

COMMENTARY,

OR,

EXPOSITION

Upon

The XII. Minor Prophets.

Wherein the Text is explained, some Controversies are discussed, sundry Cases of Conscience are cleared, and many remarkable matters hinted, that had by former Interpreters been pretermitted,

Hereunto is added, a Treatise called, *The Righteous Mans Recompence*, Or, *A true Christian characterized and encouraged*, out of *Malachi Chap. 3. Vers. 16, 17, 18.*

In all which diverse other Texts of Scripture, which occasionally occurre, are fully opened: and the whole so intermixed with pertinent Histories, as will yeeld both pleasure and profit, to the judicious Reader.

By *John Trapp M. A. once of Christ-Church in Oxford, now Pastor of Weston upon Avon in Gloucester-shire.*

ACTS 7. 42.

As it is written in the Book of the Prophets.

The XII. Minor Prophets were conjoynd in one Volume, or Book, left by their littleness: they should be scattered or perish. *River.*

March 1th 1652.

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Printed by *R N for Philemon Stephens*; at the Gilded Lion in *St. Pauls Church-yard.* 1654.)

Viro Eruditione juxtâ ac Pietate præstantissimo,

IOANNI OWENO, *SS. Th. D.*

*Ædis Christi Decano dignissimo, & Academiæ
Oxonienfis jam secundùm Procancellario
vigilantissimo.*

Lucubrationes hæc suas quales quales, in animi
devotissimi testimonium ac monumen-
tum, *L. M. Q. D. D. D.*

IOANNES TRAPPVS

Ejusdem *Ædis Christi*, annis abhinc
triginta, *Alumnus.*

The Preface to the Reader.

Truely Light is sweet, and a pleasant thing it is for the eyes to behold the Sunne; O but much more pleasant for the eye of faith to see the Sun of righteousness: that light of life. Blessed, may we say, are our eyes which see this Sun shine so gloriously from the Gospel; and though through glasses, yet such as are, and will be kept from breaking by that presence of Christ promised his Ministers of the Gospel to the end of the World, whom he calls, the light of the world. Happy art thou, O England, where it hath been day-light these hundred years, and God forbid that wee should expose our selves to that the condemnation, in loving darknesse rather then light. If we shorten this our day, certainly it will be our death. An evil generation therefore is that, whose hellish principles prompt them utterly to extinguish all our burning and shining Lamps, by draining out all their oil; and to are those children of the night, whose hellish practises attempt the blowing out of these lights that do discover their deeds of darknesse, and because they cannot (no more then becken the Sunne from the skie) their breath is spent in cursing them as freely, and fiercely, as the Ethiopians do the Sun for scorching them. If this continue, sad are our fears, lest our Sun be not far from setting: and we take up that lamentation with Jeremy, *Wo unto us for the day cometh away, for the shadows of the evening are stretched out.*

Neither are the Symptomes of this onely in the professed disavowing of the Ministry, by men of corrupt minds, reprobate concerning the faith, and who have put away a good conscience; but also in the dark lives of many of those who seem to affect Gospel-light, and yet walk not honestly as in the day: rejoyce in the light, yet walk not as children of the light. Nay amongst the best are not notions prosecuted more then practise? and our light like the Moon's without heat? yea, and whereas the Father of lights hath set up his Candlestick amongst us, that we might do his work; we rather do our own, making our selves, and not him our end, The good Lord in mercy make all his to face about towards himself; & to face one another, as the Cherubims over the Mercy-seat.

Reader, our advice to thee is, to do thy duty, though many others neglect theirs: Bless God there are so many windows to let in light unto thee, & pray that they may be yet clearer, to give in dayly new light (thou knowest we speake not in a fanatick

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fanatick Dialect) we mean, fresh, and fuller discoveries of Gospel-mysteries; whereunto thou wilt finde this Authour hath made no small contribution, by these his Annotations upon the small Prophets, from before which few have drawn the curtain so far as he; open therefore the Casement in reading, and much light may be let into thy mind to understand things that have been hid from thine eyes, or seen but dimly.

We need not commend the Authour, all his works speak him to be a workman that needeth not to be ashamed, an Interpreter one among a thousand: we may say of him, as Cyprian to Cald. *Adeo exercitatus & in Scripturis peritus, ut cautè omnia, & consultò gerat.* Origen speaking of the Prophets, calls them Bees, and their Tropheies honey-combes, this Expofitor God hath made skillfull both in hiving and expressing.

This friend of the Spoule, presents her here with more new borders of gold, enameld and set out with spangles of silver, wrought upon a precious part of holy Writ, which he hath beautified with variety of humane Learning. And lest thy heart should rise against this expression; give us leave to tell thee, that though many in these last, and worst, and wofull dayes; scoffe at the learned Languages, and Arts and Sciences, as the Fox in the Greek Epigram, disparag'd the fair and ripe grapes, because they were out of his reach; yet there is a necessity of them, for the right dividing the word of truth which is evinced by a man approved; who between derogating from the al-sufficiency of Scripture (which is sacriledge, and blasphemy) on the one side, and detracting from the worth of University Learning (which is an Anabaptistical frenzy) on the other side; layes down the truth in the middle, in this Aphorisme: *Scripture is of it self abundantly sufficient for us, but we are not sufficient for it, without the help of Arts and Liberall Sciences:* we cannot sufficiently conceive or declare the works of God without naturall Philosophy, nor Law of God without morall, nor his Attributes without Metaphysicks, nor the dimensions of the Ark, and Temple without the Mathematicks, nor the songs of Sion without Musick and Poetry: we cannot Interpret the text without Grammer, analyze it without Logick, presse and apply it without Rhetorick. These it hath seemed good to the holy Ghost to use in the Penning of Scriptures, to shew their usefulness in their opening; and who can understand, or expound Propheies already fulfilled, and to be accomplish'd, without insight into prophane History. As for knowledge

Dr. Featly
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