

THE DUTCH
ANNOTATIONS
Upon the New
TESTAMENT,
Or, all the
BOOKS
OF THE
NEW COVENANT

Of our LORD JESUS CHRIST,

TOGETHER

With, and according to their own Translation of
all the Text, out of the Original Tongue: As both the one
and the other were ordered and appointed by the
SYNOD of DORT, 1618. and published by
Authority, 1637.

*Now faithfully communicated to the use of Great
Britain, in English.*

By THEODORE HAAK Esq:

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THE ARGUMENT OF THE New Testament.



THE word Testament is a Latine word, whereby the Greek word Diatheke is rendred, which the Greek Translators use to expresse the Hebrew word Berith, that is, Covenant. And thereby is properly understood the Covenant it self, which God hath made with mankinde upon certain conditions to give them everlasting life: which Covenant is twofold, the Old and the New. The Old is that which God made with the first man before the fall, wherein eternal life was promised upon condition of a thoroughly perfect obedience, and keeping of the Law; and is therefore called the Legall Covenant, which God again propounded to the Israelites, that from thence they might learn to understand (seeing this condition is transgressed by all men, and can now be fulfilled by no man) that they must seek their salvation in another Covenant, which is called the New [Covenant,] and consisteth in this: That God hath appointed his Son for a Mediator, and promiseth eternal life upon condition that we believe in him; and is called the Covenant of Grace. And this also in regard of the severall administrations thereof unto mankind is called Old and New. The Old is the administration of this Covenant before the coming of the Mediator, which was promised to Abraham and his posterity [to come] of his seed, and prefigured by manifold Ceremonies laid down by Moses. The New is the administration of the same Covenant, since the Son of God, the Mediator of this Covenant came in the flesh, and hath accomplished mans reconciliation with God. These two Covenants are of one kinde as concerning their substance, forasmuch as in both forgiveness of sins, salvation and eternall

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nal life are promised upon condition of faith in the Mediator: but are different in respect of their several administrations, which in the New is much clearer, without figures, and extends it self unto all Nations. And the Old may fitly be tearmed the Testament of promise, and the New, the Testament of performance. Moreover, by the Old and New Testament, are also commonly understood the Books, wherein the making and administration of the Covenant are described; in which signification the words: The New Testament are taken here in the Title, and are opposed to the Books of the Holy Prophets, in which the Mediator of this Covenant is promised, and described, of what lineage, and when he should become man, what he should do and suffer to reconcile man unto God, and to procure and bring everlasting salvation unto them. As therefore in the Writings of the Old Testament, is foretold and typified that the Messiah or Mediator which should reconcile man unto God, should be the only begotten Son of God, eternal and true God with the Father and the Holy Ghost, Psalm 45. 8. and 110. 1. Isa. 9. 5. Jer. 23. 6. and 33. 2. Micah 5. 1. Malachi 3. 1. And that in the fulness of time he should take upon him the true humane nature, of a woman, and she a Virgin, Gen. 3. 15. Isa. 7. 14. of the stock of Abraham, Isaac, Jacob, Judah, and David, Gen. 21. 12. and 22. 18. and 49. 9, 10. 2 Sam. 7. 12. Isa. 11. 1. Jer. 23. 5. That he should be born in the City of Bethlehem, Micah 5. 1. at the time when the Scepter should be taken away from Judah, Gen. 49. 10. Isa. 11. 1. Dan. 9. 24. That being born he should flee into Egypt, Ose. 11. 1. be brought up at Nazareth, Isa. 11. 1. and that he should have Elias for his fore-runner, who should preach in the wilderness and prepare the way for him, Isa. 40. 3. Malachi. 3. 1. and 4. 5. That he should begin to preach the Gospel in Galilee, Isa. 8. 23. and 9. 1. That he should confirm his Doctrine by many miracles, Isa. 35. 5. That he should make his entrance into Jerusalem, riding upon a shee-ass, Psalm 118. 25. Zach. 9. 9. That he should be betrayed by one of his Disciples, Psalm 41. 10. and 55. 14. That he should be sold for thirty pieces of silver, Zach. 11. 12. That he should be scourged, mocked, and spit upon, Isa. 50. 6. That he should be dealt withal as a Malefactor, Isa. 53. 12. That he should suffer for our sins, Isa. 53. 3, 4. That he should suffer the extreamest agonies in his soul, Psalm 22. 2. Isa. 53. 11. That he should be crucified, Deut. 21. 23. Psalm 22. 17. That he should be mocked upon the Cross; and made to drink Vinegar and Gall, Psalm 22. 8. and Psalm 69. 22. That lots should be cast upon his garments, Psalm 22. 19. That his bones should not be broken, Exod. 12. 46. Psalm 34. 21. That he should die a violent death, Isa. 53. 8. Dan. 9. 26. That he should be buried by a rich man, Isa. 53. 9. That he should see no corruption in the grave, Psalm 16. 10. but the third day arise from the dead, Isa. 53. 10. Jonah 1. 17. and 2. 10. That he should ascend into Heaven, and there sit at the right hand of God, Psalm 68. 19. and 110. 1. And that from thence he should send his holy Spirit, Joel 2. 28. Even so it is laid down by the holy Evangelists and Apostles in the Writings of the New Testament, that all this was fulfilled in our Lord and Saviour Jesus Christ. Therefore the Argument of the Books of the New Testament, is, that in the same is principally described the Person and Office of our Saviour Jesus Christ. Concerning his Person, that he is very God, and a true and righteous man in unity of person. His divine nature is witnessed every where, when there are ascribed to him, the names of God, such as are Jehovah, Only-begotten Son of God, the Prince of life, Lord over all, Judge of quick and dead, King of Kings, and Lord of Lords. Likewise divine properties, such as are Infiniteness, Eternity, Omniscience, and Omnipotence. Divine works, such as are the Creation, and Preservation of all Creatures, Electing to ever-

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everlasting life, Institution of the publique worship, and of the Sacraments; giving of the Holy Ghost, regeneration, deliverance from the power of the Devil, raising from the dead, the Judgement of the whole world, and sitting at the right hand of God; to which serves likewise the description of the manifold miracles which he wrought by his own power. And finally divine honour and worship also; namely, that we must believe in him, pray unto him, and be baptized in his Name. His humane nature is described, when it is declared that he was conceived by the Holy Ghost, came of the stock of David, that he was born of the Virgin Mary, that he hath an humane soul, and a true humane body, with all the natural properties of them both; namely, that he did hunger and thirst, eat, sleep; that he was weary, wept, was troubled, felt pain, was angry, and grieved. His Office, for which he was by the Father sent into the world, according to his surname Christ, that is, Anointed, is described to be threefold, namely, his Prophetical, Priestly, and Kingly Office. His Prophetical Office he executed, as well by himself as by his Disciples, especially twelve which he chose to be Apostles. He preached the Gospel himself, teaching that he was the promised Messiah, and Saviour, and that those who will obtain salvation, must believe in him, and turn unto God. For which end he also expounded the Law, and purged it from the false interpretations of the Scribes and Pharisees. His Apostles after his Ascension he sent into all the world; who preached unto all people, the Gospel, and conversion to God; both by word of mouth and a lively voice, and by their Writings and Epistles; which make a great part of the Writings of the New Testament. His Priestly Office he executed, when here upon earth, he suffered for us both in body and soul, the punishment that we had deserved by our sins, and being slain, and put to death upon the Crosse, offered up himself to God his Father, a sacrifice of reconciliation for us: and now that he is entred into the holy of Holies, that is, into Heaven, and being set down on the right hand of the Father, there makes intercession for us. His Kingly Office he executed partly here on earth, when he delivered us from the power of our Enemies by his death, and continually defends and preserves us against the same; and when he gave an experiment thereof, by the casting out of unclean spirits, by driving the buyers and sellers out of the Temple, and by his royal entrance into Jerusalem; partly, he executes it now above in Heaven, governing his Church by his Word and Spirit, and defending them against the force and violence of their Enemies, and punishing his and their Enemies, and making them become the footstool of his feet. And shall execute the same to the full, when coming to Judgement he shall perfectly glorifie his Church, and cast his Enemies and all ungodly ones into everlasting death. This is the summe of that which is set down and contained in the Writings of the New Testament. And these Writings of the New Testament may fitly be divided into two sorts of Books. For in some of them are set down certain Acts or Histories, and in others are handled certain Articles of the Christian Religion; although in the Historical Books also, some points of doctrine are here and there explained; and in the others likewise some Histories are related; yet notwithstanding they are so distinguished, in respect of that which is principally handled in them. The Prophetical Books of the New Testament treat either of things that are already done; or of things yet to be done. The things already done are described to be of two sorts: namely, such as were done either concerning the Lord Jesus Christ himself, laid down in the four Gospels by the four Evangelists, Matthew, Mark, Luke, John: or such as were done by the holy Apostles, described by Luke, in the Acts of the Apostles. The things that were yet to be done or come to pass are set down by John in his Revelation; in which is foretold and described the state of the Church of Christ after his Ascension unto the end of the world. The Books which handle

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dle points of Doctrine, are the Epistles of the holy Apostles, aswel of the Apostle Paul as of some others. The Apostle Paul hath upon divers occasions written fourteen Epistles; Some unto some special Churches; namely, to the Romanes one, to the Corinthians two, to the Galatians one, to the Ephesians one, to the Philippians one, to the Colossians one, to the Thessalonians two. Some to particular persons, yet so as that the contents concern the whol Church: viz. to Timothy two, to Titus one, and to Philemon one. To which is to be added the Epistle to the Hebrews, which is doubted of by some, though without reason, whether it were written by the Apostle Paul. Certain other Apostles, have likewise written some Epistles to the Churches, as James one, Peter two, John three, and Jude one. These are the Writings of the New Testament, all which are written to this end, that, as the Evangelist John declares, John 20.31. We should believe that Jesus is the Christ, the Son of God, and that believing we should have life in his Name.

