

THE ARGVMENT OF THE EPIS- TLE OF S. PAVL TO THE HE- BREWES.

That the Hebrewes were not al the Iewes, but only a part of them, it is manifest *Act. 6.* where the primitiue Church of Hierufalem, although it consisted of Iewes only, as we read *Act. 2.* yet it is said to consist of two sorts, Greekes and Hebrewes. Which againe is manifest *Phil. 3.* where S. Paul comparing himself with the Iudaical false-Apostles, saith, that he also is *an Hebrew of Hebrewes.* Finally, they seeme to haue been those Iewes which were borne in Iurie, which for the most part dwelled also there. Therefore to the Christian Iewes in Hierufalme and in the rest of Iurie, S. Paul writeth this Epistle, out of Italie: saying thereupon, *The Brethren of Italie salute you. Heb. 13.* By which words, and by these other in the *same place,* *Know ye our brother Timothee to be dismissed, with whom (if he come the sooner) I will see you,* it is euident, that he wrot this, not only after he was brought prisoner to Rome, wherein S. Luke endeth the Actes of the Apostles, but also after he was set at libertie there againe.

Many causes are giuen of the Doctours, why writing to the Iewes, he doth not put his name in the beginning, *Paul an Apostle, &c.* as he doth lightly in his Epistles to the Churches and Bishops of the Gentils. The most likely cause is, for that he was *the Preacher and Apostle and Maister of the Gentils.* And againe in another place he saith, that himself was appointed the Apostle of the Gentils, as Peter of the Iewes. *Gal. 2.* Only S. Peter therefore writing to the Iewes, doth vse this stile: *Peter an Apostle of IESVS Chrifit &c.* because he was more peculiarly their Apostle, as being the

2. *Tim. 3.*
1. *Tim. 2.*
1. *Pet. 1.*

Vicar of Chrif, who was alfo himfelf ^amore fpecially
Rom. 5. *the Minifter of the Circumcifion*, that is (as himfelf
 fpeaketh) *not fent but to the fheep which were loft of
 the houfe of Ifrael. Mat. 15.*

The Argument of the Epiftle S. Paul himfelf doth
Heb. 13. tel vs in two words, calling it *vebum folatij*, *the word
 of folace and comfort*. Which alfo is plaine in the whole
 courfe of the Epiftle, namely in the *tenth chapter v. 32.
 &c.* Where he exhorteth them to take great comfort
 and confidence in their manifold tribulations fuftained of
 their owne Countrie-men the Iewes, whereof the Apoftle
 alfo maketh mention to the Theffalonians. *1. Thefs. 2.
 v. 14.* Thofe perfecutions then of the obftinate incred-
 ulous Iewes their countrie-men, was one great tentation
 vnto them. Another tentation was, the perfuafions that
 they brought vnto them out of Scriptures, to cleaue vnto
 the Law, and not to beleue in IESVS the dead man.

And whereas the Iewes did magnifie their Law,
 by the Prophets, and by the Angels by whom it was
 giuen, and by Moyfes, and by their land of promife, into
 which Iofue brought them, and by their father Abra-
 ham, and by their Aaronical or Leuitical priefthood and
 Sacrifices, by their Tabernacle, and by their Teftament:
 he sheweth, that our Lord IESVS, as being the natural
 Sonne of God, paffeth incomparably the Prophets, the
 Angels, and Moyfes: that the reft or quietnes which
 God promifed, was not in their earthly land, but in
 heauen: that his figure Melchifedech farre paffed Abra-
 ham: and that his priefthood, Sacrifice, Tabernacle, and
 Teftament, farre paffed theirs. In al which he shooteth
 often at thefe three markes: to take away the fcandal of
 Chriftes death, by giuing them fundrie good reafons and
 teftimonies of it: to erect their minds from vifible and
 earthly promifes (to which only, the Iewes were wholly
 bent) to inuifible and heauenly: and to infinuate that

^a Yet was Chrif head of the Gentils alfo. So likewife his vicar
 S. Peter, notwithstanding his more peculiar Apoftleship ouer the
 Iewes.

the Ceremonies should now cease, the time of their correction by Chrifft being now come.

The Epiftle may be deuided into thefe parts: the firft, Of Chriftes excellencie aboute the Prophets, Angels, Moyfes, and Iofue, *c. 1. 2. 3. 4.* The fecond, of his priefthood and excellencie thereof aboute the Priefthood of the old Teftament: *c. 5. vnto the middeft of the 10.* The laft part is of exhortation *c. 10. v. 9. to the end of the Epiftle.*