak ; he was banged in a Bough thereof, and afterwards thrust through the Body with a Dart by *Jab*, Chap. ix. 14.

Q. *What may we learn by these Men's Overtrow ?*

A. That Treason will always have a shamelul End.

C. *How was Dissension stirr'd up against David without his House ?*

A. Two Manner of Ways.

C. *Which be they ?*

A. First, by the Reproach of a base Subject of his, vomitted cut against him ; and then by the Malice of the *Philistines*, Chap. ii.

Q. *What was the Subject called that reviled him ?*

A. *Shimei*, out of the House of *Saul*.

Q. *How did he revile him ?*

A. He called him Murderer, and cast Stones and Dust in his Face, *Chap. xvi. 7. 13.*

Q. *Did David endure it ?*

A. Yes, as he did all his former Troubles, with Patience ; Commanding his Men of War not to touch *Shimei* ; for, said he, " My Son which came out of my own Bowels, fought my Life ; then how much more may this *Benjamite* do it ; Suffer him to curse, for the LORD hath bidden him, *Ver. 11.*"

Q. *What Virtues are shewn in David, besides Patience ?*

A. Gratitude and Continency.

Q. *Wherein did he shew himself Grateful ?*

A. In giving all the Lands of *Saul* to *Mephiboseth*, his Friend, *Jonathan's Son*, *Chap. xix. 30.*

Q. *Wherein was he Continent ?*

A. In

*David* came from *Ziglag* to *Hebron*, and at this Time he was of the Age of thirty Years, and was anointed King by the Tribe of *Judah*, *Anno Mundi 2891*, and before *CHRIST 1077*. Here he kept his Court seven Years and six Months. From hence also he sent Messengers to *Jabes* in *Gilead*, 44 Miles, to signify his gracious Acceptance of that Favour which they shewed unto *Saul* in burying his Body there, *Chap. 1. I. Chron. 12.* From *Hebron* he went unto *Jerusalem* then called *Jebus*, being possessed of the *Jebusites* ; but he won it with a strong Hand, and thrust them out : And in Mount *Sion* set up the City *Mun*, afterwards called the City of *David*, and began his Reign in *Jerusalem* in the 38th Year of his Age, and seventh of his Reign : In this Place he built a large and magnificent Palace of Cedar Wood, which *Hiram* King of *Tyrus* sent him from Mount *Libanus*, 104 Miles Distance, *Chap. 5. I. Chron. 12.* He went into the Valley *Ruphaim*, in the Way that leadeth to the City *Bethlakem*, where he fought a memorable Battle against the *Philistines*, and by the Help of *G O D* overcame them, for which Cause it was called *Zaal Perizim* : So he returned to *Jerusalem* ; but the *Philistines* came the same Year into the Valley again, and pitched their Tents, when the Lord gave *David* a Sign, that when he heard a Noise in the Mulberry Trees, he should set upon the Enemy ; so *David* went forth, and clove by the Town of *Geba* and *Kirjath-jearim*, two Miles from *Jerusalem* westwar, and gave them the second Overthrow, *Chap. 15. I. Chron. 15.* he pursued them to *Gaza*, which was in his tenth Year, from his first Beginning in *Hebron*. Then he assembled all the Princes, Priests, and Chief Men of *Israel*, to the Number of 30000, which inhabited from *Sechor* till you come to *Chemah*, a City of *Naphtali*, at the Foot of Mount *Libanus*, 163 Miles off ; They came to *Jerusalem*, and went with *David* to *Kirjath-jearim*, about a Mile, to fetch the

*A.* In refusing, being very faint through Thirst, to drink of the Water which Men had hazarded their Lives to fetch him, *Chap.* xxiii. 17.

*Q.* How was David plagued for his Presumption ?

*A.* G O D offered him the Choice of three Plagues.

*Q.* Which be they ?

*A.* Either to have seven Years Famine, or to flee three Months before his Enemies, or to have three Days Pestilence in the Land, *Chap.* xxiv. 15.

*Q.* Which did David chuse ?

*A.* Three Days Pestilence.

*Q.* What was his Reason ?

*A.* Because he had rather fall into the Hands of G O D than Men ; for God will be merciful, when Men are spiteful.

*Q.* How many of his People

died of the Pestilence ?

*A.* Three Score and ten Thousand, *Verse* 15.

*Q.* In all the Troubles of David, did G O D send him no Friends to comfort him ?

*A.* Yes, G O D is a God of Mercy, and as He doth promise, even so will He perform ; at all Times of his Distress, he raised him some Friend or other.

*Q.* Who were they ?

*A.* Before Saul died, *Jonathar, Michal, Abimelech* the Priest ; four hundred Men that came to his Aid in the Wildernesse ; *Abigail*, rich *Nabal's* Wife, that brought him Provisions ; and *Achish*, King of *Gath*, that gave him a City, called *Ziglag*.

*Q.* After Saul's Death in the Time of his Persecution, who were his Friends ?

L 2

*A.* Besides

Ark of the Covenant ; from thence into the City of *David*, *Chap.* 6. I. *Chron.* 14. and placed it upon a Cart drawn with Oxen, and turned out of the Way to the thrashing Floor of *Nashon*, where *Uzza* rashly and inconsiderately touching the Ark of God, contrary to the Divine Law ; therefore he was slain by the LORD in the Way ; (so sacred is the Divine Will of God and His Commandments) and that Place was called *Peri-Uzzah*, i. e. the Breach of *Uzzah* ; he not being of the Tribe of *Aaron*, to whom it was only lawful to touch the Ark. *David*, being terrified by this Example of GOD's Severity, would not that Day bring the Ark of the LORD into *Jerusalem* ; but carried it to the House of *Obed-Edom*, a Nobleman and *Gittite*, who dwelt near *Jerusalem* : But when it was told *David* that the Lord blessed the House of *Obed-Edom*, and all his Family, because the Ark was there ; *David* went from *Jerusalem*, with a great Multitude of People, to his House to fetch it into his own City : And when the Ark was carried by the Priests, *David* girt himself with a Linnen Ephod, (which kind of Garments the Priests of the inferior Order used to wear) and danced before it, singing Psalms and Hymns to the Praise and Glory of GOD, and with great State brought to the City of *Jerusalem*, with the Sound of Trumpets, and other Instruments of Musick, and placed it in the Middle of the Tabernacle, which they had curiously erected in *Sion*, the Upper City, and City of *David*, for that Purpose. At which *Mitchal*, *Saul's* Daughter, despised him in her Heart, and laughed at him ; but gave her a due Recompence, as we may read, *Chap.* 6. and him a just Reward ; for he promised by the Prophet *Nathan*, "That of his Posterity and Blood the KING of Kings and Saviour of the World should be born." In the Year following, he invaded the Land of the *Philistines*, and took the City *Gath* ; and then returned home ; when in the Twelfth Year of his Reign, he afflicted the *Moabites* with a cruel War, and destroyed Two of their Armies with the Sword, and the Rest of the Multitude he made tributary, *Chap.* 8. and *Chron.* 9. and so returned to *Jerusalem* with great Triumph and Joy.



## II. S A M U E L.

9. Besides many other of his objects that stuck unto him, *David* shewed himself a special end in overthrowing the Count of *Achishophel*, when by the bellion of his Son *Absolom* s cut off; *Chap. xvi.* and old *Isillai* that succoured him, as he fled from his Son, *Chap. i. 31.*

*Q. Notwithstanding, the many old Troubles David had, did at last find Rest?*

*A. Yes, and died in Peace.*

*Q. What doth his troublesome life and quiet End figure in us?*

*A. The Race of the chiefing of Heaven, CHRIST JESUS, so, according to the Flesh, was persecuted on every Side as *David* was; with outward and inward Enemies, as well in his Person as in his Members;*

but at last overcame All, and gave His Church perpetual Victory, His Name be praised.

*Q. Shew me the Particulars wherein David figured CHRIST?*

*A. David* is as much as to say, *My dear Beloved, My chosen One*; being derived from *Dod*, which signifies a *Friend* or *Beloved*; for which Cause he was said to be a Man after *G O D*'s own Heart, and represent *CHRIST* unto us Eleven different Ways.

*Q. What is the First?*

*A. First*, in his Name he was beloved; so *G O D* testifies of *CHRIST*, "This is my beloved SON, in whom I am well pleased."

*Q. What is the Second?*

*A. Secondly*, in the Place of his Birth, he was born at *Bethlem*; so was *CHRIST*.

*Q. What*

the 13th Year of his Reign he made an Expedition to *Zob* in *Armenia*, 50 Miles North of *Jerusalem*, and in this Place won a memorable Battle against *Hadad Ezer* the King, near to the River *Euphrates*: He took 700 Horses, 12000 Foot, burnt their Chariots, took 100 Cattles, conquered all the towns and Contury round about; and went away with a great Booty as All Gold as Silver, Brass and other Things; which Brass for the Excellency thereof, was like unto Gold itself, and (as *Josephus* saith) afterwards *omon* made the Molten Sea of it. When *Gadarezer* King of the *Syrians*, (he that built the famous City of *Damascus*) heard of the Overthrow of *Hadad Ezer*, he sent a great Army to his Aid; which King *David* near the same Place slew 20000, gaining a most glorious Victory, extending his Government from *Jerusalem* beyond the River *Euphrates*, above 600 Miles, making these two Nations tributary unto him, *Chap. 8. 1. Chron. 9.*

After *David* won these two memorable Victories, he went with all his Army towards the South, and invaded the Land of *Syria*; and on his March *Joram* the Son of *Tobit*, King of *Amurathia*, (then called *Hamath*) met *David* with Gifts and Presents in the Name of his Father, returning him Thanks for defeating the common Enemy *Hadad Ezer*, a mighty Tyrant: *David* received his Gifts, which was Gold, Silver and Brass, gave *Joram* an acceptable Dispatch, & went with his Army to the Valley of *Salt* near *Damascus*, gave Battle to the *Syrians*, and gained a compleat Victory, and slew 18000; then after he took the City and placed a Garrison, compelling them to pay Tribute, *Chap. 8.* then went with his Army into the Land of the *Ammonites*, conquering all the Cities and Towns thereabouts, and they also became tributary. He then returned to *Jerusalem*, and dedicated all the Riches he had taken, unto the *ORD*. A while after he made an Incurfion into the Land of *Idumea*, and obliged them also to pay Tribute, destroying *Madian*: And now his Kingdom in the nine South, extended 800 Miles, from *Siba* to the Red Sea, and from *Eilat*.

Q. *What is the Third?*

A. Thirdly, in his Employment, he was a Shepherd; so was CHRIST. *I am the true Shepherd, for a good Shepherd giveth his Life for his Sheep.*

Q. *What is the Fourth?*

A. Fourthly, in his Musick; David was cunning upon the Harp, and by that comforted the afflicted Spirit of Saul; so CHRIST by the Musick and Harmony of His Doctrine, the glad Tydings of Salvation, comforteth the afflicted Members of His Church.

Q. *What is the Fifth?*

A. Fifthly, David got his Glory

and Preferment by the Death of Goliath; so CHRIST was glorified by conquering Death and the Devil.

Q. *What is the Sixth?*

A. Sixthly, David was persecuted by Saul, and pursued from one Place to another; so that he had no where to hide his Head with Safety; so CHRIST was persecuted by His own Country Men the Jews, shut out from the Society of Men; and as He said, *Matth. 8. The Foxes have Holes, and the Birds have Nests; but the Son of Man hath not where to lay his Head.*

Q. *What is the Seventh?*

A. Seventhly,

East to West 120 Miles from Tyrus to Sidon, reaching to Damascus: Thus by the singular Blessing of God, he obtained a spacious and powerful Empire, *I. Sam. 8. I. Kings 11. I. Chron. 19.* and came again to Jerusalem with great Praise and Glory, being now in the 14th Year of his Reign.

Nahash King of the Ammonites dying Haron his Son succeeded him, who contemptuously abused the Messengers of David, *II. Sam. 10.* and to justify the Injury, he gathered an Army out of Soba, Syria, and Mesopotamia, even a mighty Host to oppose David, who in the fifteenth Year of his Government, met him with his Army at Helam, overcame him and destroyed 700 Chariots and 4,000 Horse, *I. Chron. 20.* David after this, with great Applause of the People, was entertained at Jerusalem, which was 20 Miles, where being put up with Prosperity, he forgot his former Piety and Sanctity, and by Degrees fell into unlawful Actions and unjust Desires; whence it happened that soon after he committed Adultery with Bathsheba, and after that to hide his Fault, caused her Husband to be slain. This was kept secret till the Lord by Nathan, sharply reprehends him, lays before him what he was, and what his present Estate is, from whence that came, and then concludes, that he is most unthankful, careless and negligent toward God and Man, in committing those Intolerances; neither left he there, but told him God would severely punish him for his Offence; which after happened as you may read, *I. Sam. 11. 12. 14. 17.* David being nipp'd in his Conscience with this sharp Reprimand, fell into great Lamentation, the Extremity of whose Passion may very well appear in the Penitential Psalms, which at this Time and soon after he wrote, and left to future Ages.

After this, about the End of Summer, he gathered an Army and went into the Land of the Ammonites, where he took the Metropolitan City (then called Rabbah, but after being restored by Ptolemy Philadelphus King of Egypt, he called it after his own Name Philadelphia, and there took the Crown from the Head of the King of the Ammonites, which weighed a Talent of Gold, being (as Josephus saith) richly adorned with fair Sardonic Stones, of which you may read, *II. Sam. 12.* From thence he came back to Jerusalem 64 Miles, and married Bathsheba, and by her had four Sons, Simi, Sobab, Nathan and Solomon, *I. Chron. 3.* Soon after this Amnon deflowered his Sister Thamar: Not long after that, his Son Absalom killed his Brother Amnon, being then about 15 Years of Age, which David took so benignly, that he would not suffer him to come into his Sight for three Years, *II. Sam. 13.*

A. Seventhly, in the Dangers that *David* sustain'd, by GOD'S Providence he WAS mercifully delivered; so CHRIST was inclosed and in Danger of the *Jews* at *Nazareth*, *Luke* 4. in *Jerusalem*, in the Temple also, *John* 8. but he escaped them all, because then His Time was not come, *John* vii. 8.

Q. What is the Eighth?

A. Eighthly, as *Abulom* rebelled against *David*, being his Father; so the *Jews* rebelled against CHRIST, although He

was their Creator, and Father of all the World; according to *Isaiah* 61. *I have fed and brought up Children, but they have forsaken Me.*

Q. What is the Ninth?

A. Ninthly, as *David* fled to *Mount Olivet*, his Heart being press'd with an intolerable Agony; so CHRIST fled to His Father by Prayer, for comfort in that Extremity.

Q. What is the Tenth?

A. Tenthly, as all the Friends and Familiars of *David*, forsook him;

Then *Joab* by the Subtily of the Woman of *Tekoa*, reconciled him to the King his Father; yet nevertheless he came not to his Court of two Year after. This *Abulom* was a goodly Man, affable, for which Cause, even at that Time, the People began to affect him. And Anno Mundi: 3950, *Abulom* being then about 25 Years of Age, mov'd Sedition against his Father. A Matter remarkable, that although he had slain his own Brother, being disgrac'd and absent from the Court almost five Years, yet within a short Time after, he so strongly united the Affections of the People to him, that he constrain'd *David* (standing in Fear of his Greatness, all his former Aids and worthy Victories notwithstanding) to forsake his own City, and for Safety to fly to the Mount of *Olivet*, a Mile from the City; where he stay'd to see the Condition of the Tumult; but Necessity constrain'd him to take his Way to *Bethuzim*: And as he was going, *Zimri* the Son of *Gesi*. of the House of *Saul* curst him; every Man's Enemy then making himself apparent when he is in Adversity, and his best Friends commonly forsake him. From whence he went to *Jordan*, where the Priests *Jonathan* and *Amnaar* brought him certain Intelligence of the wicked and perverse Council of *Archiphel*, a Man in those Times famous for his Wisdom, but perfidious in his Actions, as commonly such are that hope after Honours, or seek to benefit themselves by Innovation and Change.

After the Intelligence he receiv'd, he went over *Jordan* with those few Men that he had, and with all possible Speed went to *Beithara*, 16 Miles N. E. of *Jerusalem*, at this Place *Joshua* led the Children of *Israel* through *Jordan* on dry Ground, *Jos.* 3. 4. and here *John Baptist* receiv'd and Baptis'd Christ, *Mat.* 3. *Luke* 3.

Thence he went to *Makanaim*, where he sent forth his Army by Bands against *Abulom*, who at this Time had assembled a great Host. near the Wood *Ephraim*, near to the Place where *Joshua* won a memorable Battle against the *Canaanites*, and though *David's* Men were but few they gave *Abulom* as great; *Abulom* being left in Danger to save himself, fled; but in his Flight the Hair of his head being long, and blown with the Wind, took hold of the Branch of a Tree, by which he hung between Heaven and Earth as unworthy of either, and *Joab* who but a little before was his friend in that very Place, with three Darts, put him to Death, a just End for so unjust a Man, *1 Sam.* 18. *David*, notwithstanding, took the Death of *Abulom* very Heavy, till by *Joab* he was recalled from that Grief. Then in Company of *Barzilai*, of his Son *Shimei*, of *Mephibosheth*, the Son of *Jonathan*, and *Ziba* his Servant; *Shimei* also that before curst him, who to leave a memorable Token of a base Sycophant, after this Victory came first down to crave Pardon for his Offence, with many others that went along with him from *Makanaim*

him, at such Time as *Abjalom* rebelled againſt him, and followed him with Persecution, Mocks, and Taunts; so *CHRIST*, at such Time as *Judas* betrayed Him into the Hands of the *Jews*, was forsaken of all His Followers, and many of those, which a little before He had done good unto, mocked and derided Him, as he was upon the Cross.

Q. *What is the Eleventh?*

A. Eleventhly and lastly, *as David* was restored, notwithstanding his former Miseries and Troubles, to his ancient Glory and Eminency; so *CHRIST*, after He had suffered the due Punishment for Sin, Death, and before that extream Misery; yet at length conquered both; and, by His Divine Power, restored Himself to His former Estate of Eternal Glory:

## K I N G S

*Mahanaim* to *Bethabar*, where great Multitudes of People came to meet *David*, *1. Sam. 19.* Then *David* went back to *Gilgal*, and so to *Jerusalem* the same Year that he was exiled by his Son, in the 30th Year of his Reign: The next Year *Saba* the Son of *Breth*, taking Example by *Abjalom*, and observing the Mutability of the Peoples Affections, moved a Sedition against *David*; but *Joab* his Captain overcame him, *Chap. 20.* After this, there followed three Years Famine. About the End of his third Year, and 34 of his Reign; he went to *Jabes Gilgal*, 50 Miles, to fetch the Bones of *Saul* and *Jonathan* to bury them in the Sepulchre of his Father; *2. Sam. 21.* and brought the Relicks to *Gibeah* of *Saul*, and buried them in the Sepulchre of his Father *Kith. 2. Sam. 21.* and then returned to *Jerusalem*, 4 Miles; and in the 35th, went against the *Philistines* near the Levitical Town of *Nob*, 12 Miles, upon the Borders of the Countries of the *Philistines* in the Tribe of *Dan*. Thus he became the unparall'd Glory of his Country, reigned 40 Years with the greatest Prudence; having travelled 2904 Miles; then died, and was buried in a good old Age.

*ABNER* one of *Saul's* Captains was with *Saul* when he killed himself; he came to *Machanaim*, where he made *Ishbooth*, *Saul's* Son, King, who kept his Court there seven Years; he came to *Gibeon* and slew *Ashel* *Joab's* Brother in Battle; but afterwards, when he was at *Hebron*, was treacherously slain by *Joab*,

*70 A B* was *David's* Captain, Son of *Zerviah*, *David's* Sister, for he had two, *Zerviah* and *Abigail*; *Zerviah* had *Joab*, *Abishai* and *Afaci*; *Abigail* had only *Amasa*; all which were great Men in King *David's* Time.

*Bazai* and *Rechab* murdered their Master, King *Ishbooth*, in his Chamber, as he lay upon his Bed, and cut off his Head and brought it to the King to *Hebron*; but *David* was not pleased with their Treachery, wherefore he caused them to be put to Death.

The Wise Woman of *Thecoa* went thence to *Jerusalem*, and with her obliging Behaviour, persuaded King *David* to recall his Son out of Exile, who then remained at *Gesar*, *2. Sam. 14.* *Thecoa* was a City in the Tribe of *Judah*, 8 Miles S. E. of *Jerusalem*: Near this City *Josaphat* by Prayers and the Sound of Trumpets, without drawing his Sword, took the City. In this Place the Prophet *Amos* lived, and there lieth buried, whose Sepulchre was to be seen 400 Years after *CHRIST*, as *St. Jerom* saith, See *Amos 1. Jer. 6. 2. Chron. 31.*

*ABISHAG* the Virgin that lay with *David*, was accounted the Fairest of all *Israel*; and was brought from *Sonet*, 44 Miles, where she was born; to *Jerusalem* for King *David*, that she might lye with him in his old Age to procure Meats.



## K I N G S

A N D

## C H R O N I C L E S .

Question.

**W H O** succeeded **D A V I D**  
in the Kingdom ?

*A.* His Son **S O L O M O N**.

*Q.* What was the first Thing  
be asked of **G O D** ?

*A.* Wisdom, and **G O D** gave  
it him, *Chap.* iii. 12.

*Q.* What did he shew therein ?

*A.* That Wisdom beautifieth  
a Prince or Ruler, more than  
either Wealth or Honour.

*Q.* What was the first Sin he  
punished ?

*A.* Rebellion in *Adonijah*,  
*Chap.* ii. 25.

*Q.* What was the Second ?

*A.* Murder.

*Q.* In whom ?

*A.* In *Joah* for the Death of  
*Abner* and *Amasa*, although he  
fled to the Altar for Refuge.

*Q.* What doth that signify ?

*A.* That no Place ought to  
shelter an Homicide, *Ch.* ii. 34.

*Q.* What was **S O L O M O N**'s  
Estate ?

*A.* Peaceful, and full of Pomp.

*Q.* How

**S O L O M O N** entered upon the full Government of the Kingdom, Anno Mundi 2931. before **C H R I S T** 1037. when he was about twenty Years Old; after he went from Jerusalem to Gilgal, 4 Miles, and offered upon the Altar, which Moses had made, 1000 burnt Offerings, 1 Kings 2. 2 Chron. 1. then returned to Jerusalem, and built a Temple to the **L O R D** in Mount Moriah, 1 Kings 6. This was begun about the fourth Year of his Reign, and 480 Years after the Children of Israel came out of Egypt, in the Month Ziath, which answereth to our May, in 2934: To the Building whereof, Hiram King of Tyre sent Cedar Trees from Mount Libanus, 120 Miles, 1 Kings 5. 2 Chron. 2. This Temple Solomon plaited over with Gold, and set with precious Stones, and finished it in the Month of November about the 11th Year of his Reign, 1 Kings 6. and dedicated it to the **L O R D** in his 12th; and then began to build his House, which was 13 Years a Building; and then to manifest his thankfulness to the King of Tyre went to Cabal, where he gave Hiram 20 Towns and Cities with the Country round about, 2 Kings 9. and Joah 19. then returned and went and fortified Megiddo, 1 Kings 9. In this Town Josiah King of Judah was wounded to Death, 2 Kings 9. After Pharaoh King of Egypt conquered and destroyed Gazer, he gave it to his Daughter, the Wife of Solomon, who rebuilt it and several other Towns, and fortified them, after which he went to Executioner, near the Red Sea in the Country of Idumaea, where he built a Fleet of slately Ships, and sent them to Ophir or India to fetch Gold, 1 Kings 9 (This Country Moses called Havilah, Gen. 2. and was computed a Voyage of above 900 Miles, and finished in about three Years) Solomon returned to Jerusalem, and having such great Prosperity, grew proud, and gave himself to unlawful Pleasures; had 700 Wives, and 300 Concubines, and began to worship the Gods of the Gentiles, which was Evil in the Sight of the **L O R D**; and after he had reigned 40 Years, and about the 60 of his Age, he died and was buried by his Father David, in Mount Sion, in 2975 before **C H R I S T** 998. Wm. J.

Q. How came that to pass ?

A. By the Gift of GOD.

Q. Wherefore ?

A. Because he asked Wisdom first, and above all Things, when GOD put him to his Choice ; therefore he had not only Wisdom given him, but all Things else.

Q. How did he shew himself Thankful ?

A. In employing his Wealth and Wisdom to the Glory of GOD.

Q. How was, that ?

A. He judged Justly, and built a most sumptuous Temple to the Name of the LORD.

Q. Wherein consisted the Magnificence of Solomon ?

A. In these Things : He ruled over all the Kingdoms from the River Euphrates, unto the Land of the Philistines, and the Borders of Egypt, Chap. i. 31. His Victuals for one Day was thirty Measures of fine Flour, and three-score Measures of Meal, Chap. iv. 12. Ten fat Oxen, and twenty

M

Oxen

*Whilst Solomon reigned thus Triumphant, wonderful to all the World, the Queen Sheba, the Metropolis in Ethiopia, made him a Visit to hear his Wisdom, and made him a Present of 1200 Talents, or 270000 Pounds at Jerusalem, 984 Miles in this Country by the Hebrews is called Chus, of Chus the Son of Cham, Son of Noah, after Ethiopia, it lies in Africa, under the Terrible Zone and the Equator, being in Latitude 16 and Longitude 61, which makes it an antitropical, the People are naturally black and go all naked but their privy Parts, and are what we for the most Part call Negroes, and as Pliny saith, Lib. 6. Cap. 29. It was in the Jurisdiction and Government of Queens, who, for their Resolutions and Courage, were called Candaces ; one of which, in Tiborius the Emperors Time, was more famous and exceeded all the Rest of her Predecessors in the Extent of her Dominions for her many Presence and Nobleness of Spirit. The Eunuch, which Philip baptized, Acts 8. was Treasurer or Chamberlain to this Queen ; and it is thought the Doctrine of the Gospel of CHRIST was first made known in this Country by him, and was afterwards more largely propagated and dispersed by the Evangelist St. Matthe. who taught there. In 6th of Isa. it is said, They shall come from Saba, and bring Gold and Frankincense to praise the Lord ; from whence some have concluded that those Wise Men which came unto the Child JESUS, &c. were Ethiopians ; but this does not agree with the Words of Matthe. Chap. 2. where it is written, The Wise Men came out of the East. For Saba, according to our Saviour's Words, Matthe. 12. lieth towards the South ; for, says He, The Queen of the South, i. e. Saba, shall come forth in the Day of Judgement against this Generation and condemn it, for she came from the End of the World to hear the Wisdom of Solomon, &c. Therefore, no doubt they came from Persia, which lies East of Jerusalem ; and the Prophet is rather to be referred to the Propagation of the Church through the whole World, where some of every Nation shall bring Presents unto the LORD.*

*There is another Saba in Arabia Felix, so called from Zarba the Son of Chus the Son of Cham, the Son of Noah, 1248 Miles S. E. of Jerusalem, and is the Metropolitan City of Sabmans, in Arabia Felix. Frankincense is found there in abundance, it droppeth from the Cedar Trees like a glassy Substance, and so congealeth into Gum twice a Year ; in the Spring it is Red, in the Summer White. The Phoenix is found there, of which there is but one in the World ; which Pliny Lib. 9. Cap. 35. describes to be as big as an Eagle, with a List of Feathers like Gold about her Neck ; the Rest are of a purple Colour ; therefore from Phoenicia, and the purple Colour of her Wings, she is called Phoenix : She hath a Tuft of Feathers upon her Head like a Crown, she liveth 660 Years ; at the End of which Time, she buildeth her Nest of Cassia, Cinnamon, Calamus, with other precious Spice, Gums and sweet smelling Herbs ; which the Sun by the Extremity of the Heat, and the waving of her Wings, frets ; and she taking delight in the Sweetness of the Saviour, hovers so long over it, that she burneth herself in her own Nest ; within a while after, out of the Marrow of her Bone, and the Ashes of her Body, there groweth a*

Worm :

Oxen of the Pasture; an Hundred Sheep, besides Harts, Bucks, Bugles, and fat Fowl, *Chap. iv. 2, 3*. He had forty Thousand Stalls of Horses for his Chariots, and twelve Thousand Horsemen, *Chap. iv. 26*. Gold and Silver were as plentiful as Stones, *Chap. x. 12*. He had seven Hundred Wives, and three Hundred Concubines, *Chap. xi. 3*. Besides all this, he had Wisdom more than any Creature Living.

*Q. Yet in them, notwithstanding*

*ing, he had his Heart's Desire in these, and all other Things etc., what was his Opinion of this World's Felicity?*

*A. That all was Vanity and Vexation of Spirit.*

*Q. Did this Prince, thus blessed of GOD both outwardly and inwardly, fall afterwards from G O D ?*

*A. He did.*

*Q. In what Manner?*

*A. By Adultery and Idolatry,*

*Chap. xii. 5.*

*Q. What*

*Worm, which by little and little increaseth to some bigness, feathers; and becomes a perpetual Pheonix. This Bird doth lively represent our Saviour CHRIST, and is a notable Type of the Resurrection. The Difference of these two Countries is mentioned in the 72d Psalm. The Kings of the Sea and of the Isles, shall bring Presents, the Kings of Saba and Saba shall give Gifts.*

*MEMPHIS the great City in Egypt and Residence of the Kings, in Hosea 9. is so call'd Moth; but the Rest of the Prophets call it Noph, Isa. 9. Jerem. 2. 44. 46. Ezek. 30. Zoan is the City Tantz, where Moses wrought all his Miracles. It is reported that in the Year of our LORD 1476, there was such a Pestilence in Egypt, that there died 20000 a Day: Near to this Town stood the Pyramids, which were one of the seven Wonders of the World; which saith Pliny, Lib. 17. The Height of one of them was 625 Feet, and square on each Side 83 Feet: It was twenty Years a Building, and 10000 Workmen employed about it every Day.*

*When David conquered Idumæa, Hadad King of the Country being then but young, fled from Midian to Paran, with some of his Couriers, to the Metropolis of Arabia Petraea, 84 Miles, 1 Kings 11. but thinking himself not safe, went to Cheopes that insidious and tyrannical King of Egypt, that built the three wonderful Pyramids at Memphis: He hating King David, gave him kind Entertainment; assigned him a Part of his Kingdom to dwell in, and after married him to his Sister Tacpences, by whom he had a Son called Genubath, who was brought up in Pharaoh's or Cheopes's Court, where he continued all the Life of David, twenty Years: David being dead, he returned into his own Kingdom Idumæa, 200 Miles, thence to Damascus, 240 Miles, where he was created King of the Syrians, by Rezon and other Fugitives, which had conspired against Solomon, by which Means he grievously Troubled that Kingdom, and became an utter Enemy to the Israelites all the Life of Solomon, and of him was the Original Stock of the Kings of Syria.*

*REZON was David's chief Captain, after David had conquered Hides Ezer King of Zobab; Rezon gathered up his dispersed Soldiers of his Army, and fled from him to Damascus, 220 Miles, and besieged it; the Citizens whereof, (when neither David nor Solomon could suppress his Rebellion) entertained him for their King, which Principality he held, and was a great Adversary to King Solomon.*

*JEROBOAM first King of Israel was Son to Nebat, born at Zered, 8 Miles from Jerusalem, and came to King Solomon, who made him Captain to collect the Tribute of Manassis and Ephraim, 1 Kings 11. He went to Shilo, 4 Miles, where the Prophet Abijah the Shilomite told him he should be King of Israel, but Solomon jecking his Life, went to Memphis in Egypt, and remained with King Setah all Solomon's Life; Eschibus calleth this King Olochores, who that same Year succeeded Macrencus, Solomon's Father in Law in the Government: After which he came to Sichem in Israel, which was 250 Miles, where the Israelites made him chief Captain against Rehoboam, Solomon's Son; wherefore he began to reign over Israel, Anno Mundi 2971, and reigned 22 Years. As Balaam caused a golden*

Q. What do we learn by that ?

A. That how absolute foever we are for Honour, Wisdom or Riches; yet we may fall as Solomon did.

Q. How was Solomon punished for his Sin ?

A GOD raised up Enemies against him ; and after his Death divided his Kingdom, leaving the least Part to his Son.

Q. Why did not GOD quite extinguish his Race, considering his Sin ?

A. Because of the Promise which he made to his Servant David, Chap. i. 34.

Q. Who, succeeded Solomon ?

A. His Son Rehoboam.

Q. How many Tribes had he under his Dominion ?

A. Two: Juda and Benjamin.

Q. Who ruled over Israel ?

A. Jeroboam, a Servant of King Solomon.

Q. How many Tribes were under him ?

A. Ten, Chap. xi. 31.

M 2

Q What

*Calf to be set up for the People to worship ; after which he had a Battle at Mount Zemaraim, i. e. Ephraim, with Abia King of Juda, and lost 50000 of his Soldiers, 41 chosen Men of Israel, 2 Chron. 13. Vr. 17. So with all Hiss went to Thirza, a beautiful City on a Mountain in the Tribe of Manasse, where the Kings of Israel used to keep their Courts, until Samaria was built ; there the LORD struck him with a grievous Disease that he died miserably 1 Kings 14. 2 Chron. 13.*

*The Years of the Iniquity of Israel, mentioned in Ezek. 4. is to be accounted from the Time of Jeroboam's erecting the golden Calf, in the second Year of his Reign ; from which Time, till the Destruction of Jerusalem by Nebuchadnezzar, were 390 Years. Jeroboam's Wife Queen of Israel, about the Time of the Battle, went to Abiam the Prophet concerning her Son Abia for he was sick, but hearing of heavy Tydings she returned home, 1 Kings 14. 7. The Man of GOD which came out of Juda, as Josephus writeth, Lib. Ant. 8. came from Jerusalem to Bethel, was called Jadin, i. e. The Judge of the LORD, and there reproved Jeroboam with an extraordinary Spirit, 1 Kings 13. But being deceived, in his Return he was met by a Lyon in the Way, and was slain, and was buried in a Sepulchre at Bethel*

*NADAB, or Bonifacius the second King of Israel succeeded his Father, and was anointed while he was yet Living ; a liberal and free Hearted Prince, and regarded better than a Year whilst alive ; he began his Reign in the second Year of Asa King of Juda in 2992 ; and when he had reigned two Years, he went from Thirza with a great Army and laid siege to Gibthion, a City of the Levites in the Tribe of Dan, near Ekron in the Land of the Philistines, 16 Miles from Jerusalem, where he was slain by Baesa one of his Captains, 1 Kings 15.*

*BAESA having slain his Master usurped upon the Kingdom, and reigned almost twenty Years, two of which he reigned with his Son, 1 Kings 15. He went from Gibthion to Thirza, where he utterly rooted out the whole Stock and Family of Jeroboam ; after falling into Idolatry, Jehu the Son of Hanani the Prophet sharply reproved him, 1 Kings 15. He went to Ramath and fortified it very strongly, 2 Chr. 29. but hearing Bennadad King of Syria had invaded Israel, he went with all possible Speed to Thirza and there died, and was buried, 1 Kings 15. 2 Chron. 16.*

*ELAH Son of Baetha was crowned King, his Father living about the twenty sixth Year of Asa ; at the Time that Bennadad invaded and wast'd Galilee ; they reigned one before the other, after his Father's Death, and was killed at Thirza by Zimri his Servant, 1 Kings 15. 16.*

*ZIMRI was Captain over King Elah's Chariots, he reigned seven Days only in Thirza ; in which Time he put to death, and destroyed all the Posterity of Baetha. One Omri besieged the City and Zimri having no Hope to escape, set the City and Palace on fire in which he perished, 1 Kings 15. 15.*

*OMRI was made King by the Israelites in his Tent, whilst at War near Gibthion, he reigned 12 Years, the first six at Thirza, the latter in Samaria, 1 Kings 16. which City he built, and made it the Seat of his Kingdom ; it lies in Mount Semer 32 Miles from*





escape, he burnt the King's Palace, and himself in it, *Chap. xvi. 18.*

*Q. What else ?*

*A.* Not wrongfully to desire our Neighbour's Goods.

*Q. By the Example of whom ?*

*A.* Of *Ahab*, King of *Israel*.

*Q. What else ?*

*A.* Not to shed our Neighbour's Blood, to be made Owners of his Goods.

*Q. By the Example of whom ?*  
*A.* *Ahab* and *Jezabel*, who by the Practice of false Witness put *Naboth* to death, and took his Vineyard, *Chap. xxi. 33.*

*Q. How were they punished ?*

*A.* *Ahab* was slain at *Ramoth-Gilead*, and *Jezabel* was thrown out of her Chamber-Window, and dashed in Pieces, *Ch. xxii. 34.* and *I. Kings ix. 53.*

*Q. What else ?*

*A.* Not

quit the Field, *I. Kings 21. 22.* and came back to *Samaria*, where he died of his Wounds.

*AHAZIAH* was crowned King of *Israel* during the Life of his Father *Ahab*, he was a wicked and cruel King, and began his Reign in the 17th Year of *Josaphat* King of *Judah*, *Anno Mundi 3049*, about the Time that his Father went to *Ramoth Gilead* to recover it from the *Syrians*. Soon after the Death of his Father, he fell through the Lattice Window in his upper Chamber, of which Hurt he died, in *Sam.* and *I. Kings 1.*

*JEHOORAM* succeeded his Brother *Ahaziah* in the Kingdom of *Israel*, began his Reign in the 18th Year of *Josaphat* King of *Judah*, and as *Josaphus* saith, *Lib. Ant. 9.* about the 5th Year of his Reign, went from *Samaria* to *Jerusalem*, and told *Josaphat* how the King of *Moab* had rebelled against him, therefore desired him to go along with him to the War, *II. Kings 3.* Then *Jehoram* and *Josaphat* and the King of *Edom*, went from *Jerusalem* through the Wilderness of *Idumea* in 7 Days, when they and their Army for Want of Water had almost perished; but at the Prayer of the Prophet *Elisha* they were preferred, and came to *Petra* the Metropolitan City of the *Moabites*, 17 Miles from *Jerusalem*, which they took and consumed with Fire and Sword, *II. King. 3.* After which *Jehoram* returned to *Samaria*, and soon after was besieged by *Benhadad* King of *Syria*; at which Time Provisions grew so scarce, that a certain Woman eat her own Child, *II. Kings 6.* He went from *Samaria* with his Army to *Ramoth Gilead*, where he was overcome by *Asahel* King of the *Syrians*, and was sorely wounded, *II. Kings 8.* and was carried in his Chariot to *Jezreel* to be cured; But *Jehu* one of his Chief Captains as he rode along, shot an Arrow at him and wounded him the second Time, whereof he died in the Field of *Naboth the Jezreelite*, *II. Kings 9.*

*JEHU* was Son of *Josaphat*, he was anointed King of *Israel* in the Castle at *Ramoth Gilead*, by *Elisha*, *Anno Mundi 3063*, and reigned 28 Years, *II. Kings 9.* He went in his Chariot to *Jezreel*, and after he had killed *Jehoram* in the Field of *Naboth*, he came to the Gates of the City, and caused *Jezabel* to be thrown from a Tower, whom he trampled under his Horses Feet; and after that, in the same Place, she was eaten up with Dogs. Then he sent Messengers to *Samaria*, commanding the *Samaritans* that they should put to Death the 70 Sons of *Ahab*, which they immediately did, and sent their Heads unto him in a Basket, *II. Kings 10.* Then he went himself to *Samaria*, and in his Journey caused to be slain by his Ministers the 42 Brothers of *Ahaziah* King of *Judah*; and when he arrived at the City, utterly destroyed and rooted out all the Posterity of *Ahab*; and to conclude the Tragedy, last of all, by a cunning Policy, put to Death all the Priests of *Baal*, *II. Kings 10.*

*JEHOAHAS* was Son to *Jehu*, and succeeded his Father, and reigned over *Israel* 17 Years: God stirred up against this wicked King, *Asahel* King of the *Syrians*, who with 10000 Foot, and 500 Horse, besieged *Samaria*, and by the Sword many of his Subjects, took many Cities and Towns from him, as the Prophet *Elisha* had before told him, *II. Kings 8. 13.* JOAS

**A.** Not to hate the Preachers of GOD, because they grate upon our galled Consciences.

**Q.** By the Example of whom?

**A.** Of *Abab*, Chap. xxii. 8.

**Q.** What else?

**A.** Not to be covetous.

**Q.** By the Example of whom?

**A.** Of *Gebazi*, that took Money, Garments, Sheep, Oxen and other Things, where he should not.

**Q.** What was his Punishment?

**A.** He was plagued with the Leprosy, 2 *Kings* v. 27.

**Q.** What else?

**A.** Not to take Counsel of Spirits in Time of Sickness, or other Extremity.

**Q.** By the Example of whom?

**A.** Of *Abaziah*, who having taken a Fall through the Lattice of a Window, sent his Servants to *Baal-Zebub*, to know if he should

**JOAS** his Son, while he was yet living, was appointed King in the 37th Year of *Joas* King of *Judah*, he reigned 2 Years with his Father and 15 after his Death: He went with his Army against the City of *Azbeek*, won three Batties of the *Syrians*, and recovered the Cities his Father had lost, according to the Prophecy. II. *Kings* 17. He returned to *Samaria*, and then went with his Army to *Bethshem* in the Land of *Judah*, where in a sharp War, he conquered *Amasia*, and took him Prisoner, II. *Kings* 14. Then went to *Jerusalem* and took it, having the King Captive; he broke down the Walls from the Gate of *Ephraim* to the Angle Gate, 400 Cubits in Length, II. *Kings* 14. Then this Conqueror returned to *Samaria* with the Spoils of the Temple and of the King's House, with many Prisoners, &c. where he died, having reigned 17 Years. Note, in this Man's Time *Elisha* the Prophet died, II. *Kings* 13. 14.

**FEROBOAM** the Second of that Name, succeeded his Father *Joas* according to the Text of the Bible, in the 15th Year of *Amasia* King of *Judah*; and he reigned 41 Years, II. *Kings* 14. The Prophet *Jonas* told him, that he should not only recover the Towns and Cities of the Land of *Israel*, but also *Hemeth* and *Damascus* which had been lost: Wherefore he gathered an Army out of the City of *Samaria*, and went to *Hemeth* or *Antiochia* in *Syria* 248 Miles, and conquered all the Country thereabouts, and retook all the ancient Towns and Cities that belonged to *David* and *Saul*, even to *Soha* in *Armenia*, and Country adjoining, II. *Kings* 14. Then came and took *Damascus*, and made all *Syria* tributary to him: Then went to the Red-Sea, and retook all the South Part which also had belong'd to *Israel*, and so returned to *Samaria* his own Country, where he died and was buried: But after his Death the Kingdom was oppressed with Tyranny, until it was destroyed by foreign Nations and for 12 Years had no King. A little before this King's Death, there happened a terrible Earthquake, as in *Amos* 1. which no Doubt foreboded this Event, as in *Zac.* 41.

**ZACHARIAH** his Son, in 12 Years Time began his Reign, and in the 38th Year of *Amasia* King of *Judah*, Anno Mundi, 3975, before CHRIST 723; but he only reigned six Months, and then was miserably kill'd by his Friend *Saltum*, II. *Kings* 15. *Josephus Lib. Ant. 9.*

**SALLUM** having slain *Zachariah*, after he had reigned a Month, was also killed by one *Manahem*, II. *Kings* 15.

**MANAHEM** was born in *Tbirza*, in the Tribe of *Judah*; he reigned ten Years, II. *Kings* 15. and grievously afflicted the Children of *Israel*. For having killed his Lord and King, usurped upon the Kingdom, went with an Army to *Tirsa* in the Tribe of *Manasses*, where the Inhabitants denied to open him the Gates; therefore he utterly destroyed it even to the Ground, and destroyed all the Towns thereabouts: But the Lord being offended with him for his Cruelty, stirred up *Pul* *Belochus* King of *Assyria*, who came from *Babylon* to *Samaria*, 624 Miles, and put King *Manahem* to 10 great 3 Sircight, that he was obliged to capitulate for 1000 Talents, and so enjoyed his Kingdom, and *Belochus* returned to *Babylon*, II. *Kings* 15.

PEKA

Should recover or not, 1 Kings  
x. 2.

Q. How did GOD punish him  
for that Sin?

A. He suffered him to pine  
upon his Bed for want of Help,  
2 Kings i.

Q. What else?

A. Not to blaspheme the  
Name of GOD.

Q. By the Example of whom?

A. Of S E N A C H E R I S the  
Assyrian.

Q. How was he punished?

A. GOD slew of his Soldiers  
an hundred and fourscore and  
five

**P E K A H I A** reigned two Years after his Father's Death, and then was slain by *Pekah* who succeeded him. *Josephus Lib. Ant.* saith, this Murder was done at a Banquet.

**P E K A H** Son of *Rimolia*, reigned 20 Years *II. Kings 15. 16.* He went with *Resin* King of Syria to Jerusalem and besieged it, but could not take it; however he took *Ahaz* King of Judah in a great Battle, and put to the Sword above 12000 Soldiers that bore Armour, and took 20000 Women, Children and Maids, which he carried away Captives to *Samarina*, *II. Kings 16. II. Chron. 28.* But at the Command of *Obed* the Prophet, set at Liberty all the Prisoners, and at the End of the 20th Year of his Reign, was slain by *Hosea* his Chief Captain, who succeeded him in the Government, *II. Kings 15.*

**H O S E A**, the 19th and last King of Israel, (a wicked and cruel Prince) began to reign, *Anno Mundi 3209*, before **CHRIST 759** Years: God being angry, stirred up *Salmanazar* Emperor of the Assyrians, in the End of the 7th Year of *Hosea's* Reign, came to *Samarina* and besieged it for three Years, when he took it, and all the Country round about, and took *Hosea* Prisoner, with great Multitudes of the Jews; among which were *Gabriel* and *Raphael*, the Friends of *Toby* the elder, and led them to *Nineveh*, 652 Miles: From thence sent them to a Place called *Lagis* in *Media*, 752 Miles farther N. E. of *Jerusalem*, in all, 1404 Miles: Peopled several Cities, &c. This Captivity of the ten Tribes was in 3227. Israel by Reason of this Captivity became desolate and without Inhabitants, therefore he caused the People that dwelt about the River *Euphrates* in *Persia*, to go and dwell in the Land of *Samarina* to till the Land and dress the Pines, *II. Kings 7.* He also sent People from his own Country of *Assyria* from *Babylon*, *Hamath*, *Antiochia*, *Media*, and the People of *Ava* and *Dehavaim*, &c. mentioned *Isai. 37.* Thus the Policy of this Emperor far exceeded that of the Romans, for the retaining of this Kingdom. *Titus Vespasian* having conquered the Land, wasted it and destroyed it with Fire and Sword; dispersed the Inhabitants, and left the Country bare and naked, only keeping some of the strongest Cities and Garrisons for their Use; Which not being able enough to oppose the Invasions of the Saracens from *Arabia Petraea*, they soon lost all they had gotten: The Turks joining them, have now gained into their Possession all that pleasant and fruitful Land of *Judea*, and inhabit therein to this Day, to the great Shame and Loss of the Christian. But to return to the People sent to Inhabit this Kingdom; as they were of divers Nations, so were they of divers Religions, and every Family had his particular God. Wherefore the Lord sent a Multitude of Lions among them which daily vexed them; therefore *Salmanazar* sent back unto them a Levite who taught them the Doctrine of the Lord, and the Customs and Ceremonies of the *Mosaic Law*; but they became abominable to the Jews, that they refused their Company, as that *Samaritan Woman* confessed to *Christ* at *Jacobs Well*, *John 4.* and in Concept would say a Man was a Samaritan, *John 8.* Those from *Persia* got the chief Command and Government over the rest.

**B E N H A D A D** King of Syria, who made several IncurSIONS into Israel, is chiefly mentioned in *II. Kings* and the 6 Chapter. Of his Captains which he sent to assyry the Land of *Bacra* King of Israel, in *I. Kings 15.* more largely spoken of before in *II. Kings 5.* We may read of *Naamon* the Syrian who was cured of a Leprosy by *Elisha* washing himself seven Times in the River *Jordan*. This Prophet told *Hazael* that he should succeed his Master *Benhadad* in the Kingdom of Syria. He made several Expeditions against the Israelites, overcame *Jehoram* in a great Battle, *II. Kings 8.* conquered that Part of the Country about *Mount Libanus*, *Chap. 10.*

five thousand Men; and when he returned into his Country, his own Sons murthered him in the Temple of his Idol Gods.

Q. *What else?*

A. Not to deride G O D's Ministers.

Q. *By the Example of whom?*

A. Of the Children of *Babel* that called *Elisha* Bald-Pate, 2 Kings ii. 24.

Q. *How were they punished?*

A. Two Bears came out of the Forest, and tare them in pieces.

Q. *What else?*

A. Not to be vain-glorious.

Q. *By the Example of whom?*

A. *Hezekiah*, that in Pride shewed all his Wealth to the Ambassadors of *Babel*.

Q. *How was he punished?*

A. GOD gave all that Wealth afterward into the Hands of the Kings of *Babel* for a Prey, 2 Kings xx. 17, 18.

Q. *What else?*

A. Not to mock or jest at the Preaching the Word of God.

Q. *By the Example of whom?*

A. Of

*wo* Gath, and then went to *Jerusalem*, where *Joah* King of *Judah* agreed to Articles of Capitulation, and he raised the Siege, Chap. 12. then went, took *Samaria*, and all the Country round, making them tributary to him, Chap. 13. After which he went to *Damascus*, and at his own Seat died, and was buried; then *Benhadad* the second succeeded him, went with his Army to *Aphek*: He was three Times overthrown by *Joah* King of *Israel*, and lost all those Cities *Hafael* his Father had conquered, Chap. 13. He came to *Damascus*, and there died.

R E S I N King of *Syria*, went from *Damascus*, and joining his Army with that of *Pekah* King of *Israel*: They went to *Jerusalem*, and besieged *Ahaz* King of *Judah*, II. King. 16. Anno Mundi, 3206. At this Time the Prophet *Isai*, Chap. 7. foretold of the Birth of our Saviour *CHRIST*, saying; Behold a Virgin being great shall bring forth a Child, and shall call his Name *Emanuel*. Which was 762 Years before his Birth. From *Jerusalem* he went with his Army through *Idumaea* to *Elath*, a City of the *Red-Sea*, and won it; then came to *Damascus*, where he was slain by *Tigleth* *Phulasser*, a mighty King of the *Assyrians*, who carried a great Multitude of the Inhabitants of *Damascus* into the Country of *Syrene*, where they endured a miserable Exile, II. Kings 16.

R E H O B O A M the Son of *Solomon*, began his Reign Anno Mundi 2972, as King of *Judah* in *Jerusalem*, and reigned 17 Years, I. Kings 11. 14. A little after the Death of his Father, he went to *Sichem*, and was anointed and crowned King. The People desired he would ease them of some Taxes his Father had laid upon them, but not regarding their Request, told them, that his little Finger should be heavier than the whole Burthen of his Father: Wherefore desisting his Speech and other Behaviours, all fell from him except *Benjamin* and *Judah*, and to shew the Fury of the People, went back to *Jerusalem*, and fortified all the chief Cities of *Judah* and *Benjamin*, II. Chron. 11. particularly those in the Tribe of *Judah*, *Viz.* *Bethlehem*, *Etam*, *Thecoa*, *Bethzura*, *Adullam*, *Gath*, *Mazeza*, *Ziph*, *Adoraim*, *Lachis*, *Becca*, *Zareah*, *Ajalon*, and *Hebron*; most of which Towns, and the Memorable Actions done in them, are mentioned before.

A B I J A H or *Abia*, began to reign in the 18th Year of *Jeroboam* his Ancestors, and reigned three Year, I. Kings 15. II. Chron. 17. He conquered all the Country from *Bethel* to *Ephtaim*, then came back to *Jerusalem*, and took unto him 14 Wives, and had 20 Sons and 16 Daughters, II. Chron. 13.

A S A began to reign about the End of the 23d Year of *Jeroboam* King of *Israel*. He governed *Judah* with great Commendation 41 Years, overcame the *Ethiopians* in a Battle in the Valley *Zephath*, II. Chron. 14. pursued them to *Gezar*, and recovered many Cities which they dwelt in: After which he returned to *Jerusalem*, and offered to the Lord of the Spoils he had taken, 700 Oxen; and 7000 Sheep, II. Chr. n. 15.

A. Of Zedekiah and his Subjects, that mocked and despised the Prophets that were sent to fore-warn them of their Destruction, 2 Chron. xxvi. 17.

Q. What was his Punishment ?

A. Zedekiah himself, for despising the Light of his Soul, lost

the Light of his Body, his Eyes were pulled out, his Sons were slain before him ; and he and the People were carried into Captivity to Babylon.

Q. What Virtues do we learn by the Lives of the Kings of Israel and Judah ?

N. A. To

**SERAH** was a noble Prince, and governed all Libya, and Ethiopi, who came against Aia to the Valley Zephathia in Judah, 1200 Miles, but made a Sham; he rears, 2 Chron. 17. For it is reported he brought 1000000 of Soldiers: but bore Armour, and 300 Chariots which were dispersed, and most of them died miserably, as did that great Army of Xerxes, which consisted of 1700000: From whence it may be concluded, that it is not the Strength of Man that delivers him, but the LORD.

**JEHOSAPHAT** signifies the Judge of the LORD, he began in the first Year of Ahab, 1 Kings 22. He reigned from the 25 to the 60 Year of his Age; for the most Part, behaving in a pious, affable and good Manner. He was with Ahab King of Israel, when he was slain, 2 Kings 22. & Chron. 18. Came to Jerusalem, and then went to Beerseba, the uttermost Part of his Kingdom South, to instruct the People in the Law. From whence he passed through Mount Ephraim the opposite Bounds, North, 2 Chron. 19. and so to Jerusalem, instructing the People throughout his Dominion in Piety and the true Worship of GOD; in every City ordaining Judges, Governors, Magistrates, Procurators and Assessors; committing to their Discretion the Deciding of all Controversies; saying, Take heed, what you do; for the Office which you have taken upon you is not Humane, but Divine; and as you judge, so shall you be judged; for the LORD is with you in Judgment: Wherefore, do all Things with Diligence, and in the Fear of the LORD; for with the LORD there is no Iniquity, nor Respect of Persons, neither taketh He any Bribes. And the King himself remained chief Judge in Jerusalem, to whom any might appeal from the inferior Judges, 2 Chr. 19. He went with his Army to Tecoa, 6 Miles, where by fervent Prayers, the Sounding of Trumpets, and other Musical Instruments, he obtained a memorable Battle, against the Moabites, Ammonites, and Idumzeans; for the LORD turned the Weapons of them one against another: And Jehosaphat pursued them three Days with great Slaughter, and returned with a mighty Spoil; and went into the Temple with Shalms, Harps, Timbrels and great Joy, praising GOD, 2 Chron. 20. But the Felicity of Jehosaphat changed on a sudden; the froward and adverse Frowings of Adversity seized upon his Prosperity; for joining with that wicked and impious King of Israel, Ahaziah, upon Condition to build a certain Navy of Ships at Exceubabera, to fetch Gold from Tarshish, and other Places in India; he displeas'd the LORD, and there arose a Tempest, which beat down the Works and destroy'd the Navy; afterward he went with Joram, King of Israel, to War against the Moabites, 2 Kings 3. and then returned to Jerusalem, where he died, and was buried, 2 Kings, Chap. 22. 2 Chronicles 21.

**JORAM** at the Time his Father made his Expedition against Mesa King of the Moabites; was crowned King in the 5th Year of Jehoram King of Israel, Anno Mundi 3055, before CHRIST 912 Years. He reigned with his Father Jehosaphat two Years, and after his Decease six; but when he was forty Years old, died miserably, 2 Kings 8. 9. For about the Beginning of his Reign, he went to Mount Seir, where he us'd such extreme Cruelty towards the Edomites, which at this Time were his Subjects, that they fell from him, and chose them a King of their own, 2 Kings 8. So he returned to Jerusalem, and there cruelly put to death his own Brothers. But GOD stirred up against him the Philistines and Arabians, who broke into Judah, and destroy'd it with Fire and Sword: They went into Jerusalem and took away all his Substance and Riches, and put his Children to the Sword, all but

Jehaz,

*A.* To have a sure Confidence in the Providence of GOD.

*Q.* By the Example of whom ?

*A.* Of *Elijah* the Prophet, to whom, in Time of Famine, God sent Meat by Ravens, 2 Kings xvii. 6.

*Q.* What else ?

*A.* To be charitable to the Distressed.

*Q.* By the Example of whom ?

*A.* Of the Widow of *Sarepta*, whose Oyl and Meal, the more she spent, the more she had for her Kindness shewn to *Elijah*, 1 Kings xvii. 16.

*Q.* What

*Joachas*, also called *Ahaziah*, and carried away his *Wife* Captive into *Arabia Felix*, near unto *Ethiopia*, 1200 Miles : Then the *LORD* struck him with extreme Pains in his *Bowels*, of which, after two Years he died, and was buried without any Funerall Pomp near to the *King's Tower*, being unworthy to be buried in the Sepulchre of the Rest of the *Kings* ; because he so much degenerated from *David* his Predecessor, 2 Kings 8. 2 Chronicles 28.

About the Beginning of the second Year of this, *King's* Reign, *Elias* the Prophet was taken up into Heaven.

*AHAZIAH* succeeded his Father *Joram* ; he went to Battle with *Joram* King of *Israel* against the *Syrians*, and had a Wound in a Battle against *Habael*, and lay sometime at *Jezreel* to be cured ; after he went with *Jehoram* to meet *Jehu*, the Captain of the Host, who shot *Jehoram* with an Arrow in the Field of *Naboth* ; of which he died ; wherefore *Ahaziah* to save his Life fled ; but *Jehu* pursued him close that he wounded him also, as he ascended an Hill near to *Jiblea* ; but he got to *Megiddo*, 42 Miles North of *Jerusalem*, where, as *Josephus* saith, *Lib. Antiq. 9.* he caused his Wounds to be dress'd and went to *Samaria* ; and to save himself, went from one City to another, till at last he was found, and brought back to *Megiddo*, 14 Miles, and by Order of *Jehu*, was slain, 1 Kings 8. From thence his Body was carried to *Jerusalem*, and buried, 2 Kings 8. 2 Chron. 22.

*ATHALIA*, a wicked Queen, was Sister to *Ahab*, Daughter to *Omri*, and was married to *Joram*, Son of that good King *Jehosaphat*, when he was but 17 Years of Age. After the Death of *Ahaziah*, killed by *Jehu*, in the 23d Year of his Age, she usur'd upon the Kingdom, and reigned with great Tyranny almost seven Years ; killed all the Heirs of the Kingdom ; only *Joas*, one of *Ahaziah's* Sons, saved by the Diligency of *Jehushaleath* Sister to *Ahaziah*, who stole him from amongst the Rest of the King's Sons, and put him to nurse in her Bed Chamber : And he was with them in the House of GOD six Year ; and in the Seventh, one *Jehojada* waxed bald, and proclaimed *Joas* King, being the lawful Heir, anointed him in the Temple ; and after they had slain *Athalia*, he succeeded in the Government, 2 Kings 11. 2 Chron. 23.

*JOAS* reigned 40 Years, and did that which was acceptable in the Sight of the *LORD* all the Days of *Jehojada* the Priest ; but after his Death, fell into evil Courses, and caused his Son *Zachariah*, to be stoned to death in the Upper-Court of the Temple ; for which Ingratitude the *LORD* stirred up the *Syrians*, who invaded *Judea*, and spoiled the City of *Jerusalem* ; in which War all those that stirred up the King to Idolatry were slain ; and a while after some of his Courtiers killed him as he lay sick in his Bed, and buried him in *Misra*, the City of *David*, 2 Kings 12.

*AHAZIAH* was seven & five Year of Age when he was enthroned by his Father, and ruled one Year while he was sick, and twenty eight after his Death. He went with his Army from *Jerusalem* to *Salap*, 40 Miles South ; and in the Valley of *Salt*, put to death a Multitude of the *Idumæans*, took this strong Town, and called it *Jochal*, i. e. the Year of our *LORD*, because GOD in that Place heard his Prayers ; near this Place, he commanded 10000 *Idumæans*, taken in War, to be cast headlong from the Top of an high Rock, which shattered their Bones to Pieces, 2 Kings 14. Then returned to *Jerusalem*, and began to worship the Gods of the *Idumæans*, which he brought along with him, 2 Chron. 24. After which he went to *Bethshenes*, 4 Miles, there was overcome by *Joas* King of *Israel*, Chap. 25. who carried *Ahaziah* Captive to *Jerusalem*, 2 Kings 14. From whence he fled to the Mountains, and there was slain by his own Servants, 2 Chron. 25. and his Body was buried in the City of *David*, 2 Kings 14. 2 Chron. 25.

*A 2 A.*

Q. What else ?

A. To be Zealous in Prayer.

Q. By the Example of whom ?

A. Of Elijah, who in Time of great Drought called faithfully upon the LORD, and He poured Rain upon the Earth, 1 Kings viii. 4, 5.

Q. How many be the Degrees by which Prayer ascends into Heaven ?

A. Six.

Q. Which be they ?

A. First, Humility in shewing Reverence with the Members of the Body, as Kneeling ; Secondly,

N 2

AZARIAH, or Uziah succeeded his Father ; he did those Things at first that pleased the LORD, and the LORD blessed him : He began his Reign when he was 16 Years old, and reigned 52 Years. He took several large Cities and Towns ; fought against and conquered the Philistines, Arabians, and Ammonites, 2 Chron. 26. And then returned to Jerusalem, lifted up with the Prosperity of Fortune ; and not content with his Regal Dignity, he endeavoured to have chief Authority over the Priests also ; and went into that Part of the Temple where the Altar of sweet Incense stood ; where it was lawful for none to go but the Priests, and there took upon him to offer Incense ; but as he was offering the LORD struck him with Leprosy, and his Son Jotham reigned in his stead ; but he soon died, and was buried in the King's Garden at Jerusalem, and not in the Sepulchre of the Kings, 2 Kings 15. 2 Chron. 26.

JOTHAM began to reign when 25 Years old, he built and adorned the House of the LORD ; he went and invaded the Country of the Ammonites, and conquered and made the whole Land pay Tribute, even a 100 Talents of Silver of the common Weight, 10000 Measures of Wheat, and 10000 of Barly Yearly, which held 3 Years ; he went back from the Land of the Ammonites to Jerusalem, 60 Miles, where after he had adorned the Temple with many princely Buildings, he died about the 41 Year of his Age, 2 Kings 15.

AHAZ succeeded his Father and reigned wickedly 16 Years, 2 Kings 16. 2 Chr. 28. worshipped Idols, burnt his Son in the Valley of Gehinnon as an Offering unto Moloch ; wherefore GOD stirred up Rezin King of Syria, and Pekan King of Israel, who wasted and destroyed his Kingdom, and in a Battle conquered him, and put 120000 of his Men to the Sword, Rezin went and took Elath ; so that he left more than his Father had gotten ; being thus suppressed he sent to crave Tiglath Phulasser, King of the Assyrians, at whose Request he sent a great Army from Ninevah to Damascus, 520 Miles, and there overcame Rezin, and put him to death, and took Captive 242000 of the People of Damascus, and sent them into Cytene, a Country in Africa, 2 Kings 16. Then he came to Damascus to meet his Friend Tiglath Phulasser, to rejoice with him, for his happy Victory : He saw an Altar there very glorious, and sent Uzziah the Chief-Priest to take a Draught, and erect one like it at Jerusalem, 2 Kin. 16. But yet he continued in his Impiety and Idolatry, without any Regard or Fear of GOD ; therefore the LORD stirred up more Enemies, v. z. the Idumzeans, who took many of them Captive ; and the Philistines, who entered into the South Parts of Judah, and took Bethselem, Ajalon, Timnath, Socho, Gederoth, and Gimso, with their Villages. Thus Ahaz all the Days of his Life, did Evil in the Sight of the LORD ; for which GOD punished him and all the Land ; and in the Sixteenth Year of his Reign, he died and was buried with his Father in the City of David.

EZEKIAS was born when his Father was but 13 Years of Age, which made it a Question, whether he should succeed his Father or not, in the Kingdom as lawful Heir ; for according to the Course of Years and Chronology of Scriptures, we may find, that from the 13th Year of Ahaz, to the first Year of the Reign of Ezekias, make just 25 Years : Therefore Ezekias began to reign about the End of the third Year of Hoshea, King of Israel, 2 Kings 19. Anno Mundi 3222, being 25 Years old, a little before Easter, as appeareth, 2 Chron. 29. and Governed the Kingdom with great Commendation 29 Years. First, he went to Gaza, and overcame a great Army of the Philistines, and recovered the Cities his Father had lost, according to that in the Prophet Isaiah, Chap. 15. 2 Kings 18.



Secondly, Devotion, in having mind of nothing else when we pray; Thirdly, Faith, in believing to obtain that we pray for; Fourthly, Integrity of Heart, not to ask any Thing but what is just; Fifthly, Conversation of Life, that our Manners answer

our Devotion; Sixthly, Perseverance, that is, never to faint or be weary of so good an Exercise.

*Q. What Virtues do we learn else?*

*A. Not to doubt of our Resurrection.*

*Q. By the Example of whom?*

*A. Of*

*\* From Gaza he came to Jerusalem, 44 Miles, and brake down the Places of Idolatry, and the Brazen Serpent made by Moses in the Wilderness, and called it Nehustan, a Brazen Thing that hath nothing in it self of a Divine Nature, and could neither hurt nor hurt; therefore ought not to be worshipped. It was so kept in Memory of that Sign of GOD shewed unto the Children of Israel in the Desert, when they were bit n and hung to death by very Serpents, for looking upon this Brazen Serpent they were healed; but because of the Abuse thereof by the Jews, which turned it into Idolatry, it was broken to pieces, Num. 21. & Kings 18.*

*In the 14th Year of his Reign, Sennacherib, that mighty Emperor of the Assyrians, having taken many Cities and Towns in the Holy Land, would also have besieged Jerusalem, and sent from Lachish, Tharza, Rabsharin, and Rablacha, three mighty Princes, Ambassadors with a great Train to attend them; these Men went about the City to see in what Part it was most subject to Battery, and might easily be got; so when they came to the Conduit of the Upper Pool, which is by the Path of the Fullers Field, between the Fifth Gate, and the Old Gate, in that Place where they might easiest be heard, they called to the King; but Eliakim the Son of Hilkiah, (which was Hezekiah's Secretary) Shebna the Chamberlain, and Joab the Son of Asaph, the Recorder, went upon the Wall, when Rablacha uttered blasphemous Words against the LORD: But Ezekias, when he had heard what the Enemy had said, called all the Elders together, and sent for Isaiah the Prophet, the Son of Amos; and they went into the Temple of the LORD, and prayed. Wherefore the LORD heard their Prayers; and sent his Angel into the Camp of the Assyrians, and in one Night there were slain 18500 Men, as they lay in their Tents before Gibeah, which at that Time they besieged, 30 Miles S. W. This great Deliverance happened, Anno Mundi 3253, at the End of the 38 Year of the Age of Ezekiah, God struck him with the Plague. God oft Times tries the Patience of his Saints with sundry Afflictions; but yet at his fervent Prayers he was restored to Health; and his Days were lengthened 15 Years; at which Time the Sun went back ten Degrees, according to the Variation of the Shadow in the Dial of Jerusalem; 2 Kings 20. Isaiah 38. 2 Chron. 32. after which, being about 54 Years old, he died and was buried with his Father's.*

*MANASSE was but 12 years old when he was crowned King; He grew a great Idolater, and put the Prophets of the LORD to Death, with such like Tyranny in Israel; wherefore the LORD stirred up the Assyrians against him, who overcame him in a great Battle, and took him Captive, carried him bound in Chains from Jerusalem to Babylon, 680 Miles; But after being humbled by his Afflictions, he came to the Knowledge of himself, repenting of his former Evil, and prayed unto the LORD with Fasting; Wherefore the LORD took Compassion on him, so that the King of Babylon mercifully loosed his Bonds, and sent him to Jerusalem, where he adorned the Temple with several fair Buildings, left his Idolatry, and to the Day of his Death worshipped the True GOD, died in the 50th year of his Age, and was buried in the King's Garden, II. Kings 21. II. Chron. 33.*

*A MON succeeded his Father when 22 Years old. He reigned only two Years: For because of his exceeding Idolatry, the LORD cast him off, and some of his Servants put him to death.*

A. Of *Elisha* that raised the Dead to Life; cured *Namaan* the Leper, and made Iron to swim upon the Waters, 1 *King.* iv. 35. and *Chap.* v. 14. and *Chap.* vi. 6.

Q. What else ?

A. Not to distrust the Omniscency of G O D.

Q. By the Example of whom ?  
A. Of the Destruction that fell upon the *Aramites* that lay before *Samaris*, without any Stroke of Man's Hand, 2 *Kings* vii. 7.

Q. What

**JOSIAH** succeeded his Father when but 8 Years of Age, and governed *Israel* 32 Years with great Commendation, II. *Kings* 22. He went to *Bethel*, where, upon the Altar which *Jeroboam* built, he burnt the Bones of the Priests of *Baal*, as the Man of G O D, which came from *Judah*, had told *Jeroboam* 350 Years before, I. *King.* xiii. II. *Chr.* 35. returned to *Jerusalem*, and celebrated the Passover with a solemn Feast, and a great Attendance, II. *Kings* 23. II. *Chr.* 35. In the last Year of his Reign, he went with his Army to *Megiddo* against *Pharaoh Necho* King of *Egypt*, in which Battle he was slain with an Arrow in his 39th Year of his Age, and his Body was carry'd back to *Jerusalem*, where with great Lamentation it was honourably buried, II. *Kings* 23. II. *Chr.* 35.

**JEHOAHAS** succeeded his Father in the 23d Year of his Age. He reigned only 3 Months; for he went to *Riblah*, a City in the Tribe of *Issachar*, 2 Miles, where he was taken Prisoner by *Pharaoh Necho*, 2 *Kings* 23. from whence he was led Captive by that Prince, bound in Chains, back to *Jerusalem*; who there appointed *Jehoiakim*, his elder Brother, to reign in his Place, I. *Kings* 23. II. *Chr.* 36. From *Jerusalem* he carried him to *Memphis*, the Metropolis of *Egypt*.

**JEHOIAKIM** governed 11 Years, was made King at 25, and paid to *Babush* 100 Talents of Silver and a Talent of Gold for his Kingdom. He continued in Idolatry, and was sharply reproved by *Jeremiah* the Prophet, at which he was offended, and sought his Life: Wherefore the LORD stirred up *Nebuchadnezzar*, the second of that Name, Emperor of the *Assyrians* and *Babylonians*, who, in the 11th of this King's Reign, came to *Jerusalem*, and took him Captive, tyed in Chains in order to have carried him to *Babylon*; but, changing his Resolution, caused him to be put to Death, and cast out into the Fields of *Jerusalem* for a Prey to wild Beasts, *Jer.* 22. II. *Kings* 23.

**JEHOIACHIN** succeeded his Brother *Jehoiakim*, and began his Reign in 3351, and reigned only 3 Months, and 10 Days; which was about the 8th Year of *Nebuchadnezzar* the Great; at which Time he was led Captive from *Jerusalem* to *Babylon*, together with *Mardicha*, and many other Nobles, which were 680 Miles, 617 Years before CHRIST, II. *Kings* 24. II. *Chron.* 36. *Isaiah* 2. *Jer.* 52.

**ZEDEKIAH**, the 19th and last King of *Judah*, was Son to good *Josiah* (yet an impious Tyrant) who, by the Permission of *Nebuchadnezzar* the Great, was King of *Judah* after his Brother, at 21 Years began to reign, in 3352, and 616 Years before CHRIST, and reigned 11 Years, II. *Kings* 24. In the 11th Year of whose Reign, *Jerusalem* was taken by *Nebuchadnezzar* the Great, Emperor of the *Babylonians*. Wherefore *Zedekiah*, to escape the Brunt of the War, fled from *Jerusalem* with all possible Speed to *Jericho*, *Jer.* 39. 5. But upon the Plain near the City *Jericho*, he was overcome by the Princes of the *Chaldeans*, was carried to *Riblah* to *Nebuchadnezzar*; who, after he had put all his Children to death before his Face, put out both his Eyes, and led him Captive to *Babylon*, where he died miserably, II. *Kings* 25.

**NEBUCHADONAZAR** began to lay Siege in the 9th Year of *Zedekiah*, in the Winter Time, *Anno Mundi* 3860, upon the 10th Day of the 10th Month *Tebeth*, which answereth to the 27th of December, which Day the *Jews* to this Day observe as a Fasting-Day. See *Jer.* 39. 5. II. *Kings* 25. Upon the 24th Day of the 4th Month *Zabani*, which agreeth with the 10th Day of *Jely*,  
the

Q. *What else ?*

A. To assure our selves of GOD's Help, howsoeuer we are forsaken of Men.

Q. *Why ?*

A. Because Millions of Angels encamp about the Faithful, 2 Kings vi. 7.

Q. *What else ?*

A. To advance true Religion.

Q. *By the Example of whom ?*

A. Of J O S I A H King of Judah, who put down Idolatry, and commanded the Law of God to be read in the Temple, 2 Kings xxiii. 21.

Q. *How*

the City was taken, and Zedekiah put to Flight. Upon the 7th of the 5th Month *Ab*, Nabuzaradan, chief Captain of the Army, was sent back by the Emperor, and he destroyed and burnt the Houses and Buildings of *Jerusalem*, Jer. 52. Upon the 10th Day of the 5th Month *Ab*, which answered to the 9th of August, being the Sabbath-Day, the Temple of *Jerusalem* was set on Fire, Jerem. 52. de Bello *Judei*, Lib. 1. Cap. 26, 27. This first Captivity and Destruction of this noble City happened in 3362, before CHRIST 606 Years, 390 being ended from the first Year of *Jeroboam* King of *Israel*, who set up the Golden Calves, and caused them to be worshipped. According to the Prophecy of *Ezekiel*, Chap. iv. the Sins of *Jeroboam* should be grievously punished upon the People of *Judah*. And from the End of the 13th year of *Josiah*, wherein *Jeremie* first began to prophecy, until this year in which the Children of *Israel* were carried away Captive at *Babylon*, are numbered 40 years; which, by *Ezek.* Cap. 4. are called the years of the Iniquity of *Judah*, because, so long the *Jews* did contemn and despise the Admonitions of the Prophet *Jeremie*.

*BABYLON* by the *Chaldeans* is called *Shinear*. This Place *Nimrod*, the first great Commander of the World, built 30 years after the Flood. In this Place he endeavoured to conquer all his Neighbours, (according to *Berosus*, Lib. 4.) *Nimrod* was accounted the Son of *Jupiter Belus*; and being angry with the Holy Priests of that Great God *Jehovah*, came with his Colony and People into the Field of *Shinear*, where he built this City, and laid the Foundation of a great Tower, made of Brick and Bitumen, lest a second Deluge should destroy it. But the LORD turned their Enterprizes into Evil, and divided their Language, so that their Minds, Manners, Understandings, Studies, and principal Actions, were utterly changed, from whence the City was called *Babylon*, (i. e. A City of Division.) *Josephus*, Lib. 1. Cap. 9. bringeth in a Saying of one of the Ten Sybils, (Women that had the Gift of Prophecy) which was, "That when all NATIONS of the Universe were of one Language, they should build an exceeding high Tower, as tho' they would have ascended by it into Heaven:" But the Lord, with great Tempest, and dividing their Tongues, subverted their Enterprize, from whence it was called *Babylon*. *Strabo* saith, it was in the Compass 380 Furlongs, i. e. 48 Miles; that in the Walls stood 100 Gates, and that the River *Euphrates* ran through it. This *NIMROD* was enrolled amongst their principal Gods, giving him the Name of *SATURN*. *Berosus* saith, That the *Babylonish JUPITER* succeeded this *NIMROD*, and after him *NINUS*, or as some would have it *NIMROD* the Second; and after him his Wife *SEMIRAMIS*, one of the most illustrious and most resolute Women we read of. Each added much to the Beauty and Magnificence of this Place. In the Great and Mighty Tower stood the Temple of *BELUS*, and his Sepulchre not far from it in a Chapel wherein was the Statue of *JUPITER*, all of pure Gold, worth 800 Talents, with several other Altars, Statues, &c. of pure Gold.

This City was after taken by *Cyrus*, first Emperor of *Persia*, An. Mund. 3432. before CHRIST 536, in the 70th Year of the Captivity of *Israel* and *Judah*, according to the Prophecy of *JEREMY*, having triumphed over

the

Q. How died Josiah ?

A. He was slain in the Field by the Egyptians.

Q. Was this a Judgement upon him ?

A. No ; rather a Mercy.

Q. Wherein ?

A. In that he was taken away from the Evil that GOD had purposed to bring upon the Israelites.

Q. What else ?

A. Not to spare any Man in Case of Religion.

Q. By

the Nations of the Earth 1600 Years, being then wasted and destroyed by CYRUS, and shortly after utterly ruined and laid waste by XERXES, the 4th Emperor of the Persians, and so continueth to this Day, as STRABO saith, " Where then, O World ! is thy Prosperity ? Or Riches, thy Glory ? Since in the One thou art consumed, in the Other left desolate late ! " — Some Merchants have reported that the Place where Babel stood is become very stoney and unfruitful, and that there stand the Ruins of a Tower, which the Inhabitants of *Pelugo* (a little Village upon the Banks of *Euphrates*, at a little Distance) call it the Tower of DANIEL, in which was the Chamber where he used to pray to the LORD three times a Day, the Windows whereof looked towards *Jerusalem*. DAN. 6. That there remain Arches of a Bridge which *Semiramis* built, and the Foundation of the Great Tower, whose Tops would have reach'd to Heaven, being in Compass 2 Miles, but not very high : And that in the Ruins are so many venomous Creatures, none dare to approach near it ; being so hateful to GOD, so is it hurtful to Man to this Day.

PAUL BELOCHUS, first King of the Assyrians, that fought against *Israel* and *Judah*, began to reign (II. Kings 19.) among the *Babylonians*, Anno Mundi 3148, and governed 40 Years.

TIGLA PHLASSER succeeded his Father, and made a Conquest of all *Galilee*, and carried away the Children of *Israel* Captives into *Assyria*. He reigned 25 Years. II. Kings xv. II. Chron. xxviii.

SALMANASSER, who *Ptolemaeus*, that excellent Mathematician, calleth *Nabonassar*, began to reign upon the 26 of Feb. Anno Mundi 3221, before CHRIST 747, and reigned ten Years ; he made a Conquest over *Hosea* King of *Israel* for denying to pay him Tribute ; and after Three Years Siege, took and destroyed *Samaria* with Sword and Fire ; conquering all the Country round about. 2 Kings 16.

SENACHERIB succeeded his Father, and reigned 7 Years ; he endeavoured to carry the Rest of God's People into Captivity, as we may read in the History of King *Hezekiah* : Hearing the *Ethiopians* had invaded his Country, he sent the second Time to *Jerusalem*, where he blasphemed the Lrd, and the Lrd was offended, and sent his Angel, who in one Night destroyed 185000 of his Army. This sudden and unexpected Evil falling upon him, in great fear he returned from *Lachis* to *Ninevah*, 692 Miles, from whence he brought his Army, and was there slain by his Sons in the Temple.

ASSARHADDON succeeded his Father and reigned 20 Years in *Neneveh*, the chief City of the *Assyrians*. *Merodach*, a *Chaldean*, rebelling against *Senacherib*, continued his Government in *Babylon*, Eleven Years, i. e. one Year of *Senacherib's* Reign, and all the Reign of *Assarhaddon* his Son ; in which Time, he conquered the *Assyrians*, and made them Subject to the Empire of the *Babylonians*. In the twelfth Year of the Reign of *Ezekiah*, *Assarhaddon* died, Anno Mundi 3247.

MERODACH, first Emperor of the *Babylonians*, was Son of *Bildan*, Prince of *Babylon*, who ruled at such Time as *Senacherib* had that Overthrow in *Judah* ; at which Time he took upon him the absolute Command of the City and whole Empire, Anno Mundi 3236, before Christ 732, and after the Death of *Assarhaddon*, he became Emperor of all *Assyria*, and reigned after that 40 Years.

BENMERODACH succeeded his Father, and reigned 21 Years.

NEBUCHADREZZAR, or *Nebuchadnezzar*, was the most potent King of all the *Babylonians*, and obtained the chief Command, Anno Mundi 3320, before CHRIST

Q. *By the Example of whom?*

A. Of *Alab King of Judah*, that deposed his own Mother for Idolatry. 2 Chron. xv. 16.

Q. *What else?*

A. To provide Livings for the Ministers of GOD.

Q. *By the Example of whom?*

A. Of *HEZEKIAH King of Judah*, that commanded the Tithes of Corn, Wine, Oyl, and Honey, to be brought to the Priests, 2 Chron. xxii. 4, 5.

Q. *What else?*

A. Not

*CHRIST 659 Years, he reigned 35 Years, and held his Court, sometimes in Babylon, sometimes in Nineveh, Jud. I. He made War with Pharaoh Necho King of Egypt, II. Kings 25. 2 Chron. 35. in the Valley Megiddo, where Josias was slain. Herodotus, Lib. 2. mentioning the Battle, calleth this Place Magdala, of which Jeremy also speaketh; but they were Towns in the Tribe of Manasse, near to the Plain where this Battle was fought, in which Country Mary Magdalen was born.*

*N E B U C H A D N E Z Z A R, or Nebuchadonozor the Great, which Ptolemaeus calleth Nabopolassar, second of that Name created Emperor of Babylon, his Father yet living, in the third Year of Joachim King of Judah. He came to Jerusalem, and besieged it so vigorously, as obliged Joachim to pay him Tribute for 27 Years, and as Herodotus saith, Lib. 3. a little after in 3344. before Christ, 624. He went against the Syrians, Phœnicians, and Egyptians, that rebelled: So he went with his Army from Babylon to Carcemis in Syria, where he overcame Pharaoh Necho, Jer. 46. Herod. Lib. 3. Then went to Jerusalem, and took Daniel and his Companions Captives, and brought them to Babylon: Then he went with his Army to Pelusis 122 Miles, and conquered all the Land of Egypt, put to Death Pharaoh Necho, and made Phameticus his Son in his Place. Jeremy told of this War, Chap. 25. 26. From Pelusis, he returned to Babylon, 800 Miles; and soon after his Father died and he succeeded and reigned 434 Years. In the 11th Year of Joachim, he went again from Babylon to Jerusalem, and by Policy took that City, and put the King to Death, according to the Prophecy of Jeremy, Chap. 22. II. Kings 24. and after he had made Jechonias his Son King, returned to Babylon again. In three Months after, he went the third time to Jerusalem, fearing Jechonias would rebel and revenge the Death of his Father. And in the 8th Year of his Reign took Jechonias, Marpodoch, and 3000 of the Nobility of the Jews, and carried them Captives to Babylon, II. Kin. 24. 2 Chron. 36. PR. 2. Nire Years after, he came the fourth time to Jerusalem, and besieged the City because of the Impietie and Rebellion of Zedekiah King thereof. During the Siege he took divers Towns: Lachis, and Acha, Jer. 34. Pharaoh coming with an Army out of Egypt to Zedekiah, he raisen his Camp, and went into Egypt, 80 Miles, which obliged Pharaoh to return. In the Emperor's Absence Jeremy forbidd of the Destruction of the City, and would have fled thence into the Tribe of Benjamin; but in the Way, was taken in the Gate of Benjamin, and cast into Prison, Jer. 7. A while after Nebuchadnezar returned out of the Desert of Sur, where he went to meet the Egyptians, and utterly destroyed the City of Jerusalem, carried away the Vessels and Ornaments of the Temple to Babylon, I. Kings 24. 2 Chron. 36. From Jerusalem, he went to Riblah, in the Tribe of Naphtali, 8 Miles, where he put out Zedekias Eyes, and killed his Children, II. Kings 25. After which he went and assailed Tyrus, according to the Prophecy of Ezekiel, Chap. 26. So through Egypt, 480 Miles, conquering all the Countries and Provinces as he went along, even the Ammonites, the Moabites, Philitines, Idumæans, and Egypt itself, and made them tributary to him, IIai. 23. 16. 19. Jer. 46. 47. 48. 49. Ezek. 25. 29. From Egypt, he returned to Babel, 950 Miles, and from that time till his Death, he was Emperor of all those Kingdoms.*

*In the Second Year of his Empire, Daniel expounded unto him his wonderful Dream, under the Similitude of an Image, setting forth the Condition of the Four Monarchies of the World, Dan. 2. No long after he caused Shadrach, Meshach, and Ab-dago to be cast into the fiery Furnace, because they refused to worship the golden Image, which he had set up, Dan 3. Also this Nebuchadnezar, for his great Pride and Arrogancy, was by GOD struck mad, and in a deep Madness, in which Dis-*

A. Not to doubt of Forgiveness, if we repent.

Q. By the Example of whom?

A. Of MANASSEH King of Judah, whom upon his hearty Repentance, G.O.D. delivered out of Captivity.

Q. Who wrote the Chronicles?

A. Iddo the Sacer, and Seppia put together, and amended by Ezra, which among the ancient

Jews make but one Book, but with the Moderns Two.

Q. Had none else any Hand in this Work?

A. Yes, Nebemiah (according to Huetius) collected several Pieces out of the publick Journals, and from the Writings of several Prophets which he annexed.

O

Q. What

case he continued for the Space of seven Years tied in Bonds and Chains running up and down like a Beast, and feeding upon Grass and Reeds; until he came to understand that G.O.D. the Governor of Heaven and Earth; had the Disposing of Kingdoms and Governments, giving to whom He list, and again taking them away. At the End of which Time he was restored again to his Understanding, and Empire, and after beautified the City Babylon; having reigned 43 Years, he died and was buried by his Father in the City, Anno Mundi 3387, before CHRIST 581, having travelled 7892 Miles.

The City of *Pelusio* before mentioned, was built by *Peleus* the Father of *Achilles*, from whence it took its Name. Not far from this City, in the Mountain *Cassus*, upon the Borders of *Arabia Petraea*, where the Temple of *Jupiter Cassus* stood, is to be seen the Tomb of *Pompey the Great*; beautified and adorned by *Adrianus Caesar*; as *Cappitolinus* saith; at this Day this City is called *Damata*, you may read of it, *Ezek.* 30.

TYRUS or *Zor* was situated upon an high Rock, compassed about with the *Mediterranean Sea*, 106 Miles N. of *Jerusalem*, and a famous Mart Town for all the Holy-Land; By the Description of *Ezekiel*, it seems to have been much like unto *Venice*, *Ezek.* 27. *Jer.* 20. *Isai.* 27. 28. and many other Prophets prophesied against this Town, saying, *Out of the Land of Kitchim, i. e. from Macedonia, the Destroyer of Tyrus should come*; as after happen'd: For *Alexander the Great*, King of *Macedon*, besieged that Town, and in the seventh Month took it; for the obtaining whereof, he was constrained to fill up the Sea which compassed it about, containing 700 Paces, and made it firm Land for his Army, to pass upon to the Walls of the City. In this Country the famous *Civilian Ulpian* was born; and upon the Borders of *Tyris* and *Sidon*, CHRIST cured the Daughter of a *Canaanish* Woman of a Devil, *Matth.* 15.

A MILINUS Evil *Moradach*, Son of *Nebuchadonozor* the Great, succeeded his Father, Anno Mundi 3388, before CHRIST, 580. In the first Year of his Reign, he set at Liberty *Jechonias* King of *Judah*, and attributed to him the Title, Dignity and Mainrainance of a King; *Jechonias* being then 55 Years of Age, and 37 after he had been in Captivity, 2 Kings *Ult. Jer. Ult.* whence it is concluded by most, that this Emperor embraced the Doctrine of *Daniel* concerning the True GOD, as did his Father, who by publick Edict professed it to the whole State, and caused it to be published through his Dominions, and therefore shewed Favour to *Jechonias*. And from thence it is thought, that those which were impious Princes about him, called him *Amelius*, i. e. the Circumcised, Evil, Simple, and Foolish *Moradachi*. His Wife's Name was *Miscris*, according to *Herod. Lib. 1.* She set off many Buildings in *Babylon*, and was Mother to *Balthasar*, the last Emperor of the *Assyrians*, *Dan. 5.*

Q. *What is contained in the first Book of Chronicles ?*

A. *Ezra*, Author of the first six Books, begins with a Genealogy from A D A M to his own Time ; which had not been exhibited in any Book of Scripture before ; wherein are many Particulars concerning the Reign of *David* untill his Death, and is the Sum of 2987 Years.

Q. *What in the second Book ?*

A. It begins with the Reign of *Solomon*, is a Continuation of the History of the People of GOD

and their Kings, from the Death of D A V I D to the *Babylonian* Captivity ; and tho' mention be herein made of the Kings of *Israel*, so called after the Separation of the Ten Tribes from *Judah* ; yet *Ezra* principally relates the History of the Kings of *Judah* ; which then continued to be the People of GOD, and whose History alone, *Ezra* intended to record. It is a Story of 472 Years, the last of which belongeth as well to the Story of *Ezra* as to this.

Q. *What*

*NIRIGLISSOROR*, whose Surname was *Negassar*, Emperour of *Babylon*, was Son-in-Law to *Nebuchadnezzar* the Great ; having slain *Evil Merodach*, his Wife's Brother, reigned over the *Babylonians* and *Assyrians* 4 Years, as *Berosus* saith.

*LABASSARDACH* succeeded his Father, and reigned only 9 Months and died without Male Heir.

*BALTHAZAR NABONIDUS*, the last Emperour of the *Babylonians* and *Assyrians*, whose Surname was *Labyrinthus*, the Son of *Evil Merodach* and *Nitocris*. *Anno Domini* 3415, before *CHRIST* 553, he obtained the Empire, and reigned 17 Years. This is that *Balthazar* (saith *Josephus* *Lib. Ant.* 10. Chap. 27.) which *Daniel* Chap. 5. calleth the Son of *Nebuchadnezzar*, though indeed he was but his Son's Son, as may be gathered from *Jer.* Chap. 25. All Nations shall serve *Nebuchadnezzar*, and his Son, and his Son's Son. This Man, as he was celebrating a Feast unto *Venus*, amongst a great Multitude of his Nobility, he saw a Hand Writing upon the Wall, as we read, *Dan.* 5. Some say at that very Time the City was taken by *Cyrus*, and he put to the Sword in those Sport, and Pastimes ; however, certain it is, he was slain at a Banquet, lost his Empire, and was the last of the *Assyrian* Emperors.

*SISACK*, a proud and presumptuous Prince, first King of *Egypt* that fought against the Kings of *Judah* : He made War upon *Reboam* the Son of *Solomon* ; in the last Year of his Reign, and first of *Reboam's*, he came with 1200 Chariots, and 60000 Horses, from *Memphis* to *Jerusalem*, 24 Miles of divers Nations, and besieged the City, and took it ; wasted it, and spoiled the Temple, took thence the Golden Shields which *Solomon* had made, and destroyed that beautiful House of his : From whence that Saying of his own was verified, *Eccles.* That it is a great Evil upon the Earth, for a Man to take care to lay up Riches and Treasures in this World, yet knoweth not who shall inherit it. For in less than 20 Years after, all his Labour and Pains were made desolate, by this King, who returned with the Spoil of the Temple and City to *Memphis*, where the Lord struck him in the Year following with a grievous Disease, of which he died miserably.

*PHAROAH Necho*, who made War upon *Josiah*, King of *Judah* ; was one of the greatest of all the *Egyptian* Kings, in the 13th Year of his Reign made War upon *Nebuchadnezzar* the first, and in the Valley of *Megiddo*, met

Q. Why so?

A. Because the Book of *Ezra* begins with the same Words that close the second Book of *Chronicles*, being 01 Years from the Beginning of King *Solomons*,

Reign, 'till *Jechonias* was carried into Captivity, where they remained seventy Years, untill the first Year of the Reign of *Cyrus* King of *Persia*.

near to *Magdala*, fought a great Battle, wherein *J-shah* was wounded to Death. From this Valley he went to the River *Euphrates* and fought a second Battle with *Nebuchadnezzar*, lost the Day, and was put to flight, and fled to *Riblah*, in the Land of *Israel* 320 Miles, in the Land of *Chemath*; near to the Lake *Somachonites*, he overcame *Joachas* King of *Judah*, and took him Prisoner, and led him bound to *Jerusalem* and made *Joachim* his Brother King in his Place; and returned to *M. in this* 4 Years after he went to *Euphrates*, and was overcome a second Time by *Nebuchadnezzar*, who pursued him, took all *Egypt*, with himself, and made his Son King in his Stead. See *Jer.* 25. 26.







# E Z R A

**W** Question.

*HO wrote this Book ?*

*A. EZRA.*

*Q. What was Ezra ?*

*A. A Priest, and skilful Scribe of the Law of GOD, in bringing all Things in Church and State, into a Conformity to the Rules thereof.*

*Q. What Nation was he ?*

*A. A Jew, of the Family of AARON.*

*Q. How many Things do we generally learn out of this Book ?*

*A. Four.*

*Q. Which is the First ?*

*A. The Truth of God's Mercy.*

*Q. How ?*

*A. In that according to His Promise, after seventy Years were expired, He delivered His Peo-*

*ple out of Captivity.*

*Q. By the Favour of whom ?*

*A. Of Cyrus King of Persia,*

*Chap. 1.*

*Q. Who brought them home ?*

*A. Zorobabel and Ezra.*

*Q. What was Zorobabel ?*

*A. He was a Captain and Leader of the Israelites, out of Captivity to Jerusalem, with Jeshua the chief Priest with the Holy-Vessels, and a Commission to build the Temple, and establish the Government of the Jews.*

*Q. What is the second Thing we learn out of this Book ?*

*A. Thankfulness, which ought to be in us for GOD's Benefits, as was in the Israelites after their return, Chap. vii. 27.*

*Q. What*

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*OBS.* Zerubabel carried the People of Israel from Babylon to Jerusalem 680 Miles, in the first Year of Cyrus Emperour of Persia, in 3433, and in the 7th Year of his Government: He went then to Susa, thence to Babylon, so back to Jerusalem, and in the next Year, the Beginning of the second Month, or 21st of May, in the 3d Year of Darius Hystaspis, Zerubabel and Jeshua began to build the Temple, and finished it in the 6th Year of the same King, who after a Reign of 36 Years, was succeeded on the Throne of Persia by his son Xerxes, whom he had by Aioffs, the Daughter of Cyrus, the first Founder of the Persian Empire.

This Xerxes is the *Ahasuerus*, mentioned by *Ezra*, Chap. 4. 6. in whose Reign the Enemies of *Judah* and *Jerusalem* wrote an Accusation to the King, telling him it was a rebellious City, &c. Upon which he gave Commandment to cause these Men to cease building; but by their Application to *Artaxerxes*, the next Successor, the Rolls were searched, and the King finding the Decree of *Cyrus*, maketh a new Decree in 3511, and in the 7th Year of this King, *Ezra*, to whom this Commission was granted, came to *Abava*, a River near *Babylon*, where he assembled a great Multitude of the *Jew*, and from thence he sent proper Persons into the *Caspian* Mountains in *Chaldea*, to invite such *Jews* as could be found there, of which were principally the *Levites* in Captivity; and being thus met together, he then in a solemn Manner celebrated a Fast unto the Lord, and by fervent Prayer, besought his Aid and Furtherance in their Enterprise; and on the Twelfth of the Month *Nisan*, see forward for *Jerusalem*, where

*Q. What is the Third?*

*A.* The Care that we ought to have to establish true Religion by the Example of the *Israelites*, who never ceased till they had built the Temple of the Lord, and published his Laws, *Chap. vi. 15.*

*Q. What is the Fourth?*

*A.* When we are once planted in Peace, and have the Use of true Religion, to labour as the *Israelites* did for the Preservation of human Society, by seeing good Laws executed, *Chap. x.*

where they arriv'd in Safety on the first Day of the fifth Month, having spent four Months on their Journey, *Chap. 7. 9.* On his Arrival, he delivered up to the Temple his Offerings, which had been made to it by the King and his Nobles, and the rest of the People of *Israel* that stay'd behind, And then having communicated his Commission to the King's Lieutenants and Governours, throughout all *Syria* and *Babylone*; he betook himself to the Execution of its Contents, which fully authorized him to settle both the Church and State of the *Jews* according to the Law of *Moses*; and to appoint Ecclesiastical and civil Officers, Princes and Governours, as himself thought proper, also Judges to punish Offenders according to the Demerits of their Crimes. With all this Power was *Ezra* invest'd, and he continued to execute it with Fidelity for the Space of 13 Years, till *Nehemiah* arriv'd with a new Commission from the *Perjan* Court for the same Work: After which *Ezra* continued to do the same Things by the Authority of the new Governour, as he had done before by his own. And by their thus joining together in the same holy Undertaking, and their mutual Assistance of each other therein, it exceedingly prosper'd in their Hands; till at length, notwithstanding all Opposition, both from within and from without, it was brought to full Perfection 49 Years after its Commencement by *Ezra*.



N E H E-

# N E H E M I A H.

Question.

*What was NEHEMIAH?*

*A.* A Jew, Cup-bearer to Artaxerxes, and a Man in great Favour with the King.

*Q.* How did Nehemiah obtain the Favour of the King?

*A.* By Prayer and Fasting, he procured it from GOD.

*Q.* What learn we by that?

*A.* That the Hearts of all Men are in GOD's Hands, and that it is He that gives Man Acceptance in the Eyes of Men.

*Q.* What was his Disposition?

*A.* He feared GOD, and desired the Good of his Country.

*Q.* How did that appear?

*A.* First, by his daily Prayers; next, by the Lamentation he made for their Misery, Chap. xiv. and lastly, by obtaining the Means to help them.

*Q.* He did not then, as many do in these Days, say, God help them only, and so forget the Misery of their Brethren; but he laboured to give them Succour?

*A.* He did.

*Q.* In what Manner?

*A.* He procured a Licence of the King to get Provision for the Repairing of Jerusalem, Chap. ii. 8.

*Q.* Who hindered him in his Work?

*A.* Sanballat the Horonite and Tobiah the Ammonite.

*Q.* For what Cause?

*A.* Upon Malice.

*Q.* What do we learn thereby?

*A.* That the Devil and his Instruments still lie in wait to hinder virtuous Actions.

*Q.* How did they hinder the Jews?

*A.* By raising War upon them.

*Q.* Did the Jews then leave off their Enterprize?

*A.* No, they laboured with one Hand, and held the Sword in the other, Chap. iv. 17.

*Q.* What doth their Diligence teach us?

*A.* In re-edifying our Souls, and building up our Spiritual Man;

Obs. NEHEMIAH had an exceeding great Tenderness for the Country of his Fathers, though he had never seen it himself: And one Day, as some Jews who were newly come from Jerusalem, acquainted him with the calamitous State of that City, namely, "That its Walls were beaten down, its Gates burnt; and that the Jews were become a Reproach among all Nations." He was so affected with this Account, that he devoted himself to Fasting and Prayer; and humbled himself before the LORD, that He might be favourable to the Design he then conceived of asking the King's Permission to re-build the City. The Course of his Attendance at Court being come, he presented the Cup to the King according to Custom; but with a sad dejected Countenance, which the Persian Monarch took notice of, and reproved Nehemiah for it, who immediately discovered to him the Cause of his Disquiet; at which Artaxerxes gave him leave to go to Jerusalem, and to repair its Walls and Gates, in the twentieth

Year

Man; to practice the Deeds of Charity with one Hand, in the other to hold the Shield of Faith to keep off the Assaults of the Devil and his Instruments.

Q. *What did Nehemiah repair in Jerusalem?*

A. The Wall of the broken Buildings.

Q. *What else?*

A. Decay'd Religion and Corruption of Manners, *Chap. xiii.*

Q. *Was Nehemiah the sole Manager of this weighty Affair?*

A. No, he was assisted by his faithful Friend *Ezra*, who before

had the Government.

Q. *What doth Nehemiah signify?*

A. Comfort, and was a Type of our Lord JESUS CHRIST: For as he was sent to the dispersed *Jews*, to comfort and restore them into their own Country, and build *Jerusalem*; so CHRIST our Comforter was sent by His Father from the Throne of Heaven to refresh and comfort us by his Doctrine, and gather the dispersed Members of his Church into one Communion.

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Year of his Reign, *Anno Mundi 3524*, upon Condition he returned at a Time appointed. *Nehemiah* received a Letter of full Power, and went from *Susan* to *Jerusalem*, 920 Miles, and repaired the Walls and Gates in fifty two Days, *Nehemiah 12. 6.* And when he had governed *Judea* twelve Years, returned to his Master according to Order at *Susan*, who suffered *Nehemiah* at the End of his Reign, to go again to *Jerusalem* where he died in Peace, having governed the People of *Judah* for the Space of about thirty Years.



E S T H E R.

Question.

**WHAT** was MORDECAI?

*A.* Cousin-German to ESTHER, and her Nursing-Father.

**Q.** What was ESTER?

*A.* A poor Maid.

**Q.** How was she advanced?

*A.* To be the Wife of a King.

**Q.** By what Means?

*A.* To protect the Jews, her Country Men; and to confound the Pride of HAMAN, their Enemy.

**Q.** What Vices do we learn to shun by the Contents of this Book?

*A.* Disobedience of Wives to their Husbands.

**Q.** By the Example of whom?

*A.* Of VASHTI, AHASUERUS's Queen, that refused to come to him when he sent for her.

**Q.** What was her Punishment?

*A.* She was banished the King's Company for ever.

**Q.** What else?

*A.* Not to buy Sin with the Price of Money.

**Q.** By the Example of whom?

*A.* Of HAMAN that would give the King Ten Thousand

Talents of Silver, to have the Jews destroyed, Chap. 3. 9.

**Q.** What else?

*A.* Not to harbour Pride and Contempt in our Hearts.

**Q.** By the Example of whom?

*A.* Of the same Man that wished the Death of every one that did not salute him.

**Q.** What was his Punishment?

*A.* He was hanged himself upon the Gallows which he made for another Man, Chap. 7. 20.

**Q.** What Virtues do we learn out of this Book?

*A.* To observe Temperance in our Feasting.

**Q.** By the Example of whom?

*A.* Of AHASUERUS that commanded during his Feast, no Man should be compelled to drink more than what he pleased, Chap. i. 8.

**Q.** May not Christians be ashamed of this?

*A.* Yes.

**Q.** Shew me your Reason?

*A.* Because he that was a Heathen thought it sin to carouse; but we that know GOD make it no Conscience to be drunk.

**Q.** What learn we else?

*A.* The

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MORDOCHIUS was led Prisoner with Fethonias to Babylon, thence he went to Susan, where he brought up Esther his Brother's Daughter; and taught her the Fear of GOD. This Maid was very beautiful and comely; wherefore at such Time as King Darius Abasuerus, Son of Mithaspis, had caused all the beautiful Virgins of his Empire to be brought before him, that from amongst them, he might chuse a Wife; Mordechius adorned this Virgin with goodly Apparel, and she also went with them, in whose

*A.* The fearless Courage and Resolution of Zealous Women.

*Q.* By whose Example?

*A.* ESTHER that hazarded her Life for her People with this Resolution, *If I perish, I perish.* Chap. iv. 1. 6.

*Q.* What Types and Allegories are in this Book of ESTHER?

*A.* Four very remarkable ones.

*Q.* What is the First?

*A.* *Mardocheus*, or *Mordacai*, signifies Bitterness, and Contrite, ESTHER, a Virgin kept from the Bed of Man, an Image of the Church, hath a *Mordacai*, for her beloved Spouse, even JESUS CHRIST.

*Q.* What is the Second?

*A.* AHASUERUS, a Noble

Captain, Typically represents God the Father. As the Emperor had the Command of 27 Provinces, so GOD our Heavenly Father is the Emperor of all the World.

*Q.* What is the Third?

*A.* The Disdainful Queen VA'SHTI, may be a fir Type of this wicked World in respect of her Pride, and excess in drinking, Prodigality and Luxury, contemning the Lord and King thereof.

*Q.* What is the Fourth?

*A.* And HAMAN, a rebellious and proud Man, to the Devil; who at first was an Angel, but fell.

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whose Presence by his Instruction, she behaved her self so well; that the Emperor chose her from among the Rest, and made her his Queen; the being at that Time but a poor Maid, and of poor Ability. They were married in *Susan*, in the second Year of his Empire, *Anno Mundi 3454*. From whence it is evident "That Preferment cometh neither from the East, nor from the West, but from LORD."





# J O B.

**Q.** *What learn we in general out of the Book of Job?*

**A.** Three Things.

**Q.** *Which be they?*

**A.** First, GOD's Omnipotency. Secondly, Man's Uncharitableness. Thirdly, Job's singular Virtue.

**Q.** *How many Things are eminent in Job?*

**A.** Five especially.

**Q.** *Which be they?*

**A.** First, Uprightness of Life in these Words: "And Job was an upright and just Man. Chap. 1. Secondly, Patience in Afflictions: "Shall we receive Good at the Hand of the LORD, and not Evil." Chap. ii. 13. Thirdly, Mutability of the World, in these Words: "Such Things as my Soul refused to touch (as are Sor-

rows) are my Meat." Chap. vi. 7. Fourthly, The Envy of the Devil in these Words,

"Touch that he hath, and see

"if he will not blaspheme

"thee to thy Face, Chap. i. 11.

Fifthly, The Mercy of GOD in

these Words: "He maketh the

"Wound and bindeth it up."

Chap. v. 8.

**Q.** *Wherein consisteth his Uprightness?*

**A.** In three Things.

**Q.** *Which be they?*

**A.** In Holiness towards GOD,

in Uprightness towards the

World, and in Sobriety towards

himself.

**Q.** *In Holiness and Upright-*

*ness, how?*

**A.** He was the Eyes of the

Blind, Chap. x. 15. The Feet of

the Lame, xix. 15. He fed the

Hungry, Ch. 31. 17. He cloth-

ed

**J O B** was a holy and good Man; he dwelt in the Land of *Uz*, so called from *Uz* the Son of *Adam*, the Son of *Schem*, as *St. Jerom* upon *Genesis* observeth, was thought to build *Damascus* in *Syria*; and all the Land to *Jordan* was called after his Name. There were two Towns in this Country where *Job* is said to have dwelt, i. e. *Astaroth* and *Saraim*, 52 Miles N. E. to *Jerusalem*, the Inhabitants of which Town worshipped the Goddess *Venus*, and called her *Astaroth*. *St. Jerom* saith, that the Sepulchre of *Job* was to be seen in his Time in that Town, and later Writers testify as much for their Times. The other Town was *Batana*, mentioned in the 36 Ch. of *Genesis*, and here it's thought *Job* was born: It lay beyond *Jordan*, in the Tribe of *Reuben*, 20 Miles N. E. of *Jerusalem*; all which Country, in those Times, were Subject to the King of the *Edomites*, or *Ismaeans*. See *Ijai*. 6. and *Jos* 20. Here *Job* for the most part continued.

He lived in the Time of *Bela*, first King of the *Edomites*, and according to the Opinion of *St. Jerom*, *Augustine*, *Ambrose*, *Philo*, and *Luther*, was for his excellent Virtue and singular Piety, chosen King; making all the Neighbouring Princes tributary unto him; And as *St. Jerom* saith, in *Locis Hebraicis*, having obtained so large an Empire, removed his Seat to *Astaroth*, a strong and well defended City; wherein those Times (as *Moses*, witnesseth *Gen*. 14.) there abode mighty Men, and noble Heroes; that so by their Virtue he might with the greater Facility suppress and conquer other Tribes.

ed the Naked, Ch. 31. 19. He stood with the Widow and the Fatherless, Chap. 31. 16. 21. He harbour'd the Stranger, Chap. 31, 32. He judged justly, Chap. 29. 14.

*Q. In Sobriety, how ?*

*A.* His Heart was not infected with Lust, Chap. 31. 7. Nor his Feet walk'd in Deceit, Ch. 31. 5. Nor made he Gold his Hope, Ch. 31. 24. Nor did his Mouth kiss his Hand, *i. e.* he was not vain glorious, Chap. 32. 27.

*Q. Wherein consisted his Patience ?*

*A.* In bearing with the Mutability and Change of his Estate.

*Q. Wherein consisted the Change of his Estate ?*

*A.* In five Things.

*Q. Which be they ?*

*A.* First, he lost his Children and his Wealth, Ch. 2. Secondly, his Body became leprous, Ch. 3. 7. Thirdly, his Friends upbraided him, Chap. 4. 5. Fourthly, his Wife forsook him,

Chap. 19. 17. Fifthly, his own Servant despised him, Ch. 19. 15, 16.

*Q. Wherein consisted the Envy of the Devil ?*

*A.* In tempting him many Ways, before he would be satisfied of his Constancy.

*Q. Wherein appeared the Mercy of GOD ?*

*A.* In this, as He did smite, so did He restore.

*Q. How was Job restored ?*

*A.* To double the Wealth he had before, Ch. 42. 10.

*Q. What do we learn by that ?*

*A.* That GOD's Mercy is greater than his Judgment.

*Q. What have we when we come into this World ?*

*A.* Nothing.

*Q. What shall we have when we depart ?*

*A.* As much, Ch. i. 11.

*Q. What shall he reap that sows Iniquity ?*

*A.* The same, Ch. 4. 8.

*Q. Can any Man say to himself, I am righteous ?*

*P. 2 A. No,*

There are many think him to be of the Stock of Abraham, and of the Family of Esau; because he is mention'd in the 35 of Genesis; Where it is said, that when Esau died, Jobab the Son of Zerah, of Buzas Betarab reigned in his stead: And St. Jerom, in his Preface upon the Book of Job sheweth that he was but five Degrees removed from Abraham. For Abraham had Isaac; Isaac, Esau; Esau, Reguel; Reguel, Serah; Job or Jobab, King of the Idumeans, Gen. 36. Also Ishmael had Basmath, who was the Wife of Esau Mother of Reguel, Grandmother to Serah, and Great Grandmother to Job, so that by the Mother's Side, he descended from Ishmael, and by the Father's Side, from Esau; notwithstanding, there are some that are of Opinion, that he descended from Nabor, Abraham's Brother; and was of the Family of Ur, Nabor's Son; which Opinion also St. Jerom mentioneth in his Hierusal Questions; but most of the Ancient Fathers hold this nothing so probable.

LUTHER upon the 36 of Genesis, saith, That he was King long Time before Moses led the Children of Israel out of Egypt. For Zud and Aler, the Sons of Jacob, had Children before they went into the Land of Egypt, Gen. 46. Therefore Reguel the Son of Esau, might have Children also, since he was married long before his Brother Jacob. From whence it may be gathered, that Job was King of Idumea, before Jacob and his Sons went into the Land of Egypt: For although the 14 Sons of Esau governed the Land of Edom like so many Princes, of which Number Reguel the Grandfather of Job was one, because they held it as their Inheritance, yet to avoid



*My Heart is fixed. O GOD, my Heart is fixed: I  
 sing and give Praise.  
 Awake up, my Glory; awake, Lute and Harp: I my  
 will awake right early  
 I will give Thanks unto Thee, O LORD, among the People.  
 And I will sing unto Thee among the Nations, PSAL. 57.*



*From Harmony, from Heavenly Harmony,  
 This universal Frame began:  
 From Harmony to Harmony,  
 Thro' all the Compass of the Notes it ran,  
 The Sph'ryon closing full in Man.*

DRYD.



The B O O K of  
P S A L M S.

Question.

*What is the general Doctrine of the Psalms ?*

*A.* Prayer and Thanksgiving. Prayer that GOD will continue his Favour toward us: Thanksgiving for his Benefits received.

*Q. What Man is blessed ?*

*A.* He that contemneth not GOD's Word, but meditates upon His Law.

*Q. What is he like ?*

*A.* A Tree planted by the Water Side.

*Q. What Man is cursed ?*

*A.* He that sitteth in the Seat of the Scooners of GOD's Word.

*Q. What is he like ?*

*A.* Chaff scattered before the Wind.

*Q. Who conspired against GOD and His Anointed ?*

*A.* The Heathen and wicked Doers.

*Q. What was the End of their Conspiracy ?*

*A.* Wrath and Destruction.

*Q. Have the Children of GOD any Enemies ?*

*A.* They have many, *Psalm* iii. 1.

*Q. What Remedy have they against them ?*

*A.* A Confidence in God and sure Dependance on His Assistance, *Psalm* iii. 3.

*Q. Who are they that GOD hates ?*

*A.* The Workers of Iniquity, especially the bloody-thirsty and deceitful.

*Q. How will he reward the Lyars ?*

*A.* He will destroy them, *Psalm* v. 6.

*Q. How do the most Righteous of the Saints desire GOD to deal with them ?*

*A.* As David did, in Mercy, not in Wrath and Anger, *Psalms* 6. 12.

*Q. Who turns the Glory of GOD into Shame ?*

*A.* Lovers

*O B S.* The Hebrews first taught their Children, or Scholars by Hymns; which *Moses* the Man of GOD, began to compose, *Exodus* 15. *Deut.* 32. and other inspired Persons, afterwards imitated, *Judges* 5. *I. Sam.* 2. But was brought to Perfection by DAVID, who, as he was an admirable Artift in Musick, *I. Sam.* 16. 18. and himself invented some musical Instruments, as we learn by the Prophet *Amos* 6. 5. so he was an incomparable Poet, *II. Sam.* 23. 12. And as *Melancton* truly speaks, *This is the most elegant Work extant in the World.* *Plato* himself, the greatt Philosophor of his Age, could have wished to have been Master of so admirable a Piece of Poetry; for it moves more Powerfully, and touches the Mind more sensibly than Sentences in Prose. DAVID took all Occasions to exercise this Faculty in Abundance of Divine Meditations, which are gathered together in this Book; wherein he calls upon the People to listen unto him, saying, *Come ye Children hearken unto me, and I will teach you the Fear of the LORD,* *Psalm* 34. 11.

*A.* Lovers of Vanities and Lyes, *Psal.* 4. 2.

*Q.* What is a Persecutor of GOD's People compared unto?

*A.* A Lyon.

*Q.* Why?

*A.* Because like a Lion he will Tear in Pieces, and devour *Psalms* 7. 2.

*Q.* If the Wicked seek to obscure the Glory of GOD; how will He seek to reveal His Praises?

*A.* Even by the Mouth of Babes and Sucklings, *Ps* 8. 2.

*Q.* Where may we always find Occasion to glorify GOD?

*A.* In the Wonders of His Works, the Creatures made for us, and subjected unto us, *Psal.* viii. 5, 6.

*Q.* How will the Lord judge the World?

*A.* In Righteousness, *Psal.* 98.

*Q.* Are the Poor despised in GOD's Sight?

*A.* No, he is their Refuge, *Psalms*, 9. 9.

*Q.* What is the Practice of the Worldly Man?

*A.* Fraud, Rapine, Tyranny *Psalms* 10.

*Q.* What is his Reward?

*A.* Fire, Brimstone, and stormy Tempests.

*Q.* To whom may those that are oppressed betake themselves in their Affliction?

*A.* To GOD at all Times, and in all Places, and not without much Comfort, *Psal.* xi. 1.

*Q.* How many are the Righteous?

*A.* In Earth none. "There is not one that doeth good, no not one." *Psal.* 14.

*Q.* What is the Condition of those that trust not upon GOD?

*A.* To be always in fear, even where, no Cause of Fear is *Psal.* xiv 5.

*Q.* Who shall dwell in GOD's holy Hill?

*A.* He that speaketh Truth, slanders not his Neighbour, nor gives his Money in Usury, *Ps.* xv. 3, 5.

*Q.* Of what did David prophesie?

*A.* Of CHRIST.

*Q.* Wherein?

*A.* In these Words; thou shalt not leave my Soul in the Grave, nor suffer thy holy one to see Corruption And moreover, I am a Worm and no Man: All that see me laugh me to scorn, they shake their Heads at me, saying. He trusted in God, let him deliver him, *Psal.* 22. 6. 8.

*Q.* Was this fulfilled of Christ?

*A.* It was; see it *Mat.* 27 43.

*Q.* What may we learn of David, when we go to the House of GOD?

*A.* To prepare ourselves.

*Q.* In

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As it is called the Book of Psalms, or Praises from the major Part; so they are called DAVID'S Psalms, because he made the most of them, though it must be confessed there were several other Authors, by whom some of them were composed, tho' not mentioned; but so few of them but DAVID'S, and are intermixt with the Rest, supposed to be occasioned, by being only collected by some pious Persons among their Friends after the Destruction of the Temple, by the Babylonian Army; for the People were very well acquainted with the Songs of *Sion*, tho' it lay Desolate,

Q. *In what Manner?*

A. To wash our Hands in Innocency, and so to compass his Altar, as David, Psal. 26. 6.

Q. *What is true Felicity?*

A. The Fruition of Christ Jesus Face to Face in Righteousness, Psal. xvii. 15.

Q. *How do the Godly affect the Word of God, and the Knowledge of it?*

A. More than Gold, than much fine Gold, and more than Honey, or the Honeycomb, Psal. xix. 10.

Q. *In what do the Men of the World put their Trust?*

A. In the Things of the World, some in Chariots, and some in Horsemen, Psal. xx. 7.

Q. *In whom do the Children of GOD place their Hope and Confidence?*

A. In GOD: We will remember the Name of the Lord our God, Psal. 20. 7.

Q. *What Success have the former?*

A. They are brought down and fallen.

Q. *And what the latter?*

A. They are risen, and stand upright, Ver. 8.

Q. *Who will the Lord teach in his Way?*

A. The humble Heart, Psal. xxv. 9.

Q. *How doth the Lord love?*

A. More than Father or Mother; for when they forsake us,

he will take us up, Ps. 27. 10.

Q. *What is it that upholds the Righteous, and keeps them from falling down, and fainting?*

A. Faith in GOD, and Hope to see the Goodness of the Lord in the Land of the Living, Psal. xxvii. 13.

Q. *He will not then be angry for ever?*

A. No, his Anger endureth but a while; and tho' Sorrow be this Night, we shall have Joy to Morrow, Psal. xxx. 5.

Q. *What must we do when we have sinned?*

A. Confess our Wickedness, tho' it be against our selves.

Q. *What follows?*

A. Forgiveness, Ps. xxxii. 9.

Q. *Is it enough for us to eschew Evil?*

A. No.

Q. *What then?*

A. We must likewise do Good, Psal. xxxiv. 14.

Q. *Doth David curse his Enemies, and pray for their Confusion?*

A. He doth very often, Ps. xxxv. 4.

Q. *May we do so to ours?*

A. We may not, we are commanded to bless them to pray for them, and to do them Good.

Q. *Was this then any sinful Passion in David, that he so often breaks out into it?*

A. Nothing lets. The Prophets.

Q

As it appears by the 137th Psalm, where the Babylonians desire to hear one of them sung by the mournful Captives who preserved them; no doubt to their Comfort, in that sad Condition; and added to them such as were made by diving Men during its Continuance, and after their Return from Captivity.

phers had not Commission only, but Command from the Spirit of GOD to curse His Enemies.

*Q. May the Wicked prosper?*

*A.* Like a green Bay-Tree; but they shall quickly wither, *Psal.* xxxvii. ver. 35, 36.

*Q. May the Righteous be miserable?*

*A.* Yes; but their Inheritance shall be perpetual, *Psal.* xxxvii. 18.

*Q. Were never any of GOD'S Children Beggars?*

*A.* Yes, no doubt many: ELIAS, LAZARUS, &c.

*Q. Why doth DAVID profess that he never saw them forsaken, nor their Seed begging their Bread?*

*A.* It must either be taken of the Prophet's Experiment, that himself never saw it; or else the Word *forsaken* is the Limitation of the Sentence thus: I never saw the Righteous so begging their Bread, that they were utterly and finally forsaken.

*Q. Doth not GOD know all our Miseries and Afflictions?*

*A.* He doth; nothing is hid from Him.

*Q. What then needed David, or need we so fully to open to Him our Woe and Wretchedness, as Psalm 38?*

*A.* GOD suffers Himself as it were to be moved by the

Earnestness and Importunity of our Prayers; commending this to us, as the only Means to compass what we stand in need of from Him.

*Q. How was the Psalmist afflicted with his Sins?*

*A.* The Numbers of them being more than the Hairs of his Head, did so oppress him that he could not look up to GOD'S Mercy, for his Heart failed him, *Psal.* xl. 12.

*Q. Is this the Condition of every true Believer?*

*A.* It is; to be often dejected, affrighted, disquieted, nay, cast down, by Reason of the Weight and Number of their Sins.

*Q. Had the Prophet the undoubted Faith of the Resurrection?*

*A.* He had Witness himself: GOD will redeem my Soul from the Power of the Grave, for He shall receive me, *Psal.* xlvi. 16.

*Q. What is the Sacrifice GOD delights in?*

*A.* A broken Spirit, a broken and a contrite Heart.

*Q. Is this sure of GOD'S Acceptance?*

*A.* It is. GOD will not despise it, *Psal.* li. 17.

*Q. What is the Property of natural Men?*

*A.* Very foolishly to persuade themselves that there is no

GOD,

*St. Atanasius* and others observe, That they were put together in one Volume by *Ezra*; for we find that the Foundation of the Second Temple was no sooner laid, but he restored the ancient Custom of Psalmody, or singing Psalms of Praise (*Ezra* i. 10, 11.) which *David* had appointed to accompany the Sacrifices, as soon as the Ark was settled (*I. Chron.* vi. 30, 16, 17. *Eccles.* i. 15, 16, &c.) and which *Solomon* continued after he had built the Temple, and brought the Ark into it, *II. Cor.* v. 12, 13. *The*

God, or none that considers them.

Q. *What follows from hence ?*

A. They go back, and become wholly unclean; not one of them doth good; *Psalm liii.*

Q. *What was a special Fruit of the Psalmist's Faith ?*

A. Fearfulness of Men. *In God have I put my Trust: I will not fear what Man can do unto me. Psalm lvi. 11*

Q. *What is the Vanity of rich Men ?*

A. They heap up Wealth, but know not who shall enjoy it. *Psalm xxxix. 6.*

Q. *When the Oppressed mourn, what doth GOD ?*

A. He gathers their Tears into a Bottle, and keeps a Register of their Wrongs, *Psalm lvi. 8*

Q. *To what End ?*

A. To pour to much Vengeance upon their Oppressors Heads.

Q. *What Encouragement have we to rely on GOD ?*

A. The Experience of His former Goodness, *Ps. lxi. 3.*

Q. *Unto whom did the Psalmist apply in Prayer ?*

A. Only to GOD.

Q. *Never to Saints, or Angels ?*

A. Never.

Q. *Is it then good for us to pray unto them ?*

A. No, it is rather irreligious and unprofitable.

Q. *How irreligious ?*

A. Because it dishonours GOD, taking away from His Worship.

Q. *How unprofitable ?*

A. In that we pray to them that cannot hear us, much less help us.

Q. *What State of Men is most safe and certain ?*

A. The State of the Godly, that have GOD for their Friend, and the Angels for their Guardians.

Q. *How does GOD find the true Dispositions of his People ?*

A. By Tryal.

Q. *How doth he try them ?*

A. As Silver is tryed, in the Fire of Affliction, *Ps. lxxvii. 10.*

Q. *In the Sea of this Life, what Help have we to save us from drowning ?*

A. A Rock.

Q. *What is that Rock ?*

A. CHRIST JESUS, *Psalm lxxi. 3.*

Q. *Why are Magistrates called Gods ?*

A. Because they supply the Place of GOD, for the Administration of Justice.

Q. *How do they prove to be no Gods ?*

A. In that they die like Men, *Psalm lxxxii. 6.*

Q. *Had GOD made an Election of those that shall be saved ?*

A. Yes.

Q. *When ?*

A. Before the Foundations of

Q 2

of

*Theoret* informs us in his Ecclesiastical History, Book II. Chap. xix. that the People became so well acquainted with them, that both in City and Country they had them by Heart; and in their Houses, in their Streets, and in their Highways, they were wont to recreate themselves with the Singing of these Holy Songs.

Now

of the Earth were laid, *Pfal.*  
xc. 2.

*Q. Why are the Righteous  
compared to a Palm-Tree ?*

*A.* Because as the Wood of  
that is sweet, so ought they to  
be sweet Wood for the Build-  
ing of GOD's Church. As the  
Leaves of it are green, so ought  
their Words also to be virtuous.  
As the Fruit of it is lasting, so  
their good Deeds ought to be  
without ceasing.

*Q. How is GOD made visible  
to our mortal Eyes ?*

*A.* By his Creatures : The  
Light is his Cloathing : He  
moves upon the Wings of the  
Wind : His Messengers are  
Flames of Fire : His Throne is  
Heaven and his Foot-Stool is  
the Earth.

*Q. Why doth not the Sea  
overflow the Earth ?*

*A.* Because GOD hath set its  
Bounds, which it shall not over-  
pass, *Pfal.* 104. .

*Q. What is the best Service of  
Flatterers ?*

*A.* To reward Evil for Good,  
and Hatred for Friendship, *Ff.*  
cix. 5.

*Q. What is the Inconvenience  
of an evil Tongue ?*

*A.* It woundeth like the sharp  
Arrows of a mighty Man ; and  
burneth like Coals of Juniper,  
*Pfal.* cix. 5.

*Q. How is GOD to be  
praised ?*

*A.* With the whole Heart,  
*Psal.* ix. 1.

*Q. How is he prais'd unto ?*

*A.* Not with feigned Lips.

*Q. Who is our best Guide ?*

*A.* The Spirit of GOD.

*Q. Whither doth it lead us ?*

*A.* To the Land of Righte-  
ousness, *Psal.* 104. 10.

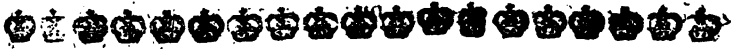
*Q. What is the LORD to  
them that trust in Him ?*

*A.* A Fortress, a Bulwark,  
and a Shield, *Pfal.* 144. 2.

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Now after all the bloody typical Sacrifices were abolish'd, by the Offering  
which CHRIST made of Himself, the Sacrifice of Praise alone remained, as  
the principal Service of the Christian Church : Several Persons being inspir'd  
not only to pray distinctly, but to prophecy also ; so to sing Psalms and  
Hymns of Praise, as we read in the Epistle to the *Corinthians*, Ch. 1. 11. 5,  
14, 15, 26. And in the Book of the Revelations we find the Apostles and El-  
ders thus employ'd, *Rev.* 4. 9, 10, 11. in which the People bare a Part, as we  
learn from the next Chapter, *Ver.* 9. 13. and 14. 1, 2, 3.





T H E

P R O V E R B S.

Question.

**W**

*What is a Proverb ?*

*A. A short Saying including much Matter.*

*Q. What doth it teach us ?*

*A. Wisdom and Understanding.*

*Q. What is the Beginning of Wisdom ?*

*A. The Fear of the Lord.*

*Chap. i. 7.*

*Q. Who embraceth Instruction ?*

*A. The Wise.*

*Q. Who refuseth it ?*

*A. The Fool. Ver. 7.*

*Q. How doth Wisdom adorn ?*

*A. Like a Chain of Gold about the Neck. Ver. 9.*

*Q. When Sinners entice us, what must we do ?*

*A. Not give our Consent. 10.*

*Q. How are Sinners disposed ?*

*A. Their Feet are swift to Evil. Ver. 16.*

*Q. If we seek after Wisdom, what will she do ?*

*A. Pour out her Mind unto us, and give us Understanding.*

*Q. If we despise Wisdom, what will she do ?*

*A. Laugh at our Destruction. Ver. 16.*

*Q. How cometh Destruction ?*

*A. Suddenly like a Whirlwind.*

*Q. What is the Hindrance to be obtained of Wisdom ?*

*A. Sloth.*

*Q. How doth Sloth reward those that love it ?*

*A. With Death and Confusion. Ver. 32.*

Chap. II.

*Q. In what Sort must we seek after Wisdom ?*

*A. As after Gold and Silver.*

*Q. From whence cometh Wisdom ?*

*A. From the Mouth of God. v. 6.*

*Q. What is the Effect of Wisdom ?*

*A. It will preserve us from all Vices.*

*Q. What is the Property of an Harlot ?*

*A. To flatter with her Lips. v. 16.*

*Q. Whither leads her Acquaintance ?*

*A. To Hell. Ver. 18.*

C H A P.

*O. E. S. Solomon was the Son of David and Bathsheba, born in the Year of the World 2971, before CHRIST 1029, and 1033 before the vulgar Era. The Name of Solomon signifies peaceable, and is as much as Fredrick in High Dutch. The LORD loved him, and sent the Prophet Nathan unto David, to assure him of his Affection towards the Child, and to give Solomon the Name of Jedidiah, or the Beloved of the LORD.*



*A.* Such is the Guilt of Conscience that it covets Darkness to cover the filthiness thereof.

*Q.* What are the Marks of an Harlot?

*A.* A wandering Foot, v. 12. an impudent Face, v. 13. and an enticing Tongue, v. 15, 16, 17.

*Q.* What is he like that yields to the Inticement of Lust?

*A.* An Ox led to the Slaughter, a Fool that goeth to the Stocks, or a Bird that hasteth to the Snare, v. 22, 23.

### CHAP. VIII.

*Q.* Is Wisdom any Niggard of her good Graces?

*A.* No. She crieth out unto Men in the Gate, and in the Entry of their Houses, on the Tops of high Places, and by the Highway Side, v. 2, 3.

*Q.* What doth she promise?

*A.* The Knowledge of excellent Things, v. 6.

*Q.* How doth she induce the Minds of Men to follow her?

*A.* By promising unto them, that her Doctrine shall be easy and plain, v. 9.

*Q.* What in this Book is understood by the Name of Wisdom?

*A.* The Word of God, and the Doctrine of his Preachers: Which is easy to all that have a Desire to learn.

*Q.* Of what Continuance is Wisdom?

*A.* Even from Eternity, before the Earth was made, the Depth begotten, or the Mountains settled, v. 23, 24, 25.

### CHAP. IX.

*Q.* In this Chapter how doth Wisdom allure her Followers?

*A.* By calling them to a sumptuous Banquet.

*Q.* What is meant by this Banquet?

*A.* In the 13th ver. it is said, A foolish Woman is troublesome.

*Q.* What understand we by the foolish Woman?

*A.* Ignorant Preachers.

*Q.* What is their Doctrine like?

*A.* Like stolen Waters; sweet to the Flesh, but unpleasant to the Spirit, v. 17, 18.

### CHAP. X.

*Q.* What are the Virtues and Vices decyphered in this Chapter for our Instruction?

*A.* The

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This Success drove *Adonijah* to see for Refuge to the Horns of the Altar, and to beg his Life of the new King. — *Solomon* promised, "That if he behaved himself for the future like a good Man, and a faithful Subject, one Hair of his Head should not fall to the Ground; but if he should ever be detected of any evil Practices, he should surely die." When *David* was dead, *Adonijah* projected all Ways to dethrone *Solomon*; but perceiving he had too small Interest of himself, requested his Brother to permit him to marry *Abisag*, who had been Wife to *David*, hoping by her Interest and Policy to attain his Ends. *Solomon* presently saw the drift of that Request; and therefore ordered him to be put to death, banished his Councillor *Abiathar*, and slew *Jab* in the very Place where he had fled for Sanctuary at the News of *Adonijah's* Death.

- A.* As sweet as Honey. v. 3.  
*Q.* How in the End?  
*A.* As bitter as Wormwood. v. 4.  
*Q.* What Hurt bringeth it to the Body?  
*A.* It consumeth the Flesh. v. 12.  
*Q.* What is the Purse?  
*A.* It leaves our Goods in the Hands of Strangers. v. 10.  
*Q.* Is there any Thing else to be learned out of this Chapter?  
*A.* To live upon our own Labour, v. 15. to be charitable to others, v. 16. to keep Wedlock unviolated. v. 18, 19.  
*Q.* Why ought we to be careful of these Things?  
*A.* Because we always walk in the Sight of the Lord. v. 20.  
*ly.* Feet swift to shed Blood; fifthly, False Witness; sixthly, all Sowers of Contention. v. 17, 18, 19.  
*Q.* What is our especial Duty to our Parents?  
*A.* Obedience, to follow their Instructions.  
*Q.* What doth Solomon call the Word of God?  
*A.* A Lamp, and Light, and the Way of Life. ver. 23.  
*Q.* How many Ways doth a wicked Woman tempt?  
*A.* With the Beauty of her Face, the Flattery of her Tongue, and the Wantonness of her Looks. ver. 24, 25.  
*Q.* Is Adultery worse than Theft?  
*A.* Yes.  
*Q.* Why?  
*A.* Because Theft may be redeemed; but Adultery destroyeth the Soul, and the Reproach thereof can never be put away. v. 31, 32, 33.  
*Q.* Of whom is the most merciless Revenge?  
*A.* Of the jealous Man. For he will not spare nor regard any Ransom. v. 33.

CHAP. VI.

- Q.* In what Case is he that is Surety for another Man?  
*A.* Snared with the Words of his own Mouth.  
*Q.* What learn we by the Pismire?  
*A.* Diligence.  
*Q.* How?  
*A.* To labour in Summer to prevent the Wants of Winter.  
*Q.* How cometh Poverty upon the Slothful?  
*A.* Like an armed Man.  
*Q.* Which be the six Things that God hateth?  
*A.* First, haughty Eyes; secondly, a lying Tongue; thirdly, an Heart imagining Evil; fourthly, Feet swift to shed Blood; fifthly, False Witness; sixthly, all Sowers of Contention. v. 17, 18, 19.  
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CHAP. VII.

- Q.* Why is Lust called a Deed of Darknes?  
*A.* Because commonly it practiseth in the Night, when the Air is dark and black. v. 9.  
*Q.* The Reason of that?  
*A.* Such

*Bathsheba followed Nathan's Council, and persuaded David to order Zadock the High-Priest, Nathan the Prophet, and Benaiab the Son of Jehoids, to set his Son Solomon upon his own Mule, and conduct him to Gihon, and anoint him King; and sound the Trumpet before him, saying, "Long live King SOLOMON!" They obey'd his Orders, and brought him back again amidst the Acclamations of all the People, and caused him to sit upon the Throne of David.*

This

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*A.* The first, are Wisdom and Folly.

*Q.* What is the Good that cometh by Wisdom?

*A.* A wise Son maketh a glad Father

*Q.* What is the Hurt that cometh by Folly?

*A.* A foolish Son is an Heaviness to his Mother.

*Q.* What are the second?

*A.* Sloth and Diligence.

*Q.* What is the Inconvenience of Sloth?

*A.* A slothful Hand makes poor.

*Q.* What Profit comes by Diligence?

*A.* The Hand of the Diligent maketh rich. v. 4.

*Q.* What are the Third?

*A.* Righteousness and Impiety.

*Q.* What is the Good that cometh by Righteousness?

*A.* The Memorial of the Just shall be blessed.

*Q.* What is the Hurt that cometh by Impiety?

*A.* The Name of the Wicked shall rot. v. 7.

*Q.* What are the fourth?

*A.* Innocency and the Guilt of Conscience.

*Q.* What is the Good that cometh by Innocency?

*A.* He that walketh uprightly walketh boldly.

*Q.* What is the Hurt that cometh by the Guilt of Conscience?

*A.* Fear and Shame. For he perverteth his Ways, and he shall be made known. v. 9.

*Q.* What are the fifth?

*A.* Love and Hatred.

*Q.* What is the Good that cometh by Love?

*A.* It covereth Offences. v. 12.

*Q.* What is the Hurt that cometh by Hatred?

*A.* It stirreth up Contentions.

*Q.* What are the Sixth?

*A.* Silence, and much Babling.

*Q.* What is the Hurt of much Babling?

*A.* In many Words there cannot want Iniquity.

*Q.* What is the Good that cometh by Silence?

*A.* He that refraineth his Lips, is wise. v. 19.

*Q.* What is it that makes Men rich?

*A.* The Blessing of the Lord. v. 22.

## CHAP. XI.

*Q.* What are false Ballances?

*A.* An Abomination unto the Lord.

*Q.* What doth a true Weight?

*A.* Please him.

*Q.* When Pride goes before, what follows?

*A.* Shame. v. 2.

*Q.* How is Lowliness rewarded?

*A.* With Wisdom and Honour.

*Q.* Can Riches deliver in the Time of Wrath?

*A.* No.

*Q.* What is our Refuge then?

*A.* True Righteousness. v. 4.

R

Q. How

Solomon being thus confirm'd in his Kingdom contracted an Alliance with Pharaoh King of Egypt, and married his Daughter: At which Time it is thought that Solomon composed the Canticles, or Song of Solomon.

Alc

*Q. How is the Way of the Righteous?*

*A. Direct and straight.*

*Q. How is the Way of the Wicked?*

*A. Crooked and stumbling, ver. 5.*

*Q. Whither leads the Path of the one?*

*A. To Death, v. 19.*

*Q. Whither the other?*

*A. To Life.*

*Q. How long lives the Hope of the Wicked?*

*A. Till Death: Then his Expectation perisheth.*

*Q. Can Friendship defend evil Deeds?*

*A. No; But in the End they shall be punished, v. 21.*

*Q. How shall he be rewarded that is virtuously liberal?*

*A. With Increase.*

*Q. How he, that spareth more than is convenient?*

*A. With Poverty and Indignation, v. 24.*

*Q. How seems a Woman without Discretion?*

*A. Like a Jewel of Gold in a Swine's Snout, v. 22.*

*Q. What is the Reward of the liberal?*

*A. He shall be made fat and watered.*

*Q. What doth he mean by that?*

*A. He shall be blessed, and made to prosper inwardly and outwardly.*

*Q. Whom doth the People curse?*

*A. Hoarders of Corn.*

*Q. Whom will they bless?*

*A. Such as bring it forth to sell, v. 16.*

## CHAPTER XII.

*Q. What is a virtuous Woman to her Husband?*

*A. A Crown of Gold upon his Head.*

*Q. And what is she that maketh her Husband ashamed?*

*A. Corruption in his Bones, Ver. 4.*

*Q. How doth the Godly and Wicked differ?*

*A. First, in their Thoughts: The Thoughts of the Just are right; but the Counsels of the Wicked are despightful. Secondly, in their Words: The Talk of the Wicked is to lye in Wait for Blood; but the Mouth of the Righteous will deliver them, Ver. 6. Thirdly, in their Works: The Wicked worketh a deceitful Work; but he that soweth Righteousness shall receive a sure Reward, Ch. xi. 18. Fourthly, in their End: The Wicked perish, but the*

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After this, Solomon, accompanied by his Troops, and all Israel, went up to Gideon, and offered there a thousand burnt Offerings upon the Brazen Altar that was on that High Place: And GOD appeared to him in the Night following, and said to him in a Dream, *Ask of Me, what you have a Mind, and I shall give you.* And Solomon begged that GOD would give him a wife Understanding, and such Qualities as were necessary for the Government of the People committed to him. This Request was so agreeable to the LORD, that He granted it, with the Addition of all those Things which he might have asked, in which no King was ever like him. He

the House of the Righteous shall stand fast, *Ver. 7.*

*Q. Are not many Men despised for Poverty?*

*A. Yes.*

*Q. But what is he that is poor, and liveth of his own Labour?*

*A. Better than he that boasteth, and lacketh Bread, V. 9.*

*Q. What are the Words of a perverse Tongue?*

*A. Like the pricking of a Sword.*

*Q. Why?*

*A. Because they provoke others to Anger, ver. 13.*

CHAP. XIII,

*Q. What is the chief Use of the Tongue?*

*A. To glorify GOD.*

*Q. Using so, what follows?*

*A. That a Man may receive much Good by the Fruit thereof, Ver. 2.*

*Q. What is one Property of a Sluggard?*

*A. To desire much, but to take Pains for nothing.*

*Q. How is he rewarded?*

*A. His Soul is still empty, and finds no Relief, Ver. 4.*

*Q. There are two Sorts of Men, which under the Name of Riches show themselves both Dissimblers: Which be they?*

*A. He that maketh himself rich, and hath nothing; and he that maketh himself poor, having much Wealth, Ver. 7.*

*Q. But these Qualities being referred to the Goods of the Mind, what is the Fault of the first?*

*A. Vain-glory, to be proud of that he hath not.*

*Q. What is the Fault of the second?*

*A. Not any at all, but rather a commendable Modesty, that altho' he be virtuous, yet he had rather other Men should speak of it than himself, V. 7.*

*Q. What shall become of evil-gotten Goods?*

*A. They shall waste.*

*Q. What of those that are truly gotten?*

*A. They shall increase, Ver. 11.*

*Q. When Hope is deferred, what doth it bring?*

*A. Faintness of Heart.*

*Q. But once accomplish'd, what is it then?*

*A. A Tree of Life, Ver. 12.*

*Q. What is it then to be obedient?*

*A. It maketh a Man gracious.*

*Q. What is it to be disobedient?*

*A. It maketh a Man hated, Ver. 15.*

R. 2

*Q. When*

He was now settled in a profound Peace; all Judah and Israel lived in the greatest Security; and his Neighbours either paid him Tribute, or were his Friends and Allies. He ruled over all the Countries and Kingdoms quite from the Nile to beyond the Euphrates. He had a very great Number of Horses and Chariots of War. Instances of his Wisdom were as numerous as the Sand of the Sea. In a Word, he was the wisest and most

*Q. How seemeth the Way of the Slothful ?*

*A. As an Hedge of Thorns.*

*Q. Why ?*

*A. Because he always findeth some Stay, and dare not go forward.*

*Q. How seemeth the Way of the Diligent ?*

*A. Plain and smooth, tho' never so rugged.*

*Q. And why ?*

*A. Because he is dismay'd at nothing. v. 19.*

*Q. Where do Mens Thoughts come to nought ?*

*A. Where Counsel is wanting.*

*Q. Where do they prosper ?*

*A. Where much Counsel is used, v. 23.*

*Q. If we will live, what Way must we tread ?*

*A. On high ; that is, our Conversation must be in Heaven.*

*Q. Where lies the Way to Death ?*

*A. Below ; that is, in living after the Fashion of the World. Ver. 24.*

*Q. When are Words most acceptable ?*

*A. When they are spoken in due Season, ver. 21.*

*Q. To whom is the LORD near when they pray ?*

*A. To the Godly.*

*Q. To whom is he far off ?*

*A. To the Wicked, ver. 29.*

## CHAP. XVI.

*Q. Who is the Guide of the Tongue ?*

*A. The LORD : for without Him we are not able to speak a good Word, Ver. 1.*

*Q. What is the greatest Damage to Men ?*

*A. Self-Concept.*

*Q. Wherein ?*

*A. In that Men believe their Ways are clean, when they are not.*

*Q. But who disproveth them ?*

*A. The Wisdom of the Lord, that trieth the Spirit, Ver. 2.*

*Q. Are all Things created for the Glory of GOD ?*

*A. All Things.*

*Q. What ! the Wicked ?*

*A. Yes, the Wicked, that in their Destruction he may be glorified, Ver. 4.*

*Q. What is a Sign our Sins are forgiven ?*

*A. An upright Life after Repentance, V. 6.*

*Q. How ought a King to speak ?*

*A. With divine Lips.*

*Q. How is that ?*

*A. He must neither prophane nor transgress in Judgment, ver. 10.*

*Q. What*

*Josephus affirms, that the Letters of Communication between these two Kings were preserved to his Time in the Archives of Tyre.*

*Solomon made his Reign more glorious by his magnificent Building the Temple for the LORD, and Decorations, &c. proper for such a Noble Work ; and died after he had reigned forty Years, in the Year of the World 3029, before CHRIST 1071. You may read the Character of this great Prince in the Book of Eccles. Chap. xlvii. 12, &c. and his Wisdom and Knowledge in the Book we are now going to treat of. The Style of which is join'd to it as a Part of the Work, and contained in the six first Verses, where the Author uses several Words, *Wisdom, Instruction, Understanding, and Knowledge.**

Proverbs

CHAP. XVII.

Q. *What follows of that?*  
 A. His Throne shall be established, ver. 12.

Q. *What is the Wrath of a King?*  
 A. The Messenger of Death.

Q. *What is his Favour?*  
 A. Life, or like a Cloud of the later Reign, ver. 14, 15.

Q. *What is a Fore-runner to Destruction?*  
 A. Pride, ver. 18.

Q. *To what is Understanding compared?*  
 A. To a Well Spring of Life.

Q. *Why?*  
 A. Because it overfloweth with all Sweetness of Discipline, ver. 22.

Q. *To what are the Lips of an evil Man compared?*  
 A. To consuming Fire?

Q. *And why?*  
 A. Because he destroys himself, and others, ver. 17.

Q. *Who setteth Division amongst Men?*  
 A. A Tale-Bearer, ver. 27.

Q. *What is virtuous Old Age?*  
 A. A Crown of Glory, v. 31.

Q. *Who is the most valiant?*  
 A. Not he that vanquisheth a City, but he that bridles his own Fury, ver. 32.

Q. *Is there any Chance of Fortunes in Mens Actions?*  
 A. There is not.

Q. *How prove you that?*  
 A. The Disposing of Lots is of G Q D, ver. 33.

Q. *Do not high Words become a Fool?*  
 A. No.

Q. *What doth much less becometh a Prince?*  
 A. A lying Tongue.

Q. *What is the Virtue of Bounty?*  
 A. Like the Virtue of a precious Stone.

Q. *How is that?*  
 A. As the one draweth the Eyes of the Beholder (which way soever it is turned) so doth the other the Hearts of the People, ver. 8.

Q. *What is the Nature of most Princes?*  
 A. They care not to be reproved.

Q. *But what if they be?*  
 A. They will be offended at him that doth it, ver. 9.

Q. *What is a sharp Word to a good Nature?*  
 A. More than a hundred Stripes to a perverse Fool, v. 10.

Q. *Is a Fool in his Folly to be scorned?*  
 A. Yea, even as much as a Bear robbed of her Whelp, ver. 12.

Q. *From whom shall Evil never depart?*  
 A. From him that rewardeth Evil for Good, ver. 13.

Q. *May we justify the Wicked?*  
 A. N

Proverbs by the Hebrews are called Moral Sentences, Maxims or Comparisons in a close Concise Style. Solomon says, in his Time they were the chief Study of the Hebrews, Prov. 1. 5. And Josephus says, Ant. l. 8. c. 2. that Herod King of Tyre, keeping a Correspondence by Letters with Solomon, proposed enigmatical Questions to him, and explained those that were proposed



*A. No.*

*Q. May we condemn the Just?*

*A. Neither,*

*Q. And why so?*

*A. Because to do either is an Abomination before the Lord, v. 15.*

*Q. What Good doth a Fool get by his Wealth?*

*A. Nothing, if he seek not Wisdom.*

*Q. How is a Friend known?*

*A. By his good Will at all Times, v. 17.*

*Q. When is a Fool counted wise?*

*A. When he holds his Peace, v. 18.*

### CHAP. XVIII.

*Q. Is there any Defect in Wisdom?*

*A. No: It is like deep Waters, or the Well-Spring of a flowing River, that is never empty, v. 4.*

*Q. How is the Fool ensnared?*

*A. By his own Lips, v. 7.*

*Q. Who is the Slothful kin unto?*

*A. To him that is a Waster, v. 9.*

*Q. How?*

*A. As the one gets nothing, so the other spends all; and both end their Lives in Poverty.*

*Q. What is the Means to rise to Honour?*

*A. Humility, v. 12.*

*Q. What procureth Audience before high Persons?*

*A. Gifts, v. 16.*

*Q. What lies in the Power of the Tongue?*

*A. Death, or Life.*

*Q. How do the Words of Rich and Poor differ?*

*A. The one speaketh roughly as depending upon his Wealth; the other meekly as fearing his Poverty, v. 23. and Ch. x. 15.*

### CHAP. XIX.

*Q. What follows Rashness?*

*A. Sin, v. 2.*

*Q. Who gather many Friends?*

*A. He that is rich.*

*Q. Who is destitute of Comfort?*

*A. He that is poor, v. 4.*

*Q. Who shall not escape unpunished?*

*A. A false Witness.*

*Q. Who is he that shall perish?*

*A. A Teller of Lies, v. 9.*

*Q. What is it to defer Anger, and to pass over Offences with a charitable Mind?*

*A. Discretion in the Soul, and Glory to God, v. 11.*

*Q. What is the King's Wrath compared unto?*

*A. The Roaring of a Lyon.*

*Q. To what his Favour?*

*A. To the Morning Dew, v. 12.*

*Q. Of whence have we Riches?*

*A. By Inheritance from the World.*

*Q. But of whence a virtuous Wife?*

*A. From the Hands of the Lord, v. 14.*

*Q. Who*

posed to him by Solomon; which Dab and Menander also affirm; and upon the Failure of these a large Sum of Money was paid. Solomon at one Time sent a Riddle to Hiram which he could not explain, and paid his Forfeit; But after this, one Adaman, a Tyrian, gave a Solution of it, and proposed others

Q. *Who lendeth to the Lord?*

A. He that hath Mercy upon the Poor, and the Lord will be his Recompence, *ver. 17.*

Q. *Who is better than a rich Liar?*

A. A poor Man that is true, *ver. 22.*

Q. *How are the Simple and Ignorant admonished?*

A. By the Judgment of the Scornful, *ver. 25.*

C H A P. XX.

Q. *Why must we beware of much Wine?*

S A. Be-

others to Solomon: And this was the common Practice in these Times with the Learned, as himself also observes, for the Amendment of Manners. He tells us in the Beginning of this Book, that they are made for the Regulation and Conduct of human Life, that we might receive the Instruction of Wisdom, Justice, Judgment and Equity, which is the Fear of the Lord; to give Subtilty to the Simple, to the young Man Knowledge and Discretion: For, says he, *Wisdom promiseth Godliness to her Children, directing their Ways, that they might keep in the Paths of the Righteous; for the Merchandise of it is better than the Merchandise of Silver, and the Gain thereof than fine Gold.*

Hear, ye Children, the Instruction of a Father, Chap. iv. Here we have a Narration how tenderly Solomon was brought up, and that it was the chiefest Care of his Father and Mother to give him such an Education as might contribute to a future Felicity. They took the greatest Pains to teach him to understand the Ways he was to walk, that he might shun the Paths of the Wicked; which, says his ancient Father, *If you obey me, the Years of thy Life shall be many, ver. 10.* This was a notable Blessing of David, where he also says, *Hear, O my Son, and receive my Sayings. And ver. 13, 18, and 27. Take fast hold of Instruction; let her not go, keep her, for she is thy Life. Turn not to the Right Hand nor to the Left; but keep the Path of the Just; which is as the shining Light, that shineth more and more unto the perfect Day.*

These Proverbs of Solomon may be truly called the *Stove-house of Wisdom and Folly*; for as a Man in a Glass may see himself Face to Face, so in every Stage of Life herein is something worthy Observation, suitable to every Circumstance and Condition. Virtues and Vices are like two contending Parties, and, as it were, run in a Parallel throughout the Book: But in the last Chapter we have a remarkable Instance of a tender Mother and a loving Wife.

Bathsheba in her Instructions to her Son Lemuel (i. e. Solomon) tells him, of all Things to beware of Women and Wine, (which he found to be Vanity, and are largely described in several Parts of the foregoing Chapters) with the most prevailing Arguments; telling him, by one he forgot his Duty to God, and with the other wasted his Substance: *But, says she, a virtuous Woman is far above Rubies, and the Heart of her Husband doth safely trust in her; she is like the Merchant's Ship, she bringeth her Food from afar, she looketh well to the Ways of her Household, and eateth not the Bread of Idleness: Favour is deceitful, and Beauty vain; but a Woman that feareth the Lord she shall be praised.*

*A.* Because Wine-bibbers are Scoffers, and apt to quarrel, v. 1.

*Q.* Is it a Disgrace to cease from Strife?

*A.* No; but an Honour.

*Q.* How?

*A.* Because every Fool will be meddling, ver. 3.

*Q.* Why will not the Slothful plow?

*A.* Because it is Winter.

*Q.* What shall he therefore do in Summer?

*A.* Beg, ver. 4.

*Q.* What is the Fruit of a religious Magistrate?

*A.* The Ruin of Sin: He scattereth away all Evil with his Eyes, ver. 8.

*Q.* What doth Drowsiness cause?

*A.* Poverty.

*Q.* What doth Watchfulness ring?

*A.* Plenty of Bread, ver. 13.

*Q.* How seems the Bread of Deceit?

*A.* Sweet at the first.

*Q.* How afterwards?

*A.* Like Gravel in the Mouth, ver 17.

#### C H A P. XXI.

*Q.* Who is the highest in Authority under God?

*A.* The King.

*Q.* May he do all Things then as pleaseth him?

*A.* No; no otherwise than God hath appointed.

*Q.* Why so?

*A.* Because the Hearts of Princes are in the Hands of the Lord, to dispose as he seeth good.

*Q.* Is not the Company of a

contentious Woman troublesome?

*A.* Yes; and it is better to dwell in a Corner of the Housetop than with such an one in a wide Palace, ver 9, 10.

*Q.* Who shall cry and not be heard?

*A.* He that stoppeth his Ears at the crying of the Poor, v. 13.

*Q.* What is it to wander out of the Way of Knowledge?

*A.* The same as to remain among the Dead, ver. 16.

*Q.* Which is better, Wisdom or Strength?

*A.* Wisdom.

*Q.* How prove you that?

*A.* Because Wisdom overthroweth the Confidence of the Mighty, ver. 22.

*Q.* Doth God accept the Prayers of the Wicked?

*A.* No; their Sacrifices are an Abomination to him, ver. 27.

*Q.* May any Thing prevail against the Decree of the Lord?

*A.* No; neither Wisdom, Understanding, nor Counsel, v. 30.

#### C H A P. XXII.

*Q.* What is the Estimation of a good Name?

*A.* More worth than Riches.

*Q.* Why must we fly the Path of the Forward?

*A.* Because their Way is full of Thorns and Snares, ver. 15.

*Q.* When we see a Plague hang over us for our Offences, what must we do?

*A.* Hide ourselves under the Shadow of God's Mercy, by calling upon his Name.

*Q.* But what do the Foolish do at such a Time?

*A.* God

*A.* Go on still without Repentance, and are punished *v.* 3.

*Q.* To make Children prove virtuous old Men, what shall we do?

*A.* Instruct them virtuously in their Youth, *ver.* 9.

*Q.* Why is borrowing grievous?

*A.* Because the Borrower is Servant to the Lender, *ver.* 7.

*Q.* Who kindles Strife?

*A.* The Scornor.

*Q.* How must we quench it?

*A.* By casting him out, *v.* 10.

*Q.* Whose Familiarity ought Princes to use?

*A.* Such as are pure of Heart.

*Q.* What Virtue especially becomes a Learner?

*A.* Humility. Bow down thine Ear, and hear the Words of the Wife, *ver.* 17.

*Q.* What will the Lord do to them that rob the Poor?

*A.* Spoil the Souls of them as they spoil theirs, *ver.* 22, 23.

*Q.* With whom is it dangerous to converse?

*A.* With the angry and furious Man, *ver.* 24.

C H A P. XXIII.

*Q.* At the Table of Rulers what must we remember?

*A.* Sobriety, *ver.* 1, 2, 3.

*Q.* Is it Wisdom to labour to be rich?

*A.* It is not.

*Q.* What is the Reason?

*A.* The Inconstancy of Riches, that make themselves Wings, and fly away like an Eagle toward Heaven, *ver.* 5.

*Q.* What is Correction to a Child?

*A.* Deliverance from Destruction, *ver.* 14.

*Q.* Is Envy forbidden?

*A.* Yes; even against Sinners.

*Q.* How?

*A.* Not to vex ourselves at their Prosperity, nor grieve in that we are not like them, *ver.* 17.

*Q.* Why?

*A.* Because they shall be cut down like Grass, and wither; but our Hope shall continue, *Psal.* xxxvii. 1.

*Q.* Why must we not keep Company with Drunkards and Gluttons?

*A.* Because their Life is odious, and their End Poverty, *v.* 21.

*Q.* What is the Comfort of Parents?

*A.* The spiritual Wisdom of their Children, *ver.* 24.

*Q.* What Part of our Body must we dedicate to Wisdom?

*A.* Our Hearts, *ver.* 26.

*Q.* Why is a Whore compared to a deep Ditch?

*A.* Because she devoureth the Souls of many, *ver.* 27.

*Q.* To whom is Woe, Sorrow, Wounds, and Redness of Eyes?

*A.* To them that tarry long at Wine, and seek out mix'd Wine, *ver.* 30.

*Q.* What other Inconveniences follow Drunkenness?

*A.* Tho' it be pleasant at the first, it biteth like a Serpent in the End: It kindleth Lust, and makes a Man senseless of Wrong, *ver.* 22, 23, 24.

C H A P. XXIV.

*Q.* How is War to be interpreted?

S 2 A. Ad.

*A.* Advisedly and with Counsel, ver. 6.

*Q.* When is Man's Courage tried?

*A.* In the Day of Adversity, ver. 10.

*Q.* What must we do when we see the Innocent oppressed?

*A.* Deliver them.

*Q.* But if we do not, are we excused to say, we knew it not?

*A.* No; for God, who searcheth the Heart, sees the contrary, ver. 11. 12.

*Q.* What Danger is he in that rejoiceth at another Man's Fall?

*A.* To turn the Wrath of God from another on himself, v. 17. 18.

*Q.* Who is to be abhor'd of the whole World?

*A.* He that saith to the Wicked, thou art righteous, ver. 24.

*Q.* Who is to be revered of the whole World?

*A.* He that boldly rebuketh the Wicked, ver. 25.

*Q.* In what State is the Field of the Slothful?

*A.* Overgrown with Thorns and Nettles, ver. 31.

*Q.* What Instructions receive we thereby?

*A.* To beware of the like Sin.

*Q.* What are the Words of the Slothful?

*A.* Yet a little Sleep, a little folding of the Arms: Or, there is a Lion without, &c. so that he may still cherish his lazy Humour, ver. 33.

### C H A P. XXV.

*Q.* When is a Prince a meet Vessel for the Lord's Use?

*A.* When he is purged from Vice, and the Corruption of lewd Counsellors, ver. 5.

*Q.* What are Words spoken in a fit Place compared unto?

*A.* Apples of Gold set in Pictures of Silver, ver. 11.

*Q.* What is a faithful Messenger to him that sendeth him?

*A.* As Cold in Extremity of Heat, ver. 13.

*Q.* To whom may we liken him that boasteth of false Liberality?

*A.* To Clouds and Wind without Rain, making a great Shew without any Performance, v. 14.

*Q.* How must we taste the Pleasures of this World?

*A.* As we would do Honey, moderately, lest we surfeit, v. 16.

*Q.* What is he like unto that beareth false Witness against his Neighbour?

*A.* An Hammer, a Sword, or a sharp Arrow; because his Words bruise and wound, v. 18.

*Q.* What is the Unfaithful like unto in Time of Trouble?

*A.* A broken Tooth, or a sliding Foot, v. 19.

*Q.* To take a Man's Garment from him in Winter, what is it like?

*A.* Vinegar poured upon Alum; because, as the Vinegar dissolveth the Alum, so doth such Cruelty undo the Needy, ver. 20.

*Q.* Must we hate him that hateth us?

*A.* No; but give him Bread if he be hungry, and Drink, if he be thirsty; that so, by noting our Courtesy, his own Conscience may reclaim him, ver. 21, 22.

*Q.* What

*Q. What is he like that cannot bridle his own Nature?*

*A. A City without Walls, subject to any Danger, ver. 28.*

C H A P. XXVI.

*Q. Is Honour unfit for a Fool?*

*A. Yes, as inconvenient as Snow in Harvest, ver. 1.*

*Q. Need we to fear a Curse that is causeless?*

*A. No more than the Sparrow doth the Fowler when she is in her Flight, ver. 2.*

*Q. To whom belongs a Spur or a Whip?*

*A. To the Horse.*

*Q. To whom the Rod?*

*A. To the Fool, ver. 3.*

*Q. What is it to give Honour to a Fool?*

*A. Even the same as to hide a Pearl amongst a Heap of Stones, ver. 8.*

*Q. Of whom is there less Hope than of a Fool?*

*A. Of him that is wise in his own Conceit, ver. 12.*

*Q. What is it to meddle in a Brawl?*

*A. As much as to take a curst Dog by the Ears, ver. 17.*

*Q. What doth the deceitful Man in his Rage?*

*A. Mischief, and says it is a Jest; like him that is mad, throwing Fire-brands abroad, and must be borne withall, because he is mad, ver. 18, 19.*

*Q. What is the Reward of them that devise Mischief to others?*

*A. To fall into their own Pit, and to be crush'd with the Stone they roll, ver. 27.*

C H A P. XXVII.

*Q. Of whom must we be praised?*

*A. Not of ourselves, but of others, ver. 2.*

*Q. What is Anger?*

*A. Cruel.*

*Q. What is Envy?*

*A. Not to be stood against, v. 4.*

*Q. Why may we not boast of To-morrow?*

*A. Because we know not what the Success of the Day will be, ver. 1.*

*Q. What are the Wounds of a Lover?*

*A. Faithful.*

*Q. What are the Kisses of an Enemy?*

*A. Dangerous, ver. 6.*

*Q. Who despiseth delicate Meats?*

*A. He that is full.*

*Q. Who thinketh bitter Things sweet?*

*A. The hungry Soul.*

*Q. Is the hearty Counsel of a Friend pleasant?*

*A. Yes, as an Ointment of Perfume, so doth it rejoyce the Heart, ver. 9.*

*Q. In Times of Extremity what must we cleave to?*

*A. Rather a Neighbour at hand, than a Brother far off, v. 10.*

*Q. Can a contentious Woman be concealed?*

*A. No more than the Wind, ver. 16.*

*Q. Ought not he that attendeth to be recompenced?*

*A. Yes, as he that keepeth the Fig-tree shall eat the Fruit thereof, ver 18.*

*Q. May the Eye of a Man be satisfied?*

*A. No*

*A.* No more than the Grave, which is never full, *ver.* 20.

*Q.* May a Fool be separated from his Folly?

*A.* No; not if you bray him in a Mortar with a Pestle, *v.* 22.

*Q.* What is the Duty of a Pastor?

*A.* To know the State of his Flock, and to be watchful over them, *ver.* 23.

### C H A P. XXVIII.

*Q.* What is the Terror of a guilty Conscience?

*A.* To fly, though no Man pursue.

*Q.* What is the Security of Innocency?

*A.* To be confident as a Lion, *ver.* 1.

*Q.* What causeth the Change of many Princes?

*A.* The Transgression of the Land, *ver.* 2.

*Q.* For whom doth the Usurer gather his Wealth?

*A.* Not for himself, but for some other that will use it better, *ver.* 8.

*Q.* Who shall obtain Mercy?

*A.* He that confesseth his Sins.

*Q.* Who not?

*A.* He that hideth his Offences.

*Q.* Is it good to set a wicked Ruler over the People?

*A.* No: for he will behave himself like a roaring Lion, or hungry Bear, *ver.* 15.

*Q.* Shall evil-gotten Goods prosper?

*A.* They shall vanish, *ver.* 20. and Chap. xxi. 21.

*Q.* Shall a Man that rebuketh find Favour with the Rebuked?

*A.* Yes, in the End, more than he that flatters him, *ver.* 23.

*Q.* What is he that robber's Father or Mother?

*A.* Beside a Thief, a Destroyer, *ver.* 24.

### C H A P. XXIX.

*Q.* What is it to stand against Correction?

*A.* Obstinacy, a Disease incurable, *ver.* 1.

*Q.* What comes by the Authority of the Righteous?

*A.* Joy and Comfort.

*Q.* What when the Wicked rule?

*A.* Sorrow and Sighing, *v.* 2.

*Q.* How is a Kingdom preserved?

*A.* When the Magistrates are just.

*Q.* How is it brought to Ruin?

*A.* When the Magistrates take Bribes.

*Q.* What is the End of Flattery?

*A.* Deceit, *ver.* 5.

*Q.* How is the Fool known?

*A.* By his lavish Speech: He poureth forth his Mind at once.

*Q.* How is a wise Mankind known?

*A.* By his Taciturnity: He will not speak but upon Occasion, *ver.* 11.

*Q.* How doth Wickedness increase?

*A.* With the Number of them that commit Wickedness, *ver.* 16.

*Q.* What doth too much Lenity?

*A.* Make a Servant presume to be as a Son, *ver.* 21.

### C H A P. XX.

*Q.* What is the Danger Poverty may fall into?

*A.* Theft.

*A.* Theft.

*Q.* What is the Danger Wealth may fall into?

*A.* Forgetfulness of God.

*Q.* What State of Life must we then pray for?

*A.* A Competency; neither too much nor too little, ver. 8, 9.

*Q.* What kind of People are those, whose Teeth are as Swords, and whose Jaws are as Knives, to eat up the Poor?

*A.* Usurers and Extortioners ver. 14.

*Q.* What are the four Things that are never satisfied?

*A.* The Grave; the barren Womb, the Earth for Water, and the Fire for Fuel, ver. 16.

*Q.* What are the three Things that are hid, and the fourth that cannot be known?

*A.* The Way of an Eagle in the Air, the Path of a Serpent over a Rock, the Course of a Ship in the Sea, and the Haunt of a Man with a Maid, ver. 19.

*Q.* Which are the four Things that commonly abuse the State whereunto they are called?

*A.* A Servant put in Authority, a Fool at a Banquet, a hateful Woman married, and an Handmaid the Heir of her Mistress, ver. 22, 23.

*Q.* Which are the four small Creatures that give Check to Men for Wisdom?

*A.* The \* Pismire, that prepareth Meat in Summer against

Winter; the Coney, that builds her House in the Rock; the Grasshopper, that observes Order, yet hath no Ruler; and the Spider, that takes hold in King's Palaces, ver. 25, 26, 27, 28.

C H A P. XXXI.

*Q.* What learn you in this Chapter?

*A.* To be chaste and temperate, ver. 3.

*Q.* Chaste, how?

*A.* In these Words, Give not thy Strength to Women.

*Q.* Temperate, how?

*A.* To refrain from drinking of Wine, ver. 4.

*Q.* What learn you else?

*A.* How to know a virtuous Woman.

*Q.* How is she known?

*A.* By her Industry; she seeketh Wooll and Flax, and laboureth cheerfully, ver. 13. By her Watchfulness; she will rise while it is yet Night, ver. 15. By her Providence; with the Fruit of her Hand she planteth a Vineyard, ver. 16. By her Charity; she stretcheth out her Hand to the Poor, ver. 20. And by her Faith; in the latter Day she shall rejoice, ver. 25.

*Q.* How shall a Man make choice of a Woman?

*A.* Not by Favour, it is deceitful; nor by Beauty, it is vain: but by the Fear of the Lord, which endures for ever.

E.C.

\* Solomon taketh particular Notice of these little Animals, and calleth them a People not strong, but industrious; intimating, that such wonderful Works of Nature might be sufficient Evidences to convince Mankind of the Error of their Ways; and this is the express Command for it Chap. vi. 6. Go to the Ant, thou Sluggard, consider her Ways, and be wise.



## ECCLESIASTES:

OR, THE

## PREACHER.

**W**HO writ this Book?*A.* Solomon.**Q.** Why is it called by the Name of the Preacher?*A.* Because Solomon, by way of Exhortation, labours to instruct all Men how to hate the Vanities of this World, and to affect nothing but heavenly Blessedness.**Q.** What are the Pleasures of this Life?*A.* Vanity of Vanities, ver. 2.**Q.** Is there any Thing under Heaven that a Man may say, This hath not been before.*A.* Nothing, ver. 10.**Q.** Is Wisdom also Vanity?*A.* Yes, and Vexation of Spirit, ver. 17.**Q.** What Wisdom doth he mean?*A.* State Policy, and Skill of profane Arts and Sciences.

## C H A P. II.

**Q.** Wherein doth consist Happiness, in Mirth and Joy?*A.* No, ver. 2.**Q.** In banquetting?*A.* No, ver. 3.**Q.** In sumptuous Building?*A.* No, ver. 4.**Q.** In Gold and Silver?*A.* No, ver. 5.**Q.** In Multitude of Servants?*A.* No, ver. 8.**Q.** In Authority?*A.* No, ver. 9.**Q.** What is the Reason?*A.* Because they are transitory, and leave behind them Vexation of Spirit, ver. 11.**Q.** Wherein is the Fool and wise Man alike?*A.* In Death, ver. 16.**Q.** What are the Days of Man?*A.* Travel and Sorrow, v. 23.**Q.** What only is to be desired in the World?*A.* That spiritual Joy which is the Gift of God.

## C H A P. III.

**Q.** What is here set down?*A.* The Mutability of Time.**Q.** What learn you by that?*A.* First, That nothing in this World is permanent. Secondly, Not to be grieved, if we have not all Things at once, nor enjoy them so long as we would, from ver. 1. to 8. Thirdly, To pick out a Season for our Actions.**Q.** Why can we have nothing but by painful Travel?*A.* Because thereby the Lord will humble us, ver. 28.**Q.** Are the Conditions of Men and Beasts alike?*A.* Yes, as touching the Death of their Bodies, ver. 19.**Q.** How do they differ?*A.* The one is Partaker of Reason, the other is governed by Sense: The one perisheth Body and Soul, the other liveth eternally.**Q.** How

*Q. How! both Body and Soul?*

*A. Yes, after the Resurrection of the Flesh.*

CHAP. IV.

*Q. How doth he further prove Vexation of Spirit?*

*A. In that the Innocent are still oppressed, and none comforteth them, ver. 1.*

*Q. How is a poor Man preferred before a King?*

*A. By Wisdom, ver. 13.*

*Q. What is the Bond of Friendship?*

*A. Society.*

*Q. What is the Benefit of Society?*

*A. Mutual Comfort, and help one Man to another, ver. 10, 11, 12.*

CHAP. V.

*Q. In speaking to God what must we avoid?*

*A. Temerity and a Multitude of Words, ver. 1.*

*Q. Who seeth the Oppression of the Poor?*

*A. The Lord.*

*Q. Who shall redress them?*

*A. He that sees them.*

*Q. What learn we by this?*

*A. Not to be astonished at the Malice of the World, since our Revenger lives.*

*Q. How is the Desire of the Covetous.*

*A. Insatiable, ver. 10.*

*Q. For what is the Night appointed?*

*A. For Rest unto all Creatures.*

*Q. How rests the covetous Man?*

*A. Unquietly.*

*Q. How rests the poor Labourer?*

*A. His Sleep is sweet unto him, ver. 12.*

*Q. Can Riches do the Owners Hurt?*

*A. They can, and do.*

*Q. How?*

*A. By the abusing or not using of them.*

*Q. What doth the Worldling labour for?*

*A. Oft times for nothing but the Wind.*

*Q. When doth Wealth prove a Blessing?*

*A. When God that gives it gives also a Heart to enjoy it.*

CHAP. VI.

*Q. How is the rich Man miserable?*

*A. In that God hath given him much Treasure and Wealth, and he wanteth Power to enjoy it, ver. 2.*

*Q. How cometh that to pass?*

*A. Either by Parcimony, Lois, or sudden Death.*

CHAP. VII.

*Q. Why is the Day of Death better than the Day of Birth?*

*A. Because our Birth is the Entrance to Sorrow and Affliction, and our Death a Gate to Joy and Happiness, ver. 3.*

*Q. Why is it better to go to the House of Mourning than to the House of Laughter?*

*A. Because in the House of Mourning we shall behold the Judgments of God, and thereby learn to amend our Lives, v. 4.*

*Q. Why is it better to hear*

*the*

*the Rebuke of a wise Man, than the Song of a Fool?*

*A.* Because the one is Instruction, the other Loss of Time.

*Q. What is the Perverseness of the World?*

*A.* That the Just sometimes perish, and the wicked Man continueth long in his Malice, *v.* 17.

*Q. When we are admonished to leave Wickedness; what must we do?*

*A.* Come at the first Call, *ver.* 18.

#### CHAP. VIII.

*Q. What doth a Tyrant hurt?*

*A.* Himself as well as others, *ver.* 9.

*Q. Doth God punish Sinners?*

*A.* Yes.

*Q. Wherefore?*

*A.* To their great Judgment.

*Q. Doth God afflict the Righteous?*

*A.* Yes.

*Q. For why?*

*A.* For their Trial, and to their greater Comfort, *ver.* 12, 13, 14.

#### CHAP. IX.

*Q. Do Prosperity and Adversity teach us whom God loveth and whom he hateth?*

*A.* No.

*Q. Why?*

*A.* Because they happen indifferently both to the Righteous and Unrighteous, *ver.* 2.

*Q. What is the Difference then?*

*A.* The Righteous are assured of God's Favour by Faith, so are not the other, *ver.* 4.

*Q. What is the Opinion of Epicures?*

*A.* They had rather be abject and live, than honourable and die, which is meant by the live Dog and dead Lyon, *ver.* 4.

*Q. Why are they of this Opinion?*

*A.* Because, after this Life they thought there was no other Being.

*Q. How does the World deceive her Favourites?*

*A.* By making them think they are blessed of God when they have Wealth and good Success in this Life.

*Q. Are they not then the Blessings of God?*

*A.* Yes, to them that use them to his Glory, and the Benefit of the Poor; otherways not.

#### CHAP. X.

*Q. How are the Deeds of the Wise?*

*A.* Discreet.

*Q. How are the Deeds of the Fool?*

*A.* Rash and absurd, *ver.* 4.

*Q. What Vanity doth Solomon note in this Chapter?*

*A.* That the Worthy are displaced, and the Unworthy advanced, *ver.* 6, 7. That the Land is miserable whose Prince wanteth Wisdom, and whose Nobles are given to their own Lusts and Pleasures, *ver.* 16.

*Q. What Treason doth God condemn in a Subject against his Prince?*

*A.* Not only Treason in Act, but Treason in Thought, *v.* 20.

CHAP.

# ECCLESIASTES.

## CHAP. XI.

*Q. To whom must the Rich be liberal?*

*A. To the Poor.*

*Q. When?*

*A. In this Life; because, after Death there is no further Power.*

*Q. How must they be liberat?*

*A. In disperfing their Alms to many.*

*Q. By what Examples are we taught to be charitable?*

*A. By the Cloud that poureth Rain; by the Sea that caith up her Increase; by the Sun that caith out his Beams from East to West: All which are not thus serviceable and gracious for themselves, but for the Benefit of others.*

*Q. How shall the charitable Man be rewarded?*

*A. With Plenty on Earth and Treasure in Heaven.*

*Q. If Vanity be forbidden, why doth Solomon in the ninth Verse of this Chapter counsel us to follow the Lusts of our own Hearts?*

*A. He doth it in Derision (as if he would say) Go to, ye Worldlings, glut yourselves with all manner of Vanity; but remember that one Day you shall come to Judgment for all, ver. 9.*

## CHAP. XII.

*Q. To whom must we dedicate our Truth?*

*A. To the Lord.*

*Q. Why?*

*A. Because in Age we shall be more unapt, vsr. 4.*

*Q. Why shall we be more unapt?*

*A. By reason of the Weakness of the Body, which is set down in the 3d, 4th, 5th, 6th, and 7th Verses.*

*Q. Whither returns the Soul in Death?*

*A. To him that gave it, v. 7.*

*Q. What is the main Reason that we should fear God?*

*A. Because he will bring every Work and every secret Thought to Judgment.*

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Solomon in this Book calleth himself *the Preacher*; wherein he sheweth the Vanity of human Courses in the Works of Pleasure, which he had found by Experience in the Studies of Wisdom: But, after all, found the Works of God unsearchable, and that like things happen to the Good and to the Bad, directing Men to be charitable in this World, by the Example of the Clouds full of Rain, which watereth the Earth.

To be rich is nothing; for Man spendeth as a Shadow, and who knoweth what shall be after him. All that cometh is Vanity, and this Solomon found, *That God hath made Man upright, but they have sought out many Inventions.*

Remember now thy Creator in the Days of thy Youth, while the Evil Day come not, nor the Years draw nigh, when thou shalt say, *I have no Pleasure in them: Then shall the Dust return to the Earth as it was, and the Spirit to him that gave it.* And these are the acceptable Words which was written, even Words of Truth; *Fear God, and keep his Commandments; for this is the whole Duty of Man, chap. 12.*

# The SONG of SOLOMON.

## CHAP. I.

**Q.** *WHAT is contain'd in the Song of Solomon?*

**A.** A lively Description of the mutual Love between Christ and his Church, under the Names of Bride and Bridegroom.

**Q.** *Doth it only concern the Church in general?*

**A.** No, it is applicable to every faithful Soul.

**Q.** *To whom doth the faithful Soul compare her Bridegroom Christ Jesus in this first Chapter?*

**A.** To the Saviour of sweet Ointment, because of his gracious Benefits towards her, *ver. 2.* To the Chariots of *Pharaoh*, because of his Power and Strength, *ver. 8.* To a Bundle of Myrrh, because of his Holiness, *ver. 13.* To the Grapes of *Engedi*, for his Saving Health, *ver. 14.*

**Q.** *Can the Soul approach near unto Christ of her own Accord?*

**A.** No, not except she be drawn; that is, incited by his Holy Spirit, *ver. 14.*

## CHAP. II.

**Q.** *Where does the Church desire to rest?*

**A.** Under the Shadow of Christ.

**Q.** *With what shall she be fed?*

**A.** With the Fruit of his Doctrine, *ver. 5.*

**Q.** *To whom doth Christ compare his Church?*

**A.** To a Rose, and a Lilly among Thorns.

**Q.** *Why?*

**A.** *First*, For her Beauty and Pleasure. *Secondly*, For her Excellency above all other things, in that all other things, in respect of her, are but as Thorns, *v. 2.*

**Q.** *How doth she figure the Coming of Christ?*

**A.** Under the Name of a Roe, or a young Hart, looking thro' the Grates of a Window.

**Q.** *What's understood by that?*

**A.** The Divinity of Christ shining through his Humanity, *ver. 9.*

**Q.** *Cannot he then be perfectly known in this Life?*

**A.** No, no more than one that stands behind a Grate can be wholly or perfectly seen to our bodily Eyes.

**Q.** *What did Christ after he came?*

**A.** Called to his beloved Church, *ver. 10.*

**Q.** *Did she appear at his Calling?*

**A.** No, she hid herself in the Holes of the Rocks, *ver. 14.*

**Q.** *Why did she so?*

**A.** Because of her Sins.

**Q.** *How did he comfort her?*

**A.** By telling her, the Winter was past, *i. e.* Sin was killed; and the chearful Spring appeared, *i. e.* Grace and Salvation was come, *ver. 11, 12.*

**Q.** *What is the Church compared unto?*

**A.** To a Dove.

**Q.** *Why?*

**A.** Because of her Meekness, *ver. 14.*

**Q.** *What*

The Song of SOLOMON. 135

Q. What are the Enemies of the Church compared unto?

A. To Foxes.

Q. Why?

A. Because of their Malice and Craft, ver. 15.

C H A P. III.

Q. What is the Desire of the Church?

A. To be joined inseparably with Christ, ver. 4.

Q. How doth she think to satisfy her Desire?

A. By seeking after him.

Q. When?

A. At all Times, and in all Places, but especially in the time of Trouble and Persecution, v. 12.

Q. Will he bear her?

A. Yes, and deliver her, making her rise out of the Wilderness of Affliction like a Pillar of Smoke perfum'd with Myrrh and Incense.

Q. How is that?

A. Triumphantly.

Q. What will he then do?

A. She w her his Place of Rest, the Guard set to attend it, and his Crown of Glory, v. 7, 18.

Q. Who be they?

A. First, Quiet of Conscience. Secondly, Protection of Angels. Thirdly, Eternal Happiness.

C H A P. IV.

Q. What doth Christ in this Chapter?

A. Set forth the Beauty of his Spouse.

Q. How?

A. By comparing her to divers precious and pleasant Things.

Q. To what doth he compare her Eyes?

A. To a Pair of Doves Eyes, ver. 1.

Q. To what her Hair?

A. To a Flock of Goats looking down Gilead.

Q. To what her Teeth?

A. To the Wool of Sheep new wash'd, ver. 2.

Q. To what her Lips?

A. To a Thread of Scarlet, or the Dropping of the Honey-Comb, ver. 11.

Q. To what her Neck?

A. To the Tower of David, ver. 4.

Q. To what her Breasts?

A. To two young Roes feeding among the Lillies, ver. 5.

Q. To what her Love?

A. To the Pleasure of Wine, or the Savour of sweet Spices, ver. 10.

Q. To what her whole Body?

A. To a Garden planted with Pomegranets, Spikenard, Calamus, Cinnamon, Myrrh, and all other chief Spices, v. 12, 13, 14.

Q. What must be understood by Doves Eyes?

A. Eyes single and chaste.

Q. What by the Flock of Goats?

A. The Multitude of the Faithful spread abroad and scattered as Goats on Mountains.

Q. What by Teeth like a Flock of Sheep?

A. Equality or Likeness of Saints one to another.

Q. What by Lips like Scarlet Thread, or dropping of the Honey Comb?

A. Words no less comely but sweet.

Q. What by her two Breasts like two young Roes?

A. The

*A.* The two Testaments, by whose Milk the Church nourisheth her Children.

*Q.* The Church, or the Soul of the Faithful, being compared to a Garden, what doth she?

*A.* Call upon her Bridegroom, Christ Jesus, to be unto her a Fountain of Living Water, and to breathe upon her with the Breath of his Holy Spirit, that she may grow thereby.

*Q.* In what?

*A.* In Love and true Obedience.

*Q.* Why is the Church of Christ compared unto these earthly Perfections?

*A.* Because of our weak Capacity, that by these visible Beauties we may, in some Measure, apprehend the invisible Glory of Christ and his Elect.

#### C H A P. V.

*Q.* What doth Christ in this fifth Chapter?

*A.* Call the Faithful to a Banquet of Spice, Honey, Milk, and Wine.

*Q.* What is signified thereby?

*A.* His Bounty, in heaping his Graces upon the Faithful, ver. 1.

*Q.* Are we ready to come when he calls?

*A.* No, Sleep, i. e. The Care of this World, detains us, ver. 2.

*Q.* Doth he then directly forsake us?

*A.* No, he stands without, calling still, till his Locks be wet with the Dew of the Night.

*Q.* What understand you by that?

*A.* The long Patience of the Lord towards Sinners, ver. 3.

*Q.* But if we abuse that Patience, what shall befall us?

*A.* We shall seek the Lord, and he will not be found, v. 6.

*Q.* In his Absence what Success have we?

*A.* We fall into the Hands of cruel Watchmen.

*Q.* Who be they?

*A.* False Teachers.

*Q.* How do they handle us?

*A.* Wound our Consciences with Mens Traditions, ver. 7.

*Q.* What Marks doth the Church deliver of Christ to find him out?

*A.* She says his Head is of Gold, ver. 11. His Eyes are like Doves, ver. 12. His Cheeks are as Beds of Spices and sweet Flowers, and his Lips like Lillies dropping with Myrrh, ver. 13. His Hands as Rings of Gold set with the Chrysolite, and his Belly as Ivory covered with Sapphires, ver. 14. His Legs as Pillars of Marble set upon Sockets of Gold, and his Countenance as Lebanon, ver. 15. His Mouth of sweet things, ver. 16.

*Q.* What is signified by these Comparisons?

*A.* The infinite Gifts and Graces which the Presence of Christ brings to the Faithful.

#### C H A P. VI.

*Q.* How is the Church assured of the Love of Christ?

*A.* By his Words.

*Q.* What are they?

*A.* I am my Beloved's, and my Beloved is mine, ver. 2.

*Q.* How

**The Song of S O L O M O N. 137**

**Q.** *How many Churches be there?*

**A.** But one true Church, as there is but one Christ, the Head thereof.

**Q.** *How ought the Church to be affected?*

**A.** Chastly, and without Pollution.

**Q.** *How is her Aspect?*

**A.** Fresh as the Morning; fair as the Moon; clear as the Sun; and terrible as an Army with Banners, ver 9.

**C H A P. VII.**

**Q.** *How many are the special Virtues of the Church?*

**A.** Two: Faith and good Works.

**Q.** *How are they express'd unto us?*

**A.** By the Similitude of the Palm-Tree, ver. 7.

**Q.** *What are the Properties of the Palm-Tree.*

**A.** The Leaves are always green, and the Fruit continual.

**Q.** *Apply it?*

**A.** As the Tree is always green, and full of Fruit, so

ought our Faith to be always flourishing, and our good Deeds without ceasing.

**C H A P. VIII.**

**Q.** *Of whom will the Church be taught?*

**A.** Of Christ alone, ver. 2.

**Q.** *By whom is she upheld?*

**A.** By the Strength of his Hands, ver. 3.

**Q.** *In what sort doth she desire Christ to manifest his Love towards her?*

**A.** By setting her as a Seal upon his Heart, and Signet upon his Arm, ver. 16.

**Q.** *What is his Love?*

**A.** A burning Zeal, not to be quenched, ver. 7.

**Q.** *How is his Jealousy?*

**A.** Cruel like the Grave, v. 9.

**Q.** *Wherein is the Dwelling of Christ?*

**A.** In his Church.

**Q.** *How must it be fortified for his Presence?*

**A.** With a Wall and a Door.

**Q.** *What is understood by these two things?*

**A.** Fidelity and Constancy.

*The*

This is a comfortable Piece of Work, and I may venture to say, the Master-piece of the greatest Author that ever writ. It nourisheth the Soul, and giveth us an Idea of things hard to be understood. See how the Church, i. e. good Christians, and Christ, congratulate each other. The Church confesses her Faults, and prayeth to be directed to his Flock; Christ directeth her to the Shepherd's Tents, and shewing his Love to her, giveth her gracious Promises; and she continues in Faith and Hope, boasting of her Victory, and glorifying Christ.

And this is the happy State of every regenerate Man: A justified Soul may find new Raptures in every Line, and say, *My Beloved is mine, and I am his. My Beloved put in his Hand by the Hole of the Door, and my Bowels were moved for him. Awake, O North Wind; and come thou South; blow upon my Garden, that the Spices thereof may flow out: Let my Beloved come into his Garden, and eat his pleasant Fruits.*



# The Books of the PROPHEETS.

## The ARGUMENT.

*These Divine Truths, which I am now going to speak of, are the Results of God's free Counsels, delivered to us by the Inspiration of the Holy Ghost, under the general Nature of Prophecy, by Examples, Similitudes, Dreams, &c. according to the Language of the Sons of Men. The Hebrew Masters here tell us, that in the Beginning of Prophetical Inspiration, the Prophets used to have some Operation, or Image of a Man or Angel representing itself to their Imagination; sometimes it began with a Voice, and that either strong and vehement, or else soft and familiar; instance, when God appeared unto Adam, Gen. iii. 8, 9. in Job xxxviii. 1. to Elijah, 1 Kings xix. 11. in Ezekiel ix. 1. &c. and in the Revelation of St. John it is compared to the Sound of a Trumpet, chap. i. 10. and to the Roaring of a Lyon, chap. x. 3, &c. Hence it is we find the Prophets frequently prefacing to their Visions in this manner, universally explained by the Prophet Jeremiah, chap. xxxiii. 28, 29. where he has clearly given the Difference between divine Inspiration and lying Spirits, by the Similitude of Chaff, subject to every Wind; whereas the other entereth the Mind as a Fire, and a Hammer that breaketh the Rock in Pieces; by which these Divine Pen-men knew they had received Command from Heaven, and they on the contrary, that God had sent them not; as the Lord concludes at the 22d Verse of the same Chapter, by way of Conviction. Angels were the Furnishers of this propheticall Scene, as in Gen. xxxii. 24. Exod. iii. 2. Josh. v. 13. Judg. v. 23. and 2 Kings i. 3, 15; altho' it is attributed to God himself by the Prophet, ver. 16, who is the Prompter and immediate Dictator. The Angels are the Representatives, and the Prophets the Deliverers of the propheticall Stage, as in Daniel, Zachary, the Revelations, &c. and thus the Angel of God appeared unto Peter (as they usually did) in the Shape of a Man, and brought him out of Prison, Acts xii. which answers the same Purpose concerning St. Paul, Acts xxiii. 9, &c. according to the Tenor of my Discourse.*

*Now it is to be considered, that God did not make use of Fools to reveal his Will by, but of such whose Intellectuals were entire and perfect; and that he imprinted such a clear Copy of his Truth upon them, that it became, as it were, their own Sense, being fully digested in their Understanding, so as they were to deliver and represent it to others in Words, as an ingenious Painter is able by his Pencil to decypher or paint his own Conceptions: And as Philo tells us, "When Divine Light ariseth upon the Horizon of the " Soul of Man, his own human Light sets." The Matter for the most Part only was received, the Words delivered according to the Prophet's own proper Genius: for all did not prophesy in the same Manner as Moses did; he prophesied from God immediately, and received the very Words and Phrases from his own Mouth, Numb. vii. 89. Exod. xxxiii. 11. which he hath set down in the Books of the Law.*

*To conclude: All the Prophets and the Law prophesied until John, Matt. xi. 13. which were accomplished within the Period of the Gospel Dispensation,*

*after d*

ascribed in by John the Baptist, who lived in the Time of the Twilight, as it were between the Law and the Gospel. And thus far I hope will serve to instruct my Readers; in regard to Prophecy in general, and serve as a Key to the following Books; namely, the Writings of the sixteen Prophets, i. e. four greater Prophets, and twelve lesser. The four greater Prophets are, *Isaiah, Jeremiah, Ezekiel, and Daniel* (Baruch is commonly reckoned with Jeremiah, being his Disciple and Amanuensis, or Secretary) and are called the Book of the larger Prophets. The twelve lesser Prophets are *Hosea, Joel, Amos, Obadiah, Micah, Jonah, Nahum, Habbakuk, Zephaniah, Haggai, Zachariah, and Malachi*, and were always comprized in one Book, called, The Book of the Prophets, by St Stephen, Acts vii. 42. and, The Book of the Twelve Prophets, by St Cyprian, Epist. 59. The Son of Syrach speaks of them under one and the same Character, Eccles. xlix. 12. Let the Bones of the Twelve Prophets flourish out of their Place. And both Jewish and Christian Writers, particularly Josephus, lib. i. contra Appion, and St Jerom, Prolog. Galeat. when they mention the Canonical Books of the Old Testament to be in Number 22 (a Number equal to the Jewish Alphabet) comprahended the twelve minor Prophets under one Book; but according to several Counsels on this Head, it hath since been thought proper they should be divided and made separate, as the Books of the Kings and Chronicles, (which with the Jews make but one) also are.

The Book of the Prophet *IS A I A H.*

C H A P. I.

Q. *HOW* was *Isaiah* descended?

A. From the Lineage of Kings.

Q. *Who* was his Father?

A. *Amos*, Brother to *Azariah*, King of *Judah*.

Q. *How* long did he prophesy?

A. Threescore and four Years; from the Time of *Uzziah* to the Reign of *Manasseh*.

Q. *Who* put him to Death?

A. *Manasseh*.

Q. Upon how many Points doth the Doctrine of the Prophets consist?

A. Upon three.

Q. Which be they?

A. Instruction, Reprehension, and Consolation.

Q. *Instruction*, how?

A. To teach them to know their Sins.

Q. *How* Reprehension?

A. To rebuke them for Sin.

Q. *How* Consolation?

A. To comfort them upon their Repentance.

Q. *What* was the first Sin *Isaiah* reproved?

A. The Ingratitude of the *Israelites*?

Q. *Wherein* stood their Ingratitude?

A. In forsaking their God, that had nursed and brought them up.

Q. *How* doth he shew their Ingratitude?

A. By the Example of brute Beasts: *The Ox and the Ass know their Master's Crib, but Israel forgets his God*, ver. 3.

Q. *What* was the second Sin *Isaiah* reproved?

A. Obstinacy, and Stubbornness of Heart.

U

Q. *How*

*Q. How were the Israelites  
ostinate?*

*A. In that being plagued, they  
continued still in their Wicked-  
ness, ver. 5.*

*Q. What is threatened to such  
kind of People?*

*A. Deviation to their Land,  
and Destruction to themselves,  
ver. 7, 8.*

*Q. What is the third Sin Isa-  
iah reprov'd?*

*A. Hypocrisy.*

*Q. Wherein were they Hypo-  
crites?*

*A. In thinking to please God  
with the Multitude of Sacrifices,  
notwithstanding that they neither  
had Faith nor Repentance.*

*Q. To pray then, or do any  
other Service to God, without  
Faith and Repentance, how is  
it accepted?*

*A. The Lord turns away his  
Face, hides it, and thinks it abo-  
minable, ver. 13, 14, 15.*

*Q. But if we come with a pure  
Heart, how will he deal with  
us?*

*A. Though our Sins be red as  
Crimson, he will make them as  
white as Snow, ver. 18.*

*Q. What was the fourth Sin  
Isaiah reprov'd?*

*A. Extortion. Their Hands  
were full of Blood, their Princes  
maintained Thieves, and delight-  
ed in Bribes; nor was the Wi-  
dow or Fatherless regarded.*

*Q. How did God account them  
for their Offences?*

*A. His Enemies, ver. 24.*

*Q. How did he threaten to pu-  
nish them?*

*A. By pouring out his Ven-  
geance upon them.*

*Q. After what manner?*

*A. In burning out the Dross  
of their Wickedness by the Fire  
of their Affliction, ver. 25.*

## CHAP. II. III. IV.

*Q. In all the Threatnings  
which God pronounceth against  
the World for Sin, what is still  
remembered?*

*A. The Mercy of his Cove-  
nant, that his Church should still  
be preserved and planted.*

*Q. Where?*

*A. In Jerusalem first, and af-  
ter through the whole World,  
ver. 2.*

*Q. What learn you by that?*

*A. That the Gentile, as well  
as the Jew, shall be made Par-  
taker of the Reconciliation be-  
tween God and Man, by the Com-  
ing of Christ Jesus.*

*Q. Where doth the Prophet  
advise us to shelter ourselves a-  
gainst the Wrath of God?*

*A. In the Cliffs of the Rock.*

*Q. Of what Rock?*

*A. The Wounds of that living  
Rock our Saviour.*

*Q. What was the fifth Sin Isa-  
iah reprov'd?*

*A. Haughtiness of Mind.*

*Q. How was it punished?*

*A. By being brought low, chap.  
ii. 12.*

*Q. What was the sixth Sin  
Isaiah reprov'd?*

*A. Mens Confidence in their  
Riches.*

*Q. How was that punished?*

*A. They were made Poor,  
ver. 19.*

*Q. Where rests the Spoil of  
the Poor?*

*A. Where*

*A.* In the Houses of the Covetous, chap. iii. 14.

*Q.* What other Sin doth the Prophet complain of?

*A.* Impudence. They declared their Sin as Sodom, and they bid it not.

*Q.* What doth he denounce against that?

*A.* Woe unto their Souls, chap. iii. 9.

*Q.* What is the Kingdom of Christ to Believers?

*A.* A Sanctuary.

*Q.* How?

*A.* In the Day time a Shadow from Heat, and a Covert from Storms of all Afflictions whatsoever, chap. iv. 6.

*Q.* What was the seventh Sin Iſaiah reproved?

*A.* The Pride of Women.

*Q.* Wherein did their Pride consist?

*A.* In their Looks, in their Gate, and in their Cloathing.

*Q.* How were their Looks?

*A.* Haughry.

*Q.* How was their Gate?

*A.* Mincing, and making a tinkling with their Feet, c. i. 19.

*Q.* How did they dress?

*A.* Too costly and effeminate; using Perfumes, Bracelets, Earrings, Curlings, and such like, more than was needful.

*Q.* How did God punish them?

*A.* He turned their sweet Savours into Stinks, their neat Array into Sackcloth and Rags, their Pride of Hair into Baldness, and their Beauty into Burning, chap. iii. 24.

*Q.* Doth God hold the Husbands of such Women excused?

*A.* No; he lets them fall by the Sword, takes away the Wife and the Strong from amongst them, and sets Fools and effeminate Persons to rule the Land, chap. iii. 25.

C H A P. V. VI.

*Q.* What doth Iſaiah compare the House of the Israelites unto?

*A.* A Vineyard.

*Q.* Who planted it?

*A.* God.

*Q.* With what?

*A.* With the best Plants.

*Q.* What Fruit brought it forth?

*A.* Wild Grapes.

*Q.* What did the Lord do to it then?

*A.* He pulled down the Hedge, and laid it waste, chap. v. 1, 2, 3.

*Q.* Apply this to the present Times.

*A.* England may be said to be the Vineyard of the Lord, the Inhabitants his Vine, which he hath a long time cherished and defended; but if he find we bring forth wild Grapes for good Grapes, Deeds of Corruption for Deeds of Sanctity, he will suffer us to be trodden down and destroyed.

*Q.* Against how many Sorts of Men doth Iſaiah pronounce a Woe in this Chapter?

*A.* Against five.

*Q.* Who are the first?

*A.* Extortioners. Wo unto them that join House to House, and Land to Land, ver. 8.

*Q.* Who are the second?

*A.* Drunkards. Wo unto them that rise early to drink Wine,

and to them that continue until Night, ver. 10.

Q. Who are the third?

A. Enticers to Vanity. Wo unto them that draw Iniquity with Cords of Vanity, and Sin as with Cart-Ropes, ver. 18.

Q. Who are the fourth?

A. Perverters of Truth. Wo unto them that speak Good of Evil, and Evil of Good; who put Darkness for Light, and Light for Darkness, ver. 20.

Q. Who are the fifth?

A. Arrogant Contemners of Government. Wo unto them that are wise in their own Conceit, ver. 21.

Q. How shall it be with those Men?

A. Their Root shall be as Rotteness; and their Buds as Dust, ver. 24.

Q. What else?

A. The Lord will make a Sign to a strange Nation, that shall come suddenly upon them, and destroy them (as we of late, whom God at present hath protected, might have been destroyed) ver. 26.

Q. How is a Messenger of God prepared for his Office?

A. By the taking away of his Iniquity, and the Purging of his Sin, chap. 6. 7.

#### C H A P. VII. to XXXI.

Q. How did Isaiah prophesy of Christ?

A. That he should be born of a Virgin, and be a Stumbling Block to many of the Jews, ch. vii. 14. and viii. 12.

Q. What should his Name be?

A. Immanuel.

Q. What doth that signify?

A. God with us: Which Name can agree with none but Christ, because he was both God and Man, chap. vii. 14.

Q. Why did God send Christ the Messiah?

A. First, In regard of his Promise, Gen. iii. 15. Secondly, In regard of his Zeal, chap. ix. 7.

Q. How doth the Prophet express Christ and his Kingdom?

A. By a Branch.

Q. Why by this Word Branch?

A. Because, as a Branch out of a dead Root, he sprang up out of the royal Stock of Judah, (almost dead) into a Kingdom that shall flourish eternally.

Q. Whom did God make his Instruments for the Punishment of the Israelites?

A. The Assyrians and Egyptians.

Q. How did they use their Authority?

A. To their own Glory.

Q. What was their Reward?

A. He was to them a Fire, and consumed them; and to his repentant People, a Light to comfort them, chap. x. 17.

Q. What was that Light?

A. Christ, the perpetual Peacemaker, chap. xi. 6, 7, 8.

Q. What was the Fire that destroyed the Assyrians.

A. The Medes and Persians, chap. xiii. 17.

Q. How did God punish the Israelites.

A. As his Children, to chastise them, ver. 14.

Q. How

Q. How the Assyrians and others?

A. As his Enemies; quite to destroy them, ver. 19.

Q. Against how many Kingdoms did Isaiah prophesy?

A. Against eight.

Q. Which be they?

A. The Kingdom of the Egyptians, chap. xix. The Kingdom of the Chaldeans, chap. xxi. the Kingdoms of Tyre and Sidon; the Kingdom of the Assyrians, chap. x. 16. the Kingdom of the Israelites, chap. xxii. the Kingdom of the Arabians, chap. xxiii. and the Kingdom of the Devil, chap. xxvii.

Q. In which of these Kingdoms did God mention his reserving a small Number to himself?

A. In the Kingdom of the Hebrews.

Q. Did God plague the Destroyers of his People?

A. He did.

Q. What may we learn by that?

A. That though God, Father-like, chastise his Children, he will not suffer any to tyrannize over them.

Q. Did God send the Assyrians and the Egyptians to oppress his People?

A. He suffered them to be led by their own Covetousness and Ambition, and accordingly rewarded them.

Q. What is the impious Resolution of the Epicure?

A. Let us eat and drink, for To-morrow we die.

Q. What is the Punishment of it?

A. It shall not be purged from them till they die, chap. xxii. 14

Q. Do the Righteous praise God for his Judgments?

A. They do.

Q. What is the Reason?

A. Because they are Faithfulness and Truth; and because of the sweet End that God works from them, chap. xxv. 4, 8.

Q. Were the People soon instructed in the Word of God?

A. No; but with much ado, and often repeating Precept upon Precept, and Line upon Line, chap. xxviii. 13.

Q. What was the Reason?

A. Their Corruption of Life, and Slackness to all Goodness, ver. 7.

Q. How were they corrupt in Life?

A. By professing God with their Lips, and denying him in their Hearts, chap. ix. 13, 19.

Q. What was the Punishment assign'd unto them for that?

A. Their Prophets were blind, and could not direct; and they had their Eyes shut up, that they could not see what was Good for themselves.

Q. What is the Doctrine we learn thereby?

A. That Preachers can neither teach, nor the Hearers understand, except God open the Mouth of the one, and prepare the Heart of the other.

Q. How doth God punish Sinners in this Life?

A. With the Bread of Adversity, and the Water of Affliction, chap. xxx. 20.

Q. But

*Q. But if they repent, how are they rewarded?*

*A. With great Plenty.*

*Q. What is the Punishment of the Wicked after this Life?*

*A. The Torments of Hell, mentioned by the Prophet in chap. xxx. ver. 33.*

*Q. Rehearse the Description?*

*A. Topbet is prepared of old, even for the King: It is deep and large, the Burning thereof is Fire and much Wood; the Breath of the Lord, like a River of Brimstone, doth kindle it.*

**C H A P. XXXI. to XLV.**

*Q. When we trust in the Lord, how will he defend us?*

*A. As the Lion doth his Prey, chap. xxxi. 4.*

*Q. But if we forsake him, and seek Help of others, what shall become of us?*

*A. Both the Helper and the Helped shall perished, ver. 3.*

*Q. What shall their Habitation be made?*

*A. A Hold for Dragons, and a Court for Ostriches, chap. xxxiv. 13.*

*Q. What Fruit shall it yield?*

*A. Thorns, Nettles, and Thistles.*

*Q. But what shall be the Habitation of such as depend upon Christ?*

*A. Flourishing and full of Joy. There shall neither Lion, nor noisome Beast come near it, chap. xv. 2, 8. The Weak shall be made strong, chap. xxxv. 4. The Blind shall see, the Deaf shall hear, ver. 5, 8. The Lame shall leap, and the Dumb shall speak, ver. 6.*

*Q. Who do Isaiah prophesy should prepare the Way of Christ?*

*A. John Baptist, chap. xl. 3.*

*Q. Where should he proclaim his Message?*

*A. In the Wilderness.*

*Q. What should his Direction be?*

*A. To have all Lets removed, chap. xx. 4.*

*Q. May the Essence of God be comprehended under any Form?*

*A. No; no more than the Waters can be held in a Man's Fist, Heaven measured with a Span, the Dust of the Earth numbered, or the Mountains weighed, chap. xl. 12.*

*Q. What is the Earth in his Sight?*

*A. As a little Dust.*

*Q. What the Nations of the Earth?*

*A. As a Drop of Water, or as Grasshoppers, ver. xv. 22.*

*Q. But what are they whom the Lord exalteth?*

*A. As a threshing Instrument, able to bruise Mountains to Powder; or as a Whirlwind, to scatter Hills like Chaff, chap. xli. 15, 16.*

*Q. How doth Isaiah teach the People to abhor Idolatry?*

*A. By describing unto them the Power of God, and the Wickedness of Idols, chap. xi. 22, 23.*

*Q. Declare the Difference,*

*A. God is a Living Essence, Idols dead Metal.*

*God is without Beginning, Idols are made by Mens Hands.*

*God can do all Things,*

*Idols Nothing.*

God knoweth all Things,  
Idols Nothing.

*Q. What Comfort have the Faithful in Distress?*

*A. To think they have God that is able, willing, and hath promised to deliver them, c. xliii.*

C H A P. XLV. to LV.

*Q. By whom did God promise Deliverance to his People from the Captivity of Babylon?*

*A. By Cyrus King of Persia.*

*Q. What was Cyrus?*

*A. A Heathen Prince.*

*Q. Did he not know God?*

*A. Yes; by a certain particular Knowledge of his Power, but not to worship him aright, chap. xlv. 14.*

*Q. How many Years did Isaiah prophesy of this Deliverance before it came to pass?*

*A. An hundred Years.*

*Q. Why did God chuse an Heathen Prince to deliver his People?*

*A. The more to express his Love and Power; for the unlikelyer the Means were, the greater Cause had the Israelites to glorify him.*

*Q. Were not the Babylonians Gods Instruments for the Punishment of his People?*

*A. Yes.*

*Q. Why then is he so much offended with them for doing it?*

*A. Because, in executing his Judgments they shewed no Mercy, and waxed proud by their Victory, chap. xlvii. 6. 7.*

*Q. What was the Cause of Israel's Captivity?*

*A. Their Transgression.*

*Q. What is the Cause of their Deliverance?*

*A. The Covenant of God's Mercy, chap. l. 1.*

*Q. Of what Continuance is God's Mercy?*

*A. For ever. The Heavens shall vanish like Smoke, and the Earth wax old like a Garment; but the Salvation of the Lord shall not be abolished, chap. li. 6.*

*Q. Of what Continuance are his Judgments?*

*A. But for a Time. Can a Woman forget the Child of her Womb? if she could, yet the Lord will not forget his, chap. xlix. 15. li. 22. liv. 8.*

*Q. To whom then must the Afflicted fly?*

*A. To God.*

*Q. How will he establish them?*

*A. In Glory: Their Foundation shall be of precious Stones, chap. liv. 11. In Peace: They shall be far from Oppression, ver. 14. In Strength: Whosoever shall gather himself against them shall fall, chap. lvi. 1.*

*Q. How did the Prophet Isaiah prophesy of Christ?*

*A. Plainly, as an Eye-witness, not as a Prophet.*

*Q. Wherein?*

*A. Of his Birth by the blessed Virgin, chap. vii. 14. Of his despised Poverty and Humility, chap. liii. 2, 3. Of his Preaching, chap. lxi. 1. Of his Suffering, Death, and Burial, chap. liii. 5, 8. Of his Patience and Meekness, ver. 7. Of his praying for his Crucifiers, ver. 12. Of our Redemption by his Death, ver. x. 11.*



C H A P. LIII. to LXV.

Q. For what doth God offer these Blessings unto us?

A. Neither for Gold nor Silver, but freely, as the Prophet saith, *Come, buy Water, Wine, and Milk, without Money, and without Price, chap. lv. 1.*

Q. What is meant by Water, Wine, and Milk?

A. All things necessary to a Spiritual Life, as they are necessary to this corporal Life.

Q. What is the Recompence God requireth?

A. Obedience, to execute Justice, the Benefit whereof turns to Man, *chap. lvi. 1.*

Q. How are our Virtues acceptable?

A. If without Hypocrisy.

Q. How do Hypocrites fast?

A. In punishing the Body, and putting on Sackcloth, notwithstanding that their Hearts are full of Malice, *chap. lviii. lix.*

Q. How do the Faithful fast?

A. In breaking the Bonds of Wickednets, in feeding the Hungry, visiting the Captive, and, *chap. lv. 6. 7.*

Q. What brings us to the Knowledge of these Things?

A. The Preaching of the Word.

Q. What kind of Men must Preachers be?

A. In Voice, Trumpets; in Care, Watchmen; to cry aloud, and continually, *ver. 1. and chap. lxii. 6.*

Q. What Observation of the Sabbath doth the Lord require?

A. Not to do our own Ways, nor mind our own Pleasure, nor speak our own Words, but to call it the Holy of the Lord, *chap. lviii. 13.*

C H A P. LXV.

Q. Because the Jews had such Preachers amongst them commonly, and yet fell from the Lord, what was their Punishment?

A. They were rejected, *ver. 12.*

Q. Who were chosen in their stead?

A. The Gentiles, *ver. 1.*

Q. What are they?

A. All Nations but the Jews?

Q. By this his Mercy extends to all?

A. Yea, and his Majesty beyond all.

Q. How prove you that?

A. It shall come to pass, that from one New Moon to another, and

*Obs. Isaiah, the first of the four great Prophets, was Grandson to King Joash, by the Father's Side, and began to prophesy a little before the Death of Uzziab, King of Judab, A. M. 3246, before Christ 754, and continued to the Reign of Manassah in 3306 (being .60 Years) who caused him to be put to Death, by sawing him with a Saw.*

He tells us, That the Lord had called him from his Mother's Womb; that he remembered his Name; that he had given him a Tongue like a sharp cutting Sword, &c. And when that he received his Commission for Prophecy, he saw the Lord seated on an high Throne, encompassed with Cherubims, and with all the Earth for his Foot-stool. There, &c. *chap. vi. (See the Argument).*

*Isaiah is esteem'd the most eloquent of all t*

and from one Sabbath to another, shall all Flesh come to worship before me, saith the Lord, ver. 23.

Q. *What other Proof have ye?*

A. When the Jews would have built him an House, he forbad them, chap. vi. 6.

Q. *What was the Reason?*

A. He filled Heaven and Earth with his Glory, and therefore cannot be included in a Temple of Stone, \*

Q. *How then?*

A. He will be served in humble Sincerity and Truth.

says, That his Writings are as it were an Abridgment of the Holy Scriptures, a Collection of all the most uncomon Knowledge that the Mind of Man is capable of, of Natural Philosophy, Morality, and Divinity; and as others observe, he is sublime and magnificent in his Stile, vehement in his Emotions, copious in his Figures, more florid, and has more of Ornament; yet at the same Time is more weighty and nervous than any other Writer that we have, whether Historian, Poet, or Orator; and so far excels in every kind of Discourse, as to be accounted superior to every Author, *Greek or Latin.*

It is said, that the Pretence made Use of by *Manasseh*, that impious Prince, for executing this Prophet in so cruel a Manner as before mentioned, was that Expression of *Isaiab* vi. 1. which he affirmed to be a Contradiction to what is said in *Moses*, *Exod. xxxiii. 20. No Man shall see me alive.* It is also said, that his Body was buried near *Jerusalem*, under the Fuller's Oak, near the Fountain of *Siloam*; from whence it was removed to *Panneas* near the Sources of *Jordan*, and from thence to *Constantinople* in the Reign of *Theodosius* the younger, before Christ 442 Years.

## The Book of the Prophet JEREMIAH.

C H A P. I. to X.

Q. *Where was Jeremiah born?*

A. In *Anathoth*, a City within three Miles of *Jerusalem*.

Q. *Whose Son was he?*

A. The Son of *Hilkiah*.

Q. *When began he to prophesy?*

A. In the 13th Year of *Josiah* King of *Judah*.

Q. *How long did he prophesy?*

A. Till the Captivity of *Babylon*, and somewhat after.

Q. *How many Years was that?*

A. About

Q. *What was his Office?*

A. Even from his Mother's Womb, chap. 1. 5.

Q. *What did he after he was called?*

A. Proclaim the Will of him that sent him, without Fear, v. 17.

Q. *What do we learn by that?*

A. Ministers must not intrude themselves into the Church before they are called; and when they are called, they must loose no Time, nor be dismay'd for any Danger.

Q. *What is the first Sin Jeremiah reprov'd?*

A. *Idolatry.*

*A. Idolatry.*

*Q. In what Words?*

*A. My People have forsaken me, the Fountain of living Waters, to dig them Pits, yea broken Pits, that can hold no Water, chap. ii. 13.*

*Q. After this Sin what is required of them?*

*A. Repentance.*

*Q. Upon Repentance what is promised them?*

*A. Mercy, chap. iii. 12.*

*Q. In their Repentance what did they?*

*A. Turn unto the Lord.*

*Q. How ought we to turn unto the Lord?*

*A. With our whole Heart.*

*Q. If we do not so, what do we incur?*

*A. His Wrath, by counterfeiting.*

*Q. What is God's Wrath like?*

*A. A consuming Fire, Job. iv. 4.*

*Q. What is his Mercy like?*

*A. The Waters of Siloah.*

*Q. Wherein did God shew his Justice upon Israel?*

*A. In delivering them into the Hands of their Enemies.*

*Q. Wherein his Mercy?*

*A. In saving some (for faith he, I will not make a full End of you) to continue his Church, chap. v. 18.*

*Q. Were the People so full of Wickedness, that the Lord was so much incens'd against them?*

*A. Yes, they did cast out Malice and Cruelty, as the Fountain doth her Waters, chap. vi. 7.*

*Q. Was there no Estate clear?*

*A. None, neither Prince, Priest, nor People.*

*Q. What was their general Sin?*

*A. Covetousness, ver. 13.*

*Q. What were their particular Sins?*

*A. The Prince did not execute Justice, chap. v. 28. the Priest did flatter the People in their Sins, crying, Peace, Peace, when there was no Peace, chap. vi. 14. the People were of uncircumcised Ears, and took Delight rather in vain Things than profitable Doctrine, ver. 10.*

*Q. All this consider'd, they could not but see their own Destruction?*

*A. They did, and thought to escape it by flying into the Temple, where God had promised for ever to be present.*

*Q. But how did God answer them?*

*A. In these Words: Will you steal, murder, and commit Adultery, and swear falsely, and burn Incense to Baal, and think to be delivered by standing before me in the Temple? No; I have required Obedience and not Sacrifice, chap. xvii. 10, 22, 23.*

*Q. In what Manner did Jeremiah prophesy their Destruction?*

*A. By the entering of the Assyrians, a mighty Nation, into their Land.*

*Q. Rehearse the Prophet's Words?*

*A. Lo, House of Israel, I will bring a Nation upon thee from far, whose Quiver is a Sepulchre, and they shall eat thine Harvest, and thy Bread; they shall devour thy Sons and Daughters;*  
they

they shall spoil thy Vines and thy Fig-trees; and they shall destroy with the Sword thy fenced Cities, *chap. v. 15, 16, 17.*

*Q. Did they not repent?*

*A.* No; but provoked God's Wrath by other Sins.

*Q. What were they?*

*A.* Lying, *chap. ix. 3.* Deceit, *ver. 4;* and Diffimulation, *ver. 8.*

*Q. Might not the Prophet pray for them?*

*A.* He might not, God had forbidden him.

*Q. What may we learn by God's forbidding the Prophet to pray for the People?*

*A.* The Power and Prevalency of Prayer, and the Severity of God's Justice.

*Q. May we forbear to pray for any, from this Command of the Prophet?*

*A.* We may not; it was given the Prophet for our Instruction, not Imitation.

*Q. I am sure, tho' they could not see their own Danger, yet Jeremiah did, as all true Ministers should, at their Hardness of Heart?*

*A.* Yes, and wished his Eyes were a Fountain of Tears, to lament their Sins, *chap. ix. 1.*

*Q. How came that Hardness of Heart in them?*

*A.* They did glory in their Misdeeds.

*Q. What ought a Man to glory in?*

*A.* Neither in Wisdom, Strength, nor Riches, *ver. 23.*

*Q. In what then?*

*A.* Let him that glorieth, glory in this, that he knoweth the

Will of the Lord; for he it is that sheweth Mercy, Judgment, and Righteousness on the Earth, *ver. 24.*

C H A P. X. to XX.

*Q. To whom only belongeth Dominion?*

*A.* To the Lord, mighty in Power, and King of Nations, *chap. x. 7.*

*Q. What were the Israelites then in leaving him, to cleave to Idols?*

*A.* Sots and Fools, because they left the Truth to embrace the Work of Error, *ver. 8.*

*Q. What was the Work of Error?*

*A.* Making of Images, *ver. 15.*

*Q. Whence were they infected with this Infection?*

*A.* From the Heathens.

*Q. What other Error had the Heathens?*

*A.* Divination by Stars and Soothsaying.

*Q. Is it not lawful to fear the Conjunction of Stars and Planets?*

*A.* No; because the Lord in these Words hath forbidden it: Be not afraid of the Signs of Heaven, though the Heathen be afraid of such, *ver. 2.*

*Q. Why may we suppose God hath forbidden it?*

*A.* Because the Persuasion of the Stars Dominion over us, crosses all Piety, Faith, Thankfulness, Patience, Prayer, &c.

*Q. As long as we abide in Sin, will the Lord hear our Prayers?*

*A.* No; nor any that pray for us, *chap. xi. 13.*

*Q. How odious is Sin?*

*X 2 A. So*

*A.* So odious, that the Land wherein Sinners live shall mourn, the Herbs of the Field wither, and the Beasts and Fowls of the Air be consumed, *chap. xiii. 4.*

*Q.* By what Parable did Jeremiah prefigure the Destruction of the Jews?

*A.* By the Parable of the Linen Girdle, which he hid in a Rock; and after certain Days coming to take it up, he found it was rotten, and fit for no Use.

*Q.* Rehearse the Meaning?

*A.* That as the Girdle cleaveth to the Loins, so had the Lord tied the House of *Israel* unto him; but since they had forsaken him, like the Girdle, they should rot, and be cast off, as fit for no Use, *chap. xiii. 10. 11.*

*Q.* How hard is it for an evil Man to do well?

*A.* As hard as to change the Blackamore's Skin, or the Leopard's Spots, *ver. 23.*

*Q.* Which are the four Plagues God usually punish Sin withal.

*A.* Pestilence, Famine, Sword and Fire.

*Q.* How do wicked Men reward them that tells them of their Sins?

*A.* With Curses, as the Jews did *Jeremiah*, *chap. xv. 10.*

*Q.* But what doth the Lord for them?

*A.* In time of his Vengeance favours them, and suffers the other to perish.

*Q.* Fell it out so with *Jeremiah*?

*A.* Yes: For when the Jews were led away Captive, the Enemy gave *Jeremiah* Choice to

live in his own Country, or go whither he would, *ch. 39. 11, 12.*

*Q.* With what Pen doth the Devil write Iniquity in the Hearts of the Obstinate?

*A.* With an Iron Pen

*Q.* What is signified thereby?

*A.* That Men accustomed to Sin can hardly be reclaimed, *chap. xvii. 1.*

*Q.* Will the Lord only be trusted in?

*A.* Yes: for there is an heavy Curse pronounced against them that make Flesh their Arm, *i. e.* depend upon Men, and forget God, *ver. 5.*

*Q.* How many Ways did *Jeremiah* suffer under the Hands of the Jews?

*A.* Three: First, they curst and spake Evil of him; then they took Counsel against his Life? at last they smote him and cast him into Prison, *chap. xv. 10. and xviii. 20. and xx. 2.*

*Q.* What may we learn by his Afflictions?

*A.* That the true Ministers of God shall always be subject to Injuries from the Devil and his Servants.

*Q.* How are all Men in the Hands of God?

*A.* As Clay in the Hand of the Potter, *chap. xviii. 6.*

*Q.* In what respect?

*A.* Of their Beginning, Continuance, and End.

*Q.* What may we learn from hence?

*A.* Humility and watchful Walking.

*Q.* How doth the Prophet complain of his own Misery?

A He

*A.* He curseth the Day of his Birth, and the Man that brought Tidings to his Father, *Chap. xx. 15, 16.*

*Q. Did he well in this?*

*A.* No: It was a great Sin in him there to curse, where he ought to have blest'd, and given God Thanks.

*Q. What may this teach us?*

*A.* Christian Care and Circumspection; that our unruly Passions may not get the Start of us.

C H A P. XX. to XXX.

*Q. What were the Works commanded the Jews?*

*A.* To execute Justice, *ch. 22. 3.* to deliver the oppressed; to favour the Stranger; to help the Fatherless and Widow; to do no Violence nor shed Blood.

*Q. What were the Works they followed?*

*A.* They builded Houses with Bribes, and Chambers with Extortion; they used their Neighbours Help, and paid him not his Hire, *ver. 13.*

*Q. What followed?*

*A.* They were led into Captivity, their King slain, and left unburied, *ver. 19.*

*Q. Who missed the King?*

*A.* The false Prophets.

*Q. What was their Reward?*

*A.* Wo be unto you that scatter the Sheep of my Pasture, saith the Lord, *chap. xxiii. 1.*

*Q. How did Jeremiah prophesy a Redress of this Inconvenience?*

*A.* By the Coming of Christ, the true Pastor.

*Q. In what Words?*

*A.* Behold, saith the Lord, I will raise unto David a righteous Branch, &c. In his Days Judah shall be saved, and Israel dwell safely, *ver. 5, 6.*

*Q. Here was a Threatning and a Promise, What is signified thereby?*

*A.* That as Jeremiah did, so the Ministers of God must always mix Comfort with their bitter Doctrine.

*Q. When they threaten, what is their Doctrine like?*

*A.* A Fire, or an Hammer that breaketh Stones, *ver. 29.*

*Q. But when they promise, what is it like?*

*A.* Comfortable Waters, or precious Balm.

*Q. How long lived the Israelites in Bondage under the King of Babel?*

*A.* Seventy Years, *chap. xxix. 10.*

C H A P. XXX. to XLI.

*Q. After their denounced Servitude, how doth Jeremiah comfort the Jews?*

*A.* 1<sup>st</sup>, With their Return again to their Country, *chap. xxx. 1.* 2<sup>dly</sup>, With the Destruction of their Enemies, *ver. 16.* 3<sup>dly</sup>, With Joy, Plenty, and Peace, *chap. xxxi. 12, 28.*

*Q. What Assurance did Jeremiah give of God's Promise?*

*A.* As sure as he is God in Heaven and Earth, and giveth the Sun to rule the Day, and the Moon the Night, *chap. xxxiii. 20.*

*Q. How doth God oftentimes check the Jewish Life of Christians?*

*A.* By

*A.* By their better Life, which are no Christians, as may appear by the Example of the Sons of *Jonadab*, chap. xxxv. 8.

*Q.* What did they?

*A.* Their Father gave them a Commandment, and it was kept the Space of 300 Years.

*Q.* What was the Commandment?

*A.* That none of that Stock or Family should drink Wine.

*Q.* Of what Descent were those Sons of *Jonadab*?

*A.* No *Israelites*, tho' more zealous in the Service of God than they.

*Q.* What infers this Example?

*A.* That if they thought it a Disparagement to break the Vow made unto an earthly Father, How much more shameful should it be for Christians to forget the Promise made to the Father of Heaven? They kept their Vows 300 Years; but Christians (I fear) break theirs every Hour.

*Q.* He said before that *Jeremiah* was in Prison, who put him in?

*A.* King *Jeboiakim* first, and then *Zedekiah*.

*Q.* When he was in Prison, did he neglect his Office?

*A.* No: For now he could not speak to the *Jews*, he sent *Baruch* with a Book, containing all the Curses of God against the *Jews*.

*Q.* Who writ it?

*A.* *Baruch*, from the Mouth of *Jeremiah*, chap. xxxvi. 4.

*Q.* To whom did *Baruch* read it?

*A.* To the Prince, who told King *Jeboiakim* of it.

*Q.* How did he accept it?

*A.* He burnt it, ver. 23.

*Q.* What did *Jeremiah* then?

*A.* He wrote another Book, ver. 32.

*Q.* What learn we by that?

*A.* Tho' the Wicked would quite deface the Word, yet God will have it still preserv'd.

*Q.* What was the Message of the Lord that *Jeremiah* declared to *Zedekiah*, afterward King.

*A.* That he should yield himself to *Nebuchadnezzar*, and the City should be saved.

*Q.* Did *Zedekiah* regard his Counsel?

*A.* He heard it, but did not perform it.

*Q.* What was the Hindrance?

*A.* His Princes, that persuaded him to the contrary.

*Q.* What did the Princes to *Jeremiah*?

*A.* Put him in a Dungeon.

*Q.* Who wrought his Deliverance?

*A.* *Ebedmelech*, a Moor, and one of the King's Eunuchs, chap. xxxviii. 11.

*Q.* What learn you by that?

*A.* That more Faith is sometime found in a Stranger, than in a Man's own Countryman.

*Q.* What became of *Zedekiah* for disobeying *Jeremiah*?

*A.* His Eyes were put out, and his Sons slain before his Face, chap. xxx. 7.

*Q.* How went it with *Jeremiah*?

*A.* He found Favour as the Lord before had promised, with

with *Nebuzaradan*, the chief Captain, who gave him Liberty and Reward, *chap. xl.*

C H A P. XLI. to the End.

Q. *Whom did Nebuchadnezzar make his Substitute over the Jews in Palestine?*

A. *Gedaliah*, the Son of *Abi-him*.

Q. *Who slew Gedaliah?*

A. *Ishmael*, the Son of *Netbania*, in Envy of his Government.

Q. *What did the People as-terward?*

A. Went under *Jobanan* into *Egypt*.

Q. *Had not Jeremiah forbid- den them so to do?*

A. Yes: But they obeyed not, being afraid of War and Famine; *chap. xlii. 14.*

Q. *What followed their Dis- obedience?*

A. They were destroy'd from the least to the greatest, by King *Nebuchadnezzar*, that came a- gainst *Egypt*; so that what they feared in their own Country fell on them in another.

Q. *What may we learn from hence?*

A. That no Place or Power se- cures from the Justice of God.

Q. *Who*

*Obs.* *Jeremiah* began to prophesy in the 13th Year of *Josiah* King of *Judah*, A. M. 3375, and continued to the taking of *Jerusalem* by the *Chaldeans* in 3416. His Prophecies are several Collections made at several Times. First of all was that mentioned in *Chap. 36.* containing all the first twenty Chapters, the 25, 26, 35, 36, 45. and all that follow to the 51st inclusive. The second Collection is that mention'd *Chap. 30. 2.* and contains five more Chapters, *viz.* from the Beginning of the 27th to the End of the 31st. The third Collection was made presently after the Destruction of *Jerusalem*, as appears by the Prophet's Preface, *Chap. 1. 1, 3.* and contains ten Chapters more than the second, *viz.* *Chap. 21, 22, 23, 24.* and 32, 33, 34, 37, 38, 39. and this third Collection contained all the present Book of *Jeremiah*, excepting seven Chapters. Now all from the Beginning of the 40 to the End of 44. is an Account of *Jeremiah* himself, and the other Jews that were left still in *Judea* by Order of *Nebuchadnezzar*; and probably were added to the former Prophecies by *Jeremiah* himself, or else *Baruch*, after their Return out of *Egypt* into *Judea*, where they probably continued quietly, being in great Favour with *Nebuchadnezzar*, till they both died in Peace in their own Country, according to God's most gracious Promise to each of them, *viz.* to *Jeremiah*, *Chap. 1. 18.* and 15, 20, 21. and 20. 11. and to *Baruch*, *Chap. 45. 5.* Now there remains the 52d Chapter unspoken of, which is apart from the four Collections, and no doubt was design'd as an Introduction to the following *Lamentations*, it being a Narration of the Destruction of the Kingdom of *Ju- dea*, and of the City and Temple of *Jerusalem*, which are the Subjects of the said *Lamentations*. It is hard to say how the said Chapters came to be so much displaced; but probably there was no other, or but a very few Copies transcrib'd, than what *Jeremiah* and *Baruch* kept; and being often forced to move from Place to Place after this Destruction, no Doubt it was the

Rea-



*Q. Who destroy'd the Kingdom of Babel?*

*A. Cyrus; who was moved thereunto by the Spirit of God; because he gloried in the Spoil of Israel, and said, We offend not because they have sinned a-*

*gainst the Lord, the Hope of their Fathers, chap. i. 7, 11.*

*Q. What was Nebuchadnezzar called?*

*A. The Hammer of the World, having smitten down all the Princes and People of the World.*

Reason of their being thus disorder'd; especially if we consider the Way of writing Books in those Days was in single Rolls of Parchment or the like, fasten'd together at one End with a String, which might break; and the Jews being then in a confus'd State, they might from Time to Time easily be thus confounded, and become more and more so as they fell into the Hands of those who knew not how to place them in their Order of Time. And this was the Reason why the Collection of *Psalms* are placed as they now stand.

*Extra*, making a Survey of the Scriptures, probably might place as many of them as appear'd evident by the Dates prefix'd in due Order; but after his Time being much wore, the Transcribers misplac'd them again, and left them also as they now stand.

## The Lamentations of J E R E M I A H.

*Q. OF whom may we learn true Christian-like Compassion?*

*A. Of the Prophet Jeremiah.*

*Q. Wherein?*

*A. In lamenting for his Countrymen, notwithstanding they had reviled him, beaten him, imprisoned him, and sought his Death, all for his Good-will towards them.*

*Q. Wherein consisted his Love?*

*A. In daily admonishing them of their Sins, that they might repent; and shewing them before hand what Plagues would follow if they repented not.*

*Q. What was it he lamented for?*

*A. Their Subversion and Overthrow.*

*Q. By whom was their Overthrow contriv'd?*

*A. By the Babylonians, their cruel Enemies.*

*Q. In what Manner?*

*A. First, they were besieged, then suffered Famine: insomuch that they died in the Streets, and the Mothers devoured their own Children, chap. i. 11. and ii. 12. of Princes, they became Tributaries, v. 1. their Joy was turned to Tears, v. 2. their Freedom to Captivity, v. 3. their gorgeous Buildings to a deformed Heap, v. 6. their Friends forsook them, v. 2. their Enemies laughed at them, v. 7. their valiant Men were trodden down, their young Men slain, and their Virgins deflowered, v. 15. and, which was*

the

The Lamentations of JEREMIAH. 195

the Grief of all Grievs, their God had forsaken them; for when they stretched forth their Hands there were none to comfort them, ver. 16, 17.

Q. What may this serve for?

A. To admonish all Cities of the World, be they never so famous, never so rich, never so mighty, to beware how they provoke God's Wrath against them, thro' their intolerable Impiety.

Q. What were their intolerable Sins?

A. Their despising the Counsel of the Prophets; their revolting from the Truth to embrace Falshood and Vaniry; and their abusing the Long-suffering of the Lord.

Q. Did the Lord forwarn them of this Desolation?

A. Yes, many hundred Years before it came, even from the Time of Moses; and so from Age to Age, until the very Hour of their Captivity; as appears, Deut. xxviii. 54, 55, 68.

Q. In this Extremity what Refuge doth the Prophet shew them?

A. The holy Mount of the God of Mercy.

Q. How must they reach unto that Mount?

A. With the Arms of Repentance and Patience: With Repentance, in confessing their Sins, and being sorry for the same; and with Patience in humbly attending the Hour of their Deliverance.

Q. Was this all the Prophet did for them?

Y

A. No;

The Style of these Lamentations of *Jeremiah* is lively, tender, pathetick, and affecting; and it was the particular Talent of this Prophet to write melancholy and moving Things well: so as there never was a Subject more worthy of Tears, nothing was ever written with more tender and affecting Sentiments, than that which he composed upon the Destruction of *Jerusalem* by *Nebuchadnezzar*; it being a Custom with the *Hebrews* to make mournful Elegies, or Songs, upon the Death of great Men, or upon any Occasion of publick Miseries and Calamities; as appears in the 2 *Chron.* xxxv. 25. Those composed by *David* upon the Death of *Absalom* and *Jonathan* are still extant with us, though many are lost. And it seems by this Prophet, that the *Jews* hired Women on purpose to weep on mournful Occasions; for, says he, *Chap.* ix. 17. *Call for the mourning Women, &c.*

The four first Chapters of the Lamentations are composed in acrostick Verse, and in the Abecedary Method; i. e. every Verse, or Couplet, beginning with one of the Letters of the *Hebrew* Alphabet, ranged in alphabetical Order. The first and second Chapters contain 22 Verses, according to an equal Number of Letters in the Alphabet. The third Chapter has three Verses together, which begin with the same Letter, and includes in all 66 Verses. The fourth is like the two first; but the fifth is not acrostick; and as in the second, third and fourth Chapters, the Letter *Pe* is before *Ajin*; whereas in the first, and all the acrostick and abecedary Psalms,

*Ajin*

A. No; like an holy and virtuous Pastor, he joined by fervent Prayer with them, that it would please the Lord to shorten their Days of Wretchedness, Chap. v.

*Ajin* goes before *Pe*; and the Reason not being decided, for Novelty's Sake, I have here given the whole Alphabet in Verse.

*Aleph, Beth, Gimel, Daleth, He,  
Wau, Zaj-in, Hetb, Tetb, Yj-od, Capb,  
Lamed, Mem, Nun, Samech, Aj-in, Pe,  
TSadi, Koph, Refb, SHin, Tau, (Tho-elH.)*

## The Book of the Prophet EZEKIEL.

C H A P. I. to X.

Q. *Where was Ezekiel called to prophesy?*

A. God called him in *Chaldea*, at the Time when *Jehoiakim*, King of *Judah*, his Mother, and many others, lived in Captivity under *Nebuchadnezar*, ch. i. ii. iii.

Q. *To what End?*

A. To assure them, tho' they had yielded themselves Prisoners to the King of *Babylon*, and had lived in Servitude to him five Years, yet the Lord would remember his Promise, and bring them home again.

Q. *Did they distrust him?*

A. Yes; and began to murmur.

Q. *Is it not said, Chap ii. 2. The Lord inspired Ezekiel to speak unto them for their Comfort?*

A. Yes; such was God's great Mercy, and their Weakness of Faith.

Q. *Did not Ezekiel prophesy before?*

A. Yes: And by the Counsel of him and *Jeremiah*, *Jehoi-*

*akim* did voluntarily submit to the King of *Babel*; and therefore, to excuse the Prophet, God gives him a new kind of Prophecy.

Q. *After what sort?*

A. A Hand appears and delivers him a Book.

Q. *What was written in the Book?*

A. Woe and Lamentation, chap. ii. 10.

Q. *What was he bid to do with the Book?*

A. Eat it, i. e. imprint the Words thereof in his Heart, chap. iii. 1.

Q. *Are none fit to be God's Messengers but such as receive his Word into their Hearts?*

A. No, and meditate thereon; which is called an Eating.

Q. *How was the Taste of it in Ezekiel's Mouth?*

A. As sweet as Honey, ver. 3.

Q. *Did the People regard his Message?*

A. As they do now-a-days God's Preachers, very slightly.

Q. *Was he discomforted thereby?*

A. No;

*A.* No; God embolden'd him, and gave him a Fore-head as hard as Adamant, to out-face their Rebellion, *ver.* 9.

*Q.* What if he had been discouraged, and given way to their Sin?

*A.* Then the People dying in their Sins, their Blood should have been required at his Hands, *ver.* 18.

*Q.* Who may take heed by this Lesson?

*A.* All idle and illiterate Ministers.

*Q.* But he teaching them, and they not repenting, how then?

*A.* Their Blood shall be upon their own Heads, *ver.* 18, 19.

*Q.* How did Ezekiel prophesy the Destruction of Jerusalem?

*A.* By the Parable of his Hair, the one Part whereof they should burn, the other cut with a Sword, and scatter the third in the Wind, *chap.* v. 2.

*Q.* What did this signify?

*A.* That one Part of the People should die thro' Famine, the second be slain, the third led into Captivity, *ver.* 12.

*Q.* All this is Threatening, how doth he comfort them?

*A.* By shewing that a Remnant should be saved, and they should be displeas'd at their Sins, and find Mercy, *chap.* vi. 8.

*Q.* How did God deliver that Remnant in time of Vengeance?

*A.* By setting a Mark upon them, whereby they are known, as he doth upon all his Elect, *chap.* ix. 9.

*Q.* What are the Prophet's Words of their Deliverance?

*A.* As sure as I live, saith the Lord, I will bring you from the People, and will gather you out of the Countries wherein you are scattered, with a mighty Hand, and with an out-stretched Arm, and in my Wrath poured out, *chap.* xx. 33, 34.

C H A P. X. to XX.

*Q.* After Jehoiakim and the rest were led into Captivity, those that remained still in Judea how did they live?

*A.* Like Murderers and Idolaters, *chap.* xi. 6.

*Q.* Who mis'd them?

*A.* Jazaniah the Son of Zur, and Pelatiah the Son of Benajan.

*Q.* What did they boast of?

*A.* That God had utterly forsaken those that were in Captivity, and given the Land unto them in Possession, *ver.* 15.

*Q.* How was that Reproach punished?

*A.* Pelatiah, one of their chief Princes, was struck with sudden Death, *ver.* 13.

*Q.* What may we learn by that Example?

*A.* That it is dangerous to mis-judge of God's secret Judgments.

*Q.* What doth Ezekiel say against false Prophets?

*A.* That they should be consumed in the Midst of their Vanities, *chap.* xiii. 14.

*Q.* How did the false Prophets seduce the People?

*A.* By sewing Pillows under their Elbows, covering their Heads with Vails, and dawbing their Buildings with untemper'd Mortar.

*Q. What is the Meaning of learned Idolatry, ch. xvi. 37, 39. that?*

*A. They flattered them with Security, and blinded their Eyes with false Delusions, ver. 18.*

*Q. Why doth God send false Prophets and unlearned Preachers amongst his People?*

*A. For their Ingratitude, because they do not hearken unto the true Prophets and Preachers when they have them; a Fault much to be feared in England at this Time.*

*Q. What becomes of the People that hearken unto these lying Prophets?*

*A. They shall be cut off with the Prophets; the Punishment of that shall be as the Punishment of him that seeketh unto him, chap. xiv. 10.*

*Q. In the Time of God's Wrath may the Wicked presume of Safety for being in Company with the Godly?*

*A. No: For if, saith the Lord of Judah, I send my Sword through this Land, and lay unto it. Destroy both Man and Beast in it; though Noah, Daniel, and Job were in the Midst of it, they should deliver neither Son nor Daughter, but their own Souls, by their Righteousness, v. 17. 18.*

*Q. How doth God oftentimes punish us for Sin?*

*A. Even by the same Means by which we made ourselves to sin; as Violence with Violence, Lust with Lust; and as he did with the Israelites, when he caused the Egyptians, Assyrians, and Chaldeans, to punish them for Idolatry, amongst whom they had*

*learned Idolatry, ch. xvi. 37, 39. Q. Will God punish one for the Sin of another?*

*A. No; every Soul that sinneth shall suffer: The Son shall not bear the Iniquity of the Father; neither shall the Father bear the Iniquity of the Son: But the Righteousness of the Righteous shall be upon him; and the Wickedness of the Wicked shall be upon himself, chap. xviii. 20.*

*Q. How is it said then, that God will punish the Sins of the Fathers upon the Children, to the third and fourth Generation?*

*A. That is meant, if the Children continue in the Sins of their Fathers, or in some temporal Punishment, such as are Losses of Goods, which their Fathers got by unlawful Means.*

*Q. What are unfruitful Christians like to?*

*A. To Vine-branches, which, having lost their Fruit, are utterly unfit for any thing but the Fire.*

*Q. How doth God find Men before he chuses them?*

*A. In their corrupt Nature, like a wretched Infant, polluted in their Blood, unable to help themselves.*

*Q. What doth God do to them to make them live?*

*A. He whose Word is his Deed saith to them, in their wretched Estate, Live, ch. 16. 6.*

*Q. If the righteous Man become wicked, what is his Reward?*

*A. Condemnation.*

*Q. If the Wicked forsake his Wick-*

*Wickedness, and live uprightly, what is his Reward?*

*A. Forgiveness, ch. 18. 26, 27.*

C H A P. XXI. to XXXVII.

*Q. What Sin, besides Idolatry, hasten'd the Destruction of Jerusalem?*

*A. Murdering the Prophets, oppressing the Strangers, neglecting the Fatherless and Widow, prophaning the Sabbath, sowing Dissention, of committing Incest, taking of Bribes, Usury, and Extortion, ch. xxii. 7, ---- 12.*

*Q. Do all these Sins live at this Day?*

*A. Yes, in as rank a Manner as they did then.*

*Q. What is then to be feared?*

*A. Lest we should be punished as they were.*

*Q. You spake before of the Parable of the Hair, whereby Ezekiel shewed the Manner of Jerusalem's Overtthrow, Shew me by how many Figures and Parables he taught?*

*A. By fifteen, whereof one being past before, there remains fourteen unspoken of.*

*Q. Rehearse them in order. Which is the first?*

*A. The Parable of six Men, that came with Swords, and one with White Cloathing, with Pen and Ink in his Hand, chap. v.*

*Q. What doth that signify?*

*A. The fierce Soldiers, that should enter into Jerusalem; and by him in White, the Mercy of the Lord to mark such as should be saved.*

*Q. What is the second?*

*A. The Vision of the Man in*

*White, that took burning Coals from the Altar, and scattered them abroad, chap. x.*

*Q. What doth that signify?*

*A. The burning of the City of Jerusalem.*

*Q. What is the third?*

*A. The Parable of Ezekiel's carrying forth of his Stuff out of the City by Night, chap. xi.*

*Q. What doth that signify?*

*A. That even so the Israelites should be led with their Burdens into Captivity.*

*Q. What is the fourth?*

*A. Of eating Bread with Trembling, and drinking Water with Blood, chap. xiii.*

*Q. What is signified by that?*

*A. The Torments of Mind, and Afflictions of Body that should accompany the Israelites.*

*Q. What is the fifth?*

*A. Setting up a Wall, and daubing it with untemper'd Mortar, chap. xiii.*

*Q. What doth that signify?*

*A. The false Doctrine of the Prophets, when one told a Lie, another would maintain it.*

*Q. What is the sixth?*

*A. The Parable of the Vine without Fruit, chap. xv.*

*Q. What doth that signify?*

*A. That if Jerusalem, which was the Congregation that God had taught, did not bring forth the Fruit of good Living, according to his Doctrine, like the barren Vine, it should be thrown into the Fire.*

*Q. What is the seventh?*

*A. The two Eagles, chap. xvii.*

*Q. What doth that signify?*

*A. The two Kings of Egypt and*

and *Babylon*, ordain'd for the Scourge of *Jerusalem*.

*Q. What is the eighth?*

*A.* The Parable of the Lion and the Lion's Whelps, that were given to raven and devour, and at last were taken in Trails, *Chap. xix.*

*Q. What doth that signify?*

*A.* By the Lion is signified *Jehoaachaz*, and by the Whelps his two Sons *Jehoiakim* and *Jehoiakim*, which devoured the Blood of the Prophets, and at last were all three taken in the Snares of the Kings of *Egypt* and *Babylon*.

*Q. What is the ninth?*

*A.* The Parable of the Forest, consumed with Fire.

*Q. What doth that signify?*

*A.* *Jerusalem*, compared to a Forest, should be consumed with Fire, *chap. xxii.*

*Q. What is the tenth?*

*A.* The Parable of the two Sisters, *Abolah* and *Abolibah*, which were proud, lascivious, and incontinent.

*Q. What doth that signify?*

*A.* The Kingdom of *Judah* and *Israel*, which became Idolaters both; and therefore are compared to unchaste Women that forsake their Husbands to follow Strangers, *Chap. xxiii.*

*Q. What is the eleventh?*

*A.* The Parable of the bad Shepherds that fed and cloathed themselves of their Flocks; yet neglected the Care of them, suffering them to be scattered and devoured.

*Q. What doth that signify?*

*A.* Carcle's Magistrates, that

being set to rule and govern People, so they may live at Ease, care not what becomes of their Charge, but use them with all Tyranny and Cruelty, *chap. 34.*

*Q. What is pronounced against such Magistrates?*

*A.* The Lord will rise up against them, and require the Blood of the People at their Hands.

*Q. What is the twelfth?*

*A.* That of the Field of dead Bones whereunto *Ezekiel* was brought by the Spirit of God, *chap. xxxvii.*

*Q. What doth that signify?*

*A.* That as God in the Sight of *Ezekiel* did gather the dead Bones together, cloathed them with Sinews and Flesh, and breathed Life into them, raising them in the perfect Shapes of Men, as they had lived before; so sure it was, and much more certain, that he was able to bring back his Children from Captivity.

*Q. Of what else is that a Sign to us?*

*A.* Of the Resurrection of our Bodies after Death.

*Q. What is the thirteenth?*

*A.* The Parable of the Seething Pot, wherein were divers Joints, which were taken out by Piece-meal, and the Pot left empty to melt upon the Coals.

*Q. What doth that signify?*

*A.* The hot Vengeance of God against *Jerusalem*; the destroying of the People by little and little, and trying of the Remnant like Metal in the Fire.

*Q. What is the fourteenth?*

*A.* The

*A.* The Parable of the Death of Ezekiel's Wife.

*Q.* What doth that signify?

*A.* That as God took from him her that was the Pleasure of his Eyes; so would he pollute his Sanctuary, that was the Pride and Pleasure of the Israelites, chap. xxiv.

*Q.* Against what strange Nations doth Ezekiel prophesy?

*A.* Against the Ammonites, Moabites, Idumeans, Philistines, Tyre, Zidon, Egyptians, Assyrians, Gog and Magog; and in them, against all the Enemies of God's Church.

*Q.* What did Ezekiel prophesy against these People?

*A.* Destruction, because they rejoiced at the Miſery of his People, and were as pricking Thorns to the House of Israel.

*Q.* How should they be destroyed?

*A.* In the ſame Manner that they had destroy'd the Jews, and with more Cruelty, by the Babylonians.

*Q.* Of what Comfort did Ezekiel prophesy, besides the Return of the Jews?

*A.* Of the Coming of Christ, the true Shepherd, that should give his Life for his Sheep, chap. xxxiv. 22.

*Q.* That and all other Blessings of God, why are they bestowed upon us?

*A.* Not for our Deserts, but through the Mercy of God, chap. xxxvi. 22.

C H A P. XXXVII. to XL.

*Q.* What doth Ezekiel prophesy in these last Chapters?

*A.* Of the re-edifying of the City and Temple of God, of the Service and orderly Government that should be amongst them, as had been before.

*Q.* What is meant by the Waters Ezekiel saw issue out of the Temple?

*A.* The Graces that should be bestow'd upon the Church under the Kingdom of Christ, chap. xlvii. 1.

*Q.* What is meant by the rising of the Waters?

*A.* That God's Graces should increase, not decrease, ch. lxii. 5.

*Q.* What by the Multitude of Trees that stood on the one Side and on the other of the Waters?

*A.* The Multitude of those that should be refreshed by the Doctrine of Christ.

*Q.* What by the Meeting of those several Waters in one Sea?

*A.* That all the World should be refreshed by the Gospel, and be as it were one Temple to the Lord.

*Q.* What is meant by the Wholesomeness of the Waters?

*A.* The Purity and Wholesomeness of the Doctrine of the true Church.

*Q.* What by the Fishers?

*A.* God's Preachers.

*Q.* What by the Multitude of Fishes?

*A.* The Number of Hearers.

*Q.* What by the Marshes and miry Places?

*A.* The Wicked and the Reprobate.

*Q.* What by the Fruitfulness of Trees that grew on each Side?

*A.* The Prosperity of the Faithful. Q.



Q. How is this Prophet said God himself to his Commission, to be a Type of Christ? saying, Son of Man I send thee, &c.

A. Because he was called by in a Vision.

The

*Ezekiel* is as much as to say, the Strength or Power of the Lord, or one strengthened by the Lord; who tells him, *chap. iii. 7, 9.* that he should have a Forehead harder than Flint, &c. He was born in the Land of *Serara*, as *Epiphanius*, and others, affirm. His Father's Name was *Buzi*, of the Race of the High Priests, and was both Prophet and Priest, and began to prophesy when in *Mesopotamia*, *A. M. 3409*; as we may learn from the Words of his Introduction, *Chap. i. 1, 2, 3.* He was taken Captive with *Jechoniah*, King of *Judah*, in *3405*, continued to *3430*, before Christ *570* Years, and *14* Years after the taking of *Jerusalem*. One Day as he sat among the Captives on the Banks of the River *Chebar*, he had a Vision, wherein the Lord appeared unto him upon a Throne, and there seemed to him to be a Book rolled up, and he did eat it; after which he went amongst his Brethren, and continued to mourn and weep for seven Days; and the Lord directed his Word to him, and made him the Watchman of his People. His Writings have never been disputed by either Jews or Christians, nor their Authority doubted by Hereticks themselves. He was led away Captive by *Jehoiachin* to *Babylon*, where he reproved his Fellow Captives for all their Crimes, &c. He finished his Years with a Crown of Martyrdoms, as *Dorotheus* records, which is thus preserved in the *Roman Martyrology*.

"This Day is the Festival of the Prophet *Ezekiel*, who was slain at *Babylon* by a Judge of the People of *Israel*, for reproving their Idolatry, and was buried in the Sepulchre of his Fathers, *Shem, Arphaxad, Abraham, &c.* *Benjamin Tudela* tells us in his Travels, that he saw a magnificent Mausoleum at some Leagues from *Bagdat*, upon the Banks of the *Chaboras*, which was the Prophet *Ezekiel's* Tomb, and was frequented every Year by the Heads of the Captivity; and not only a Place of Devotion for the Jews, but for the *Persians, Medes*, and for Abundance of *Musselmans*, who go thither to make their Presents and perform their Vows, and is in singular Veneration among the People, so that their very Armies never touch it. There are sixty Towers belonging to it, and a Synagogue in each, and upon the Top of this Mausoleum was a famous Library. There is also a Lamp continually burning upon the Prophet's Tomb, and the Head of the Captivity of *Bagdat* is at the Expence of keeping it up. This Pilgrimage continues still at this Day with much Devotion. Near it is another Edifice built by *Jechoniah*, when *Evil-Moradach* restor'd him to Liberty. The Portrait of *Jechoniah*, with all the Officers that attended him, in the Rear of whom was the Prophet *Ezekiel*, was still to be seen in the Time of *Benjamin Tudela*, in one of the Vaults of this Edifice."



cherishing as the rich Glutton's Delicacies.

*Q. What Gifts did God bestow upon these four Children?*

*A.* The Gifts of Knowledge and Understanding.

*Q. Beside those what gave he to Daniel?*

*A.* The Gift of Prophecy, and to interpret Dreams and Visions, *ver.* 17.

*Q. When they were brought before the King, how did he like them?*

*A.* He found them wiser than all his Enchanters and Astrologers, *ver.* 20.

*Q. What did the King then?*

*A.* Dreamed a Dream which he could not remember, *ch.* ii. i.

*Q. Of whom did he ask Counsel?*

*A.* Of his Enchanters, *ver.* 2.

*Q. Did they tell him what his Dream was?*

*A.* No, they could not, *v.* 10.

*Q. How did the King take it?*

*A.* He commanded not only they, but all the wise Men of Babel should be put to Death; of which Number was Daniel, *Sitrach, Meshach, and Abednego,* *ver.* 12.

*Q. How did they escape?*

*A.* Daniel intreated Respite of the King, and he would tell his Dream, and the Interpretation thereof.

*Q. Did the King give him Respite?*

*A.* Yes; and Daniel went to his other Brethren, and they joined in Prayer with him to their God, that it would please him

to reveal this Mystery unto him, *ver.* 16, 17, 18.

*Q. What Success had they in their Prayer?*

*A.* God shewed Daniel the Dream, and the Interpretation thereof, *ver.* 19.

*Q. What was the Dream?*

*A.* An Image; the Head whereof was Gold, the Breast and Arms Silver, the Belly and Thighs Brass, the Legs Iron, and the Feet part Iron and part Clay.

*Q. How long did it seem to stand before the Presence of the King?*

*A.* Till a Stone cut without Hands smote in Pieces, and scattered it like the Chaff of Summer Flowers.

*Q. What became of the Stone?*

*A.* It turned to a great Mountain, and filled the whole Earth, *ver.* 31 to 35.

*Q. What was Daniel's Interpretation of the Dream?*

*A.* By Gold, Silver, and Brass, were meant the four Monarchies of the World.

*Q. Which was likened to Gold?*

*A.* The Babylonians.

*Q. Which to Silver?*

*A.* The Persians.

*Q. Which to Brass?*

*A.* The Macedonians.

*Q. Which to Iron and Clay?*

*A.* The Romans: And as these Metals did excel one another in Goodness; so should the four Ages, growing still worse and worse till the Coming of Christ.

*Q. What is meant by the Stone?*

*A.* The Kingdom of Christ, that should come at the End of these;

these; which should overthrow the last, and remain when all the rest were extinct.

*Q. How did the King reward Daniel for the interpreting of his Dream?*

*A.* Made him a great Man, a chief Ruler over the Province of *Babel*?

*Q. In this Prosperity, did Daniel forget his Brethren?*

*A.* No; he made Request to the King for them, and he advanced them likewise to great Offices.

*Q. In what Place?*

*A.* In the Province of *Babel*; but *Daniel* sat as Chief Judge in the King's Gate, *ver.* 49.

*Q. What befel afterward?*

*A.* The King set up an Image, and commanded it to be worshipped.

*Q. Where did he set it up?*

*A.* In the Plain of *Dura*.

*Q. What was the Penalty of them that did not bow to this Image?*

*A.* To be burnt in a fiery Furnace.

*Q. To what End did the King ordain this Ceremony?*

*A.* Because he feared the *Jews* by their Religion would have alter'd the State of his Commonwealth; and therefore he meant to bring all to one kind of Religion.

*Q. Who refused to worship this Image?*

*A.* *Sidrach*, *Mefbach*, and *Abednego*.

*Q. How were they dealt with?*

*A.* Accuted, and brought before the King.

*Q. Why brought they not Daniel as well as them?*

*A.* It seem'd they were afraid to accuse him, by reason of his great Favour and Authority with the King.

*Q. What did the King do to Sidrach, Mefbach, and Abednego?*

*A.* Threatned them first; but when they would not yield, he commanded them to be bound, and cast into the burning Furnace.

*Q. Were they destroy'd by the Fire?*

*A.* No; their God in whom they trusted sent an Angel unto them, that preserved them, and burnt the King's Officers, *ch.* iii.

*Q. What did this to the King?*

*A.* Astonish'd him so that he bade them come forth.

*Q. When they came forth, was any thing about them perish'd?*

*A.* No, nor so much as an Hair of their Heads; nay, their Garments retained not so much as any Scent of the Fire, *ver.* 27.

*Q. Why was this Miracle done?*

*A.* As well to confirm the Faith of his Servants, as to make the King confess the God of Heaven to be of Power above his Idols.

*Q. Did the King make any such Confession?*

*A.* Yes; and ordained a Law, that whosoever blasphemed the God of *Sidrach*, *Mefbach*, and *Abednego*, should be torn to Pieces, *ver.* 29.

*Q. Did the King dream again after this?*

*A.* He did.

*Q. What was his latter Dream?*

*A.* A Tree in the Midst of the Earth, tall and spreading, so that the Fowls of the Air did build in it, the Beasts of the Field were cover'd with the Shadow, and all Fleh fed of the Fruit thereof. Then he beheld a Watchman and an Angel descending from Heaven, that said, Cut down the Tree, break his Branches, shake off his Leaves, and scatter his Fruit, that the Beasts may flee from under it, and the Birds from off the Branches: Nevertheless, leave the Stump of the Root in the Earth, and bind it with a Band of Iron amongst the Grass, and let it be wet with the Dew of Heaven, and let his Portion be amongst the Beasts of the Field, till seven Times be past over him, *chap. iv. 8 to 13.*

*Q. What was Daniel's Interpretation?*

*A.* That the Tree did represent the King's Person; the Height, Breadth, and Fruitfulness thereof, his Magnificence and Pomp; the cutting of it down, his Disposition to live amongst the Beasts of the Field for seven Years; till he did confess the Most High to bear Rule over the Kingdoms of Men, and to dispose of them according as he pleaseth.

*Q. What are we to believe of the King's being driven out among the Beasts?*

*A.* Not that he was truly changed into a Beast; but that his Reason, being taken from him, he was deprived of his

Kingdom, and lived seven Years among Beasts.

*Q. Why did God send this Vision to the King?*

*A.* To admonish him of his intolerable Pride and Blasphemy.

*Q. Was he converted at the Interpretation thereof?*

*A.* No; but continued still in his Pride, till God drove him from his Kingdom.

*Q. When was he restored?*

*A.* At the End of seven Years, when he confessed his Sin, and glorified God.

*Q. What became of him afterwards?*

*A.* His Kingdom was augmented, and he died in Peace, *chap. iv. 31.*

*Q. Who succeeded him?*

*A.* Evil Moradack, and then Belsazzar, (See p. 91, 92.)

*Q. What did Belsazzar?*

*A.* Made a Feast to a Thousand Princes, and drank Wine.

*Q. At what Time?*

*A.* Even when Darius had besieged the City.

*Q. What Plate had he to drink in?*

*A.* The holy Vessels of the Lord, which Nebuchadnezzar brought from Jerusalem.

*Q. Who drank in them?*

*A.* He, his Princes, Wives and Concubines.

*Q. Was God displeas'd therewith?*

*A.* Yes.

*Q. How did he show his Displeasure?*

*A.* By a Hand-writing on the Wall.

*Q. What was the Writing?*

*A.* God

A. God hath numbered thy Kingdom, and hath finished it. } *Mene.*

Thou art weighed in the Ballance, and found too light. } *Teke.*

Thy Kingdom is divided to the Medes and Persians. } *Peres.*

Q. Who read it?

A. Daniel.

Q. What was his Reward?

A. A Purple Robe, a Chain of Gold, and to be made the third Ruler in the Kingdom, chap. v.

Q. How long lived Belshazzar after this?

A. He was slain that Night.

Q. Who succeeded him?

A. Darius.

Q. How old was he when he took the Kingdom?

A. Threecore and two Years, ver. 31.

Q. What Favour found Daniel with Darius?

A. He made him one of the three that commanded an hundred and twenty Governors, which were set over the whole Kingdom of Babylon, chap. vi.

Q. How did his Fellow Officers take it, that he, being a Stranger, should be equal with them in Authority?

A. They envied him, and laid a Snare to entrap his Life.

Q. How was that?

A. They cauled the King to make a Decree, and seal it, that whosoever did prefer any Petition either to God or Man, for thirty Days, but to the King, should be cast into the Lions Den.

Q. How did they know this would entrap Daniel?

A. Because they knew that he was religious, and thrice every Day used to pray unto his God.

Q. Did Daniel for this Decree refrain from Prayer?

A. No; he knew it was better to disobey Man than God.

Q. Where did his Enemies see him at Prayer?

A. In the Window of his House, which opened toward Jerusalem.

Q. Did they straightway attack him?

A. No; they told the King first.

Q. How did he take it?

A. He was much grieved for Daniel.

Q. Might he not have then pardoned him?

A. He could not because of the Law.

Q. How then?

A. Daniel was seized and thrown into the Lion's Den, and a Stone put upon the Mouth of the Cave.

Q. What said the King to Daniel when he was let down?

A. He comforted him with these Words, Thy God whom thou always servest, even he will deliver thee.

Q. Whither went the King then?

A. To his Palace.

Q. How did he rest all Night?

A. He could not sleep, v. 18.

Q. What did he in the Morning?

A. Rose early and came to the Cave.

Q. What

*Q. What said he when he came thither?*

*A. Cried aloud, and asked Daniel if his God had delivered him.*

*Q. What answered Daniel?*

*A. That God had sent an Angel and stopped the Mouths of the Lions, ver. 22.*

*Q. Was Daniel then taken up?*

*A. Presently, and his Accusers, their Wives and Children, cast down in his stead.*

*Q. How did the Lions use them?*

*A. Tore them in Pieces.*

*Q. What did this Miracle work in Darius?*

*A. Great Joy, and Publication*

of a Decree, that all Nations should tremble and fear before the God of Daniel.

*Q. What was the first Vision that Daniel saw?*

*A. The Vision of the four Beasts.*

*Q. What is understood by that?*

*A. The Monarchies before spoken of.*

*Q. Of the four which was the worst?*

*A. The Roman Monarchy.*

*Q. Why?*

*A. Because in it sprang up the most Persecutors of the Church of God, chap. vii. 25.*

## CHAP.

*Daniel*, the Prophet of the Lord, was descended from the Royal Family of *David*, and was taken into *Chaldea* in the fourth Year of *Jehoiakim*, King of *Judah*, *A. M.* 3398, before Christ 602, at the Age of about twelve Years, and prophesied to the End of the Captivity, which was in the Year 3468.

The first Occasion on which *Daniel* made an eminent Discovery of his Wisdom, was in the Deliverance of *Susannah*, a Widow Woman, *A. M.* 3401, who was by the Elders accused unjustly, and condemn'd to die; (supposing this Book to be his, see the History of *Susannah*, *Apocrypha*.) The Year following he shewed *Nebuchadnezzar's* Dream of a great Statue of Gold; the same Prince's Dream of a great Tree, which was cut down to the Root in 3434. The next Year *Nebuchadnezzar* run mad, and imagined himself to be an Ox. In 3443, he ascended the Throne again, when the Golden Statue erected by this Prince might have happened. *Daniel* had the Vision of the four Beasts in the Beginning of *Belsazzar's* Reign, *A. M.* 3446. In 3448, he had that of the Ram and the He-goat, who push'd their Horns one at the other. His other Visions, set down in the 9th, 10th, 11th and 12th Chapters, we refer to the Year 3449, in the Beginning of the Reign of *Darius the Mede*. The History of *Bell* and the Dragon, supposing them to be his, are recorded to have happened in the Reign of *Cyrus*, about the Year 3468.

The' it be granted that *Daniel* did never exercise the Publick Calling or Function of a Prophet; in the Quality of an Ecclesiastical Person; yet his Book hath always been received as canonical, and comprehends two general Parts, the one historical and the other prophetical; containing most special and admirable Predictions of the State of the World and the Church, from his Time until Christ's Coming in the Flesh; gather'd by himself, and publish'd

- C H A P. VIII. to XII. *Antigonus, Asia the Less; and Ptolemus, Egypt.*
- Q. *What was Daniel's second Vision?*  
 A. The Ram with two Horns, and the Goat with one.
- Q. *What is understood by the Ram with two Horns?*  
 A. *Darius* and his two Kingdoms of the *Medes* and *Persians*.
- Q. *What understand you by the Goat with one Horn?*  
 A. *Alexander*, sole King of *Macedonia*, that slew *Darius*, and became Monarch of the World.
- Q. *Who succeeded Alexander?*  
 A. The Empire was divided into four Parts by four of his Princes; whereof *Cassander* had *Macedonia*; *Seleucus*, *Syria*; *Antigonus*, *Asia the Less*; and *Ptolemus*, *Egypt*.
- Q. *Who succeeded Seleucus?*  
 A. His Son *Antiochus*.
- Q. *What was he?*  
 A. A great Persecutor of the Church, *chap. viii. 12.*
- Q. *How was he put down?*  
 A. By the Hand of God.
- Q. *Did Daniel see the End of their Captivity?*  
 A. Yes; and was told in a Vision how many Years it should be from the building of the Temple to the Coming of Christ.
- Q. *How many Years should that be?*  
 A. Four hundred thirty-four Years.

lish'd in this Book, namely, the twelve canonical Chapters of *Daniel*, written partly in *Hebrew*, partly in *Chaldee*. He speaks *Hebrew* where he delivers in a bare Narrative; but he relates his Conversations which he had with the Magicians, the Kings *Nebuchadnezzar*, *Belshazzar*, and *Darius*, the *Mede*, in the Country Language.

The other Books which have been long contested, *viz.* the Stories of *Susanna*, and of *Bell* and the Dragon, &c. the Church of *England* has excluded from any Place in her sacred Canon of the Word of God, which she has received and established upon the best grounded Authority of sound Reason and the purest Antiquity: For these Additions were never found in any other Language but the *Greek*, and never received into the *Jewish* nor *Christian* Canons, till for some Purpose of their own; the Emisaries of *Poper*y admitted them into the Canon of their Church, by Authority of the Council of *Trent*.

It is believed that *Daniel* died in *Chaldea* at *Babylon*, being well settled with great Power in the *Persian* Empire; and herein *St Epiphanius* is followed by the generality of Historians: Others think he died at *Susa*, where he passed a good part of his Life, and had many Visions. *Benjamin of Tudela* relates, that his Monument in his Time was shewn at *Chuzestan*, which is the ancient *Susa*; but the Time of *Daniel's* Death is not known.



## The Book of the Prophet HOSEA.

### CHAP. I. to VI.

**Q.** *When did Hosea prophesy?*

**A.** In the Days of Uziab, Zotham, Abaz, and Hezekiah, Kings of Juda, and in the Days of Jereboam King of Israel. chap. i. 1.

**Q.** *How long did he prophesy?*

**A.** Seventeen Years.

**Q.** *Wherein stood his Doctrine?*

**A.** In alluring and deterring.

**Q.** *How did he allure the People?*

**A.** By the Sweetness of God's Promises.

**Q.** *What to do?*

**A.** To obey and love him.

**Q.** *How did he deter them?*

**A.** By threatening God's Plagues to fall upon them for their vicious and wicked living.

**Q.** *Was Idolatry used in those Days?*

**A.** Very much, both in the Synagogue and other Places.

**Q.** *What doth the Prophet call the Synagogue?*

**A.** Diblaim, i. e. Rottenness.

**Q.** *What doth he call the People?*

**A.** Gomer, i. e. Corruption, the Daughter of Rottenness.

**Q.** *Why doth he use these Terms?*

**A.** To shew the Filthiness of their Idolatry.

**Q.** *What is the Fruit of that Corruption?*

**A.** Lo-ammi, i. e. not my People.

**Q.** *What is understood by that?*

**A.** That so long as we delight

in Sin, we are not God's People.

**Q.** *What is the Fruit of Sin?*

**A.** Destruction.

**Q.** *What causeth Destruction?*

**A.** Want of Knowledge, chap. iv. 6.

**Q.** *How cometh want of Knowledge?*

**A.** By neglecting God's Word.

**Q.** *What do we fall into for want of Knowledge?*

**A.** Into all Manner of Sins, as swearing, lying, killing, stealing, and whoring, ver. 2, 3.

**Q.** *What is requisite for preventing of these Evils?*

**A.** Instruction from the Learned.

**Q.** *What will the Lord do to the Minister that is not able to instruct?*

**A.** Cast him off.

**Q.** *What to the People, that being instructed, do not follow it?*

**A.** The same, ver. 6.

### CHAP. VI. to XIV.

**Q.** *What is the Fruit of Affliction?*

**A.** It causeth us to seek to God, as the wounded to the Physician.

**Q.** *Will God be ready to receive us?*

**A.** Yes; and to heal us, as he did hurt us.

**Q.** *How must we come unto the Lord?*

**A.** With Obedience in Heart towards him, and Love towards our Neighbour, chap. vi. 6.

**Q.** *How will he entertain us?*

**A.** He

*A.* He will be our God, and we shall be his People, *ch. ii. 23.* He will be join'd unto us as the Bridegroom to his Bride, never to be separated, *ver. 20.*

*Q.* But if we come not to him, what will he do?

*A.* He will forsake us as we forsake him.

*Q.* Of what Continuance are the Afflictions of his People?

*A.* Of but a Moment, of a very short Stay.

*Q.* Give me a Proof?

*A.* After two Days he will revive us; in the third he will raise us up, *chap. vi. 2.*

*Q.* To what is the Righteousness of Man compared?

*A.* To a Morning Cloud, which soon dries up.

*Q.* For what doth the Prophet complain against the King.

*A.* For Surfeiting and Excels, *chap. vii. 4.*

*Q.* What against the People?

*A.* For flattering the King in his Wickedness, *ver. 1.*

*Q.* What else?

*A.* When they cried they did not cry to him, *ver. 4.* when they sought Help, it was at the Hands of Men, *ver. 11.*

*Q.* How doth God deal with us, when we fly from him to the Help of Men?

*A.* Spreads a Net before our Feet, and entangles us in our own Devices, *ver. 12.*

*Q.* Whither did Israel fly for Help?

*A.* To Egypt.

*Q.* What found they there?

*A.* Nettles in their pleasant

Places, and Thorns in their Tabernacles, *chap. ix. 6.*

*Q.* How were they plagued at Home?

*A.* With Famine and Slaughter.

*Q.* How with Famine?

*A.* The Flour and the Wine-press did not feed them, and the new Wine failed them, *ver. 2.*

*Q.* How with Slaughter?

*A.* Ephraim (saith the Lord) shall bring forth his Children to to the Murderer, *ver. 13.* and *chap. xiv. 1.*

*Q.* Was this the last of their Punishments?

*A.* No; Samaria, the chief City of Israel, was destroy'd as the Foam upon the Waters, *chap. x. 7.* and the rest of the Cities the Sword fell upon and devour'd them, *chap. xi. 6.*

*Q.* What became of the People that survived?

*A.* They were led Captive into Assyria, *ver. 5.*

*Q.* How doth God express the Terror of his Judgments against the Wicked?

*A.* In comparing himself to a Whirlwind, them to Chaff; himself to a Lyon, and them to his Prey, whom he will scatter and devour, *chap. xiii. 6, 7.*

*Q.* How doth he express his Favour to the Godly?

*A.* He will say to Death, I will be thy Death, and to the Grave, I will be thy Destruction, for their Deliverance, *ver. 14.*

*Q.* How do the Wicked measure the Favour of God?

*A.* By outward Prosperity, *chap. xii. 8.*

*A a Q. How*

Q. *How do the Godly measure the like Manner in these Days the Favour of God?*

A. By inward Graces.

Q. *How might Samaria, and the whole Kingdom of Israel, have avoided their Ruin?*

A. By hearkening to the Prophet, that told them of it long before.

Q. *Are not we admonished in*

A. Yes.

Q. *By whom?*

A. By God's Preachers.

Q. *What must we learn?*

A. By the Harms that fell to Israel, to avoid the like threatened to us, if we forsake not our Wickedness.

*Hosea*, Son of *Beeri*, prophesied before the Captivity of the ten Tribes, in the Days of *Uzziah*, *A. M.* 3194, and was the first of the minor Prophets, except *Jonah*; he continued to the Destruction of *Samaria*, *A. M.* 3283, or perhaps longer? and, according to his Threatnings for the great and crying Sins of the *Israelites*, (of which they repented not) in all Probability he lived to see it come brought them. The Example of the Marriage of the Prophet *Hosea* with a common Harlot and Adulteress, by the Command of God, *Chap.* i. and iii. was only imaginary: For tho' it be not always positively laid down in these Narrations, that the Thing done was in a Vision; yet the Nature and Scope of Prophecy require, that Things should be thus acted in Imagination, to imprint more deeply upon the Understanding of the Prophet, as by the Example of *Abraham*, when God appeared to him in a Vision, *Gen.* xxv. 1. 5. where he is shewn the Stars of Heaven in the shutting up of the Evening; yet by the 12th and 17th Verses, we find it was in the Day-time, and the Sun not gone down. Likewise *Ezekiel* eating a Roll given him of God, *Chap.* iii. his taking a Tile and drawing *Jerusalem* upon it, &c. *Chap.* iv. I doubt not but it will be universally allowed, according to my Argument to these Prophecies.

## The Book of the Prophet J O E L.

Q. *WHAT doth Joel teach?*

A. Repentance.

Q. *How?*

A. By telling *Judah* of her great Plague that was fallen upon them for their Sins.

Q. *What was the Plague?*

A. Famine.

Q. *In what Manner?*

A. Their Corn and Fruit Trees were destroy'd by Caterpillars, and other cankerous Worms, *chap.* i. 4.

Q. *What was the efficient Cause of this Plague?*

A. Drunkenness and Surfeiting, *ver.* 5.

Q. *What was the Effect?*

A. Men howled, and Cattle pined, *ver.* 10, 18.

Q. *What is the Means to avoid such and the like 'Plagues'?*

A. Repentance and Prayer, *ver.* 14.

Q. *But Judah not reforming by this Plague, what other doth*

Joel

Joel prophesy shall fall upon them?

A. The Sword.

Q. By whose Hands?

A. The King of the Assyrians.

Q. What kind of a Man doth he describe him to be?

A. One before whose Face should stand Terror, and behind his Back Destruction, *ch. ii. 3, 6.*

Q. How doth he teach them to avoid this Plague?

A. By Repentance likewise and Prayer.

Q. What doth the Lord promise if we do repent.

A. For Scarcity, Abundance: I will send you Corn, and Wine, and Oil, (saith the Lord) and you shall be satisfied, *ver. 19.* and for War, Peace: I will remove far from you your Enemies, *ver. 20.*

Q. What doth he promise beside?

A. Increase of spiritual Grace, and the Confusion of them that were their Enemies, *ch. iii. 17, 18.*

Joel, Son of Pethuel, prophesied about the same Time as *Jeremiah* and *Zephaniah*, under *Josiah*, King of *Judah*. Arch-bishop *Usher*, in his *Annals*, *A. M.* 3197, maketh mention of these Prophets not being placed according to the Time wherein they lived. *Joel* might have prophesied before *Amos*, who was cotemporary with *Uzziah*; he likewise foretells that Drought, *chap. i.* which *Amos* mentions as actually come to pass, *chap. iv. 7, 8, 9.* But to that Argument it may be answered, that the Drought there spoken of might probably be peculiar to the Kingdom of *Israel*.

## The Book of the Prophet A M O S.

Q. OF what Birth was Amos?  
A. A poor Herdman's Son.

Q. Where was he born?

A. At *Tecoa*, a poor Town, six Miles from *Jerusalem*.

Q. In whose Days did he prophesy?

A. In the Days of *Uzziah*, King of *Judah*, and *Jeroboam*, King of *Israel*.

Q. How doth he procure Authority to his Doctrine, considering he was of so mean a Parentage?

A. By saying that his Words are the Words of God, *ch. iii. 3.*

Q. Against whom doth he first prophesy?

A. Against *Damascus*, the *Philistines*, *Tyre*, the *Idumeans*, *Amorites* and *Moabites*.

Q. What was his Purpose in that?

A. To shew, if God punished the Sins of such as had scarce any Knowledge of him, much more would he afflict the *Jews*, whom he had from Age to Age nursed up in his Discipline.

Q. Against whom doth he next prophesy?

A. Against the Kingdoms of *Israel* and *Judah*.

A 2.

Q. What

*Q. What Sins of theirs doth he find out?*

*A.* Cruelty, Presumption, Security, and want of Pity, hoarding up of Corn, and Covetousness.

*Q. How were they cruel?*

*A.* They turned Judgment into Wormwood, *i. e.* instead of Equity, they executed Oppression, *chap. v. 7.*

*Q. What was their Punishment for that Sin?*

*A.* They should build Houses, and not dwell in them, and plant Vineyards, and not eat the Grapes thereof, *ver. 11.*

*Q. Why?*

*A.* Because the Foundation was laid by the Ruin of the Poor.

*Q. How were they presumptuous?*

*A.* Notwithstanding God's Threatnings, they still thought themselves innocent.

*Q. How doth he reprove that Sin?*

*A.* By asking a Question.

*Q. What is the Question?*

*A.* Can a Trumpet be blown in the City, and the People not be afraid? *i. e.* Can God by his Prophets cry out against Sin, and the People think there is no Sin? *chap. iii. 6.*

*Q. How were they secure?*

*A.* They stretch'd themselves upon Beds of Ivory, eat the Lambs of the Flock, had Musick, drunk Wine in Bowls; but no Man pitied the Poor, *chap. vi. 4, 5, 6.*

*Q. What is the Punishment of such People?*

*A.* Their Feasts shall be turned into Mourning, their Songs to Lamentation, and their Ease to Disquiet, *chap. viii. 10, 12.*

*Q. How were they covetous?*

*A.* They swallowed up the Poor, *ver. 4.*

*Q. How was that?*

*A.* By hoarding up Things necessary for Food and Cloathing, and so procuring a Dearth, that they might sell dear, even the very Refuse of their Merchandise, and make their great Measure small, and their Weight little, *ver. 5, 6.*

*Q. What hath the Lord sworn he will do to such People?*

*A.* He hath sworn by the Excellency of *Jacob*, that he will never forget any of their Works, *ver. 7.* Tho' they dig into Hell, thence he will fetch them; tho' they climb up to Heaven, from thence he will bring them; tho' they sink into the Bottom of the Sea,

*Amos* began to prophesy about the same Time as *Hosea*; tho' 'tis likely he did not live so long, but died before the Reign of *Hexekiah* and the Captivity of the ten Tribes.

*St Jerom* gives him this Character, That tho' he was rude in Speech, yet not in Knowledge. Several of his Expressions are taken from such Observations as are suitable to the Business of a Shepherd, (which was his Employment) as when he compares God's Anger to the roaring of a Lion, *chap. i. 2.* and *iii. 8.* the gigantick Stature of the *Amorites* to the Height of Oaks and Cedars, *chap. ii. 9.* see *5. 8.* But still there are many beautiful

Pas-

Sea, there he will command the Serpent to bite them; and tho' they go into Captivity, he will follow them with the Sword, and set his Face against them; there shall be no Way for them to escape, *chap.* ix. 2, 3, 4.

Passages in this Prophecy, where the Expressions are very elegant, and the Paths or Rhetorick very moving, such as are *chap.* ii. 9, 10, 11. iv. 6. v. 6, 9. vi. 1, 7. viii. 8, 10. and ix. 2, 6.

## The Book of the Prophet O B A D I A H.

Q. *WHAT Sin doth Obadiah complain of?*

A. The want of Charity.

Q. *In whom?*

A. In Brother towards Brother.

Q. *Who were they?*

A. The Edomites against the Israelites.

Q. *How were they Brothers?*

A. The Edomites came of Esau, and the Israelites of Jacob.

Q. *What Wrong did the Edomites do to the Israelites?*

A. Joined with their Enemies, rejoiced at their Destruction, and helped to carry away the Spoil; *chap.* i. 11, 12, 13.

Q. *How did God punish them?*

A. He made the House of Jacob a Fire, and the House of Joseph a Flame, and set the Edomites between them as Stubble to be devoured, *ver.* 18.

Obadiah lived in Judea after the taking of Jerusalem, *A. M.* 3414, and before the Desolation of Idumea, in about 3410; which Arch-bishop Usher, in his Annals, *A. M.* 3419, supposes this Prophecy to have been fulfilled about five Years after the taking of Jerusalem. He prophesied about the Time of taking of Jerusalem, and thereupon in foretelling the Destruction of Edom, he uses several Expressions which Jeremiah had done before him, speaking upon that Subject. Compare *Obad.* v. 1, 8. with *Jer.* lxi. 9, 14, 15, 16. Ezekiel agrees with Jeremiah and Obadiah, in assigning the same Reason for the Judgments threatned against the Edomites, viz. their insulting over the Jews in the Time of their Distress. See *Ezek.* xxv. 12. and xxxv. 35, &c.

## The Book of the Prophet J O N A H.

Q. *Whither was Jonah sent?*  
A. To Niniveh, the chief City of the Assyrians, to preach.

Q. *Did he obey the Commandment of God?*

A. No, he broke it, and went another Way, to Tarshish.

Q. *What*

*Q. What moved him so to do?*

*A.* His own Reason, because he thought if the *Jews* repented not by his Doctrine, much less would the *Heathen*.

*Q. How did he for a Passage?*

*A.* Hired a Ship, and paid his Freight.

*Q. When he was at Sea, what happened?*

*A.* God caused a Tempest, that it might check the Disobedience of *Jonah*.

*Q. What did he during the Tempest?*

*A.* Sleep.

*Q. What did the Mariners?*

*A.* Studied to find the Cause of this Disturbance, by casting of Lots.

*Q. To whom fell the Lot?*

*A.* To *Jonah*, and the Mariners threw him into the Sea.

*Q. By whose Counsel was *Jonah* cast into the Sea?*

*A.* By his own; for his Conscience drew from him both his Sin and the Punishment due to it.

*Q. Was *Jonah* drown'd?*

*A.* No; tho' his Sin deserv'd it, yet God preserv'd him, and sent a Whale that swallowed him up.

*Q. What followed?*

*A.* The Tempest ceased, and the Mariners glorified God.

*Q. But what did *Jonah*, being in a Fish's Belly.*

*A.* Thought upon his Sin, and cried to the Lord.

*Q. How did the Lord deliver him?*

*A.* Caused the Fish to cast him up upon dry Land.

*Q. What may we learn from hence?*

*A.* Not to despair of Succour, being overwhelm'd in the Waves, both of Sin and Punishment.

*Q. How long had he been in the Fish's Belly?*

*A.* Three Days and three Nights.

*Q. And what followed then?*

*A.* The Lord spake to *Jonah* the second Time, and bade him arise and go to *Niniveh*, and preach Repentance.

*Q. Did he now obey?*

*A.* Yes; and cried in the Streets, Yet forty Days, and *Niniveh* shall be overthrown.

*Q. How did the People entertain his Doctrine?*

*A.* With Fear and Trembling.

*Q. What did they then do?*

*A.* Proclaimed a Fast, from the greatest to the smallest: The King himself rose from his Throne, cast off his Robes, and put on Sackcloth, commanding all his Subjects to do the like; and that neither Man nor Beast should taste Food till they had cried to the Lord for Mercy.

*Q. When the Lord saw their Repentance, what did he?*

*A.* Turned away his Wrath, and saved their City.

*Q. How did *Jonah* take their Deliverance?*

*A.* He was angry; because, being a Prophet, he should be found false of his Word; and therefore began to upbraid God.

*Q. In what Manner?*

*A.* O Lord, (said he) was not this my Saying when I was yet in my Country, that thou art a

gra-

gracious God, merciful, and slow to Anger, and repentest thee of Evil; for which Cause I fled to *Tarshish*? Therefore I beseech thee take my Life, rather than let me live in Infamy.

*Q. Whether went he then?*

*A.* Out of the City, to see if after forty Days the Lord would destroy the City.

*Q. On which Side of the City sat he?*

*A.* On the East Side, and built him a Booth.

*Q. What did God cause to grow over him to shadow him?*

*A.* A Gourd.

*Q. What became of the Gourd?*

*A.* The next Morning a Worm struck it, and it withered.

*Q. Did Jonah suffer any Inconveniency by that?*

*A.* Yes, the Eastern Wind and Sun-beams beat upon his Head, and made him faint; so that he griev'd for the Loss of the Gourd.

*Q. What said the Lord to him then?*

*A.* Hast thou Pity (said he) on the Gourd, for which thou hast not laboured, nor made it grow,

which came up in a Night, and perished in a Night; and wouldst thou not have me pity *Niniveh*, wherein there are Six-score Thousand Persons, that cannot discern the Right-hand from the Left, and also much Cattle?

*Q. What learn we by this?*

*A.* That we must not measure the Providence and Mercy of God after the Square of our human Affections.

*Q. What was the final Cause of sending Jonah to Niniveh?*

*A.* By the sudden Repentance of these Heathen People, to improve the Obduracy and Hardness of Heart of his own Children, that many Years were called upon.

*Q. The Ninivites complying with the Summons given them by the Prophet Jonah, and the Lord deferring the Execution upon them, Did they continue in their Integrity?*

*A.* No: the Increase of their Iniquities made them ripe for Destruction about 150 Years afterwards, particularly explained in the Prophecy of *Nabum*.

*Jonah* lived in the Kingdom of *Israel*, under King *Joash*, and *Jeroboam* the Second, about the same Time as *Hosea*, *Isaiab*, and *Amos*, and was the ancientest of all the Prophets, whose Writings are preserved in Scripture Canon. Bishop *Lloyd*, in his Chronological Tables, supposes him to have prophesied in the latter End of *Jehu's*, or the Beginning of *Jeboabaz's* Reign; at which Time the Kingdom of *Israel* was brought very low by the Oppressions of *Hazael*, King of *Syria*, 2 *Kings* xiii. 22. This might be a proper Reason for *Jonah* to foretell the Success which *Jeboabaz's* Grandson, *Jeroboam*, should have in restoring the Coasts of *Israel*, *ibid*, chap. xiv. 25. He was of *Gath-hepher*, a Town in the Tribe of *Zebulon*, *Josb*. xix. 13. not far from *Sephorim*, or *Dio-cæsaria*, as *St Jerom* informs us in his Commentary upon *Jonah*; who adds, that *Jonah's* Sepulchre was shewed there in his Time. This Town was situate in *Galilee*; and so confirms that Observation of the *Pharisees*, that out of *Galilee* there did arise no Prophet, *John* vii. 52.

*The*



## The Book of the Prophet MICAH.

**Q.** *WHAT did Micah prophesy of?*

*A.* Of the Birth of Christ, *chap. v. 2.* of his Kingdom, *ver. 4.* of his Victory, *ver. 8.* of the Glory and Peace of the Church, *chap. iv. 1, 2, 3.* and her Triumph both over her Enemies and Afflictions, *chap. vii. 8.*

**Q.** *In how many Things consists the Duty of a Christian?*

*A.* In two; Holiness to God, and Righteousness to our Brethren.

**Q.** *Will not one of these serve God?*

*A.* It will not; our Service to God is abominable, without Righteousness to Man, *chap. vi. 8, 10, 11.*

**Q.** *What Sins doth Micah reprove?*

*A.* The Contempt of God's Word.

**Q.** *How did the Jews contemn the Word?*

*A.* In forbidding the Prophets to prophesy.

**Q.** *What Persons did he reprove?*

*A.* For selling Justice for Money, and eating the Flesh of the People, fleaving off their Skins, breaking their Bones, and chopping their Flesh to Pieces, *chap. iii. 1, 2.*

**Q.** *What is understood by that?*

*A.* Their pilling and polling the Common-wealth.

**Q.** *What else did he reprove?*

*A.* The Priests for their Covetousness, *ver. 10.*

**Q.** *And whom else?*

*A.* The rich Merchant.

**Q.** *For what?*

*A.* Because he is full of Lies and Deceit, *ver. 12.*

**Q.** *What are the Virtues here commended?*

*A.* Silence and Patience, *chap. vii. 5, 9.*

**Q.** *If we do not repent, what may we expect from this Prophecy?*

*A.* The Lord will be Witness against us, because we hearken not to the Reading and Preaching of God's Word, *chap. i. 2.*

The Prophet *Micah* was probably of *Judah*, and lived under *Jotham*, *Ahaz*, and *Hezekiah*. *Jotham* began to reign in 3245; and *Hezekiah* died in 3306. He was cotemporary with *Isaiab*, but began later to prophesy, and is called the *Morasthite* here in *Ser. xxvi. 18.* from the Place of his Nativity, *Morasthi*, which *St Jerom* distinguishes from *Maresthab*, mentioned *chap. i. 15.* tho' he places them both in the Tribe of *Judah*. *Lib. de Locis. Hebr.*

## The Book of the Prophet NAHUM.

Q. *WHAT* doth Nahum teach?

A. That it is dangerous to resolve to live in the Fear of God, and fall from it again?

Q. *By what Example?*

A. By the Example of the *Ninivites*.

Q. *Did they so?*

A. Yes; they soon forgot the

Preaching of *Jonah*, and the Mercy that was shewed them at that Time, and returned again to their former Iniquity, for which he prophesied their Destruction.

Q. *And were they then destroyed?*

A. Yes.

Q. *By whom?*

A. By the *Chaldeans*.

*Nahum* appeared in *Judea* in the Reign of *Hexekias*, after the Expedition of *Sennacherib*, *A. M.* 3291. The Destruction of *Niniveh* here prophesied of is recorded in the Book of *Tobit*, chap. xiv. 15. Which Account Archbishop *Usher*, in his *Annals*, *A. M.* 3378, Dr *Prideaux's Script. Connect.* p. 47, 48, and other learned Men, understand of *Nabopolassar*, Father to *Nebuchadnezzar*, (called in the Greek Translation *Nebuchodonosor*) and *Cyaxares*, King of *Media*, *Abasuerus* by *Daniel*, chap. ix. 1. This remarkable Transaction is placed by Dr *Prideaux* in the 29th Year of *Josiah*, and about 24 Years before the Destruction of *Jerusalem*; which exactly agrees with the Account given by the Heathen Historians, and others, as *St Jerom* has observed in his Preface upon *Jonah*.

## The Book of the Prophet HABAKKUK.

Q. *WHAT* did Habakkuk prophesy against?

A. The Pride and Tyranny of the *Chaldeans*, that were puffed up with their Spoils and Victories.

Q. *What doth he compare the Men of this World unto?*

A. To Fishes; because, as amongst Fishes the great devour

the small, so is it amongst Men, chap. i. 14.

Q. *How loathsome is Tyranny and Pride?*

A. So loathsome, that the very Stones of the Wall shall cry out against it, chap. ii. 11.

Q. *What did he prophesy should be the End of the Chaldeans?*

A. Ruin

The Prophet *Habakkuk* lived in *Judea* at the Beginning of the Reign of *Jehoiakim*, before the coming of *Nebuchadnezzar* into the Country in 3398, and probably was cotemporary with *Jeremiah*, and prophesied in the Reign of *Josiah*; for the Subject of their Prophecies are much alike, *viz.* the Destruction of *Judea* and *Jerusalem* by the *Chaldeans*, for their heinous Sins and Provocations. We may observe, as *Nahum* the preceding Prophet fore-told,

*A.* Ruin and Destruction.

*Q.* By whom?

*A.* By the Medes and Persians, ver. 8.

*Q.* How may a Man prove the Power of his Faith?

*A.* If with the Prophet he can

rejoice with the Lord, when the Fig-tree doth not blossom, and when there is no Fruit of the Vines, when the Olive fail, and the Fields yield no Meat, when the Flocks are cut off, &c.

told, the Destruction of the *Affyrians*, who carried the ten Tribes Captive; so *Habakkuk* foretells the Judgments that should come upon the *Chaldeans*, who completed the Captivity of the two remaining Tribes. This Prophet lived in *Judea* the Time of the Captivity, and carried Food to *Daniel* in the Lion's Den, remarkably set forth in the apocryphal Book of *Bell* and the *Dragon*.

## The Book of the Prophet ZEPHANIAH.

*Q.* WHEN prophesied Zephaniah?

*A.* In the Days of *Josiah* King of *Judah*.

*Q.* How did he terrify the Wicked?

*A.* By foretelling them of their utter Destruction, and carrying

into Captivity.

*Q.* How did he comfort the Godly?

*A.* By prophesying their Return and Happiness, and the Revenge God would take upon their Enemies.

*Zephaniah* prophesied in the Reign of *Josiah*, as himself informs us, before the 28th Year of that Prince, *A. M.* 3381, and before the taking of *Niniveh* in 3378. He prophesied chiefly against *Judah*, who continued very corrupt, notwithstanding the King's pious Zeal for Reformation, and the good Example he gave to his Subjects.

## The Book of the Prophet HAGGAI.

*Q.* WHICH are the three last Prophets?

*A.* *Haggai*, *Zacharia*, *Malachi*.

*Q.* When were these sent?

*A.* After the seventy Years of Captivity was expired.

*Q.* For what Cause?

*A.* To comfort the People, and

to encourage them to haste the Building of the Temple.

*Q.* Were they slack in that Business?

*A.* Yes, preferring their own private Gain, in toiling for Wealth, and building themselves fine Houses, before the Glory of God.

*Q.* What

*Q. What was the Reason?*

*A.* They had no Reason at all: Yet as corrupt Men, that never want Policy to excuse their vile Dispositions, pretended the Time was not yet come, *chap. i. 2.*

*Q. Who reproved them?*

*A.* God first, and *Haggai* afterwards.

*Q. How did God reprove them?*

*A.* By sending a Famine amongst them.

*Q. How did the Prophet reprove them?*

*A.* By rebuking them in these Words. *Is it Time for yourselves to dwell in cieled Houses, and not to build the House of the Lord?*

*Q. Were they upon this converted?*

*A.* Yes.

*Q. What was the Sign of their Repentance?*

*A.* Fear before the Lord, *ver. 12.*

*Q. How did the Lord comfort them?*

*A.* He sent his Spirit upon them, saying, *Bring Wood and*

*build this House, and I will be favourable unto it, ver. 8.*

*Q. Who were the chief of the People in this Work?*

*A.* *Zerubabel* the Son of *Shealtiel*, and *Jeshua* the Son of *Jehosadak*, the High Priest.

*Q. What was the Promise of God unto them?*

*A.* That altho' this House seemed nothing like so sumptuous and beautiful as that which *Solomon* built, yet, if they would have Patience, the Time should come, that he would make it far more glorious.

*Q. How is that to be understood?*

*A.* Not of the material Temple, built with Wood and Stone; but of the Spiritual Temple which should be erected by the Coming of Christ, *chap. ii. 20.*

*Q. What saith the Lord here of their Sacrifices?*

*A.* That they were unclean.

*Q. How were they unclean?*

*A.* Not in the Things themselves, but because the Persons that offered them were unclean.

*Q. What learn we by that?*

*A.* Neither to offer Prayers

B b 2 nor

*Haggai* was brought to *Jerusalem*, *A. M.* 3414. He returned from the Captivity in 3468, and prophesied in the second Year of *Darius*, Son of *Hystaspes*, *A. M.* 3484. Of what Family this Prophet was he hath given us no Intimation, but the Time when he prophesied he has distinctly noted, viz. in the sixth Year of *Darius Hystaspes*. The Occasion of this Prophecy was the Stop that was put to the building of the Temple, after the Foundation had been laid, according to the Commandment of *Cyrus*, about 17 Years before. He was Cotemporary with *Zacchariah*, who in one Part of his Prophecy is the same with this of *Haggai*, viz. to encourage the *Jews* to go on with rebuilding of the Temple, by giving them Assurance of God's Assistance and Protection: from whence he proceeds to foretell the Glory of the Christian Church; the true Temple or House of God, under

nor Thanksgiving to the Lord Intent of the Heart, and not the but with a pure Heart; for the Word of the Mouth, justifieth.

under its great High Priest or Governor, Christ Jesus; of whom Zerubabel and Jeremiab were Figures.

## The Book of the Prophet ZACHARIAH.

**Q.** *WHOSE Son was Zachariah?*

*A.* The Son of Barathiah.

**Q.** *Why was he sent?*

*A.* To instruct and comfort the People.

**Q.** *How did he instruct them?*

*A.* That they should avoid the Wickedness of their Fathers.

**Q.** *How did he comfort them?*

*A.* By telling that God would be merciful unto them; assist them in their Work, *chap. i. 16.* put back their Enemies. *ver. 15.* fill them with all Plenty of Grace, *ver. 17.* be a Wall of Fire about his Church, and a continual Light in the Midst thereof, *chap. ii. 5.* and that Zerubabel, as he had begun, so should he finish the Temple against all Hinderances whatsoever, *chap. iv. 9.*

**Q.** *If they did serve the Lord, upon whom would he turn their Affliction?*

*A.* Upon their Enemies.

**Q.** *How should their Zeal to God's Service be manifested?*

*A.* By their Works, *chap. i. 3.*

**Q.** *What should be their best Cloathing?*

*A.* Not Silks nor precious Stones, but Righteousness thro' Christ, *chap. iii. 4.*

**Q.** *What doth he prophesy of Christ?*

*A.* That he should be both King and Priest, by the Crowns that were set upon the Head of Joshua, *chap. vi. 11.*

**Q.** *Why should those Titles be attributed unto him?*

*A.* To signify all Power was given unto him, spiritual and temporal.

**Q.** *In what Manner was Christ promised to come?*

*A.* Humbly, and in great Poverty, riding upon an Ass, *chap. ix.*

**Q.** *And why?*

*A.* Because the Prophet had set forth his Kingdom without Majesty and Power: Yet that his Dominion should stretch from Sea to Sea, *ver. 10.*

**Q.** *But wherein was the Error?*

*A.* In their gross and earthly Imaginations, having the Eyes of their Minds fixed upon the transitory Pomp of this World, and not upon the true and Spiritual Glory of Authority.

**Q.** *After the Jews Return, and re-building of the Temple, were they at Peace?*

*A.* No, they had many Afflictions and Temptations for the Tryal of their Patience, and proving

proving of their Faith: Only such as had believed, had the Peace of Conscience.

*Q. Against What Sins did the Prophet proclaim Judgment?*

*A. Against Stealing and Perjury.*

*Q. What is their Punishment?*

*A. A Curse goeth forth against them; and they shall be cut off, chap. v. iii.*

*Q. What are we to understand by the Woman in the Ephah?*

*A. Either the Wickedness of the Jews should be restrained by Enemies, or the Cruelty of the Enemies by God.*

*Q. What is the Punishment of a foolish Shepherd?*

*A. His Arm shall be dried up, and his Eye darkned.*

*Q. What meaneth the Prophet by that?*

*A. He shall have neither Power nor Understanding to instruct the People.*

*Zachariab, Son of Barachiab, and the Grandson of Iddo, prophesied at the same Time as Haggai, and it seems a little after his Decease. Grandsons are frequently in Scripture called Sons, as in Ezra, ver. 1, 6, 14. and Daniel v. 2. Tho some have disputed here of the Difference of Time, and mistaken Darius Hystaspes, to be Darius Notus: And likewise concerning our Prophet being Iddo's Grandson, &c. But this I refer to Dr Allix and others, who have disputed upon this Head.*

The first Part of this Prophecy I have taken Notice of in *Haggai*; the latter Part from *Chap. xix.* probably relates to the *Jews* under the *Maccabees*, and then foretell the rejecting the *Messias*, and their Conversion afterwards, and some remarkable Passages that should happen to them in the latter Ages of the World.

## The Book of the Prophet MALACHI.

*Q. WHAT was the first Sin Malachi reprov'd?*

*A. Obstinate Hypocrisy.*

*Q. Wherein?*

*A. In that the Jews were manifest Offenders, and yet seem'd to justify themselves, chap. i. 6.*

*Q. If we make God our Father, what doth he require of us?*

*A. Honour.*

*Q. What if we make him our Lord?*

*A. Fear, ver. 6.*

*Q. What is the second Sin Malachi reprov'd?*

*A. Carelessness in the Priests, that thought any Sacrifice was sufficient, and did not examine whether it were according to the Law or not, ver. 8.*

*Q. What was required in the Priest?*

*A. A Care in his Heart to serve God aright, and his Lips to be a Treasure of Knowledge to instruct the People.*

*Q. What is the third Sin the Prophet reprov'd?*

*A. Their marrying Wives of an idolatrous Generation.*

*Q. What*

Q. *What is the Punishment of that Sin?*

A. The Lord will cut them off that doth so, *chap. ii. 11, 12.*

Q. *What is the fourth Sin?*

A. Breach of Wedlock, *ver. 14.*

Q. *What is the fifth?*

A. Their Distrust, saying, it was in vain to serve God, seeing the Proud prospered, and they were cross'd, *chap. iii. 14, 15.*

Q. *From whence proceedeth that Sin?*

A. From want of Patience, and submitting to God's Pleasure; for if they saw not God's Help present to defend them, they would straightway murmur; which is a Sign also of Ingratitude, in that they forgot their former Deliverance.

Q. *What is the sixth Sin?*

A. Sacrilege, robbing the Priests of Tythes and Offerings.

Q. *How did God take this?*

A. As done to himself: Ye have robbed me.

Q. *What was the Punishment of that Sin?*

A. A Curse on the Nation.

Q. *What the Promise on cheerfully paying that Debt?*

A. The Windows of Heaven opened, and a Blessing poured out, that there should not be Room enough to receive it, *ch. x.*

Q. *Who should be the next Prophet to succeed them?*

A. John Baptist.

Q. *Wherein should his Office consist?*

A. In joining the People together in one Unity of Faith, and pronouncing God's Judgments against such as should refuse to receive Christ, *ch. iv. 5.*

Q. *Who should be the last?*

A. Christ Jesus, the true Son of Righteousness; whose comfortable Beams of Mercy shine upon our Souls to eternal Happiness.

The Prophet *Malachi* was in all Likelihood cotemporary with *Nehemiab*. His Prophecy supposes the Temple to be built, and the Worship of God settled there; but blames the Priests and Levites for not attending upon the publick Worship, *chap. i. 10.* and the People for offering the Lame and the Blind, *ver. 7, 8.* and robbing God of his Tythes and Offerings, *chap. iii. 10.* which agrees with *Neb. x. 33, 39.* and *xiii. 10, 11, 12.* Compare *chap. ii. 11.* to *Neb. x. 3.* and *xiii. 23, &c.* Bishop *Lloyd* dates this Prophecy something later than *Nehemiab's* Time, about 97 Years before Christ, when the first seven of *Daniel's* Weeks, or 49 Years, were expired, for sealing up the Vision and Prophecy, *Dan. ix. 24. i. e.* for completing the Canon of the Old Testament. The Words of *Malachi*, *chap. iv. 4, 5.* import, that after him the Jews were not to expect a Succession of Prophets; exhorting them to observe the Law of *Moses*, and to look for no other Prophet, till *Elias* the Forerunner of the Messiah should come.

## A P O C R Y P H A.

Q. *WHAT* do you call Apocrypha?

A. Books whose Origin is not known, their Authority dubious; and therefore are not received by a common Consent of the Church.

Q. *Why*

*Q. Why then does the established Church of England allow any Part of these Books to be used for proper Lessons, or Lessons of the Day?*

*A.* They are only read for Instruction, and contain in them a great Number of excellent Maxims, inferior perhaps to none but those of the canonical Writings? some of those Books therefore may be read to very good Purpose in the Church, and by every pious, as well as by every curious Person.

*Q. What are their Names?*

*A.* The first and second Books of *Esdra*s, *Tobit*, *Judith*; the rest of *Esther*, *Wisdom of Solomon*, *Ecclesiasticus*, *Baruch*, with the Epistle of *Jeremiah*; the Song of the three Children; the Story of *Susanna*; the Idol, *Bell* and the *Dragon*; the Prayer of *Manasseh*; and the first and second of the *Maccabees*.

*Q. What are the Books Names that are said to be lost, burnt in the Temple, &c.*

*A.* The Book of the Wars of the Lord, *Num.* xxi. 24. the Book of the Covenant, *Ex.* xxiv. 7. the Book of *Jasper*, *Jos.* x. 13. the

Books of *Natham*, *Gad*, *She-maiab*, *Iddo*, *Abijah*, and *Jehu*, cited in the *Chronicles*; the Acts of the Kings of *Judah* and *Israel*, mentioned in the second Book of *Kings*; the Book of *Samuel*, cited *1 Chron.* xxix. 29. the Acts of *Uzziab*, *2 Chron.* xxvi. 22. by *Isaiab*; *Solomon's* 3000 Proverbs, *1 Kings* iv. 32. *Solomon's* 1005 Songs, *ib.* *Solomon's* Book of Trees, Beasts, Fishes, &c. *1 Kings* iv. 33. the Prophecy of *Jeremiah*, torn to Pieces by *Jehoiakim*, *Jer.* xxxvi. another upon *Babylon*, *Jer.* li. the Prophecy of *Jonah*, in *Jonah*. *Isaiab* wrote another Book, intitled, *The Ascension of Isaiab*, (as *Origin Epiphanius* writes.) *Josephus* says, that *Ezekiel* left two Books concerning the Captivity of *Babylon*, *Ant.* l. 10. c. 6. There was a Book of the *Lamentations*, or a mournful Poem, so called, composed by *Jeremiah* upon the Occasion of the Death of the pious King *Josiah*: It was a long Time in the Mouths of the singing Men and Women of *Israel*; but this famous Poem is believ'd to be lost, with many others.

The Apocrypha are Writings, no doubt, of good Men, but of much less Authority than the canonical Books, being a Collection of Pieces written chiefly in the *Greek* and *Chaldee* Languages, as 'tis thought, between the Times of the Prophets and those of the New Testament: But as no certain Proof is found, they are therefore called *Apocrypha*, *Ἀποκρυφα*, *Ab-scondita*, hid, or concealed. The historical Parts of them, particularly the Books of the *Maccabees*, are of considerable Use, and give much Light into the Transactions of which they treat; and the Books of *Wisdom* and *Ecclesiasticus* are much used. Tho' the *Apocryphal* Books are not received into the Scripture Canon of Protestants, yet they are admitted by the *Romans* as of equal Authority, to colour some Things in their Religion which they cannot defend from the real Word of God. But how worthy some of these Books are of the Honour done them by the Council of *Trent*, I leave to every impartial Reader to judge.



The PRAYER of MANASSE, King of Judah, when he was Captive in Babylon.

**O** Lord, Almighty God of our Fathers Abraham, Isaac, and Jacob, and of their righteous Seed, who hast made Heaven and Earth, with all the Ornament thereof; who hast bound the Sea by the Word of thy Commandment; who hast shut up the Deep, and sealed it by thy terrible and glorious Name; whom all Men fear, and tremble before thy Power: for the Majesty of thy Glory cannot be borne, and thine angry Threatenings towards Sinners is importable: But thy merciful Promise is unmeasurable and unsearchable; for thou art the Most High Lord, of great Compassion, Long-suffering, very merciful, and repentest of the Evils of Men. Thou, O Lord; according to thy great Goodness, hast promised Repentance and Forgiveness to them that have sinned against thee, and of thine infinite Mercy hast appointed Repentance unto Sinners, that they may be saved. Thou therefore, O Lord, that art the God of the Just, hast not appointed Repentance to the Just, as to Abraham, Isaac, and Jacob, which have not sinned against thee; but thou hast appointed Repentance unto me that am a Sinner: For I have sinned above the Number of the Sands of the Sea; my Transgressions, O Lord, are multiplied; my Transgressions are multiplied, and I am not worthy to behold and see the Height of Heaven, for the Multitude of mine Iniquity. I am bowed down with many Iron Bands, that I cannot lift up mine Head, neither have any Release: For I have provoked thy Wrath, and done Evil before thee; I did not thy Will, neither kept I thy Commandments; I have set up Abominations, and have multiplied Offences. Now, therefore, I bow the Knee of mine Heart, beseeching thee of Grace. I have sinned, O Lord, I have sinned, and I acknowledge mine Iniquities: Wherefore, I humbly beseech thee, forgive me, O Lord; forgive me, and destroy me not with mine Iniquities. Be not angry with me for ever, by reserving Evil for me; neither condemn me into the lower Parts of the Earth: For thou art the God, even the God of them that repent; and in me thou wilt shew all thy Goodness: For thou wilt save me that am unworthy, according to thy great Mercy. Therefore I will praise thee for ever all the Days of my Life; for all the Powers of the Heavens do praise thee; and thine is the Glory for ever and ever. Amen.

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O F T H E  
N E W T E S T A M E N T.

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*The Gospel according to St MATTHEW.*

Question.

**W**HY do you call this the New Testament?

*Answer.* Not only with respect to the Old, which preceeded it, both in Order of Nature and Time; but also in regard that it declares God's gracious fulfilling the Conditions of the New Covenant (the Covenant of Grace; as the other was of Works) so far as concerned him.

*Q.* It seems then there were two Covenants made with Man?

*A.* There were so: the first the Covenant of Works; (before the Fall, the Condition whereof was perfect Obedience) the second a Covenant of Grace after the Fall, the Conditions whereof are Faith and sincere Obedience; the Mediator of which Covenant is Jesus Christ, the Object of the New Testament.

*Q.* What doth the New Testament include?

*A.* The Gospel.

*Q.* What is the Gospel?

*A.* A Message of glad Tidings, from the Word *Evangelion*,

good News, or joyful Tidings; and therefore the Authors are called *Evangelists*.)

*Q.* What doth it principally contain?

*A.* The History of Christ.

*Q.* Upon how many Points stands the History of Christ?

*A.* Upon five.

*Q.* Which be they?

*A.* Upon his Birth, his Life, his Death, his Resurrection, and Ascension.

*Q.* What doth his Birth teach us?

*A.* That he is the Day Star of Mercy, risen to conduct us out of the Darknes of Death, and to guide our Feet in the Way of Peace, *Luke* i. 78.

*Q.* What doth his Life teach us?

*A.* All Virtues requisite to a true Christian, he being the Way, the Truth, and the Life, *John* xiv. 6.

*Q.* What doth his Death teach us?

*A.* That our Debt is paid, and the Rigour of the Law is satisfied, due to us for our Sin, wherein consisteth our Redem-

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tion,

## St MATTHEW.

tion, *Matth. xx. 28. Gal. iv. 5. Heb. vi. 10.*

*Q. What doth his Resurrection teach us?*

*A. The Conquest over Death, Sin, and Hell, wherein standeth our Justification, Rom. iv. 25.*

*Q. What doth his Ascension teach us?*

*A. That our Passage into Paradise is by him made open, which before (thro' Sin) was shut up against us; to the Intent that where he is, we may also be, John xiv. 23. and xii. 26.*

*Q. What doth Christ require of us for all these Benefits?*

*A. Faith and Obedience.*

*Q. What is Faith?*

*A. An assured Belief of all his Words and Deeds.*

*Q. What is Obedience?*

*A. A constant Endeavour to perform all that he hath commanded, Mat. xxviii. 20.*

*Q. How do the Old and New Testament agree?*

*A. In this, that they both teach to know one God, embrace one Faith, and erect one Church.*

*Q. How do they differ?*

*A. Four Manner of Ways: first, in their Publication; secondly, their Effect and Fruit; thirdly, their Ceremonies; and fourthly, their Teachers.*

*Q. How do they differ in their Publication?*

*A. The Law was published with Horror, the Gospel with Joy.*

*Q. How do they differ in their Fruit?*

*A. The Fruit of the Law is Death, Dent. xxvii. 26. the Fruit*

*of the Gospel, Life, John xvii. 5.*

*Q. How in their Ceremonies?*

*A. In the Law their Altar was made of Stones; in the Gospel our Altar is Christ Jesus, Heb. xv. 10. In the Law they did sacrifice Calves; in the Gospel our Sacrifice must be Prayer and Thanksgiving, Heb. xiii. 15. In the Law they did circumcise the Fore-skin; in the Gospel we must circumcise and cut off the lewd Affections of our Hearts, Rom. ii. 29. In the Law their Passover was a Lamb of the Flock, Exod. xii. 14. In the Gospel our Passover is the Lamb Christ Jesus, 1 Cor. v. 7. In the Law the Passover was but the Shadow of the Thing; in the Gospel the Passover is the Gospel itself.*

*Q. How do they differ in their Teachers?*

*A. The Publisher of the Law was Man, Moses; the Publisher of the Gospel, God and Man, Christ. The Teachers of the Law foretold the Coming of Christ in the Flesh, Isa. vii. 14. The Teachers of the Gospel foretel his Coming in Glory, Mat. xxiv. 30, 31. and xxv. 31. The Teachers of the Law led forth the Children of God to Canaan, Josh. xii. 6. The Teachers of the Gospel do direct them to Heaven, Mat. v. 3, to 10. They delivered them from the Hands of human Tyrants, Exod. xii. 31. Judg. xvi. 36. Christ in the Gospel sets us free from the Hands of the spiritual Tyrant, the Devil, Mat. xv. 54.*

*Q. How*

*Q. How many are the Writers of the Gospel?*

*A. Four, viz. Matthew, Mark, Luke, and John.*

*Q. Is the Subject of these holy Writers all one?*

*A. Yes.*

*Q. What Methods shall we use to draw particular Points of Doctrine from each of them, and not repeat any thing?*

*A. Divide the whole History of Christ into four Parts; and every Part into four Branches.*

*Q. Very well: What are the four Branches I shall dispute with you upon in the Gospel after Matthew?*

*A. These; Christ's Birth, his Persecution, Baptism, and the Election of his Apostles.*

*Q. How are the four Evangelists prophetically represented in the Old Testament?*

*A. Expositors do generally believe, that they are shadowed out by the four living Creatures in Ezekiel, chap. i. 10. which had four Faces; 1st, of a Man, 2d, of a Lion, 3d, of an Ox, and the 4th, of an Eagle.*

*Q. What was Matthew by Profession?*

*A. A Publican.*

*Q. What were the Publicans?*

*A. Those kind of Jews, which in the Name of the Romans did gather up the Taxes and Tallages imposed upon the People.*

*Q. How came he to be an Apostle?*

*A. Christ called him as he was sitting at the Receipt of Custom; who presently, notwithstanding the Scandals and bad*

*Reports which the Jews had given out of Christ, and that he himself was exceeding rich, left all, and followed him.*

*Q. What doth Matthew first set down?*

*A. The Coming of Christ into the World.*

*Q. How is that?*

*A. Two manner of Ways.*

*Q. Which be they?*

*A. Once in the Flesh, many Times in the Spirit.*

*Q. How comes he in the Spirit?*

*A. Two manner of Ways: by Grace to inspire us; as when the Spirit of God fell upon the 70 Elders, Num. xi. 25, 26, and upon the Apostles, Acts ii. 3, 4. or by Faith, to assure, as St Paul saith, The same Spirit beareth Witness with our Spirits, that we are the Children of God, Rom. viii. 15, 16.*

*Q. By what Example do we learn the Coming of Christ in the Spirit?*

*A. By the Example of God's Appearance to Elish.*

*Q. How was that?*

*A. First came a mighty Wind, and tore the Rocks, but God was not there; then arose an Earthquake, but God was not there; then came a Fire, but God was not there; at last came a soft and still Wind, and God was there, 1 Kings x. 11, 12.*

*Q. Doth Christ's Spirit, after the same Manner, descend into us?*

*A. Yes.*

*Q. How?*

*A. First, there comes the Breath of his threatening Voice,*

to break our stony Hearts; then an Earthquake, that is, trembling at his Judgments; thirdly, a Fire to try if we repent aright; last of all, a soft Voice of happy Tidings which is the Lamb Jesus Christ.

*Q. How was his Coming in the Flesh?*

*A.* He was conceived by the Holy Ghost, and born of the Virgin Mary, *Mat. i. 18.*

*Q. Is this all the Times he shall come in the Flesh?*

*A.* No; he shall come at the last Day.

*Q. In what Manner?*

*A.* With Power and great Glory, *Mat. xxi. 30.*

*Q. What to do?*

*A.* To judge the World with Righteousness, and the People with Equity; that is, to give to every one according to their Deeds, *Mat. xvi. 27.*

*Q. Why did Christ take upon him our Flesh?*

*A.* To satisfy for our Sins.

*Q. How?*

*A.* In suffering under the Justice of God what we had deserved.

*Q. What was the first Evil Christ suffered?*

*A.* Persecution.

*Q. When?*

*A.* As soon as he was born.

*Q. By whom?*

*A.* By Herod, the King of the Jews.

*Q. What learn we by this?*

*A.* That a Christian Life, in this World, from the Day of our Birth to the Hour of our Death, is nothing but Crosses and Afflictions.

*Q. Why was Jerusalem troubled when News was brought of the Birth of a new King, which was Christ, knowing they were weary of the Government of Herod?*

*A.* First, to flatter him, because they would seem to be affected as he was; for he was greatly troubled, *Mat. ii. 3.* and secondly, because 'twas fear'd there would arise a new Occasion of Bloodshed, by the Contention of these two Kings.

*Q. What was the End of Herod's Malice towards Christ?*

*A.* As it is of all Persecutors of God's People, his own Ruin; for Christ was delivered from his Rage, *Mat. ii. 13.*

*Q. Did his Rage end so?*

*A.* No: When he saw himself mocked of the wise Men that promised to bring him Word where Christ was, he most cruelly slaughter'd all the young Children of *Bethlehem*, and the Coasts thereabouts, thinking so to be sure of his Destruction, *Mat. ii. 16.*

*Q. What do we learn of that Massacre of so many Innocents, Christ only excepted.*

*A.* That Tyranny may destroy the Body of Religion, but not the Soul.

*Q. Was that no Fault in the wise Men to break Promise with Herod.*

*A.* No; it is lawful to break a Promise in any thing, wherein the Honour and Service of God may be hindered.

*Q. How was Christ preserved?*

*A.* By

*A.* By Flight into *Egypt*.

*Q.* Why did Christ, being God, give place to the Malice of Herod?

*A.* To shew, that it is lawful for us to fly from Persecution, and save our Lives; so it may be done without Scandal to the Gospel, *Mat. x. 14.*

*Q.* Why did he fly into *Egypt*, rather than into any other Country?

*A.* That the Scriptures might be fulfilled, according to the Prophet *Hosea*, Out of *Egypt* have I called my Son.

*Q.* Wherein consisteth the Jews Ingratitude?

*A.* In stoning the Prophets and Men of God, which were sent unto them for their Souls Health, *Mat. xxiii. 37.*

*Q.* How doth Christ prophesy their Ingratitude should be punished?

*A.* By threatening unto them a spiritual and corporal Plague.

*Q.* What is their spiritual Plague?

*A.* Famine of the Word, and Scarcity of Teachers.

*Q.* What was their corporal Plague?

*A.* Ruin of their City, Desolation of their Temple, and a general Dissipation or scattering of their whole Nation; at whose Hands shall be required the Blood of all the Saints, from *Abel* to *Zachariah* the Son of *Barachiah*, whom they slew between the Temple and the Altar.

*Q.* How many were the Benefits of God bestowed upon the Jews?

*A.* Innumerable; but these especially: He saved *Noah* from the Flood; *Abraham* from the *Chaldeans*: He brought them afterwards out of *Egypt* through the *Red Sea*: He fed them in the Wilderness with Meat from Heaven, and Water from the Rock: Forty Years Space their Garments never waxed old: He led them dry-shod over *Jordan*: He gave them Possession of 31 Kingdoms: He instructed them in his Service: He built them a Temple: He supplied them daily with Prophets to be their Guides: And finally, sent his only begotten Son amongst them, to be a Physician both of their Bodies and Souls, whom they most cruelly crucified on a Cross.

*Q.* What did first make known the Birth of Christ?

*A.* A Star, *Mat. ii. 2.*

*Q.* How did that Star differ from other Stars?

*A.* In three respects: First, in its Place, being lower fix'd than other Stars; secondly, in its Motion, moving directly forward, and not circularly; and thirdly, it shone as well by Day as by Night.

*Q.* To whom did this Star appear?

*A.* To the wise Men of the East, to conduct them where Christ was born.

*Q.* What is signified by that Star?

*A.* The Spirit of God, which must illuminate our Hearts, or we shall never find the Way to come to Christ.

*Q.* When

*Q. When the wise Men found Christ, what did they?*

*A.* As all Men must do when they have once got the Knowledge of him.

*Q. What is that?*

*A.* Acknowledge our Love and Service to him, by our external Oblations.

*Q. What were their Oblations?*

*A.* Gold, Frankincense, and Myrrhe: Gold, as he was King; Frankincense, as he was a Priest; and Myrrhe, as he was a Prophet, *Mat. ii. 11.*

*Q. But instead of these three Things, what do we Christians learn to offer unto him?*

*A.* For Gold, Purity of Life; for Frankincense, Prayer and Thanksgiving; and for Myrrhe, Prayer in Adversity.

*Q. In the eleventh Chapter of this Gospel Christ saith, I thank thee, O Father, that thou hast hid the Knowledge of thy Will from the Wise and Prudent, and hast shewed it unto Babes; yet here he saith, The wise Men came to worship him. What Difference is there between the wise Men he speaketh of there, and those mentioned here?*

*A.* By the wise Men there he understandeth such as arrogantly depend upon their own Knowledge, and measure all Things by human Reason: By wise Men in this Place he understands such wise Men, as in Things that belong to the Honour of God and our Justification, reject the Power and Wisdom of Man, and cleave only to the Grace of God thro'

Christ, and the Sincerity of his Word; in which Sense they are called Babes, *Mat. xi. 25.*

*Q. In professing of Christ, what Comfort have we?*

*A.* A threefold Comfort: First, we know he is our Lord, and can and will defend us from all our Enemies, *Matth. xxviii. 18, 20.* Secondly, he is our Teacher, and will instruct us in all Things necessary to Salvation: And thirdly, our spiritual Physician, that calls us unto him, to comfort and heal our afflicted Consciences, *Matth. xi. 18.*

*Q. Where is the End of the Old Testament, and Beginning of the New?*

*A.* In the Baptism of Christ; for by that God doth as it were point unto us, and shew that he is the true Messiah and Saviour.

*Q. By what Sign?*

*A.* By the visible appearing of the Holy Ghost, and the Voice that was heard, This is my dearly beloved Son, in whom I am well pleased, *Mat. ii. 17.*

*Q. How many Things are required in Baptism?*

*A.* Three; the visible Element, (which is Water) the Word, and the Promise of Grace.

*Q. What is the Difference between the Baptism of John and the Baptism of Christ?*

*A.* John did baptize with Water to Repentance; but Christ did baptize with Fire, that is, by his Holy Spirit working in our Hearts to the Remission of Sins.

*Q. Why is John said to prepare the Way of the Lord?*

*Q.* Because his Doctrine was  
Re-

Repentance; and no Man can come unto Christ, except he first confess the damnable State he is in through Sin, and be heartily sorry for the same; faithfully believing only by the Merits of Christ to be delivered from thence.

*Q. Was our Saviour first circumcised, then baptized?*

*A.* He was.

*Q. For what Reasons?*

*A.* Circumcised he was for the fulfilling of the Law; baptized for the establishing of the Gospel.

*Q. What are the Privileges you receive by being baptized?*

*A.* I am thereby made a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven.

*Q. How do you know you are made so?*

*A.* Because we are born Children of Wrath, *Eph.* ii. 3. but by Baptism are made Children of Grace, i.e. Members of Christ, being united to the Church of which he is the Head, *Eph.* i. 22, 23. and v. 23. *John* iii. 5, 6. *Rom.* viii. 15. *Gal.* iii. 26, 27. and thereby have the Privilege of crying Abba Father, *John* i. 12, 13. and if Children, then Heirs, Heirs of God, and Joint-heirs with Christ, *1 John* ii. 5. This is my Voucher, *Mat* xix. 14. and this is the Promise he hath promised us, even eternal Life.

*Q. But how may you forfeit these Benefits, by which Means you lose that State of Salvation, and become as you were, i.e. in a fallen State.*

*A.* If I do not keep the Promises made for me when I was baptized, which was to continue no longer than till I came of Age to take them upon myself.

*Q. What Proof have you of Infants being obliged to do a Thing they do not actually consent to?*

*A.* From *Gen.* xvii. 14. the uncircumcised Child, whose Flesh of his Foreskin is not circumcised, that Soul shall be cut off from the People, he hath broken my Covenant. (*See Deut.* xxix. 10, 11, 12.)

*Q. But why need we mind this, being under the Gospel?*

*A.* Because the Covenant of Baptism is with us, *Acts* ii. 39. The Promise is unto you and to your Children, *1 Cor.* xvii. 14. Now are your Children holy, or Christians.

*Q. And how do you think to confirm this Constancy of Resolution?*

*A.* By continual Prayer to God for his Grace, which, with Faith, although I fall away ten Times in a Day, yet, through Christ, I shall be able to perform, *Rom.* viii. 13. Being confident of this very Thing, that he which hath begun a good Work in me, will finish it until the Day of Jesus Christ.

*Q. What is the outward visible Sign or Form in Baptism?*

*A.* Water, according to the Commandment of Christ Jesus, *Mat.* xxviii. 19.

*Q. What is the inward and spiritual Grace to those of riper Years?*

*A.*



*A.* A Death unto Sin, and a new Birth unto Righteousness, having a Change wrought in the Soul by receiving holy Dispositions from the Spirit of God, and an Ability to proceed in all Virtue and Godliness of Living, *Rom. vi. 4. 11. 2 Cor. v. 17.* Repenting our Faults, *Acts ii. 38.* and gladly receiving his Word, *ver. 41. and chap. viii. 37. (See 1 John iii. 8. and v. 18. 2 Tim. ii. 19.)*

*Q.* Who did Christ first call to his Service?

*A.* Poor Fishermen.

*Q.* What do we learn by their calling?

*A.* Two Things.

*Q.* Which be they?

*A.* First, an Example of Charity in Christ, that, of his meer Mercy and Grace, chose such poor and simple Men to be the chief Pastors and Pillars of his Church: Secondly, an Example of Faith and Obedience in them, who no sooner were called, but streightway left all they had, and followed Christ, *Mat. iv. 17.*

*Q.* How did they follow him?

*A.* Not as many Christians now, in outward Shew and seeming Holiness; but with that Resolution, that they willingly underwent Poverty, Scorn, Slander, and Death itself, to shew themselves worthy Scholars of so worthy a Master: Besides, they were but once called upon, and they came; but we are many Times called upon, and yet we come not.

*Q.* How led Christ his Disciples?

*A.* He led them bodily and spiritually.

*Q.* How did he lead them bodily?

*A.* By enuring his Body to travel by Sea, by Land, in City, Field, Mountain, and Valley, for the publishing of the Gospel, and Work of their Salvation.

*Q.* How did he lead them spiritually?

*A.* By manifesting unto them great Signs and Arguments of Humility, Patience, Love, Fortitude, and all other Virtues of the Mind; so that what he was, such he would have them, and all that insist upon his holy Name, to be.

*Q.* Why did not Christ chuse his Disciples amongst the mighty, learned, and rich Men of the World?

*A.* Because the mighty stand upon their Reputation, the learned are obstinate in their Opinion, and the rich enthrall'd with Covetousness.

*Q.* Was there none then of this sort came when Christ called them?

*A.* Yes, but they were very few; as of rich Men, *Zaccheus* and *Matthew*; of Gentlemen, the Centurion, and *Joseph of Arimathea*; and of learned, *Nicodemus*, *Gamaliel*, and *Sau*.

*Q.* Did these Men leave all, and follow Christ?

*A.* They did.

*Q.* How then had Matthew a House to banquet Christ in afterwards?

*A.* To forsake all, is understood not clean to depart from

all which they had; but to make no Reckoning of their Goods, other than that they might serve to the Glory of God, and the Relief of his poor distressed Members.

Q. *Why doth Christ call his Apostles and Ministers the Salt of the Earth?*

A. Because, as the Property of Salt is to bite, purge, and preserve; so their Doctrine ought to testify, reprove, and instruct.

Q. *Why were they called the Light of the World?*

A. Because in Doctrine and Conversation they must be as shining and glorious Guides to the dark Minds of the Ignorant.

Q. *What is the End thereof?*

A. The Glory of God.

Q. *Is it not then enough for*

*them to preach the Gospel openly, and with boldness of Heart?*

A. No, they must likewise bring forth the Fruit of good Life by their Deeds of Charity, *Mat. v. 16.*

Q. *In how many Things consisteth the Testimony of a good Life?*

A. In three Things.

Q. *Which be they?*

A. In Holiness, which belongeth to God; In Righteousness, which belongeth to our Neighbour; and in Sobriety, that belongeth to ourselves.

Q. *For how many Causes are we bound to serve God?*

A. For three Causes: *jure creationis*, because he created us: *jure redemptionis*, because he redeemed us: *jure amoris*, because he loved us.

*Obj.* As all the Nations in the World were derived from one Man, so all the Righteous, and such as are to be saved, are derived from one Man, Jesus Christ: For as by the first *Adam* Sin came into the World, and by Sin Death and Damnation; so by the second *Adam* that Sin is pardoned, and Man made Partaker of eternal Happiness.

As in the Old Testament we have the wearisome Travels, lamentable Examples, vast and unceas'd Destructions of Men and Cities, with the Terror of the Law; so by the New, those that have any Knowledge of the Spirit, may draw such comfortable Resolutions from the Gospel, that neither Poverty can subvert them, nor Riches and Honour exalt them; but, according to *St James*, chap. i. *They may possess themselves in Peace.*

In this History, written by *Matthew*, *Mark*, *Luke*, and *John*, the Spirit of God so govern'd their Hearts, that altho' they were four in Number, yet they so consent as tho' the whole had been compos'd by but one of them: and tho' they differ in Style, and sometimes one writes more largely than which the other abridges, nevertheless, in Matter and Argument, they tend to one End; which is, to publish to the World the Favour of God towards Mankind, thro' Christ Jesus, whom the Father hath given as a Pledge of his Mercy and Love: And for this Cause these Books are called *Gospel*; which signifieth good Tidings: forasmuch as there is no Joy nor Consolation, no Peace nor Quietness, no Felicity nor Salvation, but in him, who is the very Substance of this Gospel, and in whom all the Promises are Yea and

Amen. And therefore under this Word is also contained the whole New Testament; tho' most commonly used only for the History which the four Evangelists wrote, containing Christ's Coming in the Flesh, his Death and Resurrection, &c. *Matthew*, *Mark*, and *Luke*, are more copious in describing his Life and Death, but *John* labours more to set forth his Doctrine; wherein both Christ's Office, and also the Virtue of his Death and Resurrection, more fully appear; for without this, to know that Christ was born, dead, and risen again, as the Prophets foretold, would profit us nothing.

The Angel *Gabriel* was sent from God first to *Zacharias*, when he offered Incense in the Temple, to tell him that he would have a Son, who should be called *John*, whose Birth was to be the Joy and Glory of *Israel*. Six Months after God sent the same Angel to the Virgin *Mary*, then 14 Years of Age, at *Nazareth*, where she usually lived. She was espoused to *Joseph*, who was of the House of *David*, as she also was; whom God gave her for a Guardian or Protector of her Innocence, being married, saith *St Austin*, but used no conjugal Embraces. The Angel found her alone, as *St Ambrose* observes, and the Praises which he gave her in his Salutation, at first troubled her; which the Angel perceived, and, to avert it, said, *Fear not, Mary, for thou hast found Favour with God, &c.* she, without wavering in the Faith, only ask'd, how what he said could come to pass, seeing she knew not a Man: Upon which the Angel assured her, that Man should have no Part in this Work; but that the Holy Ghost should come upon her, and would himself form in her the Child of which she was to be Mother; informing her at the same Time what had happened to her Cousin *Elizabeth*. The blessed Virgin humbly replied, *Behold the Handmaid of the Lord, let it be to me according to thy Word.* And she said, *My Soul doth magnify the Lord, and my Spirit hath rejoiced in God my Saviour, &c.*

The Angel immediately left her, after which the Son of God was incarnated in her holy Womb. Without staying to consider the high Condition wherunto she was now raised, she undertook a painful Journey to visit her Cousin *Elizabeth*, who dwelt in the Hill Country, in a City of *Judab*; and, entering into the House of *Zacharias*, saluted *Elizabeth*: *And it came to pass that when she heard the Salutation of Mary, the Babe leap'd in her Womb, and Elizabeth was filled with the Holy Ghost, and spoke with a loud Voice, and said, Blessed art thou among Women, and blessed is the Fruit of thy Womb, &c.*

Not at all lifted up with what her Cousin said, she returned home; and the Signs of her being with Child appearing, *Joseph*, notwithstanding the many Proofs he had of the Virgin's Purity, attributed it to the Work of Sin; but being a just Man, resolved only to leave her, or to put her away privately, and not to make her a publick Example; but when he was ready to do this, God advertised him in the Night, by an Angel, in a Dream, not to fear to take unto him *Mary* his Wife, for that which was conceived in her was of the Holy Ghost; and she should bring forth a Son, enjoining them to call his Name *Jesus*, for he should save his People from their Sins.

When the Deliv'ry of the blessed Virgin drew nigh, the Edict of the Emperor *Augustus Caesar*, in a Manner disturbed the whole World, and made the holy Virgin come to *Bethlehem* (where the Prophet had foretold the

Medias

Messias should be born) with *Joseph* her espoused Husband, who was of that Town, to be taxed. But when they arrived at *Bethlehem*, every one refused to lodge them, because their Houses were all full.

And thus did our Saviour hasten, as it were, to shew us at his very Birth an Example of Humility, his suffering with Patience the Repulses of Men, not disdainng to be born in a Stable.

The blessed Virgin having brought forth her First born Son, and blessed the World by his Birth, she wrapt him in Swadling-cloaths, and laid him in a Manger. The same Night there were Shepherds in the Fields watching their Flocks, and the Angel of the Lord came upon them, and the Glory of the Lord shone round about them, so that they were sore afraid.

And the Angel said, *Fear not, I am come to bring you good Tidings of great Joy; unto you is born this Day, in the City of David, a Saviour, which is Christ the Lord: And this shall be a Sign unto you, ye shall find the Babe wrapp'd in Swadling-cloaths, and lying in a Manger.* And suddenly there was with the Angel a Multitude of the heavenly Host, praising God, and saying, *Glory to God in the highest, and on Earth Peace, Good-will towards Men.*

The Shepherds, on recovering themselves from their Astonishment, at the Words of the Angel, and Sight of the heavenly Host, determined to pass over into *Bethlehem*, to see the Wonder God had wrought, making great Haste in their Journey; where they found the blessed Virgin with *Joseph*, and the Child lying in a Manger, as the Angel had related. Filled with Admiration, they returned, praising God, to the Surprize of all that met them.

Eight Days after our Saviour's Birth, *Joseph* and *Mary*, according to the Custom of the *Jews*, circumcised the Child, and called him *Jesus* (*i. e.* the Saviour of the World) as commanded: And tho' that Name be not set down in the Old Testament, yet it is found in a Book extant before Christ was born, namely *Esdra* ii. 7. *Jesus* Christ being born in *Judea*, where the true God was worshipped, God caused a Star to shine at his Birth, thereby to shew that he did not come into the World for the *Jews* only, but for the *Gentiles* also, to draw them from Idolatry and the Worship of Devils, to the God and Saviour of the World, whose Light should shine, like the Star in their Hearts.

The Magi, or wise Men, (whom *St Basil* supposeth were great Astrologers and learned Men: *St Cyprian* calls them Magicians, which Arts were much practised in those Countries; and says, they were little Kings, or Lords, in particular Places, such as *Joshua* slew thirty of in one Battle) perceiving that the Power of their Gods and Oracles daily decayed, and knowing this Star in the East to denote the Birth of the Sovereign of the *Jews*, came to *Jerusalem*, and enquired where he was; for they had seen his Star, and were come to worship him.

*Herod*, an Usurper, hearing of a new King, was much troubled; and assembling his chief Priests and Scribes, asked in what Place Christ should be born? They told him, in *Bethlehem*, in *Judea*, as the Prophet *Micah* had written. Hereupon he called secretly the wise Men, and enquired what Time the Star appeared? They answered him fully without Fear: But he resolving,

if possible, to murder him, ordered them to search diligently for the young Child, and when they had found him to bring him woad, that he might come to worship him also. They being directed by the Star to the House, found the young Child, and fell down and worshipped him, offering him Presents of Gold, Frankincense, and Myrrhe; and, being warned of God in a Dream, never returned to Herod, but went home another Way.

*Epiphanius* is of Opinion, that they came to *Jerusalem* two Years after Christ's Nativity, because *Herod* slew all the Infants of that Age; but others hold, more probably, that the Star appeared to them two Years before Christ's Nativity, so that they came to *Bethlehem* thirteen Days after his Birth, which the Church calls *Epiphany*, Twelfth-day, or the Day of the three Kings.

Forty Days after the Birth of our Lord, the Days of the Purification of the blessed Virgin being accomplish'd, she brought him to *Jerusalem* to present him to the Lord, in obedience to the Law, to be ransomed by the Sacrifice of some Animals, a Pair of Turtle Doves, or two Pigeons: And, as *St Luke* observes, at the same Time *Simon*, surnamed the *Just*, and *Anna*, the Prophetess, both Persons of extraordinary Sanctity among the *Jews*, coming into the Temple, *Simon*, being filled with the Holy Ghost, discovered his blessed Saviour by the Light of Faith, and, with an Extasy of Joy, took him up in his Arms, gave Thanks, and said, *Lord, now lettest thou thy Servant depart in Peace, according to thy Word, for mine Eyes have seen thy Salvation, &c.* *Anna* also added her publick Thanks and Praises to those of *Simon*. This holy Widow, after seven Years Marriage, had past the rest of her Life, to her Thirty-fourth, in fasting and praying, without departing from the Temple, and now declared to all that look'd for Redemption in *Jerusalem*, that *Jesus* was the Messiah.

*Herod* having long expected, in vain, the Return of the wise Men, entered into a strange Passion, for Fear of being dethroned; and resolving *Christ* should by no Means escape, gave Orders for killing all the Children in *Bethlehem*, and the Borders thereof, which he thought were about his Age, to the Number of 14,000: After this Butchery he went into the Hill Country, and thrice attempted the Death of *John*, the Son of *Zachary*, then in the second Year of his Age; but his Mother saved his Life, by sending him into desert Places, till the Time came that was appointed for the Manifestation of the Messiah to *Israel*; which was not to be till the thirtieth Year of his Age. But as the Babes in *Bethlehem* died in the Place of *Christ*, so did *John* Baptist's Father die for him; for *Zachary* was slain between the Temple and the Altar, because he refused to betray his Son to the Fury of this bloody Wretch.

Before this Cruelty was executed, *Joseph* thinking of returning to *Nazareth*, God sent his Angel in the Night to tell him, that he should immediately take the young Child and his Mother, and fly into *Egypt*, because *Herod* would use all Means to destroy him. Accordingly they set out at Midnight, and travelled into *Egypt*. At which Time, *St Jerome* writes, all the Images of their Gods tumbled from their Altars to the Ground, and their Oracles ceas'd. And *Eusebius* tells us, that no Nation embraced the  
Chri-

Christian Religion with such a Readiness as the *Egyptians* did, agreeable with the Prophecy of *Isaiab*, Chap. xix. above 700 Years before.

After the Death of *Herod* God sent his Angel again unto *Joseph*, to command his Return into the Land of *Israel*, as *Hosea* had predicted, Chap. xi. He obeyed, and, to avoid the Fury of *Archelaus*, *Herod's* Son, (according to the Prophets) came and dwelt in the Town of *Nazareth*. After which they went up every Year to *Jerusalem*, at the Feast of the Passover; at which Time, when Jesus was at the Age of twelve Years, being strong in Spirit, filled with Wisdom, and the Grace of God upon him, they took him with them; and, after the eight Days of the Feast were accomplished, returned to *Nazareth*, but our blessed Saviour staid behind, disputing with the Doctors, unknown to *Joseph* and his Mother, and, after three Days they found him in the Temple, sitting in the Midst, both hearing and asking them Questions. The blessed Virgin, surprized to see him there, tho' overjoyed at the Sight, mildly ask'd him why he dealt so with them, &c. upon which he told her, he was to be about his Father's Business; and they understood not this Saying. He then returned with his Parents to *Nazareth*, and was subject to them in all Things. And, as *St Austin*, *Cbrystostom*, and other ancient Fathers write, to shew himself true Man, laboured in the common Toils of Life till thirty Years were past, when God was pleased to manifest him to the World, by bringing *John Baptist*, his Messenger, out of the Wilderness, as the Prophets foretold; who then left his Solitude, where he had led an angelical Life. His Garment was of Camels Hair, with a Leathern Girdle about his Loins, his Meat Locusts and wild Honey; and he appeared on the Banks of the River of *Jordan*, and in the Wilderness or *Judea*, preaching Repentance, and baptizing all those that came unto him, saying, *Repent ye, for the Kingdom of Heaven is at Hand. For this is he that was spoken of by the Prophet Isaiab, saying, The Voice of one crying in the Wilderness, prepare ye, &c.*

When therefore all *Jerusalem* went thronging into the Desert to hear this holy Fore runner, and to be baptized, Jesus himself went also, and, in Humility, hid himself among the Multitude: But tho' *John* had never seen him before, yet he acknowledged him to be the Messiah in the Presence of an exceeding great Number of People; and being struck with a profound Respect, could not, without Difficulty, resolve to baptize him, saying, in the Presence of the chief Doctors of the Law, even the Sadducees and Pharisees, whom he called Vipers, &c. and had driven them from his Baptism, *I had need to be baptized of thee, and comest thou to me.* Our Lord only answered, that he must humble himself so far, and submit to every Ordinance; *For, saith he, it becometh us to fulfill all Righteousness.* No sooner was he baptized, but the Heavens opened, and the Holy Spirit visibly descended on him in Form of a Dove, and rested on his Head; and at the same Time a Voice was heard from Heaven, giving this Testimony, *This is my beloved Son, in whom I am well pleased.*

*St John Baptist* having used his utmost Endeavours to persuade Men, that Jesus Christ was the Messiah so often promised, and so greatly desired, seemed to have nothing more to do in the World; so he left the Desert to come to the Court of *Herod*, who received him with great Respect, even when

when he was most severely reprehended for his incestuous Defilements, in marrying *Herodias*, his Brother's Wife: But this envenom'd the Spirit of *Herodias* against him, who soon got him thrown into Prison; when, at the Birth day of *Herod*, her Daughter so extremely pleased *Herod* by dancing in the Middle of the Assembly, that he commanded her to ask of him whatsoever she pleased, and he would give it her, tho' it were half of his Kingdom. She went and ask'd Counsel of her Mother; who, preferring the gratifying her Revenge, above whatever her Ambition or Covetousness could desire, bid her ask of him the Head of *John Baptist*. *Herod* was much troubled at this Request; but, to fulfil his Promise, ordered that St *John's* Head should be cut off, and delivered to *Herodias's* Daughter in a Charger, who immediately brought it to her Mother. Thus ended the high Opinion which *Herod* had of him, who having been the great Admirer of this holy Person, became his Murderer; which *Josephus* reckons to be the Cause of all the Miseries which beset *Herod* and his Family in a short Time after.

When Jesus was baptized, he began to preach, and his whole Doctrine was directed to the Manifestation of his Father's Will, and Amendment of Man's Life. It proposes also one fundamental Principle, *Thou shalt love the Lord thy God with all thy Soul, and thy Neighbour as thyself*. It was plain, easy, and convincing, tho' it treated of the highest Mysteries. All was Spirit, Truth, Justice, Holiness, Humility, and Charity. It neither took away nor disannulled any one perfect or spiritual Precept of the Law of *Moses*; but rather revived, enforced, interpreted, and fulfilled the same: For whereas that commanded external Observance, Christ's Law requires also internal Obedience: That says, Love your Friends; this adds, *Love your Enemies*: That forbids us to kill; *this prohibits us from being angry*: That commands us not to commit actual Adultery; *this requires not to desire, nor lust after a Woman*: That taught thee to offer up a Calf, Sheep, Ox, &c. for thy Sins; *this enjoins thee to offer up a contrite Heart, by Faith in the Blood of him that died for all, with a firm and resolute Purpose of Amendment of Life*. Briefly, the Doctrines of Christ tend only to the true, sincere, and perfect Service of God, thy Lord that created thee and redeemed thee, for the Exaltation of his holy Name, Power, Goodness, and Glory; to the suppressing of Man's Pride, by discovering his Loft and miserable State by Nature; to the Contempt of the World, and the Poms and Vanities thereof; to the Mortification and subduing our carnal Appetites; to true Love and unfeign'd Charity towards our Neighbour; to the making us spiritually minded; to the procuring to us Peace of Conscience, Tranquility of Soul, Consolation of Spirit, and Purity in the outward Man: And, in a Word, to reduce Mankind again to a certain State of Innocency, Simplicity, and angelical Sanctity upon Earth (so far as human Infirmity will allow) and to have his Eye fix'd only upon the Kingdom of God in Heaven, and the eternal Inheritance purchased for all those that truly love and fear him. This was the Doctrine delivered by Jesus, and is the same which the holy Prophets of old foretold should be declared to the World by the true Messiah.

## The Gospel according to St MARK.

**Q. HOW** doth the Gospel of St Mark begin?

*A.* With an Account of *John's* preaching in the Wilderness, and prophesying of our Saviour Christ; as is signified by *Ezekiel's* Lion.

**Q. What was Mark?**

*A.* A Disciple of Peter's, of whom he had learned the Acts of Christ.

**Q. What are the Branches to be handled in this Gospel?**

*A.* The tempting of Christ, his Fasting, Prayer, and Miracles.

**Q. When was Christ tempted?**

*A.* As soon as he had received Baptism; whereby we learn, that the Spirit of God begins no sooner to work, but is soon cross'd and thwarted by the Spirit of the Devil, *Chap. i. 12.*

**Q. What is the Difference between these two Spirits?**

*A.* The Spirit of God is loving, gentle, meek; not forcing nor threatening: The Spirit of the Devil is subtle, cruel, false, and full of Terror. Between these two Spirits, the Spirit of Man is continually tossed, the one working to our Salvation, the other to our Damnation.

**Q. Who tempted Christ?**

*A.* Two Sorts of Creatures.

**Q. Which be they?**

*A.* The Devil and the Jews.

**Q. From whence fetched the Devil his Arguments wherewith he tempted?**

*A.* From three Things, either from the Will and Reason of Man,

the Custom of the World, or from the corrupting and wresting of the Scriptures, as in this Place it appears.

**Q. What doth the Devil tempt unto?**

*A.* Sin.

**Q. What is the Nature of Sin?**

*A.* To destroy.

**Q. What follows Sin?**

*A.* A two-fold Judgment; the one inward, as Torment of Conscience and Decay of Gifts, the other outward, as Contempt and Reproach of the World.

**Q. How many Kinds of Temptations are there?**

*A.* Two.

**Q. Which be they?**

*A.* Bad, which proceed from the Devil and his Instruments; and Good, which proceed from God.

**Q. How doth God use to tempt?**

*A.* Two Manner of Ways, by Trials on the Right Hand, and by Trials on the Left.

**Q. How doth he tempt us by Trials on the Right Hand?**

*A.* By offering us temporal Blessings, as Wealth, Promotion, and such like, to see if we will lay hold on them justly, or after an indirect or sinful Manner; or by bestowing upon us temporal Blessings, to try if we will dispose of them according as he hath commanded, and as his upright Almoners.

**Q. How doth he tempt us by Trials on the Left?**

*A.* By suffering Heresies to rise up



up amongst us, to see if they can seduce us; or by common Corruption of Manners, when any Slanders, or Scandals, and Injuries are offered, to prove our Constancy, Patience, and Love.

*Q. How did the Jews tempt Christ?*

*A.* By frivolous Questions to entrap his Life; as whether it were lawful to give Tribute to *Cæsar* or not? *chap. xiii. 14.*

*Q. What is Comfort in Temptation?*

*A.* That if we abide faithful and constant, God at the last will send his Angels to deliver us, as he did our Saviour, *ch. xiii.*

*Q. Why doth God suffer us to be tempted?*

*A.* For five especial Reasons.

*Q. Which be they?*

*A.* First, to try if we be faithful: Secondly, to make us seek unto him for Help: Thirdly, the better to manifest his Power and Love in delivering us: Fourthly, to create in our Hearts a Thankfulness for our Deliverance: And fifthly, that we may be made like unto our Saviour Christ.

*Q. What doth this infer?*

*A.* That we ought always to pray that we be not led into evil Temptation.

*Q. Doth God suffer us at any Time to fall under the Force of Temptation?*

*A.* He doth.

*Q. What is the Cause?*

*A.* That he might shew us our natural Weakness, and make us more heedful in our Walking.

*Q. After Christ was delivered*

*from the Temptations of the Devil, what did he?*

*A.* As we ought to do in the like Case, most cheerfully endeavoured to perform the Will of his Father.

*Q. What therefore may we liken the Temptation of the Devil unto?*

*A.* A Blow or Wound, which dismays not the good Christian, but rather stirs him up more forcibly to withstand the Assault of his Enemy.

*Q. What Opportunity did the Devil watch to tempt Christ?*

*A.* When he was alone in the Wilderness, and oppressed with long Fasting.

*Q. How long had he fasted?*

*A.* Forty Days and forty Nights.

*Q. What Company had he?*

*A.* None but the Wild Beasts.

*Q. What may we understand by the Wilderness?*

*A.* The World.

*Q. What by the Wild Beasts?*

*A.* The inward and outward Dangers thereof.

*Q. Inward Dangers, of what?*

*A.* Of one's rude and untamed Affections.

*Q. Outward Dangers, of what?*

*A.* Of the Vanities whereby we continually fall.

*Q. What is a good Remedy against these Dangers?*

*A.* Fasting, and not as some fast, forty Days only as a Custom, (at Times and Seasons) but so long as we live in the Wilderness of this wicked World.

*Q. What is Fasting?*

*A. Ab-*

*A.* Abstinence from Things of the Body, that we may the more readily apply to those of the Spirit.

*Q.* How many Kinds of Fasting be there?

*A.* Two.

*Q.* Which be they?

*A.* Corporal, which is restraining from Meat, and spiritual, which is in abstaining from Sin.

*Q.* When are we said truly to fast?

*A.* When we keep our Eyes from looking after Vanities; our Tongue from Cursing, Swearing, and evil Speaking; our Hearts from meditating on Mischief; our Hands from practising unlawful Actions; and our Feet from treading the Way of Scorners.

*Q.* What is the Property of true Fasting?

*A.* It must not be done for vain Glory, but to mortify the Body, that it may be in subjection to the Spirit; and to the Intent we may have the more Provision for the relieving of the Poor.

*Q.* What are the Effects that follow Fasting?

*A.* Health, Perfection of Memory, Sharpness of Wit, long Life, and Happiness of Soul.

*Q.* What is the Opposite of Fasting?

*A.* Intemperance.

*Q.* What is Intemperance?

*A.* An overflowing of Voluptuousness, against Reason, and the Health of the Soul, seeking no other Contentment, but the Delight of the Senses.

*Q.* What are the Effects that follow it?

*A.* Disorder, Impudence, Unseemliness, Negligence, Imbecility of Body, and Destruction of the Soul.

*Q.* Wherein consists Intemperance?

*A.* In sumptuous Feasting.

*Q.* Is it not tolerable for Christians to feast.

*A.* Yes, if it be done with Moderation and Thanksgiving, as appears by the Example of *Matthew*, who feasted our Saviour Christ, *Mat. ii. 15.*

*Q.* Whom must we feast.

*A.* Not our rich Neighbours, lest they bid us again, and so Recompence be made; but the Poor, Maimed, Lame, and Blind; and God shall reward us at the Resurrection of the Just, *Luke xiv. 12, 13.*

*Q.* What must be joined with Fasting to make it acceptable?

*A.* Repentance and Prayer.

*Q.* What is Repentance?

*A.* An hearty Sorrow for Sin, with a firm Resolution never to offend again. So that it is not enough to be grieved for our Sins except we likewise amend.

*Q.* Give me an Instance?

*A.* It is our Saviour's Words, Repent and amend, for the Kingdom of God is at hand.

*Q.* What goes before Repentance?

*A.* Admonition.

*Q.* What followeth?

*A.* Forgiveness.

*Q.* Who hath Power to forgive Sins?

C

A. Christ

*A.* Christ the Son of God, chap. ii. 12.

*Q.* When hath he Power to forgive?

*A.* Whensoever we call upon him by Faith, as by the Example of the blind Man, chap. x.

*Q.* What doth this Readiness to forgive infer?

*A.* Imitation in us to do the like, one toward another.

*Q.* And why?

*A.* Because, except we forgive one another, we shall not be forgiven of our Father which is in Heaven, chap. xi. 26.

*Q.* How many Circumstances, as touching ourselves, are to be considered in pardoning Offences?

*A.* Six.

*Q.* Which be they?

*A.* First, who it is that must forgive every one, as well the King as the Subject. Secondly, what is to be forgiven; not only slight Offences, but all Capital Wrongs, whether sudden or premeditated. Thirdly, who they are we must forgive; namely, our Christian Brethren. Fourthly, how often? Not seven Times only, but seventy-seven Times. Fifthly, in what Sort? Not feignedly, but from the Heart. Sixthly, when not at the Altar only, and when we pray, but at all Times. When our Brother shall seem to offend, all in this, forgive as we would have God forgive us.

*Q.* In how many Things consisteth Forgiveness?

*A.* In four.

*Q.* Which be they?

*A.* *Connivere*, to wink at our Brother's Offences: *Condonare*, to pardon the Quality of the Offence: *Remittere*, to withhold the Punishment: And *Indulgere*, to take into Favour.

*Q.* But if the Offence be such, as we must needs reprove our Brother, how must it be done?

*A.* Mildly, lovingly, secretly, and guileless ourselves of what we reprove him for; freely, and without Fear, upon a true and just Occasion, and at a fit Time.

*Q.* To what may we compare him that is a great Reprehender of others, and never looks into his own Infirmities?

*A.* To five Things.

*Q.* Which be they?

*A.* To the Lamp in the Temple, which giveth Light to the Priest, and consumes itself. Secondly, to the Eye that sees all Things, but sees not itself. Thirdly, to *Noah's* Workmen, that built an Ark to save *Noah*, and were drowned themselves. Fourthly, to such an one as clothes others, and goes naked himself. Fifthly, to *Esau*, that was a Forrester, and lived always abroad, and therefore did looke the Blessing at home.

*Q.* What is the Gate that opens to Forgiveness before God?

*A.* Prayer.

*Q.* What is Prayer?

*A.* A calling upon God in the Time of Trouble.

*Q.* How many sorts of Prayer are there?

*A.* Two; mental, consisting

in the Heart, without Utterance from the Tongue; and vocal, conceived in the Heart, and pronounced with the Tongue.

*Q. How many are the Properties of Prayer?*

*A.* Four: It must be secret, without Ostentation; zealous, without doubting to obtain; brief, without much babbling; and constant, without Intermision, chap. xi. 23.

*Q. How many Reasons are there to prove the Goodness of Prayer?*

*A.* Six.

*Q. Which be they?*

*A.* First, it is full of Joy; for in the Company of God there is nothing but Joy. Secondly, God hath built an House; and appointed a Day for it. Thirdly, it maketh us like the Angels in Heaven. Fourthly, it is as Incense in the Nostrils of God. Fifthly, it doth more Good than Alms-deeds; for by our Alms we help but few, but by Prayer we may do Good to Thousands. Sixthly, it is a victorious Thing; for it overcometh God, who, being Almighty, overcometh all Things.

*Q. When must we pray?*

*A.* At all Times.

*Q. Why?*

*A.* Because we know not when the Lord will call us to Judgment, chap. xiii. 13.

*Q. What are Enemies to Prayer?*

*A.* Drowsiness and Carelessness; and therefore our Saviour hath said, Watch and pray.

*Q. How must our Minds be disposed when we pray?*

*A.* We must be in Charity with all Men.

*Q. What may encourage us to pray?*

*A.* The faithful Promise of the Lord that he will hear us; Ask, and ye shall have, knock, and it shall be opened unto you.

*Q. How was Prayer effectual in Christ?*

*A.* By Prayer he wrought some of his Miracles, as appeareth chap. ix. 29.

*Q. What is a Miracle?*

*A.* An Act exceeding the Course of Nature.

*Q. Why was it requisite that Christ should work Miracles?*

*A.* To prove himself both God and Man; and consequently, the true Messiah and Saviour of the World.

*Q. To save, how many Ways may it be understood?*

*A.* Two; First, in preserving and giving temporal Blessings to all; and secondly, in redeeming of some, by giving eternal Happiness to the Elect.

*Q. What are the Miracles of Christ?*

*A.* Giving Sight to the Blind, Strength to the Lame, Health to the Sick, walking upon the Water, and raising of the Dead, &c.

*Q. In this respect what is Christ called?*

*A.* A Physician.

*Q. How doth he differ from other Physicians?*

*A.* He wrought by his own Power, and looked not for Reward:

ward: He scorned not to han- of their Diseases; and he went  
dle and touch his sick Patients, about and offered himself to the  
notwithstanding the Contagion Diseased.

*Obs.* The Life and Conversation of our blessed Saviour was always agreeable to his Doctrine, and a lively Representation of the Perfections thereof. He was a Man of such Gravity, that he was never observed to laugh; of such Humility, that tho' he was the Son of God, yet he scarce had the Dignity of a Servant; of such a sweet and mild Temper, that all the Abuses and Injuries of his Enemies never wrought from him an angry Word; and was truly such a one as he is describ'd by *Isaiab*, Chap. xlii and *Zach*. ix. 9.

In the Days of *Tiberius Caesar*, the Governors of the several Provinces used to advertise the Senate of such Occurrences as happened in their Countries; and *Publius Lentulus*, being President of *Judea*, writ the following Epistle to the Senate and People of *Rome*.

“ There appeared in these our Days a Man of great Virtue, named *Jesus Christ*, who is yet living among us, and of the *Gentiles* is accepted for a Prophet of Truth; but his own Disciples call him the Son of God. He raiseth the Dead, and cureth all Manner of Diseases: A Man of Stature somewhat tall and comely, with a very reverend Countenance, such as the Beholders may both love and fear: His Hair is of the Colour of a Philbert full ripe, and plain almost down to his Ears; but from the Ears downward, somewhat curl'd, and more orient of Colour, waving about his Shoulders. In the Midst of his Head goeth a Seam or Parution of his Hair, after the Manner of the *Nazarites*; his Forehead very plain and smooth; his Face without Spot or Wrinkle, beautified with a comely Red; his Nose and Mouth so form'd, as nothing can be reprehended; his Beard somewhat thick, agreeable in Colour to the Hair of his Head, not of any great Length, but forked in the Midst; of an innocent and mature Look; his Eyes grey, clear, and quick. In reproving he is terrible, in admonishing, courteous and fair spoken; pleasant in Speech, mix'd with Gravity. It cannot be remember'd that any have seen him laugh, but many have seen him weep. In proportion of Body well shaped and streight: His Hands and Arms very delectable to behold; in speaking very temperate, modest, and wise. A Man, for his singular Beauty, surpassing the Children of Men.”

*Josephus*, a Jew by Nation and Profession, who writ the History of the Destruction of *Jerusalem*, &c. (of which he was an Eye Witness) but 40 Years after the Death of Christ, in his Antiquities saith, “ In these Times liv'd Jesus, a very wise Man, if it be lawful to call him a Man; because, in Truth, he did marvellous Things, and was Master and Teacher to them that lov'd him, and sought after Truth: The *Jews* and *Gentiles* assembled to him, and followed him in great Numbers. And tho' he was afterwards accused by some of the chief of our Religion, and crucified, yet he was not forsaken of those who before followed him; and three Days after his Death he appeared alive unto them, according as the Prophets, inspir'd by God, had foretold and prophesied of him: And  
“ now

“ now, even in our Days, the Doctrine and the Name of Christians continues, and is spread over all the World.”

Our blessed Lord's first Care was the miraculous Calling of his Disciples and Followers, who were of several Occupations, States and Conditions in the World, and yet, in an Instant they left Father, Mother, Wives, Children, and all other temporal Concerns, and followed Jesus; who had nothing to bestow upon them but the Promise of Happiness in the World to come. He had no earthly Friend to countenance him, but was accounted, by the Scribes and Pharisees, a common Disturber of the State; nor had he a House where to lay his Head. And yet worldly-minded Men and Women, great Sinners, and lewd Persons, left all their Enjoyments to follow him, hazarding their Lives in defence of his Doctrine. He wrought many Miracles above all human Power, in the open View of the *Jews*, and Multitudes of other Persons who were Witnesses, to the Surprise of all the Spectators; first of all changing Water into Wine, miraculous Draughts of Fishes, healing the Sick, opening the Eyes of the Blind, making the Lame to walk: And having obtained great Fame, particularly by raising *Lazarus* from the Dead, the Pharisees assembled to deliberate what to do, saying, *If we let this Man alone, all the People will believe on him, &c.*

In the chief Passages of our Saviour's Life we read, 1st, That as soon as he was baptized he shewed all the Faithful, by his own Example, that after they had once enter'd into the Christian State, they ought to prepare for Suffering and Temptation: For being led by the Holy Spirit into the Desert, and having fasted forty Days and forty Nights, he was tempted by the Devil, who said unto him, *If thou art the Son of God, command these Stones to be made Bread.* To whom Jesus answered, that *Man doth not live by Bread alone, but by every Word that proceedeth out of the Mouth of God.* The Prince of Darkness was not discouraged at this, but carried our Saviour to the Top of a Pinnacle of the Temple, and, after that, into an exceeding high Mountain, using such like vain Speeches; but Jesus answered the Tempter, *Get thee behind me Satan, &c.* which gave the Devil a total Repulse, and the Angels came and ministred unto him.

*Nicodemus*, a Nobleman of the *Jews*, being concerned at what he had heard related of our Saviour, resolved to be informed of the Truth; and at this Time our Saviour having many Enemies, *Nicodemus* thought it safest to go by Night; and, being come, told him, he really believed he was a Teacher sent from God, since no Man could do such Miracles unless God was with him. Jesus answered, *Except a Man be born again he cannot see the Kingdom of God.* *Nicodemus* understood these Words in a natural Sense; but Jesus explained it to him, and reasoned with him about the marvellous Effects of the Work of the Holy Spirit, &c. by which this learned Man was convinced, and it made such Impression upon him, that he who at first seemed fearful to come to our Saviour, had the Courage afterwards to maintain, publickly, his Innocency in a full Council, and to declare, at his Death, that he would have no Part in it.

Our Saviour, for avoiding a while the Malice of the Pharisees, who had counselled *Herod* to throw *St John* Baptist into Prison, left *Judea* and returned into *Galilee*; where he met with a *Samaritan* Woman who was coming

coming to draw Water from a Well, near which Christ was sitting; and being athirst by his wearisome travelling; he asked her to give him some Water to drink. The Woman seemed somewhat surprized that a *Jew* should ask Water of a *Samaritan*, a People extremely abhorred by the *Jews*: But Jesus answered, that if she knew the Gift of God, and who it was that asked Drink of her, she would have asked of him, and he would have given her living Water, which should never cease to refresh her, till she had eternal Life; and he made known to her all the Mysteries of the new Law; which is the Worship of God in Spirit and in Truth. The Woman grew very attentive to what he said, and replied, that the *Messias* would come and teach them all Things. Jesus answered, *I am he*. Whereupon she went into the Town, and informed the People of what she had heard, who went out to him, and entreated him to enter into their City, where he staid three Days; and having drawn many Disciples after him, chose out of this Number twelve Persons, whom he designed to be the Founders of his Church to future Ages, honouring them with the Title of Apostles, as being to be sent to preach his Name and Gospel throughout the World; who had this Advantage above the rest, that they were as it were his *Domesticks*, and lived with him in the same House; for he kept the Passover and eat the Lamb with them alone: So that they were true Witnesses, not only of his Actions and publick Preachings, but of his private Life and Secrets, after he had discoursed to others in Parables.

Having made this Choice, he led them up to a Mountain, being followed by a great Multitude of People, and then he made that famous Discourse called, *The Sermon on the Mount*: A Subject which clearly manifests, that the End of the new Law is to give a new Heart to the new Man, because our outward Actions must be regulated by the inward Principles of our Minds; for the River cannot be pure if the Fountain be corrupted. But bare Discourses being not sufficient to work a Reformation in the generality of Men, our Saviour therefore would bring them to, by the Example of *Mary Magdalene*, a great Sinner; who, being moved by the divine Grace, came running, with an holy Boldness, to Jesus Christ, as the only Physician of her Soul, in the House of *Simon* the Pharisee, and, in the Presence of many Witnesses, threw herself at his Feet, embraced them, kissed them, washed them with her Tears, wiped them with the Hair of her Head, and anointed them with a rich Ointment. This Woman was infamous for her irregular Life, and therefore it was doubted by *Simon*, whether Christ was a true Prophet: But our Lord confounded this vain Imagination, declaring how much he preferred the fervent Love of this Sinner to the Lukewarmness of those that had not committed such great Crimes; shewing that her Sins were forgiven her, because she loved much, and he sent her away in Peace; which was so admirable a Conversion, that it may be called the Glory of Repentance.

## The Gospel according to St L U K E.

**Q.** *How doth St Luke begin his Gospel?*

*A.* With an Account of *John Baptist*, our Saviour's Fore-runner, who declared him to be the Messiah; with a particular Relation of his miraculous Conception, Birth, and Parentage; and is likened to *Ezekiel's Ox*.

**Q.** *What was Luke?*

*A.* A Physician of *Antioch*, and a Companion with *Paul* in his Travels.

**Q.** *Did he write the Gospel, as an Eye-witness of the same?*

*A.* No; but as he had heard from *Paul* and others.

**Q.** *What are the Points from whence we must derive our Argument in this Gospel?*

*A.* The preaching of *Christ*, the Slanders which he suffered for the same, his Apprehension and Examination.

**Q.** *When began Christ to preach?*

*A.* At twelve Years old, when his Parents found him disputing with the Doctors in the Temple, chap. iv. 4, 6.

**Q.** *How shall we know a Preacher?*

*A.* By his Fruits.

**Q.** *What be they?*

*A.* His Doctrine, if it be of God; and his Conversation, if it be according to his Doctrine.

**Q.** *How many Things are required in a Preacher?*

*A.* Six Things; to teach, to exhort, to pray, to praise, to reprove, and to encourage.

**Q.** *What is it to teach?*

*A.* To declare the true Meaning of the Scriptures.

**Q.** *What is it to exhort?*

*A.* To remember the Hearers of the Word that they have heard; and to be serious with them not to forget that which they have learned, but to bring forth Fruits of good Life.

**Q.** *What are the Fruits of good Life?*

*A.* Deeds of Charity, done to the Honour of God, and Good of our Neighbour.

**Q.** *To what End are they available?*

*A.* To shew how near, or how far off we are from *Christ*. For he that finds by the Disposition of his Heart, that he wisheth well to all Men, not only his Friends but his Enemies, hath a sure Testimony that God doth dwell in him: Whereas, on the contrary, he that feeleth not the Heat of Charity in his Heart, may think assuredly God is far from him.

**Q.** *Are we justified then by Works?*

*A.* Yes, before Men; but by Faith before God.

**Q.** *What is it to pray?*

*A.* To desire of God to open the Hearts of the Hearers, that they may be edified by their hearing.

**Q.** *What is it to praise?*

*A.* To give God Thanks for them, when they are seen to profit.

*Q.* *What*



*Q. What is it to reprove?*

*A.* Inveigh against their Sins, laying before them the Judgment of God.

*Q. What is it to encourage?*

*A.* To give Boldness to the Penitent, assuring them of Mercy.

*Q. What is required in the Hearers?*

*A.* Five Things. First, diligent Attention, not to have their Minds carried away in the Time of Preaching, through Vanities. Secondly, Meditation, to ruminate upon such good Lessons as they have heard. Thirdly, Application, to express it in the Manner of their Life. Fourthly, Prayer, for the Continuance of God's Spirit upon their Teachers. And, fifthly, Thanksgiving, for the Light of the Gospel.

*Q. After what Method doth Christ teach?*

*A.* Sometimes by Parables and Similitudes, and sometimes more plainly and familiarly.

*Q. Why did he teach by Parables?*

*A.* Because the unbelieving Jews might hear and not understand, chap. viii. 10.

*Q. What is a Parable?*

*A.* A Discourse, containing one thing in Words, and another in Sense.

*Q. What Vices doth Christ reprove?*

*A.* All.

*Q. How doth he reprove Ambition?*

*A.* By saying to his Apostles, He that seemeth least among you, the same shall be great, chap. ix. 48.

*Q. How Pride?*

*A.* He that exalteth himself, shall be brought low; and he that humbled himself, shall be exalted, chap. xviii. 14.

*Q. How Revenge?*

*A.* When James and John saw the Samaritans would not receive Christ, they would have had him call for Fire from Heaven to consume them: But Christ rebuked them, saying, Ye wot not of what Spirit ye are: I came not to destroy, but to save, chap. vi. 55, 56.

*Q. How Inconstancy, in falling from the Truth?*

*A.* No Man putting his Hand to the Plow, and looking back, is fit for the Kingdom of God, chap. ix. 62.

*Q. How neglecting of the Word when it is preached, and not bringing forth Fruit of Repentance?*

*A.* It shall be easier for Tyre and Sidon in the Day of Judgment than for such Men, chap. x. 14.

*Q. How worldly Carefulness?*

*A.* By the Parable of the rich Man, that built his Barns wide, and laid up Goods for many Years, and said to his Soul, Now take thy Rest; when presently God pronounced upon him, Thou Fool, this Night thy Soul is taken from thee, chap. xii. 19, 20.

*Q. How else?*

*A.* By the Example of the Ravens and the Lillies of the Field, which neither sow nor reap, yet God feeds them; and the Lillies are clothed with greater

greater Royalty than Solomon, chap. xii. 24, 27.

*Q. By what Reason doth Christ confute the Folly of worldly-minded Men?*

*A.* By Argument, *a minore ad majus*; by saying, Which of you, by taking Thought, can add to his Stature one Cubit? If then ye be not able to do the less, how will ye perform the greater? chap. xii. 25, 26.

*Q. What must then be our Care?*

*A.* Not for Trash of this World; but to lay up Treasure in Heaven, where neither Thief approaches, nor Rust can corrupt, chap. xii. 33.

*Q. How reproveth Christ rash Judgment, as when we condemn such upon whom God executeth his Judgments, to be greater Sinners than we ourselves are?*

*A.* By telling us, that except we repent we shall all likewise perish, chap. xiii. 3.

*Q. Why?*

*A.* Because whosoever hath deserved worst, we (if God should enter into Judgment with us) have deserved as bad as they.

*Q. How doth he reprove the Trust in our own Merits?*

*A.* By saying, that when we have done all we can, we are still unprofitable Servants; because we can do nothing, but that which is our Duty to do, chap. vii. 10.

*Q. Whom doth Christ pronounce blessed?*

*A.* The Peace-maker; the Poor in Spirit; the Sorrowful, for they shall shall rejoice; the Per-

secuted, for great shall their Reward be in Heaven, *Matt. v.*

*Q. Wherein doth Blessedness consist?*

*A.* Not in Honour, for then Pharaoh had been blessed; not in Wit, for then Achitophel had been blessed; nor in Wealth, for then Abab had been blessed; but in the Fear of the Lord.

*Q. How is this Fear preserved?*

*A.* By having a Care to the Commandments.

*Q. Wherein consisteth the Performance of the Commandments?*

*A.* Not only in bridling the Hands, but in restraining the Affections of the Heart; as it is not enough to refrain from the shedding of Blood, but from the Thought thereof.

*Q. How doth Christ threaten the Gruel?*

*A.* He that in Anger calls his Brother Fool, shall be in Danger of Hell Fire, *Matt. v. 22.*

*Q. To what strict Reckoning will he call the Lascivious?*

*A.* Whosoever looketh on a Woman, to lust after her, hath (saith he) committed Adultery already, with her in his Heart. *Matt. v. 28.*

*Q. Is it lawful for a Man to put away his Wife?*

*A.* No, except it be for Fornication, *Matt. v. 32.*

*Q. What Oaths must we use in our private Conversation?*

*A.* Yea, Yea, and Nay, Nay; for whatsoever is more than that cometh of Evil.

*Q. By what may we swear?*

*A.* Neither by Heaven, for it

is the Throne of God; nor by Earth, because it is his Foot-stool.

*Q. May we not swear at all?*

*A.* Yes, before a Magistrate, for the Confirmation of the Truth, and not otherwise.

*Q. What is an Oath?*

*A.* A calling of God to Witness, that what we swear is true, or to be revenged on us if it be a Lye.

*Q. May we, who are human Creatures, be revenged one upon another?*

*A.* No.

*Q. Why?*

*A.* Because Christ hath said, Bless them which curse you; and do Good to them that hate you, *Matt. v. 28.*

*Q. By what Reason doth Christ bind us hereunto?*

*A.* By an Argument taken from the Nature of God; who is gracious and loving unto Mankind; as he maketh the Sun to rise, and the Rain to fall upon the Just and the Unjust; *Matt. v. 45.*

*Q. Who is Just?*

*A.* Not any Men; for he that saith he hath no Sin, is a Liar, and there is no Truth in him.

*Q. How many Sorts of Sinners are there?*

*A.* Three.

*Q. Which be they?*

*A.* The first are of a Reprobate Sense, neither fearing God nor Man, as *Pharaoh, Judas, &c.* The second are such as before God are very impious; yet to themselves and the World seem righteous; and of this Sort are the *Pharisees* and *Hypocrites.*

The third are of those, that in the Sight of God and the World, are Sinners; but because they acknowledge their Sins, and are displeas'd with themselves for the same, praying unto God for his Grace, therefore are of him reputed righteous, as *Mary Magdalen, Zaccheus,* and the Thief upon the Cross.

*Q. What is a special Note to know a repentant Sinner by?*

*A.* Vigilancy, that when the Lord cometh, we be not found unprofitable Servants.

*Q. Who are called profitable Servants?*

*A.* Such as with Care perform the Will of their Master.

*Q. Who are called unprofitable Servants?*

*A.* First, such as are Magistrates and abuse their Authority, to the Hurt of such as are under them. Secondly, such as are under the Degree of Subjects, and neglect their Calling, or de-prave it by their wicked Practices. Thirdly, rich Men, that help not the Poor. Fourthly, the Wise and Learned, that suffer the Ignorant to go astray for Want of their good Council and Instruction.

*Q. For all those good Instructions which Christ gave unto the Jews, how did they reward him?*

*A.* With Slander and Reproach; Saying, that he did blaspheme, and cast out Devils by the Power of Belzebub the Prince of Devils, *chap. v. 21.* and 11, 16.

*Q. What is Blasphemy?*

*A.*

*A.* To detract from the Power of the Holy Ghost.

*Q.* Was it sufficient to allay the Malice of the Jews, to say Christ was a Blasphemer?

*A.* No, the Condition of envious Men is such, as when they have done what Disgrace they can in Words, they practise Deeds for the Overthrow of them they hate.

*Q.* How did they practise Christ's Overthrow?

*A.* By hiring Judas to betray him unto them.

*Q.* What do we learn by this, that among the Twelve there was a Traitor?

*A.* That even amongst the smallest Number of God's Elect, there the Devil hath his Instruments.

*Q.* For what did Judas betray his Master?

*A.* For Money, as many do their Souls, chap. xxii.

*Q.* What was the last memorable Thing that Christ did before he was betrayed?

*A.* The Institution of the Sacrament of his Body and Blood.

*Q.* Why was the Sacrament of the Lord's Supper ordained?

*A.* For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby; and for this End our Lord appointed it immediately before his Death, Luke xxii. 19. 1 Cor. xi. 23 to 26. and Matt. xxvi. 28.

*Q.* Of how many Things doth this Sacrament consist?

*A.* Of two.

*Q.* Which be they?

*A.* The visible Substance, which is Bread and Wine; and invisible Grace, which is Redemption by his Death, to all that receive this Sacrament worthily.

*Q.* Why is Christ's Death called a Sacrifice?

*A.* Because Christ was a Sacrifice for Sin, Heb. ix. 26. 2 Cor. v. 21. and this is the outward Part of the Lord's Supper, Bread and Wine.

*Q.* What is the inward Part signified?

*A.* The Body and Blood of Christ, which are verily and indeed taken and received by the Faithful in the Lord's Supper, i. e. they do thereby actually partake of that great Sacrifice which Christ suffered, and of all the Benefits which he thereby merited for Mankind, in order to the sanctifying and saving their Souls, 1 Cor. x. 16.

*Q.* What are these Benefits?

*A.* The strengthening and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

*Q.* How many Things are required for the worth by receiving?

*A.* Four.

*Q.* Which be they?

*A.* Knowledge, to discern a Difference betwixt this holy Ordinance, and other Ceremonies; Faith, to believe that Christ died for us; Repentance, to be sorry for our Sins; and Charity, to forgive our Brethren, 1 Cor. v. 8. x. 11. xi. 31. 2 Cor. xiii. 5.

*Ed.*

*Heb. x. 22. Rom. v. 8. Mat. v. 23, 24.*

*Q. Is it not enough then to remember Christ by Meditation, Reading, and Hearing?*

*A. No, except we do likewise actually receive his Body and Blood in the Sacrament of the Supper?*

*Q. What two Things did Christ use in offering his Body upon the Cross?*

*A. Breaking of his Body, and drawing forth of his Blood.*

*Q. What must our breaking be?*

*A. A Contrition of Heart for our Sins, and breaking of Bread in the Way of Charity, i. e. to walk in Love as Christ also hath loved us, and hath given himself for us, an Offering and Sacrifice to God, Eph. v. 2. For if God so loved us, we ought also to love one another, 1 John iv. 11.*

*Q. What must our pouring forth be?*

*A. Tears of Repentance, and Tears of Compassion.*

*Q. How do we receive Christ in the Sacrament?*

*A. Spiritually.*

*Q. What Place must be prepared for him?*

*A. An upper Room in the Bosom, an inward Room in the Heart, a large Room to receive his Retinue in us, a fair Room hung with the Tapestry of Righteousness, a sweet Room deck'd with Flowers of Love, a convenient Room with a Chimney and Bed; that is, the Fire of Zeal, and the Bed of Peace.*

*Q. What must be his Diet?*

*A. Prayer and Thanksgiving.*

*Q. Who his Attendants?*

*A. Faith, Hope, and Charity.*

*Q. How shall a Man know whether he hath received Christ or not?*

*A. If he find that he doth not only hear his Word, but brings forth the Fruit of good Doctrine; and therefore a good Christian is compared to a Tree.*

*Q. Why so?*

*A. Because he hath a Root, which is Hope; a Heart, which is Faith; a Bark, which is Charity; Branches, which are spiritual Virtues; green Leaves, which are good Words; and Fruit, which is good Works.*

*Q. How was Christ apprehended?*

*A. With Bills and Staffs.*

*Q. How did they use him?*

*A. Buffeted him, and set a Crown of Thorns upon his Head.*

*Q. Whither did they carry him to be examined?*

*A. To the High Priest, and then to Pilate, and afterwards to Herod.*

*Q. What were these Men?*

*A. Chief Magistrates, but very wicked.*

*Q. What are godly Magistrates called?*

*A. Gods.*

*Q. Why?*

*A. Because they execute the Judgment of God upon Offenders.*

*Q. What was one bad Note of a Magistrate in Pilate?*

*A. This; that tho' he knew Christ to be innocent, yet because of*

of the Opinion of the People, upon the Apprehension of Jesus Christ, rather than he would purchase their Displeasure, he delivered him over to their Will, chap. xxiii. 25.

Q. *What Particulars are here recorded concerning Christ's Passion?*

A. *Upon what Occasion is the Friendship of the Wicked oftentimes renewed?*

A. Upon the Disgrace and Downfall of the Godly; as appears by *Herod and Pilate*, who having been long Enemies, were now reconciled together

A. The Exhortation which he gave to his Followers, that they should not weep for him, but themselves; the praying for his Enemies; and the Conversion of the penitent Malefactor, who justified Christ's Innocency when he died with him.

*Obs.* After the Miracles of the Loaves and two Fishes, with which our Saviour fed Five Thousand Men, besides Women and Children, the People would needs lay hold of him, and make him a King by Force; whereupon he made his Disciples enter into a Ship, and pass the Sea, while he sent the Multitude away; but a Storm arising, they were tossed up and down the whole Night in the Midst of the Waves. Day appearing, he drew towards them, walking on the Surface of the Waters, which made them cry out for Fear, thinking him a Spirit; but our Saviour bid them not fear; and the first that felt the Efficacy of this divine Word was St Peter, whose Heart being full of Assurance, said to him, *If it be thou, Lord, command me to come upon the Waters to thee.* Our Lord bid him come, and he immediately leap'd into the Sea; but the Wind arising, Fear overwhelm'd his Spirits, and his Faith failing, he began to sink. Then he address'd himself to our Saviour, intreating him to succour him. Jesus stretching out his Hand, took hold of him, and blaming the Weakness of his Faith, bid him not be afraid; and when they were enter'd into the Ship, the Wind ceased, and they were presently at Land, whither they went.

Our Saviour leaving *Judea*, to avoid the Rage of his Enemies, who began openly to declare themselves against him, departed the Coasts of *Tyre* and *Sidon*, where a *Canaanitish* Woman came by a secret Instinct to Christ, intreating him to have Pity on her Daughter, who was tormented with a Devil. Our blessed Saviour, to try her Faith, seemed deaf to all her Complaints; but (such is the Prevalency of Prayer) she stood stedfast in her Hope, petitioning with such moving and humble a Confession, that he cried out, *O Woman, great is thy Faith*, granting what she desired.

Being alone with his Disciples, and having passed with them over most of the Cities of *Cesarea*, he asked them, what the World said of him? They answered, some though he was *John Baptist*, others *Elias*, and others *Jeremiah*, or one of the ancient Prophets; but our Lord said, who think you that I am? St Peter, without hesitating, answered, *Thou art Christ the Son of the living God.* Christ called him blessed, because his Father had revealed unto him this Truth; and assured him, that he would so firmly establish his Church upon this kind of Revelation, that the Gates of Hell should

should never prevail against it. Eight Days after, Christ took three of his Disciples, namely, *Peter, James and John*, (who ever seemed to be the chiefest Favourites, and to whom he shewed most Tenderness) and led them up to a high Mountain apart; and when he had prayed there, his Countenance shined like the Sun, and his Garments were as white as Snow. At the same Time *Moses and Elias* appeared, and discoursed with Jesus about what was to happen at *Jerusalem*; during which his Disciples fell asleep, but awaking, were surprized at the Glory of our Lord, and the Sight of the two Prophets; and St *Peter*, being overjoy'd, propos'd to build three Tabernacles, when instantly a Voice was heard from a Cloud, saying, *This is my beloved Son, hear ye him.* The Disciples fell to the Ground with Astonishment; but Jesus bid them arise, and not be afraid; and then they saw none but Christ alone, who charg'd them to tell nobody what they had seen and heard. This Transfiguration was one of the Means which our Saviour used to strengthen the Faith of his Disciples; and by this Anticipation of his Glory, to shew what they themselves should be at the Resurrection of the Dead; and that after all the Labours, Trials, and Sufferings of this Life, they should certainly enjoy that Glory of which they had now been Eye-witnesses: And 'twas this Sight which made them strong in the greatest Conflicts, Troubles, and Tribulations.

When they were come down from the Mountain, our Lord found his Disciples encompassed with a great Crowd of People, attempting to cast an evil Spirit out of a young Man, which they were not able to effect; Christ with a Word perform'd the Cure, and tells them, their Unbelief was the Cause they could not do it. He then orders St *Peter* to pay the Tribute-Money; and finding that the Disciples had been discoursing in the Way about Preheminence, he took a little Child, and placed him in the Midst, saying, That if they did not endeavour to be like that, they could not enter into Heaven. He then retiring to the Mount of Olives to pray, came early in the Morning to the Temple, where the Pharisees, whilst he was preaching, laid a Snare for him, by presenting a Woman taken in Adultery, to the End that they might charge him as a Breaker of God's Law. Jesus, knowing their Design, stoop'd down, and wrote upon the Ground; and they persisting to know his Opinion, he lift up his Head, and said, *He amongst you that is without Sin, cast the first Stone at her.* The Pharisees, being convicted in their Consciences, withdrew, and the Woman was left alone, whom our Saviour asked, Where her Accusers were, and if any Man had condemn'd her? who answered, No: *Neither*, said he, *do I condemn thee, sin no more*; and so sent her home in Peace.

Our blessed Lord did not only select twelve Apostles, but likewise seventy-two Disciples, whom he sent by two and two before him, wheresoever he was to go. To these he gave Power to cast out Devils, at which they extremely rejoiced; but he tells them, it ought to be a greater Joy to them that their Names were writ in Heaven. After which he went into a Village, where a Woman, named *Martha*, received him. She had a Sister, named *Mary*, who, lying at our Saviour's Feet, heard attentively his holy Words, whilst *Martha* was busy in making Preparations for his Entertainment; and being dissatisfied that her Sister did not help her, complained thereof

thereof to Christ, who told *Maria*, that while she was employ'd about several Matters, *Mary* had chosen the better Part, which should never be taken from her. After this, Jesus drawing near to *Jericho*, *Zacchæus*, a Publican of a low Stature, being desirous to see him, got up into a Sycamore Tree; which our Saviour perceiving, bid him come down, for he would abide that Day in his House. *Zacchæus* readily obeying, immediately came down and received him gladly; being thoroughly converted, presented himself to him with a humble Confidence, and gracious Liberality, saying, that he would now distribute half his Goods to the Poor, and with the rest make Restitution four-fold. Jesus having left *Jericho*, came to *Bethany* in his Way to *Jerusalem*; where *Mary*, the Sister of *Lazarus*, made him a Supper; and while they sat at Meat, *Mary* took Ointment of Spikenard, which was of great Value, and anointed his Feet, and wiped them with her Hair, &c. Next Morning, being near *Jerusalem*, he sent his Disciples to a neighbouring Village, to bring him an Ass with his Foad, and to tell the Owners, that the Lord had Need of him. Then they spread their Garments on the Ass, and set him thereon; and the People who came to *Jerusalem*, on account of the Passover, hearing that he was about entering the City, they took Branches of Palms in their Hands, and went before him with loud Acclamations; some threw their Garments, and others strew'd the Ground with Boughs of Tress, and cried, *Hosannab to the Son of David, blessed be the King that cometh in the Name of the Lord, the King of Israel; Hosannab in the Highest, Peace in Heaven, and Glory in the Highest.* The Joy of his Triumph could not hinder him from shedding Tears at the Prospect of these Miseries, which would soon come upon this unhappy City, as a Punishment for the shedding of his Blood, which they were now ready to do. Upon his entering into the City, which was all in a Tumult, every one asked who it was that came after that Manner, particularly the Chief Priests and Pharisees, who were much enraged against him. Jesus went immediately into the Temple; and, finding Buyers and Sellers there, he drove them thence, threw down all the Tables of the Money Changers, and the Seats of them that sold Doves, saying, *It is written, my House shall be called a House of Prayer, but ye have made it a Den of Thieves.* And the Blind and the Lame coming to him, he healed them, and then went to *Bethany*, and lodged there.

These are the principal Actions of our Saviour recorded in the Holy Scriptures, except his frequent preaching and discoursing in Parables; which *St Matthew* and *St Mark* affirm, *That Jesus spake (at this Time) to the Multitude in Parables, and without a Parable spake he not to them*, Mat. xiii. 3. 4. *Mark* iv. 33. Having finished his Parables and Discourses to the People, and there remaining only two Days to the Passover, he commanded his Disciples to make Preparation for it; which being done, he declared the great Desire he had to celebrate it with them: And having eaten the Lamb with them as the Law prescrib'd, before he instituted his divine Supper, he so far abased himself, that he washed his Disciples Feet, and then sat down with them: Knowing what *Judas* had done, as they did eat, he said, *Verily, I say unto you, that one of you shall betray me. At which Words they were exceeding sorrowful, and every one began to say*

*untis.*



unto him, *Lord, is it I?* &c. Our Lord distributed the Bread and Wine to them with his own Hands; and *Judas* who betray'd him was also a Partaker of this Favour; who soon after left our dear Redeemer to execute the Design he had form'd with the *Jews*.

Now our Lord exhorted his Disciples to love one another, as he had loved them, by which all Men should know they were his Disciples; telling them he was now going away. *Simon Peter* said, *Lord, whither goest thou?* He answered, *Whither I go thou canst not follow me now, but shall follow afterwards.* *Peter*, depending on his Strength; said, he would lay down his Life for his Sake; but *Christ*, to check his Confidence, told him, that before the Cock crew he should deny him thrice. And having ended his last excellent Sermon, he went to the Mount of Olives with *Peter*, *James*, and *John*; and coming to a Place called *Gethsemane*; he went alone into an adjacent Garden to pray, according to his usual Custom, which was well known to *Judas*; and falling on his Face to the Ground, prayed, saying, *Father, if it be possible, let this Cup pass from me, yet not as I will, but as thou wilt*; which he repeated three Times. His Agony was so great, altho' an Angel appeared to strengthen him, that he sweated Drops of Blood; and his Passion has been the Admiration of all Christians in all Ages. He returned to his Disciples exceedingly affected with Grief, and found them asleep. He came thrice to awake them, with these important Words, *What, could ye not watch with me one Hour? Watch and pray lest ye enter into Temptation. The Spirit indeed is willing, but the Flesh is weak.* He had no sooner done speaking to them the third Time; but *Judas* appeared at the Head of a great Number of People, and, boldly approaching our Saviour, treacherously kissed him, saying, *Hail Master*; to whom our Lord only said, *Wherefore comest thou hither? Betrayest thou the Son of Man with a Kiss?* After which he went to meet those who came to take him, asking them whom they sought, with so powerful a Voice as made them fall on the Ground, surrendering himself to these wicked People. *St Peter* drew his Sword in his Defence, and cut off the Ear of *Malchus*, the Servant of the High Priest: But our Saviour was so far from Resistance and Revenge, that he instantly healed his Wound, and reprehended the Apostle; bidding him put up his Sword, declaring that so it must be.

Our Lord being secured in the Hands of the *Jews*, his Disciples fled, and left him with them; who carried him before *Annas*, the Father-in-law of *Caiaphas*, who was High Priest that Year. *Annas* questioned him about his Disciples and Doctrine: Whereunto he replied, that he had not taught in secret, so that he might be informed by every Body in that Matter: Upon which an Officer struck him on the Face, asking him, Whether it became him to answer the High Priest in that Manner? *Christ* suffered this Indignity with divine Patience, only demanding what he had done amiss, otherwise he that smote him would shew himself to blame. *Annas* after this sent him to *Caiaphas*, where the Chief Priests were assembled to form his Accusation, and to suborn false Witnesses upon Occasion; but at length it all dwindled into this, that he said, He would destroy the Temple, and build it up again in three Days. The High Priest ask'd him why he made no Defence? But *Jesus* still continued silent. Then he commanded

manded him, in the Name of the Most High God, to tell him if he was the Christ. *Tho' I should tell you, said Christ, that I am he, you would not believe, nor let me go; but you shall see the Son of Man coming in the Clouds, and sitting on the Right Hand of God.* The High Priest having heard these Words, rent his Cloaths, and cried out, that he had spoken Blaiphemy, and that there was no need of further Witnesses: And all of them declared, that he deserved Death. Then the Soldiers abused him, spitting in his Face, striking and buffeting him, saying, *Prophecy unto us, thou Christ, who is he that smote thee.*

The Night being then spent, in the Morning they led him to *Pilate*; where *St Peter*, who had followed at a Distance, denied him thrice, with the greatest Imprecations that he knew not the Man; and immediately the Cock crew, as our Saviour had foretold.

*Pilate* having examined our Saviour, notwithstanding the false Witnesses that were produced, went and told the *Jews*, that he found no Fault in him; and would have remitted him again into their Hands. The Chief Priests being the more enraged, charged him with stirring up the People from *Galilee* to that Place; whereby *Pilate* finding he was a *Galilean*, sent him to *Herod*. *Herod* was overjoy'd at the Sight of him, having heard of the many wonderful Miracles which he had wrought: but Christ not answering the many Questions he propounded, both he and his Soldiers despised and abused him, putting a gorgeous Robe on him, and sending him back to *Pilate*; who called together the Chief Priests, and the Rulers, and the People, and told them again, that neither himself nor *Herod* could find any Thing against him worthy of Death; and would have released him on account of the Feast of the Passover, (when he was obliged to release one Prisoner, whoever they pleased) being unwilling to condemn him; and concerned also at the Message sent by his Wife, who charged him not to have any Thing to do in the Death of that just Man, for whom she had suffered many Things in a Dream: But the wicked Priests and Rulers, who resolved to have our Saviour's Blood, so influenced the Multitude, that they cried out all at once, *Away with this Man, release unto us Barabas*; who, for Robbery and Murder, was condemned to die. *Pilate* then ask'd them what he should do with Jesus? They all, in a Rage, cried out, *Crucify him, Crucify him.* *Pilate*, thinking to assuage their Fury, and to gratify their malicious Spirit, condemned our Saviour, to be scourged; imagining that this Punishment might be a Means to make him escape Death.

*Judas*, who had betrayed him, by this Time had consider'd the Crime he had committed, was seized with Despair, and brought back to the *Jews* the thirty Pieces of Silver, which he had received as a Reward; telling them he had sinned in betraying innocent Blood; and having thrown his Money into the Temple, went away and hanged himself.

After this the Soldiers of the Governor stripped Jesus, putting on him a Purple Robe, and a Crown of Thorns, and then, in scorn, bowed the Knee to him, saying, *Hail King of the Jews*, and spit upon him, and smote him on the Head with a Reed; and in this Condition *Pilate* presented him to the People, saying, *Behold the Man*; but the Chief Priests and Of-

fices

ficers cried out again, *Crucify him, &c.* Pilate said, *Take ye him, and crucify him, for I find no Fault in him.* The Jews answered, that by their Law he ought to die, and cunningly insinuated unto Pilate, that he shewed but small Affection for the Roman Emperor, in taking a Man's Part who had declared himself a King in Opposition to *Cæsar*. The Governor, who was more careful of his Fortune than to do Justice, could not withstand these Words; and observing the more he strove to save him, the more tumultuous his Enemies were, he caused Water to be brought, and thought to cleanse himself from the horrible Crime he was about to commit, by washing his Hands before all the People, and saying he was innocent of the Blood of that just Person, let them look to it. To which all the People answered, *His Blood be upon us, and upon our Children.* And soon after he pronounced the Sentence of Death against our Saviour, delivering him into the Hands of the Jews, and set *Barrabbas* at Liberty.

The Jews having at length got him in their Power, they immediately put the Sentence in Execution, their Fury being impatient of Delays; and, loading him with his Cross, made him depart out of *Jerusalem* to go to *Mount Calvary*; which was the usual Place where Malefactors suffered. But finding our Saviour's Spirits faint under so great a Burden, they compelled one *Simon* to carry it after him, attended by the insulting Shouts of the People that followed him.

Our blessed Lord being come to *Mount Calvary*, he was offered Vinegar mingled with Gall to drink, was stripped of his Raiment, upon which the Soldiers cast Lots, and nailed him to the Cross between two Thieves. And tho' our Saviour prayed to his Father to forgive them, for they knew not what they did, they still insulted him, shaking their Heads, and saying, *Thou that destroyest the Temple, and buildest it in three Days, if thou be the Son of God, come down from the Cross;* and in general mocked him and reproached him, saying, he pretended to save others, but that he could not save himself. Even one of the Malefactors that died with him said, *If thou be Christ save thyself, and us that suffer with thee:* But the other became a Convert, and justified our Saviour's Cause against his Companion, saying, *As for our Parts we suffer justly; but this Man has done nothing amiss.* And, addressing himself to Christ, whom he knew, by an enlighten'd Knowledge, to be King, in another Sense than Pilate did, (who wrote over his Head in *Latin, Greek, and Hebrew, THIS IS JESUS KING OF THE JEWS*) he intreated him to remember him when he came into his Kingdom; which Request our Saviour graciously granted, and promised he should be that Day with him in Paradise.

Our holy Redeemer seeing the blessed Virgin standing at the Foot of the Cross, with *St John* the beloved Disciple, he said to his Mother, *Woman, behold thy Son:* And to *St John* he said, *Behold thy Mother.* About the Sixth Hour there was Darkness over all the Land till the Ninth Hour, at which Time Jesus cried with a loud Voice, *Eloi, Eloi, Lama sabachthani;* that is to say, *My God, my God, why hast thou forsaken me!* And having perform'd all Things as the holy Prophets had foretold, said, *I thirst;* and having tasted a little Vinegar, cried out with a loud Voice, *Father, Into thy Hands I commend my Spirit,* he bowed his Head, and gave up the Ghost.

## The Gospel according to St JOHN.

**Q. WHY is St John compared to Ezekiel's Eagle?**

**A.** Because of the most evident Proofs which he gave of the Divinity of Christ, which is the chief Contents of the first Chapter.

**Q. What was John?**

**A.** An Apostle, and the entirely beloved of Christ, *ch. xiii. 23.*

**Q. How did he write the Gospel?**

**A.** As both an Eye-witness and an Ear-witness of that which Christ had said and done.

**Q. What follows in this Place to be handled?**

**A.** These four Branches; the Conviction of Christ, his Execution, Resurrection, and Ascension.

**Q. Were not the Jews satisfied with the Imprisonment of Christ?**

**A.** No, they sought likewise to put him to Death?

**Q. Why did they pursue him with such Hatred, having done so many good Deeds among them?**

**A.** Upon the same Reason that Nice pursues Virtue, Iniquity Godliness, Falshood Truth, and Darkness Light.

**Q. How are they blinded?**

**A.** By Rage and their own Affections.

**Q. What are the Affections?**

**A.** Like Whirlwinds, when they have once got the upper Hand over Reason; as appeareth by the Jews, that would hear nothing, but cried, Crucify him, crucify him, *chap. xix. 15.*

**Q. What did they object against him?**

**A.** That he did seduce the People, blaspheme, was not *Cæsar's* Friend, and worse than *Barrabbas* a Thief.

**Q. How did they say he seduced the People?**

**A.** By false Doctrine, in denying Righteousness by the Law, *chap. v. 24.*

**Q. How blaspheme?**

**A.** In calling himself the Son of God, *chap. x. 33.*

**Q. How not to be *Cæsar's* Friend?**

**A.** In making himself a King, *chap. xix. 12.*

**Q. How worse than *Barrabbas*?**

**A.** In that they thought a Blasphemer worse than a Thief.

**Q. What Thief was this?**

**A.** *St Peter* in the third of the *Acts* calls him a Murderer; *St Matthew*, a notable Thief; *St John* says he was a Robber; and *St Luke* tells us that for Sedition and Murder he was cast into Prison, *chap. xxiii. 19.*

**Q. How did Christ confute the Objection of the Jew?**

**A.** First, by saying he was the Way, the Truth, and the faithful Shepherd; and therefore did not seduce the People, *chap. xiv. 16. and x. 11.*

**Q. How secondly?**

**A.** By saying what he did he did by the Inspiration of the Holy Ghost, and Power of God the Father; and therefore did not blaspheme, *chap. v. 12. x. 30.*

**Q. How**

*Q. How thirdly?*

*A.* By protesting openly, that what was due to *Cesar*, ought to be given unto *Cesar*; and therefore he was no Enemy to *Cesar*.

*Q. How fourthly?*

*A.* By shewing he came to enrich them with all the Treasure of a happy Life; and therefore was no Thief like *Barabbas*, chap. vi. 48. and vii. 18.

*Q. Were they not satisfied with this?*

*A.* No, not tho' *Pilate*, the chief Magistrate, before whom he was indicted, did certify them, from the Judgment-seat, that he found no Fault in him, chap. xviii. 38.

*Q. Why did not then Pilate set him free?*

*A.* Because he respected more the Displeasure of the People, than the Discharge of his own Conscience; wherein he shewed himself a bad Magistrate.

*Q. Was Pilate altogether without Compassion, when he gave Judgment upon Christ?*

*A.* No, he had a kind of Compassion, but it was counterfeit; and therefore tho' he would wash his Hands never so often, he cannot clear himself from the Guilt of innocent Blood.

*Q. How many sorts of Cruelty are there?*

*A.* Three.

*Q. Which be they?*

*A.* The first is of such as procure it, who, nevertheless, will not execute it themselves; and this was the Cruelty of the *Jews*. The second is of such as devite

not themselves to be cruel; but when the Word is put into their Hands, or the Means given unto them, do not spare forthwith to execute it with all Immanity and Brutishness of Heart; and this is the Cruelty of Tyrants and wicked Men put in Authority. The third is of such as neglect their Duty towards them that are in Danger, Necessity, or Tribulation, whom they both ought and might save and help if they would; and such was the Cruelty of *Pilate*, and is the Cruelty of all such as see the Innocent and Guiltless wronged, and will not help and succour them.

*Q. How many Ways may we help the Distressed?*

*A.* Four.

*Q. Which be they?*

*A.* Either in Person when we travel and labour for their Deliverance; or with our Goods, in relieving their Wants; or with our Counsel, to direct them; or with our Power quite to deliver them.

*Q. Had Christ any such Friends?*

*A.* No, nor did he need them, because he could have delivered himself if it had pleased him.

*Q. Where were his Apostles?*

*A.* Fled from him.

*Q. Peter boasted he would die for him, and did he now forsake him in his Extremity?*

*A.* He did not only forsake him, but he flatly forswore he knew him not.

*Q. How often?*

*A.* Three Times the same Night

Night that Christ was apprehended, *chap. xviii.*

*Q. What learn we by this?*

*A.* The Inconstancy of Flesh and Blood, and Fickleness of worldly Friends.

*Q. What became of Judas that betrayed him?*

*A.* As of a pernicious Traitor.

*Q. How was that?*

*A.* He hanged himself.

*Q. Who gave him that Judgment?*

*A.* His own guilty Conscience.

*Q. How many Offices of Torment doth a guilty Conscience include?*

*A.* Four.

*Q. Which be they?*

*A.* Of an Accuser, a Juror, a Judge, and an Executioner.

*Q. How of an Accuser?*

*A.* In laying our Sins to our Charge, *Rom. ii. 15.*

*Q. How of a Juror?*

*A.* By giving in Evidence against us.

*Q. How of a Judge?*

*A.* In condemning us.

*Q. How of an Executioner?*

*A.* By inflicting deserved Punishment.

*Q. What is it to have a guilty Conscience?*

*A.* To live in a continual Torment and Hell of Mind?

*Q. What was the Manner of Christ's Execution?*

*A.* The Death of the Cross.

*Q. What Extremity did he suffer before he was nailed upon the Cross?*

*A.* He sweet Water and Blood, was falsely accused, buffeted, spit upon, scourged, reviled,

and his Garments parted before his Face.

*Q. What Extremity did he endure upon the Cross?*

*A.* His Hands and Feet were nailed, his Side pierced with a Spear, he drank Vinegar and Gall, was forsaken of God, and rejected of the World.

*Q. For whom did he suffer all these Torments?*

*A.* Not for any Offence of his, for he was immaculate; but for our Sins, which were infinite.

*Q. To what End did he suffer them?*

*A.* To the Satisfaction of the Justice of God, and the Redemption of our Souls.

*Q. What learn we by that?*

*A.* His Obedience to God the Father, and his Love towards us.

*Q. Wherein appeared his Obedience towards God?*

*A.* In two Things.

*Q. Which be they?*

*A.* In performing all that God had commanded, which is called actual Obedience; and in patient bearing all that was imposed upon him, which is called passive.

*Q. Wherein appeared his Love towards us?*

*A.* In giving his Life for us, when we were yet his Enemies.

*Q. What is Life?*

*A.* The Power and Vigour of the Soul, expressed by the Instrument of the Body.

*Q. What is the Opinion of Atheists touching Life?*

*A.* Some think, because a Man liveth no longer than he breatheth, that the Life of Man is

nothing but a Puff of Wind. Some again, because the Lots of much Blood bringeth the Loss of Life, therefore they esteem the Life to be nothing else but Blood; and others, because in Death they perceive no Difference between Men and Beasts, therefore they hold our Lives to be as the Lives of Brute Beasts, vanishing, without Immortality of Soul; but all these Opinions are corrupt and lewd.

*Q. Why so?*

*A.* Because they are grounded only upon the Corporal Senses.

*Q. How do you prove the Soul to be immortal?*

*A.* Because it is the Image of God, which is a Spirit and eternal; for there must always be an Agreement between the Image and the Thing whereof it is an Image.

*Q. What Part of Christ did suffer Death?*

*A.* His Humanity.

*Q. Of what doth his Humanity consist?*

*A.* Of Body and Soul, like unto ours, Sin only excepted.

*Q. Did his Soul suffer Death?*

*A.* It did.

*Q. Why then the Soul is not immortal?*

*A.* There be two Kinds of Death, one corporal, which is a Dissolution of the Soul from the Body; another spiritual, which is a Separation of the Soul from the Presence of God. And in this Sense it is said, that Christ's Soul did die, inasmuch as for a while it was excluded from the Presence of God.

*Q. What Part of Christ did not suffer?*

*A.* His Deity, by which he did overcome Death.

*Q. How did Victory over Death appear?*

*A.* By his Resurrection.

*Q. When was that?*

*A.* Upon the third Day.

*Q. What Benefit have we by his Resurrection?*

*A.* The Assurance of the Immortality both of Soul and Body, and that Sin, Death, nor Hell, shall have no Power over us, so long as we believe in him.

*Q. How prove you that?*

*A.* By his own Words, I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live, chap. xi. 25. And again, he that believeth in the Son, hath Life everlasting; and he that believeth not in the Son, shall not see Life, but the Wrath of God abideth on him, chap. iii. 36.

*Q. What Kind of People held Opinion that there was no Resurrection?*

*A.* The Sadducees; and therefore they tempted Christ with the Question of the Woman that had seven Husbands, whose Wife she should be at the Day of the Resurrection.

*Q. How did Christ answer that Question?*

*A.* By saying, that in the Kingdom of Heaven they neither marry nor are married, but are as the Angels of God.

*Q. What are they called that amongst us deny the Resurrection?*

*A.*

*A. Atheists.*

*Q. How many Sorts of Atheists are there?*

*A. Two.*

*Q. Which be they?*

*A.* The one, that persuade themselves the Soul is mortal as well as the Body; the other, such as have some Opinion of the Immortality of the Soul, yet they think there is no Hell nor Punishment for Sin after this Life.

*Q. How doth the Scripture disprove the first?*

*A.* By saying, that whosoever believeth in Christ, shall not perish, but have eternal Life, chap. v.

*Q. How the second?*

*A.* By the Words that God shall say to the Wicked at the Day of Judgment; Depart from me ye Curied into everlasting Fire prepared for the Devil and his Angels, Matt. xxv. 41.

*Q. How many Sorts of Angels be there?*

*A.* Two, Good and Bad.

*Q. Of what Substance are good Angels?*

*A.* Not of the Nature and Essence of God, nor immortal of themselves; but have their Immortality from God, who both gives it unto them, and preserves them in it.

*Q. What Difference is there betwixt the Spirits of Men and Angels?*

*A.* Angels are of a more glorious Essence; besides the Spirits of Men are joined unto Bodies,

the Spirits of Angels are not.

*Q. Are not the Spirits of good Men celestial?*

*A.* Yes, not in respect they are drawn from the Nature of God, but in respect of the Agreement there is betwixt God and them.

*Q. What Difference is there betwixt the Spirits of Men?*

*A.* A Spirit is common to all Men living, as well Infidels as others; but the Spirit of God regenerates those that are born anew by Faith and the Holy Ghost.

*Q. To whom did Christ first appear after his Resurrection?*

*A.* To Mary Magdalen, and afterwards three several Times to his Disciples.

*Q. How long was he upon the Earth after his Resurrection?*

*A.* Forty Days, and then was taken up on high, and a Cloud received him, Acts xiii. 9.

*Q. Did he not ascend before forty Days, seeing he forbids Mary to touch him because he was not yet ascended; and tells them, I ascend to my Father and your Father? &c.*

*A.* He did not; he staid to settle and establish the wavering Faith of his Disciples.

*Q. Where was Christ when he was taken up?*

*A.* Upon Mount Olivet.

*Q. How doth this Gospel conclude?*

*A.* With John's asserting the Truth of those Things which are delivered in it.

*Obs.*



*Obj.* Jesus Christ having accomplished his Sacrifice on the Cross, and continued obedient to the Death, there happened several Things which plainly discovered who he was, and signified to the Jews what an horrible Crime they had committed. The Heavens were overspread with thick Clouds of Darknes for three Hours, the Veil of the Temple was rent from the Top to the Bottom, the Graves were opened, the dead Bodies of divers Saints, which slept, arose, and appeared to several in *Jerusalem*. So many extraordinary Prodigies made the Centurion, who commanded the Soldiers, and they that were with him to watch our Saviour, greatly afraid, and they cried out, saying, *Certainly this was a righteous Man. This was the Son of God.*

Now the Jews, whose Temper it was to be scrupulous in Things of no Weight, yet forward to commit the most palpable Injustice, thinking it a great Crime to suffer these three crucified Bodies to remain on the Cross during the Time of the Passover, therefore they intreated *Pilate* that their Legs might be broken, and that they should be taken down; which being granted, they broke those of the other two, but not the Legs of Jesus, because he was dead already; that the Scriptures might be fulfilled, *A Bone of him shall not be broken, &c.* At Night *Joseph of Arimathea*, a rich Man and a secret Disciple of Jesus Christ, who was not anywise consenting to his Death, came boldly to *Pilate* to beg our Saviour's Body; which he readily assented to: Whereupon *Joseph*, together with *Nicodemus*, took the Body of our Lord, and embalming it with precious Spices, and shrouding it in a fine Linen Cloth, they buried it in a new Tomb hewn out of a Rock, and put a great Stone to the Door of the Sepulchre, &c. But this did not satisfy the Jews; for they were afraid lest it should be published that he was risen: They therefore went and told *Pilate*, that this Deceiver, while he was living, had said, *After three Days I will rise again*, and desired him to set a Watch upon the Sepulchre, lest his Disciples should come and steal him away, and afterwards give out a Report among the People, that he was risen. *Pilate* set a Watch accordingly: But hereby they blinded themselves with their own Wisdom; for, by designing to prevent our Saviour's Resurrection, they confirmed the Belief thereof by many notable and undeniable Proofs: for the Sepulchre being thus guarded, and the Stone which secured it sealed, there immediately arose a great Earthquake, and the Angel of the Lord descending from Heaven, rolled away the Stone, and sat thereon, his Eyes shining like Lightning, and his Garments were white as Snow. The Guards were hereby struck with Terror, and became as dead Men, hasting to *Jerusalem* with the News of what had happened, to the Priests; who immediately assembled to consult what to do: They at length agreed to corrupt these Soldiers with a Sum of Money, and they were to declare to all People, that whilst they slept, his Disciples came and stole away the Body; telling them, that if the Governor should chance to hear of the Fraud, they would secure them from Danger. This they did accordingly; and the Jews to this Day affirm the same Falsity.

Now *Mary Magdalene*, and *Mary* the Mother of *James*, and *Salomon*, and certain others, whose Love was the same to Jesus both living and dead, being come early to the Sepulchre, to perfume our Saviour's Body with

Spices.

Spices, argued among themselves who should roll away the Stone that shut up the Passage into the Sepulchre; but were greatly surprized when, drawing near, they saw it open; and yet more, when they enter'd in, not finding him whom they sought for.

Mary Magdalene ran immediately to give Notice of this to the Apostles; and St Peter being come to the Sepulchre with St John, saw the Linnen Cloth where the Body of Jesus was wrapt, and they were perplex'd; for as yet they knew not that the Scripture says, *He must rise again from the dead.* So going away in an Astonishment, Mary Magdalene carried behind, shedding Tears in the Sepulchre; when two Angels, cloathed in white Raiment, one of which stood at the Head, and the other at the Foot of the Place where the Body lay, asked Mary why she wept? She answered, *They have taken the Lord out of the Sepulchre, and we know not, &c.* But turning about she saw Jesus, (whom she took for a Gardnor) who asked her why she wept? To whom she said, *Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.* Jesus said unto her, *Mary:* Upon which she knew him; and being transported with Joy, ran to embrace his Feet: But he said, *Touch me not; for I am not yet ascended to my Father;* charging her to go and tell the Disciples what she had seen. This is the first Appearance of Jesus after his Resurrection: His Disciples count eleven more which he made in the Flesh before his Ascension, ten of which were in the Space of 40 Days, as St Luke affirms, *Acts i.* The second was to *Jaanna Mary*, the Mother of *James*, and the other Women, as they returned homeward, who were permitted to kiss his Feet, *Mat. xxviii.* The third to *Simon Peter* alone: The fourth to the two Disciples going to *Emmaus*: The fifth to all the Apostles, and other Disciples together, when the Doors were shut: The sixth to the same Company again, after eight Days; at which Time he did eat and drink, and suffered them to touch his Body: The seventh to St Peter and St John, with five other Disciples, when they were fishing; with whom he vouchsafed likewise to eat: The eighth to eleven of his Disciples at once, upon Mount *Tabor*, in *Galilee*: The ninth to above five hundred Brethren at once, *1 Cor. xv. 10.* The tenth to St James, as the Apostle testifieth: The eleventh to all his Apostles, Disciples, and Followers together, upon Mount *Olivet*; when, in their Presence, he ascended into Heaven: The twelfth, and last, after his Ascension to St Paul, *1 Cor. xv. 8.* *And last of all he was seen of me also, as one born out of due Time.*

The Time of his Ascension being come, the eleven Disciples went away into *Galilee*, to Mount *Olivet*, where Christ had commanded them; who appearing to them, they worshipped him; but some doubted. He then declared to them, that he had received all Power both in Heaven and Earth; and sent them to teach and baptize all Nations, promising that he would be with them to the End of the World, and would give them Power to cast out Devils, &c. commanding them not to depart from *Jerusalem* till he had sent the Promise of the Father to them, and that they were endued with Power from on high; and that after the Holy Ghost was come upon them, they should receive Power to be Witnesses to him, both in *Jerusalem*, and the uttermost Parts of the Earth. And it came to pass, after the Lord had

spoken to them, when he had blessed them, he was parted from them, &c. in the Presence of at least a hundred and twenty Witnesses, as *St. Luke* hath exactly declared in every particular Circumstance, *Acts* i.

After his Disciples had continued ten Days together, and no doubt had suffered many Inconveniences, Jesus performed his Promise, by sending the Holy Ghost, the Comforter; by whose Coming, besides the spiritual Joy which possess their Souls, they received Fortitude and Courage to go forth into the World; they had the Gift of Tongues, that so all People might understand the good Tidings of Salvation which they brought; and were likewise endued with the Spirit of Wisdom and Illumination in the highest Mysteries, having the Power of working such Signs and Miracles as made the World astonish'd, being but mean unlearned Fishermen, Tentmakers, &c. chosen out, and assign'd to perform this weighty Work, preaching the Gospel of Christ thro' all the World; no Danger nor Persecution, no, not Death itself, having Power to shake their Constancy, they joyfully laying down their Lives, confirming their Doctrine with Comfort, Courage, and in full Expectation of being rewarded with Crowns and Kingdoms in another World.

Jesus, to manifest his divine Power in directing the Stile and Pen of the Evangelists, who recorded his Birth, Life, &c. left nothing written by himself, but passed out of the World in Innocency and Silence, without any Ostentation of his own Actions, that the Prophecy of *Ezekiel* might be fulfilled, that there should be four undeceivable Witnesses, which should, Day and Night, without ceasing, preach, extol, and magnify their Lord and Master. The first and last, namely *St. Matthew* and *St. John*, were Apostles, *St. Mark* and *St. Luke* were two of Christ's Disciples, who recorded what they had understood by Conference with the Apostles.

The first Gospel was writ in *Hebrew*, because the Actions of Christ were performed among the *Jews*. The other three are said to be written in the *Greek* and *Roman* Tongues: And tho' they wrote their Histories in divers Countries, far distant from each other, yet they exactly agree in most Particulars.

They published them when great Numbers were alive that had seen the Facts, and many more who endeavoured to contradict them. They set down the City, Town, Village, Place, Time, Men, Women, &c. They did not write in *Judea* of Things done in *India*, but in the same Country where they were publicly known. They published their Gospels in their own Lifetimes, and preached the same Things. They never alter'd or amended their Writings from what they first set down. And, lastly, they laid down their Lives in the Defence and Justification of what they had written. Their Manner of writing was sincere, without Art or rhetorical Flourishes. They flatter none, no not Jesus himself; but relate his Infirmities, as he was Man: In confirmation of which the divine Providence ordained that most infinite Number of Witnesses, or Martyrs, of all Conditions, Ages, and of both Sexes, should sacrifice their Blood in Testimony of Christ and his Doctrine; being put to Death with such intolerable Torments by the bloody Tyrants of the Earth, as were never before heard of (more suffering in two Months for the Sake of Christ than were put to  
Death

Death by *Jews* for 2000 Years before): all which they endured with such invincible Courage and Alacrity, that their very Enemies were convinced they were supported by some divine Power.

To conclude, by all that has been said, three Things of high Importance have been manifested. *1<sup>st</sup>*, That from the Creation there have been Promises, in all Times and Ages, that a Messiah and Saviour should come into the World, in whom all Nations should be blessed; with the Time, Manner, and Circumstances of his Coming, and of his Person, Doctrine, Life, Death; Resurrection, and Ascension. *2<sup>dly</sup>*, That all the Particulars concerning him, set down by the holy Prophets, were exactly fulfilled in Jesus Christ. *3<sup>dly</sup>*, That our blessed Saviour gave likewise many other infallible Signs, Manifestations, Demonstrations, and Arguments, of his own Deity and omnipotent Power, after his Ascension into Heaven. By all which Ways, Means, and Proofs, and by a thousand more which might be added, all good Christians may be firmly persuaded of the Truth of their Religion.

Let us all then endeavour to come to the Knowledge of Jesus Christ, and to have a saving Faith in him; and not to be contented only with an outward Profession of Christianity, without the Power thereof, and so find ourselves in the Number of those miserable Souls, to whom Christ shall say, in the great Day, *Depart from me, for I know you not*; but may have our Portion among those holy Souls, to whom our Lord shall give that joyful Welcome, *Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.*

## The ACTS of the APOSTLES.

Q. **H**OW doth this Book begin?

A. With a particular Account of Christ's Ascension into Heaven, in the Sight of his Apostles, after he had conversed with them forty Days from his Resurrection.

Q. By whom was it written?

A. It is generally believed to be written by St. Luke.

Q. What Reason have we to believe so?

A. Several Reasons: the Style of this Book is the same with that of the Gospel; hath a Reference to the End of it, and both are dedicated to Theophilus.

Q. After that Christ ascended

into Heaven, whom did he leave on Earth for the building up of the Church?

A. His eleven Apostles.

Q. What was the first Work of the Apostles after Christ's Resurrection?

A. They and the rest of the Believers being assembled together, chose one out of the other Disciples to succeed Judas.

Q. Who were appointed to stand for the Place?

A. Judas, called Barsabas, and Matthias.

Q. How were they to be chosen?

A. By Lot and Prayer adjoin-

*Q. Upon whom did the Lot fall?*

*A. Upon Matthias, who was then reckoned amongst the twelve Apostles.*

*Q. How did the Lord strengthen them?*

*A. By sending the Holy Ghost unto them, chap. i. 4.*

*Q. In what Likeness did the Holy Ghost appear, and at what Time?*

*A. Upon the Feast of Pentecost, when they were all assembled together at Jerusalem, in the Exercises of their Devotion, he was given with the Sound of a rushing mighty Wind, in cloven Tongues like Fire.*

*Q. With what did it endow them?*

*A. With the Knowledge of Languages.*

*Q. To what End?*

*A. That they might preach to all Nations.*

*Q. Was that their Office?*

*A. Yes, Christ enjoined them thereunto, chap. i. 8.*

*Q. Upon how many Points did their Office consist?*

*A. Of Two, namely to baptize and to instruct.*

*Q. How did they baptize?*

*A. In the Name of the Father, and of the Son, and of the Holy Ghost.*

*Q. How did they instruct?*

*A. By testifying the Death, Resurrection, and Ascension first, then teaching of Faith, Repentance, and good Works, chap. ii. 23 to 29.*

*Q. What Power had they given them to confirm their Doctrine?*

*A. The Power of working Miracles; as making the Lame to walk, healing the Sick, and raising the Dead, chap. iii. 6. and ix. 34, 40.*

*Q. Who stood against them?*

*A. The Practice of the Devil.*

*Q. Who defended them?*

*A. The Providence of God.*

*Q. How did the Devil practise against them?*

*A. By raising up Conspiracies, Tumults, Commotions, Persecutions, Slanders, and by bringing them to Imprisonments, Stripes, and Death.*

*Q. To what Purpose and End did the Devil do this?*

*A. To overthrow, or at least to stop the Course of their Preaching, if it had been possible.*

*Q. How did God defend and preserve them?*

*A. He revealed the Conspiracies against them, chap. vi. 24. He pacified the Tumults and Commotions, chap. x. 33 to 41. He sent them Refuge in Time of Persecution, chap. xiv. 6. He converted the Hearts of their Slanderers, chap. ii. 37. He delivered them out of Prison, chap. v. 19. He comforted them when they were beaten, chap. v. 41. and xxiii. 11. And in Death he gave them Life, chap. xiv. 19.*

*Q. Who conspired against them?*

*A. The Jews.*

*Q. How?*

*A. When Paul was imprisoned by them, 40 or more took an Oath, that they would not eat nor drink until they had slain Paul, chap. xxiii. 12, 13.*

*Q*

Q. Under what Colour would they execute their Malice?

A. Under Pretence of having him brought forth to be examined, that by the Way they might murder him.

Q. How did God reveal this Conspiracy?

A. Paul's Sister's Son overheard it, and was sent to tell the Captain of the Castle, ch. xxiii. 20, 21.

Q. What did the Captain when he heard it?

A. He sent Paul with a Guard of Men to Cesarea, to Felix the chief Governor.

Q. Who raised Tumults against them?

A. The Jews, and one Demetrius a Silversmith at Ephesus.

Q. Against which of the Apostles did Demetrius raise a Tumult?

A. Against Paul, Gaius, and Aristarchus, Paul's Companions.

Q. Why?

A. Because they spoke against Images, by making which he got his Living.

Q. What was Demetrius's Intent by this Commotion?

A. To have Paul and his Disciples suppressed.

Q. How did God prevent his Purpose?

A. The Town-Clerk pacified the People, and the Men were let go, chap. xix. 35.

Q. Who were the Devil's Instruments to persecute the Apostles?

A. Herod in Judea, and the unbelieving Jews in Iconium, Thessalonica, and other Places.

Q. Whom did Herod persecute?

A. He killed James, and put Peter in Prison, chap. xi. 2, 5.

Q. Who was God's Instrument to deliver Peter?

A. An Angel.

Q. How was Herod punished for his Cruelty?

A. He was eaten to Death with Worms, chap. xii. 23.

Q. Whom did the unbelieving Jews persecute at Iconium?

A. Paul and Barnabas.

Q. How were they delivered?

A. God gave them Knowledge of their Dangers.

Q. Whether went they for Refuge?

A. To Lystra and Derbe, Cities of Lyconia, chap. xiv. 6.

Q. Who were persecuted at Thessalonica?

A. Paul and Silas.

Q. How escaped they?

A. Their Friends sent them away by Night to Berea, chap. xvii. 10.

Q. Who were the Devil's Instruments to slander the Apostles?

A. The Jews.

Q. Where?

A. At Jerusalem.

Q. In what Manner?

A. By saying, when they spoke all Manner of Languages, that they were drunk with new Wine, chap. vii. 13.

Q. How did God make them repent their Slander?

A. By touching them with Remorse of Conscience.

Q. Who were the Devil's Instruments to imprison the Apostles?

A. King Herod, the Jews, and the Roman Substitute.

*Q. Who were God's Instruments to deliver them?*

*A.* An Angel, and such Men as he raised to be their Friends, *chap. v. 19.*

*Q. How did God comfort the Apostles when they were beaten?*

*A.* By speaking unto them in Visions, *chap. xxiii. 11.*

*Q. Who was the first Martyr?*

*A.* St Stephen?

*Q. What was he?*

*A.* One of the seven Deacons ordained by the Apostles.

*Q. To what End?*

*A.* To be careful that no Poor of the Church should want Relief, *chap. vii. 1.*

*Q. How died he?*

*A.* He was stoned.

*Q. By whom?*

*A.* By the whole Multitude of the Jews.

*Q. For what Cause?*

*A.* None, but that being full of Faith and Power, he did great Miracles among the People.

*Q. What Comfort did he find in Death?*

*A.* Unspeakable; he saw Heaven open, and the Son of Man, sitting on the Right Hand of his Father.

*Q. What did he do to his Persecutors?*

*A.* Not only forgave them, but prayed that that Sin might never be imputed to them.

*Q. What may we learn from St Stephen?*

*A.* Zeal for God, Patience for ourselves, and Charity to our Enemies.

*Q. To which of the Apostles did he give Life in Death?*

*A.* To Paul.

*Q. In what Manner?*

*A.* When Paul was stoned by the Men of *Lystra*, and carried out of the City for dead, God raised him up again, even in the Midst of the Disciples that stood about him, *chap. xiv. 19. 20.*

*Q. What learn we by the Sequel of this Discourse?*

*A.* That God, by simple Men, in spite of all Tyranny, replenish'd the whole World with the Sound of the Gospel.

*Q. But Paul, as we read in the eighth Chapter, persecuted the Church, and consented to the Death of Stephen; how came he then to be an Apostle?*

*A.* The Spirit of God (in whose Hands are the Hearts of all Men) converted him from a Persecutor to a Preacher; so that amongst all the Apostles none was more zealous, nor added more Souls to the Church than he did.

*Q. How doth that appear?*

*A.* By his painful Travels thro' many Countries, his Stripes, Imprisonment, Stoning, Danger by Land and Sea, which he joyfully suffered for the Sake of Jesus Christ.

*Q. Why did God suffer his chosen Servants to be so cruelly used by the World?*

*A.* For three Reasons.

*Q. Which be they?*

*A.* That he himself might be the more glorified by their Deliverance, their Enemies more justly condemned, and his Servants more worthy of their Reward in Heaven.

*Q. As they were painful to each*

reach, were the People as ready to follow their Doctrine?

A. Many were of those whose Hearts were prepared for that Calling; but otherwise they that were not refused.

Q. It appeareth then, that Faith is the Gift of God only?

A. It is, and increaseth in us by hearing of his Word, as appeareth by *Lydia*, the Woman of the *Thyatrians*, whose Heart the Lord opened, that she attended to the Doctrine of *St Paul*, chap. xvi. 14.

Q. What strange Conversions were there made by the Apostles?

A. The Conversion of the *Ethiopian Eunuch*, of *Cornelius*, and *Paul's Jaylor*.

Q. Why did the Conversion of these Men seem more strange than the rest?

A. Because, in the Eye of the World, both for their Calling and Quality, they seemed more unlikely to be converted than any other.

Q. How?

A. The Eunuch was of the Heathens that worshipped strange Gods, chap. viii. 17. *Cornelius*, a Soldier, whose Profession might seem to harden his Heart against the first Impression of Christian Faith, chap. x. 5. And the Jaylor, a forward Minister to execute the Cruelty of such as persecuted Christ and his Church.

Q. How did the Converted shew themselves afterwards to the Christians?

A. By their Works.

Q. What were they?

A. The Eunuch planted the

Gospel in *Ethiopia*; *Cornelius* used much Prayer and Alms-deeds; and the Jaylor dress'd the Wounds of *Paul* and *Silas*, and refreshed them with Meat.

Q. Is it not enough for us to be Christians in Name, but we must be Christians in Nature?

A. No; for otherwise we shall be sure to undergo the Wrath of God.

Q. By what Example?

A. By the Example of *Ananias*, *Sapphira*, and of *Eutichus*.

Q. What were their Faults?

A. In that whereas it was a Custom amongst them, to employ all their Goods to the Benefit of their Brethren, they kept back a Part for their own private Use.

Q. How were they punished?

A. With sudden Death, chap. v. 10.

Q. If God sheweth such Severity upon them, in that they distributed not their whole Substance to the Maintenance of Christian Charity, what ought they to fear that will bestow nothing, no not so much as the Superfluity of their Riches, to the relieving of their distressed Brethren?

A. Not only Death of Body in this World, but Destruction of Soul and Body in the World to come, unless they amend.

Q. Wherein did *Eutichus* offend?

A. Being of the Congregation of the Faithful, as he sat with others to hear *Paul* preach, neglected his Doctrine, (as in many Ser-



Sermons with us we may see the like) and fell into a Sleep.

*Q. How did God punish him?*

*A.* He made him an Example to the whole Assembly, by suffering him to fall from the third Loft; so that he lay for dead, till *Paul* revived him.

*Q. Need our Christians fear any such Danger?*

*A.* They need not fear falling to the Ground; but they may sit in Dread of a greater Fall.

*Q. What is that?*

*A.* From the Top of Heaven to the Bottom of Hell, if when they should hear the Word of

God; they suffer Sleep to stop their Ears.

*Q. What became of Paul after this?*

*A.* He was imprison'd, and after that ship'd for a Voyage to *Rome*; but in a Storm was cast upon an Island, call'd *Melisa*, and afterwards came to *Rome*, having wrought several Miracles among the People.

*Q. How long staid Paul at Rome?*

*A.* He dwelt there two whole Years, preaching the Kingdom of God, and declaring the Doctrine of Christ.

*Obs.* As the Evangelists transmitted to the Church of Christ the History of the Life, Acts or Deeds, Sayings or Doctrines, Sufferings, Passion, and Death of our Lord; during his 33 Years Abode upon Earth; so the blessed Spirit of God, whom we stile the Holy Ghost, inspired the sacred Penman, the Evangelist *Luke*, by the Assistance of the Apostle *Paul*, to continue in writing the Effects of his Glorification, in this Book call'd the *Acts of the Apostles*; not as comprehending and particularly describing all the Deeds and Sufferings, &c. of all the Apostles, for they are almost confin'd to the History of *Peter* and *Paul*, but because it gives us a sufficient Light into the Manner of the Apostles ordering themselves and the Churches of the Faithful, which were converted to the Faith of Christ by their Preaching: Setting forth, how Christ, being ascended into Heaven, and seated at the Right Hand of his Father, sent his Holy Spirit upon the Apostles, as he had promised, to enable them to establish his everlasting Kingdom, by gathering together his Church out of all Nations indifferently; by which the World being reduced under a new Form of Conduct and Government, might, as it were, receive a new Shape, being risen again from Death and Darkness, in the Light of Grace, Salvation, Truth, and Life, spread abroad over the whole World.

The Breach made in the Company of the Apostles, by the Fall and Death of the Traitor *Judas*, being restored by the choosing of *Mattias*, and the Lord miraculously sending down from Heaven upon them all, the Abundance of the Gifts of his Spirit, &c. and the Power of their Ministry being established, was afterwards communicated to many of the new Converts with the same Authority.

The holy Apostles thus qualified, set about their great Work of publishing the Gospel of Salvation, and planting the Church, beginning at *Jerusalem*; where, at their first Preaching, they converted about 3000, *Act. ii. 14.*

I shall now give a particular Account of their Lives, Preaching, and Sufferings, in their different Dispersions, which I have gathered from the most authentick Writings of the primitive Fathers, as well as from the Book of the *Acts*; which, from the Beginning, was received into the Canon of the Holy Scriptures.

And, first, *St Matthew*, call'd also *Levi*, was an *Hebrew* of the *Hebrews*, the Son of *Alpheus* a *Galilean*, and of *Mary*, the Kinswoman of the blessed *Virgin*. He is said to be born either at *Capernaum* or *Nazareth*, by Profession a *Publican*, or a *Collector* of the Taxes imposed upon the *Jews* by the *Roman* Emperors, and was the first called to be an *Apostle*, and the first of the *Evangelists* that writ the *Gospel* and *History* of our *Saviour*, at the Intreaty of the *Jewish* Converts at *Jerusalem*, by the Appointment of the *Apostles*, about eight Years after his *Death*.

'Tis affirmed, that *St Bartholomew* carried *St Matthew's* *Gospel* along with him to *India*, and there left it: For *Pontanus* preaching the Faith in the *Indies*, found there a Copy of it in *Hebrew*, which he brought to *Alexandria*, and it was preserv'd to his Time in the Library of *Cesarea*; which Original being lost, we have only the *Greek* Version, whose Author is unknown, tho' 'tis attributed both to *St James* and *St Jobu*. Another Copy was found by the *Nazarenes* in *Berea*, in the Time of *St Jerom*, as he himself affirms; adding withal, that he obtained Leave of the *Nazarenes* to transcribe theirs, and that he afterwards transcribed it into *Greek* and *Latin*. And another was said to be found in digging up the Grave of *St Barnabas*, *A. D.* 485, being a Transcript of the *Apostles* own Writing. But of all those Copies we hear not of any now extant but the *Greek* Translation, done by *St John* and *St James*; which hath been all along generally received as authentick, and therefore reckoned among the Canonical Books of Holy Scripture.

It is said, after the Day of *Pentecost*, he went into *India*, and preached up and down eight Years; that he travelled from thence into *Æthiopia*, *Persia*, and *Parthia*, where he preached the *Gospel* for some Years, and at last suffer'd *Martyrdom* at *Naddabar*, in *Æthiopia*, by the Point of a *Halbert*, about the 70th Year of *Christ*, when *Jerusalem* was destroyed by the *Romans*, according to our *Saviour's* Predictions.

*St Mark*, tho' a *Roman* by Name, yet is certainly believed to be of *Jewish* Parents, and descended from the Tribe of *Levi*; and *Nicephorus* says, was *Sister's* Son to *St Peter*.

It is generally allowed, that he was one of the 70 *Disciples*, yet not a *Follower* of our *Saviour*, but a later *Convert*, probably by his *Uncle*, being his constant *Attendant*, *Interpreter*, *Amanuensis*, or *Writer*; for he was sent to *Egypt* by *St Peter*, to plant the *Gospel* in those Parts, and spent his Time mostly at *Alexandria*; where 'tis said he founded a Church, (which was the second *Episcopal* See) after his Return from the Regions of *Libia*, *Marmonia*, *Pentapolis*, and other barbarous Countries of *Africa*, westward.

His *Gospel* was written by him at the Instance of the converted *Jews* at *Rome*, who press'd him to draw in Writing, by way of *History*, what his *Master* had often preached to them; which done, it was perused by *St*

*Peter*, ratify'd by his Authority, and publickly read by his Order in their religious Assemblies.

The *Romans* pretend, that this Gospel, being principally designed for the Use of the Converts at *Rome*, it was written in the *Latin* Tongue: But, as *Dr Case* observes, it was as necessary for *St Mark* to write his Gospel in *Greek* for the Use of the *Romans*, as it was for *St Paul* to write his Epistles to that Church in the same Tongue, the *Greek* being then the modish Language, there being very few of the *Romans* of any Fashion but understood *Greek*, and mostly spoken by Strangers and *Jews* who understood little *Latin*.

It was written in the third Year of the Reign of the Emperor *Claudius*, and 43 from the Birth of our Saviour, and was frequently called *St Peter's* Gospel.

About *Easter* it happen'd, that the great Solemnity of the God *Serapis* being to be celebrated, the prophane *Egyptians*, much concern'd for their old Pagan Idolatry, and to vindicate their Idol, broke into the Place where *St Mark* was at his Devotions, and, tying Cords to his Feet, dragged him on the Ground thro' the Streets to the Prison; where, in the Night, he had the Comfort of a divine Vision.

The Rage of the People being not yet satisfied, they came the next Day, early in the Morning, and again dragged him about, over Stones and rough Places, through the City, to a Place a little out of the Town, called *Baculus*; by which barbarous Usage his Body was so torn and bruised, that he expired in their cruel Hands. And *Metaphrastes* says, that they afterwards burnt his Body, and that the Christians did decently entomb his Bones and Ashes near the Place where he used to preach; and that the *Venetians* afterwards removed them from thence to their capital City; where they are still held in great Veneration: and *St Mark* is adopted for the Patron and tutelar Saint of that State; to whose Memory they erected and dedicated their Cathedral, one of the stateliest, richest, and most magnificent Churches perhaps in the World. The original *Greek* Copy of this Gospel is said to be likewise in their Possession, pretended to be written with his own Hand in *Aguilea*, and thence translated to *Venice* after many Ages; but the Letters are so worn out that they cannot be read.

The Learned are not agreed about the Time of his Martyrdom; but most are of Opinion, that he suffered about the End of the Reign of the Tyrant *Nero*, and that he survived the Martyrdom both of *St Peter* and *St Paul* a considerable Time.

*St Luke* was born at *Antioch*, the chief City of *Syria*, famous for being one of the most flourishing Academies in the World, and also being the Place where the Disciples first took the Name of Christians. He particularly applied himself to the Study of Physick; in which he became a great Proficient: He was also very skilful in Painting, as we may learn from an ancient Inscription near *St Mary's* Church at *Rome*; wherein mention is made of a Picture of the Virgin *Mary*, in these Words, *Una ex 7 ab Luca depictis*, one of the seven painted by *St Luke*.

It is generally believed he was converted by *St Paul* at his first being at *Antioch*, and became his constant and Fellow-Labourer in the Ministry of the

the Gospel. His Writings, which are contained in two Books, namely, his Gospel, and his History of the Acts of the Apostles, written in *Greek* for the Use of the Church, are so exact and accurate, so polite and elegant, in a lofty, clear, and perspicuous Style, that they manifest how great a Share he had in the native Genius of his Birth-place; where, 'tis thought the first was written during his Travels with *St Paul*, about the Year 56; who, 'tis supposed, assisted him in composing the same, inasmuch that it has been called *St Paul's Gospel*; which might seem probable enough, did not *St Luke* expressly declare, that whatsoever he writ in this Gospel, he received from the Testimony of those, who, from the Beginning, had been Eye-witnesses of all our Saviour's Works and Transactions. And as *St Austin* saith, the Holy Spirit so dictated to *St Mark* and *St Luke*, who were Disciples to the Apostles, as *St Matthew* and *St John*, who were Apostles themselves, that in a Manner they are one.

The History of the Acts of the Apostles was doubtless writ at *Rome*, when he was there with *St Paul* in his first Imprisonment. In his Gospel he chiefly insists upon these Things which relate to the sacerdotal Office of Christ, and supplies what seemed wanting in both the preceding Gospels. In the Acts of the Apostles he not only relates the Actions, but also the Sufferings of some of the chief of the Apostles, and *St Paul* especially, of whom he was best able to give an Account, having been his constant Attendant; and enlarges particularly upon the great Miracles wrought by the Apostles, as being the grand Confirmation of the Truth of Christ's Resurrection.

So far as he travelled with *St Paul*, and was his Coadjutor in the Ministry, we have a certain Account of in Scripture; but where he preached afterwards is not so apparent. Some say he went eastward, and preached in *Egypt* and several Parts of *Libia*: Others, that he planted the Faith first in *Dalmatia* and *France*, and then in *Italy* and *Macedonia*. His Death is uncertain; but *Nicephorus* writes, that as he was preaching in *Greece*, the common People seized him, and for want of a Cross, hang'd or crucified him upon an Olive Tree, in the 48th Year of his Age, being never married.

*Histricus*, from the *Arabick* Copy, affirms, he was martyr'd at *Rome*, after *St Paul's* first Imprisonment there, who departed thence, leaving *St Luke* behind to supply his Place; which, he says, was the Reason why he no longer continued his History of the Acts of the Apostles.

*St John* was of the Town of *Bethsaida*, the Son of *Zebedee*, and *Mary* surnamed *Salome*. *Mary* was Daughter to *Cleophas*, sister, or rather Cousin German to the blessed Virgin, and Brother to *St James*, named the Great. Some have thought he was the Disciple of *John* the Baptist, who went with *St Andrew* to Jesus; but the Time of his Conversion is uncertain: However, he was present at the Cure of *Peter's* Wife's Mother, the raising of *Jairus's* Daughter, and the Transfiguration on the Mount with his Brother *James*, to whom our Saviour committed the Care and Maintenance of his Mother, the blessed Virgin; and she on the other Hand was advised to consider him as her Son: upon which he took her to his House; which, *Nicephorus* says, he purchased in *Jerusalem* of *Annas* the High Priest.

Jesus Christ, when he called him to the Apostleship, being about 26 Years old,

old, gave him and his Brother the Name of *Boanerges*, or the *Sons of Thunder*, to shew the Strength and Greatness of their Faith.

He was the youngest of the Apostles; and *St. Austin* believed that our Lord shewed him particular Kindness, that he might give the greater Authority to those great Truths which he was to declare to Mankind by his Gospel, Epistles, and Revelations.

He continued at his House till the Death of the Virgin *Mary*, which, *Exsebius* saith, was in the Year of our Lord 48, and some Time after took his Journey into *Asia*, as falling to his Lot, and founded the Churches of *Smyrna*, *Thyatira*, *Pergamus*, *Sardis*, *Philadelpia*, *Laodicea*, &c. from thence it is thought he went eastward, and preached in *Parthia*; about which Time, 'tis said, he wrote his Epistles: And having thus spent many Years, *Domitian*, the Roman Emperor, publishing an Edict for the destroying all Christians, the Apostle was sent bound to *Rome* by the Proconsul of *Asia*, as a Disturber of the Peace of the Empire; where he was treated with all the Cruelty that brutish Rage could suggest: for the Tyrant commanded him to be thrown into a Caldron of scalding Oil all in a Flame, in the Presence of all the Senate; but, like the three *Hebrew Children*, he came out unhurt, having the Honour of Martyrdom without suffering the Torment. This great Miracle having no Effect upon the obdurate Heart of the stupid Emperor, he was banished into the Isle of *Patmos*, which is one of the Isles of the *Sporages* in the *Egean Sea*, to be employed in digging the Mines: In which disconsolate Place, being divinely inspired, he writ the Book of his Revelations. After the Death of *Domitian*, who was slain for his Tyranny, the Senate disannul'd all his Acts, and *St. John* returned to *Ephesus* under the mild Government of *Nerva*; and (*St. Timothy* the former Bishop being martyr'd for preaching against the Lewdness and Idolatry of the Heathen Feasts) he continued here, and wrote his Gospel upon this Occasion, and lived to the Beginning of *Trajan's* Reign, aged 98 Years, or upwards, as some of the ancient Fathers affirm.

*St. Peter*, stiled the Prince of the Apostles, is generally accounted the Son of *Jonah*, *Jonas*, or *John*, a Fisherman at *Betsaida*, in the *Upper Galilee*, belonging to the Tribe of *Naphtali*, on the Banks of the Sea of *Tiberias*, or Lake of *Gennesareth*. It is said he was born three Years before the blessed Virgin, *A. M.* 4634. At his Circumcision he received the Name of *Simon*, or *Simeon*, to which our Saviour added that of *Cephas*, which signifies a Stone or Rock; from whence *Peter* became his usual Name. Both he and his Brother *Andrew* were, from their Childhood, brought up in the Fishing Trade; as were likewise *James* and *John*, the Sons of *Zebeae*: And these four were the first that *Jesus* received into the Number of his Disciples.

*St. Peter*, after his Communication with our Lord for a while, returned to his Fishing Trade; but after our Saviour had confirmed his Doctrine by such a miraculous Draught of Fishes, and had strengthened his staggering Faith, he left all and followed him.

We read in the Acts of the Apostles, of *St. Peter's* Preaching, Travels, and Sufferings; for the Remainder of his Life, we must depend upon the Fathers, and ancient Writers of the Church.

He wrote his first Epistle to the Churches he had planted in *Asia the Less*, namely, *Pontus, Galacia, Cappadocia, Bithynia, &c.* in his Journey to *Egypt*, St *Mark*, as he observes, being with him.

He was Prisoner with St *Paul* eight or nine Months at *Rome*, and they were sentenced together to be crucified.

He was executed, at his own Request, with his Head downwards, *A. D.* 69, in the 13th or 14th of *Nero's* Reign; after which his Body was embalmed after the *Jewish* Manner, and was buried in the Vatican, near the Way called *Via Triumphalis*, as *Eusebius* and other Ecclesiastical Writers affirm. Over his Grave, saith *Oneiphorus*, was built a small Church, which is now raised to a most magnificent Structure, in honour of his Name, and is so richly adorn'd, as may justly now be reckoned one of the Wonders of the World.

St *Andrew* was Brother to St *Peter*, and is the first mentioned by Name to have been a Follower and a Disciple of Christ, being probably with St *John*, a Disciple of *John* the Baptist, as St *Epiphanius* observes.

After our Lord's Ascension, and the Descent of the Holy Ghost upon the Apostles, when they chose among themselves, by Lot, what Part of the World each of them were to go to, St *Andrew* is said to have had *Schythia*, and the adjacent Regions, assign'd him for his Province; to which he travell'd thro' *Galatia*, publishing the Tidings of Salvation in his journeying to the *Gentiles*.

He staid and preached the Gospel at *Amyzus*, then went to *Trapezus*, and so on to *Nice*; where he resided two Years: From *Nice* he went to *Nicomedia*, thence to *Chalcedon*, and so thro' *Propontis*, and, by the *Euxine* Sea, to *Heraclea*, converting a great Number to the Truth, and ordained Ministers and Deacons among them: From *Heraclea* he went to *Amestris*; but meeting with ill Usage, he departed to *Sinope*, the Birth and Burial-place of *Mitbridates*, King of *Pontus*; where the *Jews* fell upon him with such Fury, that he was carried out of the City for dead; but he returned again, and brought many of them to a Sense of their Errors, and was treated more civilly. At his first coming he met with his Brother *Peter*, who bore him Company some Time. From *Sinope* he returned to *Amyzus*, so to *Trapezus* and *Bamafata*, (the Birth place of *Lucian*) in his Journey to *Jerusalem*; and, after a short Stay, he is said to return to his *Schythian* Provinces; and, preaching with Success at *Sebastapole*, a City on the *Euxine* Shore, he removed to *Cbersonesus*, a populous City within the *Bosphorus* of *Thrace*, and then came back to *Sinope*, to confirm the Churches he had thereabouts planted; and, some say, ordained *Philologus*, one of St *Paul's* Disciples, Bishop thereof: From thence he came to *Byzantium*, afterwards built by *Constantine*, and from his Name called *Constantinople*; where he is said to have founded a Church, and ordained St *Paul's* beloved Disciple, *Staches*, first Bishop thereof.

Being banished from this Place by the Governor, he fled to *Agripolis*, where he staid two Years: Then travelling thro' *Thrace, Macedonia, Thessaly, Achaia*, and *Epyrus*, he settled at last at *Patrae*, a City of *Achaia*; where he sealed with a resolute Martyrdom the Verity of that Truth which he preached in so many Countries and Places, by *Agas*, Proconsul of *Achaia*, who came to *Patrae*, at the Time of his being

ing there, and was so exasperated, because he had converted his Wife *Marimilla*, and his Brother *Stratulus*. His naked Body was scourged by seven of the Lictors, one after another, and afterwards tied to the Cross with Cords, to make his Death the more lingering; where he hung two Days, still exhorting the People to stand fast in the Faith. Being dead, his Body was embalmed, and decently buried by Order of the Proconsul's Wife, *A. D. 95*, under the Persecution of *Domitian*. In the Year 357 it was removed by *Constantine* the Great to *Constantinople*, and buried in the Church he had built in Honour of the Apostles, remaining so incorruptible that in *Justinian's* Time his Body was found in a Wooden Coffin among the Rubbish, and with great Care repositied in the former Place, as we read in a Book called the *Acts of St Andrew's Passion*, said to be writ by the *Acbaia* Presbyters and Deacons, who were present at his Execution.

St *James*, surnamed the Great, to distinguish him from St *James* the Less, was, with his Brother *John*, busy about their Nets in a Ship in the Sea of *Galilee*, when Jesus bid them follow him, promising to make them Fishers of Men; which they obeyed, and soon after were called to the apostolical Office.

How St *James* steered his Course, after our blessed Saviour's Ascension, is variously discoursed of; but it is certain we have the last Account of him at *Jerusalem*; where he tasted the Cup of our Saviour's Passion the first of all the Apostles. He was beheaded by the Command of *Herod Agrippa*, the Son of *Aristobulus*, and Grand son to *Herod the Great*, about ten Years after Christ; But the Almighty seeing great Arrogancy in an Enemy of his Gospel, who even thought himself more than Man, smote him by his Angel with an incurable Distemper, and he was devoured with Worms, and so died.

St *Philip* was born at *Bethsaida*, a Fisher Man, and married. Some Authors say he had two Daughters, *Hermione*, who was martyr'd by *Adrian*, and *Eutichica*, who, they say, converted many Virgins to the Faith: but his Father's Name is not mentioned in Holy Writ. He took all Opportunities to read the Law and the Prophets, and was called soon after Christ left the Place where *John* was baptizing, commanding him to follow him as he met him in *Galilee*: And being received into the Number of Christ's Disciples, he immediately endeavoured to make others so too, and ran instantly to *Nathaniel*, a pious and religious Man of his Acquaintance, who he knew would be joyful to hear of the Messiah, assuring him that he had found him, whom *Moses* and the Prophets had foretold should be the Saviour of the World, which was Jesus of *Nuzareth*, the Son of *Joseph*, and the anointed of God. *Nathaniel* at first doubted, but afterwards was converted, and became a Disciple.

'Tis thought that *Upper Asia* was the Province that fell to St *Philip's* Lot; where he discharged his Apostolical Function successfully for many Years. He at last betook himself to *Hierapolis*, a rich and populous City of *Phrygia Pacatiana*; where, by his Prayers, he procured the Destruction of a great Serpent or Dragon; and, by representing the Stupidity of their Idolatry in worshipping it, he drew great Numbers to embrace the true Faith; which the Magistrates took so heinously amiss, that they apprehend-

ed him, scourged him, and hanged him up by the Neck against a Pillar. His dead Body was taken down and decently buried by his Sister *Mari-  
anne*, his constant Companion in his Travels, and St *Bartholomew* his Fel-  
low-sufferer, who was nailed to the Cross, tho' not executed at that Time,  
such a sudden Fear possessing the People, that they left him.

St *Bartholomew* was of *Cana* in *Galilee*, by Trade a Fisher; and, with-  
out doubt, was one of the twelve Apostles, tho' mentioned by a different  
Name: And most are of Opinion, that his proper Name was *Nathaniel*,  
and that this of *Bartholomew* was given him from his Father *Tholomeus*, as  
St *Peter* is called *Bar-jonas*.

*Eusebius* says he preached in the Country formerly called *India*, now *Ara-  
bia Felix*. After the Death of *Philip* he left *Hierapolis*, and came to *Lyconia*;  
and from thence to *Albanopolis*, a City in *Armenia*, or rather *Cilicia*;  
where he was seized by the Magistracy, and, by the Command of their  
barbarous King, was stea'd alive; but his Friends had Liberty to bury his  
Body, which was removed from Place to Place, and at last to *Rome*; where,  
'tis said, he rests in the Church of St *Bartholomew*, in the Isle of *Tiber*.

St *Thomas's* Birth and Parentage the Scripture doth not mention, only  
it is said that his Surname was *Dydimus*, which in *Greek* signifies a Twin,  
and *Thama*, from whence *Thomas*, is the same in the *Hebrew*. *Eusebius*  
says, he was also called *Judas*, was a *Jew*, and probably a Fisherman and  
*Gallitan*.

St *Gregory* says, he was more profitable to the Church than the other  
Disciples, on account of his Slowness of Belief concerning our Saviour's Re-  
surrection.

St *Origin* reports, that the Part allotted him was *Parthia*, which then  
contained all *Persia*; wherein were the *Medes*, *Persians*, *Carmanians*, *Hyt-  
canians*, *Bustrians*; and *Magi*: And some write that he preached in *Ethi-  
opia* and the *East Indies*, as far as *Sumatra*, anciently *Toprabane*, and at last  
came to *Malabar*, in the Country of the *Brachmans*.

St *Chrysostom* says, that St *Thomas*, tho' at first the most weak and in-  
credulous, became the most ardent and invincible of all the Apostles, tra-  
velling thro' most Parts of the World, and doing his Duty in the Midst of  
barbarous Nations, without any Care of his Security or Life.

St *Austin* says, his Zeal for the Gospel of Christ hasten'd his Martyr-  
dom; for the *Brachmans*, fearing the Loss of their Trade by introducing a  
new Religion, resolv'd to dispatch him: And knowing that he used daily  
to resort to a certain Tomb or Monument, to exercise his private Devotions,  
they went thither with some armed Men; and finding him intent at Prayer,  
they poured upon him a Shower of Darts and Stones, and run him thro'  
with Lances, in the Year of Christ 66. His Body was buried by his Dis-  
ciples in the Church he had built in this City; which afterwards became a  
magnificent Structure.

St *James*, surnamed the Less, the son of *Joseph* by his former Wife, re-  
corded to be the Daughter of *Aggi*, Brother to *Zacharias*, Father to St *John*  
the Baptist, and might well be reputed the Brother of our Lord, since him-  
self was reckoned the Son of *Alpheus*; a particular Sect of the *Jews* being



fo called, as *Joseph* also was: But he got himself a more admirable Name by his extraordinary Holiness, which was *James* the Just.

The Scribes and Pharisees, subtle Dissemblers, went up with him to a Pinnacle of the Temple, that he might be heard of all; but the People below openly declaring, Glory to Jesus, Hosannah to the Son of *David*, he was thrown to the Bottom; but, not being killed, he recovered Strength to get upon his Knees and pray for his Enemies: But they, still more enraged, were resolved to dispatch him with Stone, till one, more mercifully crood than the rest, to put an End to his Sufferings, beat out his Brain with a Fuller's Club, about the 80th Year of his Age, and 24 after the Ascension of our blessed Lord, and was buried in the Place of his Martyrdom near the Temple; where a Monument was erected, which remained a long Time after. See the Notes to his Epistle.

St *Simon*, surnamed the *Canaanite*, some of the Fathers say, was born at *Cana* in *Galilee*, and that it was at his Wedding our Saviour wrought his first Miracle, by turning Water into Wine; for it is evident that all the Apostles were *Galileans*: But others think he was so called, because he was of a hot and sprightly Temper, *Canaanite* being in *Hebrew*, what *Zelotes* is in *Greek*, which signifies Zeal; or else from a particular Sect among the *Jews* called *Zealots*; a People, who, according to the Example of *Phinias*, that executed Punishment upon *Zinai* and *Cozbi*, took upon them the Power of punishing Offenders against the Law, without any formal Trial or Accusation. This Sect sprung up in the Time of *Matthias*, (from whom issued the Family of the *Maccabees*) and continued among the *Jews* till our Saviour's Time; who himself, in Imitation of their Actions, drove the Buyers and Sellers out of the Temple, and overthrew the Tables of the Money Changers.

There is very little spoken of *Simon* in the Gospel, more than that our blessed Lord chose him into the Number of his twelve Apostles, because he was so eminent for his Faith and Charity. He was very zealous for the Honour of his Master, being furnished with all necessary Gifts and Graces for the Ministry.

He is said to have preached the Gospel in *Egypt*, *Cyrene*, and several Parts of *Africa*; and, leaving these Countries, he went into *Libia* and *Mauritania*; where he performed great Miracles: And, lastly, he came over to the Western Islands, particularly *Great Britain*; and having converted and baptized great Numbers to the Faith, and undergone a World of Troubles, Difficulties, and Persecutions, he was put to Death by the Infidels, and buried there, as *Nicephorus* relates; but *Iude*, and other Authors, in their *Martyrologies* say, that St *Simon* suffered a glorious Death by the idolatrous Priests, at *Saanir*, a City in *Persia*: but where this is situated our Geographers do not mention, unless it should be the Place where the *Sannaei*, a People mentioned by *Pliny* and *Strabon*, dwelt; which they say was *Calceis*: But this is all Conjecture, and the Time of his Death uncertain.

St *Jude*, by the ancient Fathers, is termed a Zealot, [See the Observations on his Epistle] and was one of the four Sons of *Joseph*.

He was a married Man, and had Children by his Wife, named *Mary*. He was chosen an Apostle in the Year of Christ 51, a little after the Passover,

fover, and afterwards constantly attended upon our Saviour's Person and Ministry.

After the Ascension of our Lord, having received a Portion suitable to his Place and Office, St *Jerom* says he was sent by the rest of the Apostles to *Agbarus*, King of *Edeffa*; tho' *Eusebius* affirms, that St *Thaddeus*, who went thither, was one of the 70 Disciples: But the modern *Greeks* and *Latins* are bold to assert, that St *Jude* preached in *Edeffa*, and throughout all *Mesopotamia*, compleating the Work of God which St *Thaddeus* had begun; that he established the Faith in *Armenia* the Greater; and that those People have still a Tradition, that he died in their Country. Others say, he was buried in *Persia* with St *Simon*.

It is also related that some of the Apostles did labour in Husbandry, to maintain themselves in the Work of the Ministry, thereby to prevent their being chargeable to the new Converts, and by that Means encouraging them to embrace the Faith of Christ; and that *Jude* was one of these.

He lived till about the Year 62, which was a little after the Destruction of *Jerusalem*.

Some Authors relate that he died at *Berytus*: But others say, that travelling into *Persia*, after having had good Success in his Ministry for many Years, at last, for inveighing against the superstitious Rites of the *Magi*, he was, by their Contrivance, tied to a Stake and shot to Death with Arrows, which made him long a-dying. His Body is said to be in St *Peter's* Church at *Rome*, and a Gospel is attributed to him; but both have little Credit given them.

St *Matthias's* Birth and Parentage is not mentioned in Scripture, or elsewhere, further than he was a *Jew*; but St *Peter* in effect tells us, *Acts* i. 22, 23, that he was one of those Disciples who had been a continual Hearer and Attendant upon Christ all the Time of his Ministry, after he had been baptized by *John* in *Jordan*, till his Death and Ascension; after which he was elected into the apostolical Office by the rest of the Apostles, in room of *Judas* who betrayed his Master, and in Despair hanged himself, and thereby made a Vacancy in the College of the Apostles.

After the Dispersion of the Apostles to the several Countries allotted them, *Matthias* travelled Eastward, as 'tis fabled, into *Ethiopia*; and, in his Travels, met with many Difficulties among a sort of barbarous and untractable People; however, by the Power of Truth, he converted many to the Faith: At last he was apprehended for a Blasphemer by the *Jews*, and by them stoned to Death for having, by his Doctrine and Miracles in *Palestine*, converted a great Number to Christianity.

*Aranus* the younger, High Priest to the *Jews*, having put *James* the Less to Death, apprehended *Matthias* at the same Time in *Galilee*, to whom he made a long Speech: But finding the Apostle, contrary to his Exhortation and Persuasion, confessing *Jesus* of *Nazareth* to be the true *Messiah*, he condemned him to be stoned; and the Sentence was immediately executed.

Some Authors say, that his Body having been kept a long Time at *Jerusalem*, was transported thence by *Helena*, the Mother of *Constantine* the Great, to *Rome*; where some Parts of his Corpse are shewed at this Day

with great Veneration. Others report that they were brought to *Triers* in *Germany*.

St *Paul* was born at *Tarsus*, of an ancient *Jewish* Family, of the Tribe of *Benjamin* in *Judea*, and had his Education in that City, which was then a more flourishing Academy than *Athens* and *Alexandria*. In the Schools of *Tarsus* he was educated from his Childhood in all the polite Learning of the Ancients, yet at the same Time he was brought up to a manual Trade, as even the most learned of their Rabbies were; it being a Maxim among the *Jews*, that he who taught not his Son a Trade, made him a Thief: For Learning of old was not made an Instrument to get a Maintenance by, but for the better polishing the Mind; so that the Rabbies were denominated from their Trades; as Rabbi *Judab*, the Baker; Rabbi *Jochanan*, the Shoemaker; and *Paul* was a Tentmaker, and being a great Proficient under *Gamaliel*, he became a strict Professor of the Sect of the Pharisees, who were generally great Applauders of their own Sanctity, and Despisers of all others as Reprobates, and unworthy of their Society. Our Apostle was too deeply infected with the Genius of this fiery Sect; so that when the Blood of the Martyr *Stephen* was shed, *I* (saith he with Sorrow after his Conversion) *was standing by and consenting unto his Death, and kept the Raiment of them that slew him.* Nay, of all the Apparitors and Inquisitors approved by the Sanhedrim to execute their Warrants upon these upstart Hereticks, as they called them, who preached against the Law of *Moses*, and the Tradition of the Fathers, he was the Man that strove to be the forwardest. In this Zeal, as he was in the Way to *Damascus*, to execute his Office with some other Zealots, breathing out Vengeance and Destruction against the innocent Christians, on a sudden a glorious Light darted out upon them, so that they fell to the Ground in great Amazement, and at the same Time a Voice from Heaven was directed to him, saying, *Saul, Saul, why persecutest thou me?* To which, amazed as he was, he answered, *Lord, who art thou?* The Voice replied, *I am Jesus whom thou persecutest.* He asked again, *Lord, what wilt thou have me to do?* Upon which he was bid to rise and go to *Damascus*, and there expect what should further be revealed to him. Rising from the Ground he found he was blind; and he continued three Days fasting, and probably then had the celestial Vision mentioned by him, wherein he heard and saw Things past Utterance; and had those divine Revelations, which gave him occasion to say, that the Gospel which he preached was not taught him by Man, but he had it revealed to him by *Jesus Christ*.

After three Days *Ananias*, one of the 70 Disciples, came to him by the Command of the Lord; and having laid Hands upon him, his Sight was restored to him, and the Gift of the Holy Ghost conferred on him: Presently after he was baptized and made a Member of the Church, to the great Joy of the rest of the Disciples.

He afterwards grew more eminent for his Preaching, Epistles, Travels and Persecutions, than any one of the Apostles: All which are largely declared in the Acts of the Apostles, and his several Epistles, and are briefly summed up by himself in 2 *Cor.* xi. against the Reproaches of some Teachers who envied him, saying, *Are they Hebrews? So am I. Are they of the*  
Seed

*Seed of Abraham? So am I. Are they Ministers of Christ? I am more; in Labours more abundant, in Stripes above Measure, in Prisons more frequent, in Deaths often: Of the Jews five Times received I forty Stripes, save one (according to the Manner of the Jews, whipt with seven Thongs tied to a Stick, seven Times): Thrice was I beaten with Rods (or rather Bullies with sharp Pricks on them): Once was I stoned; thrice I suffered Shipwreck; a Night and a Day have I been in the Deep: In journeying, often in Perils of Waters, in Perils of Robbers, in Perils by my own Countrymen, in the Perils of the City, in Perils in the Wilderness, in Perils by Sea, in Perils among false Brethren; in Weariness and Painfulness; in Watching often, in Hunger and Thirst, in Fasting often, in Cold and Nakedness. [See the Introduction to his Epistles.] Having in these, and many other Instances, served God and his Church, in the Gospel of his Son, about the ninth Year of Nero he suffered Martyrdom: And tho', being a Roman Citizen, he ought to have had the Privilege of being tried by the Roman Law; yet Nero, a Person whom Lewdness and Debauchery had made seven Times more a Pagan than any Custom or Education could have done, would hear nothing on his Behalf: For on the 29th of June, A. D. 66, being of a great Age, this blessed Apostle embraced Death as a welcome Guest, just at the same Hour as it was foretold him. He was beheaded at *Aqua Salvina*, and interr'd at *Via Ostiensis*, three Miles from *Rome*; where *Constantine* the Great afterwards built a sumptuous Church.*

St *Barnabas* was of the Tribe of *Levi*, and became a Disciple of Christ in his Lifetime, and is said to be the Chief of the 70 Disciples. He had an Estate in the Isle of *Cyprus*, which he sold for the Use of the poor Brethren, &c. at the Disposal of the Apostles; all the Christians at that Time doing the like in proportion to their Abilities, following the charitable Example of St *Barnabas*, whose Estate was greater than the rest.

He was first named *Joses*, or *Joseph*, and the Name of *Barnabas* signifies the Son of Consolation, given him on account of his singular Gift in comforting the Weak; for the Scripture represents him to be a Person of a mild, easy, and compassionate Temper, very courteous and inclinable to pardon; yet of a very awful and majestick Countenance, begetting Reverence and Respect.

After the Sale of his Estate, he settled at *Jerusalem*; where St *Paul* coming three Years after his Conversion, the Apostles would not admit him into their Society, having heard of his Cruelty against the Christians, whose very Name was a Terror to them: But *Barnabas* having a greater Confidence of his Sincerity, brought him to the Apostles, informing them, that he was satisfied this Man was fully reclaimed from the Spirit of Persecution, being converted by Christ himself, who appeared to him in the Way as he went to *Damascus*, and reproved his Madness, and ordered *Ananias* to instruct him in the Mysteries of Christianity. *Barnabas's* Relation found Credit with the Apostles, and *Paul* was accepted into their Communion; and he exercised his Function with so great a Zeal, that soon after the Jews began to contrive to put him to Death.

About five Years after some Christian Jews, who were driven from *Jerusalem* by the Persecution raised about St *Stephen*, went down to *Antioch*, and

and preached the Gospel to the *Jews* of that City, and converted many.

The Apostles at *Jerusalem*, glad to hear this News, sent *Barnabas*, doubting of their Ability, who was a Prophet and a Teacher, and to whom the Councils of the Apostles gave great Commendations. He afterwards fetched *Paul* to *Antioch*, to help forward the Conversion of that City; and they became loving Companions.

He is said to have suffered Martyrdom, being stoned to Death by the *Jews* at *Salamis*, and to have been buried within a Quarter of a Mile of that City.

Now it is to be noted, that the Holy Ghost, not acting after the Manner of Men, hath laid down in the most natural Way, easy to be understood by all Men, in this Work of the Evangelist *Luke*, the Grounds and general Model of the Christian Church, which has been followed in such a Manner by the ancient Fathers, that all Pastors in succeeding Ages may apply the great Labours of the Apostles for a Rule and Pattern, and this Book of the Acts as a Directory of our Ecclesiastical OEconomy, or Church Government.

## The Epistle of St PAUL the Apostle to the R O M A N S.

Q. **H**OW many are there of in Rome at such Time as St the Canonical Epistles? Paul sent his Epistles thither?

A. Twenty-one.

A. Yes.

Q. By whom were they written?

Q. What was it?

A. St Paul wrote Fourteen, St James One, St Peter Two, St John Three, St Jude One; which bear their different Names.

A. The *Jews* began to despise the *Gentiles*, and the *Gentiles* the *Jews*.

Q. What was the Cause that the Apostles wrote Epistles?

Q. Wherefore did the *Jews* despise the *Gentiles*?

A. The Variety of Nations, whom they had converted, with whom they could not always in Person be conversant, and therefore they sent their Minds unto them in Writing.

A. They thought them unworthy to be Partakers of Grace thro' Christ, because they were not under the Law as well as they.

Q. To what End?

Q. How did the *Gentiles* despise the *Jews*?

A. To cherish their young Faith, which otherwise (like a green Tree that hath not taken deep Root) might be shaken with Contentions and Errors.

A. They thought them more unworthy of God's Favour, thro' Christ, because they had refused him for their *Messias*, to whom only he was sent,

Q. Was there any such Thing

Q. How did Paul take up this Controversy?

A. By proving them both guilty of

of monstrous Sins; and therefore unfit either to reprove the other.

*Q. Of what doth he prove the Gentiles guilty?*

*A.* Of Idolatry; for tho' they had not the Law written, yet by the Frame of Heaven and Earth, they could not but know there was an omnipotent God; and therefore they ought not to have worshiped Idols, *chap. i. 20.*

*Q. Of what doth he hold the Jews guilty?*

*A.* Of Presumption, in thinking they could be justified by the Law; so that neither in the Law nor out of the Law, *i. e.* before the Law was given, can there be any Righteousness.

*Q. What then must they depend upon for their Justification.*

*A.* Only Faith in Christ Jesus, who hath performed the Law for them; for to hear the Law was no Cause of Justification, but to perform the Law, which none was able to do, but only the Son of God, *chap. ii. 13. and iii. 20, 29.*

*Q. How doth Paul distinguish of the Law?*

*A.* Into the Law of the Letter and the Law of Faith.

*Q. What doth the Law of the Letter?*

*A.* It shews us what Sin is, but doth not purge us from Sin.

*Q. What is the Law of Faith?*

*A.* Righteousness obtained without the Law.

*Q. How proveth he that?*

*A.* By the Example of Abraham, who was justified by Faith, before he was circumcised, that he might not think Circumcision

the Cause of his Justification, *chap. iv. 10.*

*Q. How then doth he draw the Jew and the Gentile to Agreement?*

*A.* By shewing them that both the Circumcised and the Uncircumcised shall be saved if they believe.

*Q. What doth Belief bring?*

*A.* Peace of Conscience towards God, thro' our Lord Jesus Christ, *chap. v. 1.*

*Q. What doth Peace of Conscience bring?*

*A.* Joy in Tribulation.

*Q. What Tribulation?*

*A.* Patience.

*Q. What Patience?*

*A.* Experience.

*Q. What Experience?*

*A.* Hope that will not deceive us.

*Q. How is our Hope made un-deceivable?*

*A.* By the Love of God.

*Q. Wherein?*

*A.* In that, when we were yet his Enemies, he gave his only begotten Son to Death.

*Q. How became we God's Enemies?*

*A.* By the Sin of Adam.

*Q. Whether was greater, the Condemnation that came thro' the Sin of Adam, or the Justification that came thro' the Righteousness of Christ?*

*A.* The Justification that came by the Righteousness of Christ.

*Q. Why?*

*A.* Because by one Sin only came Damnation; but Christ by Righteousness, hath forgiven many Sins; that is, not only the

Sins

Sins of *Adam*, whereof we were guilty, but many other Sins of our own, which we have since committed.

*Q. What bringeth us to the Knowledge of of Sin?*

*A.* The Law; for we had not known Lust to be Sin, if the Law had not said, thou shalt not Lust.

*Q. Then the more Sin is manifested, the more Grace abounds?*

*A.* It doth.

*Q. May we therefore Sin, that Grace may abound?*

*A.* God forbid.

*Q. Why not?*

*A.* Because, when in Baptism we are made Partakers of Grace, we die to Sin, and rise again to Newness of Life, *chap. vi.*

*Q. What is it to die to Sin?*

*A.* To abolish the Works of the Flesh.

*Q. What is it to rise unto Newness of Life?*

*A.* To follow the Works of the Spirit.

*Q. What call you the Works of the Spirit?*

*A.* Faith, Charity, Peace, Concord, Mercy, Love, &c.

*Q. What call you the Works of the Flesh?*

*A.* Pride, Envy, Sloth, Gluttony, Uncharitableness, &c.

*Q. How are they rewarded?*

*A.* With Death; for the Reward of Sin is Death, *chap. vi. 24.*

*Q. How are the Works of the Spirit rewarded?*

*A.* With eternal Life, *ver. 23.*

*Q. Are we all subject to Death by the Law?*

*A.* We are.

*Q. How then can the Cause be good which is caused of much Ill?*

*A.* The Law is holy and good, and ordained to give us Life; but that Sin working in us, alters the Property of the Law, so that instead of Life we find Death, *chap. 7. 10.*

*How shall we avoid this Danger?*

*A.* By living after the Spirit.

*Q. Who are they that live after the Spirit?*

*A.* Such as obey God, or in his Fore-knowledge are predestinated thereunto, *chap. viii. 10.*

*Q. Are all Men predestinated to be saved?*

*A.* No: Some, thro' their own Means, are made Vessels of Wrath to Destruction, as other some are made Vessels of Mercy, prepar'd for Glory, *chap. ix. 15, 18. John xii. 40. Matt. xiii. 14.\**

*Q.*

\* I know some Places of Scripture have admittred occasion of endless Dispute, wherein Men have waded (as in the dark) into an Abyss of Doubts of unfathomed Depth, and, by their passionate Deceptions, even to Uncharitableness about that which I am confident is no further revealed that what may make it necessary to be acknowledged a Mystery, and to put Reason to a Trial, to submit to that which it could never comprehend by any Enquiries, have made Conclusions about the Point, which (*in natura rei*) will have, and must hinder and put a Bar against a lively Undertaking the Purposes of strict Gospel Obedience, and weaken the Applications of God's Grace,

*Q. God is not then the Cause of any Man's Condemnation?*

*A. No, but Sin which reigneth in Man.*

*Q. What are they called which are ordained to be saved?*

*A. The Children of God.*

*Q. How are we made the Children of God?*

*A. Three Manner of Ways.*

*Q. Which be they?*

*A. By Election, Creation, and Adoption.*

*Q. Why are these Blessings bestowed upon us?*

*A. Not for any Desert of ours, but thro' the meer Mercy and Love of God.*

*Q. What Recompence doth he require of us for them?*

*A. Nothing but Love.*

*Q. How is our Love shewn?*

*A. If we suffer neither Tribulation, Persecution, Famine, Nakedness, Peril, nor Sword, to separate us from Christ.*

*Q. When are we separated from Christ?*

*A. When we love our Sins more than him, and forsake his Will to follow our own.*

*Q. Why must we endure any Extremity rather than revolt from God?*

*A. Because the Afflictions of this Life are not worthy of the Glory which will be shewn to us in the Life to come, *ch. viii. 18.**

*Q. Do we obtain that Glory then by Works?*

*No, but by the Mercy of God only; yet Works, and the good Motions of the Spirit, testify to our Consciences, in the mean Time, that such a Reward is laid up for us.*

*Q. How are we put from that Glory?*

*A. Only by our Sins.*

*Q. To whom was this Covenant of Glory made?*

*A.*

Grace, in pressing Endeavours to work out Salvation: Therefore, laying aside all Examination of such secluse Secrecies of God, and all unnecessary Disputes about them, I set up my Rest in this one Thing, that I am comfortably confident that whatsoever God's Election and Predestination is, it doth not contradict his Promises of Mercy, nor his End in giving Christ unto the World; both which, by the universal Scope of the Gospel, are general and conditional. And it is the Doctrine of the Church of *England*, in the End of the 17th Article, that we must receive God's Promises in such Ways as they are generally set forth to us in Holy Scripture. So that to conclude, once for all, I do believe the Decree was past before the Foundation of the World. But what Decree? Even this, I will set before the Sons of Men Life and Death, Blessing and Cursing; and the Soul that chuseth Life shall live, as the Soul that chuseth Death shall die. This Decree, whereby whom God did foreknow, he did predestinate, was from Everlasting: This, whereby all who suffer Christ to make them alive, are elect, according to the Foreknowledge of God, now standeth fast, even as the Moon, and as the faithful Witness in Heaven. See *Rom. i. 24, 28. 2 Thes. ii. 10. 1 Pet. i. 8. Rom. xi. 22. and ix. 20, 21. Luke viii. 5, &c. xiii. 7. xiv. 17. xix. 42. Ezek. xviii. 20, 23. xxxiii. 11. John vii. 37. James i. 5. Acts xvii. 30, 2 Pet. iii. 9. 1 John ii. 1, 2.*



*A.* To the *Jews* first and then to the *Gentiles*.

*Q.* How did the *Jews* lose it?

*A.* By thinking to become righteous by the Law.

*Q.* How did the *Gentiles* obtain it?

*A.* By believing in Christ so soon as they heard of his Name, chap. ix. 39.

*Q.* Why could not the *Jews* be righteous by the Law?

*A.* Because they could not fulfil the Law.

*Q.* Are the *Gentiles* then righteous by fulfilling the Law?

*A.* They are.

*Q.* How do they fulfil the Law?

*A.* Not in themselves, but in the Work of Christ, who hath fulfilled it for them, and for all others that believe in him; so that his Righteousness is become theirs, chap. x. 4, 6.

*Q.* Are all the *Jews* rejected?

*A.* No, God hath reserved a Remnant to be saved.

*Q.* Are all the *Gentiles* accepted?

*A.* No, only such as hear the Word and believe it.

*Q.* But some have not heard the Word, shall they therefore be excused?

*A.* Not so, the Sound thereof is gone thro' the Earth; therefore none can plead Ignorance, ver. 18.

*Q.* Because we are *Gentiles*, and accepted by our Belief in the Place of unbelieving *Jews*, ought we to despise them in respect to ourselves?

*A.* No.

*Q.* Why?

*A.* Because we are not so accepted but we may be rejected, nor they so rejected but they may be received; for if God grafted us into the true Vine, who were but wild Branches, much more may he graft the *Jews*, who were true Branches, into the true Stock again, chap. xi. 17.

*Q.* Why doth St Paul urge this Similitude?

*A.* To shut up the Contentions between the *Jews* and the *Gentiles*, that they should not despise one another, because they were alike in Belief and Unbelief.

*Q.* After the deciding of this Controversy, and certain principal Points of Religion (as Faith and Justification) declared, wherein doth Paul shew we ought to strive to excell one another?

*A.* In Unity and Uprightness of Life.

*Q.* How is that to be performed?

*A.* By offering up ourselves a lively Sacrifice unto God.

*Q.* What is a lively Sacrifice?

*A.* To put off the Works of Darkness, and put on the Armour of Light.

*Q.* How must we cast off the Works of Darkness?

*A.* By conforming ourselves after the Will of God, and not after the Fashion of the World, chap. xii. 2.

*Q.* What are the Works of Darkness?

*A.* To embrace Pride rather than Humility, Lust rather than Charity, Hate rather than Love,

Re-

Rebellion rather than Obedience, Gluttony rather than Abstinence.

*Q. What is the Armour of Light?*

*A.* To dispose our Minds after the contrary.

*Q. It seems then, by being commanded to sacrifice ourselves, that every Christian is a Priest?*

*A.* True, every one shou'd act as one in assisting his Brother.

*Q. How are we consecrated?*

*A.* Not by the Infusion of Oyl, but by the Inspiration of the Holy Ghost.

*Q. When?*

*A.* At our Baptism.

*Q. Do all Christians serve in the Office of Priesthood?*

*A.* No.

*Q. Why.*

*A.* Because their Sacrifice is not such as it shou'd be.

*Q. How comes that to pass?*

*A.* By Reason they prefer not Sorrow before Joy, Rebuke before Honour, Enemies before Friends, for the Love of Christ, and as he in his Life did for our Example.

*Q. To whom is it given to do those Things?*

*A.* To all; but not after a like Measure.

*Q. What must they do that have a Privilege of Graces above others?*

*A.* Not boast of it; but help to furnish them that want, chap. xi. 2.

*Q. By what Example are we taught so to do?*

*A.* By the Example of the Members of a Man's Body; for when the Foot is offended, the

rest of the Members, as the Eye, Hand, and Tongue, minister unto it; so ought it to be in the Members of Christ's Body, when one faints, the rest must relieve it.

*Q. Who is the Head of the Mystical Body?*

*A.* Christ.

*Q. Who are the Eyes?*

*A.* His Preachers.

*Q. Who are the Ears?*

*A.* Hearers of the Word.

*Q. Who are the Hands?*

*A.* The Magistrates.

*Q. Who are the Feet.*

*A.* The Subjects.

*Q. What is the Duty of a Preacher?*

*A.* To teach with Sincerity.

*Q. What is the Duty of a Hearer?*

*A.* To attend with Reverence.

*Q. What is the Duty of a Magistrate.*

*A.* To rule with Justice.

*Q. What is the Duty of a Subject.*

*A.* To obey with Love.

*Q. What are the Sinews that bind these Joints of the Mystical Body together?*

*A.* Compassion and brotherly Love.

*Q. What is Compassion?*

*A.* A Suffering with our Christian Brethren; or a like feeling of the Heart, as if it happened to ourselves:

*Q. What doth it produce?*

*A.* Distributing to their Necessity; as Counsel to them that err, Comfort to them that mourn, Food to them that hunger, Cloathing to them that are naked, and Harbour to them that

are Harbourless, *chap. xii. 15,*  
17.

Q. How are these Virtues performed in us?

A. By Continuance in Prayer.

Q. What Vices are contrary to Compassion?

A. Hate, Revenge, Arrogancy, and Self Love.

Q. Why must we not hate?

A. Because God hath commanded to love.

Q. Why must we not revenge?

A. Because Revenge is the Lord's, *chap. xiii. 16.*

Q. Why must we not be arrogant and high-minded?

A. Because we are all of one Lineage, and no Man hath any Thing of himself but what is given him of God.

Q. What is Self-love.

A. To be wise in our own Conceits.

Q. Doth our Duty extend only to the Body of our Christian Brother?

A. No, but to his Mind also.

Q. How is that?

A. We must take heed that we offend not his Conscience by

eating of Meats, or Observations of Days, *chap. xiv. 21.*

Q. When are these Precepts to be put in execution.

A. Out of hand.

Q. Why?

A. Because the Time of our Salvation draweth near, *chap. xiii. 11.*

Q. When to be left off.

A. Not till Death.

Q. Why?

A. Because whether we live or die, we live and die to the Lord, *chap. xiv. 8.*

Q. How doth St Paul conclude this Epistle to the Romans?

A. With two Things.

Q. Which be they?

A. With Exhortation and Prayer.

Q. What doth he exhort them unto.

A. The reading of the Scriptures, Thanksgiving, and to beware of false Prophets.

Q. Why doth he exhort them to read the Scriptures.

A. Because whatsoever is written, is written for their and our Instruction, *chap. xv. 4.*

Q.

*Obs.* This Epistle to the Romans was written, according to Calmet, in the 58th Year of the vulgar Era, in the City of Corinth, just before Paul's Departure thence, to carry some Collections made there for the Saints at Jerusalem.

It has obtained the first Place in the Epistles, because the City of Rome was then the Imperium Mundi, the Resort of all the Nations in the known World.

He sent it by the Hands of Phœbe, a Deaconness of the Church of Cenchrea, in the Neighbourhood of Corinth. It was written in Greek by Tertius, Paul's Amanuensis, and is accounted both the most exalted and most difficult of all Paul's Epistles; insomuch that Jerom gives it as his Opinion, that it would require many Volumes to explain it alone. [See Jer. Epist. 51, ch. 8.] And some have thought that the Difficulties contained in this Epistle,

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**Q. Why to Thanksgiving?**

*A.* Because of the Mercy of God shewn unto all.

**Q. Why to beware of false Prophets?**

*A.* Because they raise Divisions and Opinions in the Church, contrary to the Doctrine of Christ, *chap. xvi. 16.*

**Q. What is his Prayer?**

*A.* That we might be filled with all Joy and Peace, that comes by Faith, and with all Abundance of Hope.

**Q. What is Hope?**

*A.* An assured Expectation of Blessedness to come, to which Christ Jesus bring us, *Amen.*

**Q. From whence did Paul write this Epistle?**

*A.* From *Corinth.*

**Q. How doth it conclude?**

*A.* With some good Exhortations, and a Commendation to several Persons, eminent for their Christian Profession.

Epistle, gave *Peter* occasion to say, that in some of his Brother *Paul's* Epistles are some Things hard to be understood, which they that are unstable and unlearned wrest unto their own Destruction, *2 Pet. iii. 15.*

It begins with a Preface to the whole Epistle, wherein the Author is described by his Name, Calling, and Employment; and then goes on telling of his Affection towards them, the Benefit of our Justification, the Concord and Unity he would have among them in Christ, &c.

In all likelihood it was composed at several Intervals of Time, and the Apostle intended to have finished it at the End of the 15th Chapters; but, finding Leisure, he added the other Chapter, having three Times repeated the same Conclusion and Blessing on them all, *Now the God of Peace be with you all. Amen.*

## The First Epistle of St PAUL the Apostle to the CORINTHIANS.

**Q. Where was Paul when he writ this Epistle to the Corinthians?**

*A.* In *Syria.*

**Q. What was the Cause that moved him to write?**

*A.* The Sects and Divisions that, in his Absence, took Root in the Church of *Corinth.*

**Q. What were they?**

*A.* Some held of *Paul*, some of *Apollo*, and some of *Cephas.*

**Q. How doth he reprove them?**

*A.* By shewing that Christ is one, and his Religion one; and therefore ought not to be divided: And howsoever *Paul*, *Apollos*, and *Cephas* plant, it is nothing except God give the Increase, *chap. xxxvi.*

**Q. Whence then proceeds the Knowledge of the Scriptures?**

*A.* From the Spirit of God, *chap. ii. 12.*

**Q. Who is the Means?**

*A.* The Preachers, *chap. iii. 9.*

Q

*Q. How are they to be esteemed?*

*A.* As Ministers of Christ, Stewards of the Myfteries of God, and fuch as ftand in his Stead.

*Q. How ought they to deliver the Word?*

*A.* Not in the enticing Speech of Man's Wifdom, but in the plain Evidence of the Spirit, *chap. ii. 4.*

*Q. Why?*

*A.* Because the Wifdom of the World, before God, is Foolifhnefs, and that which the World accounts Foolifhnefs, is Wifdom before God, *chap. iii. 19.*

*Q. What is their Offence then, that perfwade themfelves that the Goffel is not well taught, unlefs it be fet forth with Eloquence of Speech?*

*A.* They make the Crofs of Chrift of no Effect; attributing that unto them which belongs to the Power of God, *chap. i. 17.*

*Q. What are the Inconveniencies which come by Controversies in Religion?*

*A.* Vice paffeth away unpunifhed, and the Congregation is scandalized, *chap. v. 1, &c.*

*Q. What are the Vices St Paul noteth in the Corinthians?*

*A.* Arrogancy, Inceft, going to Law with one another, and Fornication.

*Q. How would he have Arrogancy reclaimed?*

*A.* By Humility: If any Man among you feem to be wife in this World, let him be a Fool, that he may be wife, *chap. iii. 18.*

*Q. How Inceft?*

*A.* By excommunicating the Party, *chap. v. 5.*

*Q. How going to Law?*

*A.* By chufing fome one or other of their Brethren to fet Concord between them, without Expence of Time and further Charge, *chap. vi. 5.*

*Q. How Fornication?*

*A.* By Marriage. To avoid Fornication, let every Man have his Wife, *chap. vi. 5.*

*Q. Which doth he moft commend, Marriage or a fingle Life?*

*A.* The fingle Life.

*Q. Why?*

*A.* Because it is moft apt for the Service of God, by Reafon it is freed from thofe Cares the other is entangled with, *chap. ii. 31, 33.*

*Q. Doth he not likewise tax them with Idolatry?*

*A.* Yes; and of thinking the Ministers a Burthen to the Congregation.

*Q. How doth he reprove the first?*

*A.* By fhewing, that altho' they fear God in Heart, yet it is not lawful for them to eat with Idolaters.

*Q. Why?*

*A.* Because in fo doing, they may wound the weak Confcien-ces of others, *chap. viii. 11. 12.*

*Q. How doth he reprove the second?*

*A.* By fhewing, that he who feedeth the Flock, is worthy to eat of the Milk of the Flock, *chap. ix. 7.*

*Q. By whose Example doth he teach them to avoid thefe Enormities?*

*A.*

*A.* By the Example of the *Jews*, who were ambitious, full of Strife, Despisers of the Prophets, and Profaners of holy Things, *chap. x.*

*Q. Why are they taught to avoid these Things?*

*A.* Because their Bodies are the Temples of God, and therefore they ought not to make them the Temples of the Devil, by suffering themselves to be polluted with such Uncleanneſs; *chap. iii. 1.*

*Q. What is the best Ground of Edification?*

*A.* Love.

*Q. How do you prove that?*

*A.* Because he that teacheth, altho' he ſpeak with the Tongue of an Angel, and hath not Love, is like a tinkling Cymbal, *chap. xiii. 1.* He that hath Faith able to remove Mountains, and wants Love, it is nothing, *ver. 2.* And he that giveth all that he hath to the Poor, and is without Love, profiteth nothing, *ver. 3.*

*Q. Is Love then neceſſary in all the Points of Religion?*

*A.* It is: For he that comes to the Lord's Table without Love, is an unworthy Guest; and he that prayeth, and is not in Love, calleth for Vengeance on himſelf.

*Q. Wherein did the Corinthians abuſe Prayer?*

*A.* In not obſerving the Cuſtom of the Time.

*Q. What was that?*

*A.* To pray bare-headed, *cb. xi. 4.*

*Q. Wherein did they abuſe the Lord's Supper?*

*A.* In that ſome had a carnal Deſire to eat, and ſome had filled themſelves before, *chap. xi. 21.*

*Q. What was the Preſumption of their Women?*

*A.* They took upon them to teach, which is not allowable, *chap. xiv. 24.*

*Q. What principal Things was to be obſerved amongſt the Teachers?*

*A.* Not to teach to pray in a ſtrange Tongue, by which the People could not be edified, nor whereunto they could ſay Amen, *chap. xiv. 2, 16.*

*Q. What is the laſt Error Paul confuted in them?*

*A.* Their doubting of the Reſurrection.

*Q. How doth he confute it?*

*A.* By ſhewing that Chriſt is riſen, which is the firſt Fruit of them that ſhall riſe, *chap. xv.*

*Q. How doth he prove that Chriſt is riſen?*

*A.* By the Teſtimony of the Apoſtles, and of others that ſaw him; but leſt this might not be ſufficient, he confirms it alſo by Reaſon.

*Q. How is that?*

*A.* That unleſs there be a Reſurrection, Faith and Preaching are both in vain, *chap. xv. 14.*

*Q. How doth Paul conclude this Epistle?*

*A.* With an Exhortation for the Relief of the Poor, directing a charitable Collection for the Chriſtians in Neceſſity; to be done by laying a-part a Proportion the firſt Day of each Week,

according to every Man's Ability, and then gives his particular Salutations to several Friends.

\* Hence we learn, that not only the richer sort are concerned in the Duty of Charity, but all Christians in their several Degrees (tho' from those to whom much is given much is required) must, according to St Paul's Directions, lay up in Store as God hath prospered them; and so, in 2 Cor. viii. 12. the Measure of Charity is proportioned, according to that a Man hath. And in 1 Pet. iv 11. the Ability which God giveth. So that a poor Man, when he seeth another in greater Want than himself at such a Time, either in resp<sup>t</sup> to the Sufferings of the Body or Goods, in such Case Christian Compassion, and the giving Assistance, is the poor Man's Duty, and will procure his Reward from him whose Providence ruleth over all.

*Obs.* This celebrated City (*Corinth*) was the Capital of *Achaia*, seated on the Isthmus which separates the *Peloponnesus* from *Attica*, the last peopled and wealthiest in all *Greece*, lying between two Seas, which drew thither the Trade of both the East and Western Parts of the World.

The *Corinthians*, as well as all other *Greeks*, pretended to Philosophy, Politeness of Learning, &c. nevertheless its Riches produced Pride, Ostentation, Effeminacy, and all Manner of Vices in its Inhabitants, particularly the abominable Worship of the Goddess *Venus*, and the publick Prostitution of those who were devoted to her. Such was the Condition of *Corinth* when *Paul* arrived there with the Gospel of Christ, *A. D.* 52, and those were the Monsters he had afterwards to encounter with.

## The Second Epistle of St PAUL the Apostle to the CORINTHIANS.

Q. From whence was the Second Epistle to the Corinthians written?

A. From *Philippi*, a City in *Macedonia*.

Q. How doth it begin?

A. With an Encouragement against Afflictions, by the Comforts usually administered to Christians under their Sufferings, propounding his own Experience, and avowing his Sincerity in Preaching among them.

Q. What are the principal Circumstances to be considered?

A. Three.

Q. Which are they?

A. The Cause why he writ, the Persons whom he toucheth, and the Matter whereof he treateth.

Q. What was the Cause of his Writing?

A. The inflexible Nature of some, that, notwithstanding his former Persuasions, still despised his Authority.

Q. Who are the Persons?

A. The false Teachers, himself, and the *Corinthians*.

*Q. What is the Matter?*

*A.* Confutation of his Detrac-  
ters, and a Confirmation of his  
own Doctrine.

*Q. How doth he confute his  
Detracters?*

*A.* By proving them Teachers,  
not for Love, but to fill their  
own Bellies; and that they were  
Boasters of other Mens Labours,  
*chap. x. 15. and xi. 20.*

*Q. How doth he confirm his  
own Doctrine?*

*A.* Three Ways.

*Q. How is that?*

*A.* First, in respect of the  
Ground thereof, which is Christ  
Jesus, *chap. iv. 5.* Secondly, In  
respect of the Fruit which it had  
brought forth in them, which  
was Faith, Patience, and Love,  
*chap. viii. 7. and ix. 2.* Thirdly,  
In respect of his own Constancy,  
whom the Persecution of the  
World had sealed the true Mi-  
nister of God.

*Q. How?*

*A.* In that neither Imprison-  
ment, Stripes, Watching, Fast-  
ing, Stoning, Danger by Sea, nor  
Danger by Land, could terrify  
him from his proceeding in his  
Calling, *chap. vi. 4. and xi. 24.*  
to 30.

*Q. What happened upon the  
divine Revelations he had at  
this Time to keep him hum-  
ble?*

*A.* Great Temptation, called  
a Thorn in the Flesh, and a Mes-  
senger of Satan to buffet him;  
which, upon his Prayer, he was  
assisted against, *chap. xii.*

*Q. How doth he conclude?*

*A.* With threatning to be se-  
vere against incorrigible Offen-  
ders; he encourageth them to  
try their Faith, prays for the In-  
crease of their Strength and Love,  
and to pronounceth a Blessing  
upon them.

*Obs.* The first Epistle of St Paul to the *Corinthians* having wrought good  
Dispositions, with hearty Sorrow and Submission towards him, as inform'd  
by *Titus*, whom he met at *Macedonia*, *chap. vi. 5, 6.* from whence he thought  
proper to write this second Epistle, applying to them with much Art and  
ingenious Insinuation, he both commands and threatens with great Affec-  
tion for their eternal Salvation: He encouraged them in Trouble from a  
Consideration of his own Deliverance; and gives them an Account of his  
Delay in coming to them. He vindicates the Gospel Ministry in general;  
as preferable to the Law of *Moses*; repeating his Exhortation not to hearken  
to his Opposers, the false Apostles, who obstructed the good Effects of his  
Doctrine, and obliged him to give some Account of his own Zeal in pro-  
moting the Gospel, and of his Labours and Sufferings for it, with the Fa-  
vours he had of being wrapt up into the Third Heaven, where he had a  
Glimpse of the Joys above; concluding with a solemn Charge, that they  
check all Divisions, and preserve Unity and Peace among themselves, and  
then the God of Love and Peace would be with them; giving them that  
solemn Benediction, *The Grace, or Favour, of our Lord Jesus Christ, the  
meritorious Cause of our Redemption, and the Love of God the Father, and  
the Communion or Fellowship, or the partaking of the Gifts and Sanctification  
of the Holy Ghost, be with you all.*

*The*



## The Epistle of St PAUL the Apostle to the GALATIANS.

**Q.** *What was the Cause of Paul's writing to the Galatians?*

**A.** Their declining from that which he had taught them.

**Q.** *What was that?*

**A.** Faith in Christ Jesus.

**Q.** *How declined they from Faith?*

**A.** In thinking to be justified by the Works of the Law.

**Q.** *How doth he reprove them?*

**A.** By shewing, that as many as are Workers of the Law, are under the Curse, *chap. iii. 10.*

**Q.** *How are they delivered from this Curse?*

**A.** Christ hath redeemed us, by being made a Curse for us, *chap. iii. 13.*

**Q.** *What doth he then counsel them to do?*

**A.** To forsake the beggarly Traditions of the Law; as Circumcision and the Observation of Days and Times, *chap. iv. 9, 10.*

**Q.** *What was the Reason?*

**A.** Because neither Circumcision nor Uncircumcision avail any Thing, but a new Creature, *chap. v. 15.*

**Q.** *What is understood by a new Creature?*

**A.** One regenerated by Faith, as being dead to Sin and risen again thro' Christ, to Newness of Life, *chap. ii. 19, 20.*

**Q.** *How are we known to be regenerated?*

**A.** If we bring forth the Fruits of the Spirit.

**Q.** *What are the Fruits of the Spirit?*

**A.** All kind of Christian Virtue; as Love, Joy, Peace, Long-suf-

*Obs.* Galatia was a Province of *Asia Minor*, where Paul had preached the Gospel, *Acts xviii. 23.* and this Epistle to the Galatians was wrote on the following Occasion: Paul having heard that certain false Brethren had, since his Departure, taught the Necessity of observing the Law of Moses, and had vilified his Person, under a Pretence that he was not conversant with Christ upon Earth, but received his Doctrine from others; the better to gain upon that sort of People he declares in *chap. i. to ver 16 of chap. ii.* that altho' he was not converted till after Christ's Ascension, yet he learned not his Doctrine from any of the Apostles, but received it from immediate Revelation from Heaven. [*See Acts xxvi. 15, 16.*] And, to illustrate his Discourse, takes Notice of Abraham's two Sons, viz. *Ismael* by Hagar, a Bond-maid. *Gen. xviii. 16.* and *Isaac*, by Sarah a Free woman, *Gen. xxi. 1, 2, 3.* the one being born by natural Generation, the other by virtue of God's Promise; when, by reason of Age, his Parents were incapable of begetting Children after the usual natural Course: and says, these two were *types*, or Similitude, representing the two Covenants; the former of the

suffering, Gentleness, Goodness, Faith, Meekness, Temperance, &c. chap. v. 12.

Q. Is there no Law against them that live in this Estate?

A. There is none that hath any condemning Power over them.

Q. What are the Fruits of the Flesh?

A. Lust against Chastity; as Adultery, Uncleaness: Against Religion, as Idolatry, Witchcraft: Against Charity, as Envy, Mur-

der, &c. Against Temperance, as Gluttony, Drunkenness, &c.

Q. What shall become of them that delight in these Works of the Flesh?

A. They shall not inherit the Kingdom of God.

Q. Where was Paul when he wrote this Epistle, and how doth it end?

A. At Rome; and it is concluded with a Declaration of what Glory he had in suffering for Christ.

the Law, delivered from Mount Sinai, signified by Hagar; the latter is the Covenant established by Christ, and represented by Sarah. [See Heb. xii. 25.] Now we who believe in Christ are the Children of the Promise, free from the Yoke of the Law, chap. v. 1. for that Faith in Christ will save, provided it be after the Gospel Dispensation, i. e. joined with a holy spiritual Life, not neglecting the holy Duties of Christianity.

The Epistle of St PAUL the Apostle to the EPHESIANS.

Q. What were these Ephesians that St Paul writeth unto?

A. Inhabitants of the City of Ionia, in Asia Minor.

Q. Who converted them to Christianity?

A. St Paul, about twelve Years after the Resurrection of our Saviour, Acts xix.

Q. What was the Estate of the Ephesians when Paul writ unto them?

A. As it is of all those amongst whom God's Wrath hath been sown.

Q. How is that?

A. The good Seed of Paul's

Doctrine was mingled with the Cockle and Weeds of false Teachers.

Q. In such a needful Business why did he not rather go than write?

A. Because he was a Prisoner at Rome.

Q. What Method doth he use in confirming the Ephesians in the Faith which he had before taught them?

A. First he useth an Admonition, then a Prayer, and last of all an Exhortation.

Q. Of what doth he admonish them?

A. Of three Things.

*Q. Which be they?*

*A.* 1<sup>st</sup>, He shews that they were predestinated to the Calling of Christians before the Foundation of the World; and therefore there was nothing had happened to them by Chance, *chap. i. 4, 11.* 2<sup>dly</sup>, He puts them in mind, that the Ground of their Faith is Christ Jesus, to whom all Power both in Heaven and Earth was given; and therefore they needed not to stand doubtful of their Reward, *chap. i. 20, to 23.* 3<sup>dly</sup>, He records in what Estate they were before they were called.

*Q. What was that?*

*A.* That they were under the Power of Satan, and dead thro' Sin; and therefore being now quickened by the Spirit of Christ, the farther they were off from Grace, the greater Debtors they were now for the same, *chap. ii. 4, 5.* Then he bids them not faint because of the Persecution which they saw was laid upon him.

*Q. What Reason shews he for that?*

*A.* Because it was their Glory, *chap. iii. 13.*

*Q. In what respect could his Persecution be their Glory?*

*A.* In this, that seeing him constantly endure Imprisonment and Death for the Truth of the Gospel which he had preached unto them, they might assure themselves his Doctrine was the Word of God, and no Tradition of Man.

*Q. For what doth he pray to God for them?*

*A.* For three Things.

*Q. Which be they?*

*A.* First, for the Strength of his Holy Spirit, *chap. iii. 19.* Secondly, that he would give them a faithful Heart, *chap. iii. 17.* And thirdly, to endue them with unfeigned Charity.

*Q. How manifold is his Exhortation?*

*A.* Twofold, general and particular.

*Q. What is his general Exhortation?*

*A.* Certain Observations common to all Men to walk worthy in their Calling, *chap. iv. 2.*

*Q. What is their Calling?*

*A.* Christianity.

*Q. What is the End thereof?*

*A.* Eternal Life.

*Q. Who hath called us thereunto?*

*A.* God the Father, by his Son Christ Jesus, *chap. iii. 11.*

*Q. By what Means?*

*A.* First, by outward Means, as by Afflictions and Persecutions. And secondly, by inward Means, as by the working of God's Word in our Hearts, and the wholesome Admonitions of his Holy Spirit, *chap. iv. 10.*

*Q. How may we walk worthy of our Vocation?*

*A.* If we avoid Lying, Anger, Theft, filthy speaking, and embrace Humility, Meekness, Patience, Charity, and Unity of Spirit, *ch. iv. 2, 3. and 25. to 31.*

*Q. What is Humility?*

*A.* Not to prefer ourselves before others, nor to despise others in respect of ourselves.

*Q. What is Meekness?*

*A.*

*A.* Not to be easily moved to Anger.

*Q.* Is it not lawful then to be angry and not sin?

*A.* If we bridle our Fury, that we break not forth into any wicked and unlawful Thoughts, Words, or Deeds.

*Q.* What is *Patience*?

*A.* A quiet digesting of Wrong, and leaving the Revenge to God.

*Q.* What is *Charity*?

*A.* A Compunction of Heart, whereby one Christian is incited to help and succour another.

*Q.* What call you the *Unity of the Spirit*?

*A.* An Agreement together of God's People in true Faith and Doctrine, without Sect or Dissention.

*Q.* Why ought we to walk in *Unity of Spirit*?

*A.* Because God, who hath created us, Christ, who hath redeemed us, and the Holy Ghost, who hath sanctified us, is but one; and the Means whereby we are saved, one, that is to say, Faith; and therefore, we ought to agree together in Mind, as Children of one Father, or as Heirs, ordained all for one happy Inheritance, chap. iv. 4, 5, 6.

*Q.* Having declared what the *Virtues are which St Paul would have us follow, rehearse the Vices he would have us avoid*?

*A.* Lying, (as I said before) Theft, Anger, filthy Speaking, and (out of the fifth Chapter) Covetousness, Fornication, Drunkenness, false Doctrine, foolish and idle Jestings.

*Q.* What is a *Lie*?

*A.* A counterfeit and false Declaration of the Thought and Mind, as when we speak one thing and think another.

*Q.* What is *Theft*?

*A.* Not only to steal with the Hand, but all Manner of Deceit and unlawful Gain.

*Q.* What is *Anger*?

*A.* A Desire of Revenge for some Wrong done unto us, or unto them whom we love.

*Q.* Of how many sorts is it?

*A.* Of two.

*Q.* What are they?

*A.* Natural and diabolical.

*Q.* What call you *natural Anger*?

*A.* The Anger that is in a Magistrate towards the Subject, a Father towards his Child, or a Master towards his Servant or Scholar, for the due Correction of such Vices as they perceive in them to the Dishonour of God.

*Q.* What is *diabolical Anger*?

*A.* So to be incens'd as to with Destruction to any one.

*Q.* Wherein consisteth *filthy Communication*?

*A.* In Swearing, Cursing, Blapheming, immodest Words, and idle Jestings.

*Q.* How must *Christians then frame their daily Conference*?

*A.* In such sort, as it may be to the Edification of one another, speaking unto themselves in Psalms, Hymns, and spiritual Songs, and giving Thanks to God for all Things, chap. v. 19, 20.

*Q.* What is *Covetousness*?

*A.* A Greediness of Gain, without Regard to their own Ne-

Necessities, or the Necessity of others.

*Q. What is Fornication?*

*A.* A polluting of the Soul with the Lust of the Body.

*Q. What is Drunkenness?*

*A.* A confounding of Reason and the Senses with immoderate Drinking.

*Q. What is false Doctrine?*

*A.* Any thing that is taught contrary to the Truth of God's Word.

*Q. How are they said to lead their Lives that delight in any of these Abuses?*

*A.* Improvidently.

*Q. Why?*

*A.* Because they neglect the Will of God, to follow their own Ways.

*Q. How are they said to lead their Lives that abhor them?*

*A.* Circumspectly.

*Q. Why?*

*A.* Because they prefer the Will of God before their own Imagination, chap. v. 15, 17.

*Q. What is Paul's particular Exhortation in this Epistle?*

*A.* The Duty of Husbands and Wives, Parents and Children, Masters and Servants.

*Q. What is the Duty of Husbands towards their Wives?*

*A.* To love them, as Christ loved the Church, who gave his Life for it, ver. 25.

*Q. What is the Duty of Wives towards their Husbands?*

*A.* To submit themselves unto their Husbands as unto the Lord, ver. 22.

*Q. What is the Duty of Parents towards their Children?*

*A.* Not only to feed and cloath them, but to bring them up in the Fear of the Lord, ch. vi. 4.

*Q. What is the Duty of Children towards their Parents?*

*A.* To honour and obey them with bodily Reverence, and with the unfeigned Love of the Heart, ver. 2.

*Q. What is the Duty of Masters to their Servants?*

*A.* Not to defraud them of their Due, nor to use Cruelty toward them, remembering that they themselves have also a Master in Heaven, ver. 9.

*Q. What is the Duty of Servants to their Masters?*

*A.* To obey and labour for them in Singleness of Heart, and not with Eye-service, ver. 6.

*Q. How is that?*

*A.* To do all Things (whether their Master be absent or present) as if God beheld them.

*Q. How doth St Paul wish the Ephesians, and in them us, to arm ourselves for the accomplishing of these, and all other Duties?*

*A.* First, to gird them with the Girdle of Truth. Secondly, to put on the Breast-plate of Righteousness. Thirdly, to be shod with the Shoes of the Preparation of the Gospel of Peace. Fourthly, to take the Shield of Faith. Fifthly, the Helmet of Salvation. And, Sixthly, the Sword of the Spirit, v. 14. to 17.

*Q. What is understood by the Girdle of Truth?*

*A.* A binding of ourselves to the Observation of the Word of God.

Q.

Q. *What by the Breast-plate of Righteousness?*

A. A good Conscience, or Innocence of Life.

Q. *What by the Shoes of Peace?*

A. Friendly and quiet Conversation.

Q. *What by the Shield of Faith?*

A. The Righteousness of Christ, able, like a brazen Shield,

to protect and cover us from the Darts of the World, the Fleish, and the Devil.

Q. *What by the Helmet of Salvation?*

A. The Strength and Power of Christ, being for our Sakes Vanquisher of Hell, Death, and Sin.

Q. *What by the Sword of the Spirit?*

A. The Word of the everliving God,

Obs. *Ephesus* was a noted City of *Ionia*, and Head of the Proconsular *Asia*, or the Western Part of the *Lesser Asia*, esteemed by the Heathens for the famous Temple of *Diana*, one of the seven Wonders of the World, the Length whereof was 425 Feet, the Breadth of it 220, supported by 127 Pillars made by so many Kings: It was 200 Years in building, at the Expence of all the Provinces of *Asia*.

The *Ephesians* were very much addicted to curious Arts, to Magick, Sorcery, and judicial Astrology, insomuch that the *Ephesian* Characters or Letters, *Ephesa Grammatæ*, grew to be a proverbial Expression for Magick Characters.

The Apostle tells the converted to the Lord of their glorious Privilege of being admitted Christians; and tho' they were most of them *Gentiles*, yet they were of God's Household, and had the same Privilege as the believing *Jews* themselves, according to God's Purpose from the Foundation of the World; that they were saved by the Grace and Mercy of God in Jesus Christ, and not by the Works of the Law: And this Doctrine of the Calling and Salvation of the *Gentiles* by Christ, he tells them God had particularly revealed to him; pressing them to live up to their Calling, by loving one another, and doing their Duty, every one in his proper Station; concluding, that if they would stand fast in their Christian Course against all Temptations, their Armour must be Truth, Righteousness, Peaceableness, Faith, Hope, the Holy Word of God, and devout Prayer.

*Aquila* and *Priscilla*, with whom *Paul* had lodged at *Corinth*, came with him to *Ephesus*, and made some Stay there. [See Acts xviii. 2, 3, 18.] *John* the Evangelist passed a great Part of his Life, and died there: And tho' *Timothy*, *Paul's* Disciple, was made first Bishop at *Ephesus* by the Apostle, with the Imposition of Hands [See Tim. iv. 14. and 2 Tim. i. 6.] nevertheless it was no Hindrance to the Residence of *John* the Evangelist in that City; where he performed the Function of an Apostle, and inspected the whole Province for many Years. And, if we may credit the Fathers of the Council of *Ephesus*, the Virgin *Mary* died and was buried in this City, where they shewed her Tomb, and dedicated their Cathedral Church to her Memory. [See Concil. l. 3. p. 574. and p. 1525.] and, says the learned *Calmet*, we

are

God, which, as a Sword, we must draw, forth to defend ourselves, and offend our spiritual Enemies.

*lity required in him that is thus armed?*

*A. Prayer and continual Watchfulness.*

*Q. What is the special Qua-*

*re assured, that Mary Magdalene came to this City, and died there in Peace. Diſ. Tit. Ephesus.*

## The Epistle of St PAUL the Apostle to the PHILIPPIANS.

*Q. What were the Philip-  
pians?*

*A. Exiles of Philippi, a City in Macedonia, where Paul had planted the Gospel.*

*Q. What moved him to write unto them?*

*A. Two Things: 1st, The general Care he had for all the People of God. 2dly, That he might shew his Thankfulness to the Philippians.*

*Q. For what?*

*A. For sending him Relief after they knew he was Prisoner in Rome.*

*Q. By whom did they send him Relief?*

*A. By Epaphroditus, a Professor of the Gospel.*

*Q. How did he shew his Thankfulness toward them?*

*A. First, in praising God for them, and then in praying unto God for them.*

*Q. How doth he praise God for them?*

*A. In that it had pleased him to receive them into the Fellowship of the Gospel, chap. i. 5.*

*Q. In what Manner doth he pray to God for them?*

*A. Three Manner of Ways: 1st, That God, who had begun this good Work in them, would continue it until the Day of Christ Jesus, ver. 8. 2dly, That they might be able, thro' his Grace, to discern true Doctrine from false, ver. 10. 3dly, That they might abound in Love and the Works of Righteousness, ver. 11.*

*Q. How doth he encourage them, lest his Imprisonment should make them faint?*

*A. Three different Ways: 1st, In respect of others. 2dly, Of himself. 3dly, By the Example of Christ.*

*Q. How in respect of others?*

*A. That as others, in beholding his Constancy, were boldened, and did more frankly profess Christ, so he hoped they would do, ver. 14.*

*Q. How in respect to himself?*

*A. That as he knew Christ should be magnified in his Body, whether he lived or died; so he doubted not but that they would*

*be*

be of the same Mind, *ver.* 10.

*Q. How by the Example of Christ?*

*A.* That as Christ being God became Man; being free, became bound; being Lord and Master of all, became a Servant to all; and for our Sakes was content to suffer all Reproach and Tyranny, yea Death itself; so we for his Sake should not refuse to do the like, *chap.* ii. 5, to 11.

*Q. What Reason doth he alledge the better to persuade us thereunto?*

*A.* A twofold Reason.

*Q. What is that?*

*A.* 1<sup>st</sup>, As touching the Reward of our Persecutors, 2<sup>dly</sup>, The Reward of us that are persecuted.

*Q. What doth he say shall be the Reward of our Persecutors?*

*A.* Perdition.

*Q. What of us that are persecuted?*

*A.* Salvation, *chap.* i. 28.

*Q. How doth he conclude these Circumstances?*

*A.* With a Necessity to suffer with Christ, if we will be thought to believe in Christ, *ver.* 20.

*Q. What doth Paul exhort us unto in this Epistle?*

*A.* Concord, Meekness of Mind, and godly Conversation.

*Q. How to Concord?*

*A.* That we be of one Judgment in Religion, *chap.* ii. 1.

*Q. How to Meekness of Mind?*

*A.* That nothing be done thro' vain Glory, but every Man to esteem others better than himself.

*Q. How to godly Conversation?*

*A.* That whatsoever is true,

just, and of good Report, that to follow, *chap.* iv. 8.

*Q. What doth he bid us beware of?*

*A.* False Teachers.

*Q. What Names doth he give unto false Teachers whereby to know them.*

*A.* He calleth them Dogs, Evil-workers, Cozeners, Belly-gods, Enemies to the Cross of Christ, and Minders of earthly Things, *chap.* iii. 18, 19.

*Q. And wherefore doth he call them Dogs?*

*A.* Because, like Dogs, they bark against the Gospel.

*Q. Why Evil-workers?*

*A.* Because in the Harvest of the Lord, they seek not his Glory, but their own Commodity.

*Q. Why Cozeners?*

*A.* Because they teach that Circumcision and the Works of the Law are necessary to Salvation.

*Q. Why Belly-gods?*

*A.* Because they sought rather after their own Ease and Pleasure, than the spiritual Good of God's People.

*Q. Why Enemies to the Cross of Christ?*

*A.* Because they are Christians in Name only, and not in Deed.

*Q. Why Minders of earthly Things?*

*A.* Because their chiefest Care was to be rich, and to rise to Promotion.

*Q. How doth Paul make known the true Minister of God?*

*A.* By five especial Notes.

*Q. Which be they?*

*A.*



*A.* 1<sup>st</sup>, He saith they hold it a Glory to die for the Confirmation of their Disciples Faith, *ch. ii. 17.* 2<sup>dly</sup>, They put no Confidence in earthly Things, *ch. iii. 3<sup>dly</sup>*, They do esteem all Things Loys, and as very Dung, for the excellent Knowledge of Christ, *chap. iii. 8.* 4<sup>thly</sup>, They preach the Righteousness of Christ, and not Men's Works, *ver. 9.* 5<sup>thly</sup>, Their Conversation is in Heaven, from whence they expect Christ; by whose Coming they hope to be made immortal, *chap. iii. to ver. 21.*

*Q. What is it to have our Conversation in Heaven?*

*A.* To live like Saintson Earth.

*Q. That we may be able to do so, what is required of us?*

*A.* Three Things.

*Q. Which be they?*

*A.* Faith towards God, Love towards our Neighbour, and Sobriety towards ourselves.

*Q. What Promise doth the Apostle make the Philippians, upon the Account of the Presents they made him?*

*A.* That God would supply all their Wants, not in respect to his own Want, (because he had learned in all Conditions to be content) but because it testified their Fruitfulness under the Gospel, giving the Glory to God; and so concludes the Epistle.

*Obs.* *Philippi* was a City of *Macedonia*, and a Roman Colony. [See *Acts xvi. 12, 13, &c.*] It is to be observed, that the particular Design of this Epistle appears to be the same with the former to the *Ephesians*, viz. to keep them stedfast in the true Faith, that they might not be frighted out of their holy Profession by Persecutions, &c. These People were always full of Acknowledgment for the Grace of God thro' the Ministry of *Paul*, and had often assisted him on several Occasions. They sent him Money while he was at *Achaia*; and now hearing of his Imprisonment at *Rome*, renewed their Collection, and sent it by the Hands of *Epaphroditus*, their Bishop, who fell sick, and was like to die at *Rome*, by the great Fatigue he underwent while he attended the Apostle; but being so well recovered as to be able to set out on his Journey home to *Philippi*, *Paul* wrote and sent this Epistle by him, in which he kindly acknowledges their Respects for him and for the Gospel: He propounds himself as a Pattern for their Imitation, promoting Unity and a true heavenly Conversation; and then expresses his Satisfaction in their Charity towards him; and so concludes.

## The Epistle of St PAUL the Apostle to the COLOSSIANS.

*Q. What were the Colossians?*

*A.* A People dwelling in *Coloss*, a City of *Phrygia*, whom *Paul* saluted in the Name of Christ.

*Q. After his Salutation what did he?*

*A.* Give God Thanks for them, because of their Faith in Christ Jesus.

*Q.*

*Q. How doth he strengthen that Faith?*

*A. First by Prayer, and then by Exhortation.*

*Q. For what doth he pray?*

*A. First, that they may be filled with the Knowledge of the Will of God, in all Wisdom and spiritual Understanding, chap. i. 9.*

*Q. What is the Wisdom he prayed for?*

*A. The Knowledge that makes Men wise unto Salvation.*

*Q. Proceed: What is the second?*

*A. Secondly, he prayeth that they may walk worthy of the Lord, ver. 10.*

*Q. How is that?*

*A. To the Honour of God, and Profit of others.*

*Q. What is the third Thing?*

*A. That they may be fruitful in all good Works.*

*Q. What call you good Works?*

*A. The Testimony of a lively Faith, set forth by the Deeds of Mercy.*

*Q. What is the fourth Thing?*

*A. That they may increase in the Knowledge of God.*

*Q. How shall they increase?*

*A. By the Dew of God's Mercy, and the Sun-shine of Righteousness.*

*Q. What is the fifth Thing?*

*A. That they may be strengthened with the glorious Power of Christ, to endure with Patience and Joy the Afflictions of this Life, ver. 11.*

*Q. What is the sixth Thing?*

*A. That they may be always thankful unto God.*

*Q. Doth he shew any Reason why they ought to be thankful?*

*A. Yes: 1<sup>st</sup>, In that God hath made them meet to be Partakers of the Inheritance of Saints. And, 2<sup>dly</sup>, in that he had delivered them from the Power of Darkness, and brought them into the Kingdom of Light, v. 12, 13.*

*Q. By whose Means?*

*A. By Christ their Redeemer, the Image of the invisible God, the Head of the Church, the First-born of the Dead, and the Peace-maker between God and Man.*

*Q. What doth he exhort them unto?*

*A. To cleave unto none but unto this Christ, because in him only they shall be compleat and perfect, chap. ii.*

*Q. Where must we seek him?*

*A. In Heaven, setting our Affections on Things that are above, and not on Things that are on Earth, chap. iii. 2.*

*Q. When are our Affections set on Things that are above?*

*A. When we live after the good Motions of the Spirit.*

*Q. When upon Things that are upon the Earth?*

*A. When we live after the Desires of the Flesh.*

*Q. Shew me a Difference between the Spirit and the Flesh?*

*A. The Flesh saith, rather steal than suffer Want; the Spirit saith, thou shalt not covet another Man's Goods: The Flesh saith, revenge where thou hast taken Wrong; the Spirit saith, forgive as Christ hath forgiven, ver. 13.*

Q. *When doth the Spirit fall upon us?*

A. In Baptism.

Q. *How may we grieve the Spirit?*

A. By abusing the good Graces of God, which it bringeth with it; as, by turning Mercy into Cruelty, Humility into Pride, and by applying the Time appointed to God's Service, to the Service of the World.

Q. *How is the Time left to be redeemed?*

A. By spending it more virtuously than heretofore we have done; as, if we have been careless, now to be watchful; if we have forgot God and his Benefits, now to pray unto him and be thankful; if we have been idle Talkers, now to season our Words with the Salt of Wisdom and Edification, *chap. iv. 6.*

*Colosi* was a Town in *Phrygia* the greater. There have been some Greek as well as Latin Authors, as *Suidas*, *Zonaras*, *Glycus*, *Eustat*, *Manster*, and *Calepin*, who have been of Opinion, that *Paul* had never been at this Place, tho' it is certain he preached in *Phrygia*; but that these Citizens were converted to the Faith by *Epaphras*, their Bishop, whom *Paul* had sent thither. See *Hierom ad Philemon. ver. 22.* *Chrystom, Theophilus, Athanasius*, in *Synop. Esaius*, &c. *Act. xviii. 23.* and *Col. i. 7.* and that this Epistle was written to the Faithful of *Rhodes*, a City famous for the *Colossus* of the Sun; which was a brazen Statue of such a prodigious Height, that Ships under full Sail might pass between its Legs, being 70 Cubits, or 105 Feet high, consecrated to *Apollo*, or the Sun, cast by *Chares*, who was 12 Years in making of it, at the Charge of King *Demetrius*. It was begun, *A. M. 3700*, and overthrown by an Earthquake 60 Years after it was erected: And it continued thus broken down till *A. D. 672*; when *Moravins*, sixth Caliph of the *Saracens*, having taken *Rhodes*, sold the Brats of this *Colossus* to a Jewish Merchant, weighing about 720,000 lb. Weight,

It is said, that the Apostle was now a Prisoner at *Rome*; *A. D. 62*; at which Time he had with him Prisoners, *Epaphras*, *Timothy*, *Aristarchus*, *Marcus*, *Luke*, *Demas*, and *Jesus*, or *Jesua*, surnamed *Justus*.

The Letter was carried to the *Colossians* by *Tychicus*, his faithful Minister, and *Onesimus*, whom *Philemon* had sent to attend him in his Confinement: And having cautioned them to avoid all Jewish and Heathen Ordinances, he attacks the false Apostles, and, with great Solidity, confutes their Doctrine, and afterwards delivered Lessons to them of the most excellent and sublime Morality.

## The First Epistle of St PAUL the Apostle to the THESSALONIANS.

Q. *HOW is this Epistle divided?*

A. Into two Parts.

Q. *Which be they?*

A. Into a Commendation and an Exhortation.

Q

*Q. For what doth he commend the Thessalonians?*

*A. First, for their Readiness to hear; and, 2dly, for their profiting by hearing.*

*Q. How did he know they profited by hearing?*

*A. By three Things which he saw begin to flourish amongst them.*

*Q. And what were those?*

*A. Effectual Faith, diligent Love, and patient Hope, ch. 1. 3.*

*Q. What is effectual Faith?*

*A. That Faith which brings forth good Works.*

*Q. What is diligent Love?*

*A. That Love which hath a Care to benefit whom it loveth.*

*Q. What is patient Hope?*

*A. Hope that giveth a Man Courage to endure all the Afflictions of this Life without repining, because he depends upon the Reward promised in Christ.*

*Q. What is that?*

*A. Eternal Life.*

*Q. How many kinds of Love are there?*

*A. Three.*

*Q. Which be they?*

*A. First, Love in the Magistrate, to labour for the Glory of God, and Benefit of the Common wealth. 2dly, Love in the Minister, to feed his Flock. 3dly, Love in the private Man, to maintain the Welfare of his Friend and Neighbour.*

*Q. How do they receive the Gospel, that receive it with such Profit?*

*A. They receive it not in Word only, but in Power also, ver. 5.*

*Q. What Assurance doth it bring unto them?*

*A. That they are the Elect Children of God, ver. 7.*

*Q. What are these Men unto God?*

*A. A Glory.*

*Q. What unto the World?*

*A. A good Example.*

*Q. How doth Paul commend himself?*

*A. First, for his Love toward them. 2dly, For his Diligence in teaching. 3dly, For his Purity of Doctrine.*

*Q. Wherein did he shew his Love?*

*A. First, in protesting that he was not only willing to have preached the Gospel unto them, but also hazard his own Life, chap. ii. 8. 2dly, In sending Timothy unto them for their Comfort, when he could not come himself, chap. iii. 5. 3dly, In esteeming their Constancy in the Faith his Life, and their fainting his Death, ver. 8. 4thly, In continual Prayer for them, that their Hearts might be stable, and blameless in Holiness before God and the World, ver. 13.*

*Q. Wherein did he shew his Diligence in teaching?*

*A. In that he laboured Night and Day for their Instruction.*

*Q. Wherein the Purity of his Doctrine?*

*A. In that it was without Deceit, Flattery, Covetousness, Vain-glory, and not to please Men but God, ch. ii. 11. to 18.*

*Q. Was not Paul vain-glorious then, when he did thus praise himself?*

*A.* No: He did it not to win Praise to himself, but to allure them to embrace the Gospel which he taught; and to shew what Difference there was between him and his Doctrine, and the false Teachers and their Doctrine.

*Q.* What doth he exhort the Thessalonians unto?

*A.* To keep their Bodies as Vessels of Holiness; because God hath called them, not to Uncleaness, but to Purity of Life, *chap.* iv. 7.

*Q.* What must they do to keep their Bodies holy unto the Lord?

*A.* Fly from Lust, Oppression, Fraud, Contention, Idleness, and all Appearance of Evil, *chap.* iv. 3, to 12. and v. 22.

*Q.* What doth he annex to his Exhortation?

*A.* A Reprehension.

*Q.* For what doth he reprehend them.

*A.* For mourning for the Dead, and curious searching to know when should be the Time of Christ's second Coming.

*Q.* Ought we not then to mourn for the Dead?

*A.* No, not in that Manner as Infidels do, who think their Dead shall never rise again.

*Q.* How then?

*A.* As good Christians should, who account of Death as but Sleep, out of which the Faithful shall one Day awake to their eternal Joy, *ver.* 1.

*Obs.* This Epistle was wrote to the Church at *Thessalonica*, the chief City of *Macedonia*, in *Greece*, which had been planted by *Paul*, and consisted of some converted *Jews*, and a great Number of *Gentiles*, called *de-vout Greeks*. See *Acts xvii.* 1-5. and *Chap.* i. 9.

*Q.* Why doth he forbid them to search for the Time of Christ's coming to Judgment?

*A.* First, because they can never certainly know it, being a Thing hidden from the Angels in Heaven, much more from Men on Earth. And, 2<sup>dly</sup>, Because he would rather have them make themselves ready thereunto, knowing it will come suddenly, and as a Thief in the Night, than for to enquire after the Hour.

*Q.* How must they make themselves ready for it?

*A.* In walking like the Children of Light, and not like the Children of Darkness, *chap.* v. 5.

*Q.* How is that?

*A.* In Peace and Love one towards another; in watching, praying, continual Thanksgiving, hearing of the Word preached, and reverencing the Ministers, *ch.* v. 6, 13, to 20.

*Q.* How doth he conclude this Epistle?

*A.* He desires their Prayers, and greets them with an holy Kiss.

*Q.* Doth he command them to do nothing else?

*A.* Yes; he charges them by the Lord, that his Epistle be read to all the Brethren, *chap.* v. 27.

*Q.* What do we learn from hence?

*A.* That the Scriptures are to be read by and to all Christians.

The Second Epistle of St PAUL the Apostle  
to the THESSALONIANS.

Q. *What is to be gathered out of this second Epistle to the Thessalonians?*

A. The Trial of Faith.

Q. *How is Faith tried?*

A. By Affliction.

Q. *What is the Fruit of Affliction?*

A. Patience, chap. i. 4.

Q. *And what proceeds of Patience?*

A. The righteous Judgment of God, chap. ii. 5.

Q. *Whom will God judge?*

A. The Afflicter and the Afflicted.

Q. *How will he judge the Afflicter?*

A. In flaming Fire, rendering Vengeance, chap. i. 8.

Q. *How the Afflicted?*

A. In Mercy, giving them Rest, ver. 7.

Q. *When shall this Judgment be?*

A. At the latter Day, when the Lord Jesus shall shew himself from Heaven with his Mighty Angels, ver. 7.

Q. *What shall be a Sign of that Day?*

A. The falling away of many from the Faith.

Q. *By whose Means shall they fall away?*

A. By the Means of Antichrist.

Q. *What is Antichrist?*

A. The Man of Sin, that opposeth himself against all that is called God, chap. ii. 4.

Q. *By whom will he work*

A. By Satan.

Q. *In what Manner?*

A. With great Power, but in all Deceivableness, chap. ii.

Q. *Amongst whom?*

A. Not amongst the Elect, but them that shall perish, v. 13.

Q. *Why not amongst the Elect?*

A. Because from the Beginning they are chose to Salvation, ver. 11.

Q. *Therefore what ought to be the Care of the Elect?*

A. To stand fast to the Doctrine which they have received, ver. 15.

Q. *What is the Means whereby they may be able to stand fast?*

A. Prayer.

Q. *What must they pray for?*

A. That the Word of God may have free Passage, and that they may be deliver'd from the Company of the Wicked, chap. iii. 1, 16.

Q. *Whose Steps doth St Paul council them to follow?*

A. His own.

Q. *Wherein?*

A. First, in Uprightness of Mind, and then in labouring before they eat, ver. 7, 12.

Q. *How must we carry ourselves to them that are wicked Livers?*

A. We must withdraw ourselves from them, and not frequent their Company, ver. 6.

Q

*Q. How must they be used that follow not his Instruction?*

*A. They must be excommunicated, ver. 14.*

*Q. Tell me what Excommunication is?*

*A. To be banished the Congregation of God.*

*Q. As an Enemy utterly to be cast off?*

*A. No, but as a Friend to be won to Amendment of Life, ver. 15.*

*Q. What else doth this Epistle contain?*

*A. A Prayer of Peace for them from the God of Peace.*

*Obj. Paul having in his former Epistle, put the Christians of Thessalonica in Expectation of seeing him again in their City, chap. iii. 11. and finding his Journey was prevented, sent this second Epistle; which is much to the same Purpose as the former, viz. to encourage and comfort them in their Sufferings, shewing God's Judgments on all those that obeyed not the Gospel of our Lord Jesus Christ, and the glorious Reward of those who obeyed. And because they mistook his former Epistle in that Part wherein he treats of Christ's coming to Judgment, chap. v. 1. &c. lest they should waver in the Faith, he expounds it to them, and then returns to encourage and instruct them in some particular Duties; and so concludes with a Christian Salutation.*

## *The First Epistle of St PAUL the Apostle to TIMOTHY.*

*Q. WHO was Timothy, to whom this Epistle was dedicated?*

*A. It was the Timothy whom St Paul took to be his own Son; of whom we read that his Mother was a Jew, but his Father a Greek; a Professor of the Gospel, and Disciple of Paul's?*

*Q. Whereof doth this Epistle consist?*

*A. Of certain Directions given to him for the managing his Office of a Preacher.*

*Q. Where did he profess it?*

*A. At Ephesus.*

*Q. What is the first Thing wherein he was instructed?*

*A. The right Use and End of the Law, which is good, if a Man use it lawfully.*

*Q. What doth Paul admonish him of?*

*A. His Duty, in reading the Word and rebuking of Sin.*

*Q. How must we rebuke Sin?*

*A. Openly, because others may take Heed, chap. v. 20.*

*Q. Is there no Difference to be made?*

*A. Yes, the elder sort may be rebuked as Fathers, the younger as Brethren, ver. 1.*

*Q. How must we teach all Men?*

*A. To pray.*

*Q. In what sort?*

*A. By lifting up of pure Hands, chap. ii. 8.*

*Q. For whom?*

*A. For all People; but especially for Princes and Rulers, that under*

under their Authority we may lead quiet and peaceable Lives.

*Q. How all Women?*

*A.* To array themselves with Shamefacedness and Modesty, and not with Gold, Pearl, or broider'd Hair, *chap. ii. 9.*

*Q. How Ministers?*

*A.* To be blameless, the Husband of one Wife, watchful, sober, hospitable, apt to teach, not a Drunkard, Quarreller, or Covet-

ous, *chap. iii. 2, 3.* holding the Mystery of Faith in a pure Conscience.

*Q. What is the Issue of this?*

*A.* He shall save himself, and those that hear him, *ch. iv. 16.*

*Q. How Widows?*

*A.* To exercise Deeds of Charity, to bring up their Children virtuously, not to be idle Praters, gadding from House to House, *chap. v. 13.*

*Obj.* Paul had taken Timothy to travel with him, and to assist him in planting the Gospel, *Acts xvi. 3.* which some interpret, ordained him, with the Assistance of the Presbytery, *chap. iv. 14,* and *2 Tim. i. 6.* (as afterwards, in the primitive Church, the Bishop ordained with the Assistance of the Presbytery) at length the Apostle is said to constitute him Bishop at *Ephesus.* [See *Euseb. Hist. Lib. 3. Chrysof. Hom. 15. in 1 Tim. v. 19. Hammond on the Title, chap. iv. to 1 Tim. and P. Cave's Life of Timothy.*] And some Time after he wrote this Epistle to him, he calls him his Son, as being converted by him to the Christian Religion; whereby the Apostle became his spiritual Father.

Timothy had been instructed in the Holy Scriptures of the Old Testament ever since he was a Child, by his Grand-mother and Mother, religious Jewesses, who also became Converts before him, *Acts xvi. 1. 2 Tim. i. 5.*

There are three Passages in this Epistle to be particularly considered; the first is in *chap. ii. 14, 15.* where the Apostle says, Women should be in Subjection to their Husbands, because the Woman (*Eve*) being deceived, was in the Transgression, *i. e.* being tempted by the Serpent, which is the Devil, to eat the forbidden Fruit, *Gen. iii. 6.* she was first prevailed on, and so became the Means of Man's Fall; but, for the Comfort of the Female Sex, he assures us, that notwithstanding she shall be sav'd in Child-bearing; which may import, either that she should go thro' Child-bearing Pangs with Safety, or else her Soul would be saved by Children; *i. e.* by Christ's being born of a Woman, (the Virgin *Mary*) whereby the same Sex became also instrumental to Man's Salvation, as before it had been to his Fall and Destruction.

*2dly,* The Character of a Bishop, *chap. iii. 2.* [See *Bishop Blackhall's Sermons, Vol. 3, p. 319.*] which agrees with *chap. v. 9. Theodoret in loc. and Chrysof. in loc. Tertul de Monogamia, c. 12. and Bingham's Antiq. Book 4. c. 5.* in regard to Marriage, the End of which is not only for the propagating of Children, but also for mutual Comfort, and a Remedy against Fornication. *Samuel, Ezekiel, and Peter* himself, were all married Men: Therefore, on this Head, the Doctrine and Practice of the Church of *Rome* is arbitrary, tyrannical, and a Snare to the Consciences of Men. Ecclesiasticks are moulded out of the same common Mass with *Laiks,* and human



*Q. How rich Men?*

*A.* Not to be high-minded, nor put Confidence in uncertain Things, but to be ready to distribute to them that want, *ch. vi. 17.*

*Q. What is the best Gain?*

*A.* Godliness, *chap. vi. 6.* because they that would be rich fall into many Temptations and Snares, that drown them in Per-

dition and Destruction, *ver. 9.*

*Q. Can Riches further Mens Salvation?*

*A.* Yes, they may; the rich Man may lay up in Store a good Foundation for the Time to come, and so may lay hold on eternal Life, by approving himself rich in good Works, ready to distribute, *ver. 18.*

human Nature is the same in those as these; and therefore it is lawful for both to marry as often (only in case of Death) as Need requires.

*3dly,* The Widow indeed, mentioned *chap. v.* appears to have been deprived of the Help of both Husband and Child, and living an exemplary and pious Life, of 60 Years of Age, the Wife of one Husband; *i. e.* who had not been twice married; or, as others, who had not formerly, before Conversion, parted with one Husband, and married another, as usually among the Jews and Heathens they did, such a one was to be received into the Roll, or List, of those in the Quality of Servants of the Church, or Deaconesses, maintained by the Alms of the Faithful, as *Phoebe* was, *Rom. xvi. 1.* and employ'd in the Church's Service towards their own Sex; as in Sickness, or when they were baptized, &c. it being more decent on such Occasions, than for Deacons or other Men.

To conclude, The Design of this Epistle appears from *chap. iii. 14. 15.* that *Timothy* might know how to behave himself in the Church of God; *i. e.* to instruct him how to discharge his great Office, both as to his own Behaviour, and also that of others, whether the inferior Clergy or People, and to the Order of publick Service, guarding against judaizing Hereticks, and false Teachers, *chap. i. iv. &c.* [See *Grotius* in *chap. i. iv.*] So that in the End this Epistle may be fitly stiled *Paul's Directory*, for the Management of the Ministerial Office in the Church of God.

## The Second Epistle of St PAUL the Apostle to TIMOTHY.

*Q. HOW doth this second Epistle to Timothy begin?*

*A.* The Apostle begins it with a Commendation of the excellent Faith in *Timothy's* Mother and Grandmother, &c. and is to be divided in two Parts.

*Q. How is it to be divided into two Parts?*

*A.* Into an Exhortation and a Prophecy.

*Q. But what doth Paul exhort unto*

*A.* Stedfastness in Faith, and Patience in suffering for the same, *chap.*

*chap.* i. 14. because those that will reign with Christ, must suffer with Christ, *chap.* ii. 2.

*Q. By what Examples?*

*A.* By the Example, of the Soldier, Husbandman, and of him that contendeth for a Martyry; neither of which receive Recompence except they first labour, *chap.* ii. 4, 5, 6.

*Q. What hindreth our Salvation in this Behalf?*

*A.* Contending about frivolous and vain Questions.

*Q. How?*

*A.* In that they engender Strife, *ver.* 14, 23.

*Q. Of what doth he prophesy?*

*A.* The perilous Times to come, *chap.* iii. 1.

*Q. How shall the Times to come be perilous?*

*A.* By reason of wicked Men.

*Q. What wicked Men?*

*A.* Lovers of themselves, covetous, Boasters Proud, and, cursed Speakers, disobedient to Parents, without natural Affection, &c. *ver.* 2. to 5.

*Q. By what Means therefore doth he teach Gods Ministers to repress the Malice of such Men?*

*A.* By preaching the Word in Season and out of Season, by reproving, rebuking, and exhorting with all Long-suffering and Doctrine.

*Q. What is the Word?*

*A.* The Scripture given by Inspiration from God.

*Q. What Use is there of it?*

*A.* It is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be perfect in all good Works, *ver.* 17.

*Q. What else doth this Epistle contain?*

*A.*

*Obs.* The Design of this sacred Epistle, is again to stir up *Timothy* to be zealous and diligent in his Office, &c. as in the former Epistle.

The Names of *Jannes* and *Jambres*, two Egyptian Magicians, who withstood *Moses* when he wrought the Miracles before *Pharaoh*; *chap.* iii. 8. are not mentioned by *Moses* in his History: But as *Grotius* and *Dr Hammond* observe on that Text, they were mentioned in some ancient Records of the *Jews*, extant, and known in the Apostle's Time.

It is to this Epistle in particular, that we owe our greatest Bulwark against that Popish Usurpation of a Power to forbid the reading of the Scriptures in the vulgar Tongue, under certain Limitations, as in *chap.* iii. 16, 17. It consults the Benefit of all Conditions, and prescribes Virtues proper for every Relation and Capacity of human Life: It invites to the Practice of these by their own Loveliness and Beauty, by the Satisfaction they bring to ourselves, and the Benefit they are of to others.

If it be true that *Timothy* did not die till the Year 97, in the Reign of *Nerva*, and Proconsulship of *Peregrinus*, *John* being still in the Isle of *Patmos*, it can scarce be denied but that the Angel of *Ephesus*, whom *John* writes to in *Rev.* ii. 1. to 5. was *Timothy*, whom he highly commends; but reproaches him in particular for having lost his first Love. See *Rev.* ii.

Lastly, In the 13th of the *Hebrews*, *Paul* calls *Timothy* Brother, as it

*A.* Some Things particularly count of his first Deliverance relating to the Apostle's own from *Nero*. Concern, but especially an Ac-

was customary when he wrote to others, 2 *Cor.* i. 1. *Col.* i. 1. And he concludes this Epistle with his Benediction to him, written from *Rome* when *Paul* was brought before *Nero* the second Time.

## *The Epistle of St PAUL the Apostle to T I T U S.*

*Q.* Where was Titus when Paul writ unto him?

*A.* In *Crete*, where *Paul* had left him to order the Affairs of the Church.

*Q.* To what End was he there?

*A.* To compleat the Work which *Paul* had begun; and he gives him the Character of a good Bishop, recommending several Things to his Care and Practice.

*Q.* How was he to be armed thereunto?

*A.* With Boldness, as *God's* Ambassador, and by shewing himself an Example of good Works, and Integrity of Life, when he taught both young and old.

*Q.* What doth he teach the old?

*A.* The Men to be sober, honest, discreet, found in Faith, Love and Patience; the Women

I shall here make the following Observations on the three Epistles to *Timothy* and *Titus*.

1<sup>st</sup>, *Titus* being converted from Paganism, was by *Paul* appointed a Companion in his Work. Then it appears from *Paul's* ordaining *Timothy* Bishop of *Ephesus*, and *Titus* Bishop of *Crete*, as the Ancients testify, that the Government of the Church by Bishops was an apostolical Ordinance. See 1 *Tim.* i. 3, 10. v. 17, 19, 20, 21. And so likewise *Titus* was commanded to set in Order Affairs of the Churches, and to ordain Elders, *Titus* i. 5. See *Dr Cave's* Lives of *Timothy* and *Titus*, Bishop *Stillingfleet's* Cases, edit. 2. p. 8. Bishop *Breweridge's* Codex. Can. Eccles. Prim. l. 2. c. 11. and Bishop *Potter's* Government of the ancient Church. c. 4. Where also observe, that the Gift of Government was distinct from that of an Evangelist, 1 *Cor.* xii. 28. *Eph.* iv. 11.

2<sup>dly</sup>, That to pray to Saints and Angels, to procure their Intercession, is against the Apostle's Doctrine; who has declared, that as there is but one God, so there is but one Mediator between God and Man, the Man Christ Jesus, 1 *Tim.* ii. 5. See the Catechism of the Council of *Trent*, or at *Parochos*, pars tertia, ad primum præceptum de invocatione sanctorum, Sect. 14.

3<sup>dly</sup>, That the Doctrine of Purgatory, or Purgation by Torments, of such

men to be holy, and not given to Wine, *chap. ii.*

Q. *What doth he teach the young?*

A. The Men to be sober-minded; the Women to be chaste, obedient to their Husbands, and no Gadders abroad.

such who indeed depart this Life in the Faith of Christ, but must yet suffer, as the Papists teach, a temporal Punishment, and of praying for Deliverance of the Deceased from the Torments thereof, or for Ease under them, are not countenanced by *Paul's* charitable Prayer for *Onesiphorus*, whom they suppose to be then dead, *2 Tim. i. 18.* Because, *1st,* It does not appear in Fact that *Onesiphorus* was then dead, But, *2dly,* Be it granted that he was dead, *Paul's* Prayer was not for his Deliverance from Torment in a State between Death and the Resurrection, which is the supposed Torment of the Popish Purgatory; but for Mercy in that Day, the same Day he had mentioned before at *ver. 12.* the great Day of Judgment; but Mercy in Purgatory, if it do them any Good, as Papists pretend, must be before that Day.

The Epistle of St PAUL the Apostle to  
PHILEMON.

Q. *From whence was this Epistle written?*

A. From Rome.

Q. *Upon what Occasion?*

A. *Onesimus*, a Servant to *Philemon*, being fled from his

Master, *Paul* winneth to Christ, and sends him back again.

Q. *By what Intreaty?*

A. That *Philemon* would receive him as if *Paul* himself were present, *ver. 17.*

Q.

*Obs.* This *Philemon* is reported by *Hammond*, on the Title to this Epistle, to have been a considerable Person at *Coloss.* He had probably been converted by *Paul*; as may be conjectur'd from *ver. 19.* who makes this Request to *Philemon*, to receive, forgive, and to entertain once more his Servant *Onesimus*, who, being now become a Christian, was expected to prove himself more faithful and diligent than before; for having run away from his Master, and, in his Ramble, travelled as far as *Rome*; where he embraced the Faith of Christ at the preaching of *Paul*, then a Prisoner for the same in that City; (which is the Meaning of the 10th Verse, *Whom I have begotten in my Bonds*) *Paul*, being well acquainted with *Philemon*, and *Onesimus's* Crime of Elopement from his Master's Service, with a sure Confidence of the Servant's Resolution of Amendment and Recompence, his Master, by his future Diligence and Fidelity, writes this Epistle, and sends him therewith. And thus we may see what Opportunities the Apostle embraced to do Good to all Men; for how careful was *Paul*, first to convert this Vagabond Servant, and then undertake to restore him to his Master's

Fa-

*Q. For what Reason?*

*A.* Because he was now not only his Servant, but his Brother in the Lord, in that he professed the Gospel, and was willing to repay all Things whereby he had injur'd him.

Favour. And from hence we may observe, that it is the Duty of Masters to forgive, and to be reconciled to an injurious Servant, on his Submission and Reformation.

## The Epistle of St PAUL the Apostle to the H E B R E W S.

*Q. WHY is this called the Epistle to the Hebrews?*

*A.* Because it was written to the Jews, so called from Heber, one of Abraham's Progenitors.

*Q. Who writ this Epistle?*

*A.* St Paul, it is probably received.

*Q. On what Grounds?*

*A.* All the Greek Copies give it him; the Phrase in many Places is none but his, the Conclusion his mentioning *Timothy*, and lastly, St Peter writing to the Jews, tells us, *2 Pet. iii. 15.* that St Paul writ to them, which must needs be this Epistle; so that at this Time *Timothy* acted as his Secretary.

*Q. What is chiefly handled in it?*

*A.* The Difference between the Priesthood of Christ and the Levitical Priesthood.

*Q. How do they differ?*

*A.* In five Points, viz. the Office, the Temple, the Sacrifice, the Ceremonies, and the Effect.

*Q. How do they differ in the Office?*

*A.* The Priesthood of the Le-

vites was external after the Order of *Aaron*; the Priesthood of Christ is spiritual, and after the Order of *Melchisedeck*.

*Q. What is it to be a Priest after the Order of Melchisedeck?*

*A.* To be a Priest, a Prophet, and a King, not for a Month, a Year, or an Age, but for ever, *chap. vii. 3 and 23.*

*Q. Why are all those three Titles attributed?*

*A.* Because he sanctifies us from Sin, teaching us by Wisdom, and governing us by his Power.

*Q. How do they differ as touching the Temple?*

*A.* The Temple of the Levites was built with Hands, and to endure but for a Time: The Temple of Christ is built by the Holy Ghost in Eternity, *ch. 8.*

*Q. How do they differ in their Sacrifices?*

*A.* The Levites did offer the Blood of Goats and Bulls; but Christ, his own precious Blood.

*Q. How in their Ceremonies?*

*A.* The Ceremonies of the Levites were corporal, as the

attiring of the Body, and other external Observations; but Ceremonies are spiritual, as the viruous Disposition of the Soul.

Q. *How in their Effects?*

A. The Sacrifices of the Levites, tho' many Times offer'd, did scarce sanctify the Body; the Sacrifice of Christ, but once offered, sanctifies both Body and Soul in all that have Faith, *ch. ix. 14, 18.*

Q. *What is Faith?*

A. The Ground of Things which are hoped for, and the Evidence of Things which are not seen, *chap. xi. 1.*

Q. *How do the Temples of Moses and Christ agree?*

A. The Temple of Moses had three Separations, as the Holiest of all, whereunto the High Priest only enter'd, and that but once a Year; the Tabernacle of the Congregation, where the Levites

remained; and the open Court, where the People had Resort: So in the Temple of Christ, there is the Spirit, the Soul, and the Body.

Q. *What Difference is between the Soul and the Spirit?*

A. By Spirit is understood Regeneration thro' Faith in Christ; and by Soul is understood Man in his first Corruption, living according to the Rules of Reason, without the Knowledge of God's Word or Faith: And this is to be observed, that the Soul lives eternally.

Q. *Being once grafted into Faith, what is it to fall away from it?*

A. Sin against the Holy Ghost, which is unpardonable, *chap. vi. 4. and x. 16.*

Q. *How may we fall from Faith?*

A.

*Obs.* By the Hebrews are probably meant the Jewish People, who had embraced the Faith of Christ, and lived in or near their own Country Judea. The Author of this Epistle was Paul, tho' several Persons are named, and was written by Timothy his Companion in Italy, as the most ancient Fathers declare. He doth not indeed begin with his Name, as in other Epistles, Paul an Apostle of Jesus Christ, as it is supposed for this Reason, because he was made an Apostle, not so much of the Circumcised, *i. e.* of the Jews, as of the Gentiles. See *Acts xxii. 21. Rom. xi. 13. and xv. 30, 31. Heb. xiii. 18,* to the End, *Phil. ver. 1. 2 Thes. iii. 1.* on his Manner of Writing, &c. The Apostle labours to keep them steady in their Christian Profession, setting forth the Excellency of Christ's Priesthood, and this Change of the Priesthood, from Aaron to the Order of Melchisedeck, (*i. e.* both King and Priest) argues a Change also of the Law, and the Sacrifice of Christ offered on the Cross, more effectual by far than all the Oblations and Sacrifices appointed by the Law of Moses; which were as Types, Figures, and Shadows, to signify Christ the Sin-offering which Jesus made with his own Blood: from which I shall consider this one Thing, as it is a Matter of great Importance.

In the Papists Sacrifice of the Mass, or Sacrament of the Lord's Supper, they

*A.* If when we have once received the Knowledge of Christ, we afterwards deny him.

*Q.* What therefore are the Hebrews counselled to do?

*A.* To keep the Profession of their Hope without wavering, *chap. x. 23.*

*Q.* How must that be?

*A.* Thro' Patience, in esteeming light the Troubles of this Life, by setting before their Eyes the Joys of the Life to come.

*Q.* What have they to encourage them?

*A.* The Words of our Saviour. My Son, faint not when thou art rebuked: For whom the Lord loveth, he chasteneth, and scourgeth every Son that he receiveth, *chap. xii. 5, 6.*

*Q.* Is there nothing else required but Patience?

*A.* Yes, the Sacrifice of a Christian.

*Q.* What is that?

*A.* To praise God always, and to distribute to the Poor, *chap. xiii. 15, 16.*

*Q.* How doth he encourage them to this Duty?

*A.* By assuring them, that God is not unrighteous, to forget their Work and Labour of Love, &c. *chap. vi. 10. and chap. xiii.*

*Q.* What Persons doth the Apostle name eminent for Faith?

*A.* Abel, Enoch, Noah, Abraham, Jacob, Joseph, Moses, Rahab, Gideon, Barak, Jephthah, Samson, David, Samuel, and the Prophets.

*Q.*

they pretend to offer up unto God the Father, the Body and Blood of his Son Christ, as being substantially present under the Appearance of Bread and Wine, according to the false Doctrine of Transubstantiation; and therefore affirm their said Oblation in the Mass, to be in itself, or in its own Virtue, a true, proper, and propitiatory Sacrifice for the Sins of the Living and the Dead; which is directly contrary to the Doctrine of Paul, who says, *chap. x. 10, 12, 14.* that Christ offered one Sacrifice for Sins upon the Cross, and that by one Offering he hath perfected for ever them that are sanctified. That by perfecting for ever, Paul means the making a Propitiation for, and expiating Sins, appears from the Testimony of the Prophet, which he produces to confirm this, *chap. x. 16, 17. Their Sins and Iniquities will I remember no more.* Now, if Christ on the Cross hath made a perfect and complete Atonement, Propitiation, and Satisfaction for Sins, by his own offering up himself once for all, as Paul voucheth he did, there is no Occasion for the Repetition of such Sacrifice, as there was of the Jewish Sacrifice, *ver. 11.* and therefore, the Popish Mass, and their Sacrifices, which is so great a Part of their religious Worship, and on which they so much depend for their Well-being in this World and in the next, and with the want of which they so much upbraid the Protestants, hath no Foundation in the Holy Scriptures, but is contrary to them; and consequently, is thus exploded by the ancient Father of the Church of Chrysofom, who, explaining the 26th Verse of the 9th Chapter, says, What then do we offer every Day? We offer indeed, but it is by making a Commemoration

*Q. How doth he conclude this Epistle?* that God, through Christ, would make them perfect in every good

*A. With an hearty Prayer, Work, to do his Will.*

of his Death; and this Sacrifice is one, and not many, because it was once offered, not as that which was carried into the Holy of Holies; that was a Figure of this: We offer not another, not a different Sacrifice, as the Jewish High Priest did of old; but still one and the same, or rather, we perform the Remembrance of a Sacrifice. And again, *Austin* declares his Opinion in these Words, "The Flesh and Blood of this Sacrifice, before Christ's Coming, was promised by the Sacrifice for Remembrance in his Passion; it was really and truly given after his Ascension; it is celebrated *per Sacramentum Memoriae, i. e.* by a Sacrament of Commemoration."

## The General Epistle of St JAMES.

*WHY is this called the general Epistle of James?*

*A. Because it is not written to any one Man or Country, but generally to all the Jews dispersed thro' many Countries.*

*Q. What doth it contain?*

*A. The Effects of our Justification, as Paul to the Romans declared the Cause.*

*Q. What is the Cause of Justification?*

*A. Faith.*

*Q. What are the Effects?*

*A. Good Works, chap. ii. 24.*

*Q. How is Faith divided?*

*A. Into two Parts, a lively Faith and a dead Faith.*

*Q. What is a lively Faith?*

*A. It is known by good Works.*

*Q. What is a dead Faith?*

*A. It hath no good Works, and so the Devil is said to have Faith, ver. 17.*

*Q. What are the good Works St James exhorts us unto?*

*A. Patience, Prayer, Love; to beware of Ambition, Swear-*

*ing, Contention; to bridle the Tongue, and rule the Affections; not to speak Evil one of another, and not to be Friends of this World, &c.*

*Q. From whence proceed good Works?*

*A. From God, chap. i. 17.*

*Q. From whence evil?*

*A. From our own Concupiscence, ver. 14.*

*Q. What saith James of Patience?*

*A. Blessed is the Man that endures Temptation, for when he is tried he shall receive the Crown of Life, ver. 12.*

*Q. What saith he of Faith?*

*A. Let him that asketh, ask in Faith, and waver not.*

*Q. What saith he of Love?*

*A. He that loveth his Neighbour as himself, fulfilleth the Law, chap. ii. 8.*

*Q. What of Ambition?*

*A. God rejecteth the Proud, and gives Grace to the Humble, chap. iv. 6.*

Q.



*Q. What of swearing?*

*A.* Before all Things (my Brethren) I wear not, neither by Heaven, Earth, or any other Oath; but let your Yea, be Yea, and your Nay, Nay, lest ye fall into Condemnation, *chap. v. 12.*

*Q. What of Contention?*

*A.* Where envying and Strife is, there is all manner of evil Works, *chap. iii. 16, 19.*

*Q. What of the Tongue?*

*A.* That it is a Fire, and a World of Wickedness, defiling the whole Body, if it be ungoverned, *ver. 6.*

*Q. What of evil speaking.*

*A.* If a Man speak evil of his Brother, he speaks evil of the Law, *chap. iv. 11.*

*Q. Who are the Friends of the World?*

*A.* Such as esteem Riches, Honour, and such like, more than the Word of God.

*Q. What saith St James of such Men?*

*A.* He bids them weep and howl, for the Miseries that shall come upon them; their Riches are

corrupt, and their Garments are Moth-eaten; their Gold and Silver is canker'd, and the Rust thereof shall be a Witness against them, *ver. 1, 2, 3.*

*Q. What is the best Use of Riches?*

*A.* To employ them in doing of Good, and in relieving the Poor, the Fatherless and Widows; and that is called pure Religion and undefiled before God, *chap. i. 17.*

*Q. Every one therefore that beareth the Word of God is not religious?*

*A.* No, but such only as are Doers thereof, *ver. 22.*

*Q. Ought we therefore to labour the Conversion of our Brethren from their evil Ways?*

*A.* Yes, it is the chiefest Part of Christian Charity.

*Q. How may we do it?*

*A.* By brotherly Advice and Admonition.

*Q. What shall we gain by it?*

*A.* His Soul from Death, and hide a Multitude of Sins.

*Obs.* The Person to whom this Epistle is ascribed by the Ancients, as *Dr Cave* observes in his Life, to *James* the less, one of the twelve Apostles, and called the Brother of our Lord, *Mat. xiii. 55, Gal. i. 19.* either because he was, as many of the Ancients testify, the Son of *Joseph* by a former Wife, [*See Pearson on the Creed, Art. 3.*] or because near related to the Virgin *Mary*, it being a Custom among the *Jews* to call their Relations Brethren. [*See Buxtorf and Huetius.*] He is called *James* the less, being a common thing among the *Jews* to have more Names than one, to distinguish him from the other *James*, whom *Herod* beheaded; and for further Particulars, see his Life in the *Acts*. After our Saviour's Ascension, *Eusebius*, *Hist. l. 2. c. 1.* says, he was Bishop of *Jerusalem*. [*See Cave ib.*] This holy Man sent this Epistle to the twelve Tribes scattered abroad, *i. e.* to the *Israelites* chiefly, who were converted Christians, and dispersed into several Parts of the World, Copies thereof being handed up and down from Place to Place; and therefore it is called a general Epistle, and was written a little before his Martyrdom. *The*

## The First Epistle General of St PETER.

**Q.** *WHAT is contained in the First Epistle of Peter?*

**A.** Three Things, the calling of Christians, their Dignity, and Fruits of their Calling.

**Q.** *Who hath called them?*

**A.** Christ, thro' Obedience, and sprinkling of his Blood, *ch. i. 2.* to an Inheritance immortal and undefiled, that fadeth not away, but is reserved in Heaven for us, *ver. 4.*

**Q.** *How must we apprehend it?*

**A.** By Faith, *ver. 5.*

**Q.** *What is the Dignity of Christians?*

**A.** They are said to be a royal Priesthood, a holy Nation, a peculiar People, *chap. ii. 9.*

**Q.** *What is the Fruit of their Calling?*

**A.** To shew the Virtues of him that called them.

**Q.** *How is that?*

**A.** Being holy, as he is holy; and since he hath called us out of Darkness into Light, to walk as in the Day-time, by laying aside all Maliciousness, all Guile and Dissimulation, all Envy and Evil-speaking.

**Q.** *How shall we do these Things, the World every Hour provoking us to the contrary?*

**A.** By setting before us the Example of Christ, which gave his Life for his Enemies; and when he was reviled, reviled not again; and when he suffered, threatened not, but committed it to him that judgeth righteously, *chap. ii. 21, 22.*

**Q.** *What brings us to that Obedience?*

**A.** The Love we owe to Christ, that hath begotten us anew to Righteousness, and the Fear not to be Partakers of his Mercies, because of the small Numbers of them that shall be saved.

**Q.** *Who is the efficient Cause of our Salvation?*

**A.** God the Father.

**Q.** *What is the material Cause?*

**A.** The Obedience of Christ to the Death of the Cross.

**Q.** *What is the formal Cause?*

**A.** Our effectual Calling.

**Q.** *What is the final Cause?*

**A.** Our Sanctification.

**Q.** *Wherein standeth our Sanctification?*

**A.** In two Things, a dying to Sin, and living to God, *ch. iv. 2.*

**Q.** *When do we live to God?*

**A.** When we mortify the Lusts of the Flesh.

**Q.** *Wherein consisteth this Mortification?*

**A.** In particular Duties.

**Q.** *What are those?*

**A.** The Duties of Rulers, Subjects, Husbands, Wives, Masters, Servants, and Pastors, of the Church, &c.

**Q.** *What doth he counsel as touching every Man's private Life?*

**A.** To be sober in Watching and Prayer.

**Q.** *What is Prayer?*

**A.** A calling upon the Name of God in Time of Necessity.

*Q. What are the Properties?*

*A.* It must be from the Heart, with true Faith, in the Name of Christ, and in few Words.

*Q. What is the Effect of Prayer?*

*A.* It overcometh God, who overcometh all Things.

*Q. What doth Peter counsel us to do as touching others?*

*A.* One to suffer with another, to love our Brethren, to be pitiful, not to render Evil for Evil, but, on the contrary, to bless, *chap. iii. 8, 9.*

*Q. Why must we love?*

*A.* Because God hath lovèd us.

*Q. Why must we suffer?*

*A.* Because therein we are blessed, *chap. iv. 14.*

*Q. How must we suffer?*

*A.* Not as Murderers, Thieves, or Evil-doers, but as Lovers of Faith, *ver. 15.*

*Q. Why are we bound to these virtuous Actions?*

*A.* Because thereby God is glorified, *chap. ii. 12.*

*Q. How doth he persuade them?*

*A.* By the Example of our Saviour, that suffered, the Just for the Unjust, *chap. iii. 18.*

*Q. How doth the Epistle end?*

*A.* With an holy Prayer for their being strengthen'd in Faith, and some particular Salutations.

*Obs.* This Epistle, with that which follows, being written to the Christians dispersed thro' the Countries of the *Lesser Asia*, *chap. i. 1, 2.* by the Apostle *Peter*, is also called general,

The Apostle directs them in an holy Conversation, and to discharge the several Duties which Christianity requires, especially that relative Duty from Subjects to Governors, *Ec. chap. ii. 13.* a Rebellion against the Roman Emperor and his Officers breaking out at that Time among the *Jews*; and he urges this Exhortation and Direction with this particular Motive, that the End of all Things is at hand, *chap. iv. 7. i. e.* the *Jewish State* was then near an End; for their Destruction was approaching, according to our Saviour's own Phrase, *Mat. xxvi. 6.* The End of the *Jewish Nation* was not yet, or in his Time, but it was near at hand when *Peter* wrote this Epistle.

## The Second Epistle General of St PETER.

*Q. What doth St Peter exhort us unto in this second Epistle?*

*A.* That having once received the Knowledge of the Gospel, we should confirm and establish it in us by good Works, and cleave unto it even to the End.

*Q. Why?*

*A.* Because, as *St Paul* saith, so run that ye may obtain: So *St Peter*, by making sure your Election, *i. e.* not being idle or unfruitful in your Calling, an Entrance is made unto you into the Kingdom of our Lord *Jesus Christ*.

*Q.*

Q. *What is the Gate into that Entrance?*

A. Death.

Q. *What is Death?*

A. The laying down of the Tabernacle of the Flesh, chap. i. 14.

Q. *Why doth he call this Flesh of ours a Tabernacle?*

A. Because we dwell therein, as Strangers, not for ever, but for a certain Time.

Q. *How doth St Peter confirm the Doctrine of Faith?*

A. By shewing it is no deceivable Fable, but the Truth itself descending from Heaven, ver. 17, 18.

Q. *Who are Impugners of this Truth?*

A. Hypocrites and Athiests.

Q. *What are Hypocrites?*

A. Wells without Water, such as pretend an outward Holiness, but inwardly are corrupt and venomous, chap. ii. 13, 17.

Q. *When shall these Men appear?*

A. In the latter Times, chap. iii. 3.

Q. *How will they be disproved?*

A. The Heavens shall melt, and the Earth be consumed with Fire, and the Lord appearing in Glory, shall give them the Wages of Unrighteousness, ver. x. 13.

Q. *Is there no Hope of escaping?*

A. No; for he that spared not the Angels when they sinned, will not spare them, *ch. ii. 4.*

Q. *What is the Condition of counterfeit Repentance?*

A. To be worse at the End than at the Beginning.

Q. *Is it good for them to have known God, and the Means of Salvation?*

A. It is not: It had been better for them not to have known the Way of Righteousness, than to turn from it, *ver. 21.*

Q. *By what doth he fitly express them?*

A. By the Dog returning to eat what he vomited, and the Sow wash'd re-wallowing in the Mire.

Q. *Doth St Peter mention St Paul's Epistles?*

A. He doth; adding, that there are in them Things hard to be understood.

Q. *Doth he for that deny the reading of them?*

A. No; but blames the Unlearned and Unstable, that wrest them to their own Destruction, *chap. iii. 16.* and therefore exhorts them to beware lest they fall from their Stedfastness in the Knowledge of our Lord and Saviour Jesus Christ, to whom be Glory now and for ever. *Amen.*

*Obs.* This Epistle was written a little before *Peter's* Martyrdom, *ch. i. 14.* The Design whereof is much as in the former, *viz.* to exhort the Christians to continue in the Faith, not turning from the holy Commandment. He assures them that he himself was a Witness to Christ's Transfiguration on the Mount, and that he heard the Voice declaring him to be the Son of God.

## The First Epistle General of St JOHN.

**Q. What is here set down?**

*A. Two sorts of Love.*

**Q. Which be they?**

*A. Love of the World, and Love called Charity.*

**Q. In what consists the Love of the World?**

*A. In three Things, viz. Concupiscence of the Flesh, Lust of the Eyes, and Pride of Life, chap. ii. 16.*

**Q. What is Concupiscence of the Flesh?**

*A. An Inclination of the Heart to enjoy the Pleasures of the Body; as Wantonness, Chambering, Sloth, Drunkenness, and such like.*

**Q. What is the Pride of Life?**

*A. In all Things, as in Meat, Drink, Apparel, House-room, &c. to bear an arrogant, contemptuous Mind, striving to excel others, &c.*

**Q. What doth the Apostle say to such Livers?**

*A. That God is not in them, nor they in him, ver. 15.*

**Q. What is Charity?**

*A. A Motion of the Heart, whereby we love God, and in him our Neighbour.*

**Q. What is it to love God?**

*A. To keep his Commandments, chap. v. 2.*

**Q. What is it to love our Neighbour?**

*A. To esteem him as ourself.*

**Q. How many kinds of Love are there?**

*A. Two, true and feigned.*

**Q. What call you true Love?**

*A. Not only to help our Brother with all we have, but, if Need require, to offer our Life for him, chap. iii. 16.*

**Q. What call you feigned Love?**

*A. To love in Word and not in Deed, ver. 1.*

**Q. What saith St John concerning true Lovers?**

*A. That they dwell in God and God in them, chap. iv. 17.*

**Q. What is it to dwell in God?**

*A. To be Partakers of his Grace, to the Mortification of the Flesh, and lively Demonstration of our Faith, by shewing our good Works.*

**Q. How shall we know that God dwelleth in us?**

*A. If we see our Brother want this World's Good, and do not shut up our Compassion from him, but willingly relieve him, chap. iii. 17.*

**Q. But what is said of him that hateth his Brother?**

*A. That he walketh in Darkness, chap. ii. 11. Is the Child of the Devil\*, ch. iii. 10. Abideth*

in

\* By the Devil's Works, ver. 8. is meant <sup>and in</sup> this Purpose the Son of God was manifested, that <sup>the Works</sup> of the Devil. Altho' here some particular W <sup>understood</sup> wherein the Power, Subtily or Malice, of that <sup>more fully</sup> <sup>expressed</sup>

in Death, ver. 11. Is a Man-  
slayer, and barred from eternal  
Life, ver. 15.

Q. How doth this Epistle  
conclude?

A. Having assured us of the  
indwelling holy Spirit, in Oppo-  
sition to the false Spirit of Er-  
ror reigning throughout the  
World, the Apostle tell us, that  
it

presented, according to the Frailty of Man's Nature; and therefore are em-  
phatically here called the Works of the Devil.

Christ manifesting himself to the World, yea, sometime before he ac-  
tually appeared, the Oracles of the Heathens were generally suppress'd and  
quashed. [See Plutarch's two Treatises on this Subject, Tully's second Book  
of Disputation, &c.] It is a known, but remarkable Passage in Plutarch, that  
the Demons complain'd aloud that their great God Pan was dead. That  
was the lamentable Voice which was heard in the Græcian Sea, in Tiberius's  
Reign, when our Saviour was crucified. Then Christ, thro' Death, de-  
stroy'd him who had the Power of Death, the Devil; then the Prince of  
this World was judged; then our Saviour, having spoiled Principalities and  
Powers on the Cross, triumphed over them in it.

In a short Time, as other Writers inform us, this diabolical Trade was  
clearly put down in the most considerable Countries in the World. These,  
and the like Works, the diabolical Obsessions of Mens Bodies, our Saviour  
also did defeat and destroy. He ejected the evil Spirits out of those poor  
Wretches, who were thus possessed by them; in whose Time great Num-  
bers of Persons laboured under this grievous Calamity, as we may read in  
the Books of the Evangelists. The merciful Jesus came to rescue and re-  
deem Mankind, to knock off their Fetters, and to set them at Liberty; who  
before were shut and locked up in the Prison-house, under the Power of  
Satan and Dominion of Sin. He came to effect a Thing of great Mo-  
ment, even that universal Concern, the saving of Souls; that which is more  
noble and glorious than all worldly Empire and Sovereignty. He came to  
free his People from the Tyranny of Satan, to vanquish the Prince of Dark-  
ness, who had enslaved all Mankind. For the Devil had corrupted Man,  
had been the great Instrument at first of depraving his very Nature; and  
ever since he hath made it his Work to debauch Mens Minds and Man-  
ners, and by all Ways imaginable, to render them like unto himself.  
Hereupon the Son of God was sent, that he might dissolve, defeat, and undo  
these Works of the Devil. This is the short and plain Account of the grand  
End of Christ's being manifested in the World, of his Incarnation, Doctrine,  
Life, Sufferings, Death, and all his Undertakings whatsoever; it was no  
other than this, to undo, to annul all that the Devil had done in the World;  
Christ's Task was to pull down what Satan had built up, to untie, to untwist  
all his Knots and Intrigues, to baffle all his Plots and Contrivances, to un-  
ravel the Inchantments of the evil Spirit, to break the Snares of Satan, and  
to destroy the Destroyer.

Obs. This John was one of the twelve Apostles, and the Author of the  
Gospel of John. This Epistle was design'd to instruct, comfort, and en-  
cou-

not with cursed speaking, but only said, The Lord rebuke thee.

Q. *What doth he mean by this Example?*

A. If it be not lawful to rail upon the Devil, much less upon Magistrates, be they never so wicked.

Q. *What is it to walk after their own Lusts?*

A. To be directed by carnal Judgment, and not by the Spirit of Regeneration.

Q. *How doth the Apostle conclude?*

A. With Thanksgiving to God for his Grace to all Believers.

sign'd to write of the common Salvation, and to confirm them in it; but finding the Doctrine of Christ attacked on every Side, he thought it more necessary to appear in defence of the Faith once delivered to the Saints: and to oppose the false Teachers that endeavoured to corrupt it; by which Means the Nicolaitans and Gnosticks, the Followers of Simon Magus, and other Hereticks, thought Faith without Works was sufficient for Salvation. He briefly describes their wretched Doctrine and Practices, and declares the terrible Judgments which would overtake them, who were before of old ordained to this Condemnation, ver. 4. [See p. 62, on Predestination] i. e. not made and ordained by God on purpose to be punished; but, as the original Word, *προγεγραμμενος*, imports, of whom it was before written, or prophesied, that this should be their Condemnation; without Repentance, as Enoch prophesied of them, ver. 14.

Note, That the History of Michael, and the Prophecy of Enoch, being own'd by the Jews, tho' not in Scripture, the Apostle argues with them from their own Concessions. And tho' some of the Ancients have doubted whether this Epistle was canonical Scripture, because the apocryphal Book of Enoch is cited therein; yet Eusebius tells us, that in his Time most Churches read it publickly: And it is evident, before the End of the fourth Age, it was acknowledged in the Council of Laodicea and Carthage, and by the most eminent Fathers, Athanasius, Cyril of Jerusalem, and others, to be canonical. And St Origin says, it contains, in a few Lines, many Words full of divine Power and Grace.

The



# The REVELATION.

**Q.** *WHY is this Book called the Revelation of St. John the Divine?*

**A.** Because it reveals what God had shewed by an Angel unto St. John, concerning Things which should come to pass\*.

**Q.** *What do you understand by Revelation?*

**A.** The Word importeth a laying open, or an uncovering of Things that were before hid and

shut up in secret, which no living can know, but so far as God shall please to disclose.

**Q.** *What is the Authority of this Revelation?*

**A.** High and mighty, as proceeding from the Mouth of God by the Mediation of Jesus Christ.

**Q.** *To whom was it given?*

**A.** To the Apostle St. John, and so consequently from him to

O the

\* This Prophecy is called the *Revelation*, with respect to the Scripture of Truth, which *Daniel* was commanded to shut up and seal till the Time of the End, *Dan. x. 21*, and *xii. 4, 9*. *Daniel* sealed it until the Time of the End; and until that Time comes the Lamb is opening the Seals; and afterwards the two Witnesses prophesy out of it a long Time in sackcloth, before they ascend up to Heaven in a Cloud. All which is as much as to say, that these Prophecies of *Daniel* and *John* should not be understood till the Time of the End: But then some should prophesy out of them in an afflicted and mournful State for a long Time, and that but darkly, so as to convert but few: but in the very End, the Prophecy should be so far interpreted as to convince many. *Then, saith Daniel, many shall run to and fro, and Knowledge shall be increased.* For the Gospel must be preached in all Nations before the great Tribulation and End of the World. For the Palm-bearing Multitude, who come out of this great Tribulation, cannot be innumerable out of all Nations, unless they be made so by the preaching of the Gospel before it comes. There must be a Stone cut out of a Mountain without Hands, before it can fall upon the Toes of the Image, and become a great Mountain, and fall to the Earth. An Angel must fly thro' the Midst of Heaven, with the everlasting Gospel to preach to all Nations, before *Babylon* falls, and the Son of Man reaps his Harvest. The two Prophets must ascend up to Heaven in a Cloud before the Kingdoms of this World become the Kingdom of Christ. It is therefore a Part of this Prophecy, that it should not be understood before the last Age of the World; And therefore it makes for the Credit of the Prophecy, that it is not yet fully understood: but if the last Age, the Age of opening of these Things be now approaching, as, by the great Successes of late Interpreters, it seems to be, we have more Encouragement than ever to look into these Things. If the general preaching of the Gospel be approaching, it is to us and our Posterity that these Words mainly belong, *In the Time of the End the Wise shall understand, but none of the Wicked shall understand. Blessed is he that readeth, and they that hear the Words of this Prophecy, and keep those Things which are written therein.* Compare *Dan. xii. 4, 9*. with *Rev. i. 3*.



the Church of God through all Ages.

*Q. Where was John when he received it?*

*A.* In an Island called *Patmos*, environed with the *Egean Sea*; which Sea divides *Europe* and *Asia*; and he had it on the Lord's Day.

*Q. What did he there?*

*A.* He was banished thither by the Tyrant *Domitian* about the Year of our Lord 96; which Tyrant sought to suppress the Light of the Gospel: but the Lord in Mercy did the more advance it, as appears by adding a further Discovery of his Will, by this Book of Revelation.

*Q. What is the Fruit of this Revelation?*

*A.* Exceeding great; as we may gather by these Words, Blessed be they that read, hear, and keep in Memory those Things, which are written in this Prophecy, *chap. 1. 3.*

*Q. To whom was John commanded to send it?*

*A.* To the seven Churches of *Asia*, namely, of *Ephesus*, *Smyrna*, *Pergamos*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*, eminent Cities in the lesser *Asia*, where, after the Destruction of *Jerusalem*, *John* did prosecute his holy Calling in the Ministry.

*Q. What Method doth he use in the Manner of his Writing?*

*A.* First, a friendly Salutation, and then a brief Narration.

*Q. How doth he salute them?*

*A.* By wishing unto them Grace and Peace.

*Q. What understand you by Grace?*

*A.* The free Love and Affection which God beareth towards us for his own sake; altho' indeed we deserve it not, but are in ourselves the Children of Perdition.

*Q. What by Peace?*

*A.* All kind of Benefits, both spiritual and temporal, which flow unto us from this Fountain of Grace, which God the Father hath opened to the World by the Means of his Son.

*Q. In whose Name salutes he them?*

*A.* In the Name of the Father, the Seven Spirits, and of Jesus Christ, *ver. 4, 5.*

*Q. What is meant by the Seven Spirits?*

*A.* The Holy Ghost.

*Q. The Holy Ghost being but one in Person, why doth he describe him by the Number of Seven?*

*A.* Altho' the Holy Ghost be but one in divine Essence, yet, according to his seven-fold Operations, which it had in the Churches of *Asia*, it is called by the Name of Seven Spirits; nor that it is in Person divers, but in Power and Virtue; according to the Diversity of those Subjects in which it worketh.

*Q. But why is that placed in the second Place, whereas the usual Order teacheth us to say, the Father, Son, and Holy Ghost, and not the Father Holy Ghost, and so put the Son last?*

*A.* *John* used this Order; not that there is any Degree of Dignity

nity in one Person more than another; for the Father is not greater than the Son, nor the Son greater than the Holy Ghost; they are all of the same Power, Majesty, and Glory, nor is one before another: But the Reason that moved *John* to set our Saviour in the third Place, was because immediately the Narration, which is the second Point of the Writing, chiefly concerneth Christ.

Q. How so?

A. In describing him.

Q. How doth *John* describe Christ?

A. Two manner of Ways: First, as touching the Excellency of his Glory, as he appeared

unto him in a Vision, *ver.* 12, to 17.

Q. What was the first Vision?

A. The Vision of seven Golden Candlesticks, in the Midst whereof walked one like the Son of Man, who had in his Right Hand seven Stars:

Q. What were these Golden Candlesticks and Stars?

A. The seven Golden Candlesticks represent the seven Churches, and the seven Stars the Angels of those Churches, *i. e.* the Ministers.

Q. What was Christ's Office?

A. It was threefold; he had the Office of a Prophet, of a Prince, and of a Priest. †

Q. How

† The *Revelation* seems to be alluded to in the Epistles of *Peter* and that to the *Hebrews*; and therefore to be written before them. Such Allusions in the Epistle to the *Hebrews*, I take to be the Discourses concerning the High Priest in the heavenly Tabernacle, who is both Priest and King, as was *Melchizedek*; and those concerning the Word of God, with a two-edged Sword, the *οὐρανός*, or millennial Rest, the Earth, whose End is to be burned, suppose by the Lake of Fire; the Judgment and fiery Indignation which shall devour the Adversaries, the heavenly City which hath Foundations, whose Builder and Maker is God; the Cloud of Witnesses; Mount *Sion*; heavenly *Jerusalem*; general Assembly; Spirits of just Men made perfect, *viz.* by the Resurrection, and the shaking of Heaven and Earth, and removing them, that the new Heaven, new Earth, and new Kingdom, which cannot be shaken, may remain. In the first of *Peter* occur these: See *Pet.* i. 4, 5, 7, 13. ii. 5. iv. 13. v. 1. The Revelation of Jesus Christ, twice or thrice repeated. See *Rev.* i. 6. v. 10. xiii. 8. chap. xx. 4, 6, 12. and xxi.

These are indeed obscure Allusions; but the second Epistle, from the 19th Verse of the first Chapter to the End, seems to be a continued Commentary upon the Revelation. There, in writing to the Churches in *Asia*, to whom *John* was commanded to send his Prophecy, he tells them, they have a more sure Word of Prophecy to be observed by them, as a Light that shineth in a dark Place, untill the Day dawn, and the Day-star arise in their Hearts, *i. e.* untill they begin to understand it. For no Prophecy, saith he of the Scripture, is of any private Interpretation: The Prophecy came not in old Time by the Will of Man; but holy Men of God spake as they were moved by the Holy Ghost. *Daniel* himself professes that

he

creasing in Piety; so that the End was better than the Beginning, in the Church of *Thyatira*, ver. 20. A little Increase of Faith, keeping of the Word of God, and a free Confession of his Name, in the Church of *Philadelphia*, chap. iii.

Q. *What doth Christ reprehend in them?*

A. Their Vices, as the want of Love in the Church of *Ephesus*, chap. ii. 4. Hypocrisy in the Church of *Smyrna*, of such as said they were *Jews*, but indeed were of the Synagogue of Satan, *i. e.* they did profess themselves Christians in Word, but were not in Deed, chap. i. 9. The bearing with false Doctrine in the Church of *Pergamus*; for they suffered the *Nicolaitains* among them, that (as *Balaam* taught the People of God to stumble in two Things) caused them to commit Fornication, both in Body and Soul: In Body, by abandoning their Wives to common Use: In Soul, by sacrificing to Idols for Superstition's Sake, ver. 14. The like Vice is reprehended in the Church of *Thyatira*, that suffered *Jezebel*, a wicked Woman, to spread abroad a false and abominable Doctrine, tending to Fornication and Idolatry, amongst them, chap. ii. 20. At *Sardis*, their Works were fair in outward Shew, but inwardly nothing but Filth and Rottneſs, chap. iii. 1. At *Laodicea*, they were Fine Servers, who halted between two Opinions, and were neither hot nor cold, ver. 15.

Q. *What doth Christ exhort them unto?*

A. Repentance and Amendment of Life.

Q. *To their Repentance, what is annexed?*

A. A gracious Promise to be written in the Book of Life.

Q. *To their wilful Perseverance in their Sins, what is annexed?*

A. A heavy Threatning, that he will come suddenly upon them, as a Thief, and they shall not know the Hour, chap. v. 3.

Q. *Having learned the State of Things, as they stood for the present, when the Revelation was given, what next succeedeth?*

A. The Prophecy of Things to come, which is either general, as touching such Things as should happen to the whole World, or particular, but yet of more Moment than the former, as touching such Things as should happen to the Church.

Q. *What is the End of the Prophecy of the Church?*

A. That the Faithful, admonished beforehand of the Assaults and bloody Attempts which the Devil and the World should make upon the Church, might be confirmed in Faith and Patience, to stand resolute in despite of both, till the Coming of Christ Jesus.

Q. *What is the End of the Prophecy of the World?*

A. To shew the Judgments that God would execute upon the Enemies of his Church, and the sealing up of the Elect, before the

## The REVELATION. III.

the Execution of those Judgments, that they might be kept from Evil, as appeareth by the vii. viii. and ix. Chapters.

*Q. If the Elect were kept from Evil, to what End was this Revelation given to forewarn them, that they should suffer Trouble and Persecution?*

*A.* To be kept from Evil is understood, that notwithstanding all the Violence and Persecution offered them, yet they were not overcome or driven from Faith, or the Hope they

have of eternal Happiness, but therein did they joy and triumph, howsoever the World thought them plunged in Despair and Sorrow.

*Q. What is the second Vision John had?*

*A.* The Vision wherein was revealed unto him the Majesty of God the Father, to give the greater Authority unto this Book; wherein his Excellency is likewise set forth unto us, as well as the Son's, in a Description fit for our Capacity. ||

*Q. How*

|| I hope it may not be thought Presumption in me hereafter to give my private Opinion of Things as they have occurred to my Thoughts, together with what I have gathered from the Writings of the most eminent Authors on this Book. 'Tis true our Senses of themselves evidently extend but to few moral Things in Matters of any Moment; therefore the Testimony, and of all Testimonies, that which is divine, is the surest and most perfect Means of Information, for all sacred Truths, and all moral Duties; whereby alone we can be certain of the Truth or Falshood, Good or Evil, of any Thing proposed, as a Matter of Religion, comes from God. See 2 Tim. iii. 16, 17.

I know the Folly of Interpreters has been to foretell Times and Things by this Prophecy, as if God designed to make them Prophets. By this Rashness they have not only exposed themselves, but brought the Prophecy also into Contempt. The Design of God was much otherwise; he gave this, and the Prophecies of the Old Testament, not to gratify Men's Curiosities, by enabling them to foreknow Things, but that after they were fulfilled, they might be interpreted by the Event, and his own Providence, not the Interpreters, be thereby manifested to the World: For the Event of Things predicted many Ages before, will then be a convincing Argument that the World is govern'd by Providence. For as the few and obscure Prophecies concerning Christ's first Coming, were for setting up the Christian Religion, which all Nations have since corrupted; so the many and clear Prophecies concerning the Things to be done at Christ's second Coming, are not only for predicting, but also for effecting a Recovery and Re-establishment of the long lost Truth, and setting up a Kingdom wherein dwells Righteousness. The Event will prove the Revelation; and this Prophecy, thus proved and understood, will open the old Prophets, and all together will make known the true Religion, and establish it: For he that will understand the old Prophets must begin with this. But the Time is not yet come for understanding them perfectly; because the main Revolution

*Q. How is the Glory of the Father described?*

*A.* In these six Things, viz. in the Figures of his Office, of his Nature, of his Assistants, of his Effects, of the Instruments which he employeth to that Purpose, and of the Events that follow.

*Q. What is his Office?*

*A.* To judge the whole Earth; and therefore he is apprehended of *John* sitting upon a Throne, chap. iv. 3.

*Q. How is his Nature represented?*

*A.* By the Beauty of the Jasper Stone and the Sardine.

*Q. Who are his Assistants?*

*A.* The honourable Company of the Prophets and Apostles, cloathed in white Raiment, and crowned with Gold.

*Q. What are the Effects of his Magnificence?*

*A.* Lightning, Thunder, and Voices, &c.

*Q. Who are his Instruments?*

*A.* The Company of the celestial Creatures, in Number four; that is, so many as are needful for the Execution of the Will of God, thro' all the Corners of the World, and the whole Army

of Creatures under Heaven, figured unto us by the Sea of Glass, like unto Chrystal.

*Q. Why are the celestial Creatures said to be full of Eyes?*

*A.* Because of their Watchfulness in the Service of God.

*Q. Why is the first compared unto a Lion?*

*A.* Because of his Courage.

*Q. Why the second unto an Ox?*

*A.* Because of his Strength.

*Q. Why hath the third the Face of a Man?*

*A.* Because of his Prudence.

*Q. Why is the fourth likened to a flying Eagle?*

*A.* Because of his Agility and Swiftnes.

*Q. How many Wings had each of those Beasts?*

*A.* Six, as those of the Prophet *Isaiab*; two on their Arms, two on their Feet, with two they covered their Faces.

*Q. What signify those on their Arms?*

*A.* Rea lines and Swiftnes to perform God's Commands.

*Q. What those on their Feet?*

*A.* That they are not polluted with the Corruptions of the World, when they converse with Men

volution predicted in them is not yet come to pass. In the Days of the Voice of the seventh Angel, when he shall begin to sound, the Mystery of God shall be finished, as he hath declared to his Servants the Prophets; and then the Kingdoms of this World shall become the Kingdoms of our Lord and his Christ, and he shall reign for ever.

There is already so much of the Prophecy fulfilled, that as many as will take Pains in this Study, may see sufficient Instances of God's good Providence: But then the signal Revolutions predicted by all the holy Prophets, will at once both turn Men's Eyes upon considering the Predictions, and plainly interpret them.

Men in the World, their Wings do; as it were, cleantie them.

*Q. What those that cover their Faces?*

*A.* The glorious Majesty of God; on whom the Angels themselves cannot fix their Sight.

*Q. What are the Events that follow the Description of his Magnificence?*

*A.* The Praise and Glory which the Angels give unto him that sits upon the Throne, and the Reverence and Homage which the Elders shew to him.

*Q. In what Manner?*

*A.* By prostrating themselves before him, casting their Crowns at his Feet, *chap. iv. 10.*

*Q. Having procured so great Authority to the Words of this Revelation, by the Description of the Majesty of the Giver, what follows?*

*A.* The Preservation of the two Books; whereof the one being great and large, written within and without, and sealed with seven Seals, containeth the History of the World; the other being but little, includeth the History of the Church.

*Q. Who opens the Seals of the first Book?*

*A.* Christ Jesus.

*Q. Were none solicited thereunto but he?*

*A.* Yes, a general Proclamation was made by an Angel, to see if any would open it; but none, neither in Heaven nor Earth, nor under the Earth, was able, or worthy, to open or look upon the Book, save the Lyon of the Tribe of Judah, and

the Lamb that stood in the Midst of the Throne, and of the Elders, which was Christ Jesus, *chap. v. 2, to 7.*

*Q. What do we learn by this, that none were able to unclose the Book but he?*

*A.* That he is the only Mediator between God and Man; that no other Being, either in Heaven or Earth, is acquainted with the secret Councils of God, or can reveal them unto us, but he.

*Q. Why is he called a Lyon and a Lamb, Names of a contrary Nature?*

*A.* He is called a Lyon in respect of his Power and Strength, and a Lamb in respect of his patient Sufferance.

*Q. What was shewed to St John when the Seals were opened?*

*A.* A white Horse, signifying  
 1. the propagating of the Gospel.  
 2. Persecution of the Saints, by the red Horse. 3. Darkness of Soul, Clouds of Heresy, by the black Horse. 4. Papal Tyranny over the Souls and Bodies of Men, by the pale Horse, and Death upon him. 5. Complaints and Comforts of the Saints, from the gracious Promise of their Deliverance. 6. Terror of the Day of Judgment to those mercileſs Tyrants, *chap. vi. 16.* 7. Christ, our Mediator, offering to his Father the Prayers of the Saints; and seven Angels, with seven Trumpets, proclaiming the raging Persecution of Heresy, some Eclipse of the Church by the Smoak of the Pit and the Locuſts; *i.e.* the foggy Mists of

Popish Doctrine, and the Authors and Abettors of it, the several irreligious Orders of Monks and Friars, ranged by their King of Locusts, the Pope, to fight against, and to kill Men with their Smoak and Sulphur, which comes out of their Mouths, *ch. ix. 18.*

*Q. What is the general Use of these Precedents?*

*A.* As touching the Person of God, we learn three Things: First, his loving Favour in denouncing and giving Knowledge beforehand by evident Tokens: what Rigour he purposed to execute afterward, if he saw no Amendment in the Course of our Lives, *chap. vi.* Secondly, his merciful Care over the Elect, in arming them against the Flood of those Evils that were to overflow the whole World; *chap. xvii.* Thirdly, the Truth of his Justice, in executing all those Plagues he had foretold, upon the World, *chap. viii. 9.*

*Q. What do we learn as touching ourselves?*

*A.* Three Things: Attention, to regard the Threatnings of God; Repentance, to be sorry for our Sins; and Amendment of Life, to prevent the Rigour of his Justice.

*Q. What as touching the Instruments of God which he useth in executing his Will?*

*A.* Three Things: first, that they were Angels; secondly, that they were obedient to his Will; and thirdly, that they were expeditious in performing of their Charge.

*Q. What learn we as touching the Elect?*

*A.* Three Things. First, the Place: they stood before the Throne and the Lamb; whereby is shewed, that as they are under the Protection of God, so are they always ready to do him Service. Secondly, their Habit: they were clothed in white Robes, washed in the Blood of the Lamb; whereby is signified their pure, peaceable, and joyful Dignity. Thirdly, their Victory: they had Palms in their Hands, whereby we are put in Mind of the Combats which they had sustained for the Name of God, and the eternal Triumph which they have, in Heaven, by the Communion and Fellowship of our Saviour Jesus Christ, *chap. vii. 9.*

*Q. What as touching a natural Man?*

*A.* A spiritual Misery, which spreads itself into three Branches: Poverty of Heart, for want of Understanding; Blindness of Mind, for want of Faith; and Nakedness of Soul, for want of the white Robe of Righteousness, in Christ Jesus, *ch. iii. 17.*

*Q. What as touching a regenerated Man?*

*A.* Three Properties: Strength of Faith; keeping of the Word of God; and free Confession of his Name, *ver. 8.*

*Q. I now shall proceed unto the Vision of the second Book. Who had the Book in his Hand?*

*A.* A Mighty Angel, *ch. x. 11.*

*Q. Who do you understand by this Angel?*

*A.* Our Saviour Christ, that held

held the Book open in his Hand.

*Q. How is he described?*

*A.* His Cloathing was a Cloud, and a Rainbow on his Head.

*Q. What doth he signify by the Cloud?*

*A.* The distilling of his Grace upon his People.

*Q. What by the Rainbow?*

*A.* His Mindfulness of the Covenant of old, established with the Faithful.

*Q. To what End?*

*A.* To procure the greater Authority to this Prophecy following.

*Q. What was contained in the Book which he held?*

*A.* The prophetical History of the Church.

*Q. To whom did he give it?*

*A.* To John.

*Q. How did he command him to use it?*

*A.* He bid him eat it, *i. e.* comprehend and thoroughly understand it.

*Q. How is the History of the Church divided?*

*A.* Into two Parts; into the Ministry or Deeds of the Prophets, and the whole Body of the Church.

*Q. In how many Things consisteth the Deeds of the Prophets, or Ministers of the Church?*

*A.* In three Parts: in their Fight under the Cross; in their murdering, and in their raising up again.

*Q. When began their Fight?*

*A.* Presently upon the Death of Christ.

*Q. How long did it continue?*

*A.* One thousand two hundred and threescore Years.

*Q. How can that be; the Text says Days, chap. xi. 3.*

*A.* True, but it is to be understood Years, after the Example of *Ezekiel* and *Daniel*, who interpret their Visions in like Manner, Days for Years.

*Q. Who was prophesied that he should murder and almost extinguish the Doctrine?*

*A.* Pope *Boniface* the Eight, a most merciless and bloody Persecutor, who entered into the Papacy, at the Expiration of 1260 Years, chap. xi. 7.

*Q. How did he obtain the Papacy?*

*A.* By Subtility, having in the Night, by a false Oracle, persuaded his Predecessor, *Celestine*, to resign his Authority unto him.

*Q. How long did he rule?*

*A.* Three Years and a half; during which Time the Church of Christ seemed to be dead and lie unburied.

*Q. The Text saith of Sodom and Egypt; How then do you say of Rome?*

*A.* Rome is a spiritual Sodom, and a spiritual Egypt: Sodom in her spiritual Adultery, Egypt in her spiritual Oppression of the Church.

*Q. Who raised the Church again?*

*A.* The Spirit of Life coming from God, upon the Death of *Boniface*, chap. xi.

*Q. Did the Spirit of God raise up those that had been slain?*

*A.* No, the Text saith, they ascend-



ascended into Heaven in a Cloud.

*Q. What do you understand by that?*

*A.* We are to understand by the Use of the Scripture, that the Church of the Wicked is commonly called the World, or the Earth; and the Church of the Faithful and Elect is called Heaven: therefore, when it is said they ascended up into Heaven, the Meaning is, they were withdrawn from the Tyranny of the wicked World, and gathered into the celestial Church, *i. e.* seeing the Temple and publick Places were not open unto them, secret Places were sanctified unto them, as it were Heaven apart from the rest of the World, *chap. xi. 17.*

*Q. Having spoke of the Ministry of the Church, let us return to the other Part of our Division, which was the whole Body of the Church: How doth the whole Body of the Church divide itself?*

*A.* Into two Parts: into the Jewish Christian, and into the Christian Catholick Church; which consisteth not only of Jews, but of the believing Gentiles also.

*Q. When began the Christian Jewish Church?*

*A.* At the instant of the Conception of our Saviour Christ.

*Q. When began the Christian Catholick Church?*

*A.* At that Time, when by the Preaching of the Apostles the Gentiles were converted, and did embrace the glad Tidings of the Gospel.

*Q. What doth St. John set down here for our Instruction?*

*A.* The Estate both of the Jewish and Christian Catholick Church warfaring, or as it was subject to the Assaults of her Enemies.

*Q. What is the Jewish Christian compared unto?*

*A.* A Woman with Child, *chap. xii. 2.* because like unto a fruitful Woman, it is continually to bring forth Children unto the Lord.

*Q. How is that Woman described?*

*A.* By her Attire, and by her standing, *ver. 1.*

*Q. How was her Attire?*

*A.* Of two Sorts; the Cloth of her Body, and the Ornament of her Head.

*Q. How was her Body clothed?*

*A.* With the Sun.

*Q. What was thereby signified?*

*A.* The inestimable Glory given unto the Church of God.

*Q. How was her Head adorned?*

*A.* With a Crown of 12 Stars.

*Q. What is thereby signified?*

*A.* The Kingdom of Heaven, which belongeth unto the Church.

*Q. How did she stand?*

*A.* Upon the Moon.

*Q. What do we learn by that?*

*A.* That the true Church trampleth under her Feet all Variableness, unto which all Things under the Moon are subject.

*Q. What was her Conflict?*

*A.* She travelled, and was in Danger

Danger to have her Child devoured by a fiery Dragon, that had seven Heads, and upon every Head a Crown, and ten Horns, *ver. 4.*

*Q. What do you understand by the Dragon?*

*A. Satan,*

*Q. What by his seven Heads.*

*A. His wonderful Policy and Wildom, able at once to disturb the seven Churches, i. e. the Universal Church.*

*Q. What by his seven Crowns?*

*A. His Magnificence and Authority, every Head being as the Head of a King.*

*Q. What by his ten Horns.*

*A. His great Power, sufficiently furnished to hurt the whole World.*

*Q. What is understood by the Child whom he would devour?*

*A. Christ mystically, i. e. one and entire Christ, in a Mystery, compounded of the Person of Christ, as of the Head and Body of the Church, as of all the Members thereof united to the Head by his Spirit.*

*Q. How was the Child delivered?*

*A. God took it up to Heaven, and prepared a Place for the Mother in the Wilderness.*

*Q. Did Satan's Malice so end?*

*A. No, he gave two Assaults more; the first was in Heaven, where he accused the Elect of God Day and Night.*

*Q. What was his Success?*

*A. He was thrown down from thence by the Power of Michael, i. e. of Christ Jesus.*

*Q. Where was his second Assault?*

*A. Upon Earth, and upon the Mother of the Child, and upon the Church of the Jews, and upon the Church of the Gentiles; afterwards gathered together in Christ.*

*Q. How did the Mother, i. e. the Church of the Jews, escape in this Assault.*

*A. She was carried by the Power of God, as by the Wings of an Eagle, into a Place of Refuge.*

*Q. What Place was that?*

*A. Pella, a Town seated on the other Side of Jordan in a desert Country.*

*Q. How did Satan pursue her?*

*A. With a Flood of Water cast out of his Mouth.*

*Q. What understand you by the Flood of Water.*

*A. The Romans, who destroyed Jerusalem and the Sanctuary that was therein.*

*Q. Who drank up that Flood of Water, that it did not hurt the Church?*

*A. The Earth, i. e. the wicked sort of the Jews; whose bloody Massacre satisfied the Fury of the Romans, so that the Elect had Liberty to escape.*

*Q. When Satan saw himself again prevented, how did he take it?*

*A. He was wroth and made War upon the rest of the Seed of the Woman, i. e. upon the Christian Catholick Church.*

*Q. How many principal Things are we to note in the History of the Christian Catholick Church?*

*A.*

*A.* Three; her Combats, her Victory, and her Glory.

*Q.* *With whom were her Combats?*

*A.* With two kind of Beasts, the one whereof had seven Heads, and came out of the Sea; the other had two Heads, and sprang out of the Earth, chap. xiii.

*Q.* *What do you understand by the first Beast?*

The Tyranny inflicted upon the Church by the evil Government of the Roman Empire.

*Q.* *What by the second Beast?*

*A.* The Persecution of the Papistical Hierarchy, by the Succession of Popes.

*Q.* *How did this Beast arise?*

*A.* By little and little, out of the Earth.

*Q.* *What is to be understood by the two Horns of the Beast?*

*A.* Two Swords and two Keys, temporal and spiritual Power.

*Q.* *What by his speaking like a Dragon?*

*A.* Subtility and Falshood, like the old Serpent.

*Q.* *What by their taking of the Mark in their Right Hands and Fore Heads?*

*A.* The perfect Obedience and Allegiance of all to the Beast; which otherwise suffers not to buy and sell, i. e. civil Commerce.

*Q.* *Against whom doth the Church obtain her Victory?*

*A.* Against the two Beasts and the Dragon before spoken of, and against the Whore of the spiritual Babylon, described in the 17th Chapter.

*Q.* *What is understood by the Whore of Babylon?*

*A.* The great City of Rome, which reigneth over the Kings of the Earth, chap. xvii. 18.

*Q.* *Shall she undoubtedly fall to Shame and Ruin.*

*A.* She shall; the Spirit hath spoken it expressly.

*Q.* *By whose Hand and Power?*

*A.* By the Power of ten Kings, formerly her Favourites; whose Hearts God shall put it in to execute the Fury of his Wrath upon her.

*Q.* *How shall her Lovers take it?*

*A.* They shall stand afar off, for Fear, saying, alas! alas! that great City, Babylon, that mighty City, in one Hour she is made desolate.

*Q.* *Shall she not rise again and be restored?*

*A.* She shall not; she shall sink into Destruction, as a Stone cast into the Sea, chap. xviii. 21.

*Q.* *By what Means doth the Church get Victory over her Enemies?*

*A.* By the Assistance of Christ, her Head and Captain.

*Q.* *Into how many Parts doth his Assistance spread?*

*A.* Into four: the preaching of his Word, and the Works of Faith, Patience, Obedience, set down in the 14th Chapter; and also Threatnings and Judgments, proceeding from his divine Justice, declared in the 15th and 16th Chapters.

*Q.* *Wherein consisteth the Glory of the Church?*

*A.* In her perpetual Triumph in the World to come, joined to her

her Bridegroom Christ Jesus, in Joy that never shall have an End; a Taste of which Joy is in some sort made manifest unto us in the 21st and 22d Chapters, where the full Description of the new *Jerusalem*, where the Saints shall be for ever happy, set forth by some mysterious Resemblances, not yet to be understood.

*Q. What shall become of the Enemies of the Church?*

*A.* They shall have their Portion in the Lake that burneth with Fire and Brimstone, which is the second Death.

*Q. How many kinds of Death*

*Obs.* This Book was written by the Apostle when banished into the Isle of *Patmos* by the Roman Emperor. This Revelation is opened and shut with this Key, *Alpha, Omega*, the Beginning and the Ending, the First and the Last, which gives Authority to the Book: For *Alpha* is the first Letter, and *Omega* the Name of the last in the *Greek* Alphabet; and are therefore used in this Place, figuratively to shew, that as sure as those two Letters are universally received to begin and end the *Greek* Alphabet, so certainly Christ our Saviour must be acknowledged to be the Author and Finisher of our Faith. All Testimony therefore is either oral, *i. e.* by Word of Mouth, or scriptural, *i. e.* by Writing; and the Validity or Invalidity of either is to be judged of by the Quality and other Circumstances of their Authors: For all moral and divine Affairs, even of the greatest Moment, may deceive us, and either bias or corrupt our Judgment; even in natural Things, such as Pain and Pleasure, we may be misled in judging, according as our Senses are affected, because they are too apt to be partial to their own Side, so as to call evil good, and good evil; which makes me observe the Frailty of human Reason is such, the Credit given to it must bear a due Proportion to its Author, who here is stiled Divine, a Word of the greatest Importance. And since the Veracity and Faithfulness of God are infinite, so that whatever comes from him must needs be true, and he will let us want no Knowledge, either of his Nature or his Will, that we are capable of, and can be of any Use towards the Promotion of our present and eternal Welfare, if we require it; (altho' we can pretend to no immediate Revelation or Inspiration from above, as the holy Patriarchs and Prophets, the Apostles, and some of the first Christians had) yet the Spirit so worketh and striveth with Man, that many Things are revealed which in themselves are mystical, in the most surprizing and wonderful Manner: But as the surest and most perfect Means of Information comes from God, who

who cannot lie, the written Word of God is our Safety and most perfect Guide to Truth; as containing and prescribing all Things necessary to be known, believed, and practised by us. For so the Apostle tells us in 2 *Ti-mothy*, iii. 16. to 17. in this Apocalypse, Revelation; or Vision; (from the Word Apocalypsis) in which is lively set forth the Divinity of Christ, and the Testimonies of our Redemption; what Things the Spirit of God alloweth in the Ministers, and what Things he reproveth, the Providence of God for his Elect, and of their Glory and Consolation in the Day of Vengeance; how that the Hypocrites, which sting like Scorpions the Members of Christ, shall be destroyed: But the Lamb Christ shall defend them which bear Witness to the Truth, who, in spite of the Beast and Satan, will reign over all. The lively Description of Antichrist is set forth, whose Time and Power notwithstanding is limited: And tho' he is permitted to rage against the Elect; yet his Power stretcheth no further than to the Hurt of the Body, and at length he shall be destroyed by the Wrath of God; when the Elect shall give Praise to God for the Victory: Nevertheless for a Season God will permit this Antichrist and Strumpet, under Colour of fair Speech, and pleasant Doctrine, to deceive the World: Wherefore he advertiseth the godly (who are but a small Portion) to avoid this Harlot's Flatteries and Brags, whose Ruin, without Mercy, they shall see, and with the heavenly Companies sing continual Praises: For the Lamb is married; the Word of God hath gotten the Victory; Satan, that a long Time was untied, is now cast, with his Ministers, into the Pit of Fire, to be tormented for ever; whereas, on the contrary, the Faithful (which are the holy City of *Jerusalem*, and Wife of the Lamb) shall enjoy perpetual Glory.

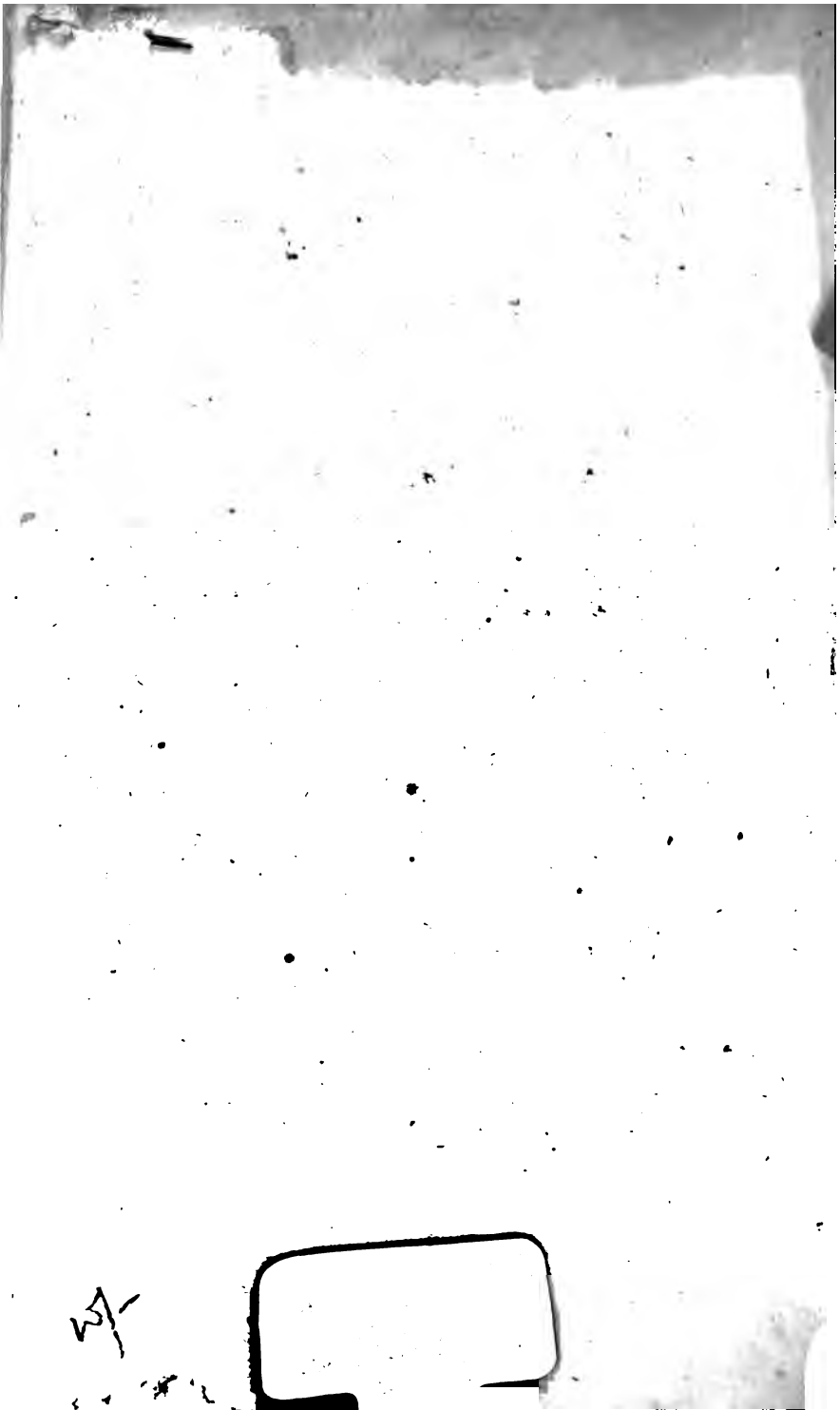
Thus far, courteous Reader, I have brought this great and laborious Work to a Conclusion, in the Manner it was proposed, and with that Care and Fidelity as such a useful and pious Design requires; and, it may be hoped, with the Approbation and Esteem of the devout and numerous Subscribers thereto.

*Lastly*, Let it suffice now to return my hearty Thanks to those by whose kind Assistance I was enabled to perform my Conditions. This Copy took me several Years compiling, besides travelling upwards of 3000 Miles upon its Account. Who then but a Madman would have drop'd a Property so dearly purchased, as some have been pleased to report? The publick Benefit ought to be the principal End of every Work intended for the Instruction of Posterity, as well as the present Age; and the general Approbation that this worthy Undertaking has met with, of Consequence deserves Consideration: And it is presum'd the Nature and Design of it is to be readily comprehended by the generality of Readers, as it has been my chief Care to engage the Attention with a familiar Stile, abstract from the unintelligible Terms of the Schoolmen; not to make good Disputants, but to promote Virtue and Christian Knowledge; not to puzzle nor deceive, but to instruct and confirm my Readers, more especially the tender Part of Mankind, in the Knowledge and Love of God, and of his Son Jesus Christ our Lord, to whom be Glory for ever and ever. *Amen.*



at length he shall be deliv  
The Elect shall give Praise to God for  
Season God will permit this Antichrist

Book





at length he shall be destr  
the Elect shall give Praise to God for  
Season God will permit this Antichrist

*Book*



