

**A paraphrase and exposition of the prophesie of Saint Peter, concerning the day of Christs second comming ... As also, how the conflagration ... of the world by fire ... is to be understood / [Joseph Mede].**

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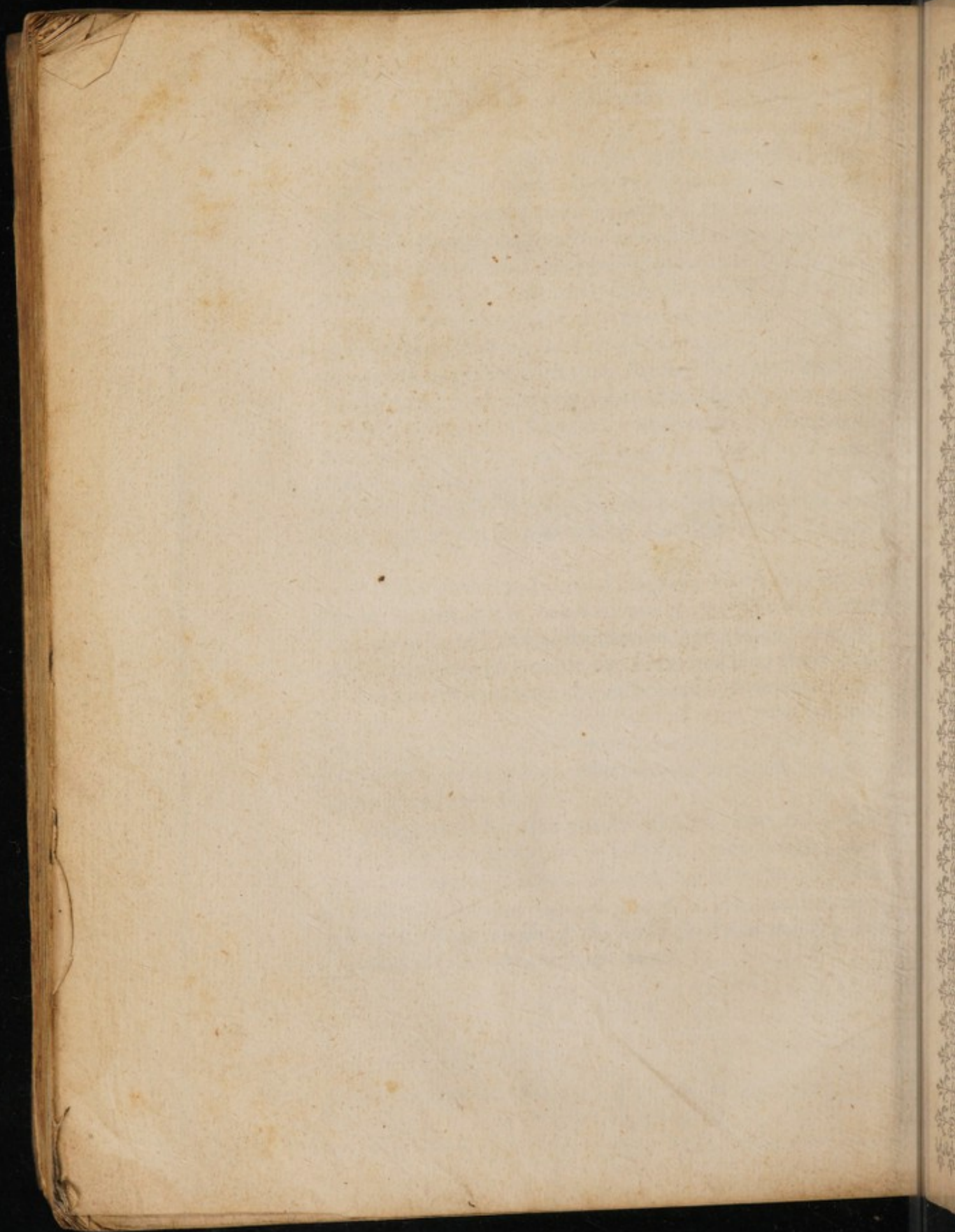
Bo

come

Giles Halford  
His Booke  
1693

And he gave it to Joseph Hooke  
Sept. 1696. at the request  
of Father Stanloy.







A  
PARAPHRASE  
AND  
EXPOSITION  
of the Propheſie of  
SAINT PETER,

Concerning the day of CHRIST'S  
ſecond Comming;

Deſcribed in the third Chapter of his  
ſecond EPISTLE.

AS ALSO,

How the CONFLAGRATION, or De-  
ſtruction of the WORLD by fire, (whereof  
Saint Peter ſpeaks) and eſpecially of  
the HEAVENS, is to be  
underſtood.

BY

JOSEPH MEDE, B.D. late Fellow of  
Chriſts Colledge in Cambridg.

LONDON,

Printed by R. Biſhop, for SAMUEL MAN, dwelling at the ſign  
of the Swan in Pauls Church-yard. 1642.



PART II  
EXPOSITION  
of the  
SAINTE

Concerning the  
Second Commandment  
Dedicated to the  
Second Part



London  
Christ Church





# A PARAPHRASE AND

## EXPOSITION

of the Propheſie of

SAINT PETER,

Concerning the day of CHRIST'S ſecond  
Comming,

On the third Chapter of the ſecond  
EPISTLE.

Verſe 1, 2.

**S**aint Peter exhorts  
the believing Iews,  
unto whom he writes  
to bee mindfull of

the words of the holy Prophets,

(a) Eſay, Daniel, and Mala-  
chi, concerning the comming  
of Chriſt to judgement, and

the reſtauration then promiſed, it being alſo confirmed by  
the Apoſtles of our Lord and Saviour.

(a) **I**F that which St. Peter  
here describeth were  
foretold by the old Pro-  
phets, then muſt Saint Peter  
be ſo expounded, as it may  
be ſhewen in them, and agree  
with them.



## Verse 3, 4.

For howsoever it were then believed both by Jewes and Christened Gentiles, yet in the last dayes should come those, who walking after their owne desires (or humours) should deny and deride the expectation of any such promise (b) of that day of Christ, saying, where is the promise (c) of his coming? where is the new heaven and new earth you talk of?

which Christ was to come, and found his Church and Kingdome: So the latter times of the fourth Kingdome, being the period of a time, times, and halfe a time, wherein the wicked horne should domineere, are the latemost times of the last times, or last times in speciall.

(c) I take *Promise* here for *res promissa*, the *antithesis* implying that to be the meaning, viz. *The scoffers say, where is the promise of his coming? Nevertheless we look for a new heaven and a new earth, according to his promise.* But here is somewhat, (Reader) in the application wherein thou maist erre; but be not thou uncharitable in thy censure, nor thinke that I am. For although the crying downe and condemning the opinion of the *Chiliafts*, will be found to be neere upon the beginning of the times of the Antichristian Apostasie, (which I suppose to bee called the last times;) and that the utter burying of that opinion falls within these times: yet thou must know, first, That there is not the like reason of the first Authours of crying down a truth.

(b) This *ἡμετέρας τῶν ἡμερῶν*, or last dayes, should seem to be the time of the Churches Apostasie under Antichrist, according to that of Saint Paul, 1 Tim. 4.1. In the later times some shall depart from the faith, giving heed to spirits of errour, and doctrines of demons. For as the times of the fourth and last of Daniels Kingdomes were the last times in generall, during



truth, and of those, who led by their authority, take it afterwards, without further examination, for an error. Secondly, To scoffe, is one thing, and barely not to believe, is another. Thirdly, it is one thing to deny a promise simply, and another to deny and question the manner thereof: as also, to reject a truth sincerely propounded, and when it is entangled with errors, as that of the later Chiliaſt may seem to have been.

Verse 4. *pars altera.*

*The reason of this their unbelief being, because they imagine, there hath never yet, since the creation of the world, been any example of such a destruction and change ensuing it, as this at the coming of Christ should be. For since the Fathers fell asleep (say they) even since Adam died, all things have continued as they were from the beginning of the Creation. Therefore the expectation of any such change of the world, and the state of things therein (as is supposed) is vain and frivolous, and never to be fulfilled.*

Touching the Jewes, and the impeachment of this opinion amongst them in the later times, I find amongst the Doctors of the *Gemara*, or glosse of their *Talmud*, (which was finished about 500. yeers after Christ) a tenet of one *R. Samuels*, *וְאֵין בֶּן הָעוֹלָם וְאֵין לְיָמֵי הַמָּסָח* *אלא טעמך מלכותה בלבד* : That there was to be no difference between the present state of the world, and the dayes of Messiah, but in regard of the bondage under the kingdoms of the Gentiles onely; thereby opposing the more ancient opi-

nion and tradition of the renovation of the world. After this time there appeares to have been amongst the Jewes a sect of the followers of the opinion of this *R. Samuel*, which at length was greatly advanced by the authority of



learned *Maimonides*, who having drunk too deep of the Philosophy of *Aristotle*, (wherein he was admirably skillfull) became a champion against the opinion of the worlds renovation to be in the dayes of *Messiah*; and that upon this ground, *Quod mundus retinet & sequitur consuetudinem suam*; which saying he adscribeth to some other Rabbins of the same opinion before him, which for the sense and meaning is the selfe same with that here of the scoffers: *All things* (say they) *continue, as they were from the beginning of the creation*. Neverthelesse *Aben Ezra*, who lived not long after *Maimonides*, maintained still (as also others did) the contrary; & there are extant certain discourses and tractates amongst them, purposely written of this argument, and confuting the opinion of *Rambam* and his followers; as one called *שמים חדשים cæli novi*, proving the necessity of the renovation of the world, and directed against *cap. 29. lib. 2. Of Maimonides his More Nebochim*. Another by *R. Isaak Abarbinel*, *מפעלות אלהים Opera Dei*, (out of *Psal. 66. 5.*) wherein all the arguments brought against the renovation are confuted. And no doubt there are more of the like nature, which we know not of.

Verse 5, 6.

But those who suppose this (*τὸ τοῦτέστι*) that there hath never yet any such destruction or change befallen the creation, and thence conclude, there is nor shall such ever be; they weigh and consider not the universall deluge in the time of *Noah*, (when the curses laid upon the creature for mans sin



first solemnly tooke place,) brought as a like destruction, so a like change upon the world for the degeneration of the creature; As this at the second comming of Christ shall be for the restauration and renovation of the same in the glorious liberty of the children of God. For the heavens were of old, and the globe of the earth, consisting partly (ἐξ ὕδατος) of water, viz. that of the great deep; and partly (ἐν ὕδατι) amongst (d) water, to wit, the clouds and flood-gates of heaven hanging about it, all framed by the word of God: By the which waters (ἐν ὕδατι) the world which then was, being overwhelmed with water, perished; as it is written Gen. 7.11, seq. in the 600. yeere of Noahs life, in the second moneth, in the seventeenth day of the month were all the fountains of the great deep broken up, & vers. 18. and the waters; & 21. and all flesh died.

Verse 7.

But the heavens and the earth (i.e. the world) which is now,

(d)  $\Delta\iota\alpha$  sometimes signifies inter, amongst, or in the midst of, as if it were  $\delta\iota\alpha\ \mu\epsilon\sigma\sigma\upsilon$ : So Herodotus,  $\delta\iota\alpha\ \nu\eta\sigma\omega\upsilon$ , inter insulas. Howsoever we render the Preposition, I suppose S. Peter by his  $\delta\iota\ \tau\omicron\upsilon\delta\alpha\tau\omega$  means the superiour water, which together with that of the sea, or great deep, concurred to the drowning of the world, as appeares by the place of Genesis alledged.



by the same word are kept in store, reserved unto fire (e) at the day of judgement and perdition of ungodly men, according to the prophesie of Daniel, cap. 7. who saw a fiery stream issuing and comming forth before the Iudge of the world, and the body of the fourth beast burned therewith: And of Esay, cap. 66. who saith of that day, That the Lord shall come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebukes with flames of fire: And that by fire and by his sword, (i.e. by his sword of fire, *ἐν δὲ πυρὶ*) the Lord would plead with all flesh, and the slain of the Lord shall be many. So also Malachy cap. 4. That the great and terrible day shall burn as an oven, and all the proud, and all that doe wickedly shall be stubble, which at the comming of that day (f) shall be burnt up.

Verse 8.

But whereas I mentioned (saith Saint Peter) the day of judgement, lest ye might mistake it

(e) From this proportion which the judgement to come by fire, hath unto that which was by water in the deluge, *Irenæus* calls it *Diluvium ignis*, lib. 5. c. 29. juxta edit. *Feuardentii*.

(f) It may be it is of this day that the Prophet *Esay* also speaks, cap. 9. 5. where he saith, that the battell of the Messiah should not be as the battell of the warriour, with  
for



for a short day, or a day of few houres, I would not, Beloved, have you ignorant, that one day (g) with the Lord is as a thousand yeers, and a thousand yeers as one day.

confused noise, and garments rolled in blood; but with burning and fuel of fire. For the old Prophets for the most part speak of the comming of Christ indefinitely & in

generall, without that distinction of first and second comming, which the Gospel out of *Daniel* hath more clearly taught us: And so consequently they spake of the things to be at Christs comming indefinitely and all together, which we who are now more fully informed by the Revelation of the Gospel, of a twofold comming, must apply each of them to his proper time: those things which befit the state of his first comming, unto it; and such things as befit the state of his second comming, to the second; and what befits both alike, may be applyed unto both.

(g) Thus I expound these words by way of pre-occupation or premunition, because they are the formall words of the Jewish Doctors, when they speak of the day of judgement, or day of Christ, as Saint *Peter* here doth, viz. *יום אחד הק' בה אלף שנים una dies Dei S.B. sicut mille anni.*

And though they use to quote that of the ninth Psalme, (*mille anni in oculis tuis ut dies hesternus*) for confirmation thereof, yet are not these words formally in the Psalme. So that Saint *Peter* in this passage seems rather to have had respect to that common saying of the Jewes in this argument, than to the words of the Psalme; where the words (*one day with the Lord is as a thousand years*) are not, though the later part of the sentence (*a thousand yeeres as one day*) may allude thither; as the Jewes also were wont to bring it, for a confirmation of the former. 2. These words are commonly taken as an argument, why God should not be



thought slack in his promise (which follows in the next verse : But the first Fathers took it otherwise ; and besides, it proveth it not : for the question is not, whether the time be long or short in respect of God ; but whether it be long or short in respect of us ; otherwise not 1000. but 100000. years are in the eyes of God no more than one day is to us, and so it would not seem long to God, if the day of judgment should be deferred till then. 3. Let the judicious consider it, whether this passage so prone to be taken in the exposition I have given, yea and alledged to that purpose, were not some part of a motive to the ze-  
loticall *Anti-Chiliasts* (whereof *Eusebius*, whom we trust was none of the least) to be so willing and ready to question the authority of this Epistle, as they did also at the same time of the *Apocalyps*. The pretence against this Epistle was, that it wanted the testimonie of allegation by the first Fathers. But (*Dies Domini sicut mille anni*) quoted both by *Iustin Martyr* and *Irenaeus*, is not out of the ninth Psalm, as they tooke for granted, (for there are no such words, but out of the Epistle of *Peter*, who apply-eth it to the day of judgment, which he calleth *Dies Domini*, *ἡμέρα Κυρίου* : Consider it.

Verse 9.

*And though this day be deferred, yet is the Lord not slack concerning his promise, (as some men account slacknesse, as if he had altered his purpose, or meant never to performe it) but the cause of this delay, is his long-suffering (a) towards us of the seed of Israel, not wil-*

(a) Saint Peter speaks and writes in this Epistle to his  
ling



ling that any should perish at that day, but that the whole nation should come unto repentance, (b) which, if that day should surprize them in their unbeliefe, must inevitably perish with the rest of the enemies of Christ.

brethren the Jewes, as appears by the first verse of this chapter.

(b) So the same Saint Peter in his first publike Sermon to his Nation in the Temple, after the sending of the holy Ghost (Act. 3. 19, &c.)

exhorts them to repent and

be converted *εἰς τὸ μετανοῦναι τὰς ἀμαρτίας αὐτῶν*, for the washing away of their sinnes, that so (*ὅπως αὖ*) those times of refreshing and restitution of all things which God had spoken by the mouth of all his holy Prophets, might come, which till then were to be suspended.

*Object.* But God could have hastened the Jewes conversion, if it had pleased him.

*Resp.* But it stood with the œconomy of Gods justice, when the Jewes had rejected Christ, their expiation, to grant them this grace, untill they should have fulfilled a time of pennance for all the sins of their Nation, even from the first time they were a people, untill the last destruction of Hierusalem. For since they would none of their pardon and attonement by Christ, (with respect unto whose comming God had so long spared them; for all their expiation by sacrifice looked unto him) God would not bate them an ace of the judgment they had merited, but would visit all the former sinnes of their Nation upon them, from the golden Calfe, untill their crucifying, and finally rejecting of their Messiah.

Verse 10.

But as for the manner of the  
comming of this great day of



the Lord, it shall be suddenly and unawares, as a thiefe in the night, in which the heavens (c) with a crackling noise of fire shall passe away, and the *συχῆα* (c) or host of them shall melt with fervent heat; the earth also and the workes thereof shall be burned.

(c) What these Heavens are, and why I render *συχῆα* the host of them; and how this conflagration is to be understood, I will shew when I have done my Paraphrase.

Verf. 11, 12. Seeing then that all these things shall be dissolved, what manner of persons ought we to be, in all holy conversation and godlinesse, to make our selves fire-proof, and such as may abide the day of refining? as namely becommeth those who by faith look for, and hasten the comming of the day of the Lord, wherein the heavens being on fire shall be dissolved, and the host of them melt with fervent heat. For our life and conversation ought to be sutable to our faith, and we are so to walk, as if that were alwayes present which by faith we look for.

Verse 13. But this conflagration ended, (whatsoever those scoffers say, who question the promise of Christs second comming) wee look according to his promise Esa. 65. & 66. for a new heaven and a new earth, (that is, a new and refined state of the world) wherein righteousness shall dwell, according as the same Prophet saith cap. 60. 20, 21. The Lord shall be thine everlasting light, and the dayes of thy mourning shall be ended, thy people also shall be all righteous, they shall inherite the land, or earth, for ever.

Verf. 14, 15, 16. Wherefore beloved (seeing that ye look for such things at his comming) be diligent that



that ye may be found in him in peace, without spot and blameless, and account the long-suffering of God, in the delay thereof to be salvation. Even as our beloved brother Paul also (one of the Apostles of our Lord, who confirmeth these words of the holy Prophets) according to the wisdom given unto him, hath written unto you; enforcing the like exhortation unto holiness of life, from this our faith and experience of the Lord Iesus his appearing to judgement, which we now make unto you: viz. Heb. 12. 14, 28, 29. As also in all his Epistles, speaking in them of these things, viz. Rom. 2. 4. coll. cum vers. 5, 6, 7. & 1 Cor. 1. 7, 8. & 3. 13. 2 Cor. 5. 9, 10, 11. in initio, & 7. 1. Phil. 1. 10. & 2. 15, 16. & cap. 3. 10. Coloss. 3. 4, 5. 1 Thess. 2. 12. & 3. 13. denique 5. 23. 2 Thess. 1. 8, 11. 1 Tim. 6. 14, 15. Tit. 2. 12, 13.

How this *Conflagration* of the world, whereof S. Peter speaks, and especially of the *Heavens*, is to be understood.

For resolution of this question, I must premise some things, to make the way thereto the more easie.

R. 1. That the old Hebrew language wherein the Scripture speaks, there is no one word to expresse the compages of the superiour and inferiour bodies, which we call *Mundus*, but these two words *Heaven* and *Earth* (שמים וארץ) joyned to-



and put together, onely so that when Saint *Peter* saith (the World that then was, perished by waters; but the Heavens and earth that are now, are reserved to fire:) He might as well have said according to his meaning, The Heavens and the Earth which then were, perished by waters, as the world that now is shall by fire. For the words *Heaven* and *Earth* joyned, imply no more in the one (according the Scriptures notion) than the single word *Mundus* or *world* doth in the other, being applyed to the history of the great deluge: as also, a *New heaven* and a *New earth* is the same notion with that in our expression, where we say a *New world*; that is to say, *Nova rerum facies, nova rerum conditio*; which we otherwhile apply to very small, and even particular and domesticall changes, when we say, Here is a new World; which the Hebrew would or might expresse, Here is a new Heaven and a new Earth.

2. That it is not like that any other World, or Heaven and Earth, shall perish by fire, than such a one as heretofore perished by water: for so the *antithesis* importeth, *viz.* The World, or Heaven and Earth that then was, perished by water, the Heaven and Earth which now is, is reserved for a destruction by fire. Now the world which perished by water was no other than the sublunary world; the Heaven whereof is that which we call Ayre, but the Scripture Heaven, which sublunary heaven, together with the earth, was marred by that generall deluge; and the creatures belonging to them both either wholly destroyed, or  
marvel-



marvellously corrupted from that they were before: such a World therefore, and no other Heaven and Earth, shall undergo the second deluge of fire for restauration, which before suffered the deluge of water for corruption.

3. Observe also, for the better understanding of Saint *Peters* meaning, That the word στοιχεῖα, which we in this place are wont to turn Elements, is not like to be understood in the notion of the Greek Doctors, whose termes and notions the Scripture useth not, but otherwise divideth the world. Nay further, in this place it cannot be so understood, for that the Hebrew division of the World into Heaven and Earth is here expressed, and the στοιχεῖα distinguished from them both. But when the whole world is divided into Heaven and Earth εἰς τὸ αἶθρ καὶ τὸ γῆτα, by Earth is meant the *Earthen globe*, which Saint *Peter* saith is ἡ ὕδατος περιέσσωσα, and so the water and earth are both included in the sole name of Earth: In Heaven the Ayre is included. Thus three of the Physicall Elements are bestowed. The fourth is the Fire: but this is that which is to burn the στοιχεῖα, and so none of the στοιχεῖα to bee burnt. And if any of these Elements could be exempted from this division into Heaven and Earth, besides the Fire, viz. the Aire, yet could not that, nor any of them alone be στοιχεῖα in Saint *Peter*: For στοιχεῖα notes more than one. It must needs therefore bee, that στοιχεῖα here meaneth something else. Let us see if we can finde out what it is. Mark then Saint *Peters* order, εἰ οὐρανοὶ καὶ στοιχεῖα, then γῆ καὶ τὰ ἐν αὐτῇ ἔργα:

By



By which correspondence it should seeme that *σειχῆα* should be some furniture belonging to *cæ- lum*, as *τὰ ἔργα* are the buildings & whole furniture of creatures belonging to *terra*; which furniture of both, but especially that of the *Heaven* the Scripture calls *מַצָּח* the host of them, Gen. 2. 1. *The heavens and the earth were finished, מַצָּח וְכָל* and all the host of them: LXX. *ὁ κόσμος αὐτῶν*. Vulg. *Ornatus eorum*. Nay, seeing the whole world is nothing else but the *heaven* and the *earth*, and what is contained in them, (i.e.) *exercitus eorum*: and seeing *heaven* and *earth* are both here distinctly named, and *τὰ ἔργα* put for the host of the *earth*; it must needs be that *σειχῆα*, named as distinct things from all three, should note the host of *heaven*: And so the meaning of Saint Peter should be, when he saith *οἱ οὐρανοὶ καὶ σειχῆα*, as if hee had said, *οἱ οὐρανοὶ καὶ σειχῆα τῶ οὐρανοῦ*, the *heavens and the host thereof*; or *τὰ ἐν αὐτῇ σειχῆα*, as he sayes, *γῆ καὶ ἐν αὐτῇ ἔργα*, the *earth and the workes therein*. But how, will some man say, should *σειχῆα* come to have this notion? I answer thus, The Hebrew verb *מַצָּח* signifieth, *in ordine militari sto*, *incedo*, and so answers to the Greek verb *σείχω*, which is expounded, *ἐν τάξει στρατεύομαι*, i.e. *in ordine militari incedo*, *Vide Scap. ex Etymolog.* Accordingly the LXX. render the Hebrew *מַצָּח* *ἐν τάξει*, i.e. *in præcinctu sto*, *instructa acie sto*. Now if the verbe *מַצָּח* signifie the same with the Greek *σείχω*, why may not the Hebrew Noun *מַצָּח* (which we turne *exercitus*) be rendered *σειχῆον*; the Hellenists or Greekish Jewes, as in other words so here following the

Etymo-



Etymology from *σελγω*, and having eye more to their owne native language, than to the use of Greece. It would be long to shew in how many words they, and the Greek Scriptures written according to their Dialect, use notions which the Greek used not; (*viz.*) respecting some conformity or other in their owne Tongue. The works of the learned in sacred Criticisme are of late full of such observations, whereby many difficulties and obscurities in Scripture become cleare and easie. Neverthelesse the Gentile-Greekes themselves use *σιχη* and *σειχη* (which come of the same verbe *σελγω*) in the same sense we plead for, *viz.* for *ordo militaris*, Military array; why may not then the *Hellenists* (so the \* *Greek Jewes* are called) doe so with *σειχη*, being for the etymology every way as fit, seeing also they are otherwise wont to permute significations from vicinity of sound.

For a further confirmation of this notion of *σειχη* I contend for, I will adde what I have met with to that purpose. *Schickardus*, a learned Professor of the Orientall Languages at *Tabingen*, in his *Bekinath happerushim*, pag. 44. hath discovered out of *Rambans*, or *R. Moses ben Nachmans* Preface in *Perusche hattaroth*, two passages taken out of the Chaldee copy of the *Wisdom of Solomon*, which that *Rabbi* had seene: whereby the said *Schickard* proveth against *Saint Jerome*, that the Greek is not the originall, but was translated out of Chaldee. The passages which this *Ramban* quoteth thence are *cap. 7. 5, 6, 7.* and part of the 8.

C

And

\* See the Syriack Act. 9. 29. where *Elyas* are turned *Idæi* qui loquebantur Græcè.



\* I have  
since  
looked in  
the Pre-  
face of  
Ramban,  
where I  
found  
those  
Chaldee  
passages  
mentio-  
ned, which  
the Rabbin  
translateth  
into He-  
brew, and  
for the  
Chaldee  
which an-  
swereth to  
ἐνεργεῖαν  
σοιχείων  
he renders

מעשה  
מלות

And again, *vers.* 17, 18, 19, 20, 21. In the last of which quotations, because there is in the Greek ἐνεργεῖαν σοιχείων, I greedily looked what word in the Chaldee answered here to σοιχείων, which I found to bee מלות, which those who have skill know to signifie the Planets, 12. signes or constellations of Heaven, as being the same with the Hebrew \*מלות. Σοιχεῖα therefore here are Stars and Planets, which I shall not need prove to bee the host of the Ethereall Heaven: yea, and perhaps too מלות and מלות are derived of the verb לזרע, as σοιχείων is of σοίχω. Now wee know the Scriptures make mention of three Heavens; first, the Ayre or sublunary Heaven: secondly, the Ethereall and starry Heaven: thirdly, the Heaven of glory, or Empyreall Heaven. Every of these Heavens have their host or army: the host of the heaven of glory, or the third, are the Angels and blessed Spirits: the host of the Ethereall heavens are the Stars and Planets: the host of the Aereall, or sublunary heaven, are either visible, as the clouds of heaven, νεφέλαι τῶ οὐρανοῦ, and other meteors, as also the rest of the creatures mansioning therein, as the fowls of the heaven, πτερυγὰ τῶ οὐρανοῦ: or invisible, viz. the wicked Spirits and Devils, whose Prince Sathan, is called the Prince of the power of the Ayre, Eph. 2. 2. and his host κοσμοκράτορες, rulers of the world, i.e. the sublunary world; and τὰ πνευματικὰ τῆς πορνείας ἐν πῆσι ἐπουρανίοις, wicked spirits in heavenly places, viz. in the lowest or sublunary heavens, Ephes. 6. 12. And whether Saint Paul, Gal. 4. 8, 9. and Col. 2. 8, &c. includes not some



some of those under his *τοῦτο τοῦ κόσμου*, I cannot affirm: let the learned further consider it, when namely he speakes to Gentiles; and of Gentiles, and not Jews.

Having hitherto prepared the way, let us now come closer home to *S. Peter*, whose words evidently import, that some of these *heavens*, or all of them, shall suffer a conflagration at the day of Christ. Not all of them, for who ever put the Empyreall heaven into that reckoning? And for the Ethereall heaven, he that considereth the supereminent nature and immensity thereof, and of those innumerable bodies therein, in regard of which the whole sublunary world is but a point or center; and that it no way can be proved that ever those bodies received any curse for mans sin, or contagion by the worlds deluge, or that any enemies of God dwell in them to pollute them: he that considereth this will not easily be induced to beleeve that the fire of the day of judgement should burne them. It remaineth therefore that the sublunary heavens onely, with their *συχία*, are to be the subject of this conflagration.

These heavens (saith Saint Peter) λυθήσονται, i.e. solvantur, and their στοιχεῖα shall melt with fervent heat: It is a Metaphor taken from the refining of metalls, *quæ igne solvantur ut purificentur*: so that ἐκ οὐγενοὶ πυρίμυλοι λυθήσονται, is as much as *Cæli igne adhibito conflagrabuntur*. This to be the meaning of λυθήσονται appears, because Saint Peter himselfe interprets *solvi* to be *liquefieri*. For having in the tenth verse said στοιχεῖα λυθήσονται, (i.e.) solvantur,



he in the twelfth verse repeating it sayes, *σοιχῆα  
τηκίησεται*, (i.e.) *liquefient*; Now *melting* is for re-  
fining and purifying. Nor is the word *πυρέμφοι*  
averse from this notion, the LXX. using *πυρέω* for  
the Hebrew *קָדַשׁ* as in the Psalms more than once:  
*The words of the Lord are as refined silver*, LXX.  
*ἀργύριοι πεπυρωμένοι*, *Psal.* 12. and so elsewhere. But  
when the sublunary heaven shall be thus refined,  
even the Ethereall lights of the Starres, of the  
Sunne and Moone, &c. will appeare to those on  
earth much more glorious than now they doe, as  
sending their rayes through a purer *Medium*; so  
that all the world to us-ward shall be as it were re-  
newed.

As for *παρελεύσονται* (or *passing away*) verse 10. it  
is an Hebraisme, signifying any change, or going  
of a thing from the state wherein it was, and an-  
swers to the verb *הָלַךְ*, which signifieth both *trans-*  
*ire* and *permutari*, as *לָבַד* in Chaldianisme doth.  
And *Schindler* notes, that *Psalme* 102. the Ara-  
bicke for *לָבַד* *mutabuntur*, hath *לָבַדוּ* *transi-*  
*bunt*. In the twelfth verse it is expounded by  
*λυθήσονται*, but *λυθήσονται* I have already shewed is  
commuted with *τηκίησονται*; they therefore all three  
of them signifie one and the same thing; and I  
see no reason why wee should imagine a greater  
*emphasis* in *παρελεύσονται* for an utter abolition in the  
destruction by fire, than is before implied in *ἀπό-*  
*λοιτο*, when he spake of the destruction by water:  
*ὁ τότε κόσμος (inquit) ὅσα κατεκλύθει ἀπώλειτο*.

But what shall become of the invisible host,  
which I named as part of the *σοιχῆα* of this sublu-



nary heaven, viz. those *τις δυνάμεις τῆς πονηρίας*, the army of wicked and unclean spirits : shall the fire of the last judgement touch these? I answer: Though the operation of the fire shall not be upon them to burne them, yet shall they also suffer by this fiery judgement, being thereby to be exiled and dejected from those high mansions, and bestowed in some lower place: for so that of *Iude* seemeth to imply, *The Angels* (saith he) *which kept not their first estate, but left their own (or proper) habitation, he hath reserved to (be bound with) everlasting chaines of darknesse, at the judgement of the great day.* Vide *Piscat.* in hunc locum.

And this seemes to me to be the most literall and unforced exposition of this description of *Saint Peter*, of the *heaven* and *earths* conflagration at the day of *Christ*, and so to be preferred before any other.

But if a *Prophetical* straine or scheme may here be admitted, there is another way of explication, which yet in the conclusion will come to the same purpose the former did, although the way thereto be not the same. And certainly our Saviour in the Gospel describing the coming of this day, useth a *Prophetical* expression: *The Sunne* (saith he) *shall be darkened, and the Moone shall not give her light, and the starres shall fall from heaven, and the powers of heaven shall be shaken:* For if this be taken literally, whither shall the *starres* fall from *heaven*, which are either as bigge, or many times bigger than the globe of



the earth, where shall bee roome for them? if such a scheme there be supposed in Saint *Peters* description, the explication may be after this manner.

*Mundus*, or the *World*, (to omit other particular exceptions) is according to the Scriptures use, either *Mundus continens*, or *Mundus contentus*, (give me leave to use those termes for distinction sake:) By *Mundus continens* I meane the compages and frame of the Physicall *heaven* and *earth*, wherein the rest of the creatures are contained: By *Mundus contentus*, the state or body of the inhabitants or Kingdomes of the earth. Now to whatsoever the notion of *Mundus* is appliable, there is also supposed to bee an *heaven* and *earth*, as being the names and parts whereby the Scriptures expresse the *world*. The *heaven* then of this *Politick world* is the sovereignty or soveraigne part thereof, whose host and starres are the powers ruling in the *world*: In the highest place *Gods* and *Idols*; next, *Kings*, *Princes*, *Peeres*, *Counsellours*, *Magistrates*, and other such lights shining in the Firmament. And at such a meaning and no other (it being an Orientall notion) may aime (for ought I can see) that supposed fastuous stile of *Sapores* King of *Persia* to *Constantius* the Emperour; *Rex Regum Sapores*, *frater solis & lune*, *particeps* (i.e. *socius*) *siderum*, *Constantio fratri salutem*. But to goe on: *Earth* is the *Pezantry* or *vulgus hominum*, together with the terrestriall creatures serving the use of man: Of  
such



such an Heaven, as this is, the Lord speaketh in the Prophecie of *Haggai*, cap. 2. vers. 6. *Yet once it is a little while, and I will shake all Nations, and the desire of all Nations shall come. And againe verse 21. I will shake the heavens and the earth, and I will overthrow the throne of Kingdomes, and I will destroy the strength of the Kingdomes of the Heathen, &c.* Of such an heaven and earth speaketh *Jeremy*, chapter 4. verse 23. *I beheld the earth, and it was without forme and void, (הוהו ובהו) and the heavens, and they had no light: viz. as if the World were turned into the old Chaos againe Genesis chap. 1. See the rest which followeth. Of such Heavens and Earth speaketh the Lord in Esay, chapter 51. vers. 15, 16. namely, of the Heavens and Earth of the World, or state of Israel. I am (saith he) the Lord thy God, who divided the sea, (to wit, the Red sea) when the waters thereof roared; the Lord of Hosts is his name: And put my word (i.e. my Law) in thy mouth, and covered thee in the shadow of my hand, (i.e. protected thee in thy march to Canaan) that I might plant the Heavens, and lay the foundation of the Earth, (i.e. make thee a state, and build the into a Politicall World) and say unto Sion, thou art my people. Of such a kinde of Heaven speakes the same Prophet, chapter 34. vers. 2, 4, 5. The indignation of the Lord is upon all Nations, and his fury upon all their Armies, &c. And all the Host of Heaven shall bee dissolved, and the Heavens shall be rolled together as a scroll, and their host shall fall downe,*

as



as the leafe falleth off from the Vine, and as a falling figge from the figge-tree. For my sword shall be bathed in Heaven: Behold it shall come downe on Idumea, &c. See the rest, and know that this destruction of Edom is prophesied of in no lesse hyperbolicall a straine by *Obadiab*, and *Jeremy* chapter 49. from verse 7. to 22. *Ezech.* 35. verse 4. and 25. 12. which I note, lest any man wondering at the hyperbole of this of *Esay*, should thinke it applyable onely to the day of judgement. And that such schemes as these were usuall to the Nations of the Orient, may appeare not onely by the Chymicall Phylosophy derived thence, (which makes heaven and earth and starres in every thing) but from the testimony of *Moses Maimonides*, who (*more Nebochim part. 2. cap. 29.*) affirms that the Arabians in his time in their vulgar speech, when they would expresse that a man was fallen into some great calamity or adversity, used to say, *Cælum ejus super terram ejus cecidit*: Compare *Lament. 2. 1.* No question these schemes were as familiar to them as our Poets straines and expressions are to us, though of another *genius*: Ours are borrowed from fables, stories, places; theirs more, from the frame of the world, the Sunne, Moon, Stars, and Elements, &c.

If such a notion of *Cælum* and *Terra* may have place in this place of *Peter*, (and why may hee not uttering a Prophecie borrow a Poeticall straine) it may easily appeare what Heaven and Earth the fire at Christs second comming shall  
burn



burne up and consume, viz. the Heaven and the earth of the contained world, such as those which the former judgement by water overwhelmed and destroyed; the World of wicked states and men, high ones and low ones, Princes and Pezants; man and beast; according to that twice repeated passage, *Esay 2. 11, 17.* (which the ancient Jewes interpreted of the day of judgement) *The loftinesse of man shall be bowed downe, and the haughtinesse of men shall be made low, and the Lord alone shall bee exalted that day: And the Idols* (these are part of the host of heaven wee speake of) *hee shall utterly abolish.* And of such heavens and *σινεῖα* as these, it mattereth not though we understand an absolute destruction (viz. of so much as shall bee burned) as was in the deluge of *Noah*. And so likewise of the earth and workes thereof. But whereas by the universall deluge, though onely the *Mundus contentus* perished, yet notwithstanding the *Mundus continens* was therewith corrupted and depraved: In the destruction of fire it shall bee otherwise; for the world of wicked ones being destroyed, the Heaven and the Earth which contained them shall bee purged and refined, for the righteous to dwell therein. This exposition I put but in the second place, because where the proper sense of the letter may be kept, I preferre it before any other.

To conclude, if any there yet bee, whom neither of the former expositions can satisfie, but will needs have the fire and burning here spo-

D

ken

See the  
Apostasie  
of the la-  
ter times.



ken of, to bee that whereby the World is to bee utterly annihilated; I could answer, that the day of judgment is a thousand yeares; and this fire, though it be to bee *in eterni nuptia*, in that day, yet shall it not bee in the beginning, but end thereof, the beginning being but a destruction of the enemies of Christ, and the Kingdome of Sathan, and then a restauration: The end, a destruction of the whole creature it selfe by utter annihilation; and then Saint Peters words, verse 13. to bee construed after this manner; *That howsoever the Heavens and the earth shall at length bee dissolved by fire, neverthelesse before that shall be, we look for a new Heaven and a New Earth (i.e. a new World or restauration) to precede this abolition, according to his promise, Esay 65. & 66.*

But such an exposition, methinkes, would not suit so well with that which I take to bee Saint Peters chiefeft scope in this passage; nor with the words of the holy Prophets hee pointeth at, which seeme to speake onely of such a fire, which should precede a restauration, and not of that which should cause an utter abolition of the World: And as concerning such an utter abolition of the whole frame of Heaven and Earth, after the Oeconomy of the Redemption and victory of Christ shall bee finished, it seemeth to mee a mystery which hath no bottome. Howsoever, I am not perswaded this place of Saint Peter should meane any such thing. Those passages, *Iob 14. 12. Psalme 102. 26. and Apoc. 20. 11.* may seeme to bee of more moment.

And



And if any such annihilation shall bee, it stands more with reason it should bee by the immediate power of God, without the instrument of any creature, than by fire; and that hee who at first brought it out of nothing without any creatures help, should reduce it to nothing again without the help of any creature.

Δόξα τῷ Θεῷ ᾧ παντοκράτει.

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Printed for SAMUEL MAN, and are to be  
sold at his Shop in Pauls Church-yard  
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1642.



afford she could say y<sup>e</sup> Lords prayer with her selfe these dolours

~~169 / 1 / 1 / 1 / 1 / 1~~

Tinned for 2 months. 141  
 sold at his shop in 141  
 at the sign of the Swan  
 141



