

THE ART OF PROPHECYING.

OR,
A TREATISE CONCERNING THE
SACRED AND ONLY TRUE MANNER
AND METHODE OF PREACHING.

First written in Latine by M^r. WILLIAM PERKINS:
and now faithfully translated into English (for that it containeth
many worthy things, fit for the knowledge of men of all degrees)
By THOMAS TYLER.

NEHEM. 8.4,5,6.

*And Ezra the Scribe stood upon a Pulpit of wood, which he had made for the preaching. And
Ezra opened the booke before all the people: for he was above all the people: and when hee
opened it, all the people stood up. And euer, Ezra praised the Lord, the great God, and all
the people answered, Amen, Amen. — ver. 7. In like manner Ieshua and Bani, &c. ver. 8
And they read in the booke of the Law of God distinctly, and gave the sense and caused
them to understand the reading.*



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TO THE RIGHT WOR-
SHIPFULL SIR WILLIAM
ARMIN KNIGHT.



IR, many and excellent benents hath the Lord in mercy vouchsafed to vs these eight and forty by-past yeares together : of which this is not the least, if not the greatest, that he hath dispelled the duskie cloudes of Popish darkencesse as palpable as that of AEGYPT, and hath caused the Sun-light of the Gospell to shine cleerely in all our coasts. He sheweth his word vnto vs, as he did vnto *Jacob*, his statutes and his iudgements, as he did sometimes to *Israel*. He hath giuen vs his Prophets and Embassadors, which doe serue like that cloude and pillar of fire to direct vs in our pilgrimage through the wilderness of this wicked world into the celestiall Canaan. He hath thrust forth many faithfull and industrious labourers into his Vineyard to prune and to dresse the vines of our soules, that we may bring forth the grapes of pietie and the clusters of iustice; (vnlesse we will needes be like to the Cypresse, which, as *Plinie* saith, can endure no husbanding, but maketh that her maladie, which is a medicine to other trees.) Amongst whome the Author of this learned Tractate did shew himselfe with the foremost; carrying alwaies with him a Light of learning, and a Lampe of godly liuing. And, *qualis vita, finis ita*. As he was a Lampe whiles he liued, so like a Lampe, *alio inferniens seipsum consumpsit*. His whole life was labour, *scribenda dicens, & legenda scribens*. One whereof was this present discourse and platforme concerning the true vnderstanding and vsing of the Scriptures, written in his yonger yeares: which I am bold to present and dedicate to your Worship in this plight you see; partly because it is a *thesaurus* and store-house of excellent precepts, (as *Domitius Piso* saith that bookes should be such) having in it *scriptas aquas vitas*, sufficient furniture to further perfection in that sacred science: and partly to demonstrate my gratitude, and deuoted affection to you, who haue alwaies beene a constant patron (*etiam ministrante Fortuna*) to my neerest and dearest friends.

Thus I take my humble leaue, desiring your kind acceptance, and so commend your Worship with your whole praegeie to the protection of the Lord. *London, Jan. 1. 1606.*

Your Worships in all dutie,

THOMAS TYKE.

Exod. 10. 21.

Psal. 147. 19.

Exod. 13. 22.

TO THE FAITHFULL MINISTERS OF THE GOS- PELL: AND TO ALL THAT ARE

desirous of, and doe labour for the
knowledge of holy
learning.



*That common place of dinitie, which concerneth the framing of Sermons, is both weightie and difficult, if there be any other throughout all that sacred science. For the matter, which it is to explicate and treat on, is Prophecie; an excellent gift indeed, whether we consider it in respect of dignitie or of use. The dignitie thereof appeareth, in that like a Ladie it is highly mounted and carried aloft in a chariot: where as all other gifts, both of tongues and arts, attend on this like handmaidens aloofe off. Answerable to this dignitie there is also a two-fold use: one, in that it (eructh to collect the Church, and to accomplish the number of the Elect: the other, for that it driueth away the Woolmes from the foldes of the Lord, for this is indeede that Flexanima, that allurer of the Soule, whereby mens forward minde, are mitigated and mooned from an vngodly and barbarous life unto Christian faith and repentance. This also is that Engine, which as it hath shoken the foundation of auncient heresies, so it hath in these few by-past yeares, cut a sunder the sinews of that great Antichrist. Wherefore if it bee demanded which is the most excellent gift of all, doubtlesse the praise must be giuen to Prophecying. Now by how much the more excellent euery thing is, by so much the more diligently it ought to be adorned with variety and plentie of precepts. Therefore, when I saw this common place so handled of many, as that it would remaine naked and poore, if all other arts should call for those things, which are their owne: I perused the writings of Diuines, and hauing gathered some rules out of them, I haue conched them in that methode, which I haue deemed most commodious: that they might be better for use, and fitter for the memorie. I doe also publish them, that they might be approued, if they bring with them that which is good: if any euill, that they may receive their deserved punishment. And whosoener thou art that pleasest to reade them, where thou art perswaded of this order of Preaching, which here I handle, walke on with me: where thou standest at a stay, inquire with me. * where thou perceivest thine owne errors, returne to me: where thou seest mine, call me backe to thee. For that, which now liketh me, shall dislike me, if it like not godly and moderate minded men. But if any man shall carpe at this my trauaile, though very small, let him know, that my onely meaning is to benefite the Church of God: and that the conscience of my fall is a sufficient monument against all calumnies. I doe now betake you to God, and this (traittate of the) art of Prophecying, both to you and to God. Ann. 1592. Decemb. 12.*

WILLIAM PERKINS.

THE ARTE OF PROPHECYING.

CHAP. I.



THe Arte or facultie of Prophecyng is a sacred doctrine of exercising Prophecie rightly.

Prophecie (or Prophecyng) is a publike and solemne speech of the Prophet, pertaining to the worship of God, & to the saluatiō of our neighbor. 1. Cor. 14. 3. But he that prophesieth, speaketh vnto men to edification, to exhortation, & to consolation. Ver. 24. But if all prophecie, & there come in one that becometh not, or one vnlearned, he is rebuked of all men, and is not iudged of all men, Rom. 1. 9. God is my witnesse, whom I serue (or worship, adpise) in my spirit, in the Gospell of his Sonne.

CHAP. II.

Of the Preaching of the Word.

THere are two parts of Prophecie: Preaching of the Word, and Conceining of Prayers.

For in speaking there are onely two duties of the Prophet, that is, of the Minister of the word; to wit, Preaching of the word, and Praying vnto God in the name of the people. Rom. 12. 6. Having prophecie, let vs prophecie according to the proportion of faith. Gen. 20. 7. Deliver the man his wife againe, for he is a Prophet: and when he shall pray for thee, thou shalt liue. For this cause the word (Prophecie) is giuen also to prayers. 1. Chron. 25. 1. The sonnes of Asaph, and Heman and Jeduthun, who were singers, prophesied with Harpes, with Vials, and with Cymbals. 1. King. 18. 26. The Prophets of Baal called vpon the name of Baal from morning to noone. 29. And when mid-day was passed, and they had prophesied until the offering of the evening sacrifice.

And euery Prophet is partly the voyce of God, to wit, in preaching: and partly the voyce of the people, in the act of praying. Ier. 15. 19. If thou take away the precious from the vile, thou shalt be as it were My mouth. Neh. 8. 6. And Hexra blessed the Lord the great God, and all the people answered, Amen.

Preaching of the word is Prophecyng in the name and roome of Christ, wherby men are called to the state of Grace, and conferred in it, 2. Cor. 5. 19. And hath committed to vs the word of reconciliation, 20. Therefore we are Embassadors for Christ: as though God did be-

A seech you by vs, we pray you in the name of Christ, that ye be reconciled to God. 2. Thess. 2. 13. 14. God hath from the beginning elected you to saluation, through sanctification of the Spirit, and faith embracing the truth: wherunto be called you by our Gospell. Rom. 1. 16. The Gospell is the power of God to saluation to euery one that beleeueth, Prou. 29. 18. When there is no vision the people are naked. Rom. 10. 14.

CHAP. III.

Of the Word of God.

THe perfect and equal* obiect of Preaching is the word of God. Luk. 16. 29. They haue Moses & the Prophets, let them heare them. Math. 23. 2. The Scribes and Pharises sit in Moses chaire, that is, they teach the doctrine of Moses, which they doe professe. 3. All therefore whatsoeuer they bid you obserue, that observe and doe.

The Word of God is the wisdom of God concerning the truth, which is according vnto godlines descending from aboue. Iam. 3. 17. But the wisdom, which is from* a bone is first pure, &c. Tit. 1. 1. Paul a Seruant of God—according to the acknowledging of the truth, which is according vnto godlinesse.

Admirable is the excellencie of the Word, which is euident partly by the nature thereof, partly by the operation.

The excellency of the nature is either the perfection thereof; or the eternitie.

The perfection is either the sufficiency, or the purity. The sufficiency is that, whereby the word of God is so compleate, that nothing may bee either put to it, or taken from it, which appertaineth to the proper end thereof. Psal. 19. 7. The Law of the Lord is perfect, conuerring the soule. Deut. 12. 32. Whatsoeuer I command you, take heede ye doe it: then shalt put nothing thereto, nor take ought therefrom. Reuel. 22. 18, 19.

The puritie thereof is, whereby it remaineth entire in it selfe, void of deceit and error, Psal. 12. 6. The words of the Lord are pure words, as silver tried in a furnace of earth, fined seuentimes.

The eternitie of the word is that, whereby it abideth inuolable, and cannot passe vntill all that, which it commandeth, bee fully accomplished Math. 5. 18.

* Or, the word of God is the whole and onely matter, about which preaching is exercised; it is the field in which the Preacher must containe himselfe. * word.

The excellencie of operation is that, whereby it is endowed with vertue; first to discerne the spirit of man, Heb. 4. 12. *For the word of God is lively, and mightie in operation, and sharper then any two edged sword, and encreth through unto the dividing asunder of the soule and spirit, and of the ioynts and the marrow, and discerneth the thoughts and intents of the heart.* Secondly, to binde the conscience. Iam. 4. 12. *There is one Law-giuer, who is able to saue and destroy. Ela. 33. 22. The Lord is our Iudge, the Lord is our Law-giuer, the Lord is our King, he will saue vs.* To binde the conscience is to constrain it either to accuse vs or to excuse vs of sinne before God.

The word is in the holy Scripture.

The Scripture is the word of God written in a language fit for the Church by men immediately called to be the *Clerkes, or Secretaries* of the holy Ghost. 2. Pet. 1. 21. *For prophetic came not in old time by the will of man, but the holy men of God spake as they were carried and moued by the holy Ghost.*

It is called Canonically, because it is as it were a Canon, that is to say, a Rule, or Line of the Master workman, by the helpe whereof the truth is both first to be found out, and also afterwarde to be examined. Gal. 6. 16. *And as many as walk according to this* Canon or Rule.* Therefore the supream and absolute determination & iudgement of the controversies of the Church ought to be giuen vnto it.

The Summe of the Scripture is contained in such a syllogisme (or forme of reasoning, as this is which followeth. (a) *The true Messias shall be both God and man of the seede of Dauid; he shall be borne of a Virgin; he shall bring the Gospell forth of his Fathers house; he shall satisfie the Law; he shall offer vp himselfe a sacrifice for the finnes of the faithfull; he shall conquer death by dying and rising againe; he shall ascend into heauen; and in his due time hee shall returne vnto iudgement.* But (b) *Iesus of Nazareth the Sonne of Mary is such a one: He (c) therefore is the true Messias.*

In this syllogisme the Maior is the scope or principall drift in all the writings of the Prophets: and the Minor in the writings of the Euangelists and Apostles.

The Scripture is either the New Testament, or the Old.

The old Testament is the first part of the Scripture, written by the Prophets in the Hebrew tongue, or at least in the Chaldie, vnfolding chiefly that old covenant of workes. Luk. 16. 29. and 24. 27. *And he began at Moses, and at all the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.*

It is distinguished by bookes, which are either Historically, or Dogmatically, or Prophetically.

The Historically bookes are stories of things done, for the illustration and confir-

mation of that doctrine which is propounded in other bookes. 1. Cor. 10. 11. *Now all these things came vpon them for* enamples: and were written to admonish vs.* Rom. 15. 4. *For whatsoeuer things were written aforetime, are written for our learning.*

These bookes are in number fiftene.

1 *Genesis*, which is an historie of the creation, fall, promise, and of the state of the Church conserued (and shut vp) in priuate families.

2 *Exodus*, which is an historie of the deliuerance of the Israelites from the Egyptians, of their going out of Egypt, of the promulgation of the Law, & of the Tabernacle.

3 *Leuiticus*, which containeth a storie of the Ceremoniall worship.

4 *Numbers*, which is an historie of their martiall marching into the land of Canaan.

5 *Deuteronomie*, which is a commentarie repeating and explicating the Lawes out of the afore-said bookes.

6 The booke of *Ioshua*, which declareth their entrance into, and possession of the land of Canaan vnder Ioshua.

7 The booke of the *Iudges*, which comprehendeth an historie of the corrupt and miserable condition of the Church and Common-wealth of Israel from *Ioshua* to *Eli*.

8 The booke of *Ruth*, which is an historie concerning the marriages and posteritie of *Ruth*.

9 The first and second booke of *Samuel*, which is a story of things done vnder *Eli*, and *Samuel* Priests, and vnder *Saul* and *Dauid* Kings.

10 The first and second booke of *Kings*, which maketh narration of things achieved in the daies of the Kings of Israel and Iudah.

11 The first and second booke of *Chronicles*, which is a methodicall historie of the beginning, increase, and ruine of the people of Israel, seruing to explaine and shew the Line, or Lineage of Christ.

12 The booke of *Ezra*, which containeth an historie of their returne from captiuitie in Babylon, and of the beginning of the *Restoring* of the citie.

13 The booke of *Nehemiah*, which speaketh of the restoring of the citie which was to be finished.

14 The booke of *Hester*, which is an historie of the preleruation of the Church of the Iewes in Persia by *Hester*.

15 The booke of *Iob*, which is an historie intreating of the causes of his tentations, as also of his manifold conflicts, and lastly of his happie issue.

The Dogmaticall bookes are those, which teach and prescribe the Doctrine of Diuinitie.

These are foure in number.

1 The booke of *Psalms*, which containeth sacred

phorum.

win.

*The Maior of Proposition.

*The Minor or Assumption.
*The conclusion.

*sim.

sacred songs to bee fitted for euery condition both of the Church and the particular members thereof, and also to be sung with grace in the heart, Col. 3. 16.

2 The booke of *Proverbs*, which is a treatise of Christian manners, teaching pietie towards God, and iustice towards our Neighbour.

3 The (a) booke of the *Preacher*, which discloseth the vanitie of all humane things, so farre forth as they are vied without the feare of God.

4 The (b) *Song of Songs*, which speaketh of the mutuall communion of Christ with the Church, vnder an allegorie of a (c) Bride-groome and his Bride.

The Propheticall bookes are Predictions, either of the iudgements of God for the sinnes of the people, or of the deliuerance of the Church, which is to bee perfitted at the coming of Christ.

But with these predictions (d) they doe mingle the doctrine of repentance, and doe almost alwaies vse consolation in Christ to them that doe repent.

It is their custome also for the helping of their hearers memorie and vnderstanding, to propound their sermons briefly, which they made at large. *Esa. 8. 1. Moreover the Lord said vnto me, take thee a great rolle, and write in it with a mans pen. Hab. 2. 2. Write the vision, and make it plaine vpon tables, that he may runne that readeth it.*

Prophecies are either greater or lesser.

Greater are such, as doe more plentifully deliuer all those things that are foretold; as the prophecies of *Esaie, Ieremie, Ezekiel, Daniel.*

Hitherto belong the *Lamentations of Ieremie*, touching the misery of the people of the Iewes about the time of the death of *Iosiah*.

Lesser prophecies are those, which intreat more sparingly or briefly of all those things that are foretold, or at least of some of them; as the prophecies of *Hosea, Joel, Amos, Obadiab, Ionas, Michah, Nahum, Habakkuk, Zephaniah, Haggai, Zacharie, Malachie.*

Thus much for the old Testament.

The New Testament is the second part of the Scripture written in the Greeke tongue by the Apostles, or at least approued of them, propounding plainly the doctrine of the new covenant. *Eph. 2. 10. And are built vpon the foundation of the Prophets and Apostles.*

Peter approued the Gospell of Marke, at whose motion and appointment it was written by Marke, as it pleaseth Nicephorus to euertie, *Lib. 2. cap. 45.* And *Iohn*, that wrote the Gospell, approued the Gospell of *Luke*. It is of small moment, which is reported by *Eusebius*, to wit, that it is apparent by two places (*2 Tim. 2. 8.* and *Rom. 2. 16.*) that *Paul* was the author of that Gospell, which is called *Lukes*. For *Paul* doth not here speake of any one booke, but of his whole ministerie: for he

addeth, *In which I suffer trouble as an euill doer vnto bonds.* *2 Tim. 2. 9.*

The new Testament containeth partly Histories, and partly Epistles. The Histories are:

1 The foure Gospels of *Matthew, Marke, Luke, and Iohn*: which are an historie of the life, deedes, and doctrine of Christ exhibited vnto the world, continuing from his conception euen vntill his ascension into heauen.

And there are foure writers: two that were hearers, and two that were eye-witnesses, that they might giue greater assurance of the truth of the historie.

The difference betwixt the Euangelists is on this wise: *Matthew* layeth open the doctrines which Christ deliuered. *Marke* sets down the history briefly; yet did he not make an abridgement of the Gospell which *Matthew* wrote, as *Hierome* supposed. For hee be- ginneth his discourse in a diuers manner, and proceedes in another order, partly intrating of things more largely, and partly interlacing of new matters. *Luke* aimeth at or frameth a perfect historie, and described in a certaine order. *Iohn* is almost wholly taken vp in laying open the Godhead & benefite of Christ, which is deriued from his Godhead vnto vs.

Hierome distinguisheth the Euangelists by their beginnings or entrance. He saith *Matthew* is like a man, because he begins with the Man-hood of Christ. He likens *Marke* to a Lyon, because he be- ginneth with the preaching of *Iohn*, which was like the roaring of a Lyon. He compares *Luke* to an Oxe, because he be- ginneth with *Zacharie* the Priest offering his sacrifice. He compareth *Iohn* to an Eagle, because he doth (as it were) soare vp aloft and begin with the Godhead of Christ.

2 The *Acts of the Apostles*, which is an orderly history, specially relating the deedes of *Peter* and *Paul*; that there might be an en- sample of governing the Church extant. *2 Tim. 3. 10, 11.*

3 The *Reuelation* which is a propheticall history concerning the condition of the Church from the age in which *Iohn* the Apo- stle liued vnto the end of the world.

The Epistles follow. 1. *thirteen Epistles of Paul.*

1 To the *Romans*, of iustification, sanctifi- cation, and the duties of Christian life.

2 The first to the *Corinthes*, concerning the reforming of the abuses of the Church of Corinth.

3 The second to the *Corinthes*, containing chiefly the defence of himselfe and of his Apo- stleship against his aduersaries.

4 To the *Galatians* about iustification by faith without the workes of the Law.

5 To the *Colossians*, } Which confirme
6 To the *Phisippians* } the Churches in
7 To the *Ephesians* } doctrine, and in
8 The 1. to the *Thes.* } the duties of Chri-
9 The 2. to the *Thes.* } stian life.

* Ecclesi- astes,

b The booke of Canticles.
c Or hus- band and spouse.

d This is the Pro- phers.

10 The 1. to *Timothie*. } VVhich prescribe the forme of ordering the Church aright.

11 The 2. to *Timothie*.

12 The Epistle to *Titus*, of ordering the Church of the Cretians.

13 To *Philemon*, of receiuing Onesimus.

The Epistle to the *Hebrewes*, concerning the person and offices of Christ, and of faith bringing forth fruit in good workes.

The Epistle of *Iames*, concerning workes to be ioyned with faith.

The first and second Epistle of *Peter*, touching sanctification and the workes of new obedience.

The first Epistle of *Iohn*, concerning the signes of fellowship with God.

The second Epistle of *Iohn* to the elect Lade, about perleurance in the truth.

The third Epistle of *Iohn* to *Gayus*, concerning hospitality and confluence in that which is good.

The Epistle of *Iude*, of confluence in the faith against false Prophets.

And thus the *Canonicall Scripture* is distinguished by her bookes.

Now there are very strong proofes, which shew that these alone is the word of God, and no other besides.

Of these proofes one doth make a man certainly to know the same, the other doth but declare or testifie it.

Of the former kinde there is onely one, namely, the inward testimony of the holy Ghost speaking in the Scriptures, and not onely telling a man within in his heart, but also effectually perswading him, that these bookes of the Scripture are the word of God. *Iſa. 59. 21. My Spirit, that is upon thee, and my words which I haue put in thy mouth, shall not depart out of thy mouth, — from henceforth euen for ever.*

The manner of perswading is on this wise: The Elect hauing the Spirit of God, doe first discerne the voice of Christ speaking in the Scriptures. Moreover, that voice which they doe discerne, they doe approue: and that which they doe approue, they doe beleue. Lastly, beleuing, they are (as it were) sealed with the seale of the Spirit. *Eph. 1. 13. Wherein also after that ye beloued, ye were sealed with the holy Spirit of promise.*

The Church also may beare witness of the Canon, perswade shee cannot. For by this meanes the voice of the Church should be of greater force then the voice of God: and the whole state of mans saluation should depend vpon men; then which what can be said to be more miserable?

Obiect. The Scripture is the word of God by it selfe, but it is not so to vs, but by the iudgement of the Church. *Anſ.* 1. The distinction is vaine. For, the first part thereof sheweth the manner, whereby the Scripture is the word of God: the latter part shewes not

A the manner how, but the person to whom: 2. The Scripture it selfe doth also testifie of it selfe with that kinde of testimony, which is surer euen then all the oathes of men. For wee haue the voice of the holy Ghost speaking in the Scripture: who doth also worke in our hearts a certaine (conuincion) full perswasion of the Scriptures, when wee are exercised in hearing, reading and meditating of them. Neither doe we beleue a thing, because the Church saith it is to be beleued: but therefore we do beleue a thing, because that which the Church speaketh, the Scripture did first speak. Yea the Church cannot stand, nor yet be imagined without faith: faith is not without the word, which word is the rule or object of faith, & not the iudgement, though it be of most holy men. 3. He which doubteth of the Scriptures, will doubt as well of the testimony of the Church.

Obiect. 2. The Church hath a iudgement to determine of matters. *Act. 15. 28. It seemeth good to the holy Ghost, and to vs.* *Anſw.* 1. The loweraigne or supreme iudgement concerning matters of faith, belongeth to the holy Ghost, speaking in the Scriptures. The ministry of iudgement (or a ministeriall iudgement) is onely giuen vnto the Church, because shee must iudge according to the Scriptures: and because shee doth not this alwaies, shee sometimes faileth. 2. The Apostles were present at that Councell which was held at Ierusalem, who were men that had authority which was of it selfe to be beleued, which authority the Ecclesiasticall ministry now hath not.

The prooue of declaration or testification, is that, which doth not demonstrate or perswade, but onely testifie, and by certaine tokens approue the true Canon. This prooue is manifeste.

First, the perpetuall consent of the Church: of the ancient Church of the Iewes. *Rom. 5. 2. For chiefly, because vnto them were of credit committed the Oracles of God.* And of the new and latter Church. 1. From Christ and the Apostles, who cited testimonies forth of those bookes.

D Secondly, from the Fathers.

First, *Origen*, as *Eusebius* testifieth, *lib. 6. 18. & 23.*

2. *Meliton*, as the same *Eusebius* witnesseth *lib. 4.*

3. *Athanasius.*

4. *Cyri*, *Serm. 4.*

5. *Cyprian*, or rather *Ruffine* in his exposition of the Creede.

6. *Hilarie*, in his preface vpon the first Psalm.

7. *Hierome*, in *Prologo Galeato*, and in his preface vpon the bookes of *Salomon*.

8. *Epphanius*, in his booke of weights and measures.

9. *Damasce*, in his fourth booke of faith, chap. 18.

10 *Gregorie, Moral on Iob, lib. 9. chap. 27.*
 3 In Councils, the Nicene, and Laodiceane, Can. 59.

With these agree *Hugo de Sancto Victore* in his first booke of Sacraments, cap. 7. *N. Lyra* in his prologue vpon the bookes of Apocrypha. *Hugo Cardinalis* in prologo in *Iosuaam*.

Secondly, the consent in part made by the Gentiles, & enemies affirming the same things, which are deliuered in holy Scriptures.

1 Of the creation spake *Homar*, and *Plato* in *Timoe*.

2 Of Christ, *Iosephus*, lib. 20. *Antiquit.* cap. 6. & 8. and in his fift booke of the warre of the Iewes, chap. 8. and booke the 6. chap. 25. 27. 28. 47.

3 Of the Redeemer of the world, who was to be exhibited in the last times, prophesied the Sybils, as *Lactantius* recordeth, lib. 4. cap. 6. and *Cicero*, lib. 2. de *Diuinat.* and *Virgil*, in the fourth Eclogue.

4 Of the miracles of Christ, *Suetonius* speaketh in *Nero*: and *Tacitus*, lib. 5. & 20.

5 Of the Wilemens starre, *Philo*, lib. 2. & 25.

6 Of the slaughtering of the infants, *Macrobius* in *Satur*.

7 Of the death of *Herod*: *Agrippa*, *Iosephus* in his 19. booke of *Antiquities*, chap. 7.

8. Of the flood, *Berosus* in those fragments which are extant. *Iosephus* *Antiq.* booke 1. chap. 3. And the Poets.

9 Of the tower of Babel, *Eusebius* speaketh, as *Eusebius* testifies, *De preparat. Euangel.*

10 Of the Dove which *Noe* sent out, *Plutarch* speaketh, lib. quod *Boeta* (sunt rationalia).

11 Of *Iaphet*, the sonne of *Noe*, the Poets fable many things.

12 Of *Abrahams* sacrifice, *Alexander Polyhist*.

13. Of the miracles of *Moses*, *Plinie* speaketh: though he do wickedly call him a Magician.

Thirdly, the Antiquitie of the word, for it containeth in it a narration of things done fro the beginning of the world. But the most ancient humane History whatsoeuer, was not written by any, before the daies of *Ezra* & *Nehemiah*, who were about the yere of the worlds creation, three thousand and fise hundredth.

Fourthly, the most certaine accomplishment of the prophecies: as are these, of the calling of the Gentiles: of Antichrist: of the apostasie of the Iewes, &c.

Fifthly, the matter thereof: which is of one true God, of the true worship of God, and that God is the Saviour.

Sixty, the consent of all the parts of the Scripture.

Seauenthly, the miraculous preservation of the Scriptures in the perils of the Church, and in the time of generall reuolting.

Eighty, the operation thereof: for it conuerteth men, and though it be flatly contrary to the reason and affections of men, yet it conuinceth them vnto it selfe.

Ninthly, it is full of maiesty in the simplicity of the words. Lastly, the holy penmen set downe their owne corruptions: and *Moses* commendeth himselfe, saying, that hee was the meekest of all men; which argueth that they were led by the holy Ghost. And Christ, who is described in the Gospell, affirmeth very plainly, that he is the Sonne of God, and that he is one with God the Father, and challengeth all Gods glory vnto himselfe. Which if it had not bin right and true, he should haue felt the wrath of God with *Adam* and with *Herod*, who would needs be like vnto God. But on the contrary, God hath reuenged his death both vpon *Herod*, and vpon the Iewes, and vpon *Pilate*, and vpon those Emperours that persecuted the Church.

And thus wee haue seene the * tokens of the Scripture. Whereby it appeareth, that the booke of *Tobit*, the prayer of *Mannasses*, the booke of *Iudith*, the booke of *Baruch*, the Epistle of *Ieremie*, the additions to *Daniel*, the third and fourth bookes of *Ezra*, the additions to the booke of *Hester*, the two bookes of *Macchabees*, the booke of *Wisedome*, and *Ecclesiasticus*, are not to bee reckoned in the Canon. Reason 1. They are not written by the Prophets. 2. They are not written in Hebrew. 3. Christ and his Apostles alleadged in the new Testament, no testimonies out of those bookes. 4. They containe some feigned things, and contrary to the Scriptures.

CHAP. IV.

Of the interpretation of the Scriptures.

Thereto hath bene spoken of the obiect of preaching. The parts thereof are two. Preparation for the sermon, and the Promulgation or vtiuing of ie. Mar. 13. 52. *Then said hee vnto them, therefore euery Scribe, which is taught vnto the kingdome of heauen, is like vnto an householder, which bringeth forth out of his treasure things both new and old.*

In preparation, priuate study is with diligence to be vsed. 1. Tim. 4. 13. *Till I come giue attendance to reading, to exhortation, and to doctrine.* 1. Pet. 3. 10. *Of the which saluation the Prophets haue inquired and searched, which prophesied of the grace that should come vnto you.* Dan. 9. 2. *In the first yere of his reigne, I Daniel vnderstood by bookes the number of the yere.*

Concerning the study of Diuinity, take this aduice. First, diligently imprint both in thy minde and memory the substance of Diuinity described, with definitions, diuisions, and explications of the properties. Secondly, proceede to the reading of the Scriptures in this order: Vsing a grammaticall, rhetoricall, and logicall^a analysis, and the helpe of the rest of the arts: reade first the Epistle of *Paul* to the Romanes; after that, the Gospell of *Iohn*,

* propheta.

^a Opening of the text.

a Of sound
judgement:
or sound, &
judicious, &
consonant to
Gods word.

(as beeing indeede the keyes of the new Testament) and then the other bookes of the new Testament will be more easie when they are read. When all this is done, learne first the dogmaticall bookes of the olde Testament, especially the Psalmes: then the Prophetically, especially *Esay*: Lastly, the historically, but chiefly Genesis. For it is likely that the Apostles and Euangelists read *Esay* and the Psalmes very much. For there are no bookes of the olde Testament, out of which wee can reade more testimonies to be cited then out of these. There are about three-score places alleaged out of *Esay*: and three-score and foure out of the Psalmes. Thirdly, out of 2 orthodoxall writings, we must get aid not onely from the latter, but also from the more ancient Church. Because Sathan hath raised vp from the dead the olde Heretikes, that he might hinder the resurrection of the Church, which is beguonne to be made in our time. For the Antitrinitaries have newly varnished that opinion of *Arius* and *Sabellius*. The Anabaptists renew the doctrines or sects of the Elfees, Catharists, Enthusiasts, and Donatists. The Swenkfeldians reuiue the opinions of the Eutyrians, Enthusiasts, &c. *Menon* followeth *Ebion*, and the Papists resemble the Pharisees, Encratites, Tatians, Pelagians. The Libertines renew the opinions of the Gnosticks and Carpocratians. *Seruetus* hath reuiued the heresies of *Samoatenus*, *Arius*, *Eutyches*, *Marcion*, and *Apollinaris*. Lastly, the Schismatickes, that separate themselves from Euangelicall Churches, reuiue the opinions, facts, and fashions of *Pupianus* in *Cyprian*, of the Audians, and Donatists. Therefore in like manner, wee must not so much seeke for new repealing and confutations of these heresies, as wee are for our vse to fetch those auncient ones out of Councils and Fathers, and to accompt them as approoued and firme. Fourthly, those things, which in studying thou meetest with, that are necessary and worthy to be obserued, thou must put in thy tables or common place bookes, that thou maiest alwaies haue in a readinesse both olde and new. Fifthly, before all these things God must earnestly bee sued vnto by prayer, that hee would blesse these meanes, and that he would open the meaning of the Scriptures to vs that are blinde. *Psal. 119. 18. Open mine eyes, that I may see the wonderful things of thy Law. Reuel. 3. 18. I aduise thee to buy golde for thee,-- and to annoint thine eyes with eye-salve, that thou maiest see.*

Hitherto pertaineth the framing of common-place bookes. Concerning which, obserue this slender counsell. 1. Haue in readinesse common-place heads of euery point of diuinity. 2. Distinguish the formost pages of thy paper booke, into columnes, or equall parts lengthwise. In euery one of these pages set in the top, the title of one head or chiefe point, the contrary side remaining in

A the meane while empty, that fresh paper may bee put to. 3. All things, which thou readest, are not to be written in thy booke, but those things that are worthy to be remembred, and are seldome met with. Neither must thou put the words of the Author in thy common places, but briefly note downe the principall points of stories, & of things, that thou maiest see from what author to fetch the, when thou shalt haue vse: and make a point in the author himselfe, that thou maist know that the thing is there handled, which thou wrotest in thy comon-place booke. 4. Because some things do very often offer themselves with a doubtful signification, so as that thou canst not tell, if thou write them in thy common places, B from whence to fetch them, therefore to thy common places, thou must ioine an alphabetically table. 5. Alwaies provided that thou trust not too much to thy places. For it is not sufficient to haue a thing written in thy book, vnlesse it be alwaies diligently laid and locked vp in thy memory.

Preparation hath two parts; Interpretation, and right diuision or cutting.

Interpretation is the **Opening* of the words and sentences of the Scripture, that one entire and naturall sense may appeare.

The Church of Rome maketh foure senses of the Scriptures, the literall, allegorical, tropological, and anagogicall, as in this her example. *Melchizedek offered bread and wine.*

C The literall sense is, that the King of Salem with meate which he brought, refreshed the souldiers of *Abraham*, beeing tyred with trauell. The allegorical is, that the Priest doth offer vp Christ in the Masse. The tropological is, therefore something is to be giuen to the poore. The anagogicall is, that Christ in like manner beeing in heauen, shall bee the bread of life to the faithfull. But this her deuice of the foure-folde meaning of the Scripture must be exploded and reiected.

There is one onely sense, and the same is the literall. An allegorie is onely a certaine manner of vitering the same sense. The Anagogie and Tropologie are waies, whereby the sense may be applied.

D The principall Interpreter of the Scripture, is the holy Ghost. 2. *Per. 1. 20. So that ye first know this, that no prophesie in the Scripture is of any priuate *interpretation.* Moreouer, he that makes the law, is the best and the highest interpreter of the law.

The supreme and absolute meane of interpretation, is the Scripture it selfe. *Nehem. 8. 8. And they read in the booke of the Law of God distinctly, and gaue the sense, and caused them to vnderstand by the Scripture it selfe, per Scripturam ipsam.*

The meanes subordinated to the Scripture, are three; the analogie of faith, the circumstances of the place propounded, and the comparing of places together.

The analogie of faith, is a certaine abridge.

* Of prophesie.

* interpretation.

* interpretation.

ment or summe of the Scriptures, collected out of most manifest & familiar places. The parts thereof are two. The first concerneth faith, which is handled in the Apostles Creede. The second concerneth charity or love, which is explicated in the tenne Commandements. 2. Timothy 1. 13. *Keep the true * patterne of the wholesome words, which thou hast heard of me, with faith and love which is in Christ Iesus.*

The circumstances of the place propounded are these: *Who? to whom? upon what occasion? at what time? in what place? for what end? what goeth before? what followeth?*

The collation or comparing of places together, is that, whereby places are set like parallels one beside another, that the meaning of them may more evidently appeare. Act. 9. 22. *But Saul increased the more in strength, and confounded the Iewes, which dwelt at Damascus, confirming (quibuscum) that is, (confirming or confoyning of places of Scriptures, as Artificers, being about to compact or ioyn a thing together, are wont to fit all the parts amongst themselves, that each one of them may perfectly agree with other,) that this was that Christ.*

Collation of places is two-folde. The first is the comparing of the place propounded with it selfe, cited and repeated elsewhere in holy writ. Esay 6. 10. *Make the heart of this people fat, make their eares heauie, and shut their eyes; lest they see with their eyes, and heare with their eares, and vnderstand with their hearts, and conuert; and he heale them.* This place is sixe times repeated in the new Testament, Math. 13. 14. Mar. 4. 12. Luk. 8. 10. Ioh. 12. 40. Act. 28. 27. Rom. 11. 8.

Places repeated haue often alterations for sundry causes. These causes are, first exegericall, that is, for exposition sake: as,

Psal. 78. 2. compared with Mat. 13. 35.

*I will open my mouth in a parable: I will declare * things hidden from of olde.*

I will open my mouth in parables, and will utter the things which haue bene kept secret from the foundation of the world.

Psal. 78. 24.

He gaue them of the wheate of heauen.

Ioh. 6. 31.

He gaue them bread from heauen to eate.

Isa. 28. 16.

Beholde, I will lay in Sion a stone, a tryed stone, a precious corner stone, a sure foundation. Hee that beleaueth, shall not make haile.

Rom. 9. 13.

Beholde, I lay in Sion a stumbling blocke, and a rocke to make men fall, and euery one that beleaueth in him, shall not be ashamed.

Psal. 110. 1.

Sit thou at my right hand until I make thine enemies thy foot-stool.

1. Cor. 15. 25.

Hee must reigne till hee haue put all his enemies vnder his feet.

Psal. 116. 10.

*I beleene, * because I did speake.*

2. Cor. 4. 13.

I beleene, and therefore haue I spoken.

* quia,

Gen. 13. 15.

All the land which thou seest, will I giue vnto thee, and to thy seede for euer.

Gal. 3. 16.

Now to Abraham & to his seede were the promise made. Hee saith not vnto the seedes, as speaking of many: but, and to thy seed, as of one, which is Christ.

A second cause is diacriticall, or for discerning sake, that places, and times, and persons might be mutually distinguished.

Mich. 5. 2.

And thou Bethlehem Ephrathah art little to be among the Princes of Iudah: out of thee shall he come forth to me, that shall bee the ruler in Israel.

Matth. 2. 6.

And thou Bethlehem in the land of Iudah, art not the least among the Princes of Iudah: for out of thee shall come the gouernour, that shall feede my people Israel.

Thirdly, these causes are circumscriptiue: or for limitation sake, that the sense and sentence of the place might bee truly restrained, according as the minde and meaning of the holy Ghost was.

Deut. 6. 13.

Thou shalt worship the Lord thy God, and shalt serue him.

Mat. 4. 10.

Thou shalt worship the Lord thy God, and him onely shalt thou serue.

Isa. 29. 13.

This people draweth nere with their mouth, & honour me with their lips: but their heart they remooue farre from me: and their reuerence towards me is by the commandement of men.

Matth. 15. 8.

When this people draweth nere vnto mee, they honour mee with their mouth, and with their lippes, but they remooue their heart farre from me. 9. In vaine doe they worship me, teaching for doctrynes the commandements of men.

Gen. 2. 24.

Wherefore a man shall leaue his father and his mother, and shall cleaue vnto his wife, and they shall be one flesh.

Matth. 19. 5.

Wherefore a man shall leaue father & mother, and shall cleaue vnto his wife, & they which were two, shall be one flesh.

Isa. 59. 20.

And the Redeemer shall come vnto Sion, and vnto them that turne from iniquity in Iacob, saith the Lord.

Rom. 11. 26.

The deliuerer shall come out of Sion, and shall turne away the vngodlinesse from Iacob.

A fourth cause is for application sake, that the type might be fitted vnto the truth: and the generall to a certaine speciall, and so contrariwise:

Ionas 1.17.

Now the Lord had prepared a great fish to swallow up *Ionas*. And *Ionas* was in the bellie of the fish three daies, and three nights.

Matth. 12.39.

A scull and adulterous generation seeketh a signe, but no signe shall be given unto it. (sane the signe of the Prophet *Ionas*. 40. For as *Ionas* was three daies and three nights in the whales belly: So shall the Sonne of man be 3c.

Esay 61. 1.

The Spirit of the Lord God is upon me: therefore hath the Lord anointed me: hee hath sent mee to preach good tidings unto the poore, to binde up the broke hearted, to preach liberty to the Captives, and to them that are bound, the opening of the prison:

2. To preach the acceptable year of the Lord, and the day of vengeance of our God.

Psal. 69.27.

They gave mee gall for my meate, and in my thirst they gave mee vinegar to drinke.

Exod. 12.46.

Neither shall ye breake a bone thereof.

Psal. 69. 25.

Let their habitations bee void, and let none dwell in their tents.

Fifthly, some things are omitted for breuitie sake: or because they do not agree with the matter in hand.

Zach. 9.9.

Reioyce greatly O daughter *Sion*: shout for joy O daughter *Ierusalem*, beholde thy King cometh unto thee: He

Luk. 4.18.

The Spirit of the Lord is upon me, therefore he hath anointed mee that I should preach good tidings to the poore, he hath sent mee to biale the broken in heart, that I should preach deliuerance to the Captives, &c.

21. This day is this Scripture fulfilled in your eares.

Ioh. 19.28.

That the Scripture might bee fulfilled, hee said, I thirst.

29. Therefore there was (et a vessell full of vinegar: and they filled a sponge with vinegar, and put it about an hyssope stalk, and put it to his mouth.

Ioh. 19.36.

Those things were done, that the Scripture might be fulfilled, which saith, there shall not a bone of him be broken.

Act. 1.20.

It is written in the booke of the *Psalmes*; Let his habitatio be void, & let no man dwell therein.

Matth. 21.5.

Tell ye the daughter of *Sion*, beholde thy King comes unto thee, meeke and sitting upon an *Asse*, and a colt the foale of

A is lust, & hauing saluation: poore, and riding upon an *Asse*, and upon a colt, the foale of an *Asse*.

an *Asse* vsed to the yoke.

The second collation is of the place propounded with other places, and those againe are either like or vnlike.

Places that are alike are such, as by certaine waies, or in some sort agree one with another. And places doe agree either in their phrase and manner of speech, or in sense.

Places that agree as concerning the phrase, are such as these:

Gen. 28.12.

B Then hee dreamed, and beholde there stood a ladder upon the earth, and the top of it reached up to heauen, and loe, the Angels of God went up and downe by it.

Ioh. 1.51.

And he said unto him, Verily, verily, I say unto you, hereafter shall ye see the heauen open, and the Angels of God ascending and descending vpon the Sonne of man.

Gen. 3.15.

I will also put enmity betweene thee & the woman, and betweene thy seed & her seed. Hee shall breake thine head, and thou shalt bruiſe his heel.

Rom. 16.20.

The God of peace shall breake (enemities) *Sathan* vnder your feete.

Gen. 8.20.

C Then *Noah* built an altar to the Lord, and tooke of euery cleane beast, and of euery cleane fowle, and offered burnt offerings vpon the altar. 21. And the Lord smelled a sauour of rest, and said,

Ephel. 5.2.

Christ hath loved vs, and giuen himselfe for vs, an offering and a sacrifice of a sweete smelling sauour to God.

For the finding out of these places, the Greeke and Hebrew concordances serue very fitly.

Places which agree in sense, are those that haue the same meaning. Here excelleth the comparing of a generall place with a speciall example in the same kinde: as,

Prou. 28.13.

Hee that hideth his sinnes, shall not prosper, but he that confesseth & forsaketh them, shall finde mercy.

Psal. 32.3.4.

When I held my tongue my bones consumed, &c. 5. I acknowledged my sinne vnto thee, neither bidde I mine iniquitie. I said, I will confesse against my selfe my wickednesse vnto the Lord, and thou forganest the punishment of my sinne.

2. Sam. 15. 29.

The King charged Zadok, saying, carry the Ark of God again into the city: if I shall find favour in the sight of the Lord, he will bring me again, and I shall see him: but if not, say, Behold, here am I, and the tabernacle thereof.

26. But if hee thus

(say) I have no delight in thee, Behold, here am I, let him doe to mee, as seemeth good in his eyes.

Thou shalt have ready very many places of this kinde in the common places of *Marlowe* gathered together with diligence. And thus much for places that are alike.

Places that are unlike, are those, which in thew doe not agree, either in respect of the phrase, or in regard of the meaning. As,

Rom. 3. 18.

Therefore, we conclude, that a man is justified by faith without the works of the Law.

1. Kin. 9. 18.

And they came to Ophir, and they fetched from thence four hundred and twenty talents of golde, and brought it to King Salomon.

Aa. 7. 14.

Then sent Joseph, and caused his father to be brought, and all his kindred, came threescore and fiftene soules.

Aa. 7. 16.

And were remooved into Sychem, and were put into the Sepulchre, that Abraham had bought for money of the sonnes of Emor, (some of Sychem.

Zach. 11. 13.

And I took the thirtie peeces of silver, and cast them to the potter in the house of the Lord.

1. Pet. 5. 6.

Humble your selves therefore, under the mighty hand of God, that he may exalt you in due time.

Iam. 2. 24.

Ye see therefore how that of works a man is justified, and not of faith only.

2. Chron. 8. 18.

And they went with the servants of Salomon to Ophir, and brought from thence, four hundred and fiftie talents of golde, and brought them to King Salomon.

Gen. 46. 27.

All the (soules of the house of Jacob, which came into Egypt, are threescore and ten.

Gen. 48. 22.

I (that is, Jacob,) have given unto thee one portion above thy brethren, which I gat out of the hand of the Amorite by my sword, and by my bow.

Matth. 27. 9.

Then was fulfilled that which was spoken by Ieremie the Prophet, saying, and they took thirtie silver peeces, &c.

CHAP. V.

Of the waies of expounding.

THE manner or waies of interpreting, are according to the places of Scripture, which are to be handled.

Places are either Analogicall and plaine, or Crypticall and darke.

Analogicall places are such as have an apparent meaning agreeable to the analogie of faith, and plain at the first view. Concerning these places, receive this rule:

If the naturall signification of the words of the place propounded, doe agree with the circumstances of the same place, it is the proper meaning of the place. As for example:

Aa. 10. 43: To him also give all the Prophet's witness, that he brought his name, all that believe in him, shall receive remission of sinnes. The signification of the words of this place, is very manifest, to wit, that Iesus Christ doth give righteousness and everlasting life to those that doe believe in him. And this sense we doe presently admit without any delay, because wee see that it doth agree with the analogie of faith, and with the holy Scriptures.

We must further know, that every article and doctrine concerning faith and manners, which is necessarie unto salvation, is very plainly delivered in the Scriptures.

Crypticall or hidden places are those, which are difficult and darke for the expounding of them, let this be thy rule and leader.

If the nature (or naturall) signification of the words doe manifestly disagree with, either the analogie of faith, or very perspicuous places of the Scripture: then the other meaning, which is given of the place propounded, is naturall and proper, if it agree with contrary and like places, with the circumstances and words of the place, and with the nature of that thing which is intended of. As for example, 1. Corin. 1. 24. This is my body, which is broken for you.

The sense that is given by some:

This bread is indeed and properly the body of Christ, namely by conversion. Or, the body of Christ is in, vnder, or with the bread.

The unfitness of this sense.

The * letter or words vsed in this place, being retained (or expounded accordingly without any alteration) doth disagree with an article of the faith, He ascended into heaven, and with the nature of a Sacrament, which ought to be a * Memoriall of the body of Christ absent. Therefore a new exposition is to be sought for.

A new or second sense.

In this place the bread is a signe of my body: by a Metonymy of the subject for the adjunct.

The fitness of this exposition.

First, it agrees with the analogie of faith:

1. He ascended truly into heauen, that is, he was taken vp out of the earth into heauen locally and visibly. Therefore his bodie is not to be receiued with the mouth at the Communion, but by faith apprehending it in the heauen. 2. *Borne of the Virgin Marie, &c.* Therefore he had a true and naturall bodie, beeing long, broad, thicke, steeled and circumscribed in some place. Whereby it appeareth that the bread in the Supper cannot bee properly his very bodie, but onely a signe or pledge thereof.

Secondly, this sense consenteth with the circumstances of the place propounded.

1. *He took, he brake.* Here it is not likely that Christ sitting amongst his disciples did take and breake his owne bodie with his hands; Therefore the bread is no more then a signe and scale.

2. *Delivered (or given) for you.* The bread can in no wise be said to be giuen for vs; but the body of Christ: therefore the bread is not properly the bodie, but symbolically or by way of signification.

3. *The Cup is the new Testament.* not properly, but by a Metonymie: therefore nothing hindreth, but that a Metonymie may be as well in these words, *This is my bodie.*

4. Christ himselfe did eate of the bread; but he did not eate himselfe.

5. *Do ye this in remembrance of me:* therefore Christ is not corporally present to the mouth, but spiritually to the faith of the heart.

6. *Until he come:* therefore Christ is absent in his bodie.

7. Christ said not, *Under the forme of bread,* or *in the bread:* but he said, *This,* that is, *This bread is my bodie.*

Thirdly, this sense accords with the nature of a sacrament: in which we must make a proportion and resemblance betweene the signe and the thing signified: which here can be none, if the bread be properly the bodie.

Fourthly, it agrees with the like places.

Gen. 17. 10. *This is my couenant, which ye shall keepe betwixt you and me—11. To shall circumsise the fore-skin of your flesh; and so shall be a signe of the couenant betwixt me and you.*

1. Cor. 10. 4. *They dranke of the spirituall Rocke, that followed them: and the Rocke was Christ.*

Rom. 4. 11. *He receiued the signe of Circumcision, which might seale the righteousness of faith.*

Exod. 12. 11. *The Lambe is the Lords Pasche.* Verse 13. *It is a signe of his passing over.*

Act. 22. 16. *Be baptised and wash away thy sinnes.*

Ioh. 6. 35. *And Iesus said vnto them, I am the bread of life: hee that cometh vnto me shall not hunger, and hee that beleueth in me shall neuer thirst.*

1. Cor. 10. 16. *The cup of blessing which wee blesse, is it not the Communion of the blood of Christ? The bread which we breake, is it not the*

communion of the bodie of Christ? that is, a signe of the communion.

Fifthly, it agreeth with the lawes of Logicke. For one disparate is not spoken or predicated of another but by a borrowed speech.

Sixtly, it is agreeable to the common custome of speaking. So wee put the *Fasces*, or bundle of rods (used to be carried before magistrates) for government is false: the scepter for the kingdom: the gowne we put for peace: and the *laured garland* for a triumph as in Italy.

Cedant arma togæ, concedat laurea lingue.

Therefore this other sense is proper.

Now from this fruitfull Rule doe arise many confestaries or conclusions necessarie for the vnderstanding of the Scriptures.

Confestarie 1. *The supply of euery word which is wanting, is fitting for the place propounded, if it agree with the anal. (or) (quire) of faith, and with the circumstances and words of the same place. As for example.*

Eph. 3. 1. *For which cause, I Paul the prisoner of Iesus Christ for you Gentiles:* The sentence is defective there a supply must be made. And let this be the supply [*I will be an Embassadour for you Gentiles.*] This is not fit, because Paul was not an Embassadour for the Gentiles; but for Christ: Let another be giuen [*I will be something bold, nether is any such like speech to bee mette with in any part of the Scripture.*] Therefore the sentence may be fully supplied after this manner; *For which cause I Paul am the prisoner of Iesus Christ for you Gentiles.*

The same may be said of the rest.

| <i>Defectiue Speeches.</i> | <i>Their Supply.</i> |
|--|--|
| Elay. 8. 13. <i>I cannot inquit;</i> | <i>I cannot (beare) inquit.</i> |
| Luk. 23. 9. <i>And if it beare fruit: if not, then after thou shalt cut it downe.</i> | <i>And if it beare fruit (thou shalt see it stand) if not, then after thou shalt cut it downe.</i> |

| | |
|--|---|
| Exod 4:25. <i>Then Zippora tooke a sharpe, and cut away the fore-skin of her sonne.</i> | <i>Then Zippora tooke a sharpe (knife) and cut; &c.</i> |
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| 2. Sam. 21. 16. <i>Isbi Benob, which of the sonnes of a certain Giant, the weight of whose sword the weight of three hundred shiekles of Steele: and he girded with a new.</i> | <i>Isbi Benob, who (was) of the sonnes of a certain Giant, the weight of whose sword (or) speares head, measured) (was) the weight of three hundred shiekles of Steele, and he was girded with a new sword.</i> |
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| 1. Cor. 9. 25. <i>And euery man, that prooueth masteries, is continnt in all things: and they to obtaine a corruptible crowne, but wee for an incorruptible.</i> | <i>And they (are continnt) to obtaine a corruptible crowne, &c.</i> |
|---|---|

Exod. 19.4.

*You have seene how
I haue carried you upon
Eagles wings.*

*[as it were] upon En-
gles wings.*

Confect. 2. If that other exposition giuen of the place propounded doe change any worde (or name) for another then the words of the place containe in them a trope, or borrowed speech.

Hence arise many cautions concerning sacred tropes.

1. An *Antitropo-pathia* is a sacred Metaphor, whereby those things that are properly spoken of man, are by a hominized attributed unto God. Hence it is that the soule of God is put for his life or essence; Jer. 5.29. *Or shall not my soule be avenged of such a nation as thou?* Head is vsed for Prince, as aboue. 1. Cor. 11.3.

2. God is the head of Christ. His face is put for fauour or anger. Psal. 30.7. *Then didst hide thy face, and I was troubled.* Psal. 34. 16. *The face of the Lord is "angry at those that doe euill. His eyes are vsed for grace and providence.* Psal. 34. 15. *The eyes of the Lord are upon the iust.*

The apple of his eye signifieth a thing very deare. Zach. 1.8. *He that toucheth you toucheth the apple of mine eye.* His eares are put for his accepting of mens prayers. His nostrils for indignation. His hands for power and protection. His arme for strength & fortitude. His right hand for authority and power. His finger for vertue. His foote for government and might. Psal. 119. 3. His smelling for his acceptation of something. Gen. 8.21. *He smelled the sauour of rest.* Repentance is vsed for the alteration of things and actions made by God.

2. A sacramentall Metonymie is that, whereby the name of the adiunct, as also of the helping cause is put for the thing represented in the Sacrament: or, whereby the signe is put for the thing signified, or contrarily. Gen. 2.9. *The tree of life; the tree of the knowledge of good and euill;* that is, the tree which is a signe of the same. Gen. 7. 10. 11. *Circumcise is called both the euenant, & the signe of the euenant.* Gen. 12. 14. *Abraham calleth the name of that place, The Lord will see or provide,* that is, it is a signe that the Lord will doe so. Gen. 28. 22. *The stone is called Gods house.* Exod. 12. The Paschall Lamb is the passing ouer. Exod. 17. 15. The altar is called, *The Lord is my standard or banner.* Ezek. 48. 35. Ierusalem is named, *The Lord is there.* Levit. 16. The Prielt is termed a satisfier. Ioh. 1. Christ is called a Lamb: *Behold the Lamb of God which taketh away the sinnes of the world.* The paschall Lamb is called Christ. 1. Cor. 5. 7. *Our Pascheuer Christ is sacrificed for vs.* And in the same place Christians are said to bee *vnteaueued.* Rom. 3. 25. Christ is termed the propitiatorie (ἀπομιμνῆς) for the couer of the Arke of the euenant. 1. Cor. 10. Christians are said to be one* bread. And the Roke is called Christ. Tit. 3. 5. Baptisme is named the washing of the new birth. 1. Cor. 11. The Cup is called the

A new Testament: and the bread is said to be the body of Christ.

3 The *communication of the properties is a *Synecdoche*, by the which by reason of the personall vnion, that is spoken of the whole person of Christ, which doth properly belong to one of his two natures. Act. 20. 28. *To feed the Church of God; which he hath purchased with his owne blood.* Ioh. 3. 13. *For no man ascendeth vp to heauen, but hee that hath descended from heauen, the Sonne of man which is in heauen.* 1. Cor. 2. 8. *For had they knowne it, they would not haue crucified the Lord of glory.* Ioh. 8. 58. *Iesus said vnto them; Verily, verily I say vnto you, before Abraham was, I am.* Luk. 2. 52. *And Iesus increased in wisdom, and in stature, and in fauour with God and man.*

B This communication of the properties hath place onely in the concrete; and not in the abstract. Concrete is the name of the whole person, as God, Man, Christ, &c. Abstract is a name of either of the two natures considered apart, as the Godhead, Manhood.

4 Things spoken of God, which carrie with them the shew of euill, must bee vnderstood in regard of his operative or working permission. Neh. 9. 37. *And it yeeldeth much fruit vnto the Kings, whome thou hast set ouer vs because of our sinnes; and they haue dominion ouer our bodies, and ouer our cattell at their pleasure, and wee are in great affliction.* Isa. 19. 14. *The Lord hath mingled among them the spirit of error; and they haue caused AEgypt to erre in euery worke thereof.* Exod. 4. 9. and 12. 14. *God doth harden the heart of Pharaoh.* Deut. 2. 38. *The Lord thy God hath hardened his spirit, and made his heart obstinate, because he would deliuer him into thine hand, as appeareth this day.* Iosh. 11. 20. *It came of the Lord; that their heart was hardened; that they might come against Israel in battell, so the more that they should destroy them utterly, and shew them no mercie, but bring them to nought.* 1. Sa. 2. 25. *They bearkened not to the voice of their father; because the Lord meant to destroy them.* 2. Chro. 22. 7. *The destruction of Abaziah came from God.* Psal. 105. 25. *He returned their heart to hate his people, and to worke craftily against his seruants.* Rom. 1. 28. *God deliuered them vp to a reprobate minde.* 2. Thess. 2. 11. *God will send them strong delusions, that they may beleene lies.* Ezek. 14. 9. *And when that Prophet shall be incited to speake a prophecy, I the Lord will intice that prophet, and stretching out mine hand against him, I will destroy him out of the midst of my people.*

D 5 Things spoken (complete) as if they were already finished, if they be not as yet finished, they are to be vnderstood (inchoatine) as being begun, and in the way to be fulfilled. Gen. 5. 32. *And when Noah was five hundred yeeres old, he begat Shem, Ham, and Iapheth,* that is, he began to beget them. Gen. 11. 26. *Terah liued a hundred yeeres, when hee begat Abram, Nabor, and Haran.* 1. King. 6. 3. 37. Psal. 119. 8. *I will obserue thy statutes, doe not forsake me.* It is

* Canonic
is iniquum.

* irata.

* loafe.

to be vnderstood of his endeavour to doe so, as in Phil. 3. 12. *Not as though I had already attained to it, or were already perfect: but I follow on, if that I may comprehend that for whose sake also I am comprehended of Iesus Christ.* Vers. 15. *Let vs therefore as many as be perfect, be thus minded.* Luk. 1. 6. *And they were both iust in the sight of God, walking in all his commandments and ordinances without blame.*

6 Morall commandments or lawes vnder one sinne by name exprest, doe signifie and meane all the sinnes of that kinde, their causes, occasions, and allurements to them, and command the contrarie vertues. For so Christ expounded morall lawes, Matth. 5. 2. to the end of the chapter. 1. Ioh. 3. 15. *He that hateth his brother is a manlayer.*

7 Threats and promises are to be vnderstood with their conditions. Those are to be conceived with the condition of faith and repentance: and these, specially if they be corporall, with the exception of chastisement and the crosse. Ezech. 33. 14. *When I shall say vnto the wicked, Thou shalt die the death: if hee turne from his sinne, and doe that which is lawfull and right, — 15. he shall surely liue, and not die.* Reuel. 21. 18. *But the fearefull and vnbelieuers, &c. shall haue their portion in the lake, which burneth with fire and brimstone, which is the second death.* But in the first verse he annexeth a promise, saying, *I will giue vnto him that is athirst of the well of the water of life freely.* Ion. 3. 4. *Tet daier, and Ninue shall be subuerted.* By those things which follow it appeareth that a condition is to be vnderstood. Ier. 18. 9. 10.

Like to these there are particular examples. Esa. 38. 1. of Hezekiah: *Giue commandments to thy family, for thou shalt shortly die, and shalt not liue:* The condition of Gods will is to be vnderstood. Gen. 20. 3. The Lord saith to Abimelech, because hee had taken Abrahams wife to himselfe: *Behold, thou shalt die for the woman which thou hast taken; except, vnto thee thou restore her.* Hence arose the distinction in the schooles of the * Signifying will, and the will of Gods good-pleasure. The will of good-pleasure is that, whereby God doth will something absolutely and simply without any condition, as the creation and regiment of the world, and the sending of his Sonne. The signifying will is that, whereby he willeth some things for some other thing and with condition, and so we say, because that the condition annexed is a signe of the will, that God doth so will.

8 A superlative or exclusive speech vsed of one person, doth not exclude the other persons of the Deitie, but only creatures and fained gods: to which the true God, whether in one person or in moe, is opposed. Ioh. 17. 3. *This is life eternall to know thee to be the only true God, and Iesus Christ whom thou hast sent.* He calleth the Father the onely true God, that he might oppose him to all false gods. Rom. 16. 27. *To the onely wise God be glorie by Iesus*

Christ. 1. Tim. 1. 17. Ioh. 10. 29. *The Father is greater then all: nor then the rest of the persons, but than the creatures.* Mark. 13. 37. *The Father alone knoweth the day of iudgement.* All the outward workes of the Trinitie, and all attributes are to be vnderstood incliuevely, that is, without exception of any of the persons.

9 When God is considered absolutely, or by himselfe, the three persons are comprehended: when the word (God) is conferred or set with a person of the Trinitie, it signifieth the Father. 2. Cor. 13. 13. *The grace of our Lord Iesus Christ, and the love of God, and the fellowship of the holy Ghost be with you all.*

10 A generall word is taken specially, and so on the contrarie; as *All* (saith August. 1. 6. cont. Julian. c. 12.) for *Many*, and *Many* for *All*, are oftentimes vsed in the Scriptures. Gen. 33. 13. *God hath had mercie on mee, therefore I haue all things.* Ier. 8. 6. *All are turned to their owne race, that is, the greater part.* Matth. 21. 26 *All men counted Iohn as a Prophet, that is, the most.* Phil. 2. 21. *All seeke their owne things, and not the things of Christ.* Deut. 28. 64. *And God shall scatter thee among all people, that is, many.* 1. King. 12. 18. *And all the Israelites stoned him, that is, all that were present.* Exod. 9. 6 *All the liuing creatures of Aegypt died.* Ierem. 26. 9. *Then was gathered together all the people, against Ieremie in the house of the Lord, that is, all wicked people.* Math. 4. 23. *Healing euery disease, to wit, that was offered to him.* Ioh. 14. 13. *Whatsoeuer ye shall aske the Father in my name, that is, whatsoeuer ye shall aske according to his word.* 1. Cor. 6. 12. *All things are lawfull for me, that is, all (adiaphora) things that are indifferent and not simply euill.*

Nothing is put for little or small. Ioh. 18. 20. *I haue spoken nothing in secret, that is, little, &c.* 27. 33.

None is vsed for few. Ier. 8. 6. *There is none that repenteth of his wickednesse, that is, but a few.* 1. Cor. 2. 8. *Which wisdom none of the rulers of this world knew, that is, very few.*

Alwaies is taken for often or long. Prou. 13. 10. *Amongst the proud there is alwaies contention, that is, often.* Luk. 18. 1. *He spake vnto them a parable that they ought to pray alway.* Luk. 24. 53. *And they were alwaies in the Temple lauding and praising of God.* Ioh. 18. 29. *I alway taught in the Synagogue, and in the Temple.*

Eternall is vsed for a long time: agreeing with the matter in hand. Gen. 17. 8. *All the land of Canaan is giuen vnto Abraham for an euerlasting possession.* Leuit. 25. 46. *Ye shall vse their labours for ever.* Deut. 15. 17. *If thy seruant be thy brother an Hebrew, and will not goe from thee, then shalt thou take an anle, and pierce his eare through against the doore, and he shall be thy seruant for ever, in eternum.* 1. Chron. 15. 2. *God hath chosen the Levites, that they might minister for ever vnto him.* Esa. 34. 6. *And castles shall possess Idumea and Bozra eternally.* Dan. 2. 4. *O King liue for ever.* Ier. 25. 9. *I will make Iudaea*

and

and the regions bordering upon it an amazement, a hissing, and a perpetual desolation.

^a Every where is vsed for here and there, without respect of place, Mark. 16. 20. And they went out and preached every where, the Lord working. A. A. 17. 30. The Lord admonisheth all men every where to repent.

[b Not] is restrained to some speciall matter. Psal. 7. 4. Iniquitie is not in mine hands, that is, in my cause against the complices of Saul. Ioh. 9. 3. Neither haue his parents sinned, that is, that this man should be borne blind for their sinnes: I will haue mercie, not sacrifice. Not is put for (seldome, scarcely, or hardly). 1. King. 15. 5. David declined not from any of the things which the Lord had commanded vnto him, (sining in the matter of Uriah, that is, seldome, Luk. 2. 37. She was a widow, and went not out of the Temple.

Confect. 3. Grammaticall and Rhetoricall proprieties of words signifie diuersly with those words, A.

An ^c Ellipsis signifieth either breuitie, or the swiftnesse of the affections. Gen. 11. 4. Let vs build vs a citie and a tower, whose top [may reach] vnto heauen, that wee may get vs a name. A. A. 5. 39. But if it be of God, ye cannot destroy it, [acensio, and I know not] whether ye shall be found fighters also with God. Psal. 6. And thou O Lord how long? Exod. 22. 20. He that sacrificeth to strange gods, let him be destroyed as a thing execrable: (sining him [who sacrificeth] to lebonab. Gen. 3. 22. Now therefore [we must looke] lest that stretching out his hand, he take of the tree of life. 1. Chro. 4. 10. If thou wilt blisse me effectually [I will doe this or that] If thou vex the fatherlesse child [I will vex thee,] Exod. 22. 23.

The Enallage of the preterperfect tense, whereby the time past is put for the time to come, signifieth in the oracles of the Prophets the certentie of the thing that is to come. Gen. 20. 3. Thou art dead because of the woman, that is, thou shalt die. IIsai. 9. 6. Vnto vs a child is borne, vnto vs a sonne is giuen. IIsa. 21. 9. It is fallen, it is fallen, Babylon, &c.

A ^d Pleonasme, which is manifold, when it is of the substantiue repeated in the same case, it doth signifie, 1. A force and ^e emphasis. Psal. 133. 2. As the oymnt which descended vnto the beard, [The beard of Aaron. Luk. 6. 46. Why call ye me Lord, Lord? 2. A multitude, Gen. 32. 16. Hee gaue into the hands of his seruants droues, droues, that is, many droues. Iohel. 3. 14. Troupes, troupes in the valley of concision, that is, many troupes or multitudes. 3. Distribution, At the gate and gate, 1. Chro. 26. 13. that is, in every gate. Leuit. 17. 3. A man and a man, that is, euery man. 2. Chron. 19. 5. Thou shalt appoint Iudges in a citie and in a citie, that is, in euery citie. 4. Diuersitie and varietie. Psal. 12. They speake with an heart, and an heart, that is, with diuers or a double heart. Prou. 20. 10. A weight and a weight are abominable vnto the Lord.

A There is a Pleonasme of the Substantiue when one is governed of another. 1. In the singular number it is very significant and argues certentie. Exod. 31. 15. On the seuen day is the Sabbath of Sabbath. Mich. 2. 4. And they shall lament the lamentation of lamentation. 2. In the plural number it signifieth Excellence. Psal. 136. 2. The God of Gods, that is, the most high God. Dan. 3. The King of Kings. Ecclef. 1. 2. Vanitie of vanities. A Song of Songs. A Seruant of seruants.

The Pleonasme of the Adiectiue, & sometimes also of the Substantiue repeated, signifieth exaggeration or increasing. Ier. 24. 3. I see good figges, good. Esa. 6. 3. Holy, holy, holy the Lord God of hosts. Exod. 34. 6. The Lord passing before his face cried, lebonab, lebonah, the strong God. Ier. 7. 4. Trust not in lying words, (saying, the temple of the Lord, the temple of the Lord, &c. Ier. 22. 29. O earth, earth, earth, beare the word of the Lord, Ezek. 21. 28. Say thou, the sword, the sword is drawne, and furnished for the slaughter. Prou. 6. 10.

The Pleonasme of the Verbe doth either make the speech more emphaticall and significant, or els signifieth and sheweth vehemencie, or certenty, or speedinesse. Gen. 2. 17. In dying thou shalt die. Esa. 50. 2. Is mine hand shortened in shortening? Esa. 56. 3. By separating God hath separated me from his people. Psal. 50. 21. Thou thinkest me by being to be like thee. Psal. 109. 10. Let his children in wandering be wanderers (or vagabonds) and let them begge: Ier. 1. 2. 6. And it shall come to passe if in learning they shall learne the waies of my people, &c. 2. Kin. 8. 10. Prou. 27. 23. Exod. 13. 17. IIsa. 6. 9. IIsa. 55. 2. 2. King. 5. 11. Gen. 46. 4. 2. Sam. 15. 30. Ier. 23. 39.

The Pleonasme of the Coniunction sometimes argueth earnestnesse. Eze. 13. 10. Therefore, therefore because they haue made my people to erre.

Wherefore a ^f Coniunction doubled (otherwise then it is in Latine) increaseth the deniall. Exod. 14. 11. Hast thou brought vs to die in the wilderness, is it because there were No No granes in Aegypt? that is, None at all: Math. 13. 14. By (seem ye shall see, and shall Not Not (or no) perceiue.

D The Pleonasme of the sentence signifieth first, distribution. Eze. 46. 21. A court was in the corner of the court: a court was in the corner of the court: a court was in the corner of the court: that is, in euery corner of the court there was one court. Secondly, it makes an emphasis. Exod. 12. 50. The Israelites did as Moses and Aaron commanded, so did they. Psal. 145. 18. The Lord is neere vnto all that call vpon him: to all that call vpon him in truth. Psal. 124. 1. Vnto the Lord had beene on our side may Israel now (ay: vnlesse the Lord had beene on our side. Thirdly, the repetition of the sentence, which is done in other words, is for exposition sake. 2. King 20. 3. I beseech thee, O Lord, remember now how I haue walked before thee in truth and with a perfect heart,

^a Vbiq;
passim.

^b Non.
Math. 9. 13.

Math. 9. 13.

^c That is,
when one
or more
words are
wanting.

^d When
some words
abound
^e It is when
words sig-
nific more
then they
thw for or
seeme.

^f Coniun-
tion.

heart, and haue done that which is good in thy sight, Psal. 6. 9. 10. The Lord hath heard the voice of my weeping, the Lord hath heard my prayer: the Lord hath received my supplication. Esa. 3. 9. They haue declared their sune, and haue not hiden it: Ioh. 1. 3. All things were made by him, and without him nothing was made.

All tropes are emphaticall, and besides delight and ornament they doe also afford matter for the nourishment of faith: as when Christ is put for a Christian man, or for the Church of God. Math. 2. 5. 35. 1. Cor. 12. As the bodie is one, and hath many members: and all the members of one bodie, though they be many, are yet but one bodie: so also Christ, that is, The Church. Act. 9. 4. This trope doth comfort a faithfull soule, and nourish faith.

An Ironie signifieth a iust reprehension of sinne. Iudg. 10. 14. And the Lord said to the children of Israel: Goe ye, and crie out to your gods, whom ye haue chosen, let the saue you in the time of trouble. Mark. 7. 9. And he said vnto them surely: Well ye abrogate the commandement of God, and obserue your owne traditions. 1. King. 22. 15. The King said vnto him, Michaiab, shall we goe against Ramoth Gilead to battell? or shall we not? and he answered, Goe up and prosper: doubtlesse the Lord shall deliuer us into the hand of the King. 1. King. 18. 27. And at noone Eliab mocked them, and said, Crie aloud, for he is a God: either he talketh, or pursueth his enemies, or is in his iourney: or it may be he sleepeth, and must be awaked. 1. Cor. 4. 8. Now are ye full, now are ye enriched, without vs ye haue gotten a kingdome.

Figures of a word in the repetition of a word or sound, haue for the most part an emphasis in them. Psal. 66. 7. Let God, euen our God blesse vs. Isa. 48. 11. For mine owne sake for mine owne sake will I do it. Ioh. 1. 51. Verity, verity I say vnto you, Psal. 67. 6. Too people shall praise thee, O God; all the people shall praise thee. In the 136. Psalm, there is a repetition made in euery verse for this cause.

An Interrogation signifieth, 1. an earnest affirmation, or asseueration. Gen. 4. 7. Is there not remission, if thou shalt doe well? Ioh. 10. 13. Is not this written in the booke of the iust? Ioh. 4. 35. Doe ye not say that it is yet foure moneths to haruest? Ioh. 1. 9. Gen. 37. 13. 1. King. 20. 27. Mark. 12. 24. Ioh. 6. 7. Secondly it signifieth a demaill: Gen. 18. 4. Shall any word be heard vnto God? Rom. 3. 3. Shall their incredulity make the faith of God of none effect? Matth. 12. 26. If Satan shall vanquish Satan, how shall his kingdome continue? 3. It signifies a forbidding. Psal. 79. 10. Helpe vs, O God, why shall the Gentiles say, where is their God? 2. Sam. 2. 22. And Abner said to Asabel, departs from mee: wherefore should I smite thee to the ground? 4. It argueth sundry affections, as admiration, compassion, complaining, & finding of fault. Psal. 8. 10. O Lord, how admirable is thy name in all the earth! Isa. 1. 21. How is the faithfull citie become an Harlot! Psal. 22. My God, my God, why hast thou forsaken me?

A Concession (or yeelding) signifieth a denial and reprehension. 2. Cor. 12. 16. But be it, that I charged you not, but because I was craftie, I tooke you with guile, 17. Did I pill you by any of them whom I sent?

Confect. 4. If the Opposition of vnlike places shall be taught to be, either not of the same master, but of name onely, or not according to the same part, or not in the same respect, or not in the same manner, or not at the same time, are conciliation or agreement is made.

Examples.

Psal. 7. 8.

Iudgeme, O Lord, according to my righteousness.

Esa. 64. 6.

We haue all become as an vncleane thing, and all our righteousness is as filthy clouts.

The Reconciliation.

It appeareth by the scope and circumstances of both the places, that this contradiction is not in the same respect. Distinguish therefore. There is one righteousness of the cause or action; and another of the person: the first place speaketh of the former: and the second of the latter.

Matth. 10. 10.

Nor a scrip for the iourney, neither two coats, neither shoes, nor a staffe.

Mark. 6. 8. 9.

And commanded them, to take nothing for their iourney, save a staffe onely, neither scrip, nor bread, nor money in their girdles, but that they should be shod with sandals.

The Reconciliation.

Distinguish the respects. Matthew meaneth such a staffe, as may be a burthen to the bearers thereof. Marke vnderstandeth such a one, as may sustaine and ease those that trauell; such a one as Iacob vsed, Gen. 32. 10. Moreover, the shoes that Matthew mentioneth are new, such as are with care and diligence prepared for to trauell in. The sandals in Marke are not new, but such as are daily worn on the feet.

From this fourth Consecutio many Provisions or Cautions arise meete to be obserued in the reconciling of places.

1 The holy Writers speaking of things and persons, that are pall, doe anticipate, that is, they speake of them according to the custome of that place and time, in which they wrote Gen. 12. 8. Afterward removing thence vnto a mountaine Eastward from Bethel. The place was so called in the daies of Moses: but in Abrahams time it was not called Bethel but Luz. Gen. 28. 19. Gen. 13. 1. Abraham went up out of Egypt—towards the South not in respect of Aegypt, but of that place wherein Moses was. 1. Pet. 3. 19. Christ in his spirit

preached

They in-
large the
sense.

It is when
the contra-
rie to that
which was
spoken is
meant, it is
said in
doubling
sometimes.

D

preached to them that are in prison. They are said to be in prison in regard of the time, in which Peter wrote this Epistle, & not of that wherein Noah lived. Plal. 105. 15. *Towch not mine annointed. Abraham, Isaac, and Jacob* are said to be annointed in respect of the manner and fashion of the time wherein David lived. For they had no externall annointing.

2 Allegories are to bee expounded according to the scope or intent of the place. So *Chrysolome* saith vpon the 8. of *Matth.* *Parables must not bee expounded according to the letter, lest many absurdities doe follow.* August. vpon the 8 *Psalm* (peaketh on this fort: in every allegorie this rule is to be retained, that that be considered according to the purpose of the present place, which is there spoken of vnder a similitude.

3 Places and persons in the Scriptures have very often two names: *Gideon* was called *Ierubbaal*, Iudg. 6. 32. and also *Ierubesheth*, 2. Sam. 11. 21. *Abimelech*, 1. Sam. 21. 3. and *Abiah*, Mark. 2. 26. *Salomon*, 1. Sam. 12. 24. and *Iediasab*, 25. *Zimri*, 1. Chro. 2. 6. and *Zabdi*, Iosh. 7. 1. *Hazariah*, 2. Chro. 22. 6. and *Abaziah*, 1. Chro. 3. 11. and *Ieboachaz*, 2. Chro. 21. 17. *Iobanan*, 1. Chro. 3. 15. and *Ieboachaz*, 2. King. 13. 30. and also *Shallum*, Ier. 22. 11. *Iehiabin*, 2. King. 24. 6. and *Iechmiab*, 1. Chro. 3. 16. and *Comah*, Ier. 22. 24. *Mephibosheth*, 2. Sam. 4. and *Murribaal*, 1. Chro. 8. 34. *Abinadab*, 1. Chro. 10. 2. and *Ishui*, 1. Sam. 14. 49. *Eliabim* and *Iachim*, 2. King. 23. 24. *Ozias* and *Azarias*, 2. King. 15. 1. 2. Chro. 26. 1. *Heli*, *Edissa*, Hest. 2. 7. *Simon*, *Peter*, Ioh. 1. 42. and *Cephas*, and *Bariona*: *Ios*, and *Barnabas*, Act. 4. 36. *Saul* and *Paul*, Act. 13. 6. 8. *Matthew* and *Lani*, *Hierusalem* is called *Iehm* and *Salem*.

Moreover, the name, which is indeed one, receiuerh many times changes and differences. As *Salomon*, Ruth. 4. 21. is called *Salma*, 1. Chro. 2. 11. *Abigail*, 2. Sam. 17. 25. is named *Abigail*, 1. Chro. 2. 16. *Tiglat-pilezer*, 2. King. 15. 19. is tearmed *Tulgath-pilezer*, 1. Chro. 5. 6. *Aram*, *Math*. 1. 3. is the same with *Ram*, 1. Chro. 2. 9.

Again, on the contrarie, distinct persons, and diuers places haue one name: *Mat. 1. 11. Ioshab begat Iechoniah and his brethren about the time they were carried away into Babylon* *Iechoniah begat Salathiel*. Here now, because *Iechoniah*, doth both finish the *second tesserdecade, and begin the third, one of them will be wanting to one of those tesserdecades, vnlesse wee say that there were two *Iechonias* both father and sonne. *Succoth* is a name of three places. The first in Aegypt, Exod. 12. 37. The second in the tribe of *Gad*, Iosh. 13. 27. The third in the tribe of *Manasses*, 1. King. 7. 46.

4 In sacred accounts, by reason of the wickednesse of the Prince, either his name, or the number of yeares, in which hee reigned wickedly, are omitted and left out. 1. Sam.

13. 1. *Saul reigned two yeares ouer Israel*; that is, lawfully, or as *Lyra* speaketh, *rightly; but otherwaies he reigned longer. *Matth. 1. 8. Ioram begat Ozias*. Here three are left out for their wickednesse, to wit, *Abaziah*, *Ios*, and *Amaziah*.

5 The time spoken of is taken either *completely, or vncompletely: and the parts thereof are vnderstood either inclusively or exclusively: As, 1. King. 15. 9. *And in the twentieth yeare of Ieroboam A* (reigned ouer Iudah.

1. King. 15. 25.

Nadab the sonne of Ieroboam [began to reigne ouer Israel the second yeare] of *Afa* King of Iudah: and reigned ouer Israel [two yeares.]

1. King. 15. 28.

Even in the third yeare of Afa king of Iudah [did Baasba] say *Nadab*, and reigned in his stead.

The Reconciliation.

Nadab, who began to reigne in the second yeare of *Afa* might reigne 2. yeares, although *Baasba* succeeded him in the third yeare of *Afa*; because the last yeares of the Kings of Israel and Iudah are not fully expired, but (some of them (as in this place) doe scarcely containe moneths in them: the rest of the yeares being put completely.

Math. 17. 1.

And the first day after Iesus toke Peter, and Iames, and Iohn his brother, and brought them vp vnto an high mountaine.

Luk. 9. 28.

And it came to passe about an eight daies after, that hauing taken to him Peter, & Iames, and Iohn, he went up into a mountaine.

The Reconciliation.

Matthew puts exclusively onely the daies that were betwene, which were altogether accomplished, *Luke* puts in the reckening the two outtermoost daies also.

The parts of some are put sometimes inclusively, and sometimes exclusively. 1. That the number may bee more perfect. August. saith, qu. 47. on Exod. *In a perfect number oftentimes that, which is either wanting or abounding, is not counted.* Iud. 1. 26. *Israel dwelt in Heshbon and Arer and their towne three hundred yeares.* These yeares are to bee reckoned from the departure of the Israelites out of Aegypt, after this manner. The time of their abode in the wilderness was 40. yeares. The time of the government of *Iosha* was 17. yeares of *Othniel*, 40. yeares. Iudg. 3. 11. Of *Ehud* and *Samar*, 80. yeares. Iudg. 3. 30. of *Barak*, 40. yeares. Iudg. 5. 51. of *Gideon*, 40. yeares. Iudg. 8. 28. of *Abimelech*, 3. yeares. Iudg. 9. 22. of *Tolab*, 23. yeares. Iudg. 10. 2. of *Iair*, 22. yeares. Iudg. 10. 3. The whole in all is, 305. yeares. Here therefore the fue odde yeares are not named; it may bee because this cuen number of three hundred is fitter both for the computation

* Deure, according to law or equitie.

* That is, as fully finished, or as but in the finishing.

That is, the second fourteenth generatio, mentioned in Mat. 1. 17. in which place three fourteene generations are set downe.

the computation and the ſpeech. 2. For brevities ſake, Judg. 20. 46. *There were ſlaine of the Benjamites twenty five thouſand.* Here an hundred are not counted, as appeareth, verſ. 35. *The Iſraelites ſlew that day of the tribe of Benjamin, five and twenty thouſand and an hundred men.*

5. The King being hindred either with ſorren warre, or with old age, or by reaſon of ſome diſeaſe, doth whiles hee yet liveth appoint his ſonne to bee King in his ſtead: and therefore with the computations of the yeares of father and ſonne reigning at one time, the yeares of the reigne are reckoned ſometimes joynedly, and ſometimes apart.

2 King. 1. 17.
Abaziah died, and Iehoram reigned in his ſtead [in the ſecond yeare of Iehoram the ſonne of Iehoaſaphat] King of Iudah.

2 King. 3. 1.
Iehoram the ſonne of Ahab reigned in the eighteenth yeare of Iehoaſaphat, chap. 8. 16. In the fifteenth yeare of Ioram the ſon of Ahab [Iehoram the ſonne of Iehoaſaphat] began to reigne, and reigned eight yeares.

The Reconciliation.

Iehoaſaphat determining in the ſeventeenth yeare of his reigne, to help King Ahab againſt the Syrians, appointeth his ſonne Ioram to be Vice-Roy. In the eighteenth yeare of his owne reigne, and in the ſecond of his ſonnes, Ioram the ſon of Ahab reigned. Afterwards in the fifth yeare of this Ioram the ſon of Ahab, Iehoaſaphat being ſtricken in age, confirmeth his kingdom to his ſonne Ioram: who is ſaid to have reigned eight yeares, four whileſt his father was alive, and foure alone by himſelfe, after the death of his father.

2 King. 15. 30.
And Hoſhea the ſon of Elah wrought treaſon againſt Pekah the ſonne of Remaliah, and ſmote him; and ſlew him, and reigned in his roome [in the 20. yeare of Iorham] the ſonne of Uzziab.

2 King. 15. 33.
Iotham the ſonne of Uzziab was 25. yeares old when hee began to reigne [and he reigned 16. yeares] in Jeruſalem.

The Reconciliation.

Hee reigned 16. yeares alone after his fathers death: he reigned alſo 20. with his father: for he governed the kingdom for his father, who was diſeaſed with leproſie.

6. The Eaſt-country men doe diversly diſtinguiſh their artificiall day, both into 12. equall houres (commonly called planetarie houres) and into quadrants, having their name of the houre going next before. *Beyondd. Chronol.*

The Enſternments accounting:

1 3 6 9
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

The manner of our accounting.

7. 8. 9. 10. 11. 12. 1. 2. 3. 4. 5. 6.

Mat. 15. 25.

And it was [the 3. houre] when they crucified him.

Joh. 19. 14.

And it was the preparation of the Paſſover, [and about the 6. houre,] and hee ſaid unto the Jewes, Behold your King.

The Reconciliation.

The oppoſition is not in the ſame reſpect, therefore diſtinguiſh the manner of accompliſhing the houres of the day, and then it will appeare that Chriſt might be crucified at the third houre, and about the ſixth.

7. The leſſer number is to be counted under the greater and the more complete. Judg. 3. 11. *The land had reſt forſie yeares when Othoniel died.* Under this number are all the yeares comprehended from the death of Iſſhuu, to the death of Othoniel, as alſo the 8. yeares of ſervitude under the Syrians. Judg. 3. 30. *The land had reſt 80. yeares.* Here from the death of Othoniel are numbered alſo the yeares of Ehd and Samgar. For Ehd could not be Judge 80. yeares: for when theſe yeares are expired, the whole time of man is run out. The like we meet with, Judg. 5. 31. and 8. 28. and 9. 22. and 10. 2. 3. and 11. 26. Where, in the three hundred yeares are included the forty yeares of their carrying in the deſart.

8. Filiation, or Son-ſhip, is either naturall, or legall. Naturall is by generation: Legall is by adoption, teſtified by education and bringing up, and by ſucceſſion in the kingdom, and in *Lewitation* by the law of redemption.

2 Sam. 21. 8.

And the King tooke the five ſons of Michai the daughter of Saul, whom ſhe bare to Adriel the ſonne of Barzillai the Meholothite.

1 Sam. 18. 19.

When Merab Saulls daughter ſhould have beene given to David, ſhe was given unto Adriel the Meholothite to wiſe.

The Reconciliation.

They are the naturall ſonnes of Merab, and the legall ſons of Michai; and therefore (to beare) doth only ſignifie to bring up, to feed and to nourish. For theſe ſons of Michai, Gen. 50. 23. are ſaid to be borne (nat) on Iosephs knees, that is, brought up.

Matth. 1. 12.

Ieconias begat Salathiel.

Luke 3. 27.

Salathiel the ſonne of Neri.

The Reconciliation.

Salathiel was the ſonne of Neri by nature, and the ſonne of Ieconias legally, in regard of K k k ſucceſſion

* To underſtand this read Deut. 25. 5.

succession in the same kingdom. After this manner *Zedekias* is the brother of *Ieconias*, or *Iehoiakin*; 2 Chron. 36. 10. and uncle, 2 King. 14. 17. and sonne, 1 Chron. 3. 16. His brother by generation, and his sonne by the right of succession. On this manner *Matthew* and *Luke* are reconciled in the genealogie of Christ. For the one follows the naturall order, as *Luke*; and the other the legall.

Connect. 5. When the naturall sense of the place (propounded) is given by the fore-said helps, a signification of a word signifying divers things (πολυσημα) shall bee given, which is fitting to the place.

Thus the significations of *Van* the prefix or copulative are (as *Brumerus* hath observed in his Hebrew Grammar) distinguished according to the diversitie of the places. It signifieth, I. *At*, Isa. 9. 10. Gen. 42. 10. II. *Quoniam*, Isa. 53. 11. III. *Quin*, Isa. 9. 11. Psal. 73. 4. IV. *Id est*, Isa. 9. 14. 1 Sam. 17. 40. V. *Idcirco*, Prov. 1. 18. VI. *Ita ut*, Psal. 18. 39. Isa. 24. 20. VII. *Sic etiam*, Isa. 10. 10. and 51. 11. VIII. *Et tamen*, 1 Chron. 5. 2. Nehem. 9. 19. IX. *Atque*, Psal. 73. 2. and 19. 6. X. *Postea tunc*, Isa. 16. 12. Gen. 3. 5. XI. *Autem*, Isa. 1. 21. Neh. 2. 9. XII. *Etiam*, 2 Reg. 3. 8. XIII. *Num*, Isa. 37. 11. XIII. *Sicut sc*, Psal. 125. 2. Dan. 7. 2. XV. *Qui, quae, quod*, Isa. 43. 8. XVI. *Quum*, Psal. 50. 17. XVII. *Ut*, Isa. 49. 6. XVIII. *Quamvis*, Jerem. 31. 35. XIX. *Inquam*, Isa. 55. 1. XX. *Idque*, Psal. 105. 12. XXI. *Atque ita*, Prov. 3. 4. XXII. *Et ut*, Isa. 58. 5. 6. XXIII. *Quoniam, ideo*, Psalm. 109. 17. XXIV. *Imo*, Psal. 109. 18. XXV. *Nec non*, Psal. 72. 16. XXVI. *Verum*, Psal. 73. 23. XXVII. *Etiamsi*, Job 19. 26. XXVIII. *Aut*, Psal. 129. 7. XXIX. *Quod idque*, Psal. 139. 14. XXX. *Et vero*, Psal. 139. 17. XXXI. *Tum*, Nehem. 12. 27. XXXII. *Simulatque*, Jerem. 50. 43. XXXIII. *Sic fin*, 2 Reg. 5. 17. XXXIV. *Nec*, Isa. 41. 8. XXXV. *Hac igitur*, Prov. 17. 33. XXXVI. *Una cum*, Pro. 8. 18. XXXVII. *Quod*, Gen. 47. 6.

Thus it appeareth that (*Berech*) signifieth contrarie things, as to *blesse* and to *curse*, Job 1. 5. 1 King. 21. 10. and 11. 2. 9.

To conclude, hence it is evident, that (*Huchal*) Gen. 4. 26. doth not signifie *Prophaned*, but *Begun*. Reason 1. When *Chahal* signifieth to prophane, it ought to be joyned with a Noun, and to governe it; but here it doth immediately follow *Kara*, a Verbe infinitive. Reason 2. Amongst many causes of the *Deluge*, *Moses* reckoneth not the prophanation of Gods worship, which notwithstanding should have been chiefly noted, if so be that it had reigned among the people of God.

Connect. 6. If a word given in a Bible, whether it be an Hebrew word or a Greek; if first it doe agree with Grammaticall construction, and with other approved copies: if also it doe agree in respect of the

sense with the circumstances and drift of the place, and with the analogie of faith, it is proper and naturall.

I lay downe this rule, not because I thinke that the Hebrew and Greeke text is in all copies corrupted, through the malice of the Jewes, as *Lindanus* doth wickedly calumniate, and after him all Papists: but that the divers readings, which in some place have crept in, either by reason of the unskilfulness, or negligence and over-sight of the Notaries, might bee scanned and determined. As, Psal. 22. 16. In ordinarie copies the words run thus, *Carui*, that is, *As a Lion mine hands and my feet*. In other copies the reading is divers, after this manner: *Carui*, *They have digged (or pierced) mine hands and my feet*. Now the rule propounded doth teach, that this latter reading is to bee followed. For it agreeth, 1. with Grammaticall construction: 2. with the circumstances of the Psalm: 3. with some ancient copies: yea, even by the testimony of the Jewes.

CHAP. VI.

Of the right dividing of the word.

Hitherto we have spoken of interpreting the Word. Wee are now to come to speake of the *right cutting, or the right dividing of it.

Right cutting of the word is that, whereby the word is made fit to edifie the people of God: 2 Tim. 5. 15. *Studite ut scilicet seipsos approbentur* unto God, a work-man that need not to be ashamed, or dividing (or cutting) the word of *irishabright*. It is a metaphor taken it may bee from the Levites, who might not cut the members of the sacrifices without due consideration. Isa. 50. 4. *The Lord hath given mee the tongue of the learned, that I might know to minister a word in due season to him that is wearie*. The parts thereof are two: Resolution or partition, and Application.

*Resolution is that, whereby the place propounded is as a Weavers web, resolved (or untwisted and unloosed) into sundrie doctrines. Act. 18. 28. *Mightily he confuted the Jewes, with great vehemencie publicly shewing by Scriptures, that Iesus was but Christ*.

Resolution is either Notation, or Collection.

Notation is, when as the doctrine is expressed in the place propounded. Rom. 3. 9. *Wee have already proved that all, both Jewes and Gentiles are under sinne*. 10. *As it is written, There is none righteous, no not one*. 11. *There is none that understandeth, none that seeketh God*. 12. *All are gone out of the way: they have become made altogether unprofitable: there is none that doth good, no not one*. Act. 2. 24. *Whom God hath raised up, and loosed the sorrows of death, because it was impossible that he should bee held of it*. 25. For David saith concerning

These Adverbs and Conjunctions I doe of purpose not translate, as being difficult in Latine.

* Right cutting

* Right cutting

* Resolution

that underst andeth, none that seeketh God. 12. All are gone out of the way: they have bene made altogether unprofitable: there is none that doth good, no not one. A.C. 2. 24. Whome God hath raised up, and loosed the (sorrows) of death, because it was impossible that he should be hold of it. 25. For David saith, concerning him, I beheld the Lord alwaies before me: for he is at my right hand, that I should not be shaken. 26. Therefore did mine heart reioyce, and my tongue was glad, and moreover also my flesh shall rest in hope. 27. Because thou wilt not leave my soule with the dead, neither wilt suffer thine holy one to see corruption.

Collection is, when the doctrine not expressed is soundly gathered out of the text. This is done by the helpe of the nine arguments, that is, of the causes, effects, subjects, adiuncts, dissentancies, comparatives, names, distribution, and definition. For example:

A place.

John 10. 34. Iesus answered them, It is not written in your law, I said ye are Gods?

The collection.

From the comparison of the letter.

35. If he called them Gods, unto whome the word of God was given, and the Scripture cannot be broken: 36. Say ye of mee, to whome the Father hath sanctified and sent into the world, thou blasphemest, because I said I am the Sonne of God?

A place.

1. Cor. 9. 9. For it is written in the law of Moses, thou shalt not muzzle the mouth of the oxe, that treadeth out the corne. What hath God care of oxen?

The collection from the letter.

Vers. 4. Have we not power to eat, and to drinke?

A place.

Gal. 3. 10. For as many as are of the works of the law, are under a curse: for it is written, Cursed is every one that continueth not in all things which are in the book of the law to do the.

Vers. 11. For the just shall live by faith.

The collection from the contrary.

Vers. 9. Therefore those which are of faith are blessed with faithful Abraham.

Vers. 11. And that no man is justified by the law before God, it is evident.

A place.

Heb. 8. 8. For in rebuking them he saith, Behold, the daies will come saith the Lord, when I

A collection from the Adiunct.

Heb. 8. 13. In that he saith a new testament, hee hath disannulled the olde: now that which is

that maketh with the house of Israel, & the house of Judah, a new testament.

In gathering of doctrines wee must specially remember that an example in his owne kinde, that is, an Ethique, Oeconomique, Politique, Ordinary, and Extraordinary example, hath the vertue of a generall rule in Ethique, Oeconomique, Politique, Ordinary, and Extraordinary matters. The examples of the Fathers are patterns for vs. 1. Cor. 10. 11. And what soever is written, it is written for our learning. And it is a Principle in Logicke, that the ^a Genus is actually in all the ^b species: and a rule in the Opticks, that the generall species of things, are perceived before the particular.

A place.

Rom. 9. 7. Neither are they all children, because they are the seede of Abraham: but in Isaac shall thy seede bee called. 10. Neither be only felt this, but also Rebecca, when shee had conceived by one, even by our father Isaac.

Rom. 4. 18. Which Abraham against hope, &c. 21. Being fully assured, that he which had promised, was also able to do it. 22. And therefore it was imputed to him for righteousness.

The collection from the Species.

Vers. 8. That is, they which are the children of the flesh, are not the children of God: but the children of the promise are counted for the seed.

Rom. 4. 23. Now it is not written for him only, that it was imputed to him for righteousness. 24. But for vs also, to whom it shall be imputed for righteousness, which beleeve in him, that raised up Iesus our Lord from the dead.

That also I adde, that collections ought to bee right and sound, that is to say, derived from the genuine and proper meaning of the Scripture: If otherwise, wee shall draw^a any doctrine from any place. Prou. 8. 22. the Greeke translation of the Seventy Interpreters is (scilicet inuoluntarius) The Lord hath created me, it is the speech of Wisdom, that is, of Christ speaking of himselfe. Whence the Asrians collect very wickedly, that the Sonne was created. But in the Hebrew it is (Iobana kenuui), The Lord hath possessed me. Now the Father possesseth the Sonne, because hee began him from eternity, and because the Father is in the Sonne, & the Sonne in the Father. And so, Gen. 4. 1. When a Soane was borne vnto Adam, hee saith, I haue possessed a man from the Lord. The error perhaps came of this, that ^a Eli's was either through ignorance, or malice, put for ^a Eli's. Augustine also vpon the tenth verse of the 39. Psalme, readeth on this wise: I held my peace because thou hast made mee, fecisti me. From whence he doth wittily gather, that it is a maruelle that hee should holde his tongue, that hath received a mouth to speake where as (me) is neither in the Hebrew, nor in the Greeke.

^a Or generally. Or special and particulars of that kinde or generally.

^b Ad verba any thing out of any thing, quidlibet e quolibet.

^a inuenit, he hath created. ^b inuenit, he hath possessed.

And vpon the 72. Psalm, and 14. verse, hee disputeth much about vsuries, and proueth that vsuries are sins: whereas there is no such matter in that text. For the words are, *He shall deliuer their soules from decies and violence, so precious is their blood in his eyes.*

It shall be lawfull also to gather Allegories: for they are arguments taken from things that are like, and Paul in his teaching vseth them often, 1. Cor. 9. 9. But they are to be vsed with these cautions: 1. Let them be vsed sparingly and soberly. 2. Let them not be far fetched, but sitting to the matter in hand. 3. They must be quickly dispatcht. 4. They are to be vsed for instruction of the life, and not to proue any point of faith.

Any point of doctrine collected by iust consequence is * simply of it selfe to bee beleued, and doth * demonstrate. A. C. 18. 24. And a certaine Jew, named Apollos, borne at Alexandria, came to Ephesus, an eloquent man & mighty (in words) in the Scriptures. 28. For mightily hee confuted the Jewes publicly with great vehemencie, demonstrating (in words) by the Scriptures that Iesus was the Christ. From hence it followeth:

First, that humane testimonies, whether of the Philosophers, or of the Fathers, are not to be alleadged. Augustine vpon the 66. Psalm, saith thus: *If I speake, let no man heare: if Christ speake, was hee to him that doth not heare.* So againe hee saith, *(De unitat. Ecclesie, Let vs not heare, These things I say. These things he saith: but let vs heare, I heare things the Lord saith.* Yet with this exception, *Unlesse they conuince the conscience of the bearer.* Thus Paul alleadged the testimony of Ananias, A. C. 17. 28. *For by him we liue, and moue, and haue our being, as one of your owne Poets hath said; For wee are all his progeny (line.)* 29. Forasmuch then, as we are the progeny of God, &c. As also a saying of Menander, 1. Cor. 15. 33. *Be not deceived, euill * conuersations corrupt good manners.* And of Epimenides, Tit. 1. 12. *As one of their Prophets hath said, the Cretians are alwayes liars, euill beasts, and slow-believers.* And then also it must be done sparingly, and with leauing out the name of the prophane Writer.

Secondly, that a few testimonies of Scripture are to be vsed for the prooue of the doctrine: and that sometimes there is neede of none.

Lastly, hence it followes, that the Prophets deliueing their doctrine thus, are not to be reprooued of other Prophets. 1. Cor. 14. 32. *And the spirits of the Prophets are subiect vnto the Prophets.* Yet afterwards he addeth, vers. 37. *If any one seeme to be a Prophet, or spirituall, let him acknowledge, that those things which I write vnto you, are the commandments of God.*

CHAP. VII.

Of the waies how to vse and apply doctrines.

Application is that, whereby the doctrine rightly collected, is diuersly fitted accor-

ding as place, time, and person doe require. Ezech. 34. 15. *I will feede my sheepe, and bring them to their rest, saith the Lord.* 16. *I will steeke that which is lost, and bring againe that which was driven away, and will binde vp that which was broken, and will strengthen the sicke.* Iud. 22. *And hauing compassion of some in putting difference.* 23. *And saue others with terror, pulling them out of the flame.*

The foundation of application is, to know whether the place propounded be a sentence of the Law, or of the Gospell. For when the word is preached, there is one operation of the Law, and another of the Gospell. For the Law is thus farre forth effectually, as to declare vnto vs the disease of sinne, and by accident to exasperate and stirre it vp: but it affords no remedy. Now the Gospell, as it teacheth what is to be done: so it hath also the efficacy of the holy Ghost adioyned with it, by whom beeing regenerated, we haue strength both to beleue the Gospell, and to performe those things which it commandeth. The Law therefore is the first in the order of teaching: and the Gospell second.

It is a sentence of the Law, which speaketh of Perfect inherent righteousness, of eternall life giuen through the workes of the Law, of the contrary finnes, and of the curse that is due vnto them. Galat. 3. 10. *So many as are of the workes of the Law, are vnder the curse; for it is written, cursed is he who seuer abideth not in all things, which are written in the booke of the Law to doe them.* Matth. 3. 7. *O generation of Vipers, who hath fore-warned you to flee from the anger to come? 10. And now also is the axe put to the roots of the trees: therefore euery tree which bringeth not forth good fruit, is cutt off (cutt down) and cast into the fire.*

A sentence of the Gospell is that, which speaketh of Christ & his benefits, and of faith beeing fruitfull in good workes: as Ioh. 3. 16. *So God loued the world, that he giue his only begotten Sonne, that whosoever belieueth in him, should not perishe, but haue euermlasting life.*

Hence it is, that many sentences, which seeme to belong to the Law, are by reason of Christ, to be vnderstood not legally (nunc) but with the qualification of the Gospell. Luk. 11. 28. *Blessed are those which heare the word of God, and keepe it.* Deut. 30. 11. 14. *This commandment which I command thee this day, is not hidden, nor set a farre off, but it is by thee in thy mouth, and in thy heart.* This sentence which is legall in Moses, is euangelicall in Paul: Rom. 10. 8. *Psalm 119. 1. Blessed are those that are perfect in the way; who walke in the Law of Iehouah.* 2. *Blessed are they that keepe his testimonies, and seeke him with their whole heart.* Ioh. 14. 21. *Hee that hath my commandments, and keepeth them, is he that loues me: he that loues me, shall be loued of my Father.* 23. *If any man do loue me, he will keep my word: and my Father doth loue him, and we will come vnto him, and wee will dwell with him.* Gen. 6. 9. *Noah was a iust and upright*

* Euangelic.

The wayes of Application are chiefly *se-*
ven, according to the divers condition of
men and people, which is *sever*fold.

1. *Unbelievers, who are both ignorant and*
unteachable.

These men in the first place are to be pre-
pared to receive the doctrine of the word,
2 Chron. 17. *Iehosaphat sent Levites thorow-*
out the cities of Judah, to teach the people,
and to bring them from Idols.

This preparation isto be made partly by
disputing or reasoning with them, that thou
mayest thorowly discern their manners and
disposition, and partly by reprovng in them
some notorious sinne, that being pricked in
heart and terrified, they may become teach-
able. Act. 17. 17. *Hee disputed in the Synagogue*
with the Jewes, and with them that are religi-
ous, and in the market-place with whomsoever
he met. Act. 9. 2. *Now as he journeyed it came to*
pass, that as hee was come neere to Damascus,
suddenly there shined round about him a light
from heaven. 4. *And hee fell to the earth, and*
heard a voice saying to him, Saul, Saul, why
persecutest thou me? 5. *And he said, Who art*
thou Lord? And the Lord answered, *I am Je-*
sus of Nazareth whom thou dost persecute. It
is hard for thee to kick against the pricks. Act.
16. *when hee the keeper of the prison would*
one of his stripes: and when hee saw the prison
doores open, hee drew out his sword and would
have killed himselfe, supposing the prisoner had
been fled. 28. Then Paul cryed with a loud
voice, saying, *Doe thy selfe no harme, for we are*
all here. 29. *Then hee called for a light, and sta-*
nded up, and came trembling: and fell downe be-
fore Paul and Silas. 30. *And brought them*
out, and said, Sirs, what must I doe to be saved?
31. *And they said, Believe in the Lord Iesus,*
and thou shalt be saved and thine household. Act.
17. 22. *And Paul stood in the midst of Mar-*
tyr-street, and said, I come of Athens: I see that in
all things ye are too superstitious. 23. *For as I*
passed by and beheld your devotions, I found an
altar, whereunto was written, Unto the unknowne
God: whom ye then ignorantly worship, him
shew I unto you. 24. *God that made the world,*
and all things in it, seeing that he dwelleth in
heaven and careth, dwelleth not in temples made
with hands.

When now there is hope that they are be-
come teachable and prepared, the doctrine of
Gods word is to be declared to them gene-
rally in some common termes, or ordinarie
points. Act. 17. 30. *And the time of this argu-*
rance God regardeth not, but now hee comma-
ndeth (Exhorteth) all men every where to re-
pent. 31. *Forasmuch as hee hath appointed a day*
in which hee will judge the world in righteousnesse
by that man whom hee hath appointed, whereof
he hath assured all men, in that hee hath raised
him from the dead.

If they shall approve this doctrine, then
it is to be opened to them distinctly, and in
every particular; but if they shall remaine

unteachable, without hope of winning them,
they are to be left. Matth. 7. 6. *Give not that*
which is holy unto dogs, neither cast your pearles
before swine, lest they tread them under their
feet, and turning againe, alse rend you. Prov.
9. 8. *Reprove not a scorner, lest hee hate thee.*
Act. 19. 9 *But when certain men were hardened,*
and would not obey, speaking evill of the way of
the Lord before the multitude, he departed from
them, and separated the Disciples from them.

11. *Some are teachable, but yet ignorant.*

To these men the Catechisme must be de-
livered. Acts 18. 25. *Apollos was catechized*
(instructed) in the way of the Lord: And hee
spake fervently in the spirit, and taught diligently
the things of the Lord, knowing only the bap-
tisme of John. 26. *And hee began to speake*
boldly in the Synagogue: Whom when Aquila
and Priscilla had heard, they took him unto
them, and expounded unto him the way of God
more perfectly. Luk. 11. 4. *That thou mayest know*
the wrath of these things, wherewith thou hast been
catechized (instructed) or instructed.

The Catechisme is the doctrine of the foun-
dation of Christian religion, briefly propoun-
ded for the helpe of the understanding and
memorie, in questions and answers made by
the lively voice.

The master therefore of the Catechisme is
the foundation of religion.

The foundation is a certaine summe of the
principles of Christianitie. Heb. 5. 12. *For when*
as concerning the time ye ought to be teachers,
yet have ye need againe, that we teach you the
first principles of the words of God.

A Principle is that which doth directly and
immediatly serve both for the salvation of
men, and for the glorie of God, which being
also denied and over-turned, no salvation can
be hoped for.

There are especially six principles: Re-
pentance, faith, baptism, that is, the Sacra-
ments, imposition of hands, that is, the minist-
rie of the word by a Synecdoche, the resurre-
ction, and the last judgement, Heb. 6. 1, 2, 3.

The forme of the Catechisme is, to handle
the elements or grounds plainly, by asking
and answering. 1 Pet. 3. 12. *To she which also*
the figure that now saith us, even baptism a-
greeth (not the putting away of the filth of the
flesh, but the stipulation on: interrogation of a
good conscience.) Act. 8. 37. *What doth he desire*
to be baptized? And Philip said unto him, *If thou*
beldest with all thine heart, thou mayest. Then
he answered, saying, I believe that Iesus Christ
is the Sonne of God. Tertul. de resur. car. c. 3. *The*
soule is not purged with washing, but with
answering.

And here wee must hold a difference be-
tweene milke, and strong meat, which are the
same indeed, but doe differ in the manner and
fashion of delivering.

Milke is a certaine briefe, plaine and gene-
rall explication of the principles of the faith:
as when a man doth teach that wee must be-

Sonne, and holy Ghost; and that we must rely only vpon the grace of God in Christ; and that wee ought to beleue the remission of finnes; and when wee are taught that, wee ought to repent, to abstaine from euill, and to doe that which is good.

Strong meate is a speciall, copious, luscious and cleare handling of the doctrine of faith: as when the condition of man before the fall, his fall, originall and actuall sinne, mans guiltinesse, free-will, the mysteries of the Trinity, the two natures of Christ, the personall vni-on, the office of Christ, the imputation of righteousnesse, faith, grace, and the vse of the law, are deliuered out of the word of God distinctly and exactly.

Moreover, *milke* must beset before babes, that is, those that are rude or weake in knowledge: *Strong meate* must be giuen to such as are of ripe yeares, that is, to them that are better instructed. 1. Cor. 3. 1. *Moreover, brethren, I could not speake vnto you as to spiritual: but I haue spoken vnto you as to carnall, that is, to infants in Christ.* 2. *I haue fed you with milke, and not with meate,* Heb. 5. 13.

III. *Some haue knowledge, but are not as yet humbled.*

In such the foundation of repentance ought to be shirred vp, that is to say, a certaine sorrow which is according to God. 1. Cor. 7. 8. *For though I made you sorry with a letter, I repent not, though I did repent: for I perceiue that the same Epistle made you sorry, though it were but for a season.* 9. *I now reioyce, not that ye were sorry, but that ye sorrowed to repentance: for ye sorrowed according to God (κατὰ θεόν),* so that in nothing ye were hurt by us. 10. *For sorrow, which is according to God (or godly) causeth repentance vnto saluation not to be repented of: but worldly sorrow causeth death.*

Sorrow according to God, is a griefe for sinne, euen because it is sinne.

To the stirring vp of this affection, in the first place a man must vse the ministry of the Law which may beget contrition of heart, or the horrors of conscience, which though it be not a thing wholesome and profitable of it owne nature, yet is it a remedy necessarie for the subduing of a sinners stubbornnesse, and for the preparing of his mind to become teachable.

Now, that this legall sorrow may be wrought, it is fit to vse some choice parcell of the Law, which may reprove some one notable sinne in men that are not as yet humbled. For sorrow for, and repentance^a euen of one sinne, is for substance (οὐσία) sorrow for and repentance of all. Act. 8. 22. *Repent therefore of this thy wickednes, and pray God, that if it be possible, the thought of thine heart may be forgiven thee.* Act. 2. 23. *Him haue ye taken by the hands of the wicked, bring deliuered by the determinate counsell and foreknowledge of God, and haue crucified and slaine,* Psal. 32. 5.

Yea further, if any man beeing afflicted

A with the crosse, and with outward calamities haue onely a worldly sorrow, that is, if hee mourne not for sinne as it is sinne, but for the punishment of sinne, hee is not by and by to be comforted, but first this sorrow is to be turned into that other sorrow, which is according to God: as is the counsell of Physicians in the like case. For if a mans life be in danger, by reason of blood gushing out at his nose: they commaund also that blood be let out in his arme, or in some other place as the case requireth, that they might stay the course of the blood which rusheth out at the nostrils, that so they might saue his life, who was readie to yeeld vp the ghost.

B Then let the Gospell be preached, in the preaching whereof, the holy Spirit worketh effectually vnto saluation. For whilest he reneweth men, that they may begin to will and to worke those things that are pleasing to God, he doth truly and properly bring forth in them that sorrow which is according to God, and repentance vnto saluation.

To the hard-hearted the Law must be vrged, and the curse of the law must be denounced with threatening, together with the difficulty of obtaining deliuerance vntill they be pricked in their heart. Mat. 3. 7. *And when he saw many of the Pharisees, and of the Sadducees come to his baptism, he said vnto them, O progeny of Vipers, who hath forewarned you to flee from the wrath to come? Mat. 19. 16. Good Master, what shall I doe that I may haue eternal life? 17. And he said vnto him, — If thou wilt enter into life, keepe the commandments. Mat. 23. 13. Woe vnto you Scribes and Pharisees, hypocrites, because ye shut vp the kingdome of heauen before men: for ye your selues goe not in, neither suffer ye those that are entering in (εισέρχονται) to goe in, &c. v. 33. O Serpents, and progeny of Vipers, how shall ye escape the damnation of hell?*

But when the beginning of compunction doth appeare, they are ready to be comforted with the Gospell.

IV. *Some are humbled.*

Here wee must very diligently consider whether their humiliation be compleate and sound, or but begun and but light or slight: lest that hee or they, receiuing comfort sooner then is meet, should afterwards wax more hard, like yron, which being cast into the furnace, becomes exceeding hard, after that it is once colde.

Let thy proceeding be after this manner with those, that are humbled in part. Let the Law be propounded, yet so discreetly tempered with the Gospell, that beeing terrified with their finnes, and with the meditation of Gods iudgement, they may together also at the same instant receiue solace by the Gospell. Act. 8. 20. *Then Peter said vnto him, thy money perish with thee, because thou thinkest that the gift of God may be obtained by money.* 21. *Thou hast neither part, nor fellowship in this business,*

Godly.

sin.

C

D

^a Or, though but.

for thine heart is not right in the sight of God, 22. Repent therefore of this thy wickednesse, and pray God, that if it be possible, the cogitation of thine heart may be remitted. 23. For I see, that thou art in the gall of bitterness, and in the bond of iniquity. Gen. 3. 9. And the Lord God cried unto Adam, and said unto him, where art thou? And God said, who hath shewed thee that thou art naked? What, hast thou eaten of the fruit of that tree, of which I forbade thee to eat? 13. And the Lord God said to the woman, what is this which thou hast done? And the woman said, this Serpent hath seduced me, and I have eaten. 15. Moreover, I will put enmities between thee and this woman; and likewise between thy seede and her seede: this shall breake thine head, and thou shalt bruiſe his heele. 2. Sam. 12. Nathan being sent from God, by a parable which he doth propound, hee recalleth David to the conscience of his fault, and pronounceth pardon to him being penitent.

The doctrine of faith and repentance, and the comforts of the Gospell ought to be promulged and tendered to those that are fully humbled. Luk. 4. 18. The spirit of the Lord is upon me, therefore hee hath anointed me to preach glad tidings to the poore: he hath sent me to heale the contrite heart, to preach deliverance to the captives, and to the blind the recovery: of their sight, and to (et at libertie those that were broken. Act. 2. 37. When they heard these things, they were pricked in heart, and said unto Peter, and the rest of the Apostles, Men and brethren, what shall we doe? 38. And Peter said unto them: Repent, and be baptized, every one of you in the name of Iesus Christ for the remission of finnes. Matth. 9. 13. I came not to call the iust, but sinners unto repentance.

V. Some doe beleue.

To these must be propounded. 1. The Gospel touching iustification, sanctification, and perseverance. 2. The law without the curse, whereby they may be taught to bring forth fruits of new obedience becomming repentance. Rom. 8. 1. There is no condemnation to those that are in Christ Iesus. 1. Tim. 1. 9. The law is not appointed for the righteous. Let the Epistle of Paul to the Romans be the example. 3. Howsoever the curse of the law is not to be vrged against the person that is righteous and holy in the sight of God, yet it is to be vrged against the finnes of the person, which are remaining. And as a father doth oftentimes let his yron rods that are appointed for the seruants before the eyes of his sons, that they may be frayed: so the meditation of the curse is to be stirred vp very often in the faithful themselves, lest they should abuse the mercie of God to licentious living, and that they may be more fully humbled. For sanctification is but in part: therefore that the remainders of sinne may be abolished, wee must alwaies beginne with the meditation of the law, and with the feeling of sinne, & make an end in the Gospell.

VI. Some are fallen.

A Those that are fallen are they, which doe in part fall from the state of grace.

Falling is either in faith or in manners. Falling in faith is either in the knowledge of the doctrine of the Gospell, or in the apprehending of Christ.

Falling in knowledge is a declining into error, whether lighter or fundamentall.

Now vnto those that fall thus, that doctrine which doth crosse their error, is to be demonstrated and inculcated (or beaten vpon them) together with the doctrine of repentance, and that with a brotherly affection. Take for an example the Epistle of Paul to the Galatians. 2. Tim. 2. 25. Instructing them with meeknesse that are (in word and conscience) contrarily affected: if God at any time will give them repentance that they may know the truth.

The fall which is in apprehending Christ, is desperation.

For the restoring of those that doe despair, there are to be vsed a triall, and the remedie.

The triall or search is either of the cause of the temptation, or of their estate.

The triall of the cause is made fitly by private confession. Iam. 5. 17. Confesse your finnes one to another, and pray for one another, that ye may be healed. But lest that confession should be made a kind of racke or torture, it must be limited with these prouisoies. 1. It ought to be free, and not compelled: because saluation depends not vpon it. 2. It must not bee of all finnes, but of those onely which wring the conscience, which vnto them they doe reueale, greater danger may hang ouer their heads. 3. Let it chiefly be made to Pastours, yet so, as that wee must know that it may bee safely made to other faithfull men in the Church.

The triall of their estate, whereby wee make diligent inquirie whether they bee vnder the law, or vnder grace.

That this may manifestly appeare, we must by asking of questions first draw out of them, whether they be displeased with themselves, because they haue displeased God, that is to say, whether they hate sinne as it is sinne: which is the foundation of repentance vnto saluation. Secondly, wee must demand of them, whether they haue or doe feele in their heart a desire to be reconciled with God, which is the ground of a liuely faith.

When Triall is made, the Remedie must be applied vnto them out of the Gospell, which is double. First, some Euangelicall meditations are to be often inculcated and pressed vpon them: as 1. That their sinne is pardonable. 2. That the promises are generall in respect of beleueers, and that they are indeterminate in respect of particular men, and doe exclude no man. 3. That the will to beleue is faith, Psal. 145. 19. Reu. 21. 6. 4. That sinne both not abolish grace, but rather (God turning all things vnto the good of those that are his) I will illustrate it. 5. That all the works

unto the good of those that are his) doth illustrate it. 5. That all the works of God are done by contrarie meanes. Secondly, they must be intreated to stirre up in them in the very bitterness of the temptation, their faith which hath lien in a slowe, and beene covered (as it were with ashes) and that they would certainly set downe with themselves, that their sinnes are forgiven them: and that it would please them to struggle manfully in prayer either alone or with others against carnall sense and humane hope. And that they may performe these things, they must be very earnestly beaten upon, and those that are unwilling must in a manner bee constrained. *1. 1. Out of the depths have I called to thee, O Lord. 2. Lord hearken unto my voice: let thine eares attend to the voice of my prayers. Psal. 77. 1. My voice came to God when I prayed, my voice went to God, that he would turne his eare (ut advertat aurem) unto me. 2. In the day of my distress I besought the Lord. Rom. 4. 18. Who (Abraham) against (contra) hope beleevved, under hope that he should be the father of many nations.*

Now that these medicines may be of force, that ministerial power of binding and loosing is to be used according to the forme prescribed in the word. *2 Sam. 12. 1. Then David said to Nathan, I have sinned against the Lord: wherefore Nathan said to David, God hath also forgiven thy sinne: thou shalt not die. 2 Cor. 5. 20. Therefore we are Embassadors in the name of Christ, God as it were beseeching you by us: We pray you in the name of Christ, if at yet would be reconciled to God. And if perhaps Melancholy trouble the minde, the helpe of the medicine must be in private sought for.*

Falling in sinners 17. when any faithfull man falleth to the committing of some asquall sinne in life. As Naths drunkennesse, Davids adulterie, Peters denial, &c.

To those that are fallen thus, forsomuch as grace remaining in respect of her offence and habit may bee lost for a time in respect of herse and working, the law must be propounded being mixed with the Gospel: because a new act of sinne requires a new act (or worke) of faith and repentance. *1. 1. 4. Ah, for pollution, a people laden with iniquitie, afraid of the wicked, corrupt children: they have forsaken the Lord: they have provoked the holy one of Israel to anger, they are gone backward. 16. Wipe you, make you cleave, take away the evill of your workes from before mine eyes. Eccl. 18. Come now and let us reason together, saith the Lord: though your sinnes were as crimson they shall bee made white as snow: though they were red like scarlet, they shall bee as wool.*

VII. There is a mingled people.

A mixt people are the assemblies of our Churches. To these any doctrine may bee propounded, whether of the law or of the Gospel: if the limitation and circumscription of the doctrine be made to those persons, for whom it is convenient. *Joh. 7. 37. Now in*

the last and great day of the Feast, Iesus stood and cried, saying, If any man thirst, let him come unto me and drinke. And this was the manner of the Prophets in their Sermons, to denounce judgements and destruction to the wicked, and to promise deliverance in the Messias to those that doe repent. A doubt, If any man shall despise in the publicke congregation, when the rest are hardened, what ought to be done? A. 1. Let those that are hardened, heare the Law circumscribed within the limites of the persons, and of the vices: and let the afflicted conscience heare the voice of the Gospel applied in speciall manner unto it.

CHAP. VIII.

Of the kinds of Application.

Application is either * Mentall, or * Practicall.

Mentall is that, which respecteth the mind: and it is either doctrine or * Redargution. *2 Tim. 3. 16. The whole Scripture is given by Gods inspiration, and is profitable for doctrine, for reargution, for correction, for improving, for chastising, for correction (improvement) and for instruction (reargution) in righteousness. 17. That the man of God may be perfect, being perfectly instructed unto every good worke.*

Doctrine is that, whereby doctrine (or teaching) is used, for the information of the mind to a right judgement concerning things to be beleevd.

Redargution is that, whereby teaching is used for the reformation of the minde from error.

In confutations, which are made publickly before the assembly, these cautions must bee used. 1. The thing that is determind (reargution) or the state of the question that is to be discussed, must bee thoroughly understood. 2. Let those errors only be reprov'd, which trouble the Church, in which we live: all other being altogether set alone, which doe either lie dead, or are externall; unless some danger be ready to ensue of them. *Mark. 16. Beware of the leaven of the Pharisees and Sadduces. Mark. 9. Take heed, and beware of the leaven of Herod. Revel. 2. The men of Pergamus are warned. Beware of the Nicolaitans, to whom some of them did assent. 3. If the error bee out of the foundation of faith, the confutation must not only bee Christianlike, as it should be ever; but also a friendly, a gentle and brotherly dissention.*

Practicall application is that which respecteth the life and behaviour. And it is instruction (reargution) and exhortation, or admonition.

Instruction is that, whereby doctrine is applied to frame a man to live well in the family, common-wealth, and Church. To this place belong consolation and exhortation, *Rom. 15. 4.*

Correction is that, whereby the doctrine is applied to reforme the life from ungodlinesse and unrighteous dealing. Hitherto belongs admonition.

* Spirituall
Remed.

* Example

* Admon.

* Reargution
reargution

* Improving,
cautioning.

1. 1. 1. 2. 3. 4.

D

* 1. Rebe-
nished and
meant to them,

* Or Govern-
ment of the fa-
mily, econo-
mia.

and vnrighreous dealing. Hitherto belongs admonition. This must be done, first generally, the circumstances of the persons being omitted, 2. Sam. 12. *Nathan brings David to the knowledge of his sinne by the helpe of a generall parable. A. 19. 26. Te see and heare that not onely at Ephesus, but almost throughout all Asia, this Paul hath perswaded and turned away much people (because he saith that those are not Gods which are made with hands.) 35. Then the Towne Clerke, when he had stayed the people, said, Ye men of Ephesus, &c. 37. Ye haue brought hither these men, which haue neither committed sacriledge, neither [doe] blaspheme: your goddesse. Afterwards, if the former reproofe preuaile not, it must be vrged after a more speciall manner. 1. Tim. 5. 20. *Them that sinne, rebuke openly, that therest may also feare.* But alwaies, in the very hatred of sinne, let the loue of the person appeare in the speeches: and let the Minister include himselfe (if he may) in his reprehension, that it may be more milde and gentle. Dan. 4. 16. *Then Daniel—said, My Lord, the dreame bee to them that hate thee, and the interpretation thereof to thine enemies.* 17. *The tree, which thou sawest—is it thou,* 19. *Gal. 2. 15. We that are Iewes by nature, and not sinners of the Gentiles.* 1. Cor. 4. 6. *The (other) things, Brethren, I haue by a kinde of figure transfused to my selfe, and to Apollos for you, that ye might learne by vs not to bee wise aboue that which is written.**

Now these foure kinds of application doe offer themselves in euery sentence of the Scripture. I will also set downe that example, which *Illyricus* hath propounded.

Illyricus in his booke of the way to vnderstand the Scriptures. Tract. 1.

Matth. 10. 28. *Feare ye not them which kill the bodie, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and bodie in hell.* 29. *Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father?* 30. *Yea, and all the haire of your head are numbered.* 31. *Feare ye not therefore; ye are of more value then many sparrows.*

It were easie to draw from hence many doctrines: partly of the confession of the faith: and partly concerning (Gods) providence.

* Doctrine 1. That it is needfull for vs publicly to professe the doctrine which wee know, so often as there is need. 2. That wee must make confession also with the hazzard of goods and life. 3. That our life should be condemned in comparision of Christ and his truth. 4. That eternall punishments to be suffered both in soule and bodie are prepared for those that are not affraid to denie Christ, and his truth. 5. That God is intent and ready to gouerne vs, that wee might make our confession aright. 6. That the providence of God is not onely generall, but also speciall, which is diligently occupied about all our smallest matters, yea euen the haire of our

head.

* Redargution. 1. Those doe erre, who thinke it to be sufficient, in heart they doe embrace the faith and a right opinion concerning religion: and that it is at a mans choise in the meane season to graunt or affirme any thing before men, as the condition of the place, time, and persons requireth; especially when the life seemeth to be in imminent danger to be lost. 2. The Epicures erre, in that they deny the diuine providence: because they think it too base for the Maestie of God to take care of humane affaires. 3. The Stoickes doe erre, who imagine that all things are gouerned by the fate, (or an vnresistable and violent necessitie.) 4. They doe erre who make chance and fortune, without any wise ordination of the diuine providence. 5. The Pelagians doe erre in giuing more then is due to mans strength, as if it were put in mens power to embrace the faith at their pleasure, to continue constant in the same, and to confesse it to the end without feare. 6. They doe erre, who doe leane more vpon outwards things and inconstant riches, then vpon the power and goodnesse of God.

* Infrinction. 1. Thou must to the vtmost of thy power labour to haue the true feare of God before thine eyes: because thou now hearest that one God is to be feared aboue all men.

2. Thou must learne such a contempt of humane things, as that thou mayest alwaies desire, hauing forsaken the, to depart hence, and to be ioyned together with Christ in the heauens. 3. The consideration of (Gods) speciall providence doth cause thee to thinke of the presence of God that Beholder, to craue his helpe, and also to beleue that thou art helped in all things, and finally that there is no danger so terrible, but he both can and will deliuer thee from, when it is fit.

* Correction. 1. These words of Christ correct their negligence, who in their prayers doe not craue of God sincere loue, that becoming inflamed with it they may not refuse to lay downe their life for his name. 2. The negligence of those men is also taxed, which doe not acknowledge and behold the providence of God shewing it selfe in all things. 3. Those are reprooued, who giue not God thanks for vouchsafing to gouerne and defend vs in all things that belong vnto vs by his providence. 4. Those are reprooued, that abuse the good creatures of God, seeing that it is manifest that God hath care of all things.

Thus any place of Scripture ought to be handled: yet so as that all the doctrines be not propounded to the people, but those onely, which may be fitly applied to our times and to the present condition of the Church. And they must not onely be choise ones, but also few, lest the hearers be overcharged with their multitude.

CHAP. IX.

Of Memorie in Preaching.

BECAUSE it is the receiued custome for preachers to speake ^{by heart} before the people, something must be here annexed concerning memorie.

Artificiall memorie, which standeth vpon places and images, will very easily without labour teach how to commit sermons to the memorie: but it is not to be approued. 1. The animation of the image, which is the key of memorie, is impious; because it requireth absurd, insolent and prodigious cogitations, and those especially, which set an edge vpon and kindle the most corrupt affections of the flesh. 2. It dulleth the wit and memorie, because it requireth a threefold memorie for one: the first of the places: the second of the images: the third of the thing that is to be declared.

It is not therefore an vnprofitable aduice, if he that is to preach doe diligently imprint in his minde by the helpe of disposition either axiomaticall, or syllogisticall, or methodicall, the severall proofes and applications of the doctrines, the illustrations of the applications, and the order of them all: in the meane time nothing carefull for the words, Which (as Horace speaketh) will not unwillingly follow the matter that is premeditated. *Verbaq; praeisam rem non inuita sequentur.*

Their studie hath many discommodities, who doe con their written sermons word for word. 1. It asketh great labour. 2. He which through feare doth flumble at one word, doth both trouble the congregation, and confound his memorie. 3. Pronunciation, action, and the holy motions of affections are hindred, because the mind is wholly bent on this, to wit, that the memorie fainting now vnder her burthen may not faile.

CHAP. X.

Hitherto hath bene spoken of the preparation or prouision of the sermon: the Promulgation or uttering of it followeth.

In the Promulgation two things are required: the hiding of humane wisdom, and the demonstration (or shewing) of the spirit.

Humane wisdom must be concealed, whether it be in the matter of the sermon, or in the setting forth of the words: because the preaching of the word is the Testimony of God, and the profession of the knowledge of Christ, and not of humane skill: and againe, because the hearers ought not to ascribe their faith to the gifts of men, but to the power of Gods word. 1. Cor. 2. 1. *When I came vnto you brethren, I came not with the eminency of eloquence or of wisdom, declaring vnto you the testimonie of God. 2. For I did not decree to know any thing among you*

A but Iesus Christ, and him crucified. 5. That your faith should not consist in the wisdom of men, but in the power of God.

If any man thinketh that by this means barbarisme should be brought into pulpits; hee must vnderstand that the Minister may, yea and must priuately vse at his libertie the arts, Philosophy, and variety of reading, while he is in framing his sermon: but he ought in publike to conceale all these from the people, and not to make the least ostentation. *Artis etiam est celare artem;* it is also a point of Art to conceale Art.

The Demonstration of the spirit is, when as the Minister of the word doth in the time of preaching so behaue himselfe that all, euen ignorant persons & vnbeleeuers may iudge, that it is not so much he that speaketh, as the Spirit of God in him and by him. 1. Cor. 2. 4. *Neither was my speech and my preaching in the perswasive words of mans wisdom, but in the demonstration of the spirit and of power. And 14. 24. If all prophetic, and there enter in an vnbeleuer, or one that is ignorant, he is reproued of all, he is iudged of all. 25. And [o] the secrets of his heart are disclosed, & so falling vpon his face, he will worship God, returning word that God indeed is among you. And 4. 19. I will come vnto you shortly—and I will know not their words that are puffd up, but their power. 20. For the kingdome of God is not in words but in power. Mich. 3. 8. I am filled with power by the spirit of the Lord, and with iudgment and might to shew to Iacob his defilement, and to Israel his sime.* This makes the ministerie to be liuely and powerfull. Luk. 11. 27. *And it came to passe, when he had spoken these things, that a certaine woman of the multitude lifting vp her voyce said vnto him, Blessed is the wombe that bare thee, and the breasts that gave thee sucke.*

This demonstration is either in speech or in gesture.

The speech must be spirituall and gracious.

That speech is spirituall, which the holy Spirit doth teach. 1. Cor. 2. 13. *Which things also we speake, not in the words, which mans wisdom teacheth, but which the holy Ghost teacheth, comparing spirituall things with spirituall things.* And it is a speech both simple and perspicuous, fit both for the peoples vnderstanding, and to expresse the Maiestie of the Spirit. Act. 17. 3. *Paul disputed with them three Sabbath dayes out of the Scripture. 3. Opening [diuinity] and shewing that Christ must suffer and rise againe. Gal. 3. 1. O, yee foolish Galatians:—to whom Iesus Christ before was described in your sight, and among you crucified. 2. Cor. 4. 2. But we haue cast from vs the clothes of shame, and walke not in craftinesse, neither handle wee the word of God deceitfully: but in declaration of the truth we approued our selues to euery mans conscience in the sight of God. 3. If our Gospell be then hid, it is hid to them that perish. 4. In whom the God of this world hath blinded the myndes, that is, of the infidels, &c.*

Wherefore neither the words of asis, nor

Greece

Greeke and Latine phrases and quirkes must be intermingled in the sermon. 1. They disturb the mind of the auditors, that they cannot fit those things which went afore with those that follow. 2. A strange word hindreth the vnderstanding of those things that are spoken. 3. It drawes the minde away from the purpose to some other matter.

Here also the telling of tales, and all profane and ridiculous speeches must be omitted.

The speech is gracious, wherein the grace of the heart is expressed. Luk. 4. 22. *And all bare witness of him; and wondered at the gracious words which proceeded out of his mouth.* Ioh. 7. 46. *The Officers answered, neuer man spake like this man.*

Grace is either of the Person, or of the Ministerie.

Grace of the person is the holinesse of the heart, and an vnblameable life: Which howeuer it makes not a Minister, yet is it very necessarie. 1. Because the doctrine of the word is hard both to be vnderstood and to be practised, therefore the Minister ought to expresse that by his example, which hee teacheth, as it were by a type. 1. Pet. 5. 3. *Not as though ye were Lords ouer Gods heritage; but that ye may bee examples (types) to the flocke.* 1. Tim. 4. 12. *Be an example to the faithfull, both in word and conuersation.* Phil. 4. 8. *Furthermore, brethren, whatsoeuer things are true, whatsoeuer things are honest—thinke on these things: 9. Which ye haue both learned, and receiued, and heard; and (seen) in me, those things doe, and the God of peace shall be with you. 2. He that is not godly, howeuer hee may vnderstand the Scriptures, yet doth he not perceiue the inward sense and experience of the word in his heart.* Psal. 25. 8. *The Lord is good and right, therefore hee teacheth sinners his way. 9. He maketh the meeke to walke in the Law, and teacheth the meeke his way.* Amos. 3. 7. *Surely the Lord God will doe nothing, but hee reuealeth his secret to his seruants the Prophets.* Gen. 18. 17. *And the Lord said, Shall I hide from Abraham the thing which I am about to doe? 18. Seeing that Abraham shall bee indeede the Father of a great and mighty nation, &c. 29. For I know him that he will command his sonnes and his household after him, that they keepe the way of the Lord to doe righteousnesse and iudgement. 3. It is a thing execrable in the sight of God, that godly speech should bee conioyned with an vngodly life.* Psal. 50. 16. 17. *Unto the wicked God saith, what bast thou to doe to declare mine ordinances: and to take my couenant into thy mouth, seeing thou hast to be reformed? It is a strange sight to see him, that is the guide of the way to others, to wander out of the way himselfe, and to see a Physitian of others to be full of boches himselfe in the meane while, as Nazianzen speaketh. 4. It is an ecclesiasticall secret: That the Minister ought to conue his infirmities, that they be not scene, For the simple people behold not*

A the ministerie, but the person of the Minister. Herod heard John Baptist willingly, not because he was a good Minister, but because he was a good man. Mark. 6. 20. *Well saith Nazianzen, He that teacheth sound doctrine, and liues wickedly, teacheth that with one hand, which hee cleeketh away with the other. Chrysostome vpon the twentie of Matthew saith: The doctor of the Church by teaching well and by liuing well instructeth the people how they ought to liue well: but by liuing ill hee doth instruct God how to condemne him. And in his 30. Hom. in Aet. It is an easie matter to shew wisdom in words, teach me to liue by thy life, this is the best teaching. For words make not such an impression in the soule as workes doe. 5. A Minister, that is wicked either openly or secretly, is not worthy to stand before the face of the most holy, and the almightie God.* Ier. 15. 19. *Therefore thus saith the Lord, If thou returne, then will I bring thee againe, and thou shalt stand before me.* Isa. 6. 6. *Then saw one of the Seraphims vnto me with an hot coale in his hand, which he had taken from the Altar with the tongues. 7. And he touched my mouth and said, Loe, this haue touched thy lips, and thine iniquitie shall be taken away, and thy sinne shall be purged. 8. Also I heard the voice of the Lord, saying, Whome shall I send? and who shall goe for vs? Then I said, Here am I, send me.* Leuit. 10. 3. *Then Moses said to Aaron, This is that which the Lord said, I will bee sanctified in them that come neere vnto me, and I will be glorified before the sight of all the people. And hence it is, that the iudgements of God remaine for wicked Ministers to tremble at. 1. Sam. 2. 17. Therefore the sinne of the young men was very great before the Lord: for men abhorred the offering of the Lord, &c. ver. 15. They obeyed not the voyce of their Father, because the Lord meant to slay them.*

The parts of sanctitie are especially, 1. A good conscience, 2. Cor. 1. 12. *For our reioicing is this, the testimonie of our conscience, that in simplicitie & godly sinceritie, & not in fleshy wisdom, but by the grace of God, we haue had our conuersatio in the world. 1. Tim. 1. 19. Keeping faith & a good conscience, which some hauing put away, as concerning the faith haue made Ship-wracks.* Aet. 24. 16. *And herein I endeavour my selfe to haue alway a cleere conscience towards God & towards men. If this be wanting the mouth of the speaker is shut.* Isa. 56. 10. *Their watchmen are all blind: they haue no knowledge, they are all dumbe dogges, they cannot barks, they lie and sleepe, and delight in sleeping. 2. An inward feeling of the doctrine to be deliuered. Wood that is capable of fire, doth not burne, vnlesse fire be put to it: and he must first be godly affected himselfe, who would stirre vp godly affections in other men. Therefore what motions a sermon doth require, such the Preacher shall stirre vp priuately in his owne minde, that he may kindle vp the same in his hearers. 3. The feare of God, wheeeby, beeing thoroughly stricken with a reuerent regard of Gods Ma*

ieilie, he speaketh soberly and moderately.

4. The loue of the people. 1. Thel. 27. *But were gentle among you, as a nurse that cheriseth her children.* And that affection may appeare, the Ministers duty is to pray seriously and feruently for the people of God. 1. Sam. 12. 23. *God forbid, that I should sinne against the Lord, and cease praying for you.* 5. The Minister must also be (quiet) venerable, that is, such an one as is to be reuerenced for constancie, integritie, grauitie and truth-speaking, who also knoweth how to performe reuerence to others either priuately or publicly, as is befitting the persons of all his hearers. 6. He must be (quiet) temperate, who restraineth inwardly his ouer vehement affections, & hath his outward fashions and gestures moderate and plaine, by the which dignitie and authoritie may be procured and preferred. Therefore he must be neither couetous (passionate), a louer of siluer) nor (passionate) a follower of wine,) nor litigious, nor a striker, nor wrathfull: And let the young men exercise themselves to godlinesse, and flie the lusts of youth. 1. Tim. 4. 7.

The grace of the Ministerie is 1. to be apt to teach (didacticus) 1. Tim. 3. 2. Now Pauls meaning is, that it is not only decent and laudable if this gift be had, but also that it is so necessarie, as that it may not be wanting. For this consideration Nazianzene refused a bishopricke: and Theophylast vpon this place saith, that this duty of teaching is especially of all other necessarie to be found in Bishops. In the Nicene and Miletian Councell, this was imposed in stead of a punishment, to hold the name of a Minister, but not to preach the Gospell. 2. Authoritie, whereby he speaketh as the Embassadour of the great Iehouah. Tit. 2. 15. *These things speake and exhort, and rebuke with all authoritie.* 1. Pet. 4. 11. *If any man speake, let him speake as the oracles of God.* 3. Zeale, whereby being most desirous of Gods glorie he doth endeavour to fulfill and execute the decree of election concerning the saluation of men by his ministerie. Iob 32 18. *I am full of matter, and the spirit within me compelleth me.* 16. *Behold my belly is as the wine which hath no vent, and like the new bottles that brast.* 2. Tim. 2. 25. *Instruſting them—proouing if God at any time will giue them repentance, that they may know the truth.* Col. 1. 28. 29. *Admonishing euery man—that wee may present euery man perfect in Christ Iesu.*

Gesture is either in the action of the voice or of the bodie.

The voice ought to be so high, that all may heare. Isa. 58. 1. *Crie aloud, and spare not: lift up thy voice like a trumpet.* Ioh. 7. 37. *In that last and great day of the Feast Iesus stood up and cryed.* Act. 2. 14. *And Peter standing with the cleuen lift up his voice and said.*

In the doctrine hee ought to be more moderate, in the exhortation more feruent and vehement.

Let there be that grauitie in the gesture of the bodie, which may grace the Messenger of God. It is fit therefore, that the trunk or itlike of the bodie being erect and quiet, all the other parts, as the arme, the hand, the face and eyes haue such motions, as may expresse and (as it were) vter the godly affections of the heart. The lifting vp of the eye and the hand signifieth confidence. 2. Chron. 6. 13. *Salomon made a brasen scaffold, and set it in the midst of the court—and vpon it bee stood, and kneeled downe vpon his knees before all the congregation of Israel, and stretcht out his hands towards heauen.* 14. *And said, O Lord God of Israel, &c.* Act. 7. 55. *And Stephen being full of the holy Ghost, bending his eyes vp to heauen beheld the glorie of God.* The casting downe of the eyes signifieth sorrow and heauinesse. Luk. 18. 13. *But the Publican standing a farre off would not so much as lift up his eyes to heauen, but he smote his breast saying, God be mercifull to me a sinner.*

Concerning the gesture, other precepts cannot be deliuered; onely, let the ensample of the grauest Ministers in this kinde be in stead of a Rule.

CHAP. XI.

Of conceiuing of Prayer.

Hitherto hath beene spoken concerning Preaching of the Word: it remaineth now to speake of the conceiuing of prayers: which is the second part of Prophecyng, whereby the Minister is the voice of the people in calling vpon God. Luk. 11. 1. *One of his Disciples said vnto him, Lord, teach vs to pray, as Iohn also taught his Disciples.* 1. Sam. 14. 24.

Hereafter to be considered:

1 The matter thereof, first the wants and sinnes of the people: and then the graces of God and the blessings they stand in neede of. 1. Tim. 2. 1. *Exhort therefore aboue all things, that supplications—be made for all men.* 2. For Kings and those that are in authoritie. Tertul. Apolog. saith, *We doe all pray for all Emperours, that they may obtaine a long life, a quiet raigne, a safe family, conuagious armies, a faithful Councell, a loyall subiect, a peaceable world, and whatsoeuer things are desired of a man and of Caesar.* Again, *We pray for Emperours for their ministers and powers for the state of the time, for the quietnesse of their affaires, and for the delaying of their death.* The Lord prayer reduceth this matter to fixe heads, which are Gods glorie, kingdom, and obedience, the preservation of the life, the remission of sinnes, and the strengthening of the spirit.

2 The forme thereof. 1. Let there be one voice, and that the Ministers alone, the people being in the meane while silent, and shewing their assent at the end, by saying, Amen. Act. 4. 24 *When they had heard these things,*

they lift up their voice with one accord unto God, and said, &c. Nehem. 8. 6. And Ezra praised the Lord the great God, and all the people answered, Amen, Amen, 1. Cor. 14. 16. Else, when thou blestest with the spirit, how shall he that supplieth the place of the unlearned, say Amen, at thy giving of thanks? In time in his 2. Apol. to Antoninus, saith: When the (consecr'd) President hath finished his prayers and thanks-givings, all the people that are present, cry out with a favourable approbation, saying, Amen. Athanasius Apolog. ad Constant. Imp. Euseb. libro 7. capite 8. Ierome Proem. 2. in Gal.

2 Let the voice bee vnderstood. 1. Cor. 14. 15. I will pray with the spirit, I will pray also with the understanding: I will sing with the spirit, I will sing with the understanding also.

3 Let the voice be continued, not jagged and abrupt, that idle repetitions may be avoided, (Satanus) Mat. 6. 7.

4 The parts, which are three: Consideration, Ordering, and Uttering of it.

Consideration is that, whereby fit matter for the framing of prayers is diligently searched for.

Ordering is that, whereby the matter being found out, is disposed in the minde in a certaine order.

Prolation or uttering of it is that, whereby

A it is orderly pronounced in publike to the edifying of the people.

Trin uni Deo gloria.

THE ORDER AND SUMME of the sacred and onely methode of Preaching.

1. To reade the Text distinctly out of the Canonically Scriptures.
2. To give the sense and understanding of it being read, by the Scripture it selfe.
3. To collect a few and profitable points of doctrine out of the naturall sense.
4. To apply (if he haue the gift) the doctrines rightly collected, to the life and manners of men, in a simple and plaine speech.

B

The Summe of the Summe.

Preach one Christ by Christ to the praise of Christ.

The Writers which lent their helpe to the framing of this Art of Prophecying, are:

Augustine, Hemmingius, Hyperius, Erasmus, Illyricus, Wigandus, Iacobus Matthias, Theodorus Beza, Franciscus Immus.

Soli Deo gloria.