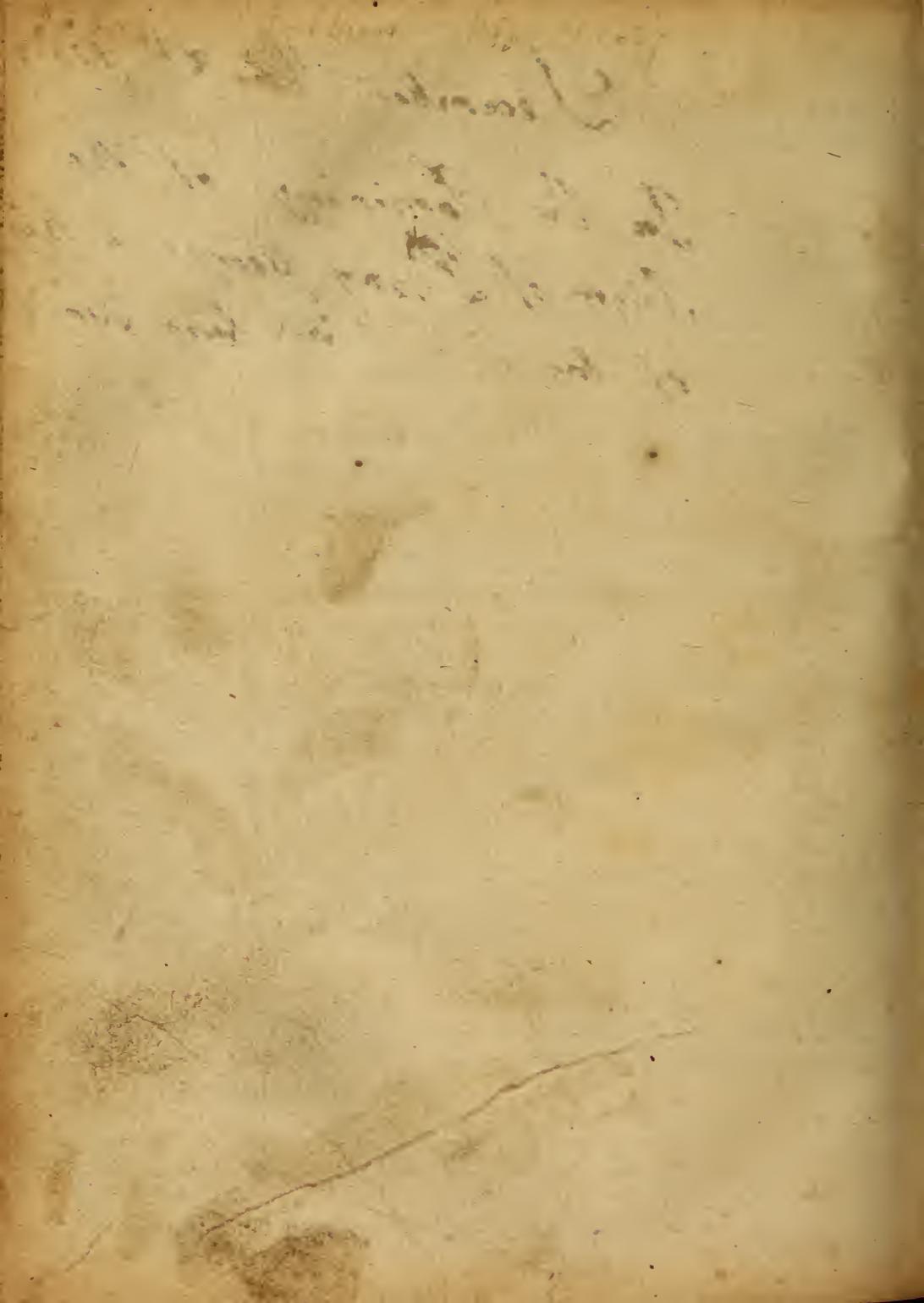




SCS # 1558

Thomas F. Torrance



# EXERCITATIONS DIVINE:

Containing diverse Questions and  
Solutions for the right understanding of  
the Scriptures :

Proving the necessitie, majestie, integritie, perspi-  
cuitie, and sense thereof:

As also shewing the singular prerogatives wherewith the  
Lord indued those whom he appointed to bee the  
Pen-men of them.

Together with the excellencie and use of Divinitie above  
all humane Sciences.

All which are cleared out of the Hebrew, and Greeke, the two origi-  
nall languages in which the Scriptures were first written, by comparing  
them with the Samaritane, Chaldie, and Syriack Copies, and with the  
Greeke Interpreters, and vulgar Latine translation.

זורין קלילין וארחה רחיקה  
*Viatici parum, & via longinqua est.*

---

By *John Weems*, of *Lathocker* in *Scotland*, Preacher of  
Christ's Gospel.

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LONDON.

Printed by *T. Cotes* for *John Bellamie*, and are to be sold at his shoppe  
at the signe of the three Golden Lyons in *Cornhill*, neere the  
*Royall Exchange*. . 6 2 4.

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THE GREAT  
DIVINE

Containing the  
History of the

Life of the

Author

By

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...

...

...

...



TO

The Right Honorable, S<sup>r</sup>.  
Thomas Coventrie Knight, Lord Coventrie,  
Baron of Alesborough, Lord Keeper  
of the Great Seale of  
ENGLAND.

Most Honorable and my very good Lord,



O B the wisest and the richest Prince in the East, searching where wisdom might be found, he could not finde the place thereof; Hee could not finde it in the land of the

living; the depth saith, it is not with me, and the Sea saith, it is not with me; the Vultures eye hath not seene it for all his sharpe sight; and for the worth of it, it cannot be gotten for Gold, neither can Silver be weighed for the price thereof: Then hee subjoyneth, God understandeth the way thereof, and he

A a a a a a 3

know-

Iob. 28. 7.

knoweth the place thereof. for he looketh to the ends of the earth, and seeth under the whole heaven. The wisdom which *Job* speaketh of here, is Gods secret wisdom in his workes of nature, which none of the world, although they were as sharpe sighted as the Eagle, can understand. Now if man be so ignorant in Gods workes of nature, much more is he in the workes of grace, and he may say as *Agur* sayd, when he considered *Ithiel* and *Vcal* ( *Iesus Christ* the wisdom of the Father ) Surely I am more brutish than any man, and have not the understanding of a man. *David* when he lookt upon the heavens, the workes of Gods hands, he sayd ; The heavens declare the glory of God, and the firmament sheweth his handy worke : then he telleth how they declare his glory and what sort of Preachers they be, The universality of their preaching, their line is gone out through all the earth, even to the ends of the world ; Then their diligence in preaching, both day and night ; Lastly, how plainely they preach in all languages. Yet this their preaching is but an indistinct sort of preaching in respect of the preaching of the Gospel. We may see some of his wisdom

Pro. 30. 2.

Psal. 19. 1.

dome in the heavens which are his handy worke; but nothing of the hid treasure and riches hid up in Iesus Christ, can wee learne by this preaching. But Paul speaking of the preaching of the Gospel by the Apostles, saith, Their sound went out into all the earth, and their words into the ends of the world; hee changeth their line into their sound. There is a great difference betwixt these two sorts of preaching; A naughty person winketh with his eyes, he speaketh with his feete, and teacheth with his fingers, but hee speaketh more distinctly with his tongue; So the Lord preacheth indistinctly (as it were) by his worke; but by the sound of his Gospel, hee preacheth clearly and plainely. Where shall we find these treasures of grace & hid wisdom? This treasure is to be found in his Law; therefore the Iewes call it *desiderium mundi*, and it is more to be desired, than Gold yea than most fine Gold. The Angels themselves with stretched out neckes, desire to looke into this mystery; even as the Cherubims with stretched out neckes looked downe to the Propitiatorie. If the Angels have such a desire to behold this wisdom, much more should man have a desire to

Rom. 10. 18.

Prov. 6. 13.

Psal. 19. 10.

1 Pet. 1. 12.

Heb. 3. 16.

Pro. 3. 13.

search into these mysteries: for he tooke not upon him the nature of Angels, but he tooke on him the seede of *Abraham*. Happie is that man that findeth this wisdome, and the man that getteth understanding; this wisdome is onely to be found in the Law of the Lord. I have indevoured (my Noble Lord) in this Treatise to make some small path for the younger sort to this wisdome; And I have abstained from those questions which doe more hurt than good to the Church. *Plutarch* maketh mention of a number of Suters to one maid, but they fell to such contention amongst themselves, that they did teare her all in peeces: too many disputations in effect do rent the truth, *et nimium altercando amittitur veritas*: The best way to come by the knowledge of the truth, is to bee conversant in the Text it selfe, and to bee acquainted with the phrase of the holy Ghost speaking in his owne language. Let it not seeme strange to any, that I seeming a stranger should take this boldnesse to offer these my labours to your Lordship. I cannot acknowledge such strangenesse; for wee have one Lord, one faith, one baptisme, one God and Father of us all; We live all under

Eph. 4. 3, &c.

one gracious King, and there is small or no difference in our language: we differ not as the *Cananites* and these of *Ashdod*; yee say *sibboleth* and we say *shibboleth*; yee speake the Dialect of *Jerusalem*, and we the Dialect of *Galilee*, small or no difference. But the reason wherefore I made choise of your Honour, is the good report which I heare of you every where, your name smelleth as the wine of *Lebanon*, yee have put on righteousnesse as a garment; yee are eyes to the blind and feete to the lame: the blessing of him that is ready to perish commeth upon you, and you have caused the widdows heart to sing for joy. There were many notable and excellent parts in *Job*, he despised not the counsell of his man-servant or of his maid-servant, here was his humility: yet when he sate in judgement, what grace and majestie had hee? they gave eare and kept silence at his counsell; the young men saw him and hid themselves, and the aged arose and stood up before him; he was hospitable to the poore, he did not eat his morsels alone, he was pitifull to the fatherlesse and to the widdow, and he disdained the wicked, that he would not set them with the dogges of his flocke: Happy is that Land where

Ag. 2.

Math. 26. 73.

Hos. 14. 7.

Iob. 2. 914.

Iob. 30. 1.

where there are such judges. Another cause which moved me to grace this worke with your Lordships name, is the desire I have, that others may reade it the more willingly for their owne profit; and even as a faire entrie leadeth the beholder to looke more particularly upon every part of the building: so the beholder of this worke set out under the protection of your Honours vertue, wil the more earnestly affect the perusing of the same, in confidence that so much worth as is eminent in your Lordship, would hinder any mans boldnesse to present unto you a trifle. And for conclusion, when *Jacob* was to send his sonne *Benjamin* into *Aegypt*, he prayed that God Almighty would give him favour before the man: So my earnest prayer to God is, that this treatise may first be acceptable to the Church of God, and then unto your Lordship: And so I have obtained that which I desire. The grace of God be with your Lordship, and make that the long continuance in the charge which his Majestie most worthily hath layd upon you, may produce long happinesse to this Common wealth.

Gen. 42. 14.

Your Honours in all dutifull submission,

JOHN WEEMSE.



A loving advertisement to  
young Students in Divinity, who  
desire to come to the knowledge  
of the holy Scriptures.



Loving Brethren; There  
be three Schooles in which  
young Divines must be  
exercised; the schoole of Arts  
and Sciences, the Schoole of  
Grace, and the Schoole of  
your Vocation. It is a great

helpe and an introduction to Divinitie, to be trained  
up in the first Schoole of Arts and Sciences: Moses  
was learned in all the wisdom of the Egyptians,  
Daniel in the learning of the Chaldeans, and  
Dionysius Areopagita was trained up in Philo-  
sophie. A certaine Scholler amongst the Jewes asked  
one of the R. his Master, whether he might reade any  
of the humane Writers or not? he gave him this An-  
swere; you may reade them, providing you reade them  
neither day nor night. This was a foolish answer,  
for the Jewes hated all humane learning; therefore  
they

Act. 7. 22

Dan. 1. 4.

Act. 17. 34.

The Epistle to the Reader.

they say, *Maledictus qui aluerit suam, aut didicerit Sapientiam Græcorum*; They call all humane learning the wisdom of the Greekes. But to shut up this Schoole, and to take away all humane learning from a Divine, were in effect to make him no Divine. The knowledge of all Arts and Sciences is necessaris for him, as of Geometrie, Arithmeticke, Geographie, the knowledge of Physicke, but above all the knowledge of the tongues is more necessary for him, because they are *Vehicula Scientiarum*. But here ye must not onely studie that part of the tongues which is called *τεχνη*, which is mere Grammar, as to stand upon Letters, Accents, Pronounciation and such; but ye must goe farther to that part which is called *ἐρμηνεία*, the true meaning of the words, to interpret them out of one language into another, and to understand one Phrase by another: neither should ye stand here, but ye must goe further to that part which is called *κριτική*, to censure and discern the true reading from the false, as the Masoreth did who excelled in this. In the warres there are three sorts of signes to direct the Souldiers, *muta*, *semivocalia*, & *vocalia*: *Muta*, as the ensignes, *Semivocalia*, as the trumpets: *Vocalia*, as the words of the Captaine. So some signes are *Muta*, as Arts and Sciences; *Semivocalia*, as the knowledge of the tongues; and *Vocalia*, as the meaning of the holy

Ghost

The Epistle to the Reader.

Ghost speaking in the Scriptures. The knowledge of these is most necessarie for you who intend to apply your minds to the studie of Divinitie; for by them ye shall understand the Properties and Phrases of the holy Ghost, the ancient customes of the people of God, and the sweet allusions in the Word, which other-ways ye shall never be able to understand. And if ye begin to learne these tongues when ye are young, to what great perfection may ye attaine unto before ye come to be teachers of others? Cicero maketh mention of Marcus Crassus, who walking one day upon the sea shore, saw a boy who had found a boate there, but he having no helpes to further him to saile; first he got Oares, then a Mast, raes, sailes, and ropes, and then he set to the Sea: so from little beginnings, if ye be willing, ye may attaine to a great measure of knowledge, having such helpes in this age, which your Fathers never knew, and the gleanings of Ephraim now, are better than the vintage of Abiezer was then; ye have now many learned and skifull guides. The Jewes say, Qui discit a junioribus cui similis est? Edenti uvas acerbas, & bibenti è torculari: at qui discit à Senioribus cui similis? Edenti uvas maturas & bibenti vinum vetus. Ye need not set your teeth on edge with sowre Grapes, for now ye have store of ripe Grapes gathered by your old Masters. The sluggard that keepeth his band in  
his

Cicero De Oratore.

Iud. 8. 2.

Prov. 22. 13.

his bosome, and saith, There is a Lyon in the way; and ledgeth that the Jewes are but fabulous, and that it is but lost time to read them: but remember that he said well, who said, Malogranatum inveni, corticem abjeci, & quod intus est comedi. Cast away the unprofitable things, and make choise of that which is profitable. Others say, they cannot attain to such perfection in these tongues as the Translators have done who have Translated the Scriptures already: and therefore they will content themselves with their travels; but how shall they know whether they have translated well or not? They must give credit onely to the bearer, and if the Trench-man faile them, then they are gone. The Queene of Sheba was much more delighted to heare Salomon himselfe speake than heare of him by report, for she said she beleevd not that which was reported of him; and yet the halfe was not told her: so brethren, when ye heare an Interpreter speake, scarce the halfe is told you; but when ye see it in the originall tongues, then ye will say; it was true which was spoken, and the wisdom that is in them exceedeth the report which wee heard. There is such profunditie in the Scriptures, that all the wits of men can never sound the depth of them; it fareth with them as it did with the widdowes Oyle, it lasted as long as the Children brought vessels; so there is much store and plentie in them, that when they

1 King. 10. 7.

1 King. 4.

The Epistle to the Reader.

they have filled the wits and understandings of the best, yet there is enough to be gotten out of them, by those who come after. And here I cannot let passe how much these honourable Patrons are to bee respected, who entertaine and cherish these professors in the tongues, for without such, knowledge would soone decay. David made a statute in Israel, that they who taried by the stufte should part alike with those who went to battell. The professors of the tongues are they who keepe the stufte, and they should bee as well rewarded as they who goe to the field and fight in the ministerie. I have indevoured (brethren) according to my meane measure of knowledge to make a little path unto you, to encourage you, and to let you see what profit you may have by this kind of studie, & how it may serve you in your ministerie; and if ye reap any benefit by it, be thankefull to the God of heaven, the Father of lights from whom all good things descend, and then to my Noble Patron my Lord Keeper who doth encourage me much to goe on in this kind of study. And now when we have made some progresse in this first Schoole, and have attained to some measure of knowledg, see that your knowledge turne not like the waters of Iordan that run into the dead Sea, but let them be like those waters which come from the Sea and returne to the Sea againe, let them returne to the praise of him who gave them. Next when ye  
are

1 Sam. 30. 24.

Eccles. 1. 7.

Iam. 5. 17.

Ier. 2. 7.

תְּפִישִׁי הַתּוֹרָה

Num. 3 1. 27.

Matth. 25. 23.

Seneca.

are in the Schoole of Grace, that ye may understand the Spirituall meaning of the holy Scriptures, acquaint your selves with prayer. Elias was a man subject to the like passions as we are, yet he prayed, and the Heavens were opened and gave raine: so although ye be men, subject to the same passions to which others are subject; yet if yee pray earnestly to the Lord, he will open the heavens, and send downe that Spirituall raine upon you, and fit you for the Schoole of your calling. And here ye must be carefull to studie the Law of the Lord, and to handle it diligently. Jeremiah borroweth this speech from those who are trained in the warres, and they are said *Tractare bellum*, ye must be skilfull and trained before ye enter into this calling, that being entred in it, ye may begin to turne the key of knowledge to open the Scriptures to your hearers, so that ye may have store both of new and old to bring forth when your Lord and Master shall set you over his household to give his servants their meate in due season. And at last he will say unto you, Ye have beene faithfull over a few things, I will make you ruler over many things. *Lectio stata iuvat, varia delectat.*

Your Loving brother in the Lord,  
JOHN WEEMSE.



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the inscriptions of the particular  
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# EXERCITATIONS DIVINE.

The first Booke, containing diverse  
Questions for the understanding of the  
Scriptures in generall.

Exercitat. Divine. I.

Of the excellency of DIVINITIE, above all  
other Sciences.

2 TIMOT. 3. 16. *All Scripture is given by  
inspiration of God, &c.*



Humane Sciences and Arts, have  
beene fitly compared to the  
dough which the *Israelites*  
brought out of *Egypt*, *Exod. 12.*  
*34.* which they fed upon untill  
they got Manna : This dough  
was prepared by much labour;  
by plowing, by sowing, by rea-  
ping, by grinding, kneading, and baking : So humane  
Sciences which are the birth of reason, are bred below  
here: but Divinitie is like unto Manna which was pre-  
pared

Humane Sciences and  
Arts compared to the  
dough brought out of  
*Egypt.* and Divinity to  
Manna.

Ccccccc

pared

The dough the bread  
of the poore.

Manna the bread of  
Angels.

The world compared  
to Egypt, and the  
Church to Canaan.

Egypt watered with  
the feet of men.

Canaan a land blessed  
of God.

A comparison betwixt  
Divinity, and all other  
Sciences and Arts in  
generall.

pared or ready to their hand; they neither plowed for it, neither did sow it, nor reaped it. So Divinity is prepared in heaven, and sent downe to teach the Church here below. The dough which they brought out of *Egypt*, *Deut. 16. 3.* is called, *panis pauperum*, the poores bread; it is called the poores bread, because the poore in their necessity could not be at leasure to ferment it, and it had not so pleasant a relish; therefore it is called the poores bread: but Manna is called *the bread of Angels*, *Psal. 78. 25.* It is called the bread of Angels, because it was brought downe by their ministerie; and it was so pleasant in taste, that if the Angels had eaten bread, it might have served them: So *1 Cor. 13. 1.* *If I speake with the tongue of Angels*, that is, if the Angels had tongues to speake with: And as farre as Manna surpasse the poores bread, as farre and farther doth Divinity surpasse humane Sciences and Arts.

Againe, the world hath beene well compared to *Egypt*, and the Church to *Canaan*: *Egypt* was a Land that was watered with the feete of men, *Deut. 11. 10.* It was said to be watered with the feete of men, as a garden, because they carried water on foote out of *Nilus*, and watered their Land with it: but *Canaan* was a Land blessed of God, and *his eyes were upon it from the beginning of the yeare to the end*, *Deut. 11. 12.* *It was a land of hills and valleyes, and drinketh water of the raine of heaven.* This world is but watered with humane Sciences and Arts, which are drawne out of the troubled reason of man like *Nilus*: but the Church is watered with these celestially graces which come from above.

Now that we may see the excellency of Divinity above all other Sciences & Arts, let us observe wherein they differ in generall, and then let us make a particular comparison betwixt Divinity and other Sciences and Arts.

First,

First, they differ *origine*, in the originall: humane Sciences and Arts proceede from God as hee is God and generall ruler of the world, but Divinity proceedeth from the Father by the Sonne to the Church, *Revel. 22. 1.* And he shewed me a pure river of water of life, cleare as crystall, proceeding out of the throne of God and of the Lambe: but these humane Sciences and Arts, although they proceede from God, yet they proceede not from God and the Lambe like a crystall river.

Secondly, these humane Sciences and Arts, are but *humano-divina*, they are but the broode of reason, which proceedeth from God enlightning every man that commeth into the world, *Iohn, 1. 9.* Some againe are humane and the birth of corrupt man onely, as Sophistrie: And thirdly, some are *Diabolica*, as necromancie and witch-craft: But divinity is *Divino-divina*, that is, it is originally from God and immediately.

And if we shall compare Faith the daughter of Divinity, with Reason the mother of all other Sciences and Arts, we shall see how farre Divinity excelleth all other Sciences and Arts.

There are in man, sense, reason, and faith; and as farre as reason surpasseth sense, much farther doth faith surpasse reason; and by consequent, Divinity surpasseth all other Sciences.

Reason differeth much from sense, for sense the farther that the object is from it, it is *magis universale & magis confusum*, it is the more universall and more confused; & the nearer that the object comes to the sense, it is the lesse universall and more distinct: Example, when we see an object a farre off, we take it up first to be *ens* somewhat; then we take it up to be a living creature, then we take it up to be a man, and last to be *Peter* or *Iohn*; Here the neerer that the object commeth to

Differ. 1.

Differ. 2.

Scien-  
tia { *humano-divina*  
          *humana.*  
          *diabolica.*  
          *divino-divina.*

Differ. 3.

A comparison betwixt sense, reason, and faith.

How sense, reason, and faith apprehend things.

*Simile.*

our sense, it is lesse universall and more distinct; and the farther that it is removed from our sense, it is the more universall and more confused. The knowledge which a young child hath at the first is wonderfull confused, and he will sucke any woman for his nurse; this knowledge is very confused: then his knowledge becometh more distinct and more generall, and then he beginneth to know, this is not my nurse, and this is not my nurse, but this is my nurse; here his knowledge beginneth to be more distinct, and he will sucke none but his owne nurse: and his knowledge now, resembleth the knowledge which we have by reason, which ascendeth from the particular to the generall and the farther that it is from sense, it is the more universall and lesse confused. But faith, the daughter of Divinity, ascendeth higher than reason or sense, and the further that it goes from sense and reason the more perfect it is, and it goeth from *minus universale*, to the supream and highest cause, God himselfe; and the neerer that faith commeth to reason or sense, the weaker it is and more indistinct. *Thomas* his faith was an indistinct faith and weake, and could not beleve unlesse he put his fingers in the wounds of Christ, *John 20.28.* here his faith leaned too much to sense; but faith the higher that it goes from sense and reason, the more perfect it is; We have a notable example of this, *Gen. 49.* when *Ioseph* tooke *Ephraim* and *Manasse*, *Ephraim* in his right hand towards *Israels* left hand, and brought him neare unto him, and *Manasse*, in his left hand toward *Israels* right hand, *Israel* stretched out his right hand and laid it upon *Ephraims* head, & his left hand upon *Manasses* head, guiding his hands wittingly, or as *Onkelos* the Chaldee Paraphrast hath it, *Prudenter egit manibus suis*, when he dealt wisely with his hands: But when *Ioseph* saw that his father laid his right hand upon the head of

*Ephraim,*

*Ephraim, it displeas'd him, and he held up his fathers hand, and he said to his father, Not so my father, for this is the first borne, put thy right hand upon his head: and his father refus'd and said, I know it my sonne, I know it truly, the yonger shall be greater than he, Gen. 48. 19. Ioseph thought because his father Iacob was blinde, that his faith was a confused and weake faith, but Iacob knew that the farther his faith was from sense, and the higher that it ascended from reason, it was the more perfect, and therefore he said [jadanghti bene jadanghti,] I know it my sonne, I know it; that is, certainly I know it. This is then the excellencie of faith, that the higher that it goes from sense and reason, the more perfect it is, which sheweth the excellency of Divinity above all other Sciences & Arts; for if faith the daughter of Divinity surpasseth them all, much more doth Divinity it selfe: and it may be said of faith, as it was said of the vertuous woman, Prov. 31. Many daughters in Israel have done vertuously, but thou surpassest them all.*

Last of all, other Sciences and Arts are but handmaids to Divinity, and as the *Nethenims* the posterity of the *Gibionites* were appointed by *Iosuah* to hew wood and draw water for the Sanctuary, but never to meddle with the Sacrifices, neyther to kill them nor offer them, *Iosh. 9. 23.* so humane Sciences and Arts are appointed but to attend and serve Divinity, they are but to hew the wood, and draw the water onely to the Sanctuary.

There are three principles from whence Sciences and Arts are derived, the first is contemplation, the second is action, the third is operation.

For contemplation, the metaphysicks are the most abstract, considering *ens ut ens* onely: the second are the mathematicks, which consider the quantity and

יִדְעָתִי בְנֵי יִדְעָתִי

Differ. 40

A comparison betwixt  
Divinity and other  
Sciences.

the number of things; geometry the quantity, and arithmetick the number. Thirdly, the Physicks consider onely naturall properties of the body.

These who are exercised in actions and morall philosophy, are lawes and such.

Arts which are exercised in operation are rhetoricke and grammer.

Metaphysicke considereth God onely, *ut ens unum, verum & bonum*, as he hath a being, as he is one, as he is truth and goodnesse; but it considereth not God as Creator, Christ as Redeemer, it considereth not God in his attributes as Divinity doth, & therefore they say *metaphysica parit scientiam tantum, sed theologia fidem*.

Secondly, compare Divinity with physicke and the mathematicks; the mathematician searcheth visible formes in visible things, the Physitian invisible formes in visible things; but the Divine invisible formes in invisible things.

Thirdly, let us compare the Divine, the Lawyer and Physitian; the Physitian *est minister natura*, the servant of nature, the Lawyer *est minister justitia*, but the Divine *est minister gratia*: and looke how farre grace exceedeth nature or justice, so as farre doth Divinity surpasse the Physitian or the Lawyer.

Fourthly, let us compare Divinity and morall philosophy; the Philosopher saith, that *Juvenis non est idoneus auditor moralis Philosophia*, that a yong man is not fit to heare morall philosophy; but *David* saith, *Psal. 119.9. Wherewith shall a yong man cleanse his wayes?* *Chrysostome* hath a good observation to shew the force of Divinity above all morall philosophy, when he compareth *Plato* the moralist and *Paul* the Apostle together: *Plato*, saith he, that wise Philosopher came three times to *Sicilie* to convert *Dionysius* the tyrant to morall philosophy, yet he went away without any successe:

A comparison betwixt  
Divinity and Metaphy-  
sicks.

A comparison betwixt  
Divinity, Mathematicks,  
and Physicks.

A comparison betwixt  
the Divine, the Law-  
yer, and the Physitian.

A comparison betwixt  
the Divine, and morall  
Philosopher.

successe: but *Paul* a Tent-maker did not onely convert *Sicilie*, but ran from *Ierusalem* to *Illyricum*, *Rom. 15. 19.* and converted thousands of soules by the preaching of the Gospel. See how farre Divinity excelleth morall philosophie. And *Augustine* observeth how *Seneca* the most excellent of all the moralists, mocked the Iewes, because they spent (as he thought) the seventh part of their life in idlenesse, which was the Sabbath day. *Iustin Martyr* being first a philosopher, and after a martyr, searched thorow all the sects of philosophy, and could never finde contentment to his soule till he came to Divinity. First he came to the sect of the *Stoickes*, and gave himselfe to be a scholler in that schoole; but hearing nothing of God in *Stoain* that schoole, he turned to be a *Peripatetick*: but when he entred with the *Peripateticks*, he perceived his master *nundinantem sapientiam mercede* (as he speakes) selling his wisdom for gaine, then he left that sect also. Thirdly, he came to the sect of the *Pythagoreans*, but having no skill in Geometrie (which knowledge *Pythagoras* required of his Schollers before he taught them philosophy) hee left the *Pythagoreans*, and fell into the society of the *Platonickes*: at last he met with a Christian Divine Philosopher who perswaded him to cast aside all these circular disciplines, and to study Divinity which should give him greater contentment than all the Philosophy in the world; and he renouncing all, gave himselfe to the studying of the holy Scriptures, and of a Philosopher became both a Christian and a Martyr.

Fifthly; let us compare Divinity and Physicke alone; they say *ubi desinit physicus ibi incipit medicus*, Where the naturall philosopher leaveth, there the Physitian beginneth: but we may say, *ubi desinit Physicus, ibi incipit Theologus*, where the Physitian leaveth off, there the Divine beginneth; for when the Physitian hath done

*August. de civitate Dei*  
*lib. 6 cap. 11.*

A comparison betwixt  
 Divinity, and Physicke  
 alone.

his last cure, and given over the patient, he resignes him into the hands of the Divine, or if hee be a religious Physitian, he is glad to play the Divine to him himselfe; the Physitian sheweth the patient that his health consisteth in letting of blood, but the Divine sheweth that the health of his patient consisteth by the letting of the blood of Christ.

A comparison betwixt Divinity and the Mathematicks alone.

Sixtly, compare Divinity and the mathematicks, the mathematician considereth the length, the height and the breadth of things, but he never considereth *what is the height, the breadth and the length of the love of Christ, Ephes. 3. 8. he never teacheth a man to number his dayes, that he may apply his heart to wisdom, Psal. 90. 12. as the Divine doth.*

A comparison betwixt Divinity, Grammer, and Rhetorick.

Lastly, compare Divinity with grammer and rhetorick: hearing of others teaching us to speake; grammer teacheth us to speake congruously, and rhetorick teacheth us to speake eloquently, but Divinity teacheth us *to speake the language of Canaan, Esay 19. 18.*

Quest.

Whether commeth Lawes or Physicke nearer to Divinity.

Ans<sup>r</sup>.

Wee must answer here by distinction, the Law hath two parts in it, the first is that which is called νομοθετικη, of constituting and making of lawes: the second is that ligitious part which is exercisid about the pleading of causes; the first part commeth nearer to Divinity than physicke doth, because the Physitian is exercisid onely about the health of the body, and if he speake any thing to his patient of temperance or restraining of his passions, all this hee doth but for his patients health. But the Nomotheticke or maker of the law, doth all things for the well ordering of the people; and looke how much more excellent it is to live well, than to live in good health: so much more that part of the law excelleth physicke. But physicke againe

Παῖς νομοθετικῆς  
legis, ἡ ἐπισκοπῆς.

is to be preferred to that part of the Law which is called *litigiosa* or the litigious part of the law, because that part of the law doth not respect the Commonwealth, or the manners of the people, but to give this or that particular man his right: But to cure this or that particular man, is better than to restore this or that particular man to his goods; for *skin for skin, and all that a man hath will he give for his life, Iob 1.* therefore physicke excelleth the litigious part of the Law.

It may be said that Divinity borroweth many things of other Sciences, therefore it may seeme not to be so absolute in perfection.

This argueth no want in Divinity, but onely a defect in our understanding; for by these inferious things we are led to the knowledge of more divine things.

Divinity is not *ἐνυαδικὸς παιδεία* or a generall summe of all Sciences and Arts, or one universall director to all our actions as they are naturall, civill, or œconomicall.

But *Paul* biddeth *Timothy* take a little wine to comfort him, *1 Tim. 5. 23.* So *Moses* setteth downe weights and measures in the Law.

When *Paul* biddeth *Timothy* take some wine to comfort him, he is not playing the Physitian here: so when *Moses* setteth downe weights and measures, this is not his last end that there may bee commutative justice amongst the children of *Israel*; *Pauls* last end and chiefe consideration is this, that *Timothy* having a sound body may be able to glorifie God in his ministry. So *Moses* considereth weights & measures, that Gods people might doe no wrong, but glorifie God in their calling; And as one thing may belong to the Mathematician in respect of the middest, and to the Physitian in respect of the thing it selfe, as when a Physitian sheweth that a round wound is more hardly cured than a long wound,

Objecti.

Answi.

Objecti.

Answi.

wound, although the Physitian shew this by the principles of geometry, yet he cureth not the wound as a Geometrician but as a Physitian. So when a Divine speaketh of weights and measures, and health' of body, although they belong to the politickes or physickes in respect of the midst, yet in respect of the end they belong to Divinity.

Other Sciences are not directly subordinate to Divinity; these sciences which are directly subordinate, the conclusions of the superior Sciences are the principles of the inferior, as the conclusions of Arithmetick are the principles of musick; and these Sciences which are directly subordinate here, have but some new accident added to them, to make a distinction betwixt them and the superior Sciences, as musicke subordinate to arithmetick, hath this accident superadded to it, to be *numerus sonorus* a number with sound; but Divinity and other Sciences *toto genere differunt*, they are altogether different.

Other Sciences are not directly subordinate to Divinity but onely in respect of the end, the Apothecary is directly subordinate to the Physitian; therefore hee prescribeth unto him all his ingredients, what hot things he must use and what cold, what drachmes and what scruples: the Taylor againe is not directly subordinate to the Doctor, but onely in respect of the end, therefore the Doctor prescribeth not unto him how much hee should make in a gowne: Aske the Doctor why he giveth physicke to a man? and he will answer, for the preservation of the body: So aske the Taylor why he maketh cloathes for him? he will answer, for the same end; here the inferior, the Taylor, is subordinate to the Doctor, onely in respect of the end. So all Sciences and Arts are but indirectly subordinate to Divinity, and in respect of the end, and therefore they

Subordi & directi,  
natio & ratione finis.  
Sciences and Arts subordinate to Divinity, in respect of the end.

they have not their particular directions from Divinity.

The conclusion of this is: All Sciences are found out for the benefit of man, but all of them can doe him but little good, untill Divinity come in and rectifie him.

All Sciences are subordinate to Divinity in respect of the end; therefore every man should study to be holy, what Science soever he professe: but profane men thinke that it becommeth not a Physitian to be holy, because they understand not that these Sciences are subordinate to Divinity in respect of the end.

Conclus. 3.

Conclus. 2.

EXERCITAT. II.

What use Reason hath in Divinity.

2 Cor. 10. 5. And bringing into captivity every thought to the obedience of Christ.

AS God in the creation set up two lights to guide and to direct the world, Gen. 1. 16. so the Lord hath given two lights to direct man; the light of Reason to direct him in things below here, and Divine light to direct him in things above: these two lights the one of them doth not extinguish the other, but onely diminish it, and maketh it fall downe and give place, and then rectifieth and exalteth it, Esa. 42. 15. I will make the rivers ylands, and I will dry up the pooles. The rivers come from the fountaines, but yet when the light of grace commeth in, then the rivers are diminished and they decrease that the dry land may appear: reason is not taken away here, but it falleth downe and giveth way to grace; but the poole shall be dried.

Grace doth not extinguish reason, but rectifieth it.

*dryed up*, that is, grace taketh away schismes and heresies and drieth them up : but when reason submitteth her selfe to Divinity and is rectified, shee hath good use in Divinity. And even as a Dwarf set upon a Gyants shoulders seeth much further than hee did before : so doth reason when it is rectified by Divinity ; and so grace doth not extinguish reason but perfecteth it : and therefore *Iustine Martyr* calleth religion *true philosophie*, and then he saith, *he became a Philosopher when he became a Christian.*

Things that Reason is not able to doe in Divinity and matters of Faith.

*Simile.*

Let us consider first what is above the reach of reason in Divinity. First, Reason cannot bee a judge in matters Divine, for Reason can never judge of the object of supernaturall verity. Reason sheweth this much to a man : when it seeth the antecedent and the consequent, that this followeth rightly upon that : but Reason never judgeth of the object of supernaturall verity, but Divinity enlighteneth the mind and maketh the spirituall man to judge of this. A Carpenter when he is working, doth see by his eye when he applieth the square to the wood, whether it be streight or not ; but yet his eye (without the which he cannot see) is not the judge to try whether the tree be straight or not ; but onely the square is the judge : So Reason in man (without the which hee could not judge) is not the square to try what is right or what is wrong, but the Word it selfe is onely the rule and square ; Reason cannot consider how faith justifieth a man, or whether works be an effect of faith or not, but Reason can conclude onely *ex concessis*, of things granted, if faith bee the cause and workes the effect, then they must necessarily goe together, and Reason goeth no higher.

Secondly, no midst taken from Philosophy can make up a Divine conclusion, neyther would it beget faith in a man. Example, God is not the efficient cause

of

of sinne, the *efficient cause* is a terme attributed to God: here if a Divine should goe about to prove eyther by logicke or grounds of metaphysicke, this conclusion were not a Divine conclusion, whereupon a mans faith might rest; as if he should reason this wayes, No efficient cause can produce a defect but an effect: God is an efficient cause, and sinne is a defect; therefore God cannot produce sinne; this were but a humane conclusion and could not beget faith. So if he should reason from the grounds of metaphysicke this wayes, God is *ens entium*, and the properties of *ens* are *unum verum bonum*, therefore God who is *ens entium* cannot produce sinne, because he is goodnesse it selfe; the conclusion were but an humane conclusion and could not beget faith: but if a Divine should prove the same by a midst taken out of the Scriptures, and should reason thus, *1 Ioh. 2. 16. All that which is in the world, is eyther the concupiscence of the flesh, or the lust of the eye, or the pride of life, not from the Father, this midst will make up a Divine conclusion which will beget faith in a man; and then the Christian man may say to the Philosopher as the Samaritans said unto the woman of Samaria, I beleeve not now for thy reason, but for the authority of God, which is the ground of my faith.*

Thirdly, Philosophy doth not inlighten the minde with spirituall knowledge, it inlightens the minde onely with a generall knowledge whereof *Iohn* speaketh, *Iohn 1. 9. Rom. 1.* when he beleeveth, his reason at the first is mere passive; therefore this speech of *Clemens Alexandrinus* would be very warily taken, *Philosophiam ~~et~~ <sup>et</sup> ~~non~~ <sup>non</sup> ~~seia~~ <sup>seia</sup> vocat*; as though philosophy made an introduction to saving faith: And this speech of some Divines is harshly spoken, *lumen natura accendit lumen gratia*, the light of nature kindleth the light of grace: and *Basils* comparison must not be stretched over far,

Lib. I. Strom.

as Dyers before they bring on the most perfect Dye, they dye first with the baser colour, to make it the more fit to receive the more bright colour: So humane learning may be a preparation to grace. But the comparison is too farre stretched here, humane learning is a preparation to make a man understand the axiomes, syllogismes and logical part in Divinity; but a heathen philosopher having the helpe of nature, is no sooner converted to the truth. A learned Philosopher converted to the faith may have a greater certainty of evidence than a laicke, and may know the literall sense better, but he hath no greater certainty of adherence, as we see oftentimes when it commeth to the point of suffering. But seeing zeale is not alwayes according to knowledge, therefore knowledge of humane Sciences is a great helpe to the knowledge of faith once bred, when it is sanctified.

Certi-  
tudo { eidentie.  
          { adhaerentie.

Reason must not tran-  
scend her bounds.

Philosophie must not transcend her bounds and commit *Saltum*, as they speake in the Schooles, when shee taketh midsts which are meere philosophicall to prove any thing in Divinity; this was the fault of most of the Schoolemen: but when shee doth keepe herselfe within her bounds, then she hath good use in Divinity. *Matth. 22.* the *Sadduces* reasoned this way concerning the resurrection. If there were a resurrection, then there should follow a great absurdity, that seven men should have one wife at the day of judgement: but this is absurd: therefore, &c. But Divinity telleth reason, that here she goeth without her bounds, measuring the estate of the life to come, by the estate of this life, and borroweth midsts which are not Divine to prove this conclusion; for in the life to come wee shall be like Angels, who neyther marry nor give in marriage, and neede not to propagate their kinde by generati-  
on.

Another

Another example. *Nicodemus* reasoned this wayes; He that is borne againe, must enter into his mothers wombe, *Ioh. 3. 4.* no man can enter againe into his mothers womb, therefore no man can be borne againe: Divinity teacheth Reason how shee misapplyeth her bounds here, and useth a midst which is mere naturall to prove a supernaturall conclusion.

A third example, *Arrius* reasoneth this wayes; hee that is begotten is not eternall, Christ is begotten, therefore he is not eternall: here Divinity telleth reason that shee is out of her bounds, and applyeth her midsts falsly. There is a threefold generation, first a physicall generation, secondly a metaphysicall, and thirdly an hyperphysicall: physicall generation is this, when a mortall man begetteth a sonne, and this is done in time: metaphysicall generation is this, when the minde begetteth a word, and this is alwayes done in time: but hyperphysicall generation is that eternall generation, and this is done before all time; and Divinity sheweth Reason how shee misapplyeth her physicall and metaphysicall generation, to this eternall generation.

Whether is such a proposition true in Divinity, and false in Reason, *the Sonne of God begotten from all eternity*, true in Divinity, *the Sonne of God begotten from all eternity*, false in the court of Reason: So *Mary the Virgin bare a Sonne*, true in Divinity: *Mary the Virgin bare a Sonne*, false in the court of reason?

That which is true in one Science, is not false in another. In *Israel* there was a judicatorie of seventy, who judged of matters of greatest weight; and there was an inferior judicatorie, consisting of three, and these judged of goods and matters of least moment: that which was truly concluded in the highest judicatorie was not false in this inferior judicatorie, although they could

Gene-  
ratio- } Phisica.  
          } Metaphysica.  
          } Hyperphysica.

0113 1 6  
1004 2 7  
1005 4 9  
1. 2. 1. 10 0  
R. 1. 4. 2. 10 1  
A. 0. 1. 1. 2. 1. 1.  
Answ.

1. 1. 0. 1. 1. 2.  
V. 1. 1. 1. 1.

could not judge of a false Prophet as the great *Synedrion* did, yet they held it not false in the lowest judicatory, when the great *Synedrion* concluded such a one to be a false Prophet: So that which is true in Divinity is not false in reason, but onely above her reach; and if any thing were true in one Science, and false in another, then *verum non esset reciproca affectio entis*, that is, that which hath a being should not be true, and that which is true should not have a being, these two propositions should not be converted. There is a verity that is above reason, and there is a verity which is agreeable to reason, and there is a verity that is under reason: the first is of things taken up by faith, the second is of things taken up by reason, the third is of things taken up by sense; but there is no verity contrary to reason, it is not against reason to beleieve that a Virgin conceived and bare a Sonne, but it is above reason.

We must not seclude Reason altogether from Divinity, Christ himselfe used the helpe of reason against the *Sadduces*, & *Paul* against the *Iewes*. *Heb. 7. 17. Thou art a Priest for ever, after the order of Melchizedek*. This is revealed by God himselfe, that Christ is the King of peace and righteousnesse, yet to prove this and to make it manifest to the misbeleieving *Iewes*, he borroweth a helpe of a logicall notion, saying, *which is by interpretation, the King of righteousnesse, the King of peace, Heb. 7. 2.* So Christ useth reason against the *Sadduces*: God is the God of *Abraham, Isaac* and *Iacob*, hence he inferreth this consequent, that they must live.

But they say that Christ and *Paul* were immediatly directed by God, that they could not erre in their Midsts, and conclusions as we doe.

If *Pauls* extraordinary calling had given him power to use reason, then they had spoken to the purpose; but he

Veritas  
125

Supra rationem.  
juxta rationem  
Infra rationem.

111V 111V  
-111V 111V  
-111V 111V

111V 111V

Object.

Ans.

he useth reason as common to him and to all other men, whether Apostles or not Apostles.

But they say that Christs authority and Pauls was greater than ours is.

This we grant, they disputed against those who acknowledged not their authority, but yeilded onely to them, in respect of the force of the arguments: is it not lawfull for us to doe the same against our aduersaries? which Christ did against the Sadduces, and Paul against the Iewes.

But whatsoever was pronounced by Christ against the Sadduces, or by Paul against the Iewes, it became by and by holy Scripture, which we cannot say of our conclusions.

Although arguments used by Christ and his Apostles became by and by the Word of God, yet it will not follow that we may not use these midsts brought forth by reason, although they become not Scripture; but then that would follow if we brought forth these principles of reason, to make them the object of our saving faith.

Whether were the Sadduces bound to beleeeve this argument of Christ, as an article of their faith, or not?

By the force of this consequence as it were the worke of reason, they were not bound to beleeeve it, but as it was proved to them out of the Scriptures they were bound to beleeeve it.

Seeing humane midsts have no force to binde of themselves, why are they used in prooffe against men?

This is done for the infirmity of man, who is hard to beleeeve, and the Divine midsts will not serve to refute the natural man. These who have good and perfect sight need no other midst to see by, but the light; but a man who is of a weake sight and purblind, useth

D d d d d

Spe

Object.

Ans.

Object.

Ans.

Quest.

Ans.

Quest.

Ans.

Simile.

Simile.

Spectacles as a helpe to his sight: so the perverse heriticks make us to bring in these humane midsts, whereas the midsts taken out of the Word of God should serve by themselves to convince. When Christ arose againe, *Thomas* doubted of the resurrection, and thought that his body had beene but a Spirit; but Christ bearing with his infirmity, by this humane midst proveth that he is flesh, because hee may be touched and felt.

Observe againe, that in Divinity some propositions are merely Divine, and some are mixtly Divine. These that are merely Divine, reason can do little thing here, it can but joine the tearmes together, but it cannot take up these great mysteries; example, if I were disputing against the *Monothelites* who denied that there were two natures in Christ, and should reason thus; *Where there are two natures, there are two wils; but in Christ there are two natures, therefore two wils.* That in Christ there are two wils, this is a proposition merely Divine, reason can never take up this; yet reason sheweth this much, where there are two natures there must be two wills, and it judgeth onely of the connexion of these two, but it cannot judge of the verity of this, whether there be two wils in Christ or not.

*Quest.*

Yee will say then, what doth Reason in the verity of these propositions which are meerely Divine?

*Ans.*

Reason in a regenerate man concludeth not that to be false which is above her reach, but onely admireth and resteth in this great mystery; and reformed Reason enlightened by the Word of God, goeth this farre on, that she beleeveth these things to be possible with God which she cannot comprehend; but reason in a corrupt man will scorne and mocke these things which she cannot comprehend, as the *Stoicks* called

*Paul*

Paul a babler, *Act.* 17. 18, when he disputed against them for the resurrection, and called it a new doctrine.

In these propositions againe which are mixtly Divine, Reason hath a further hand; example, No naturall body can be in moe places at once; Christs body is a naturall body, therefore it cannot be in moe places at once; this is mixtly Divine, for the properties of a naturall body sheweth us that it cannot be in moe places at once, and the Scripture also, sheweth us that Christs body is a naturall body.

But is not this a mixture of Divinity and humane reason together, when we borrow a midst out of the Scriptures, and then confirme the selfe same thing by reason?

This maketh not a mixture of Divinity and Philosophie, but maketh onely philosophie to serve Divinitie.

When we use reason to helpe our weaknesse, we do not ground our faith upon reason or upon the light of nature, but upon that supernaturall light; and the light of nature commeth in, but as in the second roome to confirme our weaknesse: and as we ascribe not the price of the Ring, or the worthinesse of it to the Hammer which beateth it out, but to the Gold it selfe, so our faith is not grounded upon humane reason or the light of nature, but upon the Word of God it selfe.

How can Reason serve in Divinity seeing the naturall man perceiveth not the things of God, and the greater Philosophers, the greater enemies of grace?

We must distinguish *inter concretum & abstractum* betwixt philosophy and the Philosopher: many of the Philosophers oppugned the mysteries of Divinity by their corrupt and naturall reason: but true philophie

*Quest.*

*Ans.*

*Simile.*

*Quest.*

*Ans.*

impugneth it not, and the greater light extinguisheth not the lesser, and the verity doth not contradict it self; and truth in philosophie, is but the footstep of that truth which is in God by way of excellency.

*Conclusi.*

The conclusion of this is, *contra Rationem nemo sobrius dicit, contra Scripturam nemo Christianus, & contra Ecclesiam nemo pacificus*: we must learne then to give every one of these their owne place, and not to reject reason altogether from Divinity, but to captivate her and make her a handmaid to Divinity.

### EXERCITAT. III.

*That the end of Divinity here consisteth rather in practise than in contemplation.*

*Luke 11. 28. Blessed are they that heare the Word of God, and keepe it.*

**T**He end of our Divinity here consisteth in doing rather than contemplation. If we speake properly doing is not in the understanding but in the will; when reason divideth, compoundeth or frameth any proposition within it selfe, then the understanding is not sayd properly to doe, but contenting it selfe within it selfe, then it is speculative: but when the understanding setteth the will on worke, then the will doth, and the understanding but directeth the will; and when the understanding reasoneth within it selfe, they call this *actus elicitus*; but when the understanding setteth the will on worke, they call this *actus imperatus*.

A proposition in Divinity commandeth us either virtually to practise, or else formally. Virtually it commandeth us to practise; example, *This is life eternall, to know thee to be the only true God, and whom thou hast sent Christ.*

The understanding is speculative, and setteth the will on worke.

*Actus* { *elicitus.*  
*imperatus.*

A proposition in Divinity commandeth practise, virtually or formally.

Christ, *Ioh. 17. 3. 11.* This is a proposition which virtually includeth in it practise; for as the Hebrewes say, *verba notitia includunt verba affectus*, Words of knowledge include words of affection: if it be life eternall for us to know God, then it is life eternall also for us to love God.

This proposition againe in Divinity, *Thou shalt love the Lord thy God with all thine heart, and with all thy soule, and with all thy mind, Math. 22. 37, and thy neighbour as thy selfe, vers. 39.* commandeth practise formally.

Secondly, a proposition in Divinity urgeth practise either mediately or immediately: mediately, as God is *summum bonum* the chiefe good; out of this mediate proposition we gather an immediate, therefore we are to love him above all things.

Thirdly, these conclusions in Divinity which conclude for practise, the propositions out of which they are drawne, must also be for practise and not for contemplation, *nam nihil agit extra genus suum*, as they say in the Schooles; as we cannot gather grapes of thornes, or figgs of thistels, *Mat. 7. 16.* So new wine cannot be the cause why the Apostles spake with divers tongues, *Act. 2.* So we cannot gather conclusions of practise from speculative propositions.

Fourthly, these rules which serve to direct men to practise may be called rules of practise, as the Carpenters line in his hand is a line of practise, because it lea- deth him to practise. So the Word of God is the line by the which we should walke, therefore it is a rule of practise; *Gal. 6. As many as walke according to this rule, peace be unto them: εὐχρηστέον* is to worke by rule or line, the Word is the rule of our working, therefore it teacheth us practise.

But it may be said, that contemplation is the end of  
D d d d d 3 Divinity

A proposition in Divi- nity, commandeth pra- ctise, mediately or immediately.

If the conclusions be practicke, the propositi- ons must be practicke.

The word of God is a line and rule of practise.

*εὐχρηστέον*

Object.

Divinity in heaven to see God face to face, therefore is the end of our Divinity here upon earth.

*Answ.*

Contemplation in heaven leadeth us alwayes to practise, and they can never be separated; for as below here those Sciences which we call *inspectrices*, as the mathematicks, physickes, and such (whose end consisteth not in doing) are the parents of morall philosophie and of doing; for by these we take up the nature of things, the goodnesse and the truth of them, and then we begin to esteeme of them, and love them when we know them; so that contemplation bringeth forth alwayes practise. The glorified Saints in heaven, comming nearer to the first cause, esteeme more highly of him, and therefore they love him more sincerely, and returne all prayse to him.

*Object.*

But it may seeme that contemplation is more excellent than practise; for *Mary* is preferred unto *Martha*, *Mary* for her contemplation to *Martha* for her action.

*Answ.*

When *Mary* and *Martha* are compared together, they resemble not the contemplative and the active life, but the naturall and spirituall life; *Mary* careth for the spirituall life, and *Martha* for the naturall. Did not *Mary* care for practise as well as *Martha*? sate she not at Christs feete that she might learne practise, that she might wash them with her teares, and wipe them with her haire?

And because practise is joynd alwayes with knowledge, therefore the wisdom which is proper to the understanding is ascribed sometimes to the will, *Iob.* 28. 28. *To depart from evil is understanding*: and therefore it is, that justice and judgement are joynd together in the Scripture, and they are called fooles who doe not according to their knowledge. And *Salomon* saith, *Eccle.* 10. 2. *The heart of a wise man is at his right hand*

hand, because his heart teacheth his hand to put things in practise.

The end of our Divinity is more in practise than in contemplation; therefore those *onagri* or wilde asses, the *Hermities* who lived without all society of men, forgot the chiefe end wherefore they were set here, living rather like beasts than like men: and if wee shall take a view of the ecclesiasticall history, as out of *Theodoret*, and *Sozomen*, we shall see how unprofitable these men have spent their time, leaving the congregation of the Saints of God. *Theodoret* writeth of one *Macedonius* qui κριθογῶς & *gubba* dictus est; *gubba* in the *Syriacke* tongue is a Ditch, he was called *gubba* because he stood in a Ditch all his time, and he was called κριθογῶς, because he ate nothing but Barley pulse: See how unprofitably this man spent his time, not giving himselfe to reading of the holy Scriptures, for he was altogether ignorant of them; for when *Flavianus* the Bishop sent for him that he might make him a Minister, he was so ignorant of that which the Bishop had done unto him when he ordained him Minister, that being required the next Sabbath day to come againe to the Church, answered him who came for him, that he was affraid to be made Minister the next Sabbath day also, and so refused to come; see how this holy man spent his life for forty yeares in contemplation and what great progresse he made in Christian Religion. So *Theodoret* maketh mention of one *Styllites*, who stood under a pillar all his life time, and never came into a house. So *Sozomen* in his ecclesiasticall history, writeth of one *Pior*, who going out of his fathers house into a desert, vowed solemnly that he would never see any of his kinsmen or friends againe, and living fifty yeares there, he had a sister who longed to see him before she dyed: the Bishop pitying the poore woman,

D d d d d d 4

gran-

Cap. 13. de historia religiosa.  
κριθογῶς.  
κριθογῶς.  
κριθογῶς.  
κριθογῶς.

From στήλη a pillar.

Lib. 6. 19.

In Sacra hist. lib. 14. 8.

granted leave to *Pior* to come and visite her, and he returning into his Country, and standing before the doore, called out his sister, and shutting his eyes, he sayd unto her, Behold, I am your brother *Pior*, looke upon me as much as you please; but she entreating him earnestly to come to her house, he altogether refusing went backe again to the Wildernesse: and so we reade in *Theodoret* of one *Didymus*; who lived ninety yeares in the Wildernesse, and never spake to any man, as if he had beene possessed with a dumb Divell: This is that holy contemplative life which the Church of *Rome* commendeth so much, but *this is pure Religion to visite the fatherlesse and widdow in their necessity, Iam. 1.27.* These *Heremites* living this contemplative life were like *Polyphemus* having but one eye in his head, and looking ever up but never downe.

The opinion of the Schoolemen in this point.

The Schoolemen differ but little in this point, how Divinity teacheth us practise. *Thomas* and his followers say, that *fides non est recta ratio agendi, sed recta ratio sentiendi*; and therefore *Contra gentiles*, he compareth faith to hearing rather then to sight, but he addeth that practise followeth faith as the fruit of it: but *Scotus* maketh faith to be *habitus practicus*. Yee see how both of them insist in this, that Divinity consisteth in practise.

The end of the Sadduces and Pharises Divinity.

The Lord, *Num. 15:38. 39.* commanded the *Israelites* to make fringes upon the borders of their garments, that they might remember the Commandements of the Lord and keepe them; the *Sadduces* gave themselves onely to looke upon the fringes, and if they had onely remembered the law, they thought then they had discharged their duties; but the end of the *Pharises* was to remember their owne traditions. So the end of the Monkes Divinity now is onely idle contemplation with the *Sadduces*; and the end of the *Iesuites* Divinity

The end of the Monkes and Iesuites Divinitie.

now

now is onely to practise mischief: and many Christians when they reade the Scriptures now, they reade them not for practise, but for to passe the time with; they are like little children which seeke Nuts to play, but not to breake them and eate the kernels.

The conclusion of this is, *Iam. 1. 22. Be ye doers of the word, and not hearers onely, deceiuing your selues.*

Conclusi.

EXERCITAT. IIII.

Of Adams knowledge before his fall.

*Gen. 2. 19. Whatsoeuer Adam called every liuing creature, that was the name of it.*

First, consider in *Adams* knowledge, the manner how he got his knowledge, and secondly the measure of his knowledge.

His knowledge was inbred knowledge and not acquired; for as soone as he did behold the creatures, never having seene them before, he gave them all names according to their nature. This knowledge being inbred, it could not be acquired also; *nam duplex ejusdem scientia in uno subiecto, non datur causa*. There cannot be two causes given of one, & the selfe same knowledge in one subject, although one and the selfe same knowledge cannot be said both to be acquired and inbred, yet *Adam* might have had experimentall knowledge, afterward of his inbred knowledge: His inbred knowledge and our acquired knowledge, are not diuers sorts of knowledge, for as the sight restored to the blind although it was miraculous, yet when he saw, it was one sort of sight with our sight: so these inbred habites and acquired habites, are but one sort of habites; but these

Of the manner how *Adam* got his knowledge

*Adams* inbred knowledge, and our acquired knowledge are not diuers sorts of knowledge

Things done miracu-  
lously, are more excel-  
lent than nature can  
produce them.

Of the measure of  
*Adams* knowledge.

*Simile.*

*Simile.*

these inbred habits in *Adam*, and infused habits, were more excellent than acquired habits; for these things which God doth, are such that nature cannot produce the like, or so perfect: as that wine which Christ made miraculously at the marriage of *Cana* in *Galilee*, *Ioh. 2.* was more excellent wine than other naturall wine: so when Christ cured the blind, their sight was more perfect than our naturall sight; so when he made the lame to goe, *Act. 3. 16.* So the habites of inbred knowledge in *Adam*, were more perfect than any other sinfull man could ever attaine unto, after him.

The creatures are lesse than the knowledge of God; they are equall with the knowledge of *Adam* before his fall, but they exceed our knowledge now. When the eye looketh upon the white colour, it scattereth the sight, and the white colour exceedeth it; but when it looketh upon the greene colour, *ex æquat visum*, and it is a proportionable object for the eye: but when it looketh upon a taunie colour, it is lesse than the sight. So the creatures are lesse than Gods sight; they were equall with *Adams* sight before his fall, like the greene colour, and they exceed our sight since the fall, as the white colour doth exceede our sight; and because the heart since the fall is not so capable and so large to comprehend the knowledge of these creatures as it was before the fall, therefore it is said, *1 King. 4. 29.* that *the Lord gave Salomon a wise heart as the sand of the sea shoare*, that is, to know an innumerable kind of things like the sand of the sea. When a man is to infuse liquor into a narrow mouthed vessel, that none of it runne by, he enlargeth the mouth of the vessell: So did the Lord enlarge the heart of *Salomon* that hee might conceive this heavenly wisdome; and the knowledge of all things; but the minde of *Adam* before his fall needed not this extention to receive these gifts.

Secondly,

Secondly, the great measure of this knowledge which *Adam* had before his fall, may be taken up this wayes. The *Hebrewes* write that there were foure gates by the which *Adam* entred to see the Lord: the first was the gate of the visible creatures, the second was by the gate of the Angels, the third was by the gate of majestic, and the fourth was by the gate of glory; and they say that *Adam* entred three of these gates, but the fourth was shut that he entered not in at it in this life.

The first gate was opened unto him, for in the creatures below here, he saw the majesty and glory of God. The Scriptures when they expresse any great thing, they joine the name of God with it, as *Ezek.* 13. 9. great haile is called Gods haile or sent by God, *el gabbish*. So *1 Sam.* 26. *ccidit super domini super eos*, that is, a great sleepe fell upon them. So a strong Lyon is called *ariel*, the Lyon of God, *2 Sam.* 23. 10. So *Moyse* is sayd to be faire to God, that is, very faire, *Act.* 7. 20. So *Ninive* was great to God, that is, very great. The beauty and greatnesse in the creatures led *Adam* to take up how great the Lord was. *Iacob* when he saw *Esau* reconciled unto him, sayd, *I have scene thy face, as though I had scene the face of God*, *Gen.* 33. 10. This glimpse of goodnesse in the face of *Esau*, made *Iacob* take up, how good God was unto him.

The second gate was *porta intelligentiarum*, the knowledge of the Angels, they resembled God more than any visible creature doth, therefore they are called Gods Sonnes, *Iob.* 1. *Chapt.* and 38. *Chapter*, 7. *verse*, and they see his face continually, *Mathew* 18. *verse* 10. As the Kings courtiours are said to see his face continually, *2 King.* 25, 19. and the Angels conversing with him, made him to come nearer to the knowledge of God.

Por  
ta  
 { creaturarū visi-  
 biliū.  
 { intelligentiarum.  
 { majesticis.  
 { gloria.

אל est epitheton  
 omnis rei admirande  
 & magnae.  
 אל-נפיש  
 אל-ך אל

The

The third gate was *porta majestatis*, he saw the majesty of God more clearly than any other did. *Moyfes* is sayd to see the face of God, and yet it was but the sight of his backe parts, compared with *Adams*; and we see him but through a grate, *Cant. 2. 11. Heb. 11. 26.*

The fourth gate was *porta gloria*. That gate was reserved to be opened for him in the heavens.

Let us compare the most excellent men with *Adam*, and see which of them came nearest unto him; in some things *Moyfes* came nearest to him, in some things *Salomon* came nearest unto him, and in some things *Daniel*, in some things *Ioseph*, but *Christ* the second *Adam* excelled them in all.

A comparison betwixt  
*Moyfes* and *Adam*.

In the knowledge and sight of God and his attributes, *Moyfes* came nearest unto him. *Exod. 33. 13. Teach me thy wayes*, that is, thy attributes. So *Psal. 103. 7. Hee made knowne to Moyfes his wayes*, that is, his attributes; for he subjoyneth, *the Lord is mercifull and gracious, slow to anger, and full of compassion, and he chideth not for ever*; here his wayes are his attributes, *Moyfes* came nearest to *Adam* in this knowledge.

A comparison betwixt  
*Salomon* and *Adam*.

*Salomon* in the knowledge of the politickes came nearer to *Adams* knowledge than *Moyfes* did; *Moyfes* fate all the day long to judge the people, *Exod. 18.* and he stood in need of *Iethro's* counsell to make choyse of helpers; but *Salomon* could have found out all these things by himself without the helpe of other. *Salomon* begged wisdom of God, and it was granted unto him, he desired wisdom to be his president of his counsell, and to be his assister or counsellor, and to be his ruler happily, *Wis. 9. 4. Salomon* came nearest to the knowledge of *Adam* in the Politickes, and he is preferred to the wisest within the Church, as to *Heman* and *Dedan*, *1 King. 4. 3.* and

πρόεδρος  
ἐπιπέτης  
ἐν τῷ κράτει

to the wisest without the Church, as to the *Egyptians*.

As he came nearest to *Adams* knowledge in the Politicks, so likewise in the knowledge of naturall things, for as he wrote from the *Cedar of Lebanon* to the *Hyssop* that grew out of the Wall, 2 *Kin.* 4. 33. that is, as *Iosephus* explaineth it; he wrote parables and similitudes taken from every one of these kinds: & *Tertullian* saith well, *Familiares estis sacris scriptoribus ut sublimiores veritates explicent per sensibilia; nam idem qui est author natura, est author gratia*: it is an usuall thing to the holy writers to illustrate heavenly things by earthly comparisons, for he that is the God of nature is also the God of grace. *Salomon* wrote from the tall Cedar to the small *Hyssop* that groweth out of the wall, that is, from the greatest to the smallest, then he passeth by none of them: for it is the manner of the Hebrewes to marke the two extreames, and to leave the midst for brevities cause, as *Num.* 6. 4. *From the kernell to the huske*, here the Scripture omitteth the wine which is the midst betwixt the kernell and the huske. Another example, *Exo.* 11. 5. *And all the first borne of the land of Egypt shall dye, from the first borne of Pharoah that sitteth upon the throne, unto the first borne of the maid servant that sitteth behind the Mill*. The Scripture omitteth the midst here, the rest of the people for shortnes, and expresseth only the 2 extreames, the highest & the lowest. A third example, *Iob* 24. 20. *The womb shall forget him, and the wormes shall feede sweetely upon him*, the birth, and the grave, the two extreames include the whole life. So *Psal.* 121. 8. *The Lord shal keepe thy going in, and going out*, that is, all thy wayes: So *Salomon* writing of the two extreames, the tallest and the least, includeth all the rest. Now if *Salomon* had such knowledge of these naturall things, much more had *Adam*.

*Salomon* came nearest to *Adams* knowledge in the politickes.

The Hebrewes marke the two extreames and leave the midst for brevities.

*Adam*

Adam gave fit names to the creatures, knowing their qualities and nature.

To what things Adam gave names and to what he gave no names.

Adam gave names to many things which are not found now in the Scripture.

בהמות

שנהבים *dens eboris*  
 compositum ex שן  
 dens & הבים  
 ebur

קרנות שן

*cornu dentis. Ezek. 27.*

Adam gave proper names to the creatures.

Adam had such knowledge of the creatures that he gave them fit names in the Hebrew expressing their natures, he was a good nomenclator to give every thing the right name. *Plato in Cratillo* sheweth that he who giveth the right name to a thing, must know the nature of it very well; but since the fall men impose wrong names to things, as they call light darknesse, and darknesse light.

When he gave names to the creatures, he gave not names to these creatures in particular that had not *principium individuationis in se*, and which differed not something in subsistence from others, as all hearbes of the same kind, and trees and stones of the same kind; he gave not a name to every one of them in particular, but gave one name to them all of the same kind: but these who differed not in essence but in the manner of their subsisting, to these he gave diverse names, as he called himselfe *Adam* and his wife *Eve*. And we are to observe that there are many names which *Adam* gave to the creatures in the first imposition, which are not found in the Scriptures now: the Elephant the greatest beast upon the earth, yet it hath no proper name given to it; in the Scripture it is called *Behemoth*, *Iob 40. 15.* and the teeth of the Elephant are called *Shenhabbim*, the teeth of Ivory, but not the teeth of the Elephant; and usually the Scripture expresseth onely the word teeth, as *1 King. 10. 18. he made a Throne of teeth*, but not of the teeth of the Elephant, because the Elephant was not so knowne to the Jewes; therefore the Scripture doth onely circumscribe this beast and the hornes of it; but *Adam* gave the greatest beast a proper name when he imposed names to the beasts.

When *Adam* imposed names to the beasts, he imposed proper names to them, not circumscribing them as the Scripture doth now for our capacity, example, *Shemamith*

*Schemamith* with the hands of it takes hold on kings houses, because this word is a hard word to be understood, and may signifie either a Spider weaving with her hands; or else  $\epsilon\kappa\sigma\pi\theta\eta\kappa\ominus$  a Monkie with a long taile (for kings are delighted in their palaces with such when they see them hung by the hands) because we cannot take up the nature of this beast by the name alone, therefore the Scriptures by the effects and properties of it, describe it more at large for our capacity; but *Adam* at the first imposed a simple name.

These names which *Adam* gave to the beasts at the first were most perfect names, therefore yee shall see other languages to keepe some footestep still of the first imposition, as *1 King. 10. 22.* *Tukkym* are called Peacocks, the *Talmud* called it *Tabkas*, the *Arabick* called it *Taus*, and the *Latine*, *Parvo*.

*David* came nearest to *Adam* in prudence, for although he was not so wise as *Salomon*, yet erat prudentior *Salomone*, he was more prudent than *Salomon*; therefore the woman of *Tekoah* said to him, *Thou art wise as an Angell of God*, *2 Sam. 14. 20.*

The Lord asked the king of *Tyrus* if he could match *Daniel* in wisdom, *Ezek. 28. 3.* *Behold thou art wiser than Daniel, there is no secret that they can hide from thee.* *Daniel* exceeded all the *Chaldeans* in wisdom, and the *Chaldeans* exceeded the *Tyrians*, therefore *Daniel* far exceeded all the *Tyrians*: but yet if we will compare *Daniel's* wisdom with the wisdom of *Salomon*, it will come farre short; for *Salomon* exceeded all the children of the East in wisdom, and came nearest to *Adams* knowledge; no sort of wisdom was hid from *Salomon*, *Daniel* onely exceeded in interpreting of secrets and heavenly visions.

*Ioseph* came nearest to him in œconomie, *Ps. 105. 22.* he exceeded the Princes of *Egypt* in wisdom, and taught their senators.

Iesus

שמית

Seemeth to be *Sonia*, and *Salomon* sent for such, *1 King. 10. 22.*  
 $\epsilon\kappa\sigma\pi\theta\eta\kappa\ominus$ .

Names which *Adam* gave were perfect names.

תוקים

A comparison betwixt *David* and *Adam*.

A comparison betwixt *Adam* and *Daniel*.

A comparison betwixt *Ioseph* and *Adam*.

A comparison betwixt  
the first *Adam*, and the  
second *Adam* Christ.

עגלה יפרה פיה  
יפיה

Conclusi.

Iesus Christ the second *Adam*, the personall wise-  
dome of God his Father, farre excelled *Salomon*; here  
is a greater than *Salomon*. Iesus Christ the second *Adam*  
as he excelled *Salomon* farre; so did he the first *Adam* in  
wisdom, *Psal.* 45. 2. *Thou art fairer than the Children  
of men*, in the originall it is *Iophjaphita*, which the He-  
brewes doubling, expresse the great beauty that was in  
him; and sometimes it is put in two words, as *Ier.* 46.  
*gnegla jephe pija*, that is, very faire. Christ the second  
*Adam* in outward beauty exceeded not, *Non erat decor  
in facie ejus*, *He had no forme nor comelinese*: and when  
we shall see him, there is no beauty that we should desire  
him, *Esay* 53. 2. but in inward wisdom and grace he  
was fairer than the sonnes of men, and excelled the first  
*Adam*.

The conclusion of this is, *Adam* having such measure  
of knowledge before his fall, what great presumption  
was it in him to presume above that which was revea-  
led unto him? Let us be content not to be wise above  
that which is written, *1 Cor.* 4. 6. and let us remember  
that saying of *Augustine*, *Multi propter arborem scientia  
amittunt arborem vita*; many for the tree of knowledge  
lose the tree of life.

## EXERCITAT. V.

*How the Law is said to be written in the heart of  
man after the fall.*

*Rom.* 2. 15. *Which shew the worke of the Law writ-  
ten in their hearts.*

**F**irst, let us enquire how these first Principles which  
are called *primo-prima*, are made up in the hearts of  
man. Secondly, how these *secundo-prima principia* are  
deduced

deduced out of these. And thirdly, how these *principia* make up this which we call *Conscience*: and lastly, we shall shew that man by his naturall knowledge ingraft in his heart, cannot come to the true and saving knowledge of God.

These first Principles are made up after this manner: The Lord hath put two faculties into the Soule, one which we call speculative in the understanding, and another which we call a practick faculty in the will, to prosecute these things which the understanding sheweth to her. God hath placed first the speculative in the understanding, that it might follow that eternall reason that is in Gods Law; for as it is the perfection of Art to imitate nature, so it is the perfection of nature to imitate this eternall reason, which is Gods Law; Then he hath placed the will into the soule of man to prosecute those things; which the understanding the speculative facultie sheweth unto it.

There are some *primo-prima principia*, in the speculative faculty, and some in the practick facultie; this is a principle in the speculative faculty; *Omne totum est majus sua parte*; and this is the first principle in the practicke faculty, the will, *Mat. 7. 12. Whatsoever ye would that men should doe unto you, doe ye even so to them.*

These *primo-prima principia* are not naturally known *quoad actum perfectum*, but they are *in potentia propinqua*, that is, they may be most easily knowne; for that which is actually perfect in the first degree, is alwayes knowne, and as soone as the creature existeth, so soone they are knowne; as the knowledge of an Angell is not potentiall but ever actual: but these first principles are made up without any reasoning discourse or foraigne helpe. And as it is naturall for a stone to move downward, although it be not alwayes moving downward, yet because it hath that weight within it selfe, and nee-

Some principles in the speculative, and some in the practicke faculty.

How the first principles are knowne.

How the first principles are naturall to the mind.

First principles are naturally knowne, but the conclusions are knowne by discourse.

The first principles are not actually, but potentially written in the minde.

A difference betweene the first inbred principles, and the second inbred principles.

deth no other helpe to make it moove downward, as it needeth of a foraign helpe to cause it to ascend; therefore this motion is sayd to be naturall to it. So because the mind can make up these principles without any discourse; therefore they are sayd to be naturall to it: but when we make up a conclusion in a syllogisme, the knowledge of this conclusion is not so easily knowne to me: but we must borrow some midsts, which are more knowne to us, to make up this conclusion. These first principles are naturally knowne, but the conclusion in the syllogisme is *rationaliter* knowne onely, by way of discourse. These first principles the Divines call *rationes aternas, dignitates, immobilia principia*, and the Greekes call them *ἀβιγνάς ἐννοίας*. If the judgement be sound and well disposed, then it agreeth to those first principles; but if it be corrupt it declineth them. It is not necessary that al agree in these first principles, for although some be found who deny them, yet they stand as principles to those who are of sound judgements; children and mad men understand not these first principles, yet those who are of sound judgement, doe acknowledge them.

These first principles are not actually written in the heart of man, but potentially: the minde of man is not like a seminarie, which containeth in it diverse sorts of seedes: neither is it like the Flintstone which hath the fire in it, and being stricken upon the Steele, casteth out the sparkles of fire: but it is like unto the eye, which being inlightened by the Sunne, hath that naturall facultie in it to discern colours: So the minde frameth these principles when the objects are layd before it.

And out of these *primo-prima principia*, the minde frameth, and maketh up *secundo-prima principia*: the difference betwixt these *primo-prima principia*, and *secundo-prima*

*do-prima*, is this: these *primo-prima principia*, first inbred principles, are contained in the conclusions; but these *secundo-prima principia*, these second inbred principles, are as conclusions contained in the principles: now to cleere this by example; this is a first inbred principle in the mind; *what so ever ye would that men should doe unto you, doe ye even so to them*: this is a second inbred principle drawne from the first, *ye shall not murder*; this conclusion drawne from the first principle containeth in it this first principle, *whatsoever ye would men, &c.* So that any man may inferre this; I may not kill my neighbour, because I will that no man should kill me; here this principle is contained in the conclusion. There are other conclusions drawne from these *secundo-prima principia*, which may be called *tertia conclusiones*, and these are not so easily made up as the first; here the conclusions are contained in the principles, and not the principles in the conclusions as before; example, *honour thy father and thy mother*; this is a second principle; and this; *thou shalt rise up before the hoare head, Levit. 19. 23.* is a conclusion of the third sort: for this followeth not so clearly as the former conclusion, *Ye shall rise up before the hoare head*; therefore ye shall honour your father and your mother: but rather this wayes, ye shall honour your father and your mother; therefore you shall rise up before the hoare head: here the conclusion is contained in the principle and not contra.

The law written in the heart of man maketh up this which we call conscience, which is an inbred light in the mind of man, teaching him to follow that which is good, and to eschew that which is evill: and it is called *conscientia, quasi concludens scientia*; and it hath a twofold Act; the first is to give testimony to things, whether we have done them wel or il; if we have done

Eeeeeee 2

them

Differences betweene the conclusions drawne from the first principles, and the conclusions drawne from the second inbred principles.

Conscience, what.

A twofold act of the conscience.

Greg. Nazain.

תִּירוֹת conscientia a  
תִּירוֹת formavit, pin-  
xit.

Simile.

Conscientia }  
recta.  
erronea.  
dubia.  
probabilis.  
scrupulosa.

them well, then it giveth testimony for us, *Rom. 9. 1. my conscience also bearing me witness*; and if we have done evill, then it testifieth against us. *Gregory Nazianzen* used to call the conscience *Pedagogum anima*; for as a Pedagogue waiteth upon a child, & commendeth him when he doth well, and whippeth him when he doth evill; so the conscience when a man sinneth, it stingeth him like Hornets, *Deut. 7. 20.* but when he doth well, it alloweth him: and that which wee call conscience, the *Syriack* calleth it *Tira*, *Rom. 2. 15.* Which signifieth a painted thing, for the conscience now is like a table, in which sundry things are paynted; and this sort of writing in the consciences, hath not bene unfitly compared to that writing, which we write with the juice of an Onion; here the letters at the first are not legible, but hold the paper to the fire, and that maketh the letters legible: So these evill deedes, which sinke first into the conscience, and are not legible, yet when the conscience is put to the fire of Gods wrath, then they begin to appeare legible, and then the Lord setteth their *sins in order before them*, *Psal. 50. 21.* The second act of the conscience is to binde or loose; for even as a man, when he is bound hand and foote, he cannot stirre out of the place; so the light which is in the conscience, bindeth the will of man, so to doe a thing, that he cannot doe any other thing unlesse he sin against it. *Rom. 14. 23. Whatsoever is not of faith is sin*, that is, whatsoever he doth against his conscience, in that, he sinneth.

This conscience is either a good conscience, a bad conscience; a doubting conscience, a probable conscience, or a scrupulous conscience.

A good conscience is that, which is well informed, and concludeth rightly.

A bad conscience is that, which is wrongfully informed and concludeth falsly.

A doubtfull conscience is that, which neither doth assent nor dissent, and therefore concludeth nothing.

A probable conscience is that, which concludeth as it thinketh, upon probable and good reasons.

And a scrupulous conscience is that, which concludeth, but with some feare or doubting, which troubleth the minde. Let us take but this one example for all in the case of eating of meate: The good conscience saith, To the pure all things are pure, and therefore I may eat of this meate: the bad conscience of the Jew saith, Touch not, taste not, handle not; therefore I will eat none of this, because it is uncleane. The doubtfull conscience doubteth whether he may eat of it, *Rom. 14. 23.* but doth not fully conclude with the Jew, that we may not eat of it. The probable conscience is this, which upon probable grounds, concludeth to eat of it. In *Corinth* some doubted whether they might eat of flesh sold in the Shambles, *1 Cor. 10.* because perhaps they might light upon that in the Market, whereof the other part was sacrificed to Idols; but the probable conscience concludeth to eat of it, because in the Shambles it hath no relation to the Idoll, and it knoweth, by al probability; that the rest of it was not sacrificed to Idols, but that the Priest got the rest for his portion; he seeth others who are men of a good conscience, eat of such; and upon these probable grounds he eateth of it. The scrupulous conscience is this which inclineth to eat, but with feare and greefe to his minde, when he eateth it.

The light in the conscience since the fall maketh not up this good conscience, but it maketh this ill conscience, and it troubleth the scrupulous conscience, and this doubtfull conscience.

This bad conscience it excuseth or accuseth: it excuseth an unregenerate man falsely, when hee heareth

E e e e e e 3

the

A difference betweene these sorts of conscience.

The light of nature since the fall maketh not up a good conscience.

When the bad conscience excuseth or accuseth falsely.

the curses of the Law, and bleffeth himfelfe in the meane time, *Deut. 29. 19. Iohn 16. 2.* Secondly, it excuseth him falsely, when he assenteth to the principles in generall; but when he commeth to the particular application; he concludeth not rightly. When the Husbandmen killed the Lord of the Vineyard, Christ asked of the Iewes; what should become of these Husbandmen? *Mat. 21. 41.* they answered, *He will destroy these wicked men:* but *Luk. 20. 16.* when they consider this, that the matter touched them more nearely, then they sayd *God forbid.* The thing which they assented to in the generall, they shunne it in particular, as if they should say, we are no such men, and we hope that God will not so deale with us. So when it accuseth for the breach of any superstitious ceremonie, as it did the superstitious Philistims; if they did but tread upon the Threshold of the Doore, where *Dagon* broake his necke, *1 Sam. 4. 5.* So a bad conscience accuseth a man truely sometimes; as *Eccles. 7. 22.* *for ostentimes also, thine owne heart knoweth that thou thy selfe hast cursed others.*

The conscience is  
Gods Herauld.

The conscience bindeth as the Lords deputy; the conscience may be compared to the Kings Herauld. The Herauld intimateth to the Subjects the Kings lawes; When they are intimated, the Subjects are bound to obedience: but if the Herauld should make intimation, of that which were not the Kings Law, unto the Subjects; yet they are to give obedience to it, untill they know the contrary: so a man is bound to obey his conscience, that is, to doe nothing contrary to it, although it intimate a falsehood unto him.

Quest.

How can an evill conscience binde a man to that which is evill; it being Gods Deputie, and God can binde no man to doe evill?

Answe.

It bindeth him not simply to doe the evill; but it bindeth

deth him to doe nothing against it : God cannot bind a man so, but he simply bindeth him alwayes to do right, because he cannot erre; judging that to be done which is not to be done, as the conscience doth.

When a good conscience doth binde a man, and when an evill conscience doth binde a man, what is the difference betweene these two kinds of binding ?

A good conscience bindeth a man for ever, but a bad conscience bindeth not for ever, but only so long as he taketh it to be a good conscience: he is bound to do nothing against his conscience, albeit it be erroneous : but he is bound to search the truth, and then to lay aside this erroneous conscience.

So out of these principles naturally bred in the heart, arise all these lawes which are written in the heart; and they differ from the lawes of nations, or municipiall lawes of countries. *Esa. 24. 5.* saith, *they have transgressed the lawes, changed the ordinances, and broken the everlasting covenant : they have transgressed the Lawes, that is, the municipall Lawes of the common-wealth: they have changed the ordinances: that is, these things where- in all nations agree; as not to doe wrong to strangers, to embassadours and such: and then he commeth to the greatest of all; They have broken the everlasting covenant; that is, the law of nature : it is lesse to breake a municipall law, than the law of nations ; or it is lesse to transgresse the law of nations, than to violate the law of nature; for this Law is that light which lighteth every man, that commeth into the world, *Ioh. 1. 9.**

A man by this natural knowledge, cannot be brought to the knowledge of his salvation; therefore the Law must be written anew againe in his heart. It is a strange position of *Clemen. Alexandrinus*, who holdeth that there was *alia iustitia secundum legem naturae, alia secundum legem Moysis, et alia secundum Christum*; that there

Quest.

Ans.

A difference betweene the law of nature and the lawes of nations.

A greater sinne to breake the law of nature than the law of nations.

Natural light cannot bring a man to the knowledge of his owne salvation.

Strom. 142. 6. 7.

was one righteoufneffe according to the law of nature, another according the Law of *Moyfes*, and another to Christ; and he calleth these two first *Stages* or degrees to leade to Christ; and as the Law led the Iewes to Christ, so did philosophy leade the Greekes; and hence hee concludeth, that the good men amongst the Heathen were saved, or at least had some steps to salvation.

Conclus.

The conclusion of this is, seeing the conscience is so obscured, and corrupted through the fall, we must labour to reduce it to the first estate againe. When a compasse is out of frame, we touch the needle of the compasse with a Loadstone, that the stone may draw it right to the pole againe: So the mind must be touched with the Loadstone of the Spirit of grace, that it may come backe againe to the Lord, as to the pole.

## EXERCITAT. VI.

*Of the seven Precepts giuen to Noah.*

*Act. 15. 20. We write unto them that they abstaine from things strangled, and from blood.*

**B**Efore the Law was written, the Hebrews say, that the Lord gave to *Noah* seven Precepts, which he delivered by tradition to his posterity after him; these the Iewes call [*pirke abboth*] *capitula patrum*, the traditions of the fathers. The most ancient and first tradition that we reade of, was that, *Gen. 32. 32.* because *Jacob* halted upon his thigh, therefore *the children of Israel* eat not of the sinew which shrank, which is upon the hollow of the thigh unto this day; So were these seven precepts delivered by tradition.

פרקי אבות

The

The first was against strange worship or idolatry, that he should not worship false Gods; and this they called *gnabhuda zara*, strange worship. The second they called it *gnal birkath hashem*, that is, he should blesse the name of God. The third was *gnal shepukoth dammim*, that is, he was forbidden to shed innocent blood. The fourth was *gnalui gniria*, that is, he should not defile himselfe with fithy lusts. The fift was *gnad hagazael, de rapina*; that he should take nothing by violence or theft. The sixt was, *gnal hadinim, de judicijs*. The seventh was, *abhar min achai, ne membrum de vivo*; that he should not pull a member from a living creature, and eate of it. This precept they say, was given last to *Noah, Gen. 9. 4.* but *the flesh with the life thereof, which is the blood thereof, shall ye not eate*: that is, (as the Iewes interpret it) ye shall not pull a member from a living creatures, & eate of it, as the wilde beast doth; but to stay untill the beast be killed, and then eate the flesh thereof: neither shall ye eate the blood while it is hot, as if it were yet in the body: this is cruelty, and against a morall precept to eate hot blood while the life is in it; for where the reason of the law is perpetuall, the Law must be perpetuall. The reason of the Law is; ye shall not eate blood because the life is in it; so long as the life is in it, ye must not eate it: and see how this sinne, *Ezek. 33. 35.* is matched with other great sinnes. *Ye eate with the blood, and life up your eyes towards your Idols, and shed blood, and shall ye possesse the land?* The morall transgressions of the Law joyned with it here, sheweth that it is cruelty to eate hot blood. But this was the ceremoniall part of the Law: *Lev 17. 27.* *Whatsoever soule it be that eateth any manner of blood, even that soule shall be cut off from his people:* and the Apostles in the councill, *Act. 15.* forbiddeth them to eate any thing that was strangled; whereby they meant the ceremoniall part of the Law.

Whe-

עבודה זרה<sup>1</sup>  
 על ברכת השם<sup>2</sup>  
 על שפוקת דמים<sup>3</sup>  
 עלוי עירה<sup>4</sup>  
 על חגור<sup>5</sup>  
 על הרינים<sup>6</sup>  
 אבר מין החי<sup>7</sup>

How this precept of *Noah* not to eate blood it is to be understood.

Where the reason of the Law is perpetuall, the Law is perpetuall.

*Quest.*

Whether are we to take these precepts as ceremoniall or as morall?

*Ans.*

The most of these are morall precepts; and the same which are set down againe in the Law: For when the Apostles biddeth them abstaine from fornication, *Act. 15*. It is the same that is forbidden in the fourth precept given to *Noah*, not *revelare turpitudinem*, not to defile himsele with filthy lust; and to interpret here, fornication, for eating of things sacrificed to Idols, seemeth to be a strained sense: for that is forbidden already by the first precept, to *Noah*. And to *uncover the nakednes* according to the phrase of the scripture, is meant of bodily pollution, and not of spirituall fornication.

See *Bez4, Act. 15.*

Of eating of blood, see more in the appendix of *Command. 6.*

Why the Apostles forbid to eat blood or things strangled.

Now besides these morall precepts set downe by the councell, they interlace this ceremoniall precept *de suffocato*, forbidding to eat things strangled; and they give the reason wherefore the Gentiles should abstaine from these, *Act. 5. 21. For Moyses is read in their Synagogues every Sabbath*; as if *Iames* should say, they professe not onely the morall Law, but also the ceremoniall Law yet; therefore ye Gentiles shall doe well to abstaine from these things which may give them offence. The Iewes respected these precepts most, because they were kept in the Church even from *Noahs* dayes.

The Hebrewes adde further; that there was no other precept given untill *Abrahams* dayes; then God added the precept of circumcision, and afterwards taught them to separate their tithes.

God at the beginning taught his Church by tradition and not by write.

*Simile.*

The Lord taught his Church in her infancie this wayes by traditions, and not by write: and even as parents teach their children the first elements by word, and afterward by write; so the Lord taught his Church first by word, and then by write.

*Conclusion.*

The conclusion of this is. The Lord never left his Church

Church without his word to direct her: before the fall, he spake immediately to *Adam* and *Eve*, and taught them: in the second period, he taught them by these seven precepts. In the third period, by the Law written, and in the fourth period by the Gospel.

EXERCITAT. VII.

Of the diverse wayes how God revealed himselfe extraordinarily to his Church.

*Heb. 1. 1.* God who at sundry times, and in divers manners spake in times past unto the Fathers by the Prophets.

God manifested himselfe to his Church; first by prophesie, secondly, by the holy Spirit, thirdly by *Vrim* and *Thummim*, and fourthly by the poole *Bethesda*.

First by prophesie. There were sundry sorts of prophesie: the first was [*lepi*] face to face, to *Moses* onely.

This sort of prophesie was the highest degree of revelation; and it drew nearest to that sort of vision, which we shall get of God in the heavens. He manifested himselfe to *Moses* face to face, and hee knew him by his name, that is, not onely by the face, as Princes know many of their Subjects; but he knew him inwardly, and liked him: this was *notitia approbationis*.

*Moses* saw God face to face, yet he saw not the essence of God, for he dwelleth in a light inaccessible. *Iohn* saw God three manner of ways. First, in his incarnation, he saw God dwelling amongst men in the flesh here.

God revealed himselfe to his Church foure wayes.

Sundry sorts of prophesie.

לפי

How the Lord manifested himselfe to *Moses*.

*Iohn* saw Christ  
 και εἶδεν τὸ πρόσωπον αὐτοῦ, καὶ  
 λαλήσας μετ' αὐτοῦ ἐκείνην ἑώρα  
 ἐν τῷ πνεύματι.  
 αὐτοῦ μαρτυροῦντος.

here. Secondly, in his transfiguration upon the Mount. Thirdly, in the Spirit upon the Lords day, *Reve. 1. 10.* although *Iohn* lay in the bosome of Christ and was his beloved Disciple, yet he saith, *No man hath scene God at any time: the onely begotten Sonne, which is in the bosome of the Father, he hath declared him, Ioh. 1. 18.*

When God spake to *Moyse*s, he spake to his understanding immediatly. A man hath a right eare, and a left eare; the understanding is like the right eare, and the phantasie is like the left eare: he spake to *Moyse*s right eare, to his understanding: but when he spake to the rest of the Prophets, by some shapes and visible formes, he spake first to their left eare. *Moyse*s saw no visible shapes nor formes, except onely in the entry of his calling, when he saw the bush burning, *Exod. 3. 6.* and the Angell coming to kill him in the Inne, *Exod. 4. 24.* and when he saw the paterne of the Tabernacle in the Mount, *Heb. 9.* but usually God manifested him selfe to his understanding.

Secondly, the other Prophets were astonished and weakned at the sight of God. *Dan. 8. 27.* and *I Daniel fainted and was sicke certaine dayes, and I was astonished at the visions.* So *Ezekiel* fell upon his face when the Lord revealed himselfe unto him, *Chap. 3. 27.* But *Moyse*s was never affrayd at the sight of God but thrice. First when he was to enter in his calling when he saw the bush burning. *Exod. 3. 2.* Secondly, at the giving of the Law, *Heb. 12. 21.* Thirdly, in the Inne.

Thirdly, *Moyse*s needed not such preparations before he prophesied, as some of the other Prophets did. *Elisha* before he prophesied, called for a Minstrell to settle his passions; that he might be the more fit to receive his prophesie, *2. Sam. 3. 15.* But *Moyse*s needed not such a preparation. So *Paul* when hee was ravished to the third heaven, this knowledge which hee got, was intellectuall,

Differences betwixt the revelations made to *Moyse*s, and to the rest of the Prophets.

Differ. 1.

Differ. 2

Differ. 3.

relektuall, and it was neither by the sight, nor by the phantafie: and whether the foule was in the body here *tanquam in organo, vel tanquam in sede* onely, it may be doubted.

The second fort of prophesie, was by vision; as when *Moyfes* saw the bush burning, this was presented to him when he was awake; this was the meanest fort of revelation, *καὶ ὠψιρ.*

The third fort was *καὶ ἀφαντασίαν*, when something was presented to their phantafie in a dreame.

These visions which he shewed to the Prophets, sometimes they were of things which really existed; as *Zacharie* saw *Iosuah* the high Priest, and *Sathan* standing at his right hand, *Zach. 3.* Sometimes of things that might be and was not, as *Zacharie* saw two women carrying an *Ephath*, *Zach. 5, 5.* and sometimes of things that were not, nor never could be, as the monstrous beasts showne to *Daniel*, and *John* in the revelation.

When the Lord revealed himselfe to the Prophets in these visions: sometimes he spake mediately to them by an Angel. As *Exod. 3. 2.* God is sayd there to appeare to *Moyfes*; but *Act. 7. 30.* an Angel is sayd to appeare in the burning bush. Sometimes againe in these apparitions, he immediatly appeared to the Prophets. *Ioh. 12. 40.* *Hee blinded their eyes, &c. these things hee sayd when he saw his glory,* that is, when he saw Christs glory.

When the Angels did appeare to the Prophets in these visions, they appeared in the shapes of men, but they never appeared in the likenesse of women, farre lesse in the likenesse of beasts, as the Divil doth: therefore *Lev. 17. 7.* *they shall no more offer their sacrifices unto Divels,* in the Hebrew it is, *leshcgnirim*, to the hoarie ones; because the Divil appeared in these shape: when the Cherubims appeared they carried the face of a man the

*Scr Iunius de purgatorio.*

Vision { *καὶ ὠψιρ.*  
*καὶ ἀφαντασίαν.*

The Lord appeared to his Prophets, sometimes immediately, and sometimes by an Angell.

The Angels ever appeared in the likenesse of men, but not in the likenesse of women or beasts.

לשגנרים

the crest of a Lyon, the feete of the Oxe, and the wings of an Eagle; they had not foure faces (as some thinke) but in somthing they represented man, in something the Lyon, in something the Oxe, and in something the Eagle: *panim* here should be translated, *uopon*.

□ 13

When the Angels appeared in the likenesse of man, they were more glorious than any man.

When the Lord appeared in the likenesse of man, he exceeded the glory of an Angel.

When the Angels appeared to the Prophets, there was more glory in them, than in other men; although sometimes they concealed this glory for a while, as may be seene *Gen* 18. comparing it with *Heb.* 13. 2. When *Paul* saw an Angell standing by him in the likenesse of a man of *Macedonia*; there was more glory in him than in all the men of *Macedonia*, *Act.* 16. 9. Because the glory of an Angell did shine in him: and in this sense it is sayd, *Act.* 6. 15. that they saw the face of *Steven* as it had bene the face of an Angell, that is, his face did shine above the face of mortall men, as when the Angels appeared in humane shape. But when the Lord appeared in the likenesse of a man, then his glory farre exceeded the glory of an Angell, *Esa.* 6. 1. I saw the Lord sitting upon a throne. First, he was set upon a high throne. Secondly, his cloathes reached down to the ground, which signifies his glory: the hemme of his garment touched the ground, which signified the humanity of Christ: and the *Seraphims* covering their faces, because they could not behold the glory of God. And when the Lord appeared in these visions he appeared in the likenesse of an old man: as *Daniel* saw the Ancient of dayes sitting upon a throne, *Dan.* 7. 9. and *Reve.* 1. 14. when the Son of God appeared, his haire was white as wooll, and white as Snow: but the Angels of the Lord appeared in the likenesse of young men, *Marke.* 16. 5. and the *Cherubims* were made like young men.

Quest.

Which of the Prophets saw the most excellent visions?

Ezekiel

*Ezekiel* saw the most excellent visions. *Esa* saw the Lord sitting upon a throne, *Esa*. 6. 1. but this was a vision of judgement, to make fat the hearts of the people: but the visions of *Ezekiel* for the most part were of Christ, and the building of the spirituall Temple. These visions were so high, that the Iewes forbade any to reade them *ante annum sacerdotalem*, that is, before they were thirty yeares of age.

Whether were the revelations by visions, or by dreams, or that which was intellectuall more perfect?

*Thomas* answereth, that the vision which was to the phantasie, was more agreeable to the nature of man, and to his estate here: But that which was immediatly to the understanding, commeth nearer to our estate in glory.

It is generally to be observed here, that in all these sorts of visions, and apparitions, they understood that which they prophesied: and therefore the Prophets were called *videntes*, Seers, *Iob* 13. 1. *mine eyes have seene all these things, mine eares have heard them, and I understand them all.* *Pharoah* did not understand these things which he saw; therefore he was not a Prophet: So *Belhassar* when he saw fingers writing upon the wall, he understood not that which hee saw, and therefore he was not a Prophet: and so *Caiph* understood not what he prophesied. *Iob* 11. They were like unto men who are purblind and see not a thing distinctly: and therefore desire others to tell them more directly what it is. The Iewes say of these, that they were *θευσεταρον εσθροποιον*, that is, they were stirred up by God, but they sought not the Lord. And of *Balaam* they say, *prophetavit ex voluntate Dei, sed non cepit quod prophesavit.* *Daniel* at the first understood not the prophesie, but the Angell revealed it unto him, *Dan*. 8. 17.

So the Lord appeared to them in Dreames as he did before

*Ezekiel's* visions for the most part were of Christ: and the spirituall Temple.

Answer.

Quest.

Answer.

The Prophets understood these things which they prophesied.

נבא  
ברצין אלהים  
ולא ירע מנבא

before to them when they were awake, and sometimes these dreames were *ἐν ὄνειρον συμβολικόν*, dreames in which they saw some shapes and visions; as *Iacob* saw a ladder in his dreame: so *Abraham* in his dreame, saw the Carcases, and fowles lighting upon them, *Gen. 15. 8.* *Daniel* saw the foure monarchies, represented by foure visible shapes, *Dan. 4.* and sometimes he revealed himselfe *sine symbolo*, without any visible shape; as to *Ioseph* *Mat. 2.* and to the wife men, *Mat. 2. 12.*

The Lord was onely author of these dreames, therefore, *Gen. 37. 7.* when *Ioseph* is called *ὄναγος ἡβαλαμοθ*, it is not well translated *Lord of dreames*, for God himselfe is onely Lord of dreames. The Seventie translate it *ἐνυπνιάσις*, *insomniator*, and it signifieth not simply a dreamer, but him who dreameth often, therefore *hbalamoth* is in the plurall number. If the Lord revealed himselfe in the forepart of the night as he did to *Abraham*, then it was called [*Tardema*] a dead sleepe, *1 Sam. 26. cecidit sopor domini super eos, id est, magnus.* But if in the latter part of the night, then it was called deepe sleepe *hhalam*, a dreame. To some he revealed himselfe in a dreame, but he gave then not the interpretation of it, as to the *Butler and Baker.* Some had the interpretation of the dreame, but not the dreame, as *Ioseph.* *Nebuchadnezzer* had the dreame, but *Daniel* the interpretation of it: but the Prophets of God, had both the dreame and the interpretation of it, as *Daniel.* The heathen sometimes had both the dreame and the interpretation, as the *Midianites* had of the Barly cake *Iud. 7* but this was for their destruction: but the comfortable dreames and visions, with their interpretations, were onely revealed to the Prophets, for the good of the Church.

Whether was the revelation by dreames, or by visions, the more perfect revelation?

*Intensive*

כַּעַל הַחֲלֻמוֹת

ἐνυπνιάσις

תרומה

The Prophets had the dreames, with the interpretation of them.

*Quest.*

*Intensivo* the revelation by vision was the more excellent, but *extensive* the revelation by dreames was the more excellent, and that by vision came nearest to that which was intellectuall, for they had no use of their senses in it, & the visions were presented to their understanding onely. When we take up a thing by sense; first the sense transmitteth it to the phantasie, and then the phantasie sendeth it to the understanding; this is the most imperfect sort of knowledge. Secondly, when the vision is presented to the phantasie onely, and the phantasie sendeth it to the understanding, this is more perfect than the former. And thirdly, when the vision is presented to the understanding onely, this is a higher degree.

In the knowledge which they got by dreames, first, they had the dreame, and when they were awake they got the understanding of it: but in a vision they presently understood the thing presented unto them. Because the revelation by vision was the more perfect sort of knowledge; therefore *Ioel* saith *your young men shall see visions*, and then he added, *your old men shall dreame dreames*, as the more imperfect sort of revelation, *Ioel 2.28.*

It may be asked why God revealed himselfe this way by dreames?

The reasons were these. First these things which we begin to thinke upon when we are awake we begin to try them by reason, and if reason approve them not then we reject them, but in a dreame the mind receiveth things not examining them by reason. In matters Divine the lesse that reason hath a hand in admitting of them the better it is, and here it was better for the Prophets to be ruled by God, and fitter for them to be schollers than judges.

The second reason why he taught his Prophets by  
Ffffff dreames

Revelatio { *intensiva*  
                  { *extensiva.*

Some things are presented to the sense, somethings to the phantasie, and some things to the understanding.

*Quest.*

*Ans.*

The reason why God revealed himselfe by dreames;

*Reason 2.*

dreames was this, to let them see how farre his power exceeded the power of men; for masters cannot teach their schollers; but when they are awake and giving heed: but God can teach his Prophets in a deepe sleepe and in a dreame: which gave the Prophets to understand what great commandement, the Lord had over all the faculties of their mindes.

Reason 3.

Thirdly, he revealed himselfe in dreames to them, to let them understand, that death tooke not away all knowledge from man, and that there was another way to get knowledge, than by discourse or reason.

רוח הקדש

How the Lord revealed himselfe to his Prophets by the holy Spirit.

The third way, how the Lord revealed himselfe to his Prophets; was by *ruah hakkodesh*, by the holy Spirit: then the Prophets had all the use of their senses; hearing one speaking to them, as we do every one another, and seeing, &c. and the more use that they had of their senses, the more unperfect was their revelation. Others distinguish this sort of revelation which was by the holy Spirit, from that which was properly called prophesie: they say these who spake by the holy spirit, and were Prophets in that sense, they were not called to attend still as Prophets; such as was *David* a King; and *Daniel* a Courtier: But *Esay* and *Jeremy* were Prophets properly so called: because they weighted still, and attended in the schoole of the prophets.

*Drusus in pentateuchum.*

אורים

תומים

What sort of revelation was by *Vrim* and *Thummim*.

The fourth way, how God revealed himselfe, was by *urim* and *thummim*, and they are alwayes joyned together except in two places in the Scripture, *Exo. 17. 21.* and *1 Sam. 28. 8.* This was a different kind of revelation from the former: for by this the Priest did not Prophesie, neither made songs to the prayse of God: but having put on this brestplate, it was a signe to him that God would answer these doubts, which he asked of him, and it is called the brestplate of judgement: *mishpat* signifieth, either the administration of publike judge-

משפט

judgements, *Esa* 41. 3. or private affaires, *Pro.* 13. 23. *est qui absunitur absque iudicio*: there is that is destroyed for want of judgement, that is: because his family is not rightly administred. It is called then the brestplate of judgement: because the Lord taught his people in their doubtfull cases; what to doe, by this *urim* and *thummim*.

*Exod.* 28. 30. *Thou shalt put in the brestplate Vrim and Thummim*. Some hold that the twelve precious stones set in the brestplate, were called *Vrim* and *Thummim*: as *Kimchi*; but the Text maketh against that: for the brestplate, and the *Vrim* and the *Thummim* are distinguished *vers.* 30. Some of the Iewes againe incline most to this sense; that these two words *Vrim* and *Thummim* were set in the brestplate, as *holinesse to the Lord* was written in great letters upon a plate of gold, and set in the forehead of the highpriest. But it seemeth rather that they were two precious stones given by the Lord himselfe, to be set in the brestplate: and an Ancient Iew called *Rabbi Bechai* marketh, that these two are set down *cumbe demonstrativo* for their excellencie. Neither saith the Lord thou shalt make *Vrim* and *Thummim* as he sayd of the rest of the ornaments of the Highpriest, thou shalt make this or that.

It is commonly holden that the letters did shine out of the brestplate of *Aaron*, when the Lord gave his answeres to him, that he might reade the answer by the letters: but this could not be, as may appeare by the forme of the brestplate following.

The brestplate and the *Vrim* and *Thummim* are distinguished.

What this *Vrim* and *Thummim* were.

7 demonstration.

The letters did not make up the answer.

F f f f f f 2

The

The forme of the Breast-plate.



Josephs name  
was written,  
Ioseph (as he is  
written, P<sup>sal.</sup> 81.  
6.) Maym. in  
Exod. 10.

יִסְגִּירָה  
,  
וְיָבִיאָה  
לְיַד  
שָׁאוּל

When David asked of the Lord, 1 Sam. 23. 12. will the men of Keila deliver me and my men into the hands of Saul? the Lord sayd יִסְגִּירָה, they will deliver thee: here the letters in the breastplate would have made up this whole answer, Iod from Iehuda, Samech from Ioseph, G. mel from Gad, Iod from Levi, Resh from Reuben, and Vau from Reuben: but Iudges 20. 8. when the Israelites asked

asked counsel of the Lord, who shall go up first to battle against *Benjamin*: it was answered, *Iehuda* Battethilla, *Iuda* shall goe up first; now there was not so many letters in the brestplate to expresse this answer, for there wanted foure letters of the Alphabet in the brestplate, ק.ט.ז.ח. 2 *Sam.* 5. 23. when *David* enquired of the Lord shall I goe up against the *Philistims*? the Lord answered, Thou shalt not go up, but fetch a compasse behind them, and come upon them over against the *Mulberry trees*. The letters in the brestplate could not expresse all this, therefore it was not by the letters that the Lord answered the Priest: but when hee had on this brestplate, לוֹרְאֵוֹ, or *rationale* upon him, then the Lord taught him what to answer; and this brestplate was but a signe unto him, that the Lord should answer him, as *Sampsons* haire was a signe unto him, that the Lord would continue his strength with him as long as hee kept his haire; how was the strength in *Sampsons* haire: not as in the cause, or in the subject, but onely as in the signe: so in the Apostles garments and shaddow; they were but a signe of their power which they had in healing miraculously; and so was *urim* and *thummim* but a signe of this, that the Lord would answer the Priest.

The *urim* and *thummim* were not alwayes with the Arke; for all the time of *Saul* they asked not counsell of the Arke, 1 *Chron.* 13. 3. Let us bring againe the Arke of our God unto us: for we enquired not at it, in the daies of *Saul*; they went usually to aske counsell in the Tabernacle and Sanctuary of the Lord, *Iud* 20. they went up to *Silo*, where the Tabernacle was, to aske the Lord, then the Arke was in the Tabernacle: but when the Arke was separated from the Tabernacle, they might sacrifice iu the Tabernacle. So they might aske the Lord here by *urim* and *thummim* although the Arke

Fffffff 3

was

יהוה  
נתחלה

There wanted foure letters in the Brestplate.

How the Lord taught the Priest by *Vrim* and *Thummim*.

The *Vrim* and *Thummim* were a signe onely that the Lord would answer the Priest.

The *Vrim* and *Thummim* were not ever with the Arke.

was not there. When the Highpriest asked counsell for *David*, at *Nob*: the Arke was not there, nor the Tabernacle; but onely *urim* and *thummim*: but when the Arke and the *urim* and *thummim* were together, they alwaies enquired the Lord before the Arke; and when they were separated; they turned their faces towards the Arke, wheresoever it was, when they asked counsell by the judgement of *urim* and *Thummim*. When *David* was in *Ziglag*, *1 Sam. 30.* he asked counsell of the Lord by the Priest: but neither the Arke nor the Tabernacle was ever in *Ziglag* a towne of the *Philistims*.

They asked counsell of the Lord at the Arke by the Highpriest.

When any are saide, to aske counsell of the Lord, who were not Highpriests: as the *Israelites* are said thrice to aske the Lord, *Iud. 20. 18. 1 Sam. 14. 37. and 23. 2. 1 Chron. 14.* they are understood to have done this by the Highpriest; for *Num. 27. 21. Ioshua* is commanded to aske counsell at the Lord, by *Eleazer* the Highpriest.

How he stood who asked counsell by *Vrim* and *Thummim*.

The manner how he stood who asked counsell of the Lord by the Highpriest, *He shall stand before Eleazer the Priest who shall aske counsell for him after the judgement of Vrim before the Lord, Num. 27. 21.* he stood not directly before the Highpriest, for then he should have stood betwixt him and the Arke: therefore *liphne* should be translated *juxta*, *a latere*, or beside the Priest. He stood by the Highpriest when he asked counsell, and he heard not what the Lord said to the Priest; but the Priest gave him his answer.

The Lord by *Vrim* and *Thummim* answered distinctly to every question.

When two things are demanded of the Lord, he answered in order to them. As *1 Sam. 23. 9. will they come up?* The Lord answered, *they will come up.* So he answered to the second question, *will they deliver me? They will deliver thee.*

They asked not counsell of the Lord by *Vrim* and *Thummim*,

*Thummim* but in great and weighty matters, as *David* after the death of *Saul*, *2 Sam. 2.* So *2 Sam. 5.* they asked the Lord, for the King, for the common wealth or for a tribe, or for making of warres; but in matters of lesse moment they asked not the Lord, by *Vrim* and *Thummim*: as if any thing had beene committed to ones custody, and it was lost; they did not aske the Lord for it by *Vrim* and *Thummim*, but *The oath of the Lord was betwixt them, Exod. 22. 11.*

When they got their answers by *Vrim* & *Thummim*, the Lord confirmed their answeres sometimes by lot. As *1 Sam. 10. 8.* he asked first by *Vrim* and *Thummim*, who should be King? and then it was confirmed by lot. So when *Ioshua* divided the Land: First, he got his answer by *Vrim* and *Thummim*, and then he biddeth them cast lots, and as their lots ascended, he distributed unto them. *Num. 26. 55.* When the Highpriest consulted, he stretched out his hands unto the Arke of the Lord. *1 Sam. 14. 19.* *collige manum tua, draw in thine hand.*

The difference betwixt the predictions of the Prophets and the Priest, by *Vrim* and *Thummim* was this. The Prophets when they foretold things, *ut futura in seipsis*, as to fall out in themselves; then they always fell out: but when they foretold things as they were in their causes; then they might fall out, or not fall out. Example, *Esay* saith to *Ezekias*, *set thy house in order, for thou shalt die, and not live, Esay 38. 1.* looking to the second causes, and to *Hezekias*, he shall dye. But looking to the event, he shall not dye. So *1 King, 21. 20.* The Lord threatned to bring a judgement upon *Ahab*, and yet upon his humiliation spared him. So the Lord threatned *Ninivy*, *forty daies and Ninivy shal be destroyed, Ionah. 3. 4.* and yet when they humbled themselves they were not destroyed. But that which was revealed

F f f f f f 4

They asked counsell by *Vrim* and *Thummim* onely in matters of weight.

God confirmed his answers sometimes by lot.

A difference betwene the predictions of the Priests by *Vrim* and *Thummim*, and the predictions of the Prophets.

Prophecies as they respect the second causes and events.

UVC  
15  
M 27

by the Highpriest, when he tooke on *Vrim* and *Thummim*, tooke alwayes effect.

*Object.*

But it may be saide, *Iud. 20. 23.* *Shall I goe up to the battle against the children of Benjamin our brother?* The Lord answered, *Go up against him.* And yet they were killed.

*Answer.*

In this first answer the Lord sheweth, that they had just cause to make warre against *Benjamin*; but he answered not to the successe of the battell, because they were not as yet humbled; and they trusted too much to their owne strength. But when *Phineas* demanded what they should doe, *vers. 28.* when they were humbled: they got a direct and more distinct answer: *Goe up, for to morrow I will deliver them into thine hand.*

*De pont. Rom. lib 4, 3.*

וְרִמֹּן a radice,  
וְרִי a false derivatio.

וְרִי  
וְרִמֹּן a radice,  
וְרִי a false derivation.

to exclude the radicall  
letter, for there is duplex  
Mem, here and Aleph is  
excluded.

וְרִמֹּן  
δῆλωσις  
ἀληθείας.

*Bellarmino* the Iesuite, that he may proove the infallibility of the Pope in judging in matters of faith; alledgeth the *Vrim* and the *Thummim*, which were upon the brestplate of the Highpriest; which directed him that he could not erre in judgement. But this reason is faulty many wayes. First, in the dirivation of the names; for he deriveth *Vrim* from the root *jarah* which signifieth, to teach; whereas it is dirived from [*or*] to give light. So he deriveth *thummim* from the roote *aman*, which signifieth to beleeve; whereas it cometh from *tamam*, to make a thing perfect. The *Seventy* translate these words, *δῆλωσις καὶ ἀλήθεια*, as yee would say, *manifestatio & veritas*. And so doth *Hierome*. But this they doe *μελανηπικῶς*, and they respect more the end here, wherefore they were put into the brestplate, than their proper signification. For as *Vrim* properly signifieth brightnesse, and figuratively *δῆλωσις*, because that which maketh all things manifest is the light, *Ephes. 5. 13.* and this *Thummim* properly signifieth perfection; so figuratively in things spirituall

all, it signifieth verity. The *Seventy* looking to the figurative signification, translate them this wayes.

Secondly, put the case that *Vrim* and *Thummim* signified doctrine and verity, yet it will not follow that the Highpriests might not erre: for by these were signified not what sort of men they were, but what sort of men they ought to be. *Pro. 16. 10. A divine sentence is in the lips of the King, and his mouth transgresseth not in judgement.* Here is a clearer place that the King of *Spaine* cannot erre in judgement, than that the Pope cannot erre in judgement; if yee will take words as they stand; But the meaning of the words is, a divine sentence ought to be in the lips of the King; and then his mouth will not transgresse in judgement. So these two are set in the brestplate of *Aaron*, to teach him his dutie, but they were not notes of his infallibility. And if by *Vrim*, they would inferre his infallibility in judgement, so by *Thummim*, they may inferre his holinesse of life; and so none of the Popes were profane and wicked men.

Thirdly, this brestplate served not for a triall of his doctrine, but onely for foretelling of the doubtfull events of things, for their doctrine was to be tryed by the law and by the testimony, *Esa. 8.*

Fourthly, if *Vrim* and *Thummim* signified verity and judgement, then it should follow, that none of the Highpriests could erre: but wee know that *Vrijah* the Highpriest in the time of *Ahaz*, brought the paterne of the Altar of *Damascus*, and placed it in *Ierusalem*. *2 King. 16. 6.* And *Caiaphas* erred, when he condemned Christ to death.

Lastly, let this be granted, that the Highpriest under the law could not erre; therefore that eyther *Peter* or the Pope his successor (as they alledge) could not erre, it will not follow. For this priviledge, *not to erre*, be-  
longeth

The Highpriests might erre.

longeth to none, but to Iesus Christ, of whom the Highpriest was a tipe; who had both *Vrim* and *Thummim*, purity of doctrine and perfection of life.

How long did the gift of prophesie endure in the second Temple.

*Ans.*

How long the gift of prophesie indured under the old Testament.

See *Shinlerus* in

נְחִיָּה

The gift of prophesie given under the new Testament.

נְמִטְרָא

a *vousépiá*

אֲנִכְרוּ

אֲנִכְרִי

The Iewes cabalistical observation blasphemous.

The gift of prophesie endured under the old Testament until the time of the Macedonian Empire. When *Alexander* the great did reigne, *Nehemiah* maketh mention of one *Iaddus* the Highpriest, *Neh. i 2. 7.* who met *Alexander*, when he came against *Ierusalem*. Now if there had beene none, who were infallibly directed by the Spirit of God at this time; who could have put this into the canonicall Scripture it being historical? therefore there behoved to be one at this time, who had the spirit of prophesie, and was one of the masters of the great Synagogue, who did this, and then the Sun went downe upon the Prophets, *Micah. 3.* and the gift of prophesie ceased.

The gift of prophesie was bestowed anew againe, in the second Temple, under the new Testament, *Joel. 2.* *I will powre out my spirit upon all flesh, and your yong men shall see visions, &c.*

This gift lasted in the Church, till the second Temple was destroyed. The Iewes by a certaine kinde of *Kabbala* called *gematrja*, observe upon *Hagg. i. 8.* it is written there *ekkabhda*, *I will be glorified*, because the word wanteth the letter ה in the end of it, which letter standeth for *five*; they say that the want of this ה, sheweth the want of five things in the second Temple, which were in the first. The Arke, the mercy seat, and *Cherubims*. Secondly, the fire from Heaven. Thirdly, the majesty of Divine presence called *shekena*. Fourthly, the holy Ghost. And fifthly, *Vrim* and *Thummim*. But this rabbinicall observation is most impious, & serveth to overthrow all the whole New Testament, to deny

deny Iesus Christ, and to condemne his Apostles and Evangelists; as though they had not the gift of the holy Spirit when they wrote during the time of the second Temple: and this is contrary to the very scope of the Prophet, *Hagg. 1. 8. Go up into the mountaine, and bring wood to build this house, and I wil take pleasure in it, and I will be glorified, saith the Lord, and Hagg. 2. 9. The glory of the latter house shall be greater than the former, and in this place will I give peace, saith the Lord.*

Whether were the Arke, the *Vrim* and *Thummim*, and the holy fire in the second Temple or not?

Although there was greater spirituall beauty in the second Temple, than in the first; yet the second Temple wanted this typicall Ark, the *Vrim* and *Thummim*, and the fire; therefore it is but a fable of theirs, who say, that *Titus* after he had destroyed the second Temple, brought the Arke to *Rome* in his triumphes; but the Arke was never seene in the second Temple; and *Iosephus*, who was an eye witness of *Titus* triumphes sheweth, that it was onely but the table of the shewbread which *Titus* carried away in his triumphes, and is seene yet pictured there.

The *Vrim* and *Thummim* were not in the second Temple, but the graces signified by them.

But it may be said, *Neh. 7. 65. and Ezra. 2. 6. 3. That they should not eate of the most holy things, untill there stood up a Priest with Vrim and with Thummim.*

It is the manner of the Scriptures to expresse the nature of the Church under the New Testament, by figures and types which were under the Old Testament: so by *Vrim* & *Thummim* which were in the first Temple; to expresse the perfection of the Priests, which should be in the second Temple.

The last way, how God revealed himselfe in the second Temple, was by the poole *Bethesda*: when the Angell

Quest.

Ans.

The Arke was not in the second Temple.

*Iosephus ant. lib. 14.*

Object.

Ans.

The new Testament expresseth things sometimes under types of the old Testament.

How the Lord revealed himselfe by the poole *Bethesda*.

Angell

An Angell cannot  
worke a Miracle.

What Angell wrought  
this Miracle,

מִשֵּׁר

Angel came down at certaine times to stirre the poole, then whosoever after the first troubling of the water stepped in, he was cured of whatsoever disease. *Ioh. 5. 4.* It was not the Angel that cured them here: for it is a true Axiome of the Schoolemen, *pars naturæ non potest superare naturam*, an Angell is but a part of nature, therefore he cannot worke a miracle, which is above nature. It was Christ himselfe who wrought the miracle, it was hee who loosed the prisoners, *Psa. 146. Mattir*, is so to loose the bound, that they have use both of their hands and feete, to leape as freely as the Grasshopper doth, which hath legs to leape upon the earth, *Levit. 11. 21.* So the diseased were loosed, that they might leape and goe streight upon their owne feete. By Angell here some understand the power of God, who useth his Angels, as his ministers to worke many things below here; and therefore the *Seventie* put God in place of the Angell, as *Eccles. 5. 6.* Say not before the Angell, it was an error. But the *Seventie* translate it *ἡ δὲ μὴ ἐπιτίθει τὸ ἄριστον τῶ θεῷ*, for the Chaldes use to ascribe the worke of God to his ministers, the Angels. But it is better to ascribe this miracle here, to the Angell of the covenant Iesus Christ. *Tertullian* saith, that the operation of the fish-poole being now to cease and to loose the vertue of it, our Saviour curing him who had beene long diseased, being at the poole, gave thereby an entrance to all sick persons to come unto him: as if he should have sayd, he that desires to be whole; let him not come to the poole, or expect the comming downe of the Angell: for when he commeth, he heaiech but one; but come unto me, and I shall heale you all.

Conclusi.

The conclusion of this is, seeing wee have a more cleare manifestation of the will of God by Christ, than they had under the Law; let us beware to offend him now. *He that despised Moyses law, Heb. 10. 28. dyed with-*

out

out mercy, under two or three witnesses, of how much so ever  
punishment shall we be thought worthy of, if we treade un-  
der under foote the Sonne of God?

EXERCITAT. VIII.

Of the necessity of the Word written.

*Ioh. 20. 31. But these are written that yee might  
believe.*

**G**OD thought it necessary, after that he had taught  
his Church by Word; next to teach her by write.  
There is a twofold necessity. The first is called an ab-  
solute necessity: the second of expedience. Againe,  
Gods revealed wil was necessary to al men, as a cause;  
but his written word was necessary as an instrumentall  
cause; and this word is considered either essentially,  
or accidentally. Essentially for the word: Accidentally  
for the word written: this written, and unwritten word  
differ onely as a man naked, and cloathed; for there is  
no change in the nature and substance here. And that  
we may the better understand the necessity of the writ-  
ing of the word, we must distinguish here the states of  
the Church. First, she was in a family or œconomik. Se-  
condly, she was Naturall, dispersed through the coun-  
try of the Iewes. Thirdly, she was Ecumenicall or  
Catholike, dispersed through the whole world. So  
long as she was in a family, and the Patriarches lived  
long, to record to the posterity, the word and the  
workes of God; then God taught his Church by  
his word unwritten. But when his Church began  
to bee enlarged, first through *Iudea*, and then  
through the whole world, it was needfull to have the  
Word

A twofold necessity of  
the word written.

The states of the  
Church distinguished.

Why God would have  
his word written.

God revealeth himselfe  
most surely to us by his  
word.

Βεβαιώσεν λόγον.

The Church is not the  
last resolution of our  
faith.

Quest.

Ans.

Some things *de fide* &  
*de verbo fidei*, some-  
things *de verbo fidei*, but  
not *de fide primario*,  
some things neither *de*  
*fide* neither *de verbo*  
*fidei*.

word set downe in write; because then the Fathers were not of so long a life, to record to the posterity, the word and the workes of God. Againe he did this to obviat the craft of the Divell, and the counterfeite writings of the false Apostles.

It was necessary then, that the word should be written that the Church might have a greater certainty of their salvation. See how farre the Lord commendeth unto us, the certainty which wee have by the Scripture; above all other sort of revelation. *2 Pet. 1. 19.* We have also a more sure word of prophesie: here the certainty of the Scriptures, is preferred to the transfiguration in the mount. Secondly, the Apostle *Gal. 1. 8.* preferred it to the revelation made by Angells, *If an Angell should come from heaven and teach any other Gospell, let him be accursed.* Thirdly, Christ himselfe preferred the certainty of *Moses* and the Prophets. If one should come from the dead and teach us. *Luke 16. 31.*

The Church of *Rome* then doth great wrong to Christians; when thy would make the last ground and stay of Christian faith, to be the Church onely; But we are built upon the foundation of the Prophets, and Apostles, *Ephe. 2. 20.* The Lord when he dwelt betweene the Cherubims, he set the Candlestick upon his right hand, and the table with the shewbread upon his left hand: to teach us, that the Scriptures are to be preferred still to the testimony of the Church; and that we must rest upon their testimony *primario*.

Whether is it an Article of our faith, to beleve that the Scriptures are the Word of God or not?

Some things are both *de fide*, & *de verbo fidei*; as Christ is *Emmanuel*. Secondly, some things are *de verbo fidei* but not *de fide primario*; as *Paul* left his cloake at *Troas*. Thirdly, some things are *de fide*, but *non de verbo fidei*,

*fidei*, which are the conclusions drawne from the canonicall word by consequence. And these are either drawn from the word generally, as this, *that the Scriptures are the word of God*: for this is evident from the whole word generally, and although this be a principle in it selfe, which ought first to be beleevd; yet in my conception, and manner of taking up, it is a conclusion arising from that majesty and Divine character which is in the word it selfe: or the particular conclusions drawne from the word, they are *de fide, non de verbo fidei*, as when a man concludeth his owne particular justification from the word; as I *Iames* am justified, *est de fide mea*, and not a part of the canonicall word, but an application arising from it. Fourthly, something are neither *de fide* nor *de verbo fidei*.

Secondly, we way answere to this: whether the word written be an article of our faith or not. The articles of our faith are either taken generally, or specially: generally, for all that is contained in the Scriptures, or may be deduced by way of consequence from the Scriptures; then it is not an article of our faith, to beleve the canon of the Scriptures. Secondly, specially for that which is contained in the Creede; for the Creede is the substance of that which is contained in the Scriptures; and then it is an article of our faith to beleve the Cannon of the Scriptures.

The Scriptures of God, are considered essentially, or accidentally. Essentially, as they proceede from God; accidentally againe, as they were written by such and such men. As they proceede from God, we must beleve them to be true, and to be the meanes of our salvation; for saving truth is onely from God. But if we consider them but accidentally, as they are written by such and such men, then it is not an article of our faith to beleve them; for it maketh not to our salvation.

Articles of our faith,  
taken generally or spe-  
cially.

The Scriptures conside-  
red essentially or acci-  
dentally.

salvation *primariò*, to know that they were written by such and such men.

When the bookes in holy Scripture, carry the names of those who wrote them; as the books of *Moyſes* carry his name; if a man should deny these books to be written by *Moyſes*, and then be ignorant altogether of the matter contained in them; then his ignorance were damnable, and the denyall of them hereticall; *They have Moyſes and the Prophets, Luke 16.*

But if the writer of the booke bee not set downe in the Scripture; if a man should deny such a man to write it, he should not be reputed as an hereticke for that; and to be ignorant that such a man wrote it, this were not damnable ignorance. Example, it is holden that *Paul* wrote the Epistle to the Hebrewes; now if a man should deny that *Paul* wrote this Epistle, he were not to be holden an hereticke for that, neither were his ignorance damnable. A man may be ignorant of this or that booke, and yet be saved, and many were saved before the bookes were written, and now many are saved who cannot read the Scriptures.

But when a man doubteth of the order and number of the bookes in the Cannon, this argueth but his unskilfulnesse and infirmity; and the denyall of the number and order of these bookes, is but hereticall by accident, and the ignorance is not damnable.

When we beleeve such a booke to be written by such a man, whether beleeve we this by a justifying faith, or by an historicall faith?

When we beleeve that such a man wrote this booke, this is but an historicall faith, and this we have by the Church: but that which is dogmaticall in this booke, that we must beleeve out of the word it selfe; we being illuminated by the Spirit.

The conclusion of this is: Seeing God hath revealed his

*Ignorantia damnabilis, negatio heretica.*

*Negatio est heretica per accidens, sed ignorantia non est damnabilis.*

*Ignorantia hic est infirmitatis & negatio est heretica per accidens.*

*Quest.*

*Answ.*

*Conclusi.*



interveneth no suppositum, or midst betweene God and them: but for the appointing and designing of them to such places; that they have from the Church. But the Apostles were called immediatly, both *ratione suppositi & virtutis*; they had their gifts immediatly from God, neyther were they designed to such and such places as the Ministers are now.

The Prophets and Apostles were immediatly called by God, and therefore *Matthias* was chosen by lot to be an Apostle, because the lot is immediatly directed by the hand of God; but Preachers now should not be chosen by lot. *Zeno* the Emperour tempted God in this case, laying a paper upon the Altar, that God might write in the paper the name of him, who should be Bishop of *Constantinople*; but *Flavitas* corrupting the Sexton of the Church, caused him to write in his name, and so was made Bishop of *Constantinople*.

But *Moses* learned from the *Egyptians*, and *Daniel* from the *Chaldeans*: therefore it may seeme that they had not their calling immediatly from God.

They had the learning of humane sciences and trades from men; as *Paul* learned from men to be a Tent-maker: so *Moses* learned these humane sciences from the *Egyptians*, and *Daniel* from the *Chaldeans*; but their knowledge, as Prophets and Apostles immediatly was from God. Although they had their divine knowledge immediatly from God, yet they were to entertaine it by reading, as the fyre, that came from heaven upon the Altar was miraculous; yet when it was once kindled, they kept it in with wood, as we do our fire: So the Prophets knowledge was preserved by reading, as ours is.

Their second prerogative, was the measure of knowledge they had in matters Divine. Their knowledge far differed from the knowledge of Christ; this was *visio unionis*, and this excelled the knowledge of all creatures

*Nicephorus, Lib. 2.*

**Object.**

**Ans.**

The Apostles and Prophets learned their humane Sciences and Arts from men, but not their divine knowledge.

**Simile.**

The Prophets knowledge was kept by reading.  
Dan. 2. 9. and 1 Tim. 4. 13.

**Prerogative 2.**

The measure of the Prophets and Apostles knowledge.

tures, even of the Angels: this was not called prophetic, as he was *comprehensor*, but as he was *viator* here upon the earth, this his illumination is called Propheſie; he is called *the great Prophet*, Deut. 18. 15. and in this ſort of knowledge he excelled both men and Angels. Secondly, their knowledge differed from the knowledge of Angels, and the glorified Spirits: for propheſie as *Peter ſaith*, 2 Pet. 1. 19. *is like a light ſhining in a darke place*, but in Heaven there is no darkeneſſe.

Thirdly, their knowledge differed from the knowledge that *Paul* had, when he was taken up to the third heaven; & this was called *viſio raptus*: their knowlegde was farre inferiour to all theſe ſorts of knowledge; but it farre exceeded all the knowledge that we have.

Whether had the Prophets of God, and the Secretaries of the holy Ghoſt, this their Propheſie, and divine knowledge, by way of habit or no?

They had not this gift of propheſie by way of habit, as the children of God have their faith; and as *Bezaliell* and *Aholiab*, although they had their knowledge immediatly from God, to worke all curious workes in the Tabernacle, yet they kept ſtill this their knowledge as an ordinary habit; but this gift of propheſie, the Prophets had it not as a habit, but they had neede ſtill of new illumination when they propheſied. *Peter* compareth propheſie to *a light ſhining in a darke place*, 2 Pet. 1. 19. how long continueth light in a darke houſe? no longer than a candle is there: ſo this conuſcation, or glimpse of the Spirit, continued no longer with them; but when the Spirit was illuminating them, and teaching them; they had the gift of propheſie even as they had the gift of healing, but they could not heale when and where they pleaſed. *Paul ſaith*, *I have left Trophimus ſicke at Miletum*, 2 Tim. 4. 20. So they could not propheſie when & where they pleaſed,

Viſio {  
 unioia  
 glorie  
 raptus  
 prophetic.

Queſt.

Anſw.

The Prophets had not the gift of propheſie by habit.

Simile.

2 King. 4. 27. *The Lord hath hid it from me and hath not told it me*: they had not this prophesie as a permanent habit; but as that, which was now and then revealed unto them. *Ier. 42. 7. And it came to passe after ten dayes*; here the Prophet behoved to attend, untill he got a new revelation from the Lord; and sometimes they waited longer, and sometimes shorter for this revelation.

Quest.

How differed the Prophets then from other men, when they prophesied not?

Answe.

First, yee shall see a difference betweene them and others who prophesied. *Num. 17.* It is sayd of those Prophets, *prophetarunt & non addiderunt*, that is, they prophesied but that day onely, that the Spirit came upon them, but never after; as the Hebrewes expound it: but the Prophets of the Lord, prophesied often. So 2 King. 2. 3. *The children of the Prophets came forth*: they prophesied, but this gift of prophesie continued not with them: but these Prophets of the Lord, often prophesied: And although they had not the habit of prophesie, yet they were separated by God for that purpose, to expect still for new illumination.

Prophetia momentanea.

Prerogative 3.

*ἀναμαρτάρου.*

The Prophets erred not in writing the Scriptures.

The Prophets are called the mouth of God.

The third prerogative, which the holy men of God had, was this, that they could not erre in their writing, 2. Pet. 1. 21. *The holy men of God spake as they were inspired by the holy Ghost*, Matth. 10. 2. Luk. 21. 15. Luk. 1. 17. therefore the Prophets were called, *the mouth of God*, Luk. 1. 70. *Ier. 15. 19. Thou shalt be as my mouth*. Hee spake not onely by their mouthes, but also they were his mouth. And contrary to this is that lying Spirit in the mouth of the false Prophets, 1 King. 22. 22.

Wherein the Prophets and Apostles erred.

The secretaries of the holy Ghost, erred sometimes in some of their purposes, and in some circumstances of their calling; but in the doctrine it selfe they never erred. Peter in the transfiguration, knew not what hee sayd,

sayd, *Luk. 9.33.* David was minded to build an house to God, he asked of *Nathan* if he should doe so, *1 Chro. 17. 2.* *Nathan* sayd to him; Doe what is in thine heart. So when *Eliab* stood before *Samuel*, *1 Sam. 16. 6.* *Samuel* sayd: surely the Lords annointed is before me. So the Disciples erred in their counsell, which they gave to *Paul* forbidding him to goe up to *Ierusalem*, *Act. 21.4.* But the spirit of God, taught the contrary by *Agabus*, *vers. 17.* *David*, *Psal. 116.* said in his hast, that all men are lyers: he meant, that *Samuel* the man of God had made a lye to him; because he thought the promise too long deferred in getting of the kingdome. So when he wrote a letter to *Ioab* with *Vriah*, in this hee was not Gods secretary, but the Divels. But as they were the secretaries of God, and spake by divine inspiration, they could not erre.

But it may seeme, that all which they wrote in holy Scriptures, was not done by divine inspiration: for *Paul* wrote that he would come to *Spaine*, *Rom. 15. 24.* and yet he never came to *Spaine*.

We must distinguish betweene their purposes externall, and their doctrine: they might erre in these externall purposes, and resolutions; but all which they wrote of *Christ*, and matters of salvation, was yea and Amen, *2. Cor. 1. 20.* He wrote that hee was purposed to come to *Spaine*, and so he was; but he was let, that he could not come.

But *Paul* repented that hee wrote the Epistle to the *Corinthians* to grieve them, *2 Cor. 7. 8.* If this was written by the inspiration of the holy Ghost, why did hee repent of it?

*Paul* wrote this Epistle to humble them, and when he saw them excessively sorrowfull, that was the thing that grieved him; but it grieved him not simply that he wrote to them to humble them. When a Chyrurgian

Object.

Answ.

Object.

An.

*Simile.*

gian commeth to cure a wounded man, he putteth the poore patient to great paine, and maketh him to cry out, that greeveth him; but it greeveth him not when he cureth him: so it repented not *Paul*, that he had written to the *Corinthians*; but it repented him to see them so swallowed up with griefe.

*Object.*

But if the Scriptures be Divinely inspired, how say they, *Judg. 16. 17. There were about three thousand upon the rooffe of the house. So Act. 2. 40. and that day there were added to the Church, about three thousand soules.* Is not the number of all things, certainly knowne to God?

*Ans.*

The Scriptures set downe the number that way, because it is little matter, whether we know the number or not. And secondly, the Lord speaketh to us this way in the Scripture after the manner of men.

*Object.*

*Peter* erred in the matter of faith, *Gal. 2. 14.*

*Ans.*

Wherein *Peter* erred.

The error was not in the substance, but in the circumstance of the fact: and where it is sayd, *Gal. 2. 14. That Peter walked not uprightly, according to the Gospel;* it is to be understood onely of his conversation; hee erred here onely in this principle of Christian Religion; not walking according to his knowledge, but he erred not in his writing.

*Object.*

All men are subject to errour, the Prophets and Apostles are men, therefore subject to error.

*Ans.*

The Apostles considered two manner of wayes.

The Prophets and Apostles are considered as members of the Church, and so they might erre; and they pray as other men, Lord forgive us our finnes. Secondly, they are considered according to their functions and immediate calling; and then they were above the Church, and could not erre.

Wherein

What needed *Nathan* to be sent to *David* to attend him continually, one Prophet to another?

*Ans.*

Although one Prophet stood not in neede of another; yet he who was both a King and a Prophet had neede

of.

of a Prophet to admonish him : for Kings stand in slippery places, and have neede of others to advertise them.

The Prophets, as they were Prophets, could not erre ; therefore, that collection of the Iewes, is most impious : they say that *David* wished to the sonnes of *Ioab* foure things, *2 Sam. 3. 29.* First that some of them might dye by the sword. Secondly, that some of them might dye of the bloody fixe. Thirdly, that some of them might leane upon a staffe. And fourthly, that some of them might begge their bread. And so they say it befell *David*s posterity, for his sinfull wish. One of them leaned upon a staffe, *Asa* was goutish. One of his posterity was killed by the sword, as *Iofias*. One of them dyed of the fixe, as *Rehoboam*. And one of them beg'd his bread, as *Iehojachin*. But this collection is most impious ; for *David* spake not here by a private spirit of revenge, but as a Prophet of God : and therefore when they assigne these to bee the causes, why these judgements befell *David*s posterity ; they assigne that for a cause, which was not a cause.

The fourth prerogative, they were holy men. Holinesse distinguished them from those Prophets which were profane and un sanctified ; who had the gift of illumination, but not of sanctification : the Lord made choise of none such to be his secretaries, who were not sanctified. The Lords Prophet is called *vir spiritus*, *the man of the Spirit*, *Hos. 9. 7.* because hee is ruled, and guided by the holy Spirit, that he become not profane. If the very women, who spun the curtaines to the Tabernacles were wise hearted, *Exod. 35. 25.* Much more will the Lord have those, who are to build his house ; wise and holy men. Those who translated the Bible into Greeke, yee shall see how often they changed their faith, & were turne-coates : *Aquila* of a Christian

## Prerogat. 4.

The pen-men of the holy Ghost, were holy men.

he became a Jew. *Symmachus* was first a *Samaritane*, and then he became halfe Jew, halfe Christian. Then *Theodotion*, first he was a follower of *Tatianus* the hereticke, and then he became a *Marcionite*, and thirdly he became a Jew; but the Prophets of God, after they were called, continued holy men, and never fell backe againe.

God will have no man, but holy men to be his secretaries, *Luk. 1. 70.* As he spake by the mouth of his holy Prophets. Therefore *Salomon* being a Prophet, and one of Gods secretaries, behoved to be a holy man; and being holy he could not be a reprobate: hence he is called *Iedidiah*, *The beloved of God*, *2 Sam. 12. 25.* and whom God loveth, he loveth to the end.

The holy men of God wrote as they were *φερόμενοι*, inspired by God, the Spirit inlightned them, and directed them when they wrote: they were inspired three manner of wayes, first, *antecedenter*. Secondly, *per concomitantiam*; and thirdly, *subsequenter*.

First, they were illuminated *antecedenter*: when the Lord revealed things to come to his Prophets, and made them to write his prophecies; then their tongue, was the pen of a swift writer, *Psal. 45. 1.* That is, he not onely indited these prophecies unto them; but also ruled them so, and guided them in writing; even as a master guideth the hand of a young child, when he is learning to write.

Secondly, he inspired them in writing the Histories and Acts, after another manner *per concomitantiam*: for that which was done already, hee assisted them so in writing it downe; that they were able to discern the relations which they had from others, to be true: as *Luke* knew *ἀκριβῶς*, accurately the truth of these things, which hee had from those, who had heard and seene Christ: and hee made *διὰ γνήσιον*, a perfect declaration of them.

See more of *Salomon* in the *Politickes*.

*φερόμενοι*.

*Illu-* { *antecedenter.*  
*mi-* { *per concomitantiam*  
*nati* { *subsequenter.*

How *Luke* differed from *Tertius* and *Baruch*.

them, there was a great difference betwixt him & *Ter-tius*, who was *Pauls* Scribe, and wrote out his Epistles, *Rom.* 16. 22. or betwixt him and *Baruch*, who was *Ier-cmies* Scribe. *Ier.* 38. they were not ἀποκτάτοι the secreta-ries of the holy Ghost, but ἀπογράφου describebant ab alio: they wrote only those things which *Icremiah* and *Paul* indited to them; neither was sanctification required in them, as they were their Scribes. But the Evangelists who saw not Christ, yet they were the Secretaries of the holy Ghost, and holy men as they were his Secre-taries, and directed by him to write.

Thirdly, he assisted them in writing *subsequenter*; the holy Ghost revealed things to the Prophets long be-fore; but when they were to write these things, the Spirit of the Lord brought the same things to their me-mory againe; and indited these things unto them which they had seene before in visiou. *Ier.* 36. 2. *Take thee a roule, and write therein all the words that I have spoken to thee, against Israel and against Iuda, and against al the Na-tions: from the day that I spake to thee, even from the daies of Iosias, unto this day.* So *Ioh.* 14. 26. *the comforter which is the holy Ghost, whom the Father wil send in my name, he shall teach you al things, and bring al things to your memo-ry which I have told you:*

These Secretaries of the holy Ghost, when they wrote, *habebant libertatem exercitij, sed non specificatio-nis*, as they say in the Schooles, they were not like Blocks or Stones, but the Lord inclined their wils free-ly to write: which putteth a difference betwixt them, & the Sybils, and other Prophets of the divell, who were blasted and distracted in their wits, when they prophe-sied. When *Elisha* sent one of the children of the Pro-phets, to annoint *Iehu*: one said to him, *wherefore com-meth this madde fellow, 2 King.* 9. 11? They tooke the Prophets to be madde, like unto the Heathenish Pro-phets,

*Libertas* } *exercitij*  
                  } *specificationis*

A difference betwixt the Prophets of God and the Sybils, or Pro-phets of the Divell.

phets, but they were inlightened by the Spirit when they prophesied, and the Lord rectified their understanding, and tooke not away from them the right use of their will. It is sayd of *Saul*, when hee prophesied, that the evill spirit of the Lord came upon him, 1 *Sam.* 18. 10. And the *Chaldie Paraphrast* paraphraseth it, *capit furere*, he began to be mad: the Divell stopping the passages of his body, he wrought upon his melancholious humor, which is called *Esca diaboli*, the divels baite; and then it is sayd, *ijthnabbe, impulit se ad prophetandum*, which is never spoken of the true Prophets in this Congregation.

Although the Lords Secretaries had *libertatem exercitij*, yet they had not *libertatem specificationis*; that is, they might not leave that subject which they were called to write, and write any other thing, as they pleased; they were necessitated onely to write that, although they wrote it freely.

Againe, these men when they wrote as the holy Ghost inspired them, they did it not with paine and study as we doe, but it came freely from them without any paine or vexation of their spirit. *The Princes when they heard Baruch reade the prophesie of Ieremiah, after that it was endited, they asked how did he write all these words at his mouth? And Baruch answered them, He pronounced all these words to mee with his mouth, and I wrote them with inke into the Booke, Iere. 36. 17. 18. Salomon saith, Eccles. 12. 12. In making many bookes and in reading there is much wearinesse of the flesh, but this was no wearinesse to them; for they wrote this without any paine or labour: and hence it followeth, that those to whom their writing hath beene troublesome and painefull, have not beene the Secretaries of the holy Ghost; as 2 *Mac. 2. 26. Hee that assayed to abridge the five Bookes of Iason, sayd, that it was not an easie thing to*  
make*

תנאי

The Prophets did not write with paine and studie.

make this abridgement ; but it required both sweate and labour.

Seeing all that wrote the holy Scriptures were enspired by the holy Ghost ; why was this Epithete appropriate to *Iohn*, to be called a Divine, *Reve. i. 1.* For they were all Divines who wrote the holy Scriptures.

The Greeke Fathers, when they spake of Christ, and specially *Chrysostome*, they distinguish betweene *οικονομίαν*, & *θεολογίαν* and they say, *Apud ceteros economia fulmen, sed apud Iohannem theologia tonitrua extare.* The rest when they describe the humanity of Christ, they doe it *καὶ οἰκονομίαν*; but when *Iohn* describeth the Divinity of Christ, he doth it *καὶ θεολογίαν*; and they say *Mattheus καὶ οἰκονομίαν* & *Iohannes καὶ θεολογίαν*, *incipit.*

Observe a difference betwixt these speeches, *The Word of the Lord came to Esay, to Ieremiah*; and this phrase: *The Lord came to Balaam, to Abimelech, to Laban.* The first signifieth, that the Lord put these holy men in trust with his Word to be his Prophets; but he never concredited his word to these ptophane wretches: therefore it is said onely, *He came to them*, but never *the Word of the Lord came to them.* Hee concredited his Word to his Prophets, as to *Esay*, and *Ieremiah καὶ ἐπιστοπήν*, that is, as a pupill is concredited to the trust of his Tutor; but hee never concredited his Word to these wretches.

The Lord spake in his Prophets, *Hosea i. 1. The Spirit of the Lord spake in me*, that is, inwardly revealed his secrets to mee. Marke a difference betwixt these two phrases, *Loqui in aliquo.* & *Loqui in aliquem.*

*Loqui in aliquo*, is when the Spirit of the Lord speaketh inwardly to the Prophets; *sed Loqui in aliquem est maledicere*, to raile against him: thus *Num. 12. Miriam loquuta est in Mosem, id est, maledixit Mosi, she murmured against Moses.*

The

Quest.

Why was *Iohn* called a Divine.

*ὁ προκαλούμενος Ἰωάννη τῷ θεολόγῳ.*

Ans.

*Quomodo differunt οἰκονομία & θεολογία.*

The Lord came to the wicked, but the word of the Lord came to his Prophets.

¶ *Notat internam revelationem.*

*Loqui in aliquo & loqui in aliquem ut differunt.*

*Conclusion.*

The conclusion of this is, *Matth. 10. 20.* *It is not yee that speake, but the Spirit of your Father which speaketh in you.* So it was not they who wrote, but the Spirit of the Lord in them. *2 King. 13.* When *Ioash* the King of *Israel* tooke a Bow in his hand, *Elisha* laid his hands upon the Kings hands, and *Elisha* bad him shoote; and he sayd, *the Arrow of the Lords deliverance, and the Arrow of the deliverance from Syria;* it was not the Kings hand that directed the Arrow here, but it was the hand of the Prophet laid upon the Kings hand which gave this mighty blow: so it was the hand of the Lord laid upon the hands of the Secretaries, which directed them to write the holy Word of God.

## EXERCITAT. X.

*Arguments proving the Scriptures to be Divine.*

*1 Theff. 2. 13.* *Yee received it not as the Word of men, but as it is in truth the Word of God.*

**T**HE Testimonies which prove the Scriptures to be Divine, are first, the Testimonie of God himselfe when he approved them by his Spirit, and when they were laid before him, by *Vrim* and *Thummim*. Secondly, arguments drawne out of the Scriptures themselves. Thirdly, the Testimony of the Church. Fourthly, the Testimonie of those who were without the Church, *Deus testatur, Scriptura contestatur, & Ecclesia subtestatur.*

*Deus testatur.*

God beareth witness to the Scriptures two wayes, first, by the internall Testimony of his Spirit. Secondly, by his externall Testimony.

When

When the Spirit testifieth unto us such Bookes to be his Word, whether is this a publike or private Testimony?

Quest.

This is a publike Testimony, which the Spirit Testifieth to the whole Church, and to the severall members of it, that these Bookes are holy Scripture: for the same Spirit which indited the Scriptures to the Church, testifieth still to the Church, and to the particular members thereof; that the Scriptures are the Word of God.

Ans.

The second Testimony which God gave to the Scriptures, was his externall testimony given by *Vrim* and *Thummim*, testifying these Bookes of *Moyse* and the Prophets, to be the holy Scriptures.

Quest.

What are we to thinke of these Bookes, written and set in order after the captivitie, seeing they had not the approbation of the Lord by *Vrim* and *Thummim*?

Ans.

These Bookes were called *Ketubhim*, written Bookes, to put a difference betweene them, and these Bookes which were confirmed by *Vrim* and *Thummim*: they who wrote these Bookes were inspired by the holy Ghost as well as those who wrote the former, and they were confirmed by the masters of the great Synagogue, such as were *Esdra*s, *Zacharie* and *Malachie*. The Greekes called these Bookes *βιβλια*: and the Jewes distinguish them still from the Apocryphall Bookes called [*Gannuzim*] *absconditi*, and the Greekes called them *ἀποκρυφὰ βιβλία*, Bookes of whose authority it was still doubted.

כתובים

□ ארדית aradice

□ אבסונדע abscondere.

□ ἀποκρυφὰ βιβλία.

Reasons taken out of the Scriptures, proving them to be Divine; the first reason is taken from the antiquity of the Scriptures: all this time before the flood was *tempus* *admodum* to the heathen, that is, it was an hid or an unknowne time to them. After the flood, the Scriptures

Reason I.

Scriptura contestatur.

goe

Τεμπρις { 2. Διλον  
 ιαθικον  
 Historicum.

goe on, and they set downe to us the history of the Church : but the Heathen history is *Tempus ιαθικον*, or *fabulosum* ; as that which we reade of *Hercules*, and *Prometheus* : and nothing is set downe in the Heathen history before the *Olympiads* of the Græcians, which was but in the dayes of *Vzziah*. See how farre Gods Word exceedeth humane history, in antiquity ; It be-  
 ginneth with the world and endeth with it, *Luk. 1. 70.*  
*As he spake by the mouth of his holy Prophets, which have beene since the world began.*

*Reason 2.*

Secondly, the matter contained in the Scriptures sheweth them to be Divine. Many histories shew us the heavy wrath of God upon man for sinne ; yet the Scriptures onely shew us *morbum, medicinam, & medicum*, it sheweth us both the sicknesse, the physicke, and the Physitian to cure it.

*Reason 3.*

The Scriptures not written to satisfie mens curiosity.

Thirdly, the Scripture setteth downe things necessary onely for our salvation, and nothing for our curiosity ; It is often repeated in the Bookes of the Kings and Chronicles, *The rest are they not written in the Books of the Chronicles, of the Kings of Iuda & Israel? So Ester. 10. 2. The rest are they not written in the Bookes of the Kings of Persia?* The holy Ghost would meete here with the curious desires of men, who desire still to know more and more, and to reade pleasant discourses, to satisfie their humours : as if the Spirit of God should say ; I have sufficiently told you here of the Kings of *Iuda* and *Israel*, and of *Persia*, and so farre as concerneth the Church, and may serve for your edification : it is not my manner to satisfie your curiositie, if ye would know more, go to your owne Scrowles and Registers ; where yee shall finde matter enough to passe the time with. To bee short, the Scriptures are not given to passe the time with, but to redeeme the time.

Fourthly,

Fourthly, the Prophecies set downe in the holy Scriptures shew them to be Divine, for they distinguish the Lord from all the Idols of the Gentiles, and the Divells themselves, *Esa. 41. 22. Let them shew the former things what they be, that we may consider them and set our hearts upon them: and shew us the things that are to come hereafter, that we may know that ye are Gods.* Here the Prophet distinguisheth the true God from the false gods, and true prophets from false: If they could tell of things by-past, and relate them from the beginning, and joyne them with the things to come; then hee would confesse that they were Gods, and that their prophecies were true. To tell of things past is not in respect of time; for the Angels and Divels can tell things fallen out from the beginning of time: but it is in respect of the things themselves, when they tooke beginning, and this is onely proper to God, *Psal. 139. 16. In thy booke all my members were written, which in continuance were fashioned when as yet there were none of them.* He can joyne things by-past with things that are to follow; and can tell certainly of things to come. There is a twofold beginning of things. The first is, *exordium rei*: The second is, *exordium temporis*. The Angels know *exordium temporis*, but not *exordium rei*, for the Lord onely knoweth things before the foundation of the World was laid, *Ephe. 1. 4*. He who knoweth certainly the beginning of things, can onely certainly foretell the event of things, as though they were present, *Hof. 12. 4. He wept and made supplication to him: he found him in Bethel, and there he spake with us.* Here the things past, he applyeth to the generation which was present, because he knew *exordium rei*.

The plaine and cleere manner of setting downe the Scriptures, sheweth them to be Divine, *Esa. 8. 1. Take a great roule and write in it with a mans pen [Behheret enosh]*

Reason 4.

Renunciare praterita  
annunciare presentia  
præannunciare futura.

Exordium } temporis  
rei.

Reason 5:

בְּחֶרֶט אִנֹּשׁ

לֹא־נִפְלֵטָהּ  
לְךָ

Object.

Ans<sup>r</sup>.

Obscu-  
ritas est } rebus ipsis.  
vel in } modo tractandi.  
          } conceptione.

enosh.] That is cleerely, that the simplest amongst the children of men may understand it, *Deut. 30. 11. The commandment which I command thee this day, is not hid- den from thee, neyther is it farre off.* In the Hebrew it is, [*Lo niphleeth*] *non separatum a te*, that is, it is not separated from thy knowledge, that thou cannot understand it: and it is not farre from thee, for these things which are obscure and doubtfull which we cannot take up, are sayd to be farre from us; these things which we under- stand, againe are sayd to be neare us, *Rom. 10. 8.*

But it may be sayd that there are many thing hard in the Scriptures, and cannot well be taken up.

We must distinguish these three, the obscurity in the things themselves, the perspicuity in the midsts as they are set downe, and thirdly, the dulnesse of our conception to take them up. There are many matters handled in the Scripture, which are hard to be understood, and wee are dull in conception to take up these things; yet they are clearely and plainly set downe in the word. Christ sheweth all these three, *Ioh. 3. 12. If I have told you earthly things, and yee beleevve not: how shall yee beleevve if I tell you of heavenly thing? If I have told you earthly things, that is, illustrated heavenly things to you by earthly comparifons; here is Christs plaine manner in setting downe his word. And yee beleevve not; here is our dulnesse in taking up these things which are plainly set downe. How shall yee beleevve if I shall tell you of heavenly things? here is the obscurity of the heavenly matters contained in the Scriptures. The Church of Rome confoundeth still these three, Obscuri- tatem rei, & nostri conceptus, cum perspicuo modo tradendi, the obscurity in the matter, the dulnesse of our conception, with the cleare manner of manifestation of these things in the Scriptures.*

Reason 6.

The Heavenly consent and agreement, amongst the  
writers

writers of the holy Scriptures, sheweth them to be Divine. There were in the Church Patriarches, Prophets and Apostles: Amongst the Patriarches, *Abraham* was the cheefe; therefore the revelations made to the rest of the Patriarches, as to *Isaac* and to *Jacob*, had alwayes relation to the promises made to *Abraham*. Amongst the Prophets *Moses* was the cheefe, and therefore all the Prophets grounded themselves upon *Moses*. And upon the revelations made to the Apostles, the faith of the Church is grounded under the New Testament: and yee shall never finde any contradictions amongst these holy writers; there may seeme some contradiction amongst them, but indeede there is none. *Epiphanius* useth a good comparison to this purpose: when a man, saith he, is drawing water out of a deepe Well with two Vessels of a different mettall, the water at the first seemeth to be of a different colour; but when he draweth up the Vessels nearer to him, this diversity of colours vanisheth, and the waters appeare both of one colour, and when we taste them, they have but one relish. So saith he, although at the first, there seeme some contradiction in the holy Scriptures, yet when we looke neerer and neerer unto them, we shall finde no contrariety in them, but a perfect harmony: When wee see the Heathen history, or Apocryphall Bookes contradicting the holy History, wee should stand for the holy Scriptures against them; but when wee see any appearance of contradiction in the Scriptures, wee should labour to reconcile them: when *Moses* saw an *Egyptian* and an *Israelite* striving together; he killed the *Egyptian*, and saved the *Israelite*, *Exod. 2. 12*. But when he saw two *Israelites* striving together, he laboured to reconcile them, saying, *Yee are brethren, why doe ye strive?* So when wee see the Apocryphall Bookes, or heathen History, to contradict the

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The agreement of the writers of the holy Scriptures.

Although there seeme some contradiction in the Scriptures, we should labour to reconcile them.

Scriptures,

Scriptures, we should kill the *Agyptian*, and save the *Israelite*. Example, *Jacob* cursed *Simeon* and *Levi*, for murdering of the *Sichemits*, *Gen.* 49. 7. but *Indith* blessed *Simeon* for killing of them, *Indith* 9. So *Jeremiah* saith, they shall returne in the third generation, *Ier.* 27. 7. but *Baruch* saith, they shall returne in the seventh generation *Baruch* 6. here let us kill the *Agyptian*, but save the *Israelite*: but when wee see any appearance of contradiction in the holy Scriptures, wee should labour to reconcile them, because they are two brethren.

## Reason 7.

Ordo  $\left\{ \begin{array}{l} \text{nature.} \\ \text{conjugalis thori.} \\ \text{historie.} \\ \text{dignitatis.} \end{array} \right.$

The Tribes are set downe sometimes according to their nativity, and sometimes as they were borne of free women.

The heavenly order set down in the Scriptures sheweth them to be divine; there is in the Scriptures, *Ordo natura*, *Ordo conjugalis thori*, *Ordo historia*, & *Ordo dignitatis*; all these the Scriptures marke, & for sundry reasons set one before another: and although there be not *prius* & *posterius* in *Scriptura* (as the Iewes say) in respect of the particular occasions, yet there is stil *prius* & *posterius* in respect of the generall end of the history. 1. in setting downe the Patriarches, it observeth *ordinem natura* the order of nature, as they were borne; as *Ruben* in the first place; because he was the first borne; and then *Simeon*, thirdly, *Levi*, and fourthly *Judah*, &c. 2. there is *Ordo conjugalis thori*, according to their birthes, and so the free womens sonnes, are set first in the Brestplate of *Aaron*, *Exod.* 28. 3. there is *Ordo dignitatis*, as *Sem* is placed before *Japhet* for dignity, although he was younger. So the Scripture else where observeth this order, *Matth.* 13. *He bringeth forth new & old*, & *Ephe.* 2. *Apostles & Prophets*. So the Scripture observeth the order of history, *Mat.* 1. 1. *The Booke of the generation of Iesus Christ, the Sonne of David, the Sonne of Abraham*: why is *Abraham* put last after *David*? because the history is to begin at him. So *1 Chro.* 3 5. *Salomon* is placed last amongst his brethren, because the

the history was to begin at him : and if we shall marke the heavenly order that is amongst the Evangelists, they will show us that the Scriptures are divine. Marke be- ginneth at the workes of Christ. *Matthew* ascendeth higher, to the birth of Christ. *Luke* goeth higher, to the conception of Christ, and *John* goeth highest of all to the divinity of Christ and his eternall generation. Who would not admire here, the steps of *Jacobs* hea- venly ladder, ascended from *Ioseph* to *Adam*, and from *Adam* to God.

The matter contained in the Scriptures; shewes them to be divine and to make a wonderfull change in man, which no other booke can doe, *Iam. 4. 6.* *The spirit in us lusteth after envy, yet the Scriptures offer more grace,* that is, the Scriptures offer grace and ability to doe more, than nature can doe : Nature cannot heale a Spirit that lusteth after envy, or after money, or after uncleanness; but the Scriptures offer more grace to o- vercome any of these sinnes, be they never so strong. The Law of the Lord is perfect, converting the soule, *Psal. 19. 17.* when it is dead in sinne, it quickneth and reviveth it againe; and when it is decayed in grace, it restoreth it againe, even as *Booz* is said to be a restor- er of the life of *Naomi*, and a nourisher of her old age, *Ruth. 4. 15.*

The rebukes and threatnings of the holy Ghost in the Scriptures, fall never to the ground in vaine, but take alwayes effect, when people stand out against them. And as *Ionathans* bow did never turne backe, and the Sword of *Saul* never returned empty, *2 Sam. 1. 22.* So the Arrows of the King are sharpe to pierce his enemies, *Psal. 45. 5.*

*Job. 10. 25.* The Scriptures cannot be broken, the argu- ments set downe in the Scripture, are so strong; that all the hereticks in the world could never break them,

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and

The heavenly order a- mongst the Evangelists shew the Scriptures to be Divine.

Reason 8.

The Scriptures offer Grace to resist sinne.

The Word of God is a restorer of the spirituall life.

Reason 9.

Reason 10.

Robert. Aitken my Book

and they stand like a brasen wal against all opposition; therefore the Lord challengeth men to bring forth their strongest reasons, *Esay 41. 21. Produce your cause, saith the Lord, bring forth your strong reasons, saith the King of Iacob.*

*Ecclesia subtestatur.*

*Actus* { *exercitius*  
*signatus.*

The Church is the Pillar of Truth, she holdeth out the Truth to be seene, she expoundeth and interpreteth the Scriptures; yet her testimony is but an inducing testimony, & not a perswading testimony: she can teach the Truth, but she cannot seale up the truth in our hearts, & make us to beleve the Truth of the Scripture. Her testimony is but *in actu exercitio*, but *non signato*. Her testimony is *informativum, seu directivum*, it informeth and directeth us, *sed non certificativum & terminativum fidei*; that is, she cannot perswade us of the truth nor beget faith in us by her Testimony.

Testimonies of these also, who are without the Church prove the Scriptures to bee Divine, and these are of two sorts; eyther Heretickes, or Infidels.

*Heretickes Prove the Scriptures to be Divine, ex accidente.*

First, the testimonies of Hereticks, prove the Scriptures to be Divine; for Heretickes labour alwayes to ground themselves upon the Scriptures. The habite goeth alwayes before the privation, & *omne falsum innititur vero*, every falshood laboureth to cover it selfe under the Truth. When the Husband man had sowne his good seede, then came the evill one and did sow his Tares: when Heretickes labour to ground themselves upon the Scriptures, it is, as when a theefe goeth to cover himselfe under the pretence of Law, this argueth the Law to be just and equall. The testimonies also of the Heathen history proveth the Scriptures to be Divine, Observe the descent of the *Babylonian* and *Assyrian* Kings, and looke backe againe to the holy Scriptures: ye shall see clearely, how they jumpe with  
the

the Scriptures: and as those who saile along the Coast, have a pleasant view of the Land; but those who stand upon the Land, and behold the Ships sayling along the Coast, have a more settled and pleasant sight of the Shippes: so when we looke from the Heathen History, and marke the descent of the Heathen Kings, we shall see a pleasant sight: but a farre more delectable and sure sight, when we looke from the Scriptures, to the Heathen history. Marke the descent; *Belochus* the third, called *Pul* King of *Assyria*, came against *Menahem*, and tooke his son, *2 King. 15*. Then *Pileser* called *Tiglath*, came against *Hoshea*, King of *Samarina*, and tooke him in the sixt yeare of the reigne of King *Hezekias*: and then *Shalmaneser*, who caried away the ten Tribes into captivity, in the ninth yeare of *Hoshea*, *2 King. 17*. and his sonne *Sennacherib*, *2 King. 18*. came against *Juda*, in the foureteenth yeare of *Zedekias*, and *Esrhaddon* succeeded his father *Sennacherib*, and his sonne *Berodach-baldon*, sent letters & a present to *Hezekias*; then *Berodach*, *2 Chro. 33*. caried away *Iechonias*, and then *Nebuchadnezzar* caried away *Zedekias*; then *Nebuchadnezzar* the great, burnt *Ierusalem*, and caried away the people captive; Then *Evil Merodach*, who succeeded him, had three sonnes, *Ragasar*, *Babasar*, and *Belshassar*, of whom we reade *Dan. 5*. and in *Belshassers* time, the kingdome was translated to the *Medes* and *Persians*. Here we see the descent of the Heathen history, agreeing with the holy Scriptures.

There are other testimonies of the Heathen, to prove the Scriptures to be Scripture; but not so clearly; when we finde the rubbish of some old monuments, we gather that there hath beene some great building there: So when we find some darke footesteps of holy Scripture amongst the Heathen, we may gather, that once the holy Scriptures have beene read amongst them,

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although

## Simile.

Succession of Heathen Kings proved out of the Scripture.

How the Heathen testimonies prove the Scriptures to be divine.

although they have depraved and corrupted them.

Example 1. They of the East Indians have this fable amongst them, that the Gods drowned the world for sinne, and that they tooke some just men, and put them up in the cliffs of Rockes, to save them: those men to try whether the waters were abated or not; sent forth some massive Dogges, and the Dogges returning as cleane as they went out; they gathere by this, that the waters were not yet abated: they sent them forth the second time, then they returned full of mudde, by this they gathered that the waters were abated: then they sent them forth the third time, and they returned no more. Here we see how this fable is taken out of the history of the deluge, and from *Noahs* sending forth the Dove out of the Arke; And that this history was knowne of old amongst the Heathen, wee may perceive because the Dove and the Raven are called the messengers of the Gods, by the Heathen Poets.

Example 2. *Gen. 36. 24. This is Anah who found out [Hajemim mules] in the Wildernes*, others read it *Iamim* waters: now because it was hard to finde out the right translation of the word, some translating it *Mules*, and some translating it *Water*, the Heathen made up a notable lye on the Jewes, saying, when *Anah* was feeding his Asses in the wildernes, because the Mules and Asses found out water in the Wildernes for them to drinke, therefore the Jewes worshipped the golden head of an Ass: see how some shadow of holy history was still amongst the Heathen.

Example 3. When the destroying Angell destroyed the first borne of their children, & beasts in *Egypt*, the Lord caused to sprinkle the blood of the paschall Lambe, upon the Lintels of the doores, that so their first borne might be saved, *Exod. 12. 13. Epiphanius* recordeth

Montan. in his Essayes.

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Tacitus. lib. 5.  
Plutarch. in symposiis  
4. cap. 5.

Epipha. contra haereses.  
lib. 18.

cordeth that the *Egyptians* afterwards, although they had forgotten the history of the work of God, yet they rub'd over their Cattell with a red sort of Keill, to save them that no evill should befall them that yeare, ignorantly counterfeiting that blood, which saved the *Israelites* once in *Egypt*: which fable letteth us to understand, that this Scripture was once taught amongst them.

Example 4. *Plato* did hold that in the revolution of so many yeares, men should be just in the same estate, wherein they were before; which is drawne obscurely from the resurrection, when we shall be in *παλιγγενεσι*, as we were in *γρεσι* *Mat. 19.28.*

Example 5. *Clemens Alexandrinus*, and *Basill* note, that the Heathen Philosophers did make their fables, counterfeiting the Scriptures; and founded their falsehoods upon the truth of God, that men might give credit to their lies: as upon this, *Jonas* was swallowed up by the Whale; they made up this fable of *Arion*, sitting upon a Delphin, and playing upon an harpe, and a thousand such.

The Conclusion of this is. Seeing the Scriptures are Divine, we must pray with *David*, *Psal. 119. 18. Open thou mine eyes, that I may behold the wondrous things out of thy Law*, in the originall it is, *Devolue ab oculis meis velamen, scilicet, caliginis*: and let us be diligent searchers and dwell in them, as *Paul* biddeth *Timothy*, *εὐ τήσιν ἱς. Panormitan* writeth of *Alphonfus* King of *Aragon*, that in the midst of all his princely affayres, hee read over the Bible foureteene times, with the glosse and commentaries upon it. The *Iewes* say, let a man divide his life in three parts; a third part for the Scriptures, a third part for *mishneth*, and a third part for *gemara*, that is, two for the *Talmud*, and one for the Scriptures, see how wel they wer exercised in reading of the Law.

The Heathen grounded many of their fables upon the Scriptures.

Conclus.

נר עני

משנה  
גמרה

## EXERCITAT. XI.

In what languages the Scriptures were written originally.

Gen. I I. I. And the whole earth was of one language and of one speech.

**T**He old Testament was written originally in Hebrew, and the New Testament in Greeke.

The Character, in which the Old Testament was written first, was the *Samaritane* Character; It was called the *Samaritane* Character, not because the *Samaritans* used it first, but because it was left to the *Samaritans* after the Iewes refused it.

This *Samaritane* Character, was the first Character, as may be seene by the inscriptions upon their shekels set downe by *Arius Montanus*, *Eeza*, and *Villalpand* upon *Ezekiel*. And sundry of the Iewes ancient monuments have these letters upon them.

The Character at the first was the Iewes and not the *Samaritans*, as is proved by the inscriptions of the shekels. The inscription is this, *Ierusalem hakkodesh*; but no *Samaritan* would have put this inscription upon it: for they hated *Ierusalem* and the Iewes, therefore this inscription must be the Iewes, and not the *Samaritans*.

Secondly, most of these ancient shekels are found about *Ierusalem*, therefore the shekel and letters upon it, was at the first the Iewes, and not the *Samaritans*.

This *Samaritan* Character the Iewes kept still, in the time of the captivity, when *Belsbasser* saw fingers writing upon the wall, *Mene, mene, tekel, &c.* Dan. 5. 25.

These

In what character the Scriptures were written at the first.

Why called the Samaritane character.

The inscriptions upon the shekels, shew the Samaritan character to be the first.

The Iewes kept the Samaritane character in the captivity.

These Characters were the *Samaritan* characters: therefore the *Babilonians* could not read them; because they knew not the Character, neither could the *Iewes* understand the matter although they knew the letters; to the *Babilonians*, it was like a sealed booke, and to the *Iewes* it was like an open booke, to an unlearned man; because they understood it not, *Esa. 29. 11.* But *Daniel* read it and understood it, both because he knew the letters, and also understood the *Chaldee* tongue.

*Esdra*s changed this Character after the captivity, and left it *Idiotis*, to the *Samaritans*: and he set downe this new Character, which before was the *Chaldee* Character.

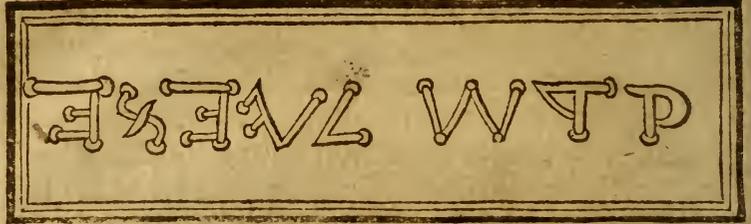
The reason why he changed it, was this, because being long in the captivity, they forgot their owne language, that they could neither read it rightly, nor write it rightly, and therefore he changed the Characters, in these which we have now.

But the ancient *Samaritan* Character seemeth to be kept still in *Lamina sacerdotali*, in the plate of Gold which was upon the forehead of the Highpriest, after the captivity; for they might change none of the ornaments of the Highpriest. So neither that which was written upon the plate of God, [*Kodesh Laihova*] holiness to the Lord: because the Lord commanded these cloathes and ornaments, to be made for him, and his seede after him, *Exod. 28. 43.* And they shall be upon *Aaron* and his sonnes, when they come in unto the tabernacle of the congregation, or when they come neere to minister in the holy place, that they beare not iniquity, and die: it shall be a statute for ever unto him and his seed after him. The forme of the inscription which was upon the plate of gold in the forehead of the Highpriest, may be seene in the page following.

*Hieron. in Prefat. lib. Regum.*

Why *Esdra*s changed the Character.

The Inscription which was upon the Plate of Gold in the forehead of the Highpriest.



The New Testament was written originally in the Greeke Character; and there were two translations of it, *Syriacke* and *Arabicke*; the *Syriacke* was written in the *Syriacke* Character, and the *Arabicke* translation was written in the *Arabicke* Character, which differed much from that, which is called *Alphabetum Salomonis*, or the Character which *Salomon* found out. This Character *Pineda* setteth down in his booke *De rebus Salomonis*. and it is called *Alphabetum Salomonis* or the old *Arabicke* Character. These diverse Characters may be seene set downe here as followeth.

The

יִשְׂרָאֵל יְהוָה יְהוָה

Antiquior Moſis  
ſive Samaritano-  
rum.

יִשְׂרָאֵל יְהוָה יְהוָה

Recentior Sama-  
ritanorum

מִנְּא מִנְּא תִקֵּל וּפְרָסוּן

Hebræorum ſive  
Merubha Eze-  
recentior.

מִנְּא מִנְּא תִקֵּל וּפְרָסוּן

Chaldeorum anti-  
quorum, nunc  
Rabbinorum.

יִשְׂרָאֵל יְהוָה יְהוָה

Character

Antiquorum A-  
rabum, ſeu Al-  
phabetum Salo-  
monia.

יִשְׂרָאֵל יְהוָה יְהוָה

Arabum Recen-  
tior:

יִשְׂרָאֵל יְהוָה יְהוָה

Syrorum

Ἰσραὴλ Ἰεουα Ἰεουα

Græcorum

The Old Testament was originally written in the Hebrew tongue, and some of it in the tongues derived from the Hebrew, as Chaldee.

We may know the Hebrew was the first originall tongue; because it hath fewest Radicall letters: whatsoever tongue is derived from thence, it addeth some letters to the first originall; as from the Hebrew word *Galal*, commeth *Golgotha* the Syriack word. So *Gabatha* *Bethsaida*, from *Gabba* and *Chased*. Secondly, that language which the Lord spake to *Adam*, *Abraham*, and *Moses*, and they to him, must be the originall language. But God spake to them in the Hebrew, and he wrote the two Tables with his owne hand, in this language. And thirdly, that language, which exprefeth the nature of things, and their affections most clearely, and in fewest words; that must be the originall language: but the Hebrew doth this; therefore it is the first language.

These tongues which were *Propazines*, of the Hebrew, the Iewes understood them, when they heard them spoken, and when they read them; but they understood not the strange tongues, which had but small affinity with the Hebrew. When *Laban* and *Iacob* made a covenant; *Laban* called the heape of stones *jegar Sagadutha* in the Aramean tongne, which had small affinity with the Hebrew; but *Iacob* called it *Galeed*, *Gen. 31. 47.*

But if there was little affinity betwixt the Aramean language and the Hebrew, how is it that they say, *2 King. 18. 26. Speake to thy servant, in the Syrian language, for we understand it?*

They might understand it, for they were Courtiers and States men, and so learned it, as we learne now the Italian and French language. And *Abrahams* servant spake to *Nachor* in the Aramean language, hee being borne

The Iewes understood these tongues which had affinity with the Hebrew.

Object.

Answer.

The Hebrewes understood not the Syrian language but by learning.

borne in *Damascus*, which was in *Cylo-Syria*: and we may thinke that *Nachor* and his house, understood the Hebrew tongue, being of the posterity of *Heber*, and keepe that tongue as *Abraham* did, who came out of *Vr* of the Chaldees.

*Affyria* or *Syria*; hebraice, *Aram*, comprehended al *Palestina*, *Damascus*, the Kingdom of *Affyria*, *Chaldea*, *Babylon*, *Arabia*, *Cylo-Syria* and *Antiochia*, *Zoba*, *Adiabena*; therefore all the languages which were spoken in these parts, tooke their generall denomination from *Syria*, as *Syro-aram* at the language which *Laban* spake in *Mesopotamia*: *Syro-Chalda* or *Babylonica* was that which they spake in *Babylon*; *Syro-Antiochena* which they spake in *Antioch* or *Phœnicia*: although they were *Propagines* or *Dialects* of the Hebrew, yet they understood them not untill they were taught; therefore *Nebuchadnezzar* caused to instruct the children of the Jews in the Chaldee tongue, *Dan. 1. 4.* but the *Syro-Arabean* and the *Palestine* or *Cananitish* language they might understand it; because it came neerer to their owne language.

The Egyptian tongue differed much from the Hebrew, *+ sal. 81. 5.* *Ioseph* heard a language in *Egypt*, which he understood not. *Ioseph* here is put for the whole people of the Jewes, because there was no affinity betwixt the Hebrew and the Egyptian tongue, therefore they understood not this tongue. So *Psal. 114. 1.* *They departed from a people of a strange language*, or a barbarous people: they called them all barbarous whom they understood not: and because the Jewes understood not the Egyptian tongue, therefore *Ioseph* made him to speake to his brethren by an Interpreter, *Genesis 42. 23.*

The Cananitish language, was a daughter to the Hebrew tongue, or rather one, with the Hebrew tongue: and this we may perceive by the names of the townes,  
men

The large extent of the Syrian language.

The Jewes understood not the Egyptian tongue.

לועזים

The Cananites language a dialect of the Hebrew.

men and places which were imposed on them by the *Cananites*; as *Iericho*, *Salem*, *Kiriath-arba*, *Kiriath-Scpher*, *Beth-dagon*: so the names of men, *Melchizedeck*, *Adonibezek*, *Abimelech*. And if the cananitish tongue, had not beene all one with the Hebrew, how could the Patriarches have kept conference with those in *Canaan*, & made their Bargaines and Contracts with them? This is clear also by the example of *Rahab*, who could speak to the Spyes, and they understood her; and so *Ioshua* to the *Gibionites*. The Lord would have this tongue continued amongst the *Cananites*, because the Hebrewes were shortly to inhabite that land, and to converse with the *Cananites* for a while, untill they had rooted them out.

Some of the Old Testament written in the Chaldee tongue,

There is some of the Old Testament written in the Chaldee tongue, which hath great affinitie with the Hebrew: and some of it written in the Syrian dialect, as *Iob*, which the *Idumeans* used, and it differed little from the Hebrew tongue; but it differed much from the Syrian language now, but more from *Arabia Ismaelica*, which the Turkes speake now, in *Asia* and *Africa*.

There are some words found in the Old Testament which are Egyptian, *Gen. 41. 43.* Some Phænitian, as *Chabbul*, *1 King. 9. 13.* Some Persian words as *Pur*, *Esth. 9. 24.* and some Moabitish.

One Verse in *Jeremy*, originally written in the Chaldee tongue.

There is one verse in *Jeremy* originally written in the Chaldee tongue, *Ier. 10. 11*, whereas all the rest of that prophesie, is written in the Hebrew tongue. *The gods that have not made the heaven and earth, even they shall perish from the earth, and from under these heavens.* The reason why this vers was writtē in the Chaldee tongue, was this; because the Iewes now, were to be carried to *Babylon*, and when they should be sollicitated there to worship their gods, they should answer them in their

owne

owne language; Cursed be your gods, for they made neyther heaven nor earth.

That of *Daniel* and *Ezra* which is written in the Chaldee tongue, was transcribed out of the roubles, and registers of the *Chaldeans*; and inserted in the bookes of God: but that which the holy Ghost indited originally to *Daniel* and *Ezra*, was written in the Hebrew tongue; the rest was borrowed but out of their registers, as first *Nebuchad-nezzars* dreame, *Dan. 3.* So *Nebuchad-nezzars* setting up a golden image, *Cap. 3.* So *Nebuchad-nezzars* dreame, *Cap. 4.* and *Belshassers* visions *Cap. 5.* all these were written in the Chaldee tongue: the seventh Chapter is onely excepted; it is written also in the Chaldee tongue although it was originally endited to *Daniel*: because it is a more cleare exposition of the monarchies revealed before to *Nebuchad-nezzar*, and *Belshasser*; and set downe in their owne Registers in the Chaldee tongue: but the eight Chapter and the rest, are wholly written in the Hebrew tongue, which were indited immediatly by God to *Daniel*, and not transcribed out of their registers as the rest were: So that part of *Ezra* which is written in the Chaldee tongue, is but transcribed and written out of the decrees, and letters, of the Kings of *Media*, and *Persia*; from the eleventh verse of the fourth Chapter, to the seventh Chapter.

The *Chaldeans* and *Persians* used to register; and keepe the Chronicle of all their memorable deeds, and what befell them: and so of their visions and dreames; and they caused to write them, and interpret them; so did the *Persians*, *Esth. 9. 32.* and *Daniel* wrote these visions in the Chaldee tongue, and he set them downe for the good of the Church; that they might understand, that their conditions should be under the Heathenish Kings.

Some things taken of the registers of the Chaldeans, and insert in the Scriptures.

The

Some things in the Scriptures borrowed from the Heathen History.

Some things in the Scriptures borrowed from the Iewish History.

See Scaliger Euseb. Pag. 245.

The holy Ghost, borrowed some things first from the Poets, and secondly, from the history of the Heathen; and the Secretaries of the holy Ghost insert them in the Booke of God. From the Poets; as *Paul* borrowed from *Aratus*, *Menander*, *Epimenides* or *Callimachus*, some verses; and inserted them in his Epistles. So the Scriptures borrow from the history, which were either Heathenish, or Iewish. Heathenish againe, were of two sort; eyther *Chaldean* or *Persian*. *Daniel* borroweth from the *Chaldeans*: So from the history of the *Persians*, as their memorable history of the deliverance of the Iewes under *Haman* was first written in the *Persian* language, *Esth.* 9. 32. and he who wrote the Booke of *Esther*, borrowed the history out of that booke. These things which are borrowed from the Iewish history; as the facts, of those registred in the Bookes of the *Macchabees*, *Heb.* 11. So *Inde* out of the prophesie of *Enoch*, borrowed the history of the strife betweene *Michael* and the divell about the body of *Moyse*s. So the Apostle *Heb.* 11. out of the traditions of the Iewes, borroweth, that *Esay* was cut with a saw under *Menasse*. So there are sundry proverbiall speeches in the *Talmud*, as *Cast out the beam which is in thine owne eye, and then thou shalt see clearly to cast out the mote that is in thy neighbours eye*, *Mat.* 7. 5. *So it is easier for a Camell to goe thorow the eye of a Needle*, *Matth.* 19. 24. *So it is hard to kicke against prickes*, *Act.* 9. 5. Some of our Divines, to prove that the Apocryphall Bookes are not Canonically Scripture, use this midst; because they are not cited by the Apostles, in the New Testament: but this is false, for the Apostle citeth them, *Heb.* 11. And *Scaliger* in his *Eusebianis*, proveth out of *Georgius Cyncellus*, that the Apostle citeth many testimonies out of the Apocryphall Bookes, and out of the traditions of the Iewes. As *Mathew*, that *Salmon* married *Ri- hab.*

hab. Salmon, his genealogie is set downe, 1 Chro. 2. but not whom he married, this Matthew had by tradition, *Matth. 1. 5.*

Things in the Heathen history, which are not necessary to be knowne to the Church, the Scripture passeth by them, and remitteth us to Heathen History, and saith still; *The rest are they not written in the bookes of the Chronicles of Iuda and Israel?* and when the knowledge of them is necessary to the Church, it borroweth them out of the Heathen history, and inserteth them in the booke of God.

These things which were written out of the Iewish, or Heathenish history were not sanctified, untill they were insert in the booke of God: therefore Tertullian writing to his Wife, and citing that verse, *Evill speeches corrupt good manners,* 1 Cor. 15. 33. saith, *Memor illius versiculi sanctificati per Apostolum,* the Apostle sanctified this verse when he borrowed it from the Heathen. And as a woman that was heathenish, when shee became a Profelyt, shee might enter into the congregation, and a Jew might marry her: so these Iewish and Heathenish histories, God sanctified them, that they might enter into the Congregation and become holy Scriptures, and so the holy Spirit sweetned the salt waters of *Iericho*, that the children of the Prophets might drinke of them, 2 King. 2. 21.

There are many proper names set downe in the Scriptures which are not Hebrew names, but some of them are Chaldec, some Assyrian and some Persicke names, *Ier. 39. 3.* *And all the princes of the King of Babylon came in, and sate in the middle gate, even Nergal-Sharczer, Samger Nebo, Sersechim, Rabsaris, Nergal Sharezer, Rabmag, with all the residue of the Princes of the King of Babylon.* And that we may know

Iiiiiii

what

Heathen sentences were sanctified by the Apostles when they cited them.

Many names in the Scripture which are not Hebrew names.

what names are Chaldee names, what Syriacke and what Perficke. Marke this Table following, concerning these names, and the composition of them, taken out of Scaliger.

Nomina propria Chaldeorum.		Nomina propria Assyriorum.		Nomina propria Persarum.	
1	Nebo vel lebo.	1	Shadran.	1	Ari.
2	Nego.	2	Shalman.	2	Thir.
3	Mero.	3	Teglath.	3	Tbiri.
4	Schechschach.	4	Horib.	4	Mubri.
5	Meschbach.	5	Haddon.	5	Pharsam.
6	Sedrach.	6	Neschrosb.	6	Pharn.
7	Leszar, rotzar net- zar.	7	Adar.	7	Esther.
8	Sheszar.	8	Etzar vel atzer.	8	Zero
9	Meszar.	9	Afar.	9	Dasba.
10	Nergal.	10	Ballat.	10	Sai.
11	Belti.	11	Ofen, the v el Ofu.	11	Manai.
12	Adan.	12	Chaschan.	12	Siba the.
13	Hevil.	13	Sen.	13	Dai.
14	Ochri.	14	Phul.	14	Ham.
15	Chen.	15	Phar.	15	Wai.
16	Bel.	16	Shar.	16	Va.
17	Shech.			17	Zata.
18	Phil.		Exempla.	18	Arithatha.
19	Mir.		Salman-asser	19	Achos ochos.
20	Dach.		ex 2. 9.	20	Thia.
21	Zar.			21	Thena.
22	Phal.		Assar-haddon	22	Sehya.
23	Pad.		ex 9. 5.	23	Thra.
24	Chad.			24	Kn, vel Kau.
	Exempla		Sen-ballat	25	Ros, vel rus.
	Nebuchadnezzar		ex 1 3. 10.	26	Kana.
	ex 1. 24. 7.				Exempla.
	Hevil-mero-dach		Sen cherib		Mubri-dares
	ex 13 3 20.		ex 13 4.		ex 4. 9.
	Nebo-zar-ada n		Teglath phul-afor		Achuf-va-rosb.
	ex 1 21 12.		ex 3. 14. 9.		ex 19. 16. 25.

How shall we discern in what language a booke was written?

There be two speciall notes whereby wee may discern this; the first is Interpretation, and the second is Allusion.

First is Interpretation, when the Spirit of God interpreteth a strange word, into another tongue; then the booke was written in that language, in which the word is interpreted. Example, *Esth. 9.* Pur this persicke word is interpreted by the Hebrew *goral*, therefore the booke was written in the Hebrew, and not in the Persicke tongue by *Mordecai*, or by him who first wrote the booke. Example 2. *Abba Pater, Rom. 8. 15.* *Abba* is the Syriack word, and *Pater* the Greeke word, because *Abba* is interpreted by *Pater*, therefore the Apostle hath written this Epistle in Greeke, and not in Syriack. And so *Thomas* is called *Didymus, Ioh. 11. 16.* therefore the Gospel of *Iohn* was written originally in Greeke, and not in Hebrew. So *Heb. 7. 2.* *Melchisedeck* the King of *Salem*, first, by interpretation *King of righteousness*, and after that *King of peace*. The word *Melchisedeck* which is one word, for the understanding of the Graecising Iewes hee divideth it in two, and showeth in Greeke, that *Salem* signifieth *peace*, and *Zedek iustitia*, righteousness; as if yee would say, *frugifer, qui fert fructum, cornifer qui fert cornua*: here because the interpretation is in Greeke, we may know that this Epistle hath beene written originally in Greeke.

The second note to know in what language bookes have beene written, is by the Allusion of words in the Scriptures. For there are many allusions in the Hebrew, and in the Chaldee tongue, when they are translated in the Greeke or any other language they lose that grace, as *Cabhal* is *καλαμαβάνη* & *Cebhel* is *סבל*, *Cobel* apud *Torgumistas* est *caligare*, but *Iob. 1. 5.* *מד קד פֿוֹס*

Iiiiiii 2

Quest.

Answ.

To know in what language a booke was written.

פֿוֹר  
גִּוְרָר

תְּאִמִּים Contracte

תְּמִים

διδυμο geminus.  
נִדְמָה לְדָוִד.

Act 13. 8. *Elimas* by interpretation *Magus*, this word *Magus* is degenerate in a Greeke word, therefore this booke was written in Greeke.

קְבֵרָה καλαμαβάνη

קְבֵרָה סבל

E'egans Paronomasia  
apud Thargumistas inter  
Cabhal & Cebhel.

ε'υ

מן תרענא  
לטרירא

Elegans paronomasia  
apud Syros inter  
tirghna & tira.

ⲁⲓⲧⲱⲛⲟⲩ ⲁⲓⲗⲁⲟⲩ.  
Divido seco finde.

ⲁⲓⲧⲱⲛⲟⲩ ⲁⲓⲗⲁⲟⲩ.  
Serra divido, seco.

Conclusion.

ἐν τῇ σκοτίᾳ φάνηται, καὶ ἡ σκοτία αὐτὸ ὃ κατέλαβεν. *And the light shined in darknesse, and the darknesse comprehended it not*; Here the sweet allusion which is in the Chaldee, perisheth in the Greeke. So *Ioh. 10. 1.* ὁ μὴ ἐστεργόμενος διατῆς θύρας εἰς τὴν ἀβυλόν, the Syriacke expresseth it by a sweet allusion *Min tirghna letira*, which is not in the Greeke, where the words fall alike which will not fall out in other languages. There was a question betwixt *Origen* and *Africanus*, whether the history of *Susanna* was written in Hebrew or in Greeke. *Africanus* denyed that it was written in Hebrew, but in Greeke, and he proved it thus. When *Daniel* examined the Witnesses who testified against *Susanna*, he tooke the witnesses apart and enquired at one of them, under what tree he saw her commit that villanie; he said it was ⲁⲓⲧⲱⲛⲟⲩ the Lentish tree; then *Daniel* alluding to this sayd, ⲁⲓⲧⲱⲛⲟⲩ, *The Angel of God hath received sentence of God to cut thee in peeces.* So he inquired at the other, under what tree he saw her; hee answered, ⲁⲓⲧⲱⲛⲟⲩ, *Under a Prime tree.* Then *Daniel* sayd ⲁⲓⲧⲱⲛⲟⲩ, *The Angel of the Lord waited with the sword to cut thee in two.* *Africanus* by this allusion of words gathered, that this history was not originally written in Hebrew, but in Greeke.

The Conclusion of this is, the Old Testament was first written in Hebrew. This was the first language by which the Lord spake to the *Patriarches*, and in which the *Angels* spake to men, and it was the language which all the world spake before the confusion of *Babylon*, & it is the mother tongue from whence many other tongues are derived, and it is holden by some, to be that tongue, in which we shall speake one to another in the life to come. Therefore wee should be desirous to understand this holy language.

EXER-

EXERCITAT. XII.

Of the stile of the Scriptures.

Ioh. 7. 46. Never man spake like this man.

**W**HEN we describe a mans speech, first we describe it by that which is naturall, as whether he be *ἰχνόφωνος* of a weake voyce, or *βραδύλωρος* of a slowtongue. Secondly, in what language hee speaketh. Thirdly, in what Dialect hee speaketh. Fourthly, whether it be *Soluta oratio* or *πίμπλη*, in prose or meeter. Fifthly, the Property of the speech. Sixthly, the Evidence of the speech. Seventhly, the fulnesse of the speech. Eighthly, the shortnes of the speech. Ninthly, the coherence, and lastly the efficacie of the speech.

First, we describe that which is naturall, and proceedeth from some defect of the organs, as if hee spake with a weake voyce, or be of a stammering tongue, or thicke lippes, which *Exod. 6. 12.* are called *Vncircumcised lippes*: Contrary to this is a thinne lippe which is a signe of Eloquence, *Ioh. 12. 20.* for these who have thinne lippes, commonly are Eloquent. *Moses* the Penman of the holy Ghost, although he was defective in speech; yet reade his writings, and yee shall see such eloquence in him, that no Heathen could ever match it; and as it is sayd of *Paul*, when he was present in person he was weake, *2 Cor. 10. 10.* and his speech base and contemptible, yet his letters were weighty and powerfull: so whatsoever want or infirmity was in *Moses* person, yet there was no want or defect in his writings.

Secondly, in what language he speaketh. The holy Ghost

*ἰχνόφωνος*  
*βραδύλωρος.*

The writers of the Scriptures although weake in person yet powerfull in words.

The Old Testament was written in Hebrew, and the New in Greeke.

The Hebrew tongue lendeth to many, but borroweth of none.

סְבִילָה

שְׁבִילָה

חֲרֻז Rithmus.

שִׁיר Carmen.

הִלְצָה Oratio soluta.

Dies numeri  
quid apud Hebræos.

Ghost spake and wrote in Hebrew in the Old Testament, and in the New in Greeke. Hee wrote the Old Testament in Hebrew, a language which had this blessing spoken of in the Law, *Deut. 28. 12. Thou shalt lend and not borrow*, so this language lendeth to many Nations, but borrowes of none. He wrote the New Testament in Greeke, a most copious and fertile tongue, which was then *Lingua communis* to the Iewes, although not *vulgaris*.

Thirdly, in what Dialect he speaketh. The Dialects of the Hebrew tongue were sundry, first, *Dialectus Hierosolymitana*, that Dialect which was spoken in *Ierusalem* and about it, *Act. 1. 19. ἰν ἰδῆ διαλεκτῶ. In their owne Dialect, or proper tongue*. So the Dialect of the *Ephraimites*, who sayd, *Sibboleth* and not *Shibboleth*, *Iud. 12. 6.* and the Dialect of the *Galileans*, as *Peter* spake in the *Galilean Dialect*, *Matth. 26. 73.* So in the new Testament there are sundry Dialects as *Ionick*, *Dorick* and *Attick*, &c.

Fourthly, whether it be in prose or in verse. The Iewes divide the Old Testament according to the style into *Charuz*, *rithmum*; *Shir carmen*; & *Halatza*, *Orationem solutam*, that is, prose.

*Hharuz* is *Soluta oratio*, but *in fine Rithmo colligata*; that is, it beginneth in prose, but endeth as it were in meeter, such is *Iob*.

*Shir*, *canticum*; written in meeter, as the *Psalmes* and *Canticles*.

*Hallatza*, written in prose; such are the *Histories* and the most of the *Prophets*.

Fifthly, the property of the speech. The phrase in Hebrew is much to be observed, for in the Hebrew it will signifie one thing, and in other languages, another thing.

Example, *Num. 19. 20. Dies numeri* signifieth *A few dayes*,

dayes; so *Homines numeri*, Gen. 34. 30. *A few men*, Deut. 4. 27. Ezek. 12. 16. So *Esay 10. 19. The rest of the Trees of his Forrest shall be number, that a child may write them, that is, They shall be few.* In other languages this phrase would signifie *many men, and many trees, &c.*

So some phrases of the Scriptures have a contrary signification with the Hebrews, as *Zack. 11. 24. Ascendit visio a me, that is, It perished.* So *Ier. 47. 15. Moab is spoyled and gone up out of her Cities, that is, Shee is destroyed.* Sometimes againe it signifieth to waxe and encrease, as *1 King. 22. 35. Bellum ascendit The battell increased.* So *Psal. 74. 23. The tumult that arises up against thee ascendeth, that is, Increaseth continually.*

So *Levare peccatum* is to take off the burden of sinne, *Exod. 10. 17. and Iohn alludeth to this, 1. 29. Behold the Lambe of God that taketh away the sinnes of the world.* And *Levare peccatum*, Is to take up the burden of sinne, *Levit. 5. 1. So Sakal, Lapidare & Elapidare, signifieth eyther to cast stones upon a thing, as Deut. 22. 14. or to take away the stones out of a place, as Esa. 62. 10.*

Another example, *I am like a drunken man whom the wine hath gone over, Ier. 23. 9. that is, whom the wine hath overcome, but Matth. 26. 39. Let this cuppe passe over me, that is, let it not touch me; in a contrary signification.* So *Gen. 25. 18. Cecedit coram fratribus suis, He dyed in presence of his brethren, but the Serventie translated it <sup>בְּפָנֵיהֶם</sup>, He dwelt before his brethren.*

The New Testament usuallly followeth these Hebraismes of the Old Testament, as *Hof. 8. 8. A vessel in which there is no pleasure, Rom. 9. 21. A vessell of dishonour.* So *1 Sam. 2. 1. 5. The vessels of the young men are holy, 1 Thess. 4. 4. That ye may know to possesse your vessels in holinesse.* So *Exod. 1. 8. there arose a new King in Egypt who knew not Ioseph, Matth. 11. 11. there arose not a greater than Iohn the Baptist.*

Some phrases with the Hebrewes have a contrary signification.

לָקַח לָפִידִים Lapidare.  
לָקַח לָפִידִים Elapidare:

The New Testament useth often times the Hebraismes of the Old.

Difference betwixt  
Hellenismus &  
Gracismus.  
Hellenismus quid.  
The Seventy follow  
the Hebrew, Chaldee  
and Syriacke in many  
things.

חמם } tra.  
          } venenam.

Amos 8.7. and 2 Sam.  
2. 26. Lament. 5. 20.  
נצח } Victoria.  
      } Aternitas.

The simplicity of the  
stile of the Scripture is  
admirable.

So in the New Testament there are many peculiar phrases which are found in no other Greeke writers, and here we must distinguish *inter Hellenismum & Gracismum*. *Hellenismus* is that sort of phrase which the *Seventy* use, for they translating the Scriptures for the use of the grecizing Iewes, followed the Hebrew Chaldee and Syriacke in many things, so that they have a peculiar stile which is not to be found in other Greeke writers: example, *ὄργος* in the New Testament signifieth *wrath* and *Poyson*, *Reve. 18. 3. Ex vino veneni*, that is, *poysoned wine*. So *Iob. 4. 6*. The reason of this is, because *Hhema* in the Hebrew, signifieth both *wrath* and *poyson*. Another example, *Cōr. 15. 45. Death is swallowed up in victory*: the *Seventy* hath it *ἰν* *In perpetuum*, but *ἰν* doth not signifie *perpetuum* amongst the Heathen, why doe they then translate it, *For ever*? because the word *Netzahh* signifieth *Victory* and *Eternitie*. A third example, *Gen. 8. 21. Dixit ad cor suum dominus*; But the Chaldee saith, *Bemeria* *עבדו לדו לדגון אבס* which phrase the Evangelist *Iohn* follweth; but this is not a phrase used amongst the Greekes. A fourth example, *Give us this day, our daily bread*, *Mat. 6. 11*. The Greeks say, *ἡμῖνον Panem quotidianum*, but the Syriacke hath it *επαύριον Crastinum panem*, that bread which may feede us to day and to morrow. So *Iam. 4. 6. The Lord exalteth the humble*, but according to the Hebrew and Syriacke phrase, to *Exalt*, is to lift up on the Crosse, *Iob. 8. 28. When yee have lift up the Senne of man, or exalted the Son of man*, that is, lifted him up on the Crosse. These particular phrases used by the *Seventy* would be marked. And besides these, if we shall looke more nearely to the stile of the Scripture, as to the simplicity of it, then we shall much more admire it, *1 Cor. 2. 4. My preaching was not with inticing words of mans wisdom, but in demonstration of the Spirit, and of power*.

Againe

Again the Evidence of the stile, the judgments of God are set downe so perspicuously in the Scripture, as if a man were looking on with his eyes; this is called *ὀφθαλμια* by the Greeks, as we may see in the deluge, the overthrow of *Sodom*, and the miracles in the Wildernes, set downe so clearly before us, as if we had beene eye witnesses of them. See a notable example, *Psal.* 7. 12. 13. By a borrowed kind of speech he setteth forth the judgements of God which were to overtake the wicked, as if we were looking on. *If he turne not, he will whet his sword, he hath bent his bow, and made it ready, he hath also prepared for him the instruments of death: he hath ordained his arrowes against the persecutors.*

Eightly, the Fulnesse of the speech. The Greekes call this *πλήθους* wherein nothing is wanting, neither in the enumeration of the parts, or explication of the causes, or reciting of the circumstances; for the holy Ghost setteth downe all the circumstances belonging to the purpose: So the Apostle *Rom.* 1. describeth at large the vanity and impiety of the Gentiles. And *Rom.* 2. the hypocrisy of the Iewes, and *Cap.* 3. he maketh a full description of the corruptions of man, reckoning up the parts. *There is none righteous, no not one, verse. 10, There is none that understandeth, there is none that seeketh after God, vers. 11. They are all gone out of the way, they are altogether become unprofitable, there is none that doth good, no not one, vers. 12. Their throate is an open Sepulchre, with their tongues have they used deceite, the poyson of a spes is under their lippes, vers. 13. Whose mouth is full of cursing and bitternesse, vers. 14. Their feete is swift to shed blood, vers. 15. Destruction and misery are in their waies, ver. 16. And the way of peace they have not known, ver. 17. And there is no feare of the Lord before their eyes, vers. 18.*

Ninthly, the Shortnesse of the speech; and here we cannot

*ὀφθαλμια οculara fides  
cum quis ipse videt.*

*πλήθους.*

The holy Ghost setteth downe all circumstances belonging to the purpose whereof he intreateth.

Every word of the  
Scripture carrieth a  
weight.

All things in the Scrip-  
ture are fitly joyaed.

Object.

Answer.  
How sentences in the  
Scripture seeming to  
disagree cohere very  
well.

cannot enough admire the fulnesse of the stile and the shortnesse of it, and that which *Cicero* sayd of *Thucydes* may here be applyed fitly, *Eum esse adeo plenum refertum, rebus, ut prope verborum numerum, numero rerum exaquet*, That every word carried a weight with it, and therefore we may call it *Laconica Scriptura*.

Tenthly, the Coherence: all things in the Scriptures are fitly joyned and coupled together. The Heathen sayd that there were three things impossible, *Eripere Iovi fulmen, Herculi clavam, & Homero versum*; to pull *Iupiters* Thunder-bolt out of his hand, *Hercules* Club out of his hand, and a verse from *Homer*; for they thought, that there was such a connexion betweene *Homers* verses, that not one verse could be taken away without a great breach in the whole worke: but this may bee much more sayd of the Scriptures of God which have such a dependance and connexion, that if yee take away but one verse, the whole shall be marred.

But it may be sayd that there are sentences which seeme not to cohere or agree fitly together, *Gen. 48. 7.* *And as for me when I came from Padan, Rachel died by me in the Land of Canaan in the way, when there was but yet a little way to come to Ephrath, and I buried her there in the way of Ephrath, the same is Bethlehem, Vers. 8.* *And Israel beheld Iosephs sonnes.* How doth this cohere with that which goeth before; it would seeme that there is no dependance here?

They cohere well enough with the words going before; for *Jacob* had adopted two of *Iosephs* children, then hee giveth the reason of this adoption in these words; as if he should say, whereas I might have had moe children by my first wife *Rachel*, if shee had lived; it is great reason that I supply this defect in her, by placing some in sted of these children, which she might have

have borne to me ; and I adopt those thy sonnes since she is dead.

The second place which seemeth to have no coherence with things going before, *Esa. 38. 21. Take a lump of figges, and lay it for a plaister unto the boyle, and he shall recover, vers. 22. Ezekias also had sayd what is the signe, that I shall goe up into the house of the Lord* What coherence is betwixt these words, and the words going before ?

There is a right coherence here, and hee setteth downe that last, which was first for brevities cause ; which is more at large set downe in the booke of the *Kings* ; and therefore *Ianius* translateth it well, [*Vajomer.*] *In plusquam perfecto, Esay had sayd.*

*Ier. 40. 1. The word which came to Ieremiah from the Lord, &c.* The words following seeme not to cohere with the former.

The beginning of the fortieth Chapter, with the seventh Verse of the foretiesecond Chapter, and these things which are insert betweene them, doe containe but the occasion of the prophesie, to wit ; when *Godoliah* was killed, the rest of the Iewes would have gone into *Egypt*, which *Ieremiah* forbiddeth them to doe. *And it came to passe ten dayes after, Chap. 42. 7. &c.* this should bee joyned with the first Verse of the fortieth Chapter, and all the rest should be included in a parenthesis.

As wee have spoken of the stile of the Scripture in generall, so let us observe the stile of some of the writers in particular. *Esayes* stile differed much from the stile of *Amos*, he being a Courtier, and hee but a Neat-herd. So the stile of *Ezekiel* differed from the stile of the rest of the Prophets: he called himselfe *The Sonne of man*, not because it is a Chaldee phrase, but because of the excellent visions which he saw, therefore he

ו'אמר

Objcct.

Ans.

he is called *the Sonne of man*, that is, an excellent man; as Iesus Christ in the New Testament is called *The Son of man*, that is, an excellent man. So this is peculiar to *Iohn* the Evangelist, to call Christ *the Son of God* λόγος, for the *Chaldees* and the *Talmud* usually call him so: *Iohn* opposed himselfe to *Ebion* and *Cerinthus* two Iewes who denyed the divinity of Christ, wherefore he hath usually the word λόγος, 1 *Ioh.* 5. 7. which was frequent in the *Chaldee* paraphrast, and read often by the Iewes.

So there are some things peculiar to *Paul*; for hee useth some words according to the manner of the speech in *Tarshish* and *Cilicia*, *Coloss.* 2. 18. καλαβεραβειν in their language, signifieth *insidiously alteri praripere palmam*. So 1 *Cor.* 4. 3. *Mans day* according to the phrase of *Tarshish*, is put for the time of judgement; because they had some appointed times for judgement.

The Conclusion of this is, here we may admire the wisdom of God, who gave most excellent gifts to his Secretaries for the edification of his Church. *Moses* was a man of slow speech, and of a slow tongue, and *Aaron* must be his spokesman, *Exod.* 4. Yet *Moyses* was mighty in words and deeds, *Aēt.* 7. 22. It is sayd of *Paul*, that his bodily presence was weake, but his letters were weighty, 2 *Cor.* 10. 11. By preaching he converted many, from *Ierusalem* to *Illyricum*, *Rom.* 15. 19. but by his letters he converted more, both in *Europe*, *Africa* and *Asia*; such was the majesty and grace in his writing, that they acknowledged it to be from the Lord.

### Conclusion.

God gave excellent gifts to his Secretaries, for the good of his Church.

*Paul* converted more by his writing, than by his preaching.

## EXERCITAT. XIII.

*That the Hebrew Text is not corrupted.*

*Pfal. 119. 140. Thy word is very pure: therefore thy servant loveth it.*

**T**He Church of *Rome*, that they may advance the authority of the vulgar Latine translation, which they have made canonical; doe labour to disgrace the originall Text, the Hebrew and Greeke, holding that they are corrupted in many things.

*Master James Gordon* our Country man, observed foure distinct periods of time. The first period, he maketh to bee the Iewes Synagogue before Christ came in the flesh; hee granteth that at this time, the Hebrew Text was not corrupted by the Iewes. The second period of time he maketh to be from the ascension of Christ untill the dayes of *Hierome* and *Augustine*, and hee saith, that in this second period, the Iewes went about to corrupt the translation of the *Seventy*: because the Christians then began to use arguments taken out of that translation against them, as *Iustine Martyr* testifieth, writing against *Triphe*. The third period he maketh to be after the death of Saint *Hierome* untill the time that the Talmud was composed and set together, and then hee saith, there arose great contention betwixt the Orientall & Occidentall Iewes: (the Orientall Iewes were those who dwelt upon the East side of *Euphrates* in *Babylon Media* and *Persia*, those *Peter* called the Church at *Babylon*, 1 *Pet.* 5. 13. The Occidentall Iewes were those to whom he wrote, Scattered abroad in *Pontus*, *Galatia*, *Cappadocia*, *Asia*, & *Bitbypia*, 1 *P et.* 1. 1.)

The Church of *Rome* maketh the vulgar Latine translation to be canonical.

*Controvers. 1:*  
*Gordonij. cap. 9.*

What Iewes were called Orientall, and what Occidentall.

*Pet. 1. 1.*) because of the diversity of their reading, and corruptions in the Text. He saith that the Iewes met at *Tiberias Anno 508.* and there set downe the Points; and made their *Masora* to obviate this, that no more corruption should inter into the Text. The fourth period he maketh to be after the Iewes had met at *Tiberias*; they decreed that none should use any copy, but such as were corrected by the *Masoreth*, and so from this time he freeth the Text from corruption; but he laboureth much to prove that the Hebrew Text was corrupt before, and that the vulgar Latine is sound and free from corruption, which was translated by Saint *Hierome* under Pope *Damasus*; and so continued in the Church of *Rome*.

The Iewes kept faithfully the booke of God without corruption.

The Iewes numbred the Verses, Words and Letters of the Bible.

They would write no language but in Hebrew letters.

The Iewes to whom *The Oracles of God were committed, Rom. 3. 2.* (therefore it was called *Their Law, Ioh. 8. 17.*) would they have corrupted their owne Evidents? *Augustine* calleth the Iews *Capfarios nostros*, who faithfully kept the booke of God, and reserved it unto us without corruption, and he saith, *Dispersos esse Iudeos, infideles ut testarentur Scripturas esse veras.* The unbelieving Iewes were scattered through the world, that they might testify the scriptures to be true: and shall we thinke that the Iewes would have corrupted the Text, who have numbred the words, letters, and verses of the Bible? and *R. Zaddias* hath numbred the letters words and verses, and summed up all the verses at the end of every booke, and they have observed that all the letters are found in one verse, *Zeph. 3. 8.* as also foure of the finall letters: they carry such respect to the Law, that if it but fall to the ground, they institute a fast for it.

The superstitious Iewes at this day, are so carefull to keepe the letters and words of the Law, that they will have neither Chaldee, Syriacke, nor Hebrew words

written

written, but in Hebrew letters; and it grieved them when they saw in *Origens Hexapla*, Hebrew words written in Greeke Characters, when they saw the copy which was presented to *Alexander the Great*, having the name of *Iehova* still written in Golden letters, they were much grieved at it, and when they see any thing changed in our copies now, in disdain they call it, *Hbomesb pesul shel gelabhim*, that is, *Pentateuchus rasorum Monachorum*, the Pentateuch of the shaven Monkes.

The Iewes after the death of Christ were dispersed amongst many Nations and they never met together againe: and albeit they would have corrupted the Scripture, how could they have fulfilled all the Copies?

*Bellarmin* maketh this objection to himselfe. Some men will say, that the Hebrew Text was corrupted after the daies of *S. Hierome* and *Augustine*. He answereth, that *Augustins* reasons serve for all times against the corruption of the Hebrew Text: And *Serrarius* acknowledgeth, that there is but small or no corruption in the Hebrew Text, & he maketh a threefold corruption; The first Physicall, the second Mathematical, and the third Morrall. Physicall corruption he maketh to be this, when it wanteth any member which it shold have. Mathematicall corruption he maketh to be this, when there are some faults in the print which we call *τυπικη*. And a Morrall corruption he maketh to be this when one of purpose goeth about to corrupt the Text, and in effect he commeth to this; that the errors which are found in the Text are but errors in the print and not in the matter.

But now lately there is one risen up, called *Morinus*, who hath set himselfe to improve the original Hebrew Text, and to prefer the Samaritan to it as the original.

*Vile Guiliel.  
Schickardus  
de jure regio.*

חַמֵּשׁ פְּסוּלֵי  
שֶׁל גֵּלְבִים

*Bellarmin lib 2. Cap. 2.  
De verbodeti.*

*Serrarius in prolegom.  
Bibliacis.*

Corruptio { *Physica (ca  
Mathematici  
Moralis.*



and *Abel* which is not in the originall Text. So *Targum Hierosolymitanum* supplyeth the same 28. verses here, which are not in the originall Hebrew Text, a conference betwixt *Cain* and *Abel*, whether there be any providence of God or not? or whether there be any reward for the just, or punishment for the wicked? *Abel* holdeth the affirmative, and *Cain* the negative part. But this note of the *Masoreth* in the margent should not be read this wayes, *Pesu pesuki bintzegno pesuk. Viginti octo versus desiderantur in medio hujus versus*, There are twenty eight Verses wanting in the midst of this verse. But it should be read this wayes, *Pesukim pasekin bintzeghnoth pasuk*, that is, There are twenty eight verses whose sense endeth in the midst of the verse: therefore when the Scripture saith that *Cain* talked with his brother, it was to perswade him to goe out to the field, & not that he had a long conference with him. Both the Samaritan Copie then, and the *Targum* of *Ierusalem* wrong the Text as defective, putting in these 28. verses which the Spirit of God never indited.

If this Samaritan Copie were the originall Copie, what is the reason that *Origen* setteth it not downe in his *Octupla*, as hee hath done other translations? and what is the reason that *Hierome* never citeth it, nor followeth it in his translation, if it be the originall?

Fiftly, the manner of the Samaritans writing sheweth that this was not the originall which *Moyse* received from the Lord, and delivered to the people of God afterwards, as you may perceiue in the page following, out of *Exod.* 31. from verse 12. to 18.

Kkkkkkk

כח פסקי פסקי  
במצעה פסקי

כח פסקימ  
פסקון במצעות  
פסקי

Reason 4.

Reason 5.



Et dixit Iehova Mosi dicendo, & t u  
 al loquere filios Israel dicendo, nunc il la  
 Sa bbatha mea ser ua tote : quia signum est  
 in ter me & inter vos per generationes ve st ras  
 ad cognoscendū quod ego Iehova sanctificans vo s.  
 et observate Sa b ba thum quia sane sum  
 e rit illis profanātes illud morte morietur, quia  
 omnis faciens in illa opus utiquo excide r u r  
 au i ma il la e medio populorum suorum : s e x  
 di ebus opera beris opus, & in d i e  
 se pti mo Sabbathū sabbatū san ctum m  
 I ehova : omnis faciens o- pus in d i e  
 illo sabbathi morte morietur : & observanto fi ly  
 I srael ipsum sabbatum, celebr ando  
 sa bbatum per generationes suas federe ater n o  
 in ser me & inter filios I srael signum e r is  
 in aeternum : quia sex diebus fecit le bou a  
 e celum et terram & in d i e  
 s e pti mo quievit et re spiravit

Latini sc.

Exod. 31. 12. And the Lord spake unto Moses saying  
 13. Speake thou also unto the children of Israel, saying, ve-  
 rily my Sabbaths shall ye keepe: for it is a signe betweene me  
 and you, throughout your generations, that yee may know  
 that I am the Lord that doth sanctifie you. 14. Ye shall keepe  
 the Sabbath therefore: for it is holy unto you: every one  
 that defileth it, shall surely be put to death, for whosoever  
 doth any worke therein, that Soule shall be cut off from a-  
 mongst his people, 15. Sixe dayes may worke be done, but  
 in the Seventh is the Sabbath of rest, holinesse to the Lord,  
 whosoever doth any worke in the Sabbath day he shall sure-  
 ly be put to death. 16. Wherefore the Children of Israel  
 shall keepe the Sabbath, to observe the Sabbath throughout  
 their generations, for a perpetuall Covenant. 17. It is a  
 signe betweene me and the children of Israel for ever: for  
 in sixe dayes the Lord made heaven and earth, and on the  
 seventh day he rested and was refreshed.

In English thus.

Kkkkkkk 2

Observe

גמטריא  
 גוטר יקון  
 תמורה

Observe the forme of this writing of the Samaritans, and yee shall finde it to be meere Cabbalisticall, by which they would finde out the diverse readings, in framing the lines, words and letters, and setting them downe after such a curious forme, as the *Cabbalists* do, by their *Gematrya*, *notaricon*, and *temura*: that is, by the number of letters, the divers significations of them, and the diverse situation and placing of them, they make divers senses in the Scriptures, as by *elbham*, and *etbbhash*; sometimes putting the last letters for the first, and the first for the last; sometimes reading up and downe; sometimes crosswayes, and sometimes from the left hand to the right: this we may see in this example of the Samaritan Copie, where they summe up the observation, the breach, and punishment of the Sabbath in a round circle; which curiositty the Spirit of God never used in writing the holy Scriptures.

Christ speaking of the originall Text, and the perpetuity of the Law which we have, he saith, *One jot, or one tittle of the Law shall not passe*, in the originall it is, יוטה answerable to the Hebrew *Iod*, and יוטה, which is not properly translated, *A tittle*, as if it made a difference betwixt some letters, as the top of *Daleth* from *Resh*: for the Syriacke calleth it *Sharat*, *incisura vel inciso*, the small lines which are in ones hand. The meaning is then, that not one part of a letter, neyther the least letter, nor any part of the least letter shall perish; hence we may reason from Christs words. In that copie whereof the Lord speaketh, יוטה or *Iod* must be the least letter; but in the Samaritan copie *Iod* is not least, but the biggest of all the Letters: therefore the Samaritan copie is not the copie which Christ spake of, but the Hebrew, as we may see by the difference of the Letters in the margent here: hence we may gather that this Samaritan letter was abolished in Christs time

ד  
 שרש

י Hebra.

סס Samarit.

time, and therefore wee ought neyther to imbrace the copie nor the Characters, as authenticke or originall.

The Conclusion of this is, *If the light that is in the body be darknesse, how great is that darknesse? Matth. 6. 23.* The Scriptures are the light of the Church, and if the originall Text were corrupted, how great were the darknesse of the body? God hath *Conjuncta instrumenta, & remota instrumenta gratia*. *Remota instrumenta gratia* are the Preachers and their writings, and they may be corrupted. But *Conjuncta instrumenta gratia* are the Prophets and Apostles and their writings; these the Lord kept from error and corruption for the good of his Church.

Conclusion.

*Instru-  
menta  
gratia.* } *conjuncta.  
remota.*

EXERCITAT. XIII.

*That no Canonick Booke is perished.*

*Matth. 5. 18. Heaven and earth shall passe, one jot, or one tittle shall no wayes passe from the Law till all bee fulfilled.*

**V**When a thing wanteth an essentiall part, this is the greatest want. Secondly, when it wanteth an integrall part, this is likewise a great defect. And thirdly, when it wanteth accidentall ornaments. When the soule is separated from the body, here is a separation of the essentiall parts. When a man wanteth a hand or a foote, then he wanteth an integrall part. And when hee wanteth his cloathes, hee wanteth some ornaments.

*Defec-  
tus* } *partis essentialis  
partis integralis  
ornamenti ac-  
cidentalis.*

Kkkkkkk 3

There

No booke in the Scriptures wanteth any essentiall part.

*Vide Iunium in Iudam, and Perkins reformed Catholike.*

Gods care in preserving the Scriptures.

*πὸ Θεοῦ ὑποστάσις Ἑβραϊ.*

Bookes necessary for the Church albeit lost, yet they were found againe.

There is no booke in the Scripture that wanteth any essentiall part; for the Law and the Gospel which are essentiall parts, are found in every booke.

Secondly, the Scripture wanteth no integrall part since the Canon was sealed; before the Canon was sealed they had as much as served for their infancie: but after that it was sealed, the whole Canon was compleate, and none of those Bookes perished.

Great was the care which the Lord had to preserve the Scriptures. First, hee commanded the Levites to take the booke of the Law written by *Moyse*, and to put it in the side of the Arke of the covenant of the Lord, *Deut. 31.26.*

Secondly, the Lord commanded the King, when he should sit upon the Throne of his kingdome to write a Copie of this Law, *Deut. 17.18.* and the Iewes adde further, that he was bound to write out two copies, one which hee should keepe in his treasure, and another which he should carry about with him; and they say moreover, if Printing had beene found out then, yet hee was bound to write them out with his owne hand.

Thirdly, the Lord commanded the Prophet to write their visions upon Tables, and to make them plaine, *Habak. 2.2. Esay 8.1.* and the *Seventy* read it, to be *graven upon the bush tree*, which is a sort of wood that corrupteth not, and it will preserve that which is written upon it and it were to the worlds end.

Fourthly, when any booke which was necessary for the use of the Church was lost; the Lord had a care that that booke should be found againe, as the booke of the Law found by *Hilkiah*, *2 King, 22.8.* Or the Lord endited it anew againe, when it was lost; as when *Iehojakim* cut the roule of the Lamentations of *Ieremie*

*mie*

mie, yet the Lord inspired him a new againe to indite this booke to his Scribe *Baruch*, *Iere.* 36. 32. because he thought it necessary still for the Church, therefore he would not have it to perish.

Fifthly, in that generall destruction which the *Babylonians* made at *Ierusalem*, burning their houses, and robbing them of their goods; yet as *Hierome* and *Basil* observe well, it was a speciall providence of God that they should leave to those captives, their instruments of Musicke, wherewith they used to serve God in the Temple: that they might preserve some memorie of their former worship, they brought these instruments to *Babel* with them, *Psal.* 137. 2. *We hung our harpes on willowes.* If the Lord had such a care of these instruments to have them preserved for his praise, much more care had hee to have the Scriptures preserved, which taught them to worship; and he who had a particular care of the parts of the Scripture, before it was compleate, and *numbreth the haire of our heads*, *Matth.* 10. 30. and the *starres of the heavens*, *Psal.* 147. 4. will he not have a speciall care that none of these Bookes should perish which are canonickal?

That fable of *Esdra*s then is to be rejected, *lib.* 4. *cap.* 4. 23. So *cap.* 14. 21. to the 24. verse, hee sheweth how the booke of God was lost in the Captivity, and that *Esdra*s the Scribe, by holy inspiration wrote it all anew againe: but this is false; see wee not how *Daniel* read out of the prophesie of *Ieremie*, how long the captivitie should last, *Dan.* 9. 2. The booke of God then was not lost in the captivitie and written anew againe by *Esdra*s, but onely hee set the bookes in order after the captivity, & *nihil ad id fecit, sed ad id* Hee did nothing in correcting the booke of God, but onely set it downe in order.

But we reade often times in the Scriptures of many

K k k k k k 4

Bookes

The *Israelites* kept the musick instruments in the captivity to put them in minde of the worship of God.

The fable of *Esdra*s rejected:

*Esdra*s wrote nothing of the Scriptures after the captivity but onely set the bookes in order.

Bookes wanting now, which were extant before; as the Bookes of the battels of the Lord, Num. 21. 14.

By this it cannot be inferred that any canonicall booke is perished; for this word *Sepher*, signifieth a relation, as well by word, as by write. Secondly, although we grant that it was a written Booke, yet it will not follow that it was a holy Booke. Thirdly, although wee grant it was an holy Booke, yet it will not follow that it was a canonicall Booke. The Bookes of the Chronicles of the Kings of *Inda* and *Israel* were but civill records, and belonged nothing to the canon of the Scriptures.

Secondly, some bookes that were written by the Prophets, were not written by them as they were Prophets. *Salomon* wrote of Hearbes, Trees, and Plants, 1 King. 4. 33. But what bookes were these? They were but bookes of things which were under the Moone and of things corruptible, and because they served not for the edification of the Church afterwards, therefore the Lord suffered them to perish. *Suidas* saith, that the booke which *Salomon* wrote of Physicke, was affixed upon the gate in the entrie of the Temple; and because the people trusted too much in it, neglecting the Lord (as *Asa* put his trust in the Physitians; 2 Chro. 13.) therefore *Hezekiah* caused to pull away this booke, and bury it. And the *Talmud* saith, that *Hezekiah* did two memorable things. First, *Ganaz Sepher rephuoth, Abscondit librum medicinarum*, Hee hid the booke of Physicke which *Salomon* had written. And secondly, *Catbath nabhash hannehhusboth shegnashe Mosho, Communit ancum serpentem quem fecerat Moses*, Hee brake the brasen Serpent which *Moses* made.

*Salomon* spake three thousand Proverbes, 1 King. 4. 32. yet of all these Proverbes scarce eight hundred are put in the Canon. Some of these Proverbes the servants

of

Answ.

ספר

Some things written by the Prophets not as they were Prophets.

*Hezekiah* buried *Salomon's* bookes of Physick.

ענו ספר  
הפואור

כתה נחש  
הנהושה  
שעשה משה

of Hezekiah King of Iuda copied out, Prov. 25.1. And as they saw the King their master bury Salomons booke, which he knew was hurtfull to the Church; so those servants copied out these Proverbes which were profitable for the Church, whereas the rest perished. So Salomon wrote a thousand and five Songs; of all which Songs, the Lord made choyse but of one to bee insert in the Canon, which is called the *Song of Songs*, or *canticum canticorum quæ Salomonis*, rather than *canticum canticorum quod Salomonis*, it was the most excellent Song of all Salomons Songs, rather then the excellentest Song compared with other Songs.

But all bookes written by the for the whole Church none of them are perished, as the propheties of *Nathan*, *Ahija*, and *Iddo*; For *Burgensis* observeth well upon, 1 *Chro.* 29. That the first booke of *Samuel* is holden to be written by *Samuel* himselfe: So the second Booke of *Samuel*, and the second booke of the *Kings* were written by *Nathan* and *Gad*, who lived with *David* and *Salomon*, and wrote untill the death of *Salomon*, then *Iddo* and *Ahija* wrote the historie following of *Ieroboam* interlacing somethings of *Salomon* and *Ieroboam*.

1 *Chrom.* 29. 29. Now the Acts of *David* the King, first and last behold they are written in the booke of *Samuel* the Seer, and in the booke of *Nathan* the Prophet; and in the booke of *Gad* the Seer, with all his reigne and his might and the times that went over him, and over *Israel* and all the Kingdomes of the Countries. But these words cannot be understood of the bookes of *Samuel*; for we reade not in these bookes, what *David* did abroad in these Countries, therefore some other bookes must be understood here, written by *Gad* and *Nathan*, which are not extant.

Not onely the things which *David* did in *Israel*, are set downe in the bookes of *Samuel*, but also the things which

Salomons Proverbes and Songs, which were not profitable to the Church perished.

Ἦν ἔστιν ἕκαστος  
ἑκάστη ἢ ἕκαστος  
ἑκάστη ἢ ἕκαστος

Objest.

Ans.

which he did abroad in other Countries, as against *Zoba* King of *Hadadezar*, against the *Moabites*, and against *Tobh* King of *Hemath*. And where it is sayd over all the kingdoms of the countries, it is the manner of the Scripture (as *Hierome* marketh) by the whole Countries, to understand the next adjacent countries whereof it speaketh; and therefore in the originall it is, *Haarat-zoth*, Of that earth.

2 *Chro.* 33. 19. The prayer of *Manasseh* and how God was intreated of him, and all his sinne and his trespassse, and the places wherein he built high places, and set up groves and graven images before he was humbled: behold they are written among the sayings of the *Seers*, or *Hofai*. But in the whole booke of the *Kings* there is no mention made of his affliction, or of the cause which mooved him to repent, or of his prayers which he made to God in time of his affliction; then this booke of the Prophet is not now extant. So the *Acts* of *Baasha*, *Zimri*, and *Omri*, are they not written in the *Bookes* of the *Chronicles* of *Israel*: 1 *King.* 16. 5. and 27. But nothing concerning their actes are found in the *bookes* of the *Kings*, or in the *Chronicles*, therefore those *bookes* are perished: when the Scriptures remit us to those *bookes*, it giveth us to understand that these *bookes* are worthy to be trusted, as written by the *Seers* of God; neither doth the Scripture cite them, as it doth some short sentences out of the *Heathen Poets*. The *Apostle* saith of those *Poets*, that they sayd the truth, *Tit.* 1. 13. But the Spirit of God remitteth us to these *bookes*, that we may be fully instructed by them in the whole truth of the *Acts* of those *Kings*.

First we must know that there were many Prophets who prophesied, whose prophesies were never written; as the prophesies of the children of the Prophets, and the prophesies of those, who prophesied from the dayes

*Hieron. in Esa.* 13:

הארצות

Object.

Answer.

Some prophesies of the Prophets were not written.

dayes of *Eli*, to *David*, as some of *Asaph*, *Heman* and *Ieduthun*. Secondly, all the things which were written by the *Seers*, were not written by them as *Seers*; *Salomon* wrote many things, which he wrote not as a Prophet, and so did *David*. Thirdly, many things which they wrote then as *Seers*, and were profitable for the Church for that time, were not profitable for the Church now; and the Spirit of God remitted them then to the civill records and to some prophesies which were then extant, but are perished now; because now they were not necessary for the Church: but all these things which the Lord endited to them by his Spirit, and which hee thought to bee necessary for his Church, to be the Canon and rule of our faith, all those the Lords watchfull eye hath kept and preserved, that none of them are perished.

The Conclusion of this is: The bookes of Emperours and Kings are lost, yet the Lord hath kept the register of the little Kings of *Iuda* and *Israel*, both in whole and in parts, although they were but Shepherds, and banished men. And the Church would rather spend her best blood, than shee would part with that pretious Jewell or any part of it; therefore they called those who delivered the booke of God to the persecuting Tyrants, *Traditores*.

Some things written by the Prophets profitable for the Church then, but not profitable now.

*Conclusion.*

EXERCITAT.

## EXERCITAT. XV.

*That the Points were not originally with the Letters from the beginning.*

*Nehe. 8. 8. So they read in the Booke, the Law of God distinctly, and gave the sense, and caused them to understand the reading of the Law.*

**W**E have showne that the Scriptures are not corrupt, and that no essentiall or integrall part is wantng in the holy Scriptures : Now it resteth to show that the Points, the accidentall ornaments were not from the beginning.

The Iewes who are faithfull keepers, but bad interpreters of the Scriptures, interpret these words, *Nehe. 8. 8.* after this manner [*vaijkren bassepher betorath,*] *They read in the booke of the Law,* this they expound to be the litterall sense, which *Ezra* gave [*Mephorash*] *distinctly*, that is, adding the Points and distinctions. [*Veshom Shecel,*] *Apponentes intellectum,* and gave the sense, that is, he added the *Targum* or paraphrase to it [*Vajabhinu bammikra*] and caused them to understand the reading of the Law, that is, he added the *Kabbala* : But this is a false Glossse, *Ezra* read the Law to them, and gave them not onely the grammaticall sense, but also the spirituall and true meaning of the words ; hee neither added Points nor *Targuum*, or *Kabbala* to it. The Points were not then from the beginning, as may bee seene by these reasons following.

*Reason 1.*

The first reason is taken from the Samaritan Character. The Iewes acknowledg that the letters of the law which they have now, are not the ancient Characters in which *Moses* wrote the Law. But to these ancient Characters

ויקרא

בפפר בתורת

מפוש

ושום שכל

ויבנו במקרא

Characters there is no vowell subjoynd as wee may see in the forme of the Shekell set downe by *Arias Montanus, Beza, and Villanpand* upon *Ezckiel*.

The second reason is taken from the first exemplar of the Iewes, which they kept in their Synagogues; and they have most exactly written and rouled up this booke, which is the cheefe booke in their estimation, and whereof they account more than of any other Hebrew Bible, yet there is neither Point nor Accent in this booke, but onely Consonants; this may be seene also in their ancient billes of divorce wherein are neither Points nor Accents: Therefore the Points were not from the beginning.

The third reason is taken from the names of the Points, and Accents, which are Chaldee names, therefore they were imposed after the captivity.

But they who maintaine that the Points were from the beginning, say, that this reason holdeth not; for the names of the Moneths are Chaldee names, imposed after the captivity, and yet the Moneths were from the beginning; So the Points may be from the beginning, although the Chaldee names were given to them after the captivitie.

As the Moneths were from the beginning, and had Chaldee names given unto them, after the captivity, so the value of the Points were from the beginning; but the figures and the names of the Points, were set downe a long time afterwards.

The fourth reason is taken from the translation of the *Seventy*; for when the *Seventy* read the Hebrew Text wanting the Points, they differed very farre from the Hebrew in many things: The difference of their reading arose from this, because the Hebrew Text wanted the Poynts. Example, *Gen 47.31. and Israel bowed himselfe [gnal resh hamitta] upon his beds head.* But the

Apostle

Reason 2.

אפולטר

Reason 3.

Object.

Answer.

Reason 4.

מטה lectus

מטה baculus.

מנלה *Volumen*

גולגולת *caput, cranium.*

Reason 5.

כתב וליא קרי

Reason 6.

Reason 7.

זכר *masculus.*

זכר *memoria.*

מסורתי

כפרים *vel*

מסורת

מדרשת

Apostle followeth the translation of the *Seventy* translating it, *He bowed upon the top of his rod, Heb. II. 21. Psal, 40. 7. for Megilla the Seventy read gilgoleth; in capite libri, for in volumine libri, because they wanted the Points, and the Apostle followed this reading.*

The fifth reason is taken from, *Ketibh velo keru*, when the words are written one way, and read another. This diversity of reading and writing arose because the letters wanted the Points from the beginning; this made them to read one way and write another way.

The Chaldee, Arabian, and Assyrian language, which are but daughters proceeding from the Hebrew tongue, have no Points; therefore it is not probable that the Hebrew Text had Points from the beginning.

The seventh reason is taken out of the *Talmud*. They write, that *Ioab* killed his master, because he taught him to read *Zacar Masculus*, for *Zecer Memoria*, and so made him to spare the females of the *Amalekites*, whereas hee should have blotted out their memorie and killed them all; Now if the points had beene from the beginning, then *Ioabs* master could not have taught him, to have read *Zacar* for *Zecer*.

The points were not from the beginning then, but found out afterwards by the *Masorath*.

There were three sorts of teachers amongst the Jewes. The first was *אספיקולא*, who gathered the traditions of the Fathers together, such were the *Pharisees*. The second were the *Sopherim* afterwards called the *Masoreth*, these observed the letters and words in the reading. The third sort were the *Midroseth*, the *Cabbalists*, who expounded the Scriptures allegorically. The Scribes were from *Moses* time, who taught the people to read the Law, because the Law wanted the points,

Points, and Christ calleth these *The learned Scribes*, & saith to one of them; *How readest thou? Luk. 10. 26.* But afterwards *Shammai* and *Hillel* were the first of the Scribes and Pharisees, who were the originall of these Sects; *Shammai* was the first of these Scribes who drew out the Cabbalisticall readings, and *Hillel* was the first who gathered their traditions together.

Because the Text wanted the Vowels before the *Masorettes* time hence arose these diverse readings marginall and Textuall, here we must take heed of two errors; The first is of those who hold, that both the Textuall and Marginall reading were from the beginning, and both authenticke and originall from *Moses*. The second error which we must shun, is this, that the marginall reading implyeth some corruption, whereas it serveth for illustration of the Text.

There is but small difference betwixt the Marginall and the line reading. There are three sorts of reading. The first is *ἀντίλεξις*, when there is no difference at all in the words. The second is *ἐπεβλεξις*, when there is some small difference in the reading. And the third is *ἀντιλεξις*, when there is a contrary reading. Now for *ἐπεβλεξις*, we may see it in the originall Text it selfe, as *2 Sam. 22.* & *Psal. 17.* the same argument is handled almost word by word in both these places, there is some diversity of words onely: for *2 Sam. 22. 43.* It is *Adikem*, I did stampe them as the myre of the streetes, but *Psal. 18. 43.* it is *Arikem*, I did cast them out as the myre in the streetes. Here is but small difference, *Daleth* is onely changed into *Resh*, the sense is all one. So *2 Sam. 22. 11.* and *Psal. 18. 11.* So *2 Sam. 22. 27.* and *Psal. 18. 26.* So *2 Sam. 22. 8.* and *Psal. 18. 9.* here is *ἐπεβλεξις*, but not *ἀντίλεξις*. So the Marginall reading, and the Text reading makes not a contrary reading, but a diverse reading:

*Shammai* and *Hillel* the first of the Sects of the Scribes and Pharisees.

Two errors to be shunned concerning the Marginall and Text reading.

*ἀντίλεξις.*  
*ἐπεβλεξις.*  
*ἀντιλεξις.*

רִיק אַרִיקם  
Evacuare.  
רִקן אַרִיקם  
Comminuere.  
ךְ mutatur in ךְ

The Marginall and the Text reading make not a contrary but a diverse reading.

ding : therefore ye shall see that the Translators follow sometimes the Marginall reading in their first translations, as *Iunius 2 King. 8. 10.* in his first translation, he saith, *abi, dic ei*, but in his second translation he saith, *abi, dic non*, So *Exr. 4. 2.* In his first edition, *sacrificabimus eidem* which is the marginall reading, but in his second translation, *non sacrificabimus alteri* which is in the Text. Example 3. *1 King. 22. 49.* *Iehosaphat prepared ships, [Gnasha] fecit*; but in his second translation *Iehosaphat made decem naves* which is in the Text. So *Prov. 3. 1. 4. Eccles. 3. 4. Ier. 2. 20. and 5. 8.* Hee followeth *Ketibh* in his last Edition, that is, as it is written and not read in all these places. And sometimes yce shall see them, joyne both the Marginall and Text reading together. *Psal. 22. 17.* *They Lyon like digged.* So the Chaldee Paraphrast and the *Seventy* readeth it. So *Iunius (Exod. 21. 8.* *If she please not her Master who hath not betrothed her unto himselfe (non sibi) joyneth lo, lo, both together, both the Text and Marginall reading.* So *Iosh. 8. 12.* The line reading hath *gnir, vrbs*, and the Marginall reading hath *Hai*, and hee joyned them both together *vrbs Hai*. So *Prov. 23. 26.* *Let thine eyes observe my wayes.* *Ratza*, and *Natzar*, hee joyned them both together, *studiose custodivit*. So *Eze. 22. 16.* They joyne them both together. So *1 King. 22. 18.* the *Tigurin* joyneth them both together, and the English joyne them both together, *Prov. 19. 7.* *They are wanting to him.*

In these diverse readings set downe by the *Masoreth*, sometimes the Points are put in the Text and the Consonants in the Margent, as *Ier. 31. 39.* *Behold, the day saith the Lord.* Here is a blanke in the Text, the vowels are onely set downe and the word *Baim*, is understood by the Points of it, which are in the Text, and so it is *Baim*, although it be not expressly written in the Text.

The

לוי. וזי.  
לא now.

עציר fecit.  
עשר decem.

Translators sometimes joyne both the marginall and text reading together.

לא, לא, non sibi.  
לעיר לע  
רצה voluit est ketibh  
נצר custodivit est keti

לא-המרה לו  
The Masoreth put the vowels some times in the text, and the consonants in the margent.  
הנה ימים

נא  
נא



A word set downe for  
explanation addeth no-  
thing to the text.

The meaning of the  
text is knowne by the  
antecedent and conse-  
quent.

לפני  
לבני

Conclusio.

ex Tilmidens, cap. 7.

answer, that these diverse translations make not diverse senses in the Scriptures; for the sense is still one and the same: but these diverse translations helpe us onely, to come to the true meaning of the Scriptures, and so we must use these marginal and line readings, as we use these interpretations: When we see a blanke left in the Text, and supplied in the Margent; this addeth nothing to the Text, as a word added sometime by a translator, addeth nothing to the Text: So when the *Masoreth* put another word in the Margent, which is not in the Text; that word is set downe only for explanation, and it addeth nothing to the Text. We take up the meaning of the Text, by the antecedent, and consequent. Example, *Prov. 4. 3. Tender and young was I [Liphni] before my Mother*; but in the Margent it is, *Tender and young was I, [Libhni] amongst the Sons of my Mother*: for *Salomon* had moe brethren, *1 Chron. 3. 6.* But these readings may stand, he was tender and young before his Mother, and best beloved of al his Mothers Sonnes.

The Conclusion of this is. A certaine Iew gave God thanks for foure things. First, that he was a Iew and not a Samaritane. Secondly, that he was bred at *Ierusalem* and not at *Pambiditha*. Thirdly, that he said *Shibbeth* and not *Sibboleth*. Fourthly, that he needed not the helps of *Tiberias*, meaning the points and Accents. But we who are not naturall Iewes should be thankfull to God, because we have these helps to further us in the reading.

EXER.

## EXERCITAT. XVI,

Of the meanes which God useth to make the Scripture plaine unto us, and first of translation.

1 Cor. 14. 11. If I know not the meaning of the voyce, I shall be to him that speaketh a Barbarian, &c.

There are three special meanes by which God maketh the Scriptures plaine unto us. The first is translation of the Scripture. The second is paraphrasing of the Scripture; and the third is the interpretation of the Scripture.

In the Translation of the Scriptures consider, first, what is a Translation. Secondly, the necessity of translation. Thirdly, what things a Translatour should observe, and what things he should shunne. Fourthly, who they were who translated the Scriptures. Fifthly, the authority of the translation of the *Seventy*. Sixthly, the authority of the vulgar Latine translation.

First, what is a translation. We translate when we change out of one language into another, and it is called *ἑρμηνεία* or *μεταβολή*. If the Translator consider the words apart, then it is called *ῥόλιον* or *γλωσσῆμα*: there is a great force in the words, and therefore the Translator must observe them: *Plato* was wont to call *Socrates*, *μαϊευτικόν*, seu *obstetricem*, because when he sought out the words, then he brought forth the truth.

Secondly, let us consider the necessity of Translation, without a Translation we can not understand a strange language, but it is barbarous to us.

Reasons proving the necessity of translation.

First, when the old testament hath words altogether

LIIIIII 2

unknowne

Three special meanes for making the Scriptures plaine.

What things are necessary for translation.

What is translation?

The necessity of translation proved by sundry reasons.

Reason I.

Words in the old Testament, unknowne to the Iewes, are interpreted.

וַיִּזְעַק

Quest.

Ans.

The Persians are called Elamites.

הַמָּגִימִים *magus a*  
הַמָּגִימִים *formare vel*  
*singere.*

Quest.

Ans.

Why the prayer of Christ upon the crosse is set downe in Hebrew.

unknowne to the Iewes, it useth to interpret them. Example, *Purim* was a persicke word unknowne to the Iewes, therefore the Holy Ghost interpreteth it, calling it a *Lot*. So the Evangelists writing, in Greeke, and having sundry Hebrew and Chaldee words, they expound them in Greeke as *Siloe*, that is, *sent*, *Ioh. 9. 7.* *Abba* interpreted by *Pater Rom. 8.* So *Tabitha kumi*, by interpretation, *Daughter arise*, *Mark. 5. 21.* So *Thomas* called *Didymus*. See *Mark. 7. 34.* & *Act. 1. 27.* and *Reve. 1. 7. amen* by *nai*, So *Abaddon* by ἀπολλύων, *Reve. 9. 11.* So *Rabboni* by *Master*, *Ioh. 20. 16.* why doth the holy Ghost interpret these names? but to teach us that he would have the Scriptures translated into knowne tongues, that the people might understand them.

Why doth the holy Ghost interpret *Elymas* by *Magus*, *Act. 13. 8.* But *Elymas* the Sorcerer (for so his name is by interpretation) withstood them. Seeing all translations should be in a more knowne tongue, but *Magus*, is as obscure as *Elymas*?

*Magus* was first a Persicke word, but afterwards it was well enough knowne to the Iewes; *Elymas* was but a part of *Persia*, so called from *Elam* the sonne of *Sem*: therefore the *Persians* are called *Elamites*, *Act. 2.* and *Luke* interpreteth *Elymas* by *Magus*, as by that which was well enough knowne to the Iewes, and to us now; for we take *Magus* commonly for a Magitian: the Arabick translath *Magus*, by *Hhartom*, from *Hharat*, *singere* or *formare*; because the Magitians draw figures and circles when they conjure.

Why is the praier of Christ upon the Crosse set down in Hebrew by the Evangelists? *Eli, Eli, lama sabacthani*, *Mat. 27. 46.*

The Evangelist doth this that we may perceive the bitter mock that the Iewes used against Christ, saying, *He calleth upon Elias*, for in no other language the mock will so appeare.

Se.

Secondly, it was a curse pronounced against the people of God, when the Lord should send strangers against them who should speake unto them in an unknown tongue. *Esa. 28. 11.* So it is a curse to the Church, as the Apostle applyeth it, to speake to the people the mysteries of their salvation in an unknowne tongue, *1 Cor. 14. 21.*

The Lord at the Pentecost gave the gift of tongues to the Apostles that they might speake to the people in a knowne language, *Every man heard them speake in his owne language, Act. 2. 6.* And to some he gave the tongues, but not the interpretation of them; but lest the people should not understand these languages, he gave to others the gift of interpretation, *1 Cor. 12. 10.* but the Church of *Rome* studieth of purpose to keep the Scriptures in an unknowne tongue, and thinketh, that thereby the minds of the people are more affected and stirred up to devotion.

The third thing to be considered in a translation is what a Translator should observe and what he should eschew in his translation. A Translator must observe *Ex quo vertit & in quod vertit*, or *Terminus a quo & terminus ad quem*, and he must consider first the sense, and then the words; he must looke first to the sense & see that he carry it with him, and next to the words; and even as merchants when they sell their wares, they looke for the worth of their wares in Money; So should a Translator in his translation see that hee have the worth, or meaning of the sense in his Translation, he must consider first the aptnes of the phrase into which he is to translate it, and hee is not *nata nō dū* servilly to follow it. Example, the Hebrew saith, *I will multiply thy seede as the sand upon the lip of the Sea*, *Gen. 22. 17.* But our language saith *upon the Sea shoare*. So the Hebrew saith wee must not eate *with common hands*,

LIIIIII 3

but

Unknowne tongues were a curse pronounced against the people of the Jewes.

Reason 3.

God gave the gift of tongues to some, and to others he gave the interpretation of them.

A Translator must take heed, *ex quo, & in quod vertit.*

Simile.

He must have the worth of the words in his translation.

A Translator should consider the aptnesse of the phrase.

but we say, *with unwashen hands*: now in this metaphor changing one phrase into another, the Translator must take good heede.

Secondly, wher the sense beareth it, a Translator may ad a word without any hurt to the Text. The original Text it selfe affecteth sometime more brevity, and in other places supplyeth this brevity. As, *2 Sam. 6. 6. Vz-ziaput forth to the Arke*, it is expounded more at large, *1 Chron. 13. 9. He put forth his hand to the Arke*, So *2 Chron. 10. 9.* is expounded by *2 Chron. 13. 9*: at more length. The holy Ghost addeth a word for illustration where the sense beareth it, *Deut. 27. 26. Cursed be he that confirmeth not the words of this Law to doe them;* But the Apostle *Gal. 3. 10. Cursed be every one that continueth not in all things which are written in the booke of the Law to doe them.* So a Translator may adde a word for illustration when the sense beareth it, *Gen. 3. Hast thou eaten of the tree of which I forbade thee to eat?* the Seventy adde, *Hast thou eaten of the tree which I (onely) forbade thee to eat?*

When Christ *Mark. 5. 4.* interpreteth *tabitha kumi arise daughter*, how addeth he here, *σοι λέγω tibi dico?*

He doth not this as an interpreter, but to show the power and authority of him that speaketh; and therefore *σοι λέγω*, should be in a parenthesis.

A Translator must adde nothing of his owne in his translation, *Exod. 16. 15.* The vulgar translation addeth something which is not in the originall: *when the children of Israel saw it, they said one to another, what is this,* These words (*what is this*) are not the words of the holy Ghost: for *Man* signifieth, *prepared or ready*, & therefore it should be interpreted, *this is ready, or prepared meate.* So *Exod. 12. 11.* they translate *Phasc*, id est *transitus*, it should not be translated, id est, *transitus*, but *transitus*, it is the Lords Passeeover.

A Translator may adde a word where the sense beareth it.

Quest.

Answ.

A translator must not adde of his owne to the text.

¶ *interrogat apud Chaldeos. sed non apud Hebræos.*

A Translator must not affect *καινοφανίαν*, that is, newnesse of words: those doe contrary to that of *Salomon*, *Prov. 22. 28. Remove not the ancient markes which thy fathers have set.* This was the fault of *Castalio* who translated *Sequester*, for *Mediator*, *Genius*, for *Angelus*, *Insundere*, for *Baptizare*, *Histrio*, for *Hypocrita*, *Republica*, for *Ecclesia*, and such. We are not so bound to words, but when the matter requireth, a new word may be used. *Nicophorus* telleth of *Spiridiō*, when he heard the word *γυράβατος*, read for *λίμπος*; he rose & went from Church in a chafe: so another could not abide *Cucurbita*, for *Hedera*, *Jonas 4. 6. Esay. 45. 9. Woe be to him that striveth with his Maker: let the potsherd strive with the potshards of the earth.* *Hierome* hath it, *testa de Samijs*, he translated it *terra Samia*; there is not such a word in the originall: neither were these *vasa Samia*, in use, in the dayes of the Prophet; yet because these vessels were in use in his time, he useth it in his translation: neither can he be thought to be *ὄρεμασθηρᾶς* a hunter of new words for this. So *Nahum. 3. 8. Art thou better than No.* But *Hierome* translateth it, *art thou better than Alexandria*: because in his time *No* was called *Alexandria*, being built anew by *Alexander*.

A Translatour must not use a great circuite of words, or the flourishing speeches of Rhetoricke in his translation; for as men pouring wine out of one Vessell into another, take heed that the vent be not too great, for then the wine would corrupt; So the Translator if he take too much liberty to himselfe, he may corrupt the sense.

Words that are transeunt, passing and received in all languages should not be translated: as *Sabbath*, *Amen*, *Halleluia*, *Hosanna*. So *Iam. 5. 4. & the cries of them which have reaped, are entred into the eares of the Lord of Sabbath.* For as som sort of coin passeth in al countries,

L I I I I I 4

*καινοφανίαν*, is an affecting of new words.

When the matter requireth, a new word may be used in a translation.

*ὄρεμασθηρᾶς*, is he who hunteth for strange words that is not in use.

*μεγαλάμοδος ῥητορία*, the flowing speeches of Orators.  
Simile.

*τὰ μεταβιβατικά*  
Simile.

so

so doe some words. Secondly, some words which come not originally from the Hebrew but from the Greeke, yet they should be kept still untranslated, as *Phylacterie, Tetrarch* and such.

Many Latine words made Greeke in the New Testament.

Latine words which are made Greeke, should be translated.

There are many Latine words which are made Greeke in the New Testament, and these are to be translated; For as *Daniel* borrowed some words from the *Ionians* who dwelt in *Asia minor* and made Chaldee words of them, as *sabucha* from *sambucha*, an instrument which they played upon; *Angaria* a Persicke word made Greeke, *Matth. 5. 41.* So *Gazophylacium*, all these should be translated: So the Latine words which are made Greeke should be translated, as *κῆνος* & *Census*, *Matth. 17. 25.* *κεντήριον* & *Centurio*, *quadrans* *κίδριον*, *Matth. 5. 26.* So *Colonia* *κολωνία* *Act. 16. 12.* So *custodia* *κυστοδία*, *Matth. 26.* So *Legio*, *lintcum*, *Macellum*, *membrana*, *modius*, *pratorium*, *πραιτωριον*, *Matth. 27.* *sudarium*, *Luk. 19. 20.* *Spiculator*, *Marc. 6. 27.* *Semicinctum*, *Act. 19. 12.* and *Sicarius*, *Act. 21. 38.* All these should be translated.

τὰ ἴδια

Words appropriate should not be translated to any other use, but unto the use, to which they are appropriated. Example, *Rahab* received into her house *ἄγγελοι*. A Translator cannot translate it *Angels* (because that word is appropriated to the blessed Angels) but *Messengers*. Example 2, *Phil. 2. 25.* *Epaphroditus*, *ἄπιστολ* & *ἐμῶν* a Translator cannot translate it *your Apostle* (for that word is appropriated to the Apostles) but *your Messenger*. So *Act. 19. 23.* *ἡ ἐκκλησία συγκεχυμένη*, a Translator cannot translate it, *The Church was confused*, because this word *Church* is appropriated to the meeting of the Saints of God for his worship; but onely, *The assembly was confused*.

Words not appropriate should not be appropriated.

So words not appropriate should not be appropriated as the Church of Rome do appropriate this word *Synagoga*

*synagoga*

*synagoga* to the Old Testament, and *Ecclesia* to the New Testament; but *Synagoga* is said of the Church of the New Testament, and *Synagoga* & *Ecclesia* are promiscuously taken. So this word  $\kappa\lambda\eta\rho\iota\upsilon$  should not be translated *Gods Clergy*, but *Gods inheritance*, 1 *Pet.* 5. 3. This word which is common to all Gods people, should not be appropriated to a few.

Words that are degenerate, we cannot use them in a translation. Example, 1 *Cor.* 14. 16. *He that occupieth the roome*  $\tau\omicron\iota\delta\iota\omega\tau\epsilon$ , it cannot be translated *Idiot* here (unlesse we would beg them for fooles,) but *Unlearned*. So the word  $\mu\acute{\alpha}\lambda\omicron\upsilon$  is a degenerate word in our language, and taken in an evill sense, we cannot translate it *the Magitians came from the East*, but *the Wise men came from the East*, *Mat.* 2. 1. So  $\pi\alpha\rho\epsilon\sigma\beta\upsilon\tau\epsilon\rho\iota$  should not be translated *Priest*, for the word *Priest* now is taken for a sacrificing Priest: and God himselfe would not be called *Baal*, but *ishi*, because *Baal* was a word degenerate and given to Idols; *Hof.* 2. So  $\pi\alpha\rho\acute{\alpha}\sigma\tau\omicron\varsigma$  at the first was he that had the charge of the corne which the Latines called *Epulo*, but now both are degenerate; So should not a degenerate word be used in a translation.

Words that are proper should not be translated as appellatives or contra, 2 *Sam.* 23. 8. *The Tachmonite that sat in the seate cheefe amongst the Captaines, this same was Hadino the Eznite*, but 1 *Chro.* 11. 11. *Iashobeam an Hachmonite, the cheefe of the Captains he lift up his speare against three hundred*. It was a proper name of a man; as we may see, 1 *Chro.* 27. 2. And therefore should not be translated, *he satc in iudgment*. So *Adino* and *Eznite* are not proper names, but are to be translated thus, *His delight was to lift up his speare against three hundred*. So *Iosh.* 14. 15. The Vulgar translation hath it thus; *This is Adam who was buried amongst fourc*. *Adam* here is an appellative

Words degenerate, should not be used in a translation.

Vide *Rainoldum contra Hart.*

Words that are proper, are not to be translated as appellatives.

$\text{עֲרִיבֵי הָעֵצִי}$   
gratum erat huic hasta-  
10.

הארם  
ררר

appellative name and not proper; therefore the article *He*, is put before it. Secondly, he addeth *Situs est*, which is not in the original. Thirdly, he translateth *Arba*, *Four*, which is a proper name here, and hence came that fable, that foure men and their wives are buried there, *Adam* and *Eve*, *Abraham* and *Sara*, *Isaac* and *Rebekah*, and *Jacob* and *Lea*. So *Act. 19.9. Schola Tyranni*, cannot be translated, *in the Schoole of a Tyrant*, but *In the Schoole of Tyrannus*, because it is not an appellative but a proper name.

τάμιστα

Words that are *Media significationis*, a Translator must take heed how he translateth them. Example 1. *Esa. 3.2. I will take away your Kosem from you*. The translator cannot translate it here, *your Soothsayer*, but *your Prudent*. So *Iosh, 13.22. Balaam also the sonne of Bcor the Kosem, did the children of Israel slay*. It cannot be translated, *Balaam the Prudent*, but *Balaam the Soothsayer*.

קדם

Another example, *gnarum* was called subtle or crafty and also prudent or wise, *Gen. 3.1. The Serpent was gnarum*, it cannot be translated, *More wise than any beast of the field*; but *More crafty*; and *Prov. 1.4. It cannot be said to give Subtily*, but *Wisdom to the simple*. So *Mat. 10.16. It cannot be said, be ye Crafty as Serpents*, but *Wise as Serpents*.

ערום

A third example, *Sheol* signifieth both the grave and hel; when it is set downe without *He locale*, then it ever signifieth the grave, but when *He locale* is put to it, and the godly are said to go *Lesheolab*, then it signifieth the lowest grave, as *Psal. 86.13*. But when *Sheol* hath *He locale* joyned to it, and the wicked are said to go *Lesheolab*, then it signifieth the Hell, and it should be translated, *They went downe to hell*. *Num. 16.30*.

Vide Simeon de Muis, in  
Psal. 9.

ה locale.  
לשאר et

לשאר  
quomodo differunt

פתי

A fourth example, *Pethi* is taken in an evill sense for *Foolishnes*, as *Prov. 1.22*. and in a good sense for *Simplicity*, as *Psal. 116.6*.

ovinsllbqq

Words

Words ἀπαξ λεγόμενα, μὴ διὰ μα (and as the Iews say *Qua nullū habent fratrem*) being but once found in the Scriptures, they should be warily taken heed unto, how they be translated, because ther is not another word to clear them by. Exā. Num, 24. 3. *Hag gebber shethum hagnajin, Vir apertis oculis.* It is not taken in this sense in all the Scriptures but only here: in other places of the Scripture it is takē in a contrary signification for *Shutting of the eyes.*

Another example, *Mat, 13. 25. The enemy came & sowed,* ζιζάνιον, it should not be translated *Tares* or *Fitches*, but *Evill seed*: ζιζάνιον is that which we call blasted Corn, or the deafe eares, which grow up with the good Corn, & cannot be discerned from the good Corne untill the Harvest; and then it proveth naught: for Fitches and Tares may be presently discerned, and pulled up; the one signifieth the Hypocrites, and the other Hereticks. And where it is said, *His enemy came and sowed Tares,* The parable must be understood thus; that the enemy corrupted that seed which seemed to be good seed; In a parable we must not stretch every word, but onely looke to the maine scope; for then we may gather that the wicked in Hell have tongues now, and the glorified have bodies now in the Heavens.

A third example, *Mark. 14. 3. Shee brought a boxe* ὑπερπλήρης Of liquid nard, it should be translated *Of sup-right & perfect nard*: for according to the phrase of the *Seventy*, that is ἑβδομήκοντα which excelleth in the owne kinde of it, and so they call the Temple of *Salomon* οὐρανός ἑβδομήκοντα: *An excellent Temple.* The Syriacke hath it *Pis* from the Greeke word πῖς.

The fourth thing that is to be considered here, are they who translated the Scriptures. *Iunius* saith that there are twelve translations of the Bible into the Greeke; the first translation of the *Ptolemies* was *Lagiana* which *Ptolemæus Lagi* caused to be translated. The

next

ἀπαξ λεγόμενα  
vel μὴ διὰ μα.

הנבר שת  
העין

The Masoreth put this  
marke לִי ubi no-  
tant vocem aliquam  
semel reperiri, & que  
bis occurrunt, they call  
them תמים that is,  
gemelli.

ζιζάνιον quid.

Vide Suidam in ζιζάνια  
& Scalliet; Exercitati-  
onis.

ὑπερπλήρης quid.

פִּיס

Lib. 1. controvers. cap. 5.  
contra Bellar.

There were twelve tran-  
slations of the Bible in-  
to Greeke.

next translation, was the translation of the *Seventy*, which was translated in the daies of *Ptolomæus Philadelphus*, the third was *Herodiana* in the time of *Ptolomæus* the last, the fourth that of *Aquila*, the fifth of *Symmachus*, the sixth of *Theodosion*, the seventh *Hierichuntina* found in *Iericho*, the eighth *Nicapolitana* found at *Nicapolis*, the ninth *Origenaria*, translated by *Origen*; the tenth *Luciana* translated by the martyr *Lucian*, the eleventh *Hesychiana*, translated by *Hesychius*, the twelfth *Exhieromineana* translated out of *Ieromes* translation into Greeke.

There is such a profundity in the Scriptures, that it is impossible for any interpreter to sound the depth of them, but as it fared with the oyle of the widdow, 2 *King.* 4. So long as the children brought vessels, so long there was oyle to fill them; So there is such plenty in the Scriptures, when they have filled the wits and understanding of the best, yet there is sufficient for these who goe about to translate anew againe, to be drawne out of them.

And it is no marvell why they differ so in their translations, for one root hath so many significations sometimes, that all the Translators cannot agree in one; Let us take but this one example, *Iob* 4. 18. *Pagninus* translated it *In angelis suis ponit lumen.* 2. *In angelis suis indidit vesaniam*, *Tigurin.* 3. *In Angelis suis ponit lucem exactissimam*, *Vatablus.* 4. *In angelis suis posuit gloriatiorem*, *Regia.* 5. *In angelis suis reperit vanitatem*, *Symmachus.* 6. *Adversus angelos suos pravum quid advertit*, *Septuaginta*, The diversity of these translations ariseth from the word *Halal*, which signifieth *Laudare, gloriarī, fulgere, splendere, insanire, &c.*

The first translation which was in any account was that which was in the daies of *Ptolomæus Philadelphus*.

The second that of *Aquila* who translated the Old

Testa-

The cause of the difference in translations-

להלל }  
 laudare.  
 gloriari.  
 fulgere.  
 splendere.  
 insanire, &c.

Translations which were in estimation.

Testament into Greeke, an hundred and twenty yeares after Christ. The third was that of *Symmachus*, who lived in the time of the Emperor *Severus*, fifty and six yeares after the translation of *Aquila*. The fourth translation was that of *Theodosion* who lived under the Emperor *Commodus* (as *Symmachus* lived under *Severus*) & he and *Symmachus* lived at one time: these foure were joyned together by *Origen*, and he called them *Tetrapla*; And then he added the Hebrew Text and his own translation, and then he called them *Hexapla*; And lastly he added that translation which was found in *Jericho*, and at *Nicapolis*, and then he called them *Oftupla* or *ὀκτώβιβλος*, because every Page contained eight Columns, as may be seene in this Table following.

How Origen made up his Tetrapla, hexapla & Osiupla.

Col. 1.	Col. 2.	Col. 3.	Col. 4.	Col. 5.	Col. 6.	Col. 7.	Col. 8.
heb. heb. lit.	heb. græc. lit.	Septua.	Aquila.	Theodosiō.	Symma.	Hieric.	Nicapol.
בראשית	βερεσθ.	ἐν ἀρχῇ.	ἐν κεφαλή.	Ἐν ἀρχῇ.	ἐν ἀρχῇ.	desiderat.	desiderat.

This was *Origens* last Edition, but as he set them downe first, he set his *Tetrapla* in the first place, and next his *Hexapla*, and last his *Oftupla*, as *Scaliger* hath set them downe.

Pag. 1.	<i>Aquila.</i>		
Pag. 2.	<i>Symmachus.</i>	Ἰσραηλ.	
Pag. 3.	<i>LXX Seniores.</i>		
Pag. 4.	<i>Theodosion.</i>		
Pag. 5.	<i>Editio Hierichuntis.</i>		Ἰσραηλ.
Pag. 6.	<i>Editio Nicap.</i>		
Pag. 7.	<i>Textus hebra. Hebra. lit.</i>		Ὀκτώβιβλος
Pag. 8.	<i>Textus hebra. Græc. lit.</i>		Mark

The diligence of *Origen*  
in his edition.

ὄβελισκος L

ἀστρίσκος \*

λεμνίσκος ∴

ὑπολεμνίσκος —

The edition of *Origen*  
corrected by *Lucian*.

Marke *Origen's* farther diligence in this his worke ; for by sundry markes and notes, he distinguished that, which was extant in the Hebrew from that which was added by the Translators.

These things which were found in the translations, and not in the Hebrew Text, hee markes them *Obelo*, thus L. These things again which were in the Hebrew Text, and not found in the translation ; hee marked them *Asterisco*, with a starre this wayes \*. Thirdly, the divers reading, confirmed by sundry Copies, he marked them *lemnisco* this wayes ∴. And lastly, these things which were found but in a few copies, he marked them *Hypolemnisco* this wayes —

This Edition of *Origen* was so generally followed afterwards, that *Augustine* complained that in all the Libraries they could scarcely finde one Copie of the *Seventy*, wanting these markes of *Origen* : and when sundry faults, had crept into this his Edition, *Lucian* an Elder at *Antioch* and afterwards a Martyr, tooke all these Editions and conferred them together; and hee set out a more exact and correct Edition than *Origen's* was.

### Of the Translation of the Seventy.

*Ptolomeus Philadelphus*  
procured not this translation : some hold.

IT is commonly holden, that *Ptolomeus Philadelphus* the sonne of *Ptolomeus Lagi*, King of *Egypt*, gathered a Library, two hundred sixty and seven yeares before the birth of Christ, in the City of *Alexandria* in *Egypt*: and having gathered together divers Greeke writers, he gathered also *Hebrew*, *Persian*, *Syriack*, and *Romane* writers, and caused to translate them into Greeke, and put them in his Library, and when hee understood by *Demetrius Phalaræus* who had the charge of his Libra-

ry,

ry, that there were bookes in *Ierusalem* written by the Prophets amongst the Iewes, which intreated of God and of the creation of the world, and much hid wisdom was contained in them, King *Ptolomie* wrote unto *Ierusalem*, that they might send those bookes unto him; and when they had read his Letters, they sent these bookes written in Golden letters: which Hebrew bookes when they were delivered unto the King, hee understood them not, therefore hee wrote to *Eleazar* the Highpriest the second time, that he wold send men unto him, who would translate these Hebrew bookes into Greeke: And *Eleazar* sent Seventy two, sixe out of each Tribe, who were very skilfull and expert both in the Hebrew and in the Greece; These men translated the Scripture in the *Iletharos*, being put in severall Cels; yet all of them so agreed, that there was not any difference among them, and they were called the *Seventy* commonly, although there were seventy and two of them.

*Iosephus* writing against *Appion*, borroweth this history or fable rather out of *Aristeas*, and afterwards the Christian writers (in whose time this translation of the *Seventy* was in most request) gave eare willingly to this; for they used most the translation of the *Seventy*, and they tooke occasion to spread abroad any thing, which might serve for their credit: *Iustin Martyr* a famous old writer, who tooth and nayle standeth for the authority of this Translation, he telleth how they were put into severall Cels, and how they were directed by the holy Spirit, so that they agreed, not onely in the sense, but also in the words; But yet neyther *Aristeas*, nor *Iosephus* who borrowed this from him, make mention of these Cels.

But *Scaliger* in his animadversions upon *Eusebius* at the yeare M. CCXXXIV. judgeth that this booke of *Aristeas*

They were called  
seventy, propter Rotun-  
dationem numeri.

Scaliger proveth by many reasons, that *Ptolomeus Philadelphus*, did not procure this translation.

## Reason 1.

The cause why *Demetrius* was hated by *Ptolomeus*.

*Aristophanes* was keeper of the Library of *Ptolomeus*.

## Reason 2.

*Aristeas* (out of which this narration was borrowed) was but fained by som grecizing Iewes that they might conciliate the greater authority to this their translation which they had procured, and he hath sundry reasons to prove this narration.

The first reason: we know (saith he) out of the history of *Hermippus* (an ancient writer of whom *Diogenes Laertius* maketh mentiō) that *Demetrius phalerius* whom *Aristeas* bringeth in as the procurer of this whole businessse at the hands of *Ptolomeus Philadelphus*, was in no favor with him; for *Ptolomeus* so disliked this *Demetrius* altogether, that in the beginning of his reigne hee banished him; and through greefe he tooke himselfe to live in the Wildernesse, and one day being heavy with sleepe, laid himselfe downe upon the ground to sleepe, where a Serpent did sting him to the death. The reason wherefore *Philadelphus* so hated him was this; because when *Ptolomeus Lagi*, his father had married a second wife called *Eurice* (as he had *Bernice* the mother of *Ptolomeus Philadelphus* for his first wife) this *Demetrius* perswaded *Ptolomeus Lagi* to disinherite the sonne of *Bernice*, and to give the crowne to the son of the second wife *Eurice*; which when *Ptolomeus Philadelphus* understood, after his fathers death he presently banished him. Now seeing *Demetrius* was hated so of *Ptolomeus Philadelphus*, and dyed in the beginning of his raigne, is there any probability that he had the charge of this Library? and *Vitruvius* saith, that *Aristophanes* that noble Grammarian had the keeping of this Library; and not *Demetrius Phalerius*.

Secondly, *Aristeas* and these who follow him say, that there were sixe chosen out of every Tribe and sent to *Egypt* to translate the Bible; but at that time there dwelt no other Iewes in *Judea*, but only of the Tribe of *Juda* and *Benjamin*, although perhaps some of the other Tribes

Tribes were scattered amongst them; yet it is certaine that these had no place amongst them, because the most part of them were carried away captive by the *Assyrians*. This handfull which were yet left in *Iudea* had no authority amongst them, and how came it to passe that they sent the whole *Synedrion* or the great Counsell to *Egypt*? besides, the *Synedrion* consisted not of the twelve Tribes after the captivity, but onely of the Tribe of *Iuda*; and is it probable that they would send these *Seventy* to *Egypt*? And if it be true which they say of these severall Cels in which they were placed, when they translated the Bible; then it behooved every one of them, to have such a sufficient measure of knowledge both in Hebrew and Greeke, that they might have finished this whole worke alone, which no man will beleeve.

Thirdly, *Aristeas* reporteth that *Ptolomæus* saide, if any man should adde, or take from this booke then he should be accursed; but this was the curse which God himselfe set downe in the Law, *Deut. 4. 2. Rev. 22. 18.* This *Ptolomæus* understood not; and whereas *Aristeas* goeth about to prove that these curses were usuall amongst the Greekes and Romans; we must understand that they never used these curses but in extream necessity; but what necessity was there here for *Ptolomæus* to adde this curse, who was but desirous that these booke might onely be put amongst the rest of the bookes in the Library?

Fourthly, if *Eleazer* the Highpriest and the *Synedrion* at *Ierusalem* had approved this translation, why would the Iewes at *Ierusalem* have so hated this translation? For yearly in remembrance of this translation they kept a fast the eight day of *Tebheth*, (which moneth answereth to our *December*) and the Iewes say, that there was three dayes darkenesse when the Law was translated.

Reason 3.

Reason 4.

The Iewes kept a fast  
for this Translation.

M m m m m m m

These

תעניין

these *Angaria* or fastings which they call *Tagnanejotb* were appointed either *propter*  $\theta\epsilon\sigma\phi\upsilon\epsilon\gamma\iota\alpha\upsilon$  for the great wrath of God which did hang over them, or for some great plague, or for killing some just man; so the Iewes observed these *Angaria* in remembrance of this translation, as a day of great heaviness and not as a day of great joy; and they applyed that place of *Salomon*, *Eccles. 3. There is a time to rent, and a time to sow*, they who made this schisme, say they, rent the Law, when they translated it.

Reason 5:

*Ptolomeus Philadelphus*  
a vicious man,

Fiftly, If we shall marke what manner of man this *Ptolomeus* King of *Egypt* was, we shall hardly be induced to thinke that he had such a care in translating of the Bible, or that he would be at such charges to send for such a number of learned men to translate it; for hee was a most vile and wicked man, and hee was called *Philadelphus* as the *Parca* or weerd sisters are called *Eumenides*; for he killed his two brethren borne of *Eurices*, and committed incest with his owne sister *Arctinoe*.

Reason 6.

*Iosep. lib. 11. 2.*

Sixtly, *Iosephus* writeth that the Law was sent by *Elicazer* the high Priest to *Egypt*, written in Golden Letters, but this is improbable; for the Hebrew Doctors write, that it was not lawfull for any, no not for the King to write the Law, but onely with Inke; and when they saw the copy that was presented to *Alexander* the Great, having the name *Iehova* still written in Golden Letters, the wise men amongst the Iewes would have them rased out, and to be written with Inke.

*Guliel. Shickardus lib.*  
*2. de iure reg. Hebra.*

See how the grecizing Iewes made up this fable of the agreement and consent of the *Seventy* translating the Bible, this fable arose (as *Scaliger* observeth well) out of the misapplying of that place, *Exod. 24. 9. And Moses ascended and Aaron, vers. 11, And Seventy of the Elders*

The fable of the grecizing Iewes concerning the Translation of the *Seventy*.

Elders of Israel. And there the *Septuagints* adde (which is not in the originall)  $\kappa\alpha\iota\ \tau\omega\upsilon\ \epsilon\pi\iota\lambda\epsilon\kappa\tau\omega\upsilon\ \iota\sigma\tau\alpha\epsilon\lambda\ \epsilon\upsilon\ \delta\iota\alpha\phi\omega\upsilon\sigma\alpha\upsilon\ \epsilon\upsilon\ \delta\epsilon\iota\varsigma$ , that is, *Of the chosen men of Israel none of them did disagree*, and hence afterward was this uniformity made up of the *Seventy* translating the Law in *Egypt*, whereas there is no such thing in the originall text, but onely this waies it standeth in the Text, *They saw the Lord, and upon the Nobles of Israel, hee laid not his hand*, that is, although they saw they Lord yet they died not; that which was spoken of the *Seventy* in *Moses* time, they applied it to these *Seventy*, who were sent to *Egypt* in the dayes of *Ptolomæus*; and againe, they misinterpret the word  $\delta\iota\alpha\phi\omega\upsilon\sigma\epsilon\iota\upsilon$  thus, *The chosen of Israel none of them did disagree*, but in the originall it is *None of them did die*. Wherefore *Scaliger* judgeth (and not without cause) that this Translation of the *Seventy* was not procured thus, and the grecizing Iewes doe fable; but he saith, the matter fell out after this manner. When the scattered Iewes lived under *Ptolomæus* King of *Egypt*, then they were enforced to write their contracts in Greeke, and to reckon their times by the reigne of the Kings of *Egypt*, who redacted them to this necessity, to speake the Greeke tongue; and these Iewes who lived in *Alexandria* and throughout *Egypt*, procured this Translation, and that it might be read, not onely in *Egypt* amongst the grecizing Iewes there, but also amongst all the grecizing Iewes abroad; but the Iewes who kept the originall Text were very loath to admit the Translation of the *Seventy* to be read in their Synagogues; and it was for this Translation (as *Scaliger* holdeth) that there was such hatred betweene the Hebrewes and the Greekes, *Act. 6. 7*. The other Iewes who lived still in *Iudea* hated these grecizing Iewes who followed the Translation of the *Seventy*; they called them

M m m m m m m 2 *hakkore*

The cause that mooved the Iewes to procure this Translation of the *Seventy*.

The cause of the hatred betwixt the Hebrewes and Grecizing Iewes.

הקורה נפתיה

Legentes Egyptiase,

למפרע

Retrosum.

This Translation was procured under Ptolemy, but not by him.

The *Seventy* were not inspired as Prophets, when they translated the Bible.

Banonius. Tit. 2.

Vide Lipsium de Bibliotheca.

Diverse translations of the old Testament.

*hakkore giphthith*, reading after the manner of the Egyptians, and *Lemiphrang*, that is, the wrong reading: because they read from the left hand to the right, and not from the right hand to the left, as the Hebrewes doe.

By this which hath beene saide, wee may perceiue that this Translation of the *Seventy* was not procured by *Ptolomeus Philadelphus*. This much onely we must grant, first, that this Translation was translated in the dayes of *Ptolomeus Philadelphus*. Secondly, that it was translated by seventy Iewes; but that *Ptolomeus* was the cause why it was translated, or that the *Seventy* were put in severall Cels when they translated it, or were diuinely inspired as the Prophets of God were when they translated it, all these are to bee denyed.

This Translation of the *Seventy* which we have now, is not that which the *Seventy* wrote, *Origen* never saw it, as may appeare by his *Hexapla*, for it was burnt by *Dioclesian* (as some hold) in the Library of *Alexandria*, or (as others hold) by *Iulius Casar* when he burnt *Serapion*.

The *Seventy* were not ἁγιοπνεύσοι, inspired by the holy Spirit, and therefore we are not to paralell the Hebrew Text and the translation of the *Seventy*, but where the holy Ghost hath paralelled them.

There were other Translations of the Old Testament First, the *Arabicke* translation of the Old Testament. Secondly, the *Persicke* translation upon the five bookes of *Moyse*s which was translated by *Iacobus Tavasus*. And thirdly, the *Ethiopian* translation, translated by *Damianus Agoeis*. And lastly, the *Armenian* translation. *Guido Fabritius* sent to the King of France the *Arabicke*, *Ethiopian*, *Persian*, and *Armenian* translations, and all in their owne Characters; which if the King had

had caused print in their own Characters, and digested them in Columns. as *Origen* did his *Octupla*; it had beene *regium opus*, a princely worke.

The first Latine translation out of the Hebrew was *Hieroms* translation, foure hundred yeares after *Christ* in the dayes of *Pope Damasus*: there were other translations in Latine, of which *Augustin* maketh mention, but they were translated out of the Greeke.

The first translation of the New Testament was into the Syriacke tongue.

*Marke* is holden to be the Author of this translation, but he was martyred in the eight yeare of *Nero*, and the Fathers who lived in *Egypt*, and *Palestina* make no mention of this Syriack translation, as *Origen*, *Clemens Alexandrinus*, and *Athanasius*; and therefore it seemeth to be latter, and not so soone after the Apostles.

The Syriack translation which was here tofore in our Churches was defective, and wanted many things which were in the originall, as it wanted the last verse of the seventh Chapter of *Iohn*, and the history of the adulterous womā, *Ioh. 8*. So the second Epistle of *Peter* the second and third Epistle of *Iohn*: the Epistle of *Iude* and the booke of the *Revelation*; all these were wanting in it. But that Copy which is brought lately from Syria wanted none of these, as *Ludovicus de Deiu* testifieth in his Syriacke translation which he hath now published, and the Arabicke translation which *Erpenius* had by him, hath all these places which the former translation wanted.

Wee will subjoyne here the postscripts which are found in the Syriack and Arabick translations, after the Evangelists.

The postscript of the Evangelist *S. Matthew* in the Syriack is this, *Scriptum est in terra palestina Hebraice*, this Gospel was written in the Hebrew tongue, in *Pale-*

M m m m m m m 3 *stina*

The first Translation out of the Hebrew into Latin, was that of *Hier.*

The first translation of the new Testament, was the Syriacke.

The Syriack translation which was here to fore, wanted many things.

The Postscript of *Matthew* in the Syriack and Arabick translations.

*stina*. The Postscript in the Arabicke is this: *Absolutum est Evangelium Matthaei Apostoli, quod scripsit in terra Palestina Hebraice, auxilio spiritus sancti, octo annis post quam dominus noster Iesus Christus carne in caelos ascendit, primo anno regni Claudij Caesaris Regis Romani.* That is, the Gospel of the Apostle *Matthew*, which he wrote in Hebrew by the assistance of the holy Spirit, in the land of *Palestina*, was perfected eight yeares after Iesus Christ ascended to the Heavens, in the first yeare of the reigne of *Claudius Caesar*, the King of the Romans.

Here observe two things, first, that the Syriack and Arabicke say that this Gospel was written in Hebrew first, whereas it was written originally in Greeke. Secondly, that the Arabicke calleth *Matthew* an Apostle, whereas he was an Evangelist.

The Postscript of the Evangelist *Marke*, in the Syriacke in this, *Absolutum est Evangelium Sancti Marci, qui loquutus est & Evangelizavit Roma*, That is, here endeth the Gospel of *S. Marke* which he spake and preached at *Rome*. The Arabick hath it thus, *Finitum est exemplar Marci quod scripsit in ditone romana occidentali, in urbe Romana, anno duodecimo post quam dominus noster Iesus Christus carne in Caelos ascendit, quarto anno Claudij Caesaris*, That is, here endeth the exemplar of *Marke* which he wrote in the province of western *Rome* in the City of *Rome* it selfe, twelve yeares after our Lord Iesus Christ ascended into heavén in the flesh, in the fourth yeare of *Claudius Caesar*.

But this Postscript is not probable, for *Marke* lived in the Church of *Alexandria* in *Egypt*, therefore it is more probable that he wrote his Gospell there, than at *Rome*.

The Postscript of *Luke* in the Syriacke is this, *Scriptum est Alexandria magna quindecim annis a Christi ascensione,*

The error of this Syriacke and Arabiacke postscript.

The postscript of Mark in the Syriack and Arabiack Translations.

The error of these two postscripts.

The postscript of Luke in the Arabiacke and Syriack Translation.

*ensione*. It was written in the great City of *Alexandria* fifteen yeares after Christs ascension. The Arabick is, *Scriptū est græce in civitate Macedonia vigesimo secundo anno post ascensionem Domini in calum, vigesimo quarto anno Claudij Casars*. This Gospel was written in Greek in the City of *Macedonia* twenty two yeares after the Lords ascension into the heavens, the twenty fourth yeare of *Claudius Casar*.

Here we may see the difference betwixt these two Postscripts, the Syriacke saith, it was written in *Alexandria* in *Egypt*, and the Arabick saith, it was written in *Macedonia* in *Greece*, what credite then should we give to these Postscripts?

The Postscript of *Iohn*; the Syriack is, *Iohannes Evangelista hoc Evangelium edidit Græce Ephesi*. That is, the Evangelist set forth this Gospell in Greeke at *Ephesus*: the Arabick is *Iohannes filius Zebedai vnus ex duodecem Apostolis, scripsit id græce Incolis Ephesi, anno post ascensionē domini in Calum, tricesimo, imperante Nerone, Iohn* the son of *Zebedaus* one of the twelve Apostles wrote this in Greek to the inhabitants of *Ephesus*, thirty yeares after Christs ascension, in the reigne of *Nero*.

The Syriack translation is read in *Syria, Mesopotamia, Chaldea, and Egypt*, and it was sent first into *Europe* by *Ignatius* Patriarch of *Antioch*.

These who translated the Bible in latter times, were either Popish, or Orthodoxe.

Popish, the Latine translation established by the councill of *Trent*, *Vatablus*, *Arias Montanus*, *Pagninus*, and *fiodorus Clarus*.

By the reformed, as by *Munster Ecolampadius*, by *Leo Iuda*, who dying before the worke was finished, *Bibliander*, and *Conradus Pellicanus* finished it, and then they are called *Biblia Tigurina*. And lastly, by *Iunius* and *Tremellius*.

The error of these two postscripts.

The postscript of *Iohn* in the Arabick and Syriack Translation.

The latter Translators of the Bible Popish or Orthodoxe.

## Of the Vulgar Latine Translation.

**W**hen light arose to them who sate in darknesse and in the shadow of death, to the Protestants who lived before in Popery, they began to search the originall Text and to looke into the fountains, the Hebrew and Greeke, and they charged the adversaries to bring their proofes out of the originall Text in their disputations with them.

The Church of Rome decreed that the Vulgar Latin translation should be the originall.

The Church of *Rome* to obviate this, made a decree in the Council of *Trent*, Anno 1546. that the Vulgar Latine should be holden for the originall; which was as base a change, as when *Rehoboam* changed the goldē Sheilds in the Temple, into Sheilds of brasse, 1 *King.* 14. 27. So have they changed the original into the Vulgar Latine translation, and made it authenticke; which in many places is corrupted.

After that they had inacted, that the Vulgar Latine should be only the touchstone, to try all controversies, and that they should use it in their readings and disputations, then *Sixtus Quintus* the Pope tooke great paines about the correcting of this Vulgar Latine. *Pius* the fourth and *Pius Quintus* had done somthing before in the correcting of this Vulgar translation, but it was *Sixtus Quintus* that finished it, Anno 1590. So that there were forty foure yeares betwixt the Act made in the Council, and the finishing of the translation. *Bishop Morton* saith, that the Canon Law forbiddeth, that a childe shall be baptized before it be borne; yet they will make this Vulgar translation to be originall and authenticke before it be finished and perfected by the Popes. And what will they say here? wanted the Church an authenticke translation all this while.

Forty foure yeares betwixt the act of the Council, and the finishing of the Latin translation.

while untill it was concluded, in the Councill of Trent?

When *Sixtus Quintus* had taken all this paines in correcting the Vulgar Latine, and had proclaimed it as authenticke by his Bull, and cursed them who held otherwise, yet *Clemens* the eight came afterwards, and corrected many things which were left uncorrected by *Sixtus Quintus*, and he set out a more perfect Edition than that of *Sixtus Quintus*: and there was great difference betwixt these two Editions, as *Doctor James* the Overseer of the Library of *Oxford* hath marked, in his booke which is intituled, *De Bello antipapali*. These were not errors in the Print (as some would salue up the matter) but they are materiall differences, as may be seene in that booke by conferring their translations.

We may demand of the Catholickes, whether did the councill make this translation Authenticke which was not Authenticke before, or did they only declare it to be Authentick? Some of them say, that the Council promulgated it to be Authenticke; and that the Lord so directed the hand of the first Translator, that he erred not in these things that the Council was to approve afterward. But *Bannes* the Iesuite saith, that it is of greater authority that is approved by the Church, than that which was immediately written by these, who were infallibly directed by the Spirit; but can there be any greater authority than to be infallibly directed by the Spirit? *Canus* holdeth that they were immediatly and infallibly directed by the Spirit, who translated the Scripture first into the Vulgar Latine. And *Gretserus* goeth further, and sticketh not to say, that *Theodotion* who translated the Bible into Greeke, erred not in his translation, but was assisted by the holy Spirit that he could not erre; yet hee was a Jew and an enemy to Christ

*Clemens* the eight corrected the vulgar translation.

Diverse judgements of the Catholicks concerning the vulgar Latine translation.

Pag. 537.

*In locis theologicis lib.*  
2. cap. 34.

*Defensione Bellarmin contra Whitakerum lib. 2.*  
cap. 2 pag. 537.

*Serarius in Prolegom.  
biblicae. Pag. 110.*

Christ. *Serarius* saith, he who translated the Vulgar Latine had but the generall concurrence of the Spirit of God, as the rest of the servants of God had; but was not infallibly directed by the Spirit in his translation. And *Iohannes Dreido*, *proposit. 3. 4.* and *Andradius fol. 255.* and *Bellarmin Lib. 2. 11. admittimus eum interpretem fuisse, sed non vatem*, and yet some of them hold that he erred not in the versions which the Church approved afterward.

Againe we may demande of them, whether will they preferre the Vulgar translation to the Hebrew and Greeke? The grosser of the Papists are not ashamed, to preferre it to them both, and they say, We have no neede to have recourse to the originall, to try whether it be Authenticke or not, the Vulgar Latine being now established by the Council. And *Ludovicus a Tena* saith although the bookes in the originall both Hebrew and Greek were not corrupted, yet seeing they have words of diverse significations, which the Church hath not approved or rejected, therefore we are to hold that the Vulgar Latin is Authenticke only; because the Church hath concluded it to be so. And *Azorius* saith, if we should grant that the Interpreter might have erred in his versions, yet the Church cannot erre in approving his Version.

The Moderne Papists preferre it not simply to the Hebrew and Greek, as *Gretserus* saith, *Sufficit æquatio, non prælatio*: But they say, that they will not have their translation examined and tryed by the Hebrew and Greeke; for how know we (say they) that these Copies which we have now, agree with the first originall Copy? we have the judgement of the Church concerning this translation, but not concerning the Hebrew and Greeke. But if it be in the Churches power to make a translation or to authorize it, why will they not authorize

*In Isagoge ad Scripturam  
lib. 1. diff. 6. sect. 1.*

*Azorius Infit. Moral.  
Lib. 8. Cap. 3.*

thorize the Hebrew and Greek rather than the Vulgar Latine translation?

And if they inact the Vulgar Latine to be Authentick and the onely rule to decide controversies, what shall become of all the Churches in the East that understand not the Latine; shall they under the paine of a curse receive this translation?

When the Vulgar translation was concluded in the Council of *Trent*, onely to be the Authenticke translation in their Disputations, Sermons, and Conferences; Some opposed against this, and saide, that it was a hard thing for the Church, to judge that onely to be Authenticke, which one man had done. And *Aloysius Gatenas* said, that no man could know what a Version meant, but by the Originall; and he alledged for himselfe *Cajetans* authority in the Council, who being Legate for the Pope in *Germanie*, Anno. 1523. was wont to say, that the onely remedy to refell Hereticks, was to understand the literall sense out of the originall tongues; and he said now, that the Cardinall would spend the rest of his dayes in studying of the tongues, that he might be the more fit to convince the Hereticks; which he did, and gave himselfe to this study eleven yeares before he dyed.

Againe, there was much contention among them concerning the meaning of this Canon made in the Council of *Trent*, whether this translation was the judge in matters of faith or manners onely? or was it so strictly to be taken that it failed not one jot, and that *Mathematicke* it was so perfect and not *Moraliter* onely? *Andreas Vega* who was present at the Council of *Trent* holden under Pope *Paul* the third, saith: when the Tridentine Fathers call the Vulgar Latine translation, the Authenticke translation, they meane no other thing but this, that it was not corrupted with  
 errors,

errours, and that it might be safely read and used to a mans salvation; and he concludeth, that the authority which the councill gave to this translation, is not to be taken *in finitivè*, but *definitivè* with certain limitations. But if this was the meaning of the councill, that the faithful might safely reade it, because there was no danger of error; then what authority or prerogative had this version by the councill, above that translation of *Pagnine*? for the Doctors of *Lovan* by the approbation of the Pope, put the translatiõ of *Pagnine* with the Hebrew Text. But the former Catholikes say, that hee who Translated the Hebrew into the Vulgar Latine, was not an Interpreter, but a Prophet: but how cometh it that others say now, that this Interpreter might erre, although not grossely? that he might erre, not in *fide & moribus*, but in lesse matters? and so they will have the councill to be understood; but they of old said plainely, that in every thing this translation was Authenticke.

Lastly, when wee demand of them whether the Church may make a new Version yet or not? or mend that which is already done? *Gretserus* who taketh the defence of *Bellarmino* against *Whittaker*, denyeth that there can be any thing added to this translation, or be made more perfect; But *Serarius* holdeth, that this Version may be yet helped, and that it is not come yet to such a perfection, but that it may grow to a greater if the Church would condescend.

The translation of the *Seventy* although the Apostles themselves followed it in many things, yet it was never holdent to be Original and Divine, by the Church, neither were the Churches commanded to receive it under the paine of a curse: *Hierome* marketh in his Preface upon the first of the *Chronicles*, that the Churches of *Alexandria* in *Egypt*, followed the Translation

of.

Lib. 2. cap. 10. pag. 540.

In Prolegom. bibli.

of *Hesychius* (which was a translation set forth after the *Seventies* translation) rather than the translation of the *Seventy*; but frō *Constantinople* to *Antioch*; they followed the translation of *Lucian* the Martyr, but the Churches of *Palestina* (which lay betwixt these two) followed *Origens Hexapla*; And so he saith, the whole world was divided into these three: then what great presumption is it in the Church of *Rome*, to make the Vulgar Latine Authentick and Originall, and to injoyne it to be read in all the Churches? *Franciscus Ximenius* Cardinall of *Toledo*, in his Preface before the Bible set out at *Complutum* in *Spaine* saith, that he set the Vulgar Latine betwixt the Hebrew and the Greeke, as Christ was set betwixt two Theeves, is not this a fine comparison to prefer the Vulgar Latine to the Hebrew and Greeke?

The Syriack translation was first translated into Latine by *Guido Fabricius*, and afterwards by *Tremellius*. *Genebrard* and *Serarius* taking occasion upon this translation, charged *Tremellius* with great forgery. First, that he tooke away all the Titles from the Epistles; but this was no forgery: for neither the Supercriptions nor the Subscriptions are any part of the Canonical Scripture, as may be seene before in the postscripts added to the Syriack translation. Secondly, they charge him, that he tooke away the Calender, for the reading of the Gospel upon holy dayes: but neither the Hebrew Calender, nor the Syriack Calender, are Divine Scriptures: and that use, for which they say this Calender served, for reading of the Gospel upon holy dayes; was onely used in the westerne Romish Churches, but not in the Easternē Churches. Thirdly, they say that he committed *Plagium* in stealing his translation from *Guido Fabricius*, and setting it out under his owne name; but what diligence he used in translation of the Syriack, he who wrote his life testifieth. And  
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will any man think that he who was a native Jew, born and trained up in these tongues, was so ignorant, that he had no skill, but that which he did steale from another? and *Gretserus* addeth, that first he was a Jew, and then he became a Monke, thirdly, a Calvinist or Hugonite, and lastly, that hee returned to his vomite againe, and dyed a Jew. But that ye may perceiue what a Railer this was, who spared neither the living nor the dead, I will set downe a memorable prooffe of his death; he who wrote *Apophthegmata morientium*, (the notable sayings which sundry uttered at the last houre of their death,) relateth this of him. When they demanded of him what confession he would make of his faith? he said, *Vivat Christus & pereat Barabbas*, Whereas the rest of the Iews cryed, *Vivat Barabbas, & pereat Christus*, this he said to signify that he renounced Iudaisme, and tooke him onely to the merites of Christ; Was this to dye like a Jew? the Name of this worthy man should smell to us as the Wine of *Lebanon. Hof. 14. 7.*

### Of a Paraphrase.

**T**He second way how God maketh the Scripture plaine unto us, is by paraphrasing it, which goeth in a larger circuit of words than a translation doth, and this is called *tirgam* a Paraphrase. An *Ecphrasis* is an exposition of this Paraphrase.

The first Paraphrase, was the Paraphrase of *Jonathan* the sonne of *Vszziel*, who paraphrased the great Prophets thirty yeeres before Christ; both plainely and without Allegories; but upon the small Prophets he runneth out more upon Allegories.

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The second Paraphrase, was the Paraphrase of *Onkelos*, otherwise called *Rabbi Aquila*, adding *Nun* and changing *a* into *o*, as *Aquila Onkelos*, as *Borarges Bannarges*. It was he who translated the Old Testament into Greeke also, he paraphrased the five books of *Moses* ninety yeares after Christ not long after the destruction of the Temple.

The third Paraphrase, was *Targum Hierosolymitanum* upon the five bookes of *Moses*, most fabulous and most impure; but because *Targum Ionathan* was in great request amongst the Jewes, and not so fabulous as this *Targum*; the Printers amongst the Jewes put these two letters *Tau Iod* before that Paraphrase, to make the Reader beleieve, that it was *Targum Ionathan*, *Ionathans* Paraphrase: for these two letters stand both for *Targum Ionathan*, and for *Targum Hierosolymitanum*.

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Lastly, *Rabbi Ioseph Cæcus* paraphrased *Cetubhim*, or the written bookes.

All these Paraphrases: if ye will respect the language, were either in the Babylonian or Hierosolymitan tongue; three in the Babylonian, and *Targum Hierosolymitanum* in the Hierosolymitan tongue.

These Paraphrases, where they paraphrase against Christ are to be detested, Exā. 1. *Gen. 4. Incipitū est nomen domini profanari*, but *Targum Hierosolimitanum* paraphraseth it blasphemously, *In diebus illis cæperunt Idola colere, & fecerunt sibi Deos erroneos, quos, cognominabant de nomine Sermonis domini*. And here he implyeth Christ who is called *λόγος sermo dei*. This paraphrase is blasphemous against the Sonne of God, and therefore to be detested.

Paraphrases when they are blasphemous are to be rejected.

Example 2, *Can. 4. 5. Thy two breasts are like two young Roes. Targū* paraphraseth these two Roes to be two *Messiases*, the one the sonne of *Ioseph*, the other the son of *David*, the one Poore and the other mighty, that is a blasphemous

blasphemous Paraphrase, and therefore to be detested.

Example 2. *Iob 23. 9.* He paraphaseth it this wayes, *Michael is upon his right hand, and Gabriel upon his left hand, Michael is upon his right hand, and he is fire; and Gabriel is upon his left hand, and he is water; and the holy creatures are partly fire, and partly water.* This Paraphrase is blasphemous, because it maketh the Sonne of God but a Creature, and matcheth Gabriel with Michael.

Paraphrases when they are ridiculous are to be rejected.

Secondly, where these Paraphrases are fabulous, they are to be rejected. Example 1, *Gen. 3. 21.* *The Lord made coates of skin for Adam and Eve.* *Targum Hierosolymitanum* paraphaseth it this wayes, *The Lord made glorious cloathes which he put upon the skin of their flesh, that they might cover themselves.*

Example 2. *Gen. 32. 26.* *Dimitte me quia ascendit auro-ra.* The Paraphrast maketh this to be one of the seven Angels who stand before the Lord, singing continually, holy, holy, Lord of Hosts, and he maketh this Angell to be cheefe of the Quire.

Example 3. *Exod. 13. 19.* *And Moses tooke the bones of Ioseph with him.* *Targum Hierosolymitanum* paraphraseth it thus, *Ascendere fecit Moses urnam ossium Iosephi, ex intimo Nilii; & abduxit secum.* Hence the Talmudists make a great question how they could find this Chest of Ioseph, being sunke so deepe in the flood Nilus, and they flye to their shift of *Schem hamphorash*; and *R. Rechai* upon this, saith, that Moses tooke a plate and wrote upon it, and said, *ascende Bos,* (meaning Ioseph who was called *Bos Dei*, *Deut. 33. 17.*) and did cast this plate into Nilus saying, *O Ioseph, thy brethren which are redeemed are waiting for thee, and the cloud of glory is waiting for thee: if thou wilt not goe up with us now, we are free of our oath.*

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Example 4. *Exod. 17. 8. Decaudicabat debiles, Hec cut off the taile, or the weake of the hoast, but Targum Hierosolymitanum* paraphraseth it this wayes, *sed accepit eos Amalek, & amputavit loca virilitatis eorum, projecitque sursum versus cælum, dicens, tolle quod elegisti,* meaning that part which was commanded by the Lord to be circumcised, they threw it up into the heavens, in contempt and spite against the Lord.

Example 5. *1 Sam. 15. And he numbred them Battelabim,* but *Targum* paraphraseth it thus, *He numbred them by the lambes.* For *Telabim* is called lambes also, and they say that *Saul* would not number the people for feare of a plague upon him and his people; as it fell out afterwards upon *David* and his people; therefore he caused every one of them to bring a lambe, and he numbred all the lambes, and so hee knew the number of the people; such Iewish fables as these the Apostle willeth us to take heede of, *Tit. 1. 14.*

But where these Paraphrases cleare the Text, then we are to make use of them. Example, *Gen. 2. 24. Hee shall leave father and mother, and cleave unto his wife. Onkelos* paraphraseth it thus, he shall leave *Domum cubilis,* where the Paraphrast alludeth to the ancient custome of the Iewes, for the children lay in their fathers chamber before they were married, *Luk. 11. 7. My children are with me in bed.*

Example 2. *Gen. 12. 5. And Abraham tooke all the soules which hee had got in Charan, Onkelos* paraphraseth it thus, *Omnes animas quas subjecerat legi,* all the soules which he had trained up in the Law of the Lord.

Example 3. *Gen. 49. Ruben excellens munere & dignitate, Onkelos* paraphraseth it thus, *Excellens principatu & Sacerdotio;* excellent in the kingly and princely office: for he that was the first borne, at the first, was both the Prince and the Priest in the Family.

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Paraphrases where they  
cleare the Text are to  
be used.

Example 4. Gen. 49. 27. Benjamin a ravening wolfe, he shall eat the prey in the morning, and shall divide the spoyle at night. The Paraphrast paraphraseth it thus, In his possession shall the Sanctuary be built, morning and evening shall the Priests offer their offerings; and in the evening shall they divide the rest of the portion which is left of the sanctified things.

### Of interpretation of Scripture.

**T**He third outward meanes whereby the Lord maketh the Scripture cleare to his Church, is interpretation, and this is called *ἑρμηνεία*.

This Interpretation of the Scriptures maketh the people to understand them, for when the Scriptures are not interpreted, they are like a Nut not broken.

When Gideon heard the dreame and the interpretation of it, *Jud. 7. 15*. In the Hebrew it is *Veshibbro*, the breaking of it, a speech borrowed from the breaking of a Nut, for as wee breake the shell that wee may get the Kernell; So the Scriptures must bee broken for the people, and cut up for their understanding.

It was the manner of the Iewes in their Synagogues, after that the Law and the Prophets were read, to Interpret the Scriptures, *Act. 13. 15*. And after the reading of the Law and Prophets, the rulers of the Synagogue sent unto them saying, ye men and brethren, if ye have any word of exhortation for the people; say on. And therefore the Synagogue was called *Beth midresh*, *Domus expositionis*, and we see the practise of this, *Nchem. 8. 8*. *Legerunt cum appositione intellectus*: They read the Law clearely to the people, and caused them to understand those things which were read; this was the fruite of their interpretation. So they did *παραβιβάζειν*, Conferre places

with

*ἑρμηνεία*.

The Scriptures, not being interpreted to the people, are like a Nut not broken.

*ושברו*

*בית מדרש*

with places, *Act. 16. 10.* The giving of the sense here, is more than to give the grammaticall interpretation of the words; they gave the sense and the spirituall meaning of them when they preached, *Noah was a Preacher of righteousness, 2 Pet. 2. 5.* The Church is not onely the keeper of the Scriptures, but also an Interpreter of them: This word *Kara* signifieth both to *Read* and to *Promulgate, Esa. 29. 12. & 61. 12. Zach. 7. 7. Act. 10. 20.* So *Mikra* which signifieth *Reading*, signifieth also an *Assembly* or *Convocation*, to teach us that the holy Scriptures ought to be read in the congregation and holy assemblies, and ought likewise to be expounded.

קרא } Legit  
 } Proclama vit  
 מקרא } Convocatio  
 } sacra.

The conclusion of this is, The Lord useth so many meanes to make the Scripture cleare to the people, and yet the Church of Rome goeth about to stoppe these Fountaines of living waters, that the people may not drinke of them: As the Spies raised a slander upon the Land of Canaan, saying that it was unpossible to be won; so doe they slander the Scriptures of God with obscurities, and say, that it is impossible for the people to understand them.

EXERCITAT. XVII.

Of the division of the Scriptures.

*They have Moyses and the Prophets, Luk. 16. 29.*

**T**He Scriptures are divided into the Old and New Testament.

The Old Testament againe is divided into *Moyses* and the Prophets, and sometimes the Law is put for the whole Old Testament, *Rom. 3.* So *Ioh. 7. 49. Esay 2. 3.*

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And sometimes the *Psalmes* are called the Law, *Ioh. 15. 25.* That the word might be fulfilled which is written in their Law, they hated me without a cause: So the Prophets are called the Law, *1 Cor. 14. 21.* In the Law it is written.

*Moyfes* is divided into *Hammitzua*, Commandements, *Chukkim*, statutes, and *Mishpatim*, judgements; that is, into Morall Precepts, Ceremoniall, and Iudiciall.

The Iewes againe divide the old Testament into the Law, the Prophets and *Cetubhim*, which the Greekes call *ἀγιογραφαί*, holy writings, all the Scriptures are holy writings; but usually these that were not confirmed by *Vrim* and *Thummim*, are called *ἀγιογραφαί*.

The Prophets are divided in *Rishonim* & *Acharonim*, the former and the latter: the former Prophets are *Ioshua*, *Iudges*, *1 Samuel*, *2 Samuel*, *1 Kings* and *2 Kings*. They are called the former Prophets because they intreat of the history past, and present. *Act. 3. 24.* Yea and all the Prophets from *Samuel* and those that follow after. *Samuel* is sayd to be the first of the Prophets, therefore, *Iere. 15. 1.* Though *Moyfes* and *Samuel* stood before me. *Samuel* is the first of the Prophets, then it is most probable that he wrote the books of *Ioshua* and *Iudges*. *Ioshua* is the first in order of the Prophets, therefore the *Haphtorath* which is set upon it, is called *Haphtorah latitia legis*, They were glad when they ended the Law, and began the Prophets; But *Samuel* seemeth to be the writer of this booke.

Others call them the first Prophets, because they saw the first Temple; and they call them the latter Prophets, because they prophesied in the time of the second Temple, as *Haggai*, *Malachi*, *Zacharie*. But they are all rather to be called *Acharonim* latter Prophets, because they foretell things to come; and they

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המצוה }  
 חקים } pentateuchus in  
 משפטים }

נביאים }  
 אחרונים } prophet. 2.  
 priores }  
 posteriores }

are divided into the great Prophets, and into the small.

The great Prophets are *Isaiab, Jeremiah, Ezekiel, and Daniel.*

The latter Prophets are called *Terefar pro Tere gnasar*, that is, two and ten, and the Greekes called them *δωδεκα προφητῶν*. There is a Testimonie cited by *Matthew, Cap. 2. 23. That it might be fulfilled, which was spoken by the Prophets.* This Testimonie is found but in one of the small Prophets, yet it is sayd to be spoken by the Prophets, and they gave this to be the reason, because all these Twelve small Prophets were joynd in one booke.

The Conclusion of this is. First the Lord hath summed up all that he requireth of us in one word, Love. *Rom. 13. 10. Love is the fulfilling of the Law.* Then hee hath enlarged this word in two, *Mat. 22. 37. Thou shalt love the Lord thy God with all thine heart: and thou shalt love thy Neighbour as thy selfe.* Thirdly he hath enlarged these two into ten words, *Deut. 10. 4. And he wrote on the Tables the ten words.* Fourthly, he hath enlarged them into *Moyse* and the Prophets. *Matth. 22. 40. On these two Commandements hang all the Law and the Prophets, κενόμενα* pendent, even as wee hang a thing upon a Naile, *Esay 22. 23.* So the Law and the Prophets hang upon these two.

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 תרי עשר duodecem,

ד' עשר ו' עשר

Conclusion

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## EXERCIT T. XVIII.

## Of the Division of the Psalmes:

*Act. 13. 33. As it is also written in the second Psalm: Thou art my Sonne, this day have I begotten thee.*

**T**He Psalmes are divided in five bookes, as the five Bookes of *Moses*; and the five Bookes joynd together called *Quinque volumina*, as *Canticles*, *Ruth*, *Lamentations*, *Ecclesiastes* and *Esther*.

The first booke of the Psalmes endeth with the 41. *Psalm*. The second endeth with the 72. *Psalm*. The third with the 89. The fourth with the 106. The fifth with the 150. *Psalm*; and these bookes end with the same words, *Baruch Iehova Elohe Israel mehagnolam wegnadhagnolam, Amen we amen. Blessed bee the Lord God of Israel from Everlasting to Everlasting, Amen, Amen. Psal. 41. 13.* so the rest of the bookes, for the most part end thus. And hence we may gather, that this verse was added by him who set the Psalmes in order, and not by those who wrote the rest of the Psalmes. This may appeare by the conclusion of *Dauids* *Psalm* of thanksgiving 1 *Chro. 16. 36.* That they have borrowed their conclusion at the end of every booke from the conclusion of this *Psalm*.

The first two bookes were written by *David*, and they end thus, *So end the Prayers of David the sonne of Iesse, Psal. 72. 30.* That is, here end the Psalmes which were both written and set in order by *David*.

The other three bookes were written by diverse Authors, as by *David*, *Asaph*, the sonnes of *Korah*, *Ieduthun*, *Moses*, *Heman* the *Ezrite*; and when the wri-

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ברוך יהוה אלהי  
 ישראל מהעולם  
 ועד העולם  
 אמן ואמן

*David* wrote the first two bookes of the Psalmes and set them in order.

ter of the Psalmes is not set downe, the Iewes hold, that hee who wrote the former, wrote that Psalme also.

*Asaph* wrote thirteene Psalmes, *Leasaph*, *Lamed* is sometimes a note of the genitive case, and sometimes of the Dative case, and therefore some have interpreted the word *Mizmor le Asaph*, a Psalme dedicat to *Asaph* to be sung by him; but it should be translated a Psalme of *Asaph*, for *Asaph* was a Prophet, 2 Chron. 29. 30. Moreover *Hezekiah* and the Princes commanded the *Levites* to sing praises unto the Lord, with the words of *David* and *Asaph* the Seer. And the style of *Asaph* is harder than the style of *David*.

The second who wrote these Psalmes were the Sonnes of *Korah*, and they wrote ten in number; the posteritie of *Korah* died not in the rebellion with their Father, Num. 26:11. Some of this posteritie wrote before the captivitie, and foretold of the captivitie, as the *Psal.* 73. 74. And some of them when they were in the captivitie.

So some when they were returning from the captivitie, as 66. Some after they were returned, as 85. and 147.

So *Moses* wrote a Psalme of the shortnesse of the life of man, this Psalme was written when they were in the Wildernesse, and yet it was not registred in the Canon till after the captivitie. Thus we see the watchfull eye of God, that had a care to preserve these books which were to be insert in the Canon, that none of them should perish.

So these Psalmes which were written by *Ieduthun* and by *Ethan* the *Ezrite* who were of the posterity of the *Levites*. The *Levites* dutie was to teach the People, and so the Lord made those *Levites* teachers of the people by their songs.

שִׁירָה  
שִׁירָה

Aliquando est nota  
Genitivi aliquando  
Dativi.

The sonnes of *Korah*  
wrote some of the  
Psalmes.

*Moses* wrote a Psalme.

*Ieduthun* and *Ethan*  
wrote some of the  
Psalmes.

## Of the inscriptions of the Psalmes.

The general inscription  
of the Psalmes is  
*Tehilim*.

למנצח  
זמרים

משביר

Luk. 22. 32.

מכתם

להזכיר

שירים

המעלות

Psalmes which they  
sang when they carried  
the Arke out of the  
house of *David* to the  
Temple.

**T**He Psalmes generāly are intituled *Tehilim praises*, because the most of them are songes of prayse; therefore the whole are so called.

The particular Inscriptions of them are eyther easily understood, or hardly to be understood at all.

The inscriptions easie to bee understood are these. First; *Lamnatzeahh*, *ἐπιδοξασθη*, to the chiefe Musitian. The singers were divided into so many orders, and when it befell the chiefe Musitian to sing, then he caused to sing this Psalmes committed to him.

The next title is *Maschil*, a Psalmes for instruction. These were Psalmes which *David* made out of his owne experience. *Peter*, when thou art converted strengthen thy brethren, these were called *Psalmi didascalici*.

The third was *Michtam*, *Aurei Psalmi*, golden Psalmes: all the Word of God is like fine gold, *Psal.* 19. And yet these Psalmes are called *Golden Psalmes*, because there is some speciall and choyse matter in them: so all the word of God is faithfull, all to be trusted, yet *Paul* saith; *Fidus est hic sermo*, *This is a faithfull saying*, *2 Tim.* 1. 15. Having some notable things in it: and as all the Ring is Gold, yet the Diamond is the most excellent; So although all the Word of God bee excellent, yet these are most excellent. So some are intituled *lehazcir*, *Ad recordandum*, to bring to remembrance, as 38. 70. because they were made in remembrance of some notable deliverance or of some great benefit.

Fourthly, some are called *Psalmes of degrees*.

When they brought the Arke from *David*s house into the Temple, they sang, *Psal.* 119. by the way, it beginning with these words, *Beati immaculati in via*,

and

and intreateth especially of the Law of the Lord, and there is not a verse in it, except onely the 122. verse, which hath not some epithet of the Law of God in it, as his *Judgements*, his *Word*, his *Statutes*, his *Lawes*, his *Testimonies*, his *Commandements*; his *Precepts* his *Covenant*, &c. And when they entred into the Court of the Gentiles with the Arke, they sang the last part of this; *Psal.* 119.

When they went further to the Court of the people, when they stood upon the first degree, they sung; *Psal.* 120. which containeth the history of the deliverance of the people out of *Egypt*. And when they stood upon the second degree, they sung *Psal.* 121. *My helpe commeth from the Lord.* When they were upon the third step they sung *Psal.* 122. *I was glad when they sayd unto me, let us goe into the house of the Lord.* So they sung a Psalm upon every step as they ascended, and upon the eight step when they beheld the excellent buildings of the Courts of the Levites, they sung *Psal.* 127. *Except the Lord build the house, they labour in vaine that build it.* When they entred into the Court of the Priests, they sung *Psal.* 128. And upon the last step they sang, *Psal.* 134. *Blesse yee the Lord all his servants, which watch by night in the house of the Lord.* The people might goe no further; then the Priests went forward with the Arke into the Temple, and when they entred into the porch, of the Temple, they sung *Psal.* 118. *verse 19. Open to mee the gates of righteousnesse.* When they were standing in the porch, they sang these verses following, *This is the gate of the Lord, into which the righteous shall enter.* When they were in the midst of the Temple, they sung the 22. *verse, I will praise thee, for thou hast heard mee and art become my salvation,* and when the Arke entred into the holiest of all, they sung *Psal.* 24.

In omnibus versibus  
Psalmi 119 dempto  
versu 122. una barum  
vnde cum vdcum in-  
nitur.

תורה בקודש  
כבר ערות רך  
משפט ים מית  
צדק אמיה  
אמנה חקים

When and where they  
sung the Psalmes of de-  
gree.

Vide Villalpand in Ezek.  
40. 28.

The Psalmes which the  
Priests sung when the  
Arke entred into the  
holiest of all.

The

The inscription of the Psalmes which we understand not; are eyther Notes of Musicke, or Instruments of Musicke.

Some inscriptions are Notes or tunes of Musicke.

Notes of Musicke or common Tunes with which the Psalmes were sung are these, *Gnal muth-labben, Psal. 9. gnal sheminit, Psal. 6. 12. gnal ajeleth Shehar, Psal. 22. gnal Ionah Elem Rechokim, 56. Altafchith 57. 59. 75. gnal Shushan Eduth, 60. gnal Shoshannim 45. 69. gnal Shoshannim Eduth, 80. gnal Mahalath Leannoth, 88.*

Some inscriptions are instruments of Musick.

Instruments of Musicke are these, *Neginoth, 4. 6. 41. 54. 67. 76. Nehiloth, 5. gittith, 8. 81. & Mahalath. 53.*

The Jewes who live now understand not the musicke nor musick instruments which were of old.

The Instruments of Musicke set downe *Psal. 150.* none of the Jewes themselves can distinguish them, and they are ignorant of all these sorts of Musick now; but we are to blesse God, that the matter contained in these Psalmes may be understood by the Church.

Psalmes are divided according to the time.

The Psalmes againe were divided according to the time when they were sung; some were sung every morning, as *Psal. 22.* at the morning sacrifice. So *Psal. 92.* was sung upon the Sabbath: So at the passeover they sung from *Psal. 112.* to *verse 19.* of *Psal. 118.* and this was that hymne which Christ and his Apostles sang at the passeover, *Matth. 26. 30.* And when they had sung an Hymne; they went out into the mount of Olives.

Psalmes divided according to their subject.

The Psalmes were divided also according to their subject. The first booke of the Psalmes intreateth of sad matters, the second of glad, the third of sad, the fourth of glad, the fift of glad and sad matters.

Psalmes which concerne Christ.

There are some Psalmes, which concerne Christ in his Natures and Offices. His natures, as *Psal. 110.* *The Lord sayd unto my Lord, &c.* His kingly authority, as *Psal. 2.* His priestly office, *Psal. 110.* *Thou art a priest for ever after the order of Melchizedek.* So his passion, *Psal. 22.* So his buriall and resurrection, *Psal. 16.* and his ascension and glory, *Psal. 118. 25. 26.* when David was crowned

crowned King, the people cryed, *Anna Iehova hoshignah na anna, Iehova batzlibbah na.* Save now, I beseech thee O Lord, O Lord I beseech thee, send now prosperity, that is, we beseech thee O Lord to save the King: & to prosper him. And the priest said, *Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.* This prayer is applyed to Christ, *Mat. 21. 9. Hosanna filio David,* they contract these three words *Hoshignah na anna* in one word *Hosanna*, & they say *Hosanna to the Sonne of David, idest, contingat salus filio David in altissimis,* they wished not only prosperity and safety in the earth here, but all happines to him in the highest heavens, *Luk. 19. 28.*

There are some Psalmes which concerned *Dauids* particular estate, in his persecution by *Saul*, by *Absalon* &c. In his sicknesse, in his adversity. In his prosperity how he fell in adultery, and repented, *Psal. 51.* how he dedicated his house to the Lord. *Psal. 30.* how he purged his house of wicked men, *Psal. 101.* when hee entered to his kingdome. *144.* So a Psalm to his Sonne *Salomon* when hee was to succeed into the kingdome *Psal. 72.*

Easily, some Psalmes are divided according to the Letters of the Alphabet, as *Psal. 25. 34. 111. 112. 119. 145.* These Psalmes were distinguished by the Letters that they might keepe them the better in their memories, and as *Matthew* summeth up the genealogie of Christ, into three foureteene generations for the memories cause: so these Psalmes are set downe after the order of the Alphabet to helpe the memory, *Psal. 25.* wanted three Letters *ב ק ל.* *Psal. 111.* every verse hath two letters of the Alphabet, and the two last verses have three letters to make up the Alphabet: So *Psal. 112.* hath the letters after the same manner. The *119.* is distinguished by the letters of the Alphabet, and here

ye

אֲנִי יְהוָה  
הוֹשִׁיעָה נָא  
אֲנִי יְהוָה  
הַצְלִיחֵנוּ

הוֹשִׁיעָה נָא אֲנִי  
הוֹשִׁיעָה  
Votum hosanna, pacem  
& gloriam compre-  
hendit.

Psalmes which concern  
David.

Psalmi alphabetici.

The Syriak Arabicke,  
Seventy, and vulgar  
Latine, adde this verse  
to Psalme 145. and make  
it the 14. verse.

אֲנִי יְהוָה בְּבַל  
דָּבָר וְחַסִּידָה  
כְּכֹל מַעֲשֵׂי

*Fidelis dominus in omni-  
bus verbis suis, & benig-  
nus in omnibus operibus  
suis.*

הַלְלוּ יְהוָה

Conclusion.

ye shall see, that every Section as it beginneth with the letter, so all the verses of that Section began with that same letter; as the first Section beginneth with *N*, therefore all the eight verses in the first Section begin with *N*, &c. So *Psal.* 145, it is set downe after the order of the Alphabet, but it wanteth the Letter *J*. Here some goe about to prove by this, that the originall Copie is defective, and therefore the Arabicke translation addeth a verse, so doe the *Seventy* and the *Vulgar Latine*; but if it be defective here, why doe they not supply a verse likewise in *Psal.* 34. where *I* is defective in the Alphabet? we are not to thinke that there is any defect in the matter because these letters of the Alphabet are wanting: for the Lord fitted these letters to the matter onely, and not the matter to the letters; and because the holy Ghost hath not set downe the matter here, therefore the Letter *J* is left out; but not this wayes, because the Letter *J* is wanting here; therefore the matter is wanting.

The five last Psalmes begin with *Halleluia*, and end with it, because they are the conclusion and summe of the whole praises of God. So the Church in the revelation concludeth after the victory with the same words, *Reve.* 19. 1. *Alleluia, salvation and glory and honour and power unto the Lord our God.*

The Conclusion of this is, the Psalmes are generally intituled *Tehilim* praises, from the most excellent part of them: Therefore our chiefe care should bee to praise God here in this life, and then in the life to come we shall sing *the song of Moyses the servant of God, and the song of the Lambe, Reve.* 15. 3.

## EXERCITT. XIX.

Of the division of the Law and the Prophets, in  
parashoth and haphtaroth.

*Act. 15. 21.* For Moyses of old time had in every City  
them that preach him, being read in their Synagogues  
every Sabbath day.

**T**He Scriptures were not divided into Chapters, as  
we have them now divided, therefore the Iewes  
say, that the whole Law is *Instar unius pesuk*, that is,  
but as one verse.

The Old Testament was divided into *parashoth* and  
*Haphtaroth*; this division into *parashoth* was most anci-  
ent, *Act. 8. 32.* The place of Scripture which he read was  
this, in the Greeke it is  $\eta \delta \epsilon \mu \epsilon \iota \sigma \chi \eta$  the Section, and the  
Syriacke calleth it *Pafuka*.

They distinguished not these *parashoth* and *haphtaroth*  
by numbers, as we doe our Chapters; they sayd not the  
first *parashah*, the second *parashah*, but they distinguish  
them by the first words of the Section, as the first  
*parashah* is called *Bercshith*, the second *Elle toledoth*  
*Noah*, &c.

They used to divide and distinguish these great *para-*  
*shoth* and *haphtaroth* three wayes. First, they distin-  
guished them with three great *PPP*. Secondly, they  
distinguished them with three great *Samechs*, as *Gen.*  
*20. 10.* these *Samechs* or *Semucoth* make not so great a  
distinction as when they are distinguished by three  
great *PPP*: for there is some coherence (when they are  
distinguished by *Samech*) with that w<sup>ch</sup> goeth before.  
So in the particular *parashoth* when yee see them distin-  
guished

פרשה  
הפטורה

מעוץ  
פסוקה

פ פ פ

ס ס ס

וישלח

They read three sections upon the eight day of the feast of tabernacles when the Law was ended.

הפמרה אל  
פקודי ליום שג  
של סכנה

הפמרה  
שמחת חורה

הפמרה  
שנה הגדולה

guished by *parashah* or by *semuchah*; but onely with great letters, as *Gen. 32.2.* this word *vaijshlahh* beginneth the *parashah* in great letters.

*Ioh. 7. 37.* In the last day, that great day of the feast, Iesus stood and cryed, saying, &c. This was the eighth day of the feast of the Tabernacles, and it is called the great Sabbath. This day they kept *Festum latitia legis*, The feast of joy, because they ended the reading of the Law that day; and the next Sabbath they called it *Sabbath bereshith*, because they began to reade the booke of *Genesis* againe. And yee shall see that this day they read 3. *Haphtaroth* or Sections, the first was *haphtaroth elle pekudi lejom shehi shel Succoth*, and it began, *1 King. 7. 51.* So was ended all the words which King Salomon made, &c. And that day Salomon stood up and blessed the people. So the true Salomon Iesus Christ blessed the people in that great and last day of the feast. The second *haphtaroth* which was read this day, was *Iosh. 1. haphtaroth shimbhath torah. Sectio latitia legis*, because the Law was ended, and *Ioshua* began the Prophets. The third *parashah* which they read was, *Malack. 3. Haphtaroth sabbath hagadol*, and it ended thus, *Behold I will send you Eliah the Prophet*, and so they joyned the last Section of the Law, and the last Section of the Prophets both together, and it was in this day that Iesus Christ stood up and spake to them; the true Salomon, the true *Ioshua*, the end of the Law and the Prophets. And whereas the Iewes on this day delighted themselves much with banqueting, and drinke; Iesus Christ calleth all those to him who thirst, and he promiseth to refresh them; *if any man thirst let him come unto me and drinke.*

*Scaliger* holdeth, that the Apostle, *Coloss. 2. 16.* Let no man judge you *ev uerpet eodis in parte Sabbathi*, signifieth that, which the Hebrewes call *Parashah*, and which the

the Talmud calleth *Perek* or *Chelek*, or which the Greekes call *μερησιος* but the Apostle meaneth onely here, that he would not have the Jewes to condemne the *Colossians*, for not observing their Iewish Sabbaths; as he would have the Gentiles to *abstaine from things strangled, and blood*, *Act. 15. 29.* That they might not give offence to the weake Jewes.

The Jewes say, that this division in *Parashoth* was most ancient, but the division into *Haphtaroth* was later, and they give this to be the reason why they read these *Haphtaroth*: they say, when *Antiochus Epiphanes* forbad them under paine of death to reade the Law of *Moses*, *1 Macch. 2.* then they made choise of some parts of the Prophets answerable to these parts of the Law. Example, because they durst not reade *Petorah beresith*, they read *Esay 42. So saith the Lord Creator of heaven and earth.* Example 2. the second *Parasha* is *Elle toledoth Noah*, now because they durst not reade this, they read *Esay, besiman*, that is, at the *signe 54.* (for that which we call a Chapter they call a signe) *Sing yee barren, &c.* But is it likely that *Antiochus* that great Tyrant, forbad them onely the reading of the five bookes of *Moses*? wherefore the reading of *Moses* and the Prophets have bene much more ancient than the time of *Antiochus*: therefore *Act. 15. 21. Moses is read of old.* A phrase which signifieth a great antiquity.

When they read *Moses* Law, they divided it in fifty and two Sections, and they finished it once in the yeare: They had two sorts of yeares, there was *Annus impragnatus* or *Embolimans*, and *Annus Aquabilis*. *Annus Impragnatus* was that, which we call Leape yeare, and it had fifty three weekes; in this yeare they divided one *Parashah* into two parts, and so they ended the reading of the Law within the yeare. When it was *Annus Aquabilis*, then it had but fifty two weekes, then they

פרק  
חלק

The reading of *Moses* and the Prophets more ancient than *Antiochus*.

ען יעשו'ן אֶרְחָיוֹן.

They read the whole Law in their Synagogues once in the yeere.

Annus { *impragnatus.*  
*embolimans.*

they read one *Parashah* for every Sabbath, and in the last Sabbath of the yeare, which was the twenty third of *Tishri*, they read that *Parashah* called *Latitia legis*, which beginneth *Iosh. 1.* And the next Sabbath they began *beresith* againe at the first of *Genesis*.

These *Parashoth* were subdivided into so many parts, and there were sundrie who read these parts upon the Sabbath; hee that read the first, was called *Coben* the Priest, hee repeated the first part of the Section; and then rose up *Catzan*, or *Cantor*, who did sing the same part which the Priest had read; then there rose up in the third place a *Levite*, and he read his part; Fourthly, there arose up an *Israelite*, and hee read his part, and at last it came to *Maphtir*, and he read the last part of the *Haphtorah*; he was called *Maphtir*, because when that part was read, the people were dismissed, and so the Latine Church said, *Ite missa est*.

In the weeke dayes, they read upon the second and the fift day of the weeke, some part of those *Parashoth*, but not the whole: and the pharisee meant of these two dayes when he said, *I fast twice in the weeke*, *Luk. 18. 12.*

The Greeke and Latine Fathers never cite Chapters as we doe now, *Augustine* in his booke of retractations, *Cap. 24.* saith not, I have written to *Genesis 3.* but this wayes, I have written to the casting out of our parents out of paradise. And *Gregorie* in his Prologue upon the first of the *Kings*, saith; I have expounded to you from the beginning of the booke, unto the victory of *David*.

Who divided the Scriptures first into Chapters it is not certaine; they were divided of old two manner of wayes; first they divided them into *ἑξήκοντα* titles, (for so they called the greater parts) and then into Chapters as into lesser parts: others againe divided them into Chapters as into greater parts. It is holden, that *Musaus*

*presbyter*

פִּטְרָה מִפְּטָרָה cessare  
in hiphil dimittere.

presbyter *Ecclesia Masiliensis* divided them first into titles, and subdivided them into Chapters: According to this first division *Matthew* hath sixty three titles, and three hundred and fifty five Chapters; So *Luke* according to the ancient division had forty eight titles, and three hundred and forty eight Chapters.

He who began this latter division into Chapters, is holden to be *Hugo Cardinalis*; according to this division *Matthew* hath twenty and eight Chapters, and *Luke* twenty and foure, &c.

Lastly, it was divided into verses; this division into *Pesuchim* or verses, the *Masoreth* found out first amongst the Jewes, the Greekes called them *σῆξες*; *Scaliger* calleth them *Commata*, and *Robertus Stephanus* calleth them *Settiunculas*, and some hold that it was hee that found them out first amongst us.

## EXERCITAT. XX.

### Of the sense of the Scripture.

There is but one literall sense in the Scriptures, which is profitable for doctrine, for reproofe, for correction, for instruction in righteousness, 2 Tim. 3. 16.

To make divers senses in the Scripture, is to make it like that *παραλογισμὸν* which *Anaxagoras* dreamed of, making *Quidlibet ex quolibet*. *Augustine* writing to *Vincentius*, justly derided the *Donatists*, who constructing these words, *Cant. 1. 7. Tell me (O thou whom my soule loveth) where thou feedest, where thou makest thy flockes to rest at noone;* They gathered out of them, that the Church of Christ was onely in *Africa* by their al-

O O O O O O

legoricall

†  
August. Epist. 48.

legoricall application. *Origen* was too much given to these allegories, and therefore he missed often the true sense of the Scriptures.

These who gathered divers senses out of the Scripture, doe little better with them, than *Esope* did with an inscription written in a pillar of Marble, in which were written these seven letters  $\alpha\beta\delta\epsilon\zeta\eta\theta$ . *Esope* first read them thus,  $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$  *id est, abscedens gradus quatuor, fodiens invenies thesaurum auri.* But *Xanthus* his master finding, as hee had spoken, a great treasure of God, and giving nothing to *Esope* for his conjecture, kept all to himselfe, therefore *Esope* read them another way thus,  $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$  *id est, qui tollitis dum abitis, dividite quem invenistis thesaurum auri.* But when *Esope* got nothing, in a rage he read it thus,  $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta$  *id est, redde Regi Dionysio quem invenisti thesaurum auri.*

The Jewes hold that there is a literall sense in every Scripture, and a mysticall sense; the literall sense they call *Dabhar katon, rem parvam*, and the mysticall sense they call it *Dabhar gadol, rem magnam*; the literall sense they call it *peshath, sensum nudum*, and the mysticall sense they call it *darash*; and most of the Schoolemen hold that there is a double sense in the Scriptures. *Latomus* the Papist saith, *Theologiam crassam versari circa literalem sensum, theologiam subtiliorem versari circa mysticum & allegoricum sensum*, and they call the literall sense *pauperem & grammaticum* and the allegoricall *Divitem & theologicum*, the rich and theologicall sense. But we must strive to finde out the literall sense of the Scriptures, or else we shall never come by the true meaning.

The literall sense is that which the words beare either properly or figuratively; therefore he sayd well  
who

דָּבָר קָטָן

דָּבָר גָּדוֹל

who sayd *bonus grammaticus, bonus theologus*: for we can never come to the true meaning and sense, unlesse the words be unfolded.

A figurative literall sense is eyther *in verbis vel in rebus*, eyther in the words or in the matter.

*In verbis*, in the words, as *Luk. 13. 32. Herod is a Fox. Psal. 22. 12. The princes of Israel are Bulls of Basan*, in these words there is but one sense. So *Let the dead bury the dead, Luk. 9. 50.* Dead in foule bury the dead in body, here is but one sense; but where the words in one sentence have diverse significations, then they make up divers senses, as *judge not, that yee be not judged, Mat. 7. 1.* the first is, *judicium libertatis*, the second is, *judicium potestatis*.

Judicium { *libertatis.*  
          { *potestatis.*

When we search to finde out the literall sense of the Scripture, that cannot be the literall sense of it which is contrary to the analogie of faith, which is eyther *incredendis* or *in faciendis*. If it be contrary to the articles of our faith or any of the commandements, then that cannot be the literall sense; as *Rom. 12. 20. If thine enemy be hungry give him meate, if he thirst give him drinke: for in so doing, thou shalt heape coales of fire upon his head.* Here to feede the enemy, and to give him drinke, are to be taken literally, because they are commanded in the sixt Commandement: but to *heape coales of fire upon his head*, must be taken figuratively, because according to the letter, it is contrary to the sixt Commandement. Example 2. *Matth. 5. 29. If thy right eye offend thee plucke it out, and cast it from thee:* Here the words are not to be taken literally, for this were contrary to the sixt Commandement, but figuratively. So *this is my body*, is not to be taken literally, for it is contrary to the analogie of faith: because the heavens must containe the body of Christ untill hee come againe, *Act. 3. 21.*

The second is figurative *in rebus*, as in the Sacrament of the Supper, when he sate with his Disciples he sayd, *This is my body*; he pointed at the thing present, and understandeth the thing that is not present; he had the bread and cup in his hand, and he sayd, *This is my body, this is my blood*. In these propositions there is the subject and the attribute; the subject is the bread and wine which he doth demonstrate; the attribute is that which is signified by the bread and wine, and these two make up but one sense, *propius & remotius*. When Peter had made a confession that Christ was the Sonne of the living God, *Matth. 16*. Christ to confirme this unto him, and the rest of the Disciples, saith, *Tues Petrus, & super hanc petram, &c.* he pointeth at Peter, but he understandeth himselfe, upon whom the Church is built, and not Peter. When a man looketh upon a picture, he saith, this picture is my father, here he understandeth two things, *propius & remotius*, to wit the picture it selfe, and his father represented by the picture; this picture at which hee pointeth is not his father properly, but onely it representeth his father.

*Simile.*

*Object.*

But some will object, when it is sayd, *Hic est sanguis meus*, that the article *hic* agreeth with *Sanguis*, and not with *Vinum*, therefore it may seeme that it is his blood indeed, and not wine that he pointeth at.

*Answ.*

This cannot be, for in the former proposition when he sayd, *hoc est corpus meum*, he should have sayd, *hic est corpus meum*; because it repeateth the word *panis*, as it is more cleare in the Greeke; therefore the article *hic* hath relation to some other thing, than to the bread at which he pointeth, for the article *ἴσθι* repeateth not *ἄρτον* or *οἶνον*, the bread or the wine, but *σῶμα* and *αἷμα*, his body and his blood. When *Moses* sayd, *Exod. 24. 8. Behold the blood of the Covenant*, here the word *blood*

is properly to be understood: because their covenants were confirmed with blood, and there was no sacrifice without blood. But when Christ sayd, *This is my blood of the New Testament*, there was no blood in the Cup here, but he had relation to his owne blood, which was signified by the wine in the Cup.

When Christ saith, *This is my body, This is my blood*, how was he present with the bread and the wine there?

A thing is sayd to be present foure manner of wayes, first, *σωματικῶς*, secondly, *σημαντικῶς*, thirdly, *ἐνεργητικῶς*, and fourthly, *ἀντιληπτικῶς*.

First, *σωματικῶς*, when a man is bodily present. Secondly, *σημαντικῶς*, as when a man is present by his picture. Thirdly, *ἐνεργητικῶς*, as the sunne is present by operation in heating and nourishing things below here. Fourthly, *ἀντιληπτικῶς*, when we apprehend a thing in our mind. Christ when he sayd, *this is my body*, and *this is my blood*, he was present there *σωματικῶς*, but he was not in the bread and the wine *σωματικῶς*, for then his blood should have beene there before it was shed; then hee should have had two bodies, one visible & another invisible: but he was present there in the bread and the wine *σημαντικῶς*, because the bread and the wine represented his body, and his blood. So hee was present there *ἐνεργητικῶς*, by his Spirit working in their hearts, and he was present to them by faith *ἀντιληπτικῶς*, when they did spiritually eat his body and drink his blood, and this is the true and literall sense of the words.

Which is the literall sense in those words, *Hoc facite in mei recordationem*, *Doe this in remembrance of me*?

Although there bee many things implied in these words, both upon the part of the Minister and upon the part of the People, yet they make up but one sense; as

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upon the part of the Minister ; Take this bread, blesse this bread, breake it and give it to the people. And upon the part of the people ; take this bread, eate this bread, &c. yet all these looke but to one thing, that is, to the remembrance of Christs death : and therefore the externall action bringeth to minde the internall action, the remembrance of Christs death : so that in these words there is but one sense.

Testimonies of the old Testament cited in the New, make but one sense.

When the testimonies of the old Testament are cited in the new, the Spirit of God intendeth *propinquius & remotius*, something nearer and something farther off ; yet these two make not up two divers senses, but one full and intire sense. When *Jonathan* shot three Arrows to advertise *David*, *1 Sam. 20. 20.* hee had not two meanings in his minde, but one ; his meaning was to shew *David* how *Saul* his father was minded towards him, and whether hee might abide or flye : So the meaning of the holy Ghost is but one in these places. Example, *2 Sam. 7. 12.* The Lord maketh a promise to *David*, *I will set up thy seede after thee which shall proceede out of thy bowels.* This promise looked both *ad propius & remotius*, yet it made up but one sense, *propius* to *Salomon*, and *remotius* to Christ ; therefore when he looketh to the farthest, to Christ, *2 Sam. 7. 19.* he saith, *Zoth torath, Hæc est delineatio hominis Dei,* it should not be read, *is this the Law of the man O Lord God :* as if *David* should say, this is not all that thou hast promised to me O Lord, that I should have a sonne proceeding out of my owne loynes, but in him thou dost prefigure to me a sonne, who shall be both God and man ; and hee addeth *For a great while to come,* thou doest promise to me a sonne presently to succede in my kingdome, but I see besides him a farre off the blessed Messias. And he applyeth this promise literally to his sonne *Salomon* and figuratively to Christ his Sonne ; taking the promise

זוה תורה  
a radice תור & non  
a תורה lex. תור  
significat formam.  
2 Chron. 17. 17.

mise in a larger extent; and the matter may be cleared by this comparison. A father hath a sonne who is farre from him, he biddeth the Tailor shape a coate to him, and to take the measure by another child who is there present, but withall he biddeth the Taylor make it larger; because his child will waxe taller: So this promise made to *David* was first cut out (as it were) for *Salomon* his sonne, but yet it had a larger extent, for it is applyed to Christ who is greater than *Salomon*; and as by a sphere of wood wee take up the celestiall spheres; So by the promises made to *David* concerning *Salomon*, we take him up who is greater than *Salomon*, and these two make up but one sense. When a man fixeth his eye upon one to behold him, another man accidentally commeth in, in the meane time; he casteth his eyes upon that man also; So the Lords eye was principally upon the Messias, but hee did cast a looke, as it were, also to *Salomon*.

When these testimonies are applyed in the New Testament, the literall sense is made up sometimes of the type and the thing typed. Example, *Ioh. 19. 36.* *A bone of him shall not be broken.* This is spoken both of the bones of the Paschall Lambe, and of the bones of Christ; and both of them make up but one literall sense.

Sometimes the literall sense is made up *ex historico & allegorico*, as *Sara* and *Hagar*, the bond woman and the free signifie the children of the promise begotten of grace, and the bond servant under the Law; and these two make up but one sense.

Sometimes *ex tropologico & literali*, as, *Yee shall not musle the mouth of the Oxe that treadeth out the corne,* *1 Cor. 9. 8.*

Fourthly, the literall sense is made up *ex historico, mystico & prophetico*. Example, *Ier. 31. 15.* *A voyce was heard*

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A Scripture diversely applyed, doth make up but one literall sense.

heard in Ramah, lamentation and bitter weeping, Rachel weeping for children, refusing to be comforted for her children because they were not. There was a voyce heard in Ramah for Ephraims captivity, that is, for the 2. Tribes, who came of Ioseph the sonne of Rachel; this mourning was because the ten Tribes should not bee brought backe againe from the captivity: this was mysticall and not propheticall, that shee mourned for the ten Tribes who were led away into captivity; but it was propheticall foretelling the cruell murder which Herod committed in killing the infants not farre from Rahels grave; all these are comprehended in this prophesie, and make up one full sense.

When a testimony is cited out of the Old Testament in the new, the Spirit of God intendeth, that this is the proper meaning in both the places, and that they make not up two divers senses. Example, the Lord saith, *Make fat the hearts of this people*, *Esa. 6. 9.* and Christ saith, *Matth. 13. 14.* *In them is fulfilled this prophesie.* This judgement to make fat the hearts, was denounced against the Iewes in *Esaiahs* time at the first, *Act. 28. 25.* *Well spake the holy Ghost by Isaiah the Prophet,* it was fulfilled upon the Iewes who lived both in Christs time and in *Pauls* time. *Esay* when hee denounced this threatning, hee meant not onely of the Iewes who lived then, but also of the Iewes who were come after; and it was literally fulfilled upon them all.

Example 2. *Esa. 61. 1.* *The Spirit of the Lord is upon me, because he hath annointed me to preach the Gospel,* this prophesie is cited by Christ, *Luk. 4. 18.* and it is onely meant of Christ, and literally to be applied to him.

Example 3. *Esay. 49. 6.* *I will give thee for a light to the Gentiles,* Christ went not in proper person to preach to the Gentiles himselfe, but hee went to them by his Apostles, therefore *Act. 13. 47.* *Paul saith, the Lord hath commanded*

commanded me to goe and be a light to the Gentiles, this is the proper sense and meaning of the Prophet *Esay* in this place.

When the testimonies of the Old Testament are cited in the new, they are not cited by way of Accommodation, but because they are the proper meaning of the place; if they were cited by Christ and his Apostles onely by way of accommodation; then the Jewes might have taken exception, and sayd, that these testimonies made nothing against them, because it was not the meaning of the holy Ghost who indited these Scriptures to speake against them. But Christ and his Apostles bring out these testimonies as properly meant of them, and not by way of accommodation onely.

We must make a distinction betwixt these two *Destinataam applicationem, & per accommodationem*, *Destinata* is this, when the Spirit of God intendeth that to be the meaning of the place.  *Applicatio per accommodationem* is this, when a Preacher applyeth the Testimonies of the Scriptures for comfort or rebuke to his hearers, this is not *destinata applicatio, sed per accommodationē*. A man maketh a sute of apparrell for one, that is *Destinatum* to him, yet this sute will serve for another; and this is *Per accommodationem*. When *Nathan* said to *David*, the Lord also hath put away thy sinne, thou shalt not die, *2 Sam. 12. 13.* this was *destinata applicatio*; but when a Preacher now applieth this to one of his hearers, this is, but *per accommodationem*. The Scriptures are written for our *Admonition*, upon whom the ends of the world are come, *1 Cor. 10. 11.* And they are profitable for doctrine, for reproofe, for correction, for instruction in righteousness, *2 Tim. 3. 16.* They serve to rebuke all obstinate sinners, and to comfort all penitent when they are applied rightly: but when the Apostles applied their comforts and threatnings, they had a more particular insight

Applicatio } *destinata*  
                  } *per accommoda-*  
                  } *tionē.*

*Simile.*

insight to whom they belonged, than Preachers have now, and knew particularly what Scriptures were directed to such and such men. When *Esay* prophesied *make fat the hearts of this people, Esay 6.9.* And when *Paul* applyed it to the Jewes in his time, it was *destinata applicatio*; but when a Preacher applieth it to his hearers now, it is *per accommodationem* onely, for hee cannot so particularly apply it to his hearers, as *Paul* did to his.

Where there are two severall testimonies found in the old Testament, and joyned together in the new Testament, these two make but one literall sense, as *Esa. 62.11. Say to the daughter of Sion, behold thy Salvation commeth.* So *Zach. 9.9.0 Daughter of Sion, O daughter of Ierusalem, behold thy King commeth riding upon an Asse, and upon an Asse Coalt: Matthew* citing these places *cap. 21.* joyneth them both together, and sheweth that both *Esay* and *Zacharie* meant of Christ comming in humility and not in glory, and these two make up but one literall sense.

This is a speciall note to know the literall sense of the Scripture, when this phrase is added; *That the Scripture might be fulfilled: As Ioh. 13.18. But that the Scripture may be fulfilled, hee that eateth bread with me, hath lift up his heele against me.* This place was spoken first by *David* of *Achitophel*, *Psal. 41.10.* But it was fulfilled literally in *Iudas* who betrayed Christ.

Example 2. *Ioh. 17.12. Those that thou gavest mee I have kept, and none of them is lost, but the sonne of Perdition, that the Scripture might be fulfilled.* This place was first spoken of *Doeg*, *Psal. 109.7.* and the Scripture is fulfilled in *Iudas*, therefore this is the literall sense of it; the figure was in *Doeg*, and the thing figured in *Iudas*.

Example 3. *Ioh. 19.24. Let us not rent it, but cast lots whose it shall be, that the Scriptures might be fulfilled*  
which

A Note to know the  
literall sense of the  
Scripture.

which sayd; They parted my rayment amongst them, and for my vesture they did cast Lots. Sauls Courtiers rent Davids dignities and honours amongst them, but the scripture was fulfilled literally here by the Souldiers.

Example 4. *Iohn 19. 36.* For these things were done that the Scripture might be fulfilled, A bone of him shall not be broken. The type was observed in the Paschall lambe, but the Scripture is fulfilled here literally in Christ.

But it may be sayd, *1 Cor. 10. 6. 11.* All these things happened to them in figures, then they signified some other things to us than to them.

They were types to us, that is, examples; they were not types properly taken, for that is properly called a type, which the Spirit of God specially proposeth to signify some future thing; as, a bone of the Paschall lambe should not be broken, was instituted to signify some future thing, that a bone of Christ should not be broken, here is properly a type: but an example is not a representation of any thing to come, but goodnesse or splendor in the men which maketh them to be followed, as the mildnesse of *Moses*, the patience of *Iob*; These were not types properly but examples. So these things which befell the Iewes in the wilderness for their murmuring and committing whoredome, are set downe for examples to the *Corinthians* & posterity to come, they were *ad iudicium & maledictionem*. They serve to admonish and instruct us, that we fall not into the like sinnes, *2. Tim. . . 16.*

It may be alledged that there are more literall senses in one Scripture then one. Example; *Caiaphas* prophesied that one should die for the people, *Ioh. 11. 49.* In Christs meaning they had one sense, and in *Caiaphas* meaning they had another sense.

This Prophecie must not be considered as one, but as

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two; the Spirit of God had one meaning and Caiaphas had another, but the Scriptures which were inspired by the holy Spirit had but one sense.

Where the holy Ghost maketh a mystical application of the old Testament to the new, that is, *Destinata applicatio*; And arguments taken from thence hold firmly. Example, *Exod. 16. 18.* He that gathered much had nothing over, and he that gathered lesse had no lacke, the Apostle *2 Cor. 8. 15.* applyed this morally to all the faithfull, and reduceth things to a certaine equalitie; that those who are rich in temporarie things, should bestow their almes upon the poorer sort, and the poore being richer in spirituall things, might communicate to the richer, their prayers and Spirituall helps.

When we apply the testimonies of the old Testament and borrow comparisons from them, it is not *destinata applicatio sed per accommodationem.*

*Conclusion.*

The conclusion of this is. There is but one literall sense and meaning of every Scripture: So should men have but one sense and meaning in their minds, and not a double meaning, as the equivocating Iesuites have.

*August. de Trin.  
lib. 2. cap. 3.*

*Quisquis hac legit, ubi pariter certus est, pergat mecum;  
ubi pariter hesitat, querat mecum; ubi errorem suum cognoscit, redeas ad me; ubi mecum, revocet me.*

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FINIS.

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*ADVERSUS*

