

*shall a decent person dwell within mine house, he that settles lies shall not remain in my sight.* Joh. 8. 25. *The servant abideth not in the house for ever.*

V. To give entertainment to those that are strangers, and not of the family if they be Christians and Believers: but specially to the Ministers of the Word. Rom. 12. 13. *Giving your selves to hospitality.* Heb. 13. 2. *Be not forgetful to lodge strangers: for hereby some have received Angels into their houses unknown.* This duty the woman of Shunim and her husband performed unto the Prophet Elijah. 2 King. 4. 10. *Let us make him a little chamber, I pray thee, with walls, and let us set him a bed there, and a table, and a stool, and a candlestick: that he may turne in to us, when he cometh to us.* These are the duties.

Here it is demanded, whether the Master of a family is always, and necessarily bound in his own person to do all these things?

Answer, that if he be just and necessary cause, either in respect of his own inability, or in regard of publick employment, upon a lawful calling, whereby he is hindered, so as he cannot do any of them himselfe at sometimes it is lawful for him to have and use a deputy. Thus our Saviour Christ teacheth in effect, when he saith, *Who is he of us that is servant, and wife, whom his master hath made ruler over his household, to give them meat in season?* Matth. 24. 29. Thus *Abraham* had a steward of his house, *Eliker* of Damaskus, Gen. 15. 2. and he performed the weightiest matters that concerned the establishment and continuance of a Family, not by himselfe, but by his Steward, as namely, the choice of a wife for his sonne *Isaac*, Gen. 24. 2. *Therefore Abraham said unto his eldest servant of his house, which had the rule over all that he had: Put now thine hand under my thigh, &c.* Thus *Pharaoh* King of Egypt had *Joseph*, Gen. 39. 5. *So Joseph found favour in his sight, &c.* served him, and he made him ruler of his house, and put all that he had in his hand.

## CHAP. XVIII.

## Of the Mistress of the Family, or Good-wife of the house.

The Good-wife or Mistress of the house, is a person which yieldeth helpe and assistance in government to the Master of the family. For he is, as it were, the Prince and chief Ruler: shee is the associate, not only in office and authority, but also in advice and counsell unto him. 1 King. 1. 17. *And after these things,*

*the voice of the woman, which was wife or mistress of the house, was heard.*

Her duty is two-fold.

First, to govern the house, as much as concerneth her, in her place. 1 Tim. 5. 14. *I will therefore that the younger women merry and given to the house.* And that these doth three waies. I. By exercising her selfe in some profitable employments for the good of her charge. Prov. 31. 13. *She seeketh wool and flax, and laboureth cheerfully with her hands.* II. By appointing her maids their worke, and overseeing them therein. Ver. 15. *She seetheth waxes in winter night, and giveth the portion to her bond-servants, and the ordinary to her maids.* III. By ordering her children and servants in wisdom: partly by instruction, partly by admonition, when there is need. Ver. 26. *She openeth her mouth with wisdom, and the law of grace is in her tongue.* ver. 28. *Her children rise up and call her blessed, &c.* Tit. 2. 5. *That they be discreet, chaste, keeping at home, &c.* Act. 18. 26. *Priscilla* in her house, with *Aquila*, instructed *Apollos*, in that wherein hee was wanting, exhorting him into him the way of God more perfectly. *Gregory Nazianzen* in an Oration made for his father, saith, *That his mother was an only helper, but also a teacher or instructor, and guide unto his father in matters of religion and godliness.*

The second duty is, to give the portion of food unto her family, or cause it to be given in due season. Prov. 31. 15. *She riseth whilst it yet is night, and giveth the portion, or meat to her household.* Thus did *Rebecca* in her house, Gen. 27. 6. *Get thee now to the flocke, and bring me thence two good kids of the goats, that I may make pleasant meat of them for thy father, such as he loveth.*

Quest. Whether may the good-wife, without the consent of the good-man, give and bestow the goods belonging to the family?

Ans. I. There are some things which are proper to her selfe, and not part of her dowry which shee brought into her husband. And these shee may claime as her owne, because either they were reserved upon the marriage made betweene them, or else are peculiar unto her by their mutual consent; and of them shee may lawfully give, without her husbands knowledge. II. The goods which are common to them both, are of another nature; and these shee may not bestow, without his allowance, either expresse or at least generall and implicite, specially when the giving of them doth or may grow in likelihood, to the hindrance and prejudice of the state of the Family.

FINIS.

## An Alphabetically Table of the chiefe points and questions handled in this Volume.

The Pages of this Table begin at the Commentary upon *Hebr. 11.*

The first number notes the Page: the second the Column: the letters A. B. C. D. the parts of the Column.

<p><b>A</b> Bafe our selves for Gods glory. 182.2.b.  <b>Abels</b> faith, 14.2.c. why <b>Abels</b> sacrifice was better than <b>Cains</b>. 17.2.a. <b>Abel</b> yet speake thre waies. 22.1.a.b  <b>Abundance</b> how to be used. 103.1.b  <b>Abrahams</b> faith. 60.2.c  <b>Abolition</b> with God goes with regeneration. 308.1.a. 342.2.b  <b>Abolition</b> of the Church. 341.2.b. 402.1.b. <b>Popish</b> abolition. 341.1.d  <b>Accounts</b> to God-ward should be always ready. 295.2.d  <b>Adam</b>: first and second opposed. 282.1.a.  <b>Adams</b> grace compared with ours. 272.1.a. 489.1.d. <b>Adams</b> fall denied. 298.2.b. wee are aligulity of his sinne. 415.1.b. how. 575.2.b. why his repentance is not registered. 521.c  <b>Admonition</b>, how it must be given. 586.2.d</p>	<p>1.d. 520.2.b. difference betweene the godly and the wicked in affliction. 561.1.c  <b>Ages</b> signifie the world, and how. 10.1.a  <b>Agel</b> peoples prerogative. 248.1. d. their duties. 91.1.d. 248.2.a. their vertues discretion. 139.2.d. how they are chaffe dead. 91.1.b  <b>Ambitious</b> then property. 568.1.c.d  <b>Amen</b>: what it signifies. 354.2.a. why <b>Christ</b> is called <b>Amen</b>. 354.2.b.c  <b>Amulets</b> are a kind of incantment. 632.2.b  <b>Anabaptists</b> sturme Gods grace into wantonnesse. 518.2.d. they are no Church of God. 286.1.a. their arguments against civil government disfiled. 536.2.c  <b>Anathema</b>. 341.1.a  <b>Anatomic</b> of mans body by <b>Prognosticators</b> displayed. 659.2.b.d  <b>Angels</b> are substances, not qualities. 526.2.a. most excellent creatures. 526.1.b. orders of <b>Angels</b>. 452.2.d. 541.2.c. their power and swiftnesse. 515.2.b. 454.2.d. office. 526.2.b. the bond of their Ministry to <b>Christ</b>. 408.1.d. their ministry to the church. 21.2.c. 408.2.a. 453.1.a. specially for Ministers. 453.1.a.b. they must not bee invocated. 21.1.2.d. how wee must imitate them. 454.2.b.c. strife of good <b>Angels</b> and bad about the godly. 542.1.a. every one hath not a good <b>Angel</b> and a bad. 408.2.c. fall of <b>Angels</b> handled: cause of it. 527.1.a. parts of it. <i>ibidem</i>. 527.1.c. punishment. 529.1.d</p>	<p>word. 199.2.d. 456.2.a. urged. 200.1.c. Application in faith. 499.1.a  <b>Approve</b> how man is approved of God. 512.a. faith only makes us approved. 62.2.b  <b>Arke</b>: <b>Noahs</b> <b>Arke</b> had spiritual uses. 49.1.b  <b>Asseverations</b> when used. 232.1.c  <b>Astrologie</b> Judiciall, a kind of Diabellicall divination. 620.1.a.d. Rules thereof are dorages. 620.2.d. Reasons for it antient. 621.1.d. <b>Prognostications</b> after <b>Angels</b> blamed. 477.1.d. 597.1.c. they must not be sought for. 622.2.c. See <i>Præmeditationes</i>.  <b>Atteists</b> in practice: from Court. 30.2.a. Attention in hearing Gods word: and enemies thereto. 432.2.a</p>
<p><b>Adoption</b> of children lawful. 127.1.c  <b>Adoption</b> with God more to be esteemed than all worldly honour. 138.1.c. motives to get assurance of <b>Adoption</b>. 382.1.b. <b>Satan</b> would deprive us of it. 382.1.a  <b>Adultery</b> corporall and spirituall goe together. 299.2.a  <b>Affections</b> distempered blinde the understanding. 551.1.c. they should be moderated in all estates. 387.1.b. in students. 553.1.c. they are moderated by faith. 130.2.d. they are sanctified in the godly, not perfectly remitted. 255.2.b. <b>Affections</b> sanctified. 486.2.c. they should be earnest in Gods service. 597.2.b  <b>Affinity</b> or alliance defcrib'd. 676.1.d  <b>heads of alliance</b>. 676.2.a. rules of it. 676.2.c. &amp; 677.1.c</p>	<p><b>Afflictions</b> of Gods people determined. 289.2.a. they are profitable. 286.2.d. why God layes them on his children. 141.1.c.d. they are not always tokens of his wrath. 141.2.b. how to stand in affliction. 57.1.b. how to make true use of affliction. 85.1.b. 141.2.d. subjection in affliction taught. 660.1.a. how to be comforted in affliction. 82.2.c. 145.1.d. 211.1.d. 289.1.c. 284.1.a. 289.2.b. 293.2.b. 326.1.b. 452.2.d</p>	<p><b>B</b> Anist: comfort to the banished for good cause. 652.2.d  <b>Baptisme</b> of Israel in the red sea. 101.2.a. Baptisme of children approved. 161.2.b. whether Baptisme be a true note of a Church. 329.1.b. 389.1.d. why <b>Christ</b> was baptized. 321.1.c  <b>Barbards</b> debased with God. 116.1.c. they may be beleaved and be saved. 164.2.a  <b>Beggars</b> wandring disallowed. 71.1.2. 191.2.b. 579.1.a  <b>Believers</b> are Gods witnesses. 201.1.c. their dignities. 179.1.b. 542.2.a. See <i>Faith</i>.  <b>Blasphemie</b> in our land. 431.2.c. how to catty our selves towards blasphemers. 402.2.d. comforts against blasphemous thoughts. 276.2.a  <b>Blessers</b> by <b>Charities</b> condemn'd. 1.4. 1.b. and seeking helpeful <i>foch</i>. 102.2.a. see <i>Witches</i>.  <b>Blessings</b> of three sorts. 122.1.c. Among Gods blessings choise the best. 106.1.d. how to come to God for a blessing. 125.2.a. <b>Blessings</b> tempt to fall how to bee taught for. 217.2.b. what they are to the wicked. 125.2.d. they are promised conditionally. 107.1.b. their true use. 78.2.c. 202.2.a. why they are abused. 546.2.b. danger thereof. 522.1.d  <b>Blind</b>: how men of knowledge may be blinde. 361.1.c</p>
<p><b>Antipas</b>. 295.1.b  <b>Antiquity</b> true and approved. 563.1.c  <b>Apocals</b> calling. 569.2.a. office or work. 569.2.d. authority. 569.2.c  <b>Apparell</b>: the end and use of it. 11.1.a. rules for it. 247.2.b. to whom God allows colly apparell and why. 1.1.d. why the <b>Prophets</b> wore bare apparell. 192.2.b  <b>Apparitions</b>: not too easily credited. 628.1. <b>Popish</b> apparitions are impostures. 450.2.c. 451.1.b  <b>Appetite</b> sanctified. 487.1.a  <b>Application</b> of the word. 281.1.d. how. 355.1.2. of instruction out of the</p>	<p><b>Antipas</b>. 295.1.b  <b>Antiquity</b> true and approved. 563.1.c  <b>Apocals</b> calling. 569.2.a. office or work. 569.2.d. authority. 569.2.c  <b>Apparell</b>: the end and use of it. 11.1.a. rules for it. 247.2.b. to whom God allows colly apparell and why. 1.1.d. why the <b>Prophets</b> wore bare apparell. 192.2.b  <b>Apparitions</b>: not too easily credited. 628.1. <b>Popish</b> apparitions are impostures. 450.2.c. 451.1.b  <b>Appetite</b> sanctified. 487.1.a  <b>Application</b> of the word. 281.1.d. how. 355.1.2. of instruction out of the</p>	<p><b>Antipas</b>. 295.1.b  <b>Antiquity</b> true and approved. 563.1.c  <b>Apocals</b> calling. 569.2.a. office or work. 569.2.d. authority. 569.2.c  <b>Apparell</b>: the end and use of it. 11.1.a. rules for it. 247.2.b. to whom God allows colly apparell and why. 1.1.d. why the <b>Prophets</b> wore bare apparell. 192.2.b  <b>Apparitions</b>: not too easily credited. 628.1. <b>Popish</b> apparitions are impostures. 450.2.c. 451.1.b  <b>Appetite</b> sanctified. 487.1.a  <b>Application</b> of the word. 281.1.d. how. 355.1.2. of instruction out of the</p>

# THE TABLE.

Bloud crieth to God, 31.1.c. of the bleeding of the dead corps before the murtherer. 21.2.b.  
Boasters. 567. 2.d. virtues contrary. 568.1.a  
Body follows the disposition of the minde, 255. 1.c. wec must worship God with our bodies. 120.1.d.  
Boldnesse: what makes us truly bold. 158.1.c.  
Bookes of Record with God, 515.2.d. booke of life what is it, 326.1.c. whether a man may be blotted out of it. 336.1.d.  
Browns blamed for their separation. 269.1.c.  
Bucer changed his name. 481.1.b.  
Burdens on the soule: 5 things, 201.2.d.  
Buying of Chiefe. 303.2.b.

C

Any way hath seven steps, 548.2.a  
It is the broad way of the world. 549.1.a  
Calling: Gods calling describe and handled, 61.1.a. our duties in regard thereof, 61.2.a. 64.1.b. 105.2.d. calling general, 482.2.c. Special calling handed in sundry points: 482.1.b. 484.1.a. how to walke worthy of it, 484.1.d. Whether effectual calling be universal, 307.1.d. 483.2.a whether a man may refuse the grace of effectual calling, 345.1.b. Three cities whereto men are called: 61.1.c. To extraordinary calling, God gives extraordinary gifts. 173.1.b. 374.1.c. and confirmation extraordinary, 441.1.a. when looke for temptations, 372.1.d. how to walke in our particular callings, 261.2.d. 418.1.d. 51.2.1.d. Temptations against Gods calling. 65.2.b.  
Care: Gods care over his servants, 32.2.a. difficult for care for worldly things prohibited, 386.2.b. two calamities unto our care. 653.1.c.  
Catchment necessary to be learned, 314.1.c.  
Censure: Rigour therein must be avoyded, 587. 2.1. Spiritual censures which be fearfull. 587.2.c.  
Ceremonial Lawes binde in their equitie. 172.c.  
Certainty of salvation, see *Salvation* and *Faith*.  
Challenge of fight should not be taken. 545.1.a.  
Chance confuted. 516.1.b.  
Charmes defibed, 650.1.a. not frequent. 652.1.c. condemned. 616.1.d. 630.2.c. Charmes out of Scripture must vile, 653.1.c. Charmes censured, 437.1.d. exorcismes for seeking to throb, removed. 654.2.a.

Children are Gods immediate gifts, 88.2.b. Their durie in regard of their fore-fathers Religion, 96.2.b. Childrens duties Children and daughters, 695. 1.c. Children of beif gifts should be given to God, 17.2.d. 694.1.b. children may justly be punished with their fathers. 53.1.c.  
Children of God among the wicked. 137.1.b. God remembers them in necessity. 511.2.b.  
Christ, the Son of the Father: how, 309.1.c. true God, 210. 1.c. 288. 1.b. 349. 2.c. 592. 2.a. God of himselfe, 233.2.c. 321.1.b. His Eternity, 233.1.c. 248. 1.c. Power, 233.2.d. 249. 2.a. 325. 1.b. 590.2.b. how great it is in the Church, 329.1.d. how he gives to men, 335. 2.b. uses of his power, 24.1.a. 24.2.b. 591.2.d. A conclusion touching Christs special power, 590.2.d. Christs wisdom in eight points, 591.1.b. his fierce eyes, 245.2.d. Christs truth, 338.1.c. Holiness, 337.2.c. 373. 1.c. uses of, 338.2.a. denials of his God-head, 381.1.b. Christ, God and man in one person, 283.1.c. a perfect and sole saviour, 594.1.a. his offices, 497.1.b. Taken away by Papists, 497.2.b. Kingly, 208. 2.a.2. Propheticall, and duties thereof, 219. 2.d. Priesthood; the principall actions thereof, 220.1.c. A mediator two ways, 520. 1.a. How pure from sinne as man, 337.2.b. 495.1.c. Christ as man is not free where, 496. 2.c. His fasting was miraculous, 377. 2.c. why he fasted forty dayes, 377.1.a. How he was tempted by Satan, 376.1.b. wherefore, 376.2.c. how he differs from men in temptation, 376.1.b. how Christ doth merit, 149.1.c.d. Christs righteousness, 552.c.  
Christinity, a tree, 205.2.a. Duties thereinfrom, *ibid*. A waterfare, 351.2.b.  
Christian his excellent estate, 59.2.a. his privilege, 156.1.a. dignity, 112.1.b. 225.2.c. 325.2.d. his life exemplified, 78.1.c. his duty towards the enemies of Christs kingdom, 227.1.b. his condition in regard of corruption, 204.2.d.  
Church defibed, 504.1.a. Six properties of the Church, 502.1.a. excellency of it, 245. 2.1. duties thence, 246.1.a. Church hath bene from the beginning, 16.1.d. whether it were before Scripture, 16.2.b. It cannot perish, 481.1.c. 503.2.d. Her large power & jurisdiction, 317.2.b. 503.1.a. Her power in censures,

264. 2.a. How it differeth from the power of the Mightier, 202. 2.b. 536.1.b. Head of the Church, 482.1.b. Whether the Church be judge of Scripture, 594. 1.2. Her estimation ought to be regarded, 320. 2.c. How the Church of the old and new Testament differ, 59.2.c. 165. 2.a.c. Church of the new Testament in better state, 198. 1.a. flowed in five things, *ibid*. c. Christs constant care of it, 208. 2.b. 256.1.b. Church Chastitie, 216.1.c. It is invisible, 482.2.b. 504. 1.a. members of it, 482.1.a. 504.1.b. how to become true members of it, 342.1.c. Motives thereto, 353.1.d. Church militant defibed, 481.1.d. the state of it on earth, 578.2.b. 407.2.d. 475.1.c. much under the coate, 141.1.b. 184. 2.d. 235.1.c. much troubled with the wicked, 267.1.a. 515.1.c. our duty in regard of the Churches troubles, 186.1.d. 235.1.d. God care of his Church in trouble, 134.2.d. 137.1.b. Particular Churches, 216.1.b. mix companies, 16.1.c. 118.2.b. They may perish, 481.1.d. why called golden candlesticks, 244.2.a.2.b. Have the spirit of discerning, 265.1.d. they can discern of a true Church, 361.2.c. of true Scripture, *ibid*. d. Their duty in maintaining true religion, 324.1.b. Notes of a Church examined, 482.1.b. A true note, 514.1.b. 573.1.b. 577.1.a. her danger decaying in love, 277.1.d. when a Church becomes Church, 285.2.d. Church of England a true Church, 265.2.c. 286.1.d. 339.2.c. 359.1.a. 514.1.c. yet blamed for decay in love, 209.1.c. for want of zeale against sin, 260.2.b. for lukewarmnesse, 557.1.b. where our Church was before *Luthers* dayes, 204.1.c. Churches and Chappels no more holy than other places, 236.2.c. 353.2.a.  
Citizens duty, 702.d.  
Civil honesty and uprightnesse not sufficient to salvation. 15.2.b.c.  
Clouds; why they fall not being heavy, 557.1.b.  
Cloud of witness, 300.2.b.  
Cockatrice kills not by bare fight, 613.1.c.  
Cohabitation of married persons, 686.1.c.  
Cometo God: what is it, 20.1.d. How God comes to a people, 276.2.b. perswasion of Christs coming to us profitable, 702.a.  
Comedies of the Heathen not to be acted by Christians, 297.1.b.

Comets and blazing starrs, whene they come. 665.1.a.  
Comfort, ground of all true comfort, 520. 2.b. when God lends it, 255. 2.c.  
Commandments; how to be expounded, 589.2.b. wherein standes the keeping of them, 581.1.d. why God commands things impossible, 275.1.b. what we must doe, when God commands hard things, 119.2.b. 120.1.b. when two commandments cross one another, 110.2.a. 118.1.b. particular commandments take place of generall, 110. 2.d. 165. 1.a.  
Communion of Saints wherein it standeth, 236.1.c. it is despised, 140.1.c. motives to frequent it, 140.2.c.  
Company of keeping company with obdurate sinners, 585.1.c. with evil men, 264. 2.c. caveners therein, 267.1.b.  
Compassion with the afflicted taught, 235.2.b.  
Complainers, 567.1.c. Contrary virtues, *ibid*. 1.a.  
Concupiscence after baptism is sinne, 203.1.c. it is a quality, not a substance, 204.1.c.  
Condemnation: cause of it, 565.1.c.  
Confession of sinne; how required to a minister, 446.1.b.  
Confidence a fruit of faith, 498.2.b.  
Congregations: in what respect particular congregations are Churches, 333.2.d.  
Confidence sanctified, 486.2.b. properitie of it, 511.1.a. Comfort to a distressed Conscience, 111.2.b. 452.2.c. how it to be fought and wrought, 457.1.c. property of an ill conscience, 332.1.a.  
Consent in contrast. See *Contrast*.  
Conscience in true religion required, 205. 2.c. 268. 2.c. 594.2.a. how gotten and kept, 207.1.c.  
Condemners of Religion: their estate, 299.1.d. comfort to the faithful under contempt, 722.2.a. 281.1.b.  
Contentation taught, 75.1.b. 102.1.a. 386.1.d. 537. 2.d. Grounds of it, 78.1.a. 553.2.a. a rule of contentation for outward things, 102.2.d.  
Continencie, not always obtained by prayer, 671.1.c.  
Contrast matrimoniall handled, 671.1.d. Things require in a Contract, 673.1.c. five figures essentiall to a contract, 673.1.d. 1. distinction of sex, 673.1.d. 2. distinction of blood, 678.2.c. 3. distinction of place, 678.2.c. 4. distinction of time, 678.2.d. 5. distinction of place, 678.2.d. 1.v.a.

Confirmation free from incurable diseases, 679. 2.a. V. freedom from former contract or marriage, 679.1.c. Three accidental marks, 679.2.b. of consent in contract, 681.1.d. of consent in contract, 681.2.a. errors in consent, *ibid*. b. of consent betweene frantick persons, 682.1.d. of dissolving a Contract made, 682.2.d. what is to be done in case of dissolue, 683.1.c. what is to be done in case of long absence, 683.2.b. what is to be done in case of madness, 684.1.c.  
Conversion of a sinner wholly from God, 345.1.d. 594.1.d. Three works therein, 368.2.c. fruits of true conversion, 346.1.c. 471.1.b.  
Cor, his sinne, 552. 1.b. punishment, 554.1.c. his followers at this day, 552.1.d.  
Correction; how to be exercised, 365.2.a.  
Corruption of nature what it is, 575.1.b. it is equal in all, 415.2.a. c. Degrees of it, 575.1.c. how it may be subdued, 88.1.d.  
Covenant of God how to be esteemed, 129.1.d. when a man is within the covenant, 646.1.b.  
Covenant of God, 75.1.d. diffinities from it, 386.2.b. 556.2.d.  
Council of God over rules sinners will, 125.1.b.  
Counsellor of the Church who, 362.1.c.  
Country-mans comfort, 792.c.  
Courts of justice necessary, 293.1.a.  
Creator of all things, God, 494.1.b.  
Creatures have a double use, 510.1.b. we may use them for two ends, 547.1.c. whence it comes that one creature devours another, 12.1.b. how to consider rightly of the creatures that feede for our use, 384.1.a. They must be sanctified, 386.1.d.  
Crosses ordinarie on Gods Church and children, 141.1.b. and why, *ibid*. c. d. fe Churches. Grounds of patience under the crosse, 12.2.a. 78.1.c. 595.2.c. how to beare many crosses at once, 193.1.c. They argue not impieitie, 193.2.a. 244.1.a.  
Cruelty made a kinde of location, 64.1.a. whether it have power against witcherie, 650.2.a.  
Curiosity an occasion of swearing, 602.2.b.  
Cursing must be avoided, 123.1.d. 538.1.a. how a creature may be cursed, 547. 2.d. Curse of God three-fold, 417.1.a.

Danger: what to doe in case of danger, 178.2.a. 185.1.c. we may not shut our selves into danger without warrant, 377.2.c. 374.1.a. 196.1.a.  
Darnel no Magician, 621.2.b.  
Darknesse put for Gods wrath, 529.1.d.  
Daughters duties to Parents, 695.2.b.  
Davids: whether he fell totally from grace, 273.1.b.  
Dead: Christs privileges amongst the dead, 232.1.d. 2.c. At what times God suffers the dead to be raised, 627.1.b. whether the dead do walk, 627.2.a.  
Death two-fold, 291.1.b. how to watch for natural death, 320. 2.a. comforts against the feare of it, 222. 2.b. 249.2.c. 353.1.c. what to doe at the point of death, 178. 2.a. comfort therein, 228.1.d. 259.1.a.  
Death in sinne proved, 250.2.b. degrees of spiritual death, 251.2.c. how death, 291.1.c. 417.1.d. how escaped, 261.2.a.  
Debtor: what debtor may file with his creditor, 651.d.  
Decree of God, the first cause of all things, 249. 2.d. 516.1.c. whether it make God the Author of sin, 349. 2.d. the cause of it is in God alone, 516.2.d. 516.2.d. The execution of it, 656.1.c.  
Degree in kindred defibed, 673.2.c.  
Deniall of Christs denials, 521.1.a.  
Deniall of our selves standes in three things, 505.2.a.  
Despaise; how to judge of map in despaise, 407.1.d. how to dige in temptation to despaise, 4.1.a. 87.2.c. 120.1.b. 138.2.b. 180.1.c. Confirms against despaise, 91.1.c. 167.2.a. 267.1.d. 407.1.d.  
Devill; what this name signifies, 777.1.a. his understanding in natural things, 610.2.a. 617.2.a. his celerity and speed, 398.2.a. 610.2.c. 617.2.b. his power, 610. 2. he can enter into a creature and worke in it, 611.1.c. 612.2.a. hee can utter any creature, 611.2.a. referre a voice in any language, 612. 2. b. carrie a man thorough the aire, 388.1.c. 617.1.c. his power over the bodies of the godly, if God permit, 388.2.a. He cannot create, 655.2.c. nor corrupt the substance of one creature into another, 611.2.d. 611.1.a. his malicious imitation of God, 615.1.d. why devils are called Angels, 520.2.c. what to doe when we are assaulted by the Devill, 545.1.a. whether they remaine in the Church an offensive power of casting out Devils, 428.1.c. Dis.

D

After: choice and observation of daies censured, 623.2.c. 660.1.d.

# THE TABLE.

Die in faith, and how, 95. 2. a. d. of godly persons that die saving. 131. 1. d. Diligence in holy duties required. 147. 1. b. Discipline necessary in a Church, 212. 2. c. 214. 2. c. Discontentment. 608. 2. c. wherein it shewes itself. *ibid.* Disorder in the world, whence it comes. 102. 2. b. our use made thereof. *ibid.* 12. 2. c. Diffentions in schools of learning, whence. 593. 1. b. Distresse: comforts to the godly in distresse. 46. 1. d. 59. 2. c. 211. 1. d. 559. 2. c. 592. 2. c. Distrust remaining in Gods children. 287. 1. a. Divination Diabolical described. 617. 1. a. Six meanes thereof described. 617. 1. b. c. how Satans divisions differ from Gods. 618. 1. b. Divination by the creatures. 618. 2. c. by counterfeits meanes. 626. 1. b. without meanes. 628. 2. d. Sundry superstitious signes of divination. 619. 2. c. Divine properties ascribed to a thing foure waies. 401. 1. d. Divisions in the Church should not cause contempt of Religion. 279. 2. d. Doctrine of Faith of speciall use. 573. 2. b. most holy. 578. 1. d. It is a foundation. 576. 2. c. how. 577. 1. b. how it is contained in the world. 534. 2. a. how it must be maintained. 574. 2. c. doctrines of faith distinguished. 592. 1. c. 576. 2. d. fuydametall doctrines. 492. 1. d. doctrines of just consequence are as Scripture. 109. 1. d. Triall of doctrines. 235. 1. c. 392. 1. c. how to judge betweene true doctrine and false. 297. 2. b. 582. 2. d. we must content our selves with Apostolike doctrine. 322. 2. c. how doctrine must be delivered in a mixt congregation. 222. 2. d. Doubting is mingled with faith. 55. 1. c. 157. 2. c. 499. 1. c. it is not of the nature of faith. 44. 2. c. comfort to them that doubt. 83. 2. d. Dreames of three sorts. 632. 2. b. Divine. *ibid.* Natural. *ibid.* d. Diabolical. 624. 1. c. difference betweene divine dreames and diabolical. 624. 2. d. divination by dreames. 621. 2. a. Dreamers among us. 534. 1. c. 624. 2. a. how awakened. 534. 2. c. Drunkenness pretences for it answered. 457. 1. a. Dwelling at home commended. 70. 2. c. often change of dwelling censured. 71. 1. c.

**E** At, what it signifies in Scripture. 28. 2. c. Edification in the faith, how attained. 336. 2. a. Elect, their number certaine. 336. 2. a. their fate unchangeable. 482. 2. a. Election two-fold. 381. 2. b. it is the ground of effectual calling. 483. 1. b. how farre we may judge of another mans election. 368. 2. a. unchangeableness of Election, no cause of liberty in sinne. 336. 2. d. Universal Election confuted. 108. 1. d. 125. 1. c. 304. 2. a. 516. 2. c. *Elia* his prophetic of the end of the world. 468. 2. d. diffused. 469. 1. a. End of the world. See *World*. England: Gods bounty to it. 420. 1. a. 476. 1. a. finnes of England. 420. 2. c. 524. 1. c. Enemies: how to be comforted against them. 9. 1. a. how to oppose our selves against them. 267. 2. a. how to overcome spiritual enemies. 281. 2. a. Errours, sundry waies distinguished. 585. 1. d. first, in opinion and judgement. *ibid.* secondly, in practice. 586. 1. a. Estate spiritual to God-ward to whom it is knowne. 308. 1. d. Evils of three sorts. 404. 2. c. Examination: whether being examined we may conceale our meaning, and how. 215. 2. d. Examples in Scripture how they direct us. 38. 2. b. c. 131. 2. d. 200. 2. d. 315. 1. b. Examples of great ones are very forcible. 77. 1. d. 131. 2. c. Excommunication handled. 74. 1. b. 50. 1. a. it is Gods ordinance. 568. 1. a. the end of it. 588. 1. a. abused by Papists. 588. 1. b. it is a fearfull curse in his sight. 587. 2. a. Exorcismes Papisticall, are Magickall. 63. 2. c. 650. 2. c. Experience of the causes of things described. 657. 2. c. Extremes are Sarans marks, where he would bring men. 391. 1. b.

**F** Aith three-fold. 1. 2. c. 271. 2. c. Historical. 2. 1. a. Miraculous. 2. 1. a. whether all that believe may doe alike strange works. 159. 2. b. Justifying faith. 1. 1. b. what it contains. 271. 2. d. 488. 1. a. 497. 2. d. how faith justifies. 18. 2. b. 58. 1. d. and 2. c. it is simply necessary to salvation. 26. 2. b. it is supernatural. 38. 2. d. how God works it. 175. 1. b. d. how it is wrought in the want of ordinarie meanes. 167. 1. c. how to increase in faith. 99. 1. a. c. how to live by faith. 98. 1. a. that there is a speciall faith. 583. 2. d. it stands in certaintie and assurance. 4. 2. b. objections against it answered. 490. 1. a. 584. 1. a. the whole object of faith. 99. 1. b. 89. 2. c. how faith is knowne to be found. 26. 2. d. 44. 1. a. & 2. c. 64. 1. c. 2. d. 73. 1. a. 97. 2. a. The practice and power of faith. 44. 2. d. it breaks through impediments. 71. 2. d. 87. 1. a. overcomes nature. 116. 1. c. it limits not Gods hand. 75. 2. a. 88. 1. a. it moves strong affections. 136. 2. d. it confirms believers one to another. 76. 2. b. cleaves fast to the promise. 97. 1. d. makes God visible. 139. 2. d. it takes away the feare of deadly creatures. 159. 1. a. it brings to passe things impossible in nature. 161. 1. b. annexes a man with all patience. 186. 2. d. 187. 1. b. it makes a man excellent. 194. 1. d. charitable. 466. 1. b. it only makes acceptable. 196. 1. d. it brings all Gods blessings. 183. 1. c. want of faith shewed. 116. 2. a. 159. 1. b. 196. 2. c. motives to get faith. 197. 1. b. 183. 1. d. 192. 2. b. 196. 1. d. 201. 1. d. weak faith accepted, if it be true. 86. 2. a. 135. 2. c. 167. 2. a. comfort to the weak in faith. 168. 1. d. faith and love compared. 490. 1. d. faith, hope, and love, compared. 59. 1. a. Satan seekes the ruine of our faith. 381. 2. c. Faith put for fidelity. 354. 2. d. for the doctrine of the Gospell. 295. 1. a. 492. 1. c. Faithfulness to God-ward, wherein it consists. 289. 2. d. Faith mingled with doubting is called doubting. Fall: remedy for them that fall. 273. 2. a. of falling from grace. 277. 2. d. see grace. Remedies against falling from God. 579. 1. a. degrees of falling away. 523. 2. c. why the Elect cannot fall away. 331. 2. a. Family described. 669. 1. a. Religious families commended. 650. 2. a. members of families distinguished. 670. 2. d. Family of love irreligious. 501. 1. b. Families ungodly are Sarans thrones. 295. 1. a. companies of Atheists. 670. 2. b. Fannes of God three. 435. 1. d. his fanning times. 435. 1. a. Fasts of three sorts. 177. 2. d. Lent-fast distinguished. 178. 1. c. how long a man may fast and live. 377. 2. d. Fasts in a family sometime necessary. 670. 1. d. Fathers of the old Testament were Gods witnesses. 201. 1. c. they were truly

truly partakers of Christs body and blood. 21. b. Favour of God first to be sought. 217. 1. d. 510. 1. b. Feare threefold. 286. 2. d. 542. 2. c. feare of grace how caused. 40. 1. c. 203. 1. b. 530. 2. a. property of it. 544. 1. a. feare medly against evil feare. 150. 1. c. 256. 1. c. Feasts lawfull. 556. 1. b. behaviour in feasting. 556. 2. a. Feasts of love in the Penitente Church. 554. 2. d. how *Past* commanded them. 556. 2. c. how to feast Christ. 569. 1. d. Fellowship with God only through Christ. 553. 2. b. numbered by fame. 567. 2. b. Fidelity to God. 311. 2. b. it is wanting among us. 311. 1. c. Fight of a Christian. 291. 1. d. For knowledge in God. 157. 1. d. It includes his decree. 197. 2. a. Forgetfulness sometime a vertue. 105. 2. a. Fornication must be hated. 201. 1. c. Reasons for it confuted. 300. 1. c. Diffusives from it. 532. 2. b. Forsaken of God: their state. 160. 1. d. Forfeitt: God only doth it of himselfe. 563. 1. d. Fortitude of a Christian. 287. 1. c. Motives thereto. 287. 2. c. Forwardness in religious duties not sufficient. 161. 2. a. Francis *Spiri*, his despair. 407. 2. a. S. Francis: fabulous things of him. 450. 2. d. Free-will: how it can stand without excuse. 210. 2. b. whether a man have free-will to God by nature. 178. 1. b. 245. 2. a. whether he have free-will by nature in his conversion. 250. 1. a. 569. 1. a. whether it be flexible to good or evil. 369. 1. b. Frigidity taught. 75. 1. d.

**G** ifts of nature: how well used. 136. 1. c. Glory: degrees of it in Heaven. 122. 1. a. how we give glory to God. 596. 2. b. God only one. 493. 1. d. his nature described. 218. 1. c. when this title God imports the first person. 208. 2. d. 399. 1. b. God is invisible. 149. 2. b. how the parts of mans body are ascribed to him. 150. 2. c. Eternall. 218. 1. d. All-sufficient. 493. 2. b. present every where, and knowing all things. 283. 2. b. 292. 1. d. 565. 2. b. degrees of Gods presence. 448. 2. c. he is Judge of all his creatures. 218. 2. a. how to conceive of God in prayer. 150. 2. d. what is to have God for our God. 168. 1. a. 506. 1. d. how to get this prerogative. 162. 2. b. 520. 1. b. how to get alliance of it. 520. 1. d. how meekness God to be God. 322. 2. d. It is hard to believe God to be God. 292. 2. c. Godly few in number. 134. 2. a. Perogatives of the godly acquainted with Gods counsels. 17. 2. a. particularly knowne to Christ. 320. 1. b. Safe in common calamities. 471. 1. a. 123. 2. c. procure safety to others. 48. 2. a. and other blessings. 194. 2. d. Their state on earth: subject to continual calamities. 235. 1. d. even sometimes overwhelmed therewith. 192. 2. d. They must dwell with the wicked. 293. 2. d. how the world judges of them. 193. 2. a. reasons thereof. 194. 1. b. Godliness: how exercised. 517. 2. d. 565. 1. c. motives to it. 518. 1. c. Gold in Scripture what it signifies. 362. 2. c. Gospell: the summe of it. 218. 1. a. It is the grace of God. 518. 2. b. it hath in it divine power. 292. 2. c. how route it aught. 59. 2. d. why it is fruitlesse. 202. 1. a. why hated. 495. 1. b. how it differs from the Law. 495. 2. a. The word of exhortation. 347. 2. c. Government divine. 335. 2. d. spiritual. 537. 1. a. Civil. 536. 1. a. 537. 1. b. wherein it consists. 536. 1. a. extent of it. 536. 1. d. defended against impugners. 536. 2. c. 537. 2. c. Government duty to their inferiours. Look to their obedience to God. 153. 2. d. Grace diversly taken in Scripture. 216. 2. c. 2170. 1. a. 518. 2. b. Grace first and second. 148. 1. d. whence it comes that we stand in grace. 148. 2. a. 488. 1. d. 489. 1. c. 528. 2. d. grace imperfect in this life. 157. 2. d. degrees of grace accepted of God. 167. 1. d. 168. 1. b. forme of grace required. 112. 2. d. motives thereto. 362. 2. d. 363. 1. a. Growth in grace required. 98. 2. a. 269. 1. c. 321. 1. a. 578. 1. b. wanting among us. 31. 2. a. how to get grace. 45. 2. b. how to grow in grace. 148. 2. d. how grace may be lost. 131. 1. d. whether the child of God may fall finally from grace. 269. 2. d. 321. 1. c. 350. 2. c. 488. 1. b. 591. 2. c. Great mens misery. 568. 1. d.

**H** allowed creatures now, are unholloed superfluities. 650. 2. c. Haters of God, who. 35. 2. c. Hated how it must be ordered. 279. 1. b. Hearing of the Word what it is. 289. 2. b. Minutiae heard. 304. 2. d. exorts remoued. 305. 1. b. preparation thereto required. 142. 1. a. 457. 2. a. Attention in hearing. 242. 2. a. 244. 1. c. 280. 2. b. two sorts of hearers. 279. 2. d. their duties. 426. 1. b. 439. 1. a. 2. a. right art of hearing. 242. 2. b. 491. 1. d. motives to reverence and obedience in hearing. 535. 2. c. 233. 1. c. 209. 1. d. 420. 2. b. whence comes small profit after long hearing. 177. 2. d. 202. 1. b. Heart: how set on God. 109. 2. b. how opened to receive Christ. 369. 2. a. how kept. 205. 1. b. An ungodly heart, with notes of it. 568. 1. a. Heaten mens virtues and good works. 27. 2. d. 176. 2. d. Heavens three. 79. 1. d. 285. 1. d. True use of the Heavens. 655. 1. c. how they serve to be figures. 655. 2. a. Third Heaven described. 282. 2. d. why called a City. 79. 2. a. excellency of it. 80. 2. b. 81. 1. d. unchangeable. 80. 1. d. everlasting. 80. 2. a. made by God. 81. 1. c. motives to fecke it. 82. 2. d. 107. 1. c. 528. 2. b. how to get into it. 528. 2. c. Hell: place and comments. 258. 2. b. what the fire of hell is. 532. 2. d. Henech: opinions of his translation. 22. 2. c. 21. 2. c. 8. 2. b. Hereticks how discerned from true teachers. 173. 1. d. how to deal with them. 296. 1. d. Hermites solitary life disallowed. 195. 2. b. *Hieretick*: why hee prayed for health. 180. 2. a. Hoarders of Come censured. 465. 2. d. Holy Ghost is God. 219. 1. a. A person subsisting. 219. 2. c. prayer to the holy Ghost. 219. 2. c. 579. 2. d. how he directs the heart. 579. 2. c. how Christ hath the holy Ghost. 327. 2. d. Holiness handled. 576. 1. c. It invites to Gods presence. 511. 2. c. Honour: God, how. 108. 2. d. motives to it. 550. 2. a. how to get true honour. 108. 2. c. 167. 1. a. 172. 2. d. 169. 2. a. it comes from God. 129. 1. a. Honour to superiours stands in three things. 511. 1. b. Hoopers censure of Prognostications. 476. 2. c. Hope described. 583. 1. d. effects of it. 583. 2. c. fixings hoped for. 21. d. the meaning thereof. 583. 2. b. Hope is confidence diffin. 583. 2. c. Household duties declared. 669. 1. b. parts of it. 669. 2. d. times of it. 670. 1. c. Household duties. 43. 1. d. see Masters of Families. 140.

# THE TABLE.

truly partakers of Christs body and blood. 21. b. Favour of God first to be sought. 217. 1. d. 510. 1. b. Feare threefold. 286. 2. d. 542. 2. c. feare of grace how caused. 40. 1. c. 203. 1. b. 530. 2. a. property of it. 544. 1. a. feare medly against evil feare. 150. 1. c. 256. 1. c. Feasts lawfull. 556. 1. b. behaviour in feasting. 556. 2. a. Feasts of love in the Penitente Church. 554. 2. d. how *Past* commanded them. 556. 2. c. how to feast Christ. 569. 1. d. Fellowship with God only through Christ. 553. 2. b. numbered by fame. 567. 2. b. Fidelity to God. 311. 2. b. it is wanting among us. 311. 1. c. Fight of a Christian. 291. 1. d. For knowledge in God. 157. 1. d. It includes his decree. 197. 2. a. Forgetfulness sometime a vertue. 105. 2. a. Fornication must be hated. 201. 1. c. Reasons for it confuted. 300. 1. c. Diffusives from it. 532. 2. b. Forsaken of God: their state. 160. 1. d. Forfeitt: God only doth it of himselfe. 563. 1. d. Fortitude of a Christian. 287. 1. c. Motives thereto. 287. 2. c. Forwardness in religious duties not sufficient. 161. 2. a. Francis *Spiri*, his despair. 407. 2. a. S. Francis: fabulous things of him. 450. 2. d. Free-will: how it can stand without excuse. 210. 2. b. whether a man have free-will to God by nature. 178. 1. b. 245. 2. a. whether he have free-will by nature in his conversion. 250. 1. a. 569. 1. a. whether it be flexible to good or evil. 369. 1. b. Frigidity taught. 75. 1. d.



# THE TABLE.

2.d. Their comfort in some wants.  
441.2.a. 500.2.a. how they must op-  
pose against false teachers. 267. 2.c.  
how affected with their peoples sins.  
445. 2.b. they are in danger to be  
tainted with them. 446.2.c. 447.2.a.  
Rareness of good Ministers. 422.  
1.c. 448.1.a.d. reasons thereof. 412.  
2.a. It is a great privilege to con-  
vert in preaching. 442.2.c. 448.1.b.  
A good Minister may convert but  
few. 511.2.d. whether they may live in  
perfection. 191.1.d. 295. 2.c. com-  
fort to them from the special minis-  
try of Angels. 451. 1.b. Unconfor-  
mable Ministers in a worldly call. 444.  
1.c. 450.1.a.d. Their danger in de-  
cay of grace. 277.1.c. in doing hol-  
ly duties in their times. 449. 2.c. they  
must care for Gods Church after their  
death. 127.1.a

Miracle described. 609. 1.d. no fine  
note of true doctrine. 212.2.d. 613.  
2.b. How Christ works miracles. 609.  
2.b. how Christ as man wrought mi-  
racles. 610.1.a. in what calls a man  
may beco a miracle. 595.2.a

Milery of man handled. 559.2.b

Mockers at the zealous blamed. 77.1.c.  
there be such among us. 570.2. c. they  
shake hands with the devil. 187.2.d.  
sinnè fearfully. 145.2.a. 189. 2.b.  
we must look to be mocked. 189.2.d.  
how to carry our selves therein. 150.  
1.a

Moderation of minde. 581.2.d

Monkish solitary life no state of per-  
fection. 257.2.a. grounds of it confined.  
375.2.b

Mortification described. 485. 2.d. Its  
the way to salvation. 500.1.d

Moses faith. 137.1.d. his strange choice.  
140.2.c. his boldness. 147.2.c. how  
it came. 148.1.d. he was nota magi-  
cian. 631.2.b

Multitude not to be followed. 51.1.d

Murmuring described. 567.1.a. a remedy  
of it. 567.1.b

## N

Nakedness. 300.1.b

Nakedness twofold. 361.2.b

Name of God; piousness of it. 510.2.a.  
whether a man may change his name.  
248.1.2.a. how to get a good name. 7.  
2.c. the spirit of the world refused.  
8.1.c. how farre forth God procures  
it. 8.1.d. of giving names to children.  
480.2.d

Natural men described. 574. 2.d. Natu-  
rall gifts make none approved of  
God. & 2.d. mans naturall estate.  
416.2.c

Nekchadnezar; whether turned into

a beast. 611.1.b

Necessity double. 212. 2.a. necessity  
of events, takes not away freedom  
of will. 212.2.b. nor need of means.  
212.2.c

Necromancers, or the blacke art. 626.1.c

Negligence who. 310.1.d

Nicolaïans described. 269. 2.c. their  
errors. 278.2.b. 299.2.c

Noahs faith. 16.2.b. what impedimen-  
it brake through. 441.1.d. 2.b. why  
God saved his household with him.  
47.1.d. whether all were condemned  
that were then drowned. 51.2.b

Non-refusancy in Ministers reproved.  
446.1.a

## O

Oaths lawfull must carefully be  
performed. 266. 1.b. of unlawfull  
oaths. 169.2.a. of doubtful oaths.  
169.2.b. of oaths caused by feare.  
169.2.b

Obedience of Christ active and passive.  
55.2.d

Obedience twofold. 406.2.d. True o-  
bedience described. 242.2.c. wherein  
it stands. 231.1.b. Obedience to the  
ministry of the Word. 11.1.b. To  
Christ absolute and willing. 221.1.d.  
our obedience to God must be a-  
gainst nature. 69.1.a. and against pro-  
fit. 69.1.d. always. 121.1.b. our  
obedience under the Gospell should  
be great. 58.1.a

Oeconomie; Chistian Oeconomie de-  
scribed. 699.1.a

Offence described. 297.1.b. kinds of  
offences. 284. giving offence must be  
avoided. 298.2.d. and taking. 299.  
1.b

Offenders that must be saved with care.  
587.1.d

Order of nature; God is not ordered there-  
to. 22. 2.d. Order of world. 171.2.c.  
a threefold order observed in Scrip-  
ture. 124.2.b

Original sinne described. 415. 2.a. the  
branches of it. 349.2.c. where it is  
forbidden. 571.2.c

Ounce a man may not doe with his own  
what he will. 466.1.a

## P

Papists; no Church of God. 486.1.2.  
c. want true faith. 176.1.d. make  
many Gods. 492.2.a. deny the Son.  
494.1.b. take away his manhood.  
496.2.c. rob him of his offices. 497.  
2.b. and God of his honour in Ana-  
ges. 507.2.c. they are enemies to  
Scripture. 492.2.c. 495.1.b. their di-  
ligence for their superstitions. 433.1.d  
See Popery.

Pardon of sinne; by whom. 258.2.c.  
brings true comfort. 457.1.a. notes

of it. 267.2.a. How the sinners peni-  
tence stands. 304.2.a

Paras convey not holiness to their  
children by propagation. 489. 1.c.  
Their faith; benefits their children.  
181. 1.a. their duties to their chil-  
dren. 182.2.a. 202.2.b. 209.2.a. good  
education. 88. 2.d. 601.1.c. provi-  
sion. 607. 2.b. maintenance. 184.2.c.  
how they must bleste them. 124.1.a.  
they must dispose of them in lawfull  
calling. 69.2.a. correction. 365.1.d.  
Instruction. 694.1.d. below in mar-  
riage. 634.2.c. their duty to their sick  
children. 182.2.c. their duty to the  
sill home. 696.1.a

Passover described. 151.2.b. why called a  
feast. 184.2.c. signification of it.  
154.2.b

Patience necessary to Christians. 206.  
1.a. 235. 2.d. 267. 2.a. 311. 2.a.  
grounds of true patience. 21.2.d. 248.  
1.b. Gods patience towards grievous  
sinners. 307. 1.b. 367. 2.d. 427.  
2.b

Patmos an Island. 236.1.d

Peccators of Gods Church usually come  
to destruction. 121.2.c. what  
manner of persons they be. 289.1.d.  
295.1.d. wee must not discover our  
brethren to persecutors. 171. 1.d.  
our weapons in persecution. 83.2.d.  
flight in persecution lawfull. 150.2.d.  
objections against it answered. 191.  
1.a

Perseverance in grace; grounds of it.  
487.2.a. means thereof. 530.2.d

Persons in Trinity. Second person con-  
substantiall with the first. 332.2.b

Pestilence whence it comes. 319. 1.d.  
476.2.d

Peter; whether he alone had the power  
of the keys. 341.2.c

Physicians; how they forfeit all mans  
death. 283.1.b

Piety whereon grounded. 287.2.a

Pilgrims described. 101.1.d. how to be  
pilgrims in the world. 101.2.a

Pilgrimage; going confused. 226.2.b

Place; of difference of place for holiness  
none in the new Testament. 236.2.b.  
holiness of place will not prevent  
temptations. 380.2.c

Plagues; their houses battered. 661.2.d

Pleasure how to please God. 121.2.b

Plucking; the pursue of it is desperate  
course. 121.2.c

## P

Polygamy forbidden by Moses. 677.1.c

Pope decyphered. 400.1.b. A second  
Balaam. 550. 2.a. like to Cora. 552.  
1.d. made a god by Papists. 493.  
2.a. Popesthat were Magicians. 609.  
1.a. Gods Popery confessed. 223.  
2.d. 246.2.a. 304.1.b. 538.1.c. 2.c.

Popery must downe. 162. 1.b. what to  
judge of our forefathers under Pope-  
rie. 167. 1.2. Popery learned. 297.  
2.c. by the effects. 519.1.c. how the  
hath enriched her selfe. 611.2.b. how  
it disauntles the Commandments. 97.  
2.c. turns Gods graces into wanton-  
nesse. 519.1.a. It is a mockerie of  
Christ and curth. 570. 2.a. it robs  
God of his glory. 597. 2.a. Popish  
writers not to be affected. 315.2.c

Possession; what to doe in losse of out-  
ward possessions. 170.1.c

Post-Scriptes to most of Epistles are un-  
certaine. 480.1.d

Poverty; of the vow of poverty. 102.  
1.b. the godly may be brought to ex-  
treme poverty. 192. 1.c. 284. 1.c.  
their duty therein. 191. 2.2. 284. 2.b.  
comforts in poverty. 284. 1.c. Spiritu-  
ally poore. 260.2.d

Power in God double. 232. 2.d. See  
God.

Prayer must be according to Gods pro-  
mises. 349. 2.d. motives to pray. 579.  
1.a. pray for another. 228. 2.b.  
none can without the H. Ghost.  
579. 1.2. Devils deface this duty.  
590. 1.c. that gifts a man may ob-  
taine by prayer. 672.1.b

Praise; true forme of praising God. 229.  
1.c. 595. 2.c. motives to praise God.  
229.1.b. when to speake in our owne  
praise. 215.2.d

Preaching the Word commended. 132.  
2.a. repetitions therein allowed. 290.  
2.c. of alleging the sayings of men  
therein. 284. 2.b. prayer before and  
after it approved. 449.2.b

Predetermination proved by Paul. 118.  
1.c. 494. 1.d. it should be reveren-  
ced. 250.1.d

Predictions which are warrantable. 619.  
2.b

Preparation to the Word. 214.2.a

Presumption; Satan seeks to bring men  
thereto. 590.2.a

Pride spiritual. 358. 1.d. it requires a  
mong us. 358.2.b. it was not the first  
sin. 359.2.c

Priests; how believers are Priests. 226.  
1.b. their duty thence. 228.2.d

Princes may beare an outward pompe.  
540.1.a

Privileges outward helpe little to sal-  
vation. 512.2.a

Prophane hearts discovered. 40.2.d. pro-

## P

# THE TABLE.

fane pfections admonished. 245.2.b

Professors should be practicers. 201. 2.a  
fearfull case of common professors.  
357.2.d

Prognostications confirmed by M. Hoo-  
per. 476.2.c. Reasons proving the  
use of them unlawfull. I. immoderate  
case. 655. 1.b. II. neglect of Gods  
providence. 654.1.b

Prognostications inability to foretell  
things to come declared. I. By the  
use of the Heavens. 655. 1.c. II. from  
Gods providence. 656. 1.c. 556. 1.d.  
III. want of experience. 658.2.b. IV.  
ignorance of causes. 657. 2.a. six im-  
pediments of true judgement in Pro-  
gnostications. 659. 1.a. their untruths  
and false rules. 659.2.b. his impieties  
and prophaneities. 665. 2.d. his tricks  
of deceit. 666.1.d

Promise, God is true in all his promises.  
94.1.d. certaintie of Gods promises.  
234. 1.a. how God performs his  
promises to man. 662.b.d. how to  
get assistance of them. 117. 2.d. 396.  
1.d. what promises be conditionall.  
349.1.a. 646.1.c. benefits from re-  
membering Gods promises. 123. 1.a.  
promises must be regarded. 89. 2.d.  
94.2.b. we must consider two things  
in our promises. 399.2.a

Prophecie; is Gods royaltie. 365. 1.d.  
how to know whether prophecies be  
of God or no. 468.1.c

Prophet; how to know a true Prophet.  
212.2.c. 315. 2.a. the wisdom of a  
true Prophet. 303. 2.b. notes of a  
false Prophet. 315.2.a. 468.1.c

Prosperitie; whence comes true prosperi-  
tie. 489.2.d

Protestants carnall. 519.2.a

Providence of God described. 656.1.c  
the first cause of all. 288. 2.c. 494.  
1.b. unalterable. 148. 2.d. it governes  
all. 179. 1.a. it orders second causes.  
657. 1.a. hereby God can preserve  
without means. 13.2.c. 657.1.b. a  
swift manner, and why. 659.1.c.

Gods providence over his in deepe  
distresse. 46. 2.2. 159. 2.2. 656. 2.b.  
relying on Gods providence brings a  
good issue in extremities. 120. 2.b.  
wee must leave to depend upon it.  
387. 1.b. Prognosticators deny it.  
654.1.b. and they that use Prognosti-  
cations. 659.1.c

Palms singing approved. 76.2.d

Punishments of God on the wicked,  
oft in the same kind. 156.2.b. 318.  
2.d. 554. 1.d. how God may punish  
the finnes of one upon another. 156.  
2.d. 320.1.b. punishment of sinne  
handled at large. 359. 2.d. no out-

ward excellencie can free from pu-  
nishment of sinne. 526. 1.d. punish-  
ment of offenders must not stay for  
their repentance. 692.1.b

R

Racking used in old time. 188.  
1.b. Racking of renes confirmed.  
456.2.c

Rahabs faith. 265. 1.c. shee was an har-  
lot. 166. 2.b. how shee came to be-  
lieve. 167.2.a

Rahabes faith. 265. 1.c. shee was an har-  
lot. 166. 2.b. how shee came to be-  
lieve. 167.2.a

Rahabes faith. 265. 1.c. shee was an har-  
lot. 166. 2.b. how shee came to be-  
lieve. 167.2.a

Readers in the Primitive Church; how  
they. 517.2.b

Reading of Scripture commended. 222.  
2.d. how to read faithfully. 471.2.d

Reall presence in the Sacrament con-  
futed. 323.2.b. 147. 1.b

Rebeckas fast in causing Jacob to get  
the blessing. 170.2.b

Rebuke; how Christ rebukes. 364.2.d.  
565.2.a

Reconciliation with God must chiefly  
be sought. 231.2.d

Recreations without Religion, are the  
pleasures of sinne. 142.1.a

Red Sea; why so called. 150. 2.c. Israel  
passed thorow it miraculously. 160.1.a

Redemption a more glorious worke  
than the creation. 240.1.c. it is not of  
all and every one. 344.1.d

Regenerate; whether they can fulfill the  
Law perfectly. 542.b

Regeneration handled. 500. 2.d. it must  
be sought. 254.2.c. it is founded on  
Christ. 355.2.a

Religion no politike device. 187. 2.b.  
how to know true Religion. 220.2.a.  
and a particular truth in Religion. 220.  
2.b. what to esteeme of the Religion  
of the Turke, Jew, and Papist. 313.  
2.40.1.a. c. only in true Religion is  
salvation. 27. 1.c. 145. 1.c. 393.2.b.  
progress therein required. 205. 2.b.  
we must not be ashamed of it. 101.  
2.a. but hold it fast. 188.1.d. 294.2.d

Religion in practice most acceptable.  
158.2.d. Rules to be observed in Re-  
ligion. 481. 1.b. objection against  
Religion from divines answered.  
200. 2.d. 315. 2.d. whatno doe a-  
mong varieties of opinions in Reli-  
on. 145. 1.d. 323. 1.c. contempt of  
Religion among us. 421. 2.a. dis-  
suffers from Religion. 377. 1.c. 380.  
1.b. how they should be affected.  
402.1.c

Reliques of Saints disallowed. 134. 1.c.  
whether Reliques have power against  
witcherie. 650.1.a

Remembrance which is a vertue. 105.  
2.b. benefit of remembering Gods  
Word. 569.1.a

Repent-

# THE TABLE.

Repentance described, 274.1.d. 301.2.a. 304.1.b. practice of it, 274.2.b. 317.2.a. 319.2.d. 355.1.d. whereof we must repent, 366.2.d. 412.2.d. motives to repent, 366.2.d. 379.2.c. 330.2.d. 301.2.a. 303.2.d. 342.2.d. 295.2.c. why to much urged, 301.2.b. present repentance urged, 316.2.d. of turning repentance, 275.2.b. benefits of repentance, 319.2.c. Repentance waiting, 412.2.b. 505.1.d. whether a man can repent when hee will, 357.1.b. 372.2.c. is it off feigned under the cross, 524.2.1. Romish doctrine of repentance diffused, 274.2.d. they are enemies to repentance, 505.1.b.

Repetitions in the ministration, 522.1.f. 522.1.g. Report, what it is to be well reported of with God, 52.2.a. Reprobation proved, 516.1.d. how reprobates are said to be redeemed, 521.1.a. Reproach for religion ordinary, 34.2.b. how to be animated against it, 24.2.b. 53.1.a. it is more worth than all worldly wealth, 144.1.d. how to be of this judgement, 145.2.c. Resolution in religion required, 62.2.b. Restoring offenders: the manner of it, 586.2.b. when terrible means must be used, 588.1.d. Reurrection, a comfort to the godly, 230.2.c. the ground of it, 258.1.b. we must labour to be assured of resurrection to life, 189.1.a. how attained, *ibid.*

Revelation described, 268.1.b. Revelations under the Gospel, 38.1.a. how God thence them, 208.1.b. how they differ from Diabolical, 208.1.d. 224.2.b. whether the Revelation of *Satan* be Canonical Scripture, 207.1.a. God reveals secrets to his children, 137.1.d. Revenge must be referred to God, 544.2.b. Reverence: how to get true reverence, 347.1.d. Reward: how God rewardeth them that seek him, 32.2.a. two causes of Gods reward, 33.1.c. why life everlasting is called a reward, 146.1.b. how God rewards his enemies, 33.1.c. whether a man may do good works in a degree of reward, 356.1.b. Rhetoric approved, 93.1.b. lawful to a Preacher, and how, 92.1.d. 2.b. Scripture is the fountain of true Rhetoric, 93.2.d. Rhetorick purgeth choler, 657.2.c. Riches spiritual, 360.2.d. rich in God

in two respects, 284.2.a. whether a man may seek to be rich, 102.2.b. Rich mens duties, 248.2.c. Riches severed from religion, are the treasures of sinne, 142.1.b. how to enjoy riches and honour, 143.1.b. Righteousness: several kinds of it handled distinctly, 442.2.d. 443.2.c. created, *ibid.* legal, 454.2.a. civil, *ibid.* inward or inherent, 551.1.b. whether it can justify, *ibid.* evangelical, 551.2.b. imputed righteousness is our justification, 567.1.b. why called the righteousness of faith, 581.2.c. how it is to be fought, 436.1.b. what it is to worke righteousness, 176.1.c. motives thereto, 177.1.b. rules whereby, *ibid.* whether the heathen did it not, 176.2.d.

Rome, whether a true Church, 32.1.c. 329.1.a. 389.1.c. it never had prerogative above other Churches, 216.1.d. it is now, and hath bene long Satans throne, 293.1.b. of our separating from it, 552.1.d. we may not admit reconciliation with them, 599.1.b.c. Romish Clergie, right beasts, 555.1.b. Roper: of going on a rope, 396.1.c. Rule of faith with Papists, 394.2.a. 394.2.b. 541.1.a.b.

Sabbath breakers of 3. sorts, 149.2.d. 244.1. 1.a. the sanctification of it twofold, 142.1.c. who must sanctifie it, 242.1.c. who changed the Jewes Sabbath, 7.2.a.c. and why, 240.1.b. Sacraments must be celebrated in faith, 152.2.d. used reverently, 154.1.c. their double end, 162.2.d. double use, 17.1.b. They conferre grace by the worke done, 578.2.d. of preparation thereto, 451.2.a. open offenders should be debarred, 556.1.d. Sacramental phrases and the reason thereof, 152.1.d. 307.1.a. Sacraments were used for two ends, 16.2.c. why called gifts, 20.2.a. Sacrifices under the Gospel, 121.2.c. Saints, how to be honoured, 295.1.b. 405.1.a. Papists give divine honour to them, 404.2.c. *Salomon*: why his repentance is not rewarded, 521.2.c. Salvation only from Christ and in the Church, 492.2.c. how Christ saveth, 594.2.a. what number shall be saved, 172.1.d. 298.2.a. what manner of persons, 504.2.d. 595.1.b. the common people deserve themselves about salvation, 595.1.c. Is not in our custody, 572.2.d. certainty of salvation, 220.2.d. is not doctrine of security, 298.2.c. it is by faith, 59.1.d. it

is joyed with the use of measures, 457.1.d. 272.2.c. penitent persons are bound to believe their own salvation, 222.1.a. 262.2.a. Salutations of two sorts, 262.2.a. *Samson*: whether he killed himselfe, 174.1.b. *Saul*: whether he appeared to *Saul* by means of the Witch of Endor, 606.1.d. Sanctification described, 484.2.a. parts of it, 485.2.d. whence we have it, 485.1.c. how gotten, 487.1.c. it is not perfect in this life, 203.2.a. 485.2.c. how it differs from justification, 484.2.c. how things are sanctified, 509.2.c. our houses, 647.1.a. 83.2.d. *Sarab*: faith, 83.2.d. *Satan*: his knowledge of earthly kingdoms, 599.2.b. his contradicting spirit, 385.1.b. his policies for erecting his own kingdom, 593.2.a. how well vanquished, 406.1.b. *De* Devil. Schooles of the Prophets should be maintained, 433.2.c. Searching of the Witch condemned, 624.1.b. an insufficient proofe of a Witch, 634.2.b. Scripture: how knowne to bee Gods word, 220.1.c. 237.2.d. how to know true Scripture and religion, 38.1.d. 234.1.c. 541.1.c. 563.2.c. whole Scripture is Christs royalty, 209.1.d. whether any of it be lost, 562.2.d. popish distinction of Scripture, 402.2.a. Scripture is by inspiration, 492.2.a. excellencie of it, 209.2.c. 212.2.c. Sufficiency and perfection of it, 27.2.d. 492.1.d. Papists objection thereto answered, 394.1.b. 528.2.1. 540.2.b. 577.1.b. authority of it, 24.1.b. 492.2.b. end of Scripture, 21.2.d. what must determine of the sense of Scripture, 209.2.b. 220.2.b. they expound themselves, 394.1.a. how they give direction, 28.1.d. how it should be read and heard, 21.2.d. our duty towards Scripture, 292.2.c. they should not be kept from the people, 209.2.d. 213.2.a. Searching of ourselves necessary, 411.2.b. 419.1.a. is much wanting, 413.1.b. motives to it, 414.1.b. 418.1.c. whereby it must be made, 414.2.c. Security twofold, 273.2.c. Secure persons in a dangerous case, 204.2.b. 211.1.b. Seeking of God, by foure actions, 31.2.a. Selflove an occasion of learning witchcraft, 608.2.d. Sepulch outward should be well ordered, 398.1.a. Separation is of three sorts, 574.2.a. Sepa-

Separation from Gods Church a great law, 579.1.b. what separation is lawful, *ibid.* what causes a man may separate, 574.1.a. Sermon: whether one may punish the forme or sense, 200.2.d. Service in general described, 493.2.b. kinds of service, 494.1.a. service to man described, 491.1.b. 493.2.b. to *ibid.* Gods will be done here, 492.1.c. Services of Gods will: how are, 496.2.c. 497.1.a. 498.1.a. 499.1.a. 500.1.a. 501.1.a. 502.1.a. 503.1.a. 504.1.a. 505.1.a. 506.1.a. 507.1.a. 508.1.a. 509.1.a. 510.1.a. 511.1.a. 512.1.a. 513.1.a. 514.1.a. 515.1.a. 516.1.a. 517.1.a. 518.1.a. 519.1.a. 520.1.a. 521.1.a. 522.1.a. 523.1.a. 524.1.a. 525.1.a. 526.1.a. 527.1.a. 528.1.a. 529.1.a. 530.1.a. 531.1.a. 532.1.a. 533.1.a. 534.1.a. 535.1.a. 536.1.a. 537.1.a. 538.1.a. 539.1.a. 540.1.a. 541.1.a. 542.1.a. 543.1.a. 544.1.a. 545.1.a. 546.1.a. 547.1.a. 548.1.a. 549.1.a. 550.1.a. 551.1.a. 552.1.a. 553.1.a. 554.1.a. 555.1.a. 556.1.a. 557.1.a. 558.1.a. 559.1.a. 560.1.a. 561.1.a. 562.1.a. 563.1.a. 564.1.a. 565.1.a. 566.1.a. 567.1.a. 568.1.a. 569.1.a. 570.1.a. 571.1.a. 572.1.a. 573.1.a. 574.1.a. 575.1.a. 576.1.a. 577.1.a. 578.1.a. 579.1.a. 580.1.a. 581.1.a. 582.1.a. 583.1.a. 584.1.a. 585.1.a. 586.1.a. 587.1.a. 588.1.a. 589.1.a. 590.1.a. 591.1.a. 592.1.a. 593.1.a. 594.1.a. 595.1.a. 596.1.a. 597.1.a. 598.1.a. 599.1.a. 600.1.a. 601.1.a. 602.1.a. 603.1.a. 604.1.a. 605.1.a. 606.1.a. 607.1.a. 608.1.a. 609.1.a. 610.1.a. 611.1.a. 612.1.a. 613.1.a. 614.1.a. 615.1.a. 616.1.a. 617.1.a. 618.1.a. 619.1.a. 620.1.a. 621.1.a. 622.1.a. 623.1.a. 624.1.a. 625.1.a. 626.1.a. 627.1.a. 628.1.a. 629.1.a. 630.1.a. 631.1.a. 632.1.a. 633.1.a. 634.1.a. 635.1.a. 636.1.a. 637.1.a. 638.1.a. 639.1.a. 640.1.a. 641.1.a. 642.1.a. 643.1.a. 644.1.a. 645.1.a. 646.1.a. 647.1.a. 648.1.a. 649.1.a. 650.1.a. 651.1.a. 652.1.a. 653.1.a. 654.1.a. 655.1.a. 656.1.a. 657.1.a. 658.1.a. 659.1.a. 660.1.a. 661.1.a. 662.1.a. 663.1.a. 664.1.a. 665.1.a. 666.1.a. 667.1.a. 668.1.a. 669.1.a. 670.1.a. 671.1.a. 672.1.a. 673.1.a. 674.1.a. 675.1.a. 676.1.a. 677.1.a. 678.1.a. 679.1.a. 680.1.a. 681.1.a. 682.1.a. 683.1.a. 684.1.a. 685.1.a. 686.1.a. 687.1.a. 688.1.a. 689.1.a. 690.1.a. 691.1.a. 692.1.a. 693.1.a. 694.1.a. 695.1.a. 696.1.a. 697.1.a. 698.1.a. 699.1.a. 700.1.a. 701.1.a. 702.1.a. 703.1.a. 704.1.a. 705.1.a. 706.1.a. 707.1.a. 708.1.a. 709.1.a. 710.1.a. 711.1.a. 712.1.a. 713.1.a. 714.1.a. 715.1.a. 716.1.a. 717.1.a. 718.1.a. 719.1.a. 720.1.a. 721.1.a. 722.1.a. 723.1.a. 724.1.a. 725.1.a. 726.1.a. 727.1.a. 728.1.a. 729.1.a. 730.1.a. 731.1.a. 732.1.a. 733.1.a. 734.1.a. 735.1.a. 736.1.a. 737.1.a. 738.1.a. 739.1.a. 740.1.a. 741.1.a. 742.1.a. 743.1.a. 744.1.a. 745.1.a. 746.1.a. 747.1.a. 748.1.a. 749.1.a. 750.1.a. 751.1.a. 752.1.a. 753.1.a. 754.1.a. 755.1.a. 756.1.a. 757.1.a. 758.1.a. 759.1.a. 760.1.a. 761.1.a. 762.1.a. 763.1.a. 764.1.a. 765.1.a. 766.1.a. 767.1.a. 768.1.a. 769.1.a. 770.1.a. 771.1.a. 772.1.a. 773.1.a. 774.1.a. 775.1.a. 776.1.a. 777.1.a. 778.1.a. 779.1.a. 780.1.a. 781.1.a. 782.1.a. 783.1.a. 784.1.a. 785.1.a. 786.1.a. 787.1.a. 788.1.a. 789.1.a. 790.1.a. 791.1.a. 792.1.a. 793.1.a. 794.1.a. 795.1.a. 796.1.a. 797.1.a. 798.1.a. 799.1.a. 800.1.a. 801.1.a. 802.1.a. 803.1.a. 804.1.a. 805.1.a. 806.1.a. 807.1.a. 808.1.a. 809.1.a. 810.1.a. 811.1.a. 812.1.a. 813.1.a. 814.1.a. 815.1.a. 816.1.a. 817.1.a. 818.1.a. 819.1.a. 820.1.a. 821.1.a. 822.1.a. 823.1.a. 824.1.a. 825.1.a. 826.1.a. 827.1.a. 828.1.a. 829.1.a. 830.1.a. 831.1.a. 832.1.a. 833.1.a. 834.1.a. 835.1.a. 836.1.a. 837.1.a. 838.1.a. 839.1.a. 840.1.a. 841.1.a. 842.1.a. 843.1.a. 844.1.a. 845.1.a. 846.1.a. 847.1.a. 848.1.a. 849.1.a. 850.1.a. 851.1.a. 852.1.a. 853.1.a. 854.1.a. 855.1.a. 856.1.a. 857.1.a. 858.1.a. 859.1.a. 860.1.a. 861.1.a. 862.1.a. 863.1.a. 864.1.a. 865.1.a. 866.1.a. 867.1.a. 868.1.a. 869.1.a. 870.1.a. 871.1.a. 872.1.a. 873.1.a. 874.1.a. 875.1.a. 876.1.a. 877.1.a. 878.1.a. 879.1.a. 880.1.a. 881.1.a. 882.1.a. 883.1.a. 884.1.a. 885.1.a. 886.1.a. 887.1.a. 888.1.a. 889.1.a. 890.1.a. 891.1.a. 892.1.a. 893.1.a. 894.1.a. 895.1.a. 896.1.a. 897.1.a. 898.1.a. 899.1.a. 900.1.a. 901.1.a. 902.1.a. 903.1.a. 904.1.a. 905.1.a. 906.1.a. 907.1.a. 908.1.a. 909.1.a. 910.1.a. 911.1.a. 912.1.a. 913.1.a. 914.1.a. 915.1.a. 916.1.a. 917.1.a. 918.1.a. 919.1.a. 920.1.a. 921.1.a. 922.1.a. 923.1.a. 924.1.a. 925.1.a. 926.1.a. 927.1.a. 928.1.a. 929.1.a. 930.1.a. 931.1.a. 932.1.a. 933.1.a. 934.1.a. 935.1.a. 936.1.a. 937.1.a. 938.1.a. 939.1.a. 940.1.a. 941.1.a. 942.1.a. 943.1.a. 944.1.a. 945.1.a. 946.1.a. 947.1.a. 948.1.a. 949.1.a. 950.1.a. 951.1.a. 952.1.a. 953.1.a. 954.1.a. 955.1.a. 956.1.a. 957.1.a. 958.1.a. 959.1.a. 960.1.a. 961.1.a. 962.1.a. 963.1.a. 964.1.a. 965.1.a. 966.1.a. 967.1.a. 968.1.a. 969.1.a. 970.1.a. 971.1.a. 972.1.a. 973.1.a. 974.1.a. 975.1.a. 976.1.a. 977.1.a. 978.1.a. 979.1.a. 980.1.a. 981.1.a. 982.1.a. 983.1.a. 984.1.a. 985.1.a. 986.1.a. 987.1.a. 988.1.a. 989.1.a. 990.1.a. 991.1.a. 992.1.a. 993.1.a. 994.1.a. 995.1.a. 996.1.a. 997.1.a. 998.1.a. 999.1.a. 1000.1.a.

Severities towards time offenders, 587.1.c. Shift a Popish peckle, 587.2.b. Sybils of Greece were famous Witches, 618.2.d. Sick mens duty for recovery, 181.1.a. Sickened comes from God, 319.1.b. Signe in mans body a feigned thing, 622.2.c. 659.2.d. 660.1.a. Sinne: how it came into the world, 495.1.a. how God wil it, 197.2.b. 494.1.b. the power of time in infecting, 57.2.b. 446.1.c. for delirium, 48.2.c. it makes a man worse than a calf, 105.1.a. it makes Gods presence dreadful, 448.2.2. 451.2.b. why it so bounds, 384.2.c. kinds of sinne: of ignorance, 386.1.a. of infirmity, 386.1.b. of malice, 386.1.c. sinne secret, private, and publick, 386.1.d. sin against the holy Ghost, 386.1.e. most heinous sinne knowne to God, 21.1.d. remedies against them, 602.2.c. 209.2.a. 322.2.c. to live in sinne the greatest malice, 143.1.a. our duty in regard of sinne, 344.2.d. 320.1.c. motives to leave sinne, 326.1.2. 324.1.a. 597.1.c. how to get victory over sinne, 120.2.a. 121.2.a. whether a Church can may live and not sinne, 286.2.c. 275.1.b. difference of Gods children from the wicked in sinning, 551.2.c. 665.1.b. 577.1.b. Sinners: Gods mercie to them if they repent, 166.1.d. grievous sinners moved to repentance, 302.2.a. 246.1.a. 521.1.a. Slanders against Gods children ordinary, 285.1.a. from whence they come, 285.1.c. patience under it taught,

175.1.d. diffusers from standing, 377.1.b. Slope spiritual, 53.2.b. kinds of it, *ibid.* Sobriety in the use of the creatures, 366.1.c. Solstice her times, 351.2.2. Some of God became man, 496.1.b. Somes duty to their Parents, 695.1.d. Soule a precious thing, 622.1.c. its not by possession, 686.2.a. Soules in a campe should have preaching, 181.2.1. Speaking of others contrary, 276.2.d. cribbing of our felices, 568.1.a. Spirit of God: how to know whether we have it, 570.2.d. motives to get it, 571.2.d. whether a man may abide in places haunted by evil spirits, 574.1.a. Stares: their magnitude, 659.1.b. how ordained for, 471.2.c. whereby they worke, 622.1.c. whether they incline the will, 665.1.c. 2.d. what kinds of causality are, 620.2.b. whether they be causes of warre, famine, plague, &c, 476.1.d. 656.1.a. what figures they are of things to come, 655.2.c. why Christ is called a floure, 326.2.a. why Ministers are called floures, 250.2.d. they must be fixed stars, 561.2.c. 622.1.d. Stone: an ancient use of the white stone, 280.2.a. daily, 406.2.d. 11. Watch in prayer against them, 399.2.d. 111. Observe our inclinations, 281.1.c. 1.V. Draw neere to God, 380.1.a. V. Believe not Satan when hee speaks truth, 382.2.b. VI. Do nothing he bids, 382.1.c. VII. Be religious in justice, 382.2.d. VIII. Goe to the written word, 384.1.d. IX. Observe in our temptation prepare for new, 387.2.d. X. Doe not reasurish him when hee grows violent, 402.1.d. Whether whether now due by Gods law,

Tents in double use of feast, 742.2.d. Third spiritual required, 551.2.c. Thurbations of punishment be conditional, 276.1.b. 210.2.a. they ought to be regarded, 278.2.b. Thrones of Satan, 292.2.b. Time should be well spent, 101.1.b. for times for religious exercises, 202.1.d. Toleration of false religion, unlawful, 223.2.a. Torture in examination, 625.1.b. Traditions, how farre allowed, 681.1.d. 562.2.d. Popish arguments for them, 549.2.b. Tranquillity of mind, 480.2.b. Travellers, how a man may travel lawfully, 64.1.c. 101.2.b. cavenes to them, 171.1.b. 201.1.a. how travel unlawfully, 650.2.1. 101.2.d. Truce described, 229.2.c. and where,

# THE TABLE.

175.1.d. diffusers from standing, 377.1.b. Slope spiritual, 53.2.b. kinds of it, *ibid.* Sobriety in the use of the creatures, 366.1.c. Solstice her times, 351.2.2. Some of God became man, 496.1.b. Somes duty to their Parents, 695.1.d. Soule a precious thing, 622.1.c. its not by possession, 686.2.a. Soules in a campe should have preaching, 181.2.1. Speaking of others contrary, 276.2.d. cribbing of our felices, 568.1.a. Spirit of God: how to know whether we have it, 570.2.d. motives to get it, 571.2.d. whether a man may abide in places haunted by evil spirits, 574.1.a. Stares: their magnitude, 659.1.b. how ordained for, 471.2.c. whereby they worke, 622.1.c. whether they incline the will, 665.1.c. 2.d. what kinds of causality are, 620.2.b. whether they be causes of warre, famine, plague, &c, 476.1.d. 656.1.a. what figures they are of things to come, 655.2.c. why Christ is called a floure, 326.2.a. why Ministers are called floures, 250.2.d. they must be fixed stars, 561.2.c. 622.1.d. Stone: an ancient use of the white stone, 280.2.a. daily, 406.2.d. 11. Watch in prayer against them, 399.2.d. 111. Observe our inclinations, 281.1.c. 1.V. Draw neere to God, 380.1.a. V. Believe not Satan when hee speaks truth, 382.2.b. VI. Do nothing he bids, 382.1.c. VII. Be religious in justice, 382.2.d. VIII. Goe to the written word, 384.1.d. IX. Observe in our temptation prepare for new, 387.2.d. X. Doe not reasurish him when hee grows violent, 402.1.d. Whether whether now due by Gods law,

Tents in double use of feast, 742.2.d. Third spiritual required, 551.2.c. Thurbations of punishment be conditional, 276.1.b. 210.2.a. they ought to be regarded, 278.2.b. Thrones of Satan, 292.2.b. Time should be well spent, 101.1.b. for times for religious exercises, 202.1.d. Toleration of false religion, unlawful, 223.2.a. Torture in examination, 625.1.b. Traditions, how farre allowed, 681.1.d. 562.2.d. Popish arguments for them, 549.2.b. Tranquillity of mind, 480.2.b. Travellers, how a man may travel lawfully, 64.1.c. 101.2.b. cavenes to them, 171.1.b. 201.1.a. how travel unlawfully, 650.2.1. 101.2.d. Truce described, 229.2.c. and where,

T Table of the Lord neglected, 17.1.c. Teachers in the Church should be called, 113.2.a. See Ministers, how to discern false teachers, 266.1.b. how to oppose our selves against them,

175.1.d. diffusers from standing, 377.1.b. Slope spiritual, 53.2.b. kinds of it, *ibid.* Sobriety in the use of the creatures, 366.1.c. Solstice her times, 351.2.2. Some of God became man, 496.1.b. Somes duty to their Parents, 695.1.d. Soule a precious thing, 622.1.c. its not by possession, 686.2.a. Soules in a campe should have preaching, 181.2.1. Speaking of others contrary, 276.2.d. cribbing of our felices, 568.1.a. Spirit of God: how to know whether we have it, 570.2.d. motives to get it, 571.2.d. whether a man may abide in places haunted by evil spirits, 574.1.a. Stares: their magnitude, 659.1.b. how ordained for, 471.2.c. whereby they worke, 622.1.c. whether they incline the will, 665.1.c. 2.d. what kinds of causality are, 620.2.b. whether they be causes of warre, famine, plague, &c, 476.1.d. 656.1.a. what figures they are of things to come, 655.2.c. why Christ is called a floure, 326.2.a. why Ministers are called floures, 250.2.d. they must be fixed stars, 561.2.c. 622.1.d. Stone: an ancient use of the white stone, 280.2.a. daily, 406.2.d. 11. Watch in prayer against them, 399.2.d. 111. Observe our inclinations, 281.1.c. 1.V. Draw neere to God, 380.1.a. V. Believe not Satan when hee speaks truth, 382.2.b. VI. Do nothing he bids, 382.1.c. VII. Be religious in justice, 382.2.d. VIII. Goe to the written word, 384.1.d. IX. Observe in our temptation prepare for new, 387.2.d. X. Doe not reasurish him when hee grows violent, 402.1.d. Whether whether now due by Gods law,

# THE TABLE.

of 238.2.c. difference between di-  
vine and diabolical. 659.1.a  
Tie of life. 281.1.b. how to become  
trees of righteousness. 559.2.c  
Tribulation joyed with grace. 283.2.d  
Trinity in the Godhead. 493.1.d. plu-  
rality of persons shewed. 459.2.a  
Troubles must be and why. 474.2.a  
Truth described. 354.2.d. how to hold  
it fast. 302.2.b. Gods care to certifie  
his Church of his truth. 243.1.c  
Triall of grace in the godly. 43.2.b.  
348.1.d. they must be expected. 287.  
2.d. how to stand in fiery trials. 150.  
2.a

## V

Alour and manhood a gift of grace.  
149.2.c. a fruit of faith. 81.2.a  
Vigilantes confuted. 82.1.a  
Vibility no true marke of the Church.  
308.2.c  
Visions diabolical twofold. 397.1.d  
Vivification described. 486.1.c  
Unbelief is mixed with faith. 157.2.c.  
it is a grievous sinne. 222.2.d. 523.  
2.a. signes and fruits whereby to dis-  
cern it. 524.2.c. it must be repented  
against. 158.2.b. how to revert of it.  
524.2.b. Satan would bring us to the  
practice of it. 382.2.b  
Uncleanesse threefold. 588.2.d. what  
ceremonial uncleanesse figured. 589.  
1.d

Understanding in God, and man; how  
they differ. 172.2.b  
Unfaithfull to God of three sorts. 290.1.b  
Ungodlike handled. 537.1.a. 555.1.a.  
its common. 517.2.c. five notes of it.  
565.1.a

Union mysticall betweene Christ and us  
declared. 257.1.d. benefits from it.  
258.1.b

Universality no good note of true reli-  
gion. 511.1.d

Universal calling confuted. 165.2.d. 333.  
1.a

Universal grace confuted. 110.1.d. 280.  
1.b. 281.2.c. 335.1.a. 334.1.b

Unkind to God. 100.1.a  
Unregenerate: all they doe is sinne. 19.  
2.a

Vow of Baptisme must be kept. 290.2.a.  
of childrens vovs. 696.1.b

## W

Aies of God. 549.1.d. way of  
life which and who walke in it.  
6.1.a. 18.2.c. 161.2.c. a way for  
Christians in regard of offences. 589.  
2.b

Wait on God. 164.2.d

Walke with God, what it is. 251.1.b.  
246.2.b. motives to it. 25.2.a

Wantonnesse. 518.2.b  
Warrelawfull for Christians. 175.2.a

of assaulting warre. 176.1.a. how to  
make warre. 163.1.c. how to over-  
come in warre. 187.2.d

Watchfulness of a Christian. 330.1.a  
533.1.a

Wicked have bloody minde towards  
the godly. 187.2.a. 195.2.d. they  
reape benefit by them. 158.1.d. they  
have outward blessings from God.  
53.2.d. they blest themselves in their  
estate. 285.1.d. they cannot endure  
Gods presence. 448.2.d. how they  
judge of the world. 322.2.c

Wife: duties of the wife. 629.2.b. the  
wives finnes. 692.1.a. duty of the  
wife in the family. 700.1.c. whether  
they may give almes without the hus-  
bands consent. 700.2.b

Will of God twofold. 298.2.b. God ac-  
cepts the will for the deed. 111.2.a.  
mans will by nature hath not power  
to receive grace. 528.2.a. it cannot  
refuse effectual grace. 591.2.a. will  
fancified. 486.2.c. will created and  
regenerate compared. 527.2.d. see  
Freewill.

Wisdome: whence get true wisdom.  
593.2.d

Witchcraft described. 607.2.b. inven-  
ted by the devill. *ibid.* c. practised by  
his helpe. 609.1.c. yet limited here-  
in. 614.1.b. end of Witchcraft. 608.  
2.b. why God permits it. 613.2.d.

Ground of Witchcraft. 614.2.a.  
Kinds of Witchcraft. 616.2.d. Di-  
vining. 617.1.a. Operative. 629.2.b

Whether a true beleever may be bewit-  
ched. 387.2.b. 646.1.a. of preven-  
ting Witchcraft two prefratives.  
646.1.a. Restoratives for the cure of  
Witchcraft. 647.1.d. for whole coun-  
tries. 647.1.d. for particular persons.  
*ibid.* 2.c

Superstitious remedies scanned. 648.1.  
Exorcisme. 648.1.c. The name Jesus.  
649.2.b. Reliques. 650.1.a. signe of  
the Crosse. 650.1.d. Hallowed things.  
650.2.a

Witch described. 636.2.d. the thing  
that makes a Witch. 637.1.c. pro-  
ved to bee. 637.2.b. objections an-  
swered. 638.2.c. Witches make a  
covenant with the devill. 614.2.a.  
628.1.b. an expresse covenant. 615.  
2.b. secret covenant. 616.1.b. objec-  
tions against this covenant answer-  
ed. 640.2.a. kinds of Witches. 637.  
2.b. good and bad. 638.1.a. the good  
Witch the worser. 638.1.b. they  
should die. 652.2.a

Witches cannot be tunned into hares or  
other creatures. 611.2.d

Witching by sight confuted. 632.1.a

How Witches know what is done far  
off. 617.2.b

Whether the Witches of our time bee  
such as *Moses* law commanded. 649.  
1.b. how to discover a Witch. 642.  
1.c. Presumptions of a Witch. 642.  
1.c. Insufficient proofs. 642.1.d. of  
calling into the water. 642.1.b. & d.  
True proofs. 643.2.a. punishment  
of a Witch: death. 639.1.c. 650.2.d.  
why. 650.2.b. 651.1.a. objections  
answered. 651.2.c

Wineffe: a faithfull wineffe to God.  
321.1.d

Women partakes of saving graces. 84.  
2.a. they may not teach publicly.  
213.2.d. not baptize. 314.1.b. whether  
a woman may governe a king-  
dome. 314.1.c

Wonders of two sorts. 609.1.d. True  
Wonders: see Miracles. lying won-  
ders done by Satan. 610.1.c. twofold  
illusions. 611.1.b. rall works. 612.  
1.a. working of wonders cannot com-  
mend a man to God. 613.1.d

Word: words of themselves have no  
virtue in them. 631.1.a. how *Words*  
taken in Scripture. 385.1.c. wherein  
stands the force of Gods word. 632.  
1.c. how its made a charme. 633.1.a.  
it is Christs sword. 251.2.b. the best  
weapon against Satan. 348.1.d. 402.  
2.a. how it works in the elect. 252.  
2.b. in reprobrates. 251.2.c. how natu-  
rall men esteeme of it. 257.2.c. 322.  
2.c. what to judge of those that fit  
and rage against it. 252.1.b. the writ-  
ten word is profitable to the Church.  
243.2.c. exercise therein private and  
publike. 305.2.b. it should not be  
kept from Gods people. 384.1.d. how  
to keepe the word in mind. 352.2.c.  
content of the word a grievous sin.  
384.2.d

Workes of God must be revered,  
though they keene against reason.  
248.1.b. good workes: foure things  
required therein. 212.1.d. their ex-  
tent. 248.1.d. 321.2.d. how they are  
necessary to salvation. 321.2.c. mo-  
tives to abound in good works. 321.  
2.d. works imperfect how accepted.  
262.1.d. worker ill accepted, then  
the worke. 191.1.c

World, a deadly enemy to religion.  
398.2.c. how God governes all the  
world. 656.1.d. his particular stroke  
in the second calves. 657.1.a. end of  
the world not knowne. 467.2.c. con-  
junctures thereof and prophecies dis-  
cussed. 469.2.c. signes of its close.  
470.1.d. the flares cannot shew it.  
472.1.a. 473.1.d. it may not becu-  
rionly sought into. 475.2.c. why  
God will have us know it. 465.2.d.

pro-

# A Table of places of Scripture.

profitable considerations about the  
end of the world. 474.1.b  
Worship in general described. 493.1.c.  
civill worship. 493.1.c. 508.2.b.  
how it differs from divine worship.  
493.2.c. Divine worship. 493.1.d.  
498.2.a. ground of it. 506.2.d.  
wherein it consists. *ibid.* kinds of it.  
503.2.a. 508.2.c. inward worship  
stands in two things. 518.1.a. out-  
ward worship required. 130.1.d.

with what gesture. *ibid.* and 346.2.b.  
worship and service must goe to-  
gether. 493.2.c. manner of worship-  
ping. 181.1.b. 255.2.a. properties of  
it. 246.2.a. it must be given to God  
only. 404.1.d. 509.2.a  
Worship of God in Images discussed.  
507.1.a. Popish objections refuted.  
507.2.d. Papists overture true wor-  
ship. 508.2.d  
Wounds: whether Christs wounds re-

maine still in his bodie. 231.2.a  
Y

Yang mens duty. 18.2.a. an admo-  
nition to them in their sports. 126.  
1.b. much subject to rashnesse. 139.1.c

## Z

Zeale described. 365.2.d. kinds of  
zeale. 366.1.b. fruits of zeale.  
366.1.d. zeale required for Gods  
glorie. 548.1.b. found zeale will not  
decay. 331.1.c

# A Table of choice places of Scripture explained or vindicated in this Volume.

## The Pages begin at the Commentarie upon Hebr. 11.

Ch.	Verf.	Pag.	Ch.	Verf.	Pag.	Ch.	Verf.	Pag.	Ch.	Verf.	Pag.
<i>Genesis.</i>			<i>Deuteronomie.</i>			<i>Daniel.</i>					
1	7	557.1.d	6	13	402.2.c	45	7	338.1.a	2	34	161.1.d
2	14	631.1.d	9	1	91.1.d	10,11	9	103.2.a	4	30	613.1.b
3	15	536.2.d	17	19	154.1.a	58	2	224.2.c			
4	14,16	16.2.a	20	5	647.1.b	58	5	664.2.b	1	2	300.1.d
5	5	331.2.c	25	5	677.1.b	69	9	336.1.d	2	18	217.1.b
14	13	72.2.a,b	30	6	581.1.b	28		336.1.d			
15	12	218.2.b	32	40,4t	35.1.b	82	1	539.2.c			
15	16	67.2.d		<i>Indiges.</i>		97	11	671.1.a	4	12	276.2.c
19	8	306.1.c	11	31	164.2.c	99	5	255.2.a			
20	12	675.1.b		<i>I. Samuel.</i>	116	11	33.2.d	6	7,8	27.2.a	
22	1	114.1.c	22	2	65.1.d	119	8	160.2.b	7	19	161.2.b
22	12	112.2.b	18	8,9,10	616.1.c	125	1	8.1.d			
22	18	108.1.d		<i>11. Samuel.</i>	139	21	278.1.b	2	1,2	411	
27	28,29	126.1.d	13	13	675.2.a		<i>Proverbi.</i>				
29	23,25,27	681.2.d		<i>I. Kings.</i>	3	12	365.1.c	1	6	547.1.a	
30	37	632.1.b	21	3	60.1.a	10	7	8.1.d			
30	21	148.1.b		<i>II. Kings.</i>	16	21	248.1.a	2	3	126.2.b	
34	34	547.1.a	2	12	182.1.a		<i>Ecclesiastes.</i>	3	1	208.1.d	
44	5,15	619.1.d	21	59	550.2.b	10	11	629.2.d			
47	31	129.2.c	5	18	300.1.b		<i>Canticles.</i>	2	23	339.1.c	
48	16	127.1.b	13	21	650.1.b	8	6	187.1.c	4	10	508.1.d
			23	25	490.2.c		<i>Isaiah.</i>	5	20	55.1.a	
	<i>Exodus.</i>			<i>11. Chronicles.</i>	2	4	175.2.d		39	175.2.c	
2	3	135.2.d			8	13	509.2.c	6	14	316.1.d	
3	14,15	218.1.a	15	15	490.2.c	8	21	251.2.c	7	13	101.2.d
4	22	261.1.b	23	13	538.2.d	11	4	67.2.c	11,12	199.2.a	
12	27	152.2.c	26	10	538.1.d			10	34	136.2.a	
18	22	149.1.b	32	32	113.2.b	22	22	338.2.c	18	13	136.2.a
20	5	506.2.d		<i>Hester.</i>	43	3	46.1.b	12	27	648.2.c	
20	12	122.2.d	9	17	240.2.c	47	11,12,13	471.1	13	30	264.2.a
22	18	607.1.a		<i>Iob.</i>		50	4	431.1.c	16	18	270.1.d
	16,17	685.1.b	1	16,19	612.1.b.c	53	10	355.2.d	19	30	305.1.a
23	11,23	150.2.d	33	23,24	492.1.a	58	18	311.1.d	17	16	537.1.a
23	4,5	507.1.a		<i>1. Psalm.</i>	60	10	338.1.a		20	163.2.d	
	32	271.1.c	4	10,11	223.2.b		<i>Jeremie.</i>	18	6,7	299.1.a	
	<i>Leuiticus.</i>				2	4	217.1.d		18	502.1.d	
18	6	673.2.b			23	10	537.2.d		21	61.1.d	
	18	677.1.c	10	4	565.1.a	10	23	665.1.d		24	142.2.a
19	23	559.3.b	21	3	179.1.d		<i>Lament.</i>		29	144.2.a	
26	26	386.1.b	37	25	192.1.d	3	26	38.1.d	24	345.2.b	
	<i>Numbers.</i>		39	12	73.1.a		<i>Ezechiel.</i>	23	37	209.1.a	
23	23	650.1.b	40	6	214.2.d	18	24	271.2.a	28	15	Marke.

# *A Table of places of Scripture.*

Ch.	Verf.	Pag.	Ch.	Verf.	Pag.	Ch.	Verf.	Pag.	Ch.	Verf.	Pag.
<i>Mark.</i>			<i>Romans.</i>			<i>Galatians.</i>			<i>I. I. Timothee.</i>		
1	12	373.1.a	23	5	59.1.a	16	16	91.2.b	3	8	184.1.d
10	21	101.1.d	24	5	59.1.c	27	27	23.2.d	5	8	184.1.d
16	17	649.1.c	28	4	499.2.a	19	19	26.1.a	1	12	68.2.a
<i>Luke.</i>			29	5	57.1.b	20	20	301.2.c	1	12	68.2.a
1	12	373.1.a	30	12	571.1.c	21	21	57.1.c.d	6	2	85.1.d
2	29	198.2.b	31	7	118.1.c	5	5	265.2.a	3	11	52.1.c
8	13	271.2.c	13	13	225.1.c	3	1	611.1.c	12	13	277.1.d
15	15	214.1.c	10	3	56.1.d	4	23	62.1.b	4	2	300.1.a
23	23	505.1.d	11	15	166.1.a	23	23	89.1.a	13	13	365.2.b
62	62	105.2.d	20	20	566.1.b	5	1	501.2.a	12	2	146.1.a
10	23, 14	198.2.a	29	29	270.2.c	57	57	1.1.d	17	17	127.1.d
12	21	284.1.a	12	10	582.2.a	6	6	490.1.d	<i>James.</i>		
13	3	504.1.b	13	7	177.2.a	12	12	482.1.b	13	13	112.2.c
24	24	101.2.b	8	8	537.1.d	15	15	510.2.d	14, 15	14, 15	571.1.d
14	23	235.2.c	15	16	252.2.b	<i>Ephesians.</i>			2	21	55.1.a
16	23	264.2.b	<i>I. Corinthians.</i>			18	18	486.1.d	26	26	115.2.b
<i>John.</i>			15	15	37.2.c	1	1	484.1.d	7	7	406.1.b
1	14	496.1.b	5	5	575.1.d	5	5	261.1.d	<i>I. Peter.</i>		
29	29	157.1.a	6	2	156.1.c	14	14	534.1.c	5	5	72.1.b
51	51	408.2.a	7	5	671.2.d	30	30	355.2.b	18	18	51.2.d
3	5	500.2.d	20	20	512.1.c	16	16	165.1.d	20, 21	20, 21	49.2.b
13	13	22.1.b	23	23	537.2.a	<i>Philippians.</i>			5	8	377.1.b
16	16	497.2.d	31	31	73.1.c.101.	9	9	352.2.c	<i>I. I. Peter.</i>		
5	39	215.2.b	<i>2. 143.2.c</i>			10	10	649.2.d	5	5	50.2.c
6	54, 55	257.2.c	32	32	67.2.1.a	15, 16	15, 16	244.1.c	3	8	469.2.c
8	27, 28	270.2.a	4	4	218.1.c	5	5	582.1.d	<i>I. John.</i>		
56	56	3.1.d	<i>300.1.a</i>			<i>I. Thessalonians.</i>			2	22	497.1.a
10	22	240.2.c	10	2	161.2.a	23	23	54.2.b	9	9	270.2.d
29	29	209.1.b	3	3	3.2.a	<i>I. I. Thessalonians.</i>			1	1	591.2.a
14	19	256.2.d	11	3	314.1.d	4	4	319.1.d	4	1	265.2.a
15	14, 15	37.2.b	5	5	315.2.d	6	6	612.1.b	<i>Inde.</i>		
16	11	253.2.a	6	6	269.1.b	<i>I. Timothee.</i>			14	14	184.1.d
21	25	92.1.d	10	10	266.1.1	1	19	513.1.1	<i>Revelation.</i>		
<i>Acts.</i>			13	5	59.1.1	2	15	505.1.a	10	8	431.1.d
1	7	240.2.a	14	24, 25	430.1.d	3	8	68.1.d	11	8	532.1.c
4	42	573.2.c	15	20	21.1.1	9	9	294.2.b	13	8	5.1.c
5	15	650.1.b	<i>182.1.b</i>			15	15	216.2.c	13	8	430.1.b
7	51	345.2.c	23	23	592.2.d	4	4	650.2.b	11	11	430.1.b
15	20	300.2.c	33	33	68.2.a	8	8	284.1.c	16	13, 14	490.2.c
17	28	68.2.a	55	55	95.2.c	5	1	311.2.c	18	2	163.1.a
19	12	650.1.b	<i>I. I. Corinthians.</i>			11	11	672.1.a	20	6	180.1.d
20	21	434.2.c	3	6	252.1.a	6	17	80.2.d	21	10, 21	80.1.d

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