

THE ART OF PROPHECYING

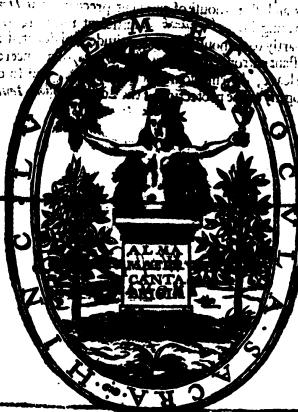
OR
A TREATISE CONCERNING THE
SACRED AND ONELY TRUE MANNER
AND METHODE OF PREACHING.

First written in Latine by Mr. 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 TVER.

NETHM. 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. Moreover, Ezra praised the Lord, shewinge God, and all the people answered, Amen, Amen, verily. In like manner Nehemia and Esaias, &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.



LONDON,
Printed by JOHN LEGATT. 1631.

g.d.H.

TO THE RIGHT WOR- SHIPFVLL SIR WILLIAM ARMIN KNIGHT.

Exod. ro. 1:

Psal. 147. 19.

Exod. 13. 22.

IR, many and excellent benets hath the Lord in mercy vouchsafed to vs these eight and forty by-past years together: of which this is not the least, if not the greatest, that he hath dispelled the dusky cloudes of Popish darkenesse as palpable as that of A Egypt; and hath caused the Sun-light of the Gospell to shone cleerly 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 gien vs his Prophets and Embassadors, which doe serue like that cloude and pillar of fire to direct vs in our pilgrimage through the wildernes of this wicked world into the celestiall Canaan. He hath thrust forth many faithfull and industrious laboures into his Vine-yard to prune and to dress the vines of our fouler, that we may bring forth the grapes of pietie and the clusters of iustice; (unless we will needs be like to the Cypresse, which is Plaine faulh, can endure no husbanding, but maketh that her maladie, which is a medicine to other trees.) Amongst whom the Author of this learned Tractate did shew himselfe with the formost; carrying alwaies with him a Light of learning, and a Lampe of godly living. And, *quidam vita, finis ita;* As he was a Lampe whiles he liued, so like a Lampe, *aliis inferniis se ipsum consumpsit.* His whole life was labour, *scribenda dicim, & legenda scribem.* Onewherof was this present discourse and platform concerning the true vnderstanding and vng of the Scriptures, written in his yonger yeares: which I am bold to present and dedicate to your Worshipe in this plighe you see; partly because it is a *Theatreum* and store-house of excellent preceptis, (*as Dominus Pio* saith that booke should be such) having in it *plus quam ad sufficien- tium* sufficient furniture to further perfiction in that sacred science: and partly to demonstrate my gratitudo, and devoted affection to you, who haue alwaies beeme a constant patron (*ceteram ministrant Fortuna*) to my selfe and dearest friends.

Thus I take my humble leue, deliring your kind acceptance, and so command your Worshipe with your whole progenie to the protection of the Lord. London, Jan. 1. 1606.

Your Worshipe in all dutie,

THOMAS TYKE.

TO THE FAITHFVLL MINISTERS OF THE GOS- PELL: AND TO ALL THAT ARE desirous of, and doe labour for the knowledge of Holy learning.

Hat common place of diuinite, 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 her like handmaides aloofe off. Assworthy to this dignitie there is also a two-fold: of a one, in that it serveth to edict the Church, and to accomplish the number of the Elect: the other, for that it diueth away the Woalnes from the faldes of the Lord, for this is indeed that *Elexanima* that alterre of the Soule, whereby mens forward minde are mitigated and moued from an ungodly and barbarous life vnto Christian faith and repente. This also is that Engine, which as it hath staken the foundation of ancient heresies, so it bath in these few by-past years, cut aunder the sinews of that great Antichrist. Wherefore if it bee demanded which is the most excellent gift of all, doubtlesse the praise must be given to Prophecie. Now by how much the more excellent every thing is, so much the more diligently is ought to be adorned with varietie and plenty of preceptis. 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 writing of Divers, and baning gathered some rules out of them. I haue concidit them in their method, which I haue deemed most convenient that they might be better for use, and fitter for the memorie. I doe also publishe them, that they might be approued, if they bring with them that which is goodis any evill, that they may receive their deserved punishment. And who ever shew art that pleaseth to reade them, where thou art perwaded of this order of Preaching, which here I handle, walke on with me: where thou standest at a stay, inquire with me, "where thou perceiuest thine owne errors, returne to me: where thou feelest 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 traualte, though very small, let him know, that my only meaning is to benefit the Church of God: and that the conuincione of my selfe is a sufficient argument against all calumniere. I doe now beseeche you to God, and this (trauallie of the) art of Prophecie, both to you and to God. Ann. 1592. Decemb. 12.

WILLIAM PERKINS.

THE ARTE OF PROPHETCYING.

CHAP. I.



He Arte or facultie of Prophetying is a sacred doctrine of exercising Prophecie rightly.

Prophecie or Prophecying is a publicke and solemn speech of the Prophet, pertaining to the worship of God, & to the salvation of our neighbor. 1. Cor. 14. 3. *But he that prophetcith, speaketh unto men to edification, to exhortation, & to consolation.* Ver. 4. *But if all prophete, & there come in one that believeth not, or one unlearned, he is rebuked of all men, and is indeed of all men.* Rom. 1. 9. *God is my witness, whom I serve or worship, & rejoice in my spirit, in the Gospel of his Sonne.*

CHAP. II.

Of the Preaching of the Word.

THERE are two parts of Prophecie: Preaching of the Word, and Concerning of Praiers.

For in speaking there are only 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 prophete according to the proportion of faith.* Gen. 10. 7. *Deliver the man to his wife againe, for he is a Prophet, and when he shall pray for thee, thou shall live.* For this cause the word of Prophecie is given also to praier. 1. Chron. 22. 1. *The times of Asaph, and Heman, and Jeduthun, who were singers, propheted with Harps, with Vials, and with Cymbals.* 1. King. 18. 6. *The Prophet of Baal called upon the name of Baal from morning to noon, 2. 9. And when mid-day was passed, and they had prophesied until the offering of the evening sacrifice.*

And every Prophet is partly the voyce of God, to wit, in preaching: and partly the voyce of the people, in the act of praying. 1er. 15. 19. *If I shal take away the precious from the vult, thou shalt be as it were My mouth.* Neh. 8. 6. *And Ezra blessed the Lord, the great God, and all the people answere, Amen.*

Preaching of the word is Prophecying in the name and roome of Christ, whereby men are called to the state of Grace, and conserued in it. 2. Cor. 5. 19. *And hath committed to us the word of reconciliation.* 20. *Therefore we are Embassadours for Christ: as though God did be-*

A seek you by vs, we pray you in the name of Christ, that ye be reconciled to God. 2. Thess. 2. 13. 14. *God bath from the beginning declared you to salvation, through antification of the Spirit, and faith embrasing the truth: wherunto he called you by our Gospel.* Rom. 1. 16. *The Gospel is the power of God to salvation to every one that believeth,* Prou. 29. 18. *Wheribere is no vision the people are naked.* Rom. 10. 14.

CHAP. III.

Of the Word of God.

THE perfect and equal* object of Preaching is the word of God. Luk. 16. 29. *They have Moses & the Prophets, let them hear them.* Math. 23. 2. *The Scribes and Pharisees in Moses chaire, that is, they teach the doctrine of Moses, which they doe professe.* 3. *All therefore wherewer they bid you abyerne, that obserue and doe.*

The Word of God is the wisedome of God concerning the truth, which is according vnto godlines descending from above. Iam. 3. 17. *But the wisedome, which is from * a boone first pare, &c.* Tit. 1. 1. *Paul a Servant of God—according to the acknowledging of the truth, which is according vnto godline.*

Admirable is the excellencie of the Word, which is evident 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 sufficiencie, or the purity. The sufficiencie 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. Pdal. 9. 7. *The Law of the Lord is perfect, converting the soule.* Deut. 32. 32. *Whatsoever I command you, take heede yee do it: then shalst thou nothing shrewe, nor take ought shewefrom.* Reuel. 22. 18. 19.

The purity thereof is, whereby it remaineth entire in it selfe, voide of deceit and error. Pdal. 12. 6. *The words of the Lord are pure words, as silver tried in a furnace of earth, fined seuen times.*

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

The

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 myghty in operation, and sharper then any two edged sword, and entraeth through and through the dividing asunder of the soule and spirit, and of the bones and the marrow, and discerneth the thoughts and intents of the heart.* Secondly, to binde the conscience, Iam. 4. 12. *There is one Law-giver, who is able to law and destroy.* Ela. 32. 22. *The Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save vs.* To binde the conscience is to constraine 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 Clerke, or Secretaries of the holy Ghost. 2. Pet. 1. 21. *For propheetie came not in old time by the will of man, but the holy man of God spake as they were carried and moued by the holy Ghost.*

It is called Canonicall, because it is asit 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 afterwards to be examined. Gal. 6. 16. *And as many as make according to this* Canon or Rule.* Therefore the supreme and absolute determination & judgement of the controversies of the Church ought to be given 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 Melliell, shall be both God and man of the seede of Dauid; he shall be borne of a Virgin; he shall bring the Gospel forth of his Fathers before; he shall auisfe the Law;* 3. *he shall offer up himselfe a sacrifice for the times of the faithfully; he shall conquer death by dying and rising againe; he shall ascend into heauen;* 3. *and in his due time he shall returne unto 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 Chaldeian, unfolding chiefly that old covenant of works. Luk. 16. 29. and 24. 27. *And he began at Moses, and at all the Prophets, and interpreted unto them in all the Scriptures the things which were written of him.*

It is distinguisched by bookees, which are either Historiall, or Dogmaticall, or Propheetical.

The Historiall bookees are stories of things done, for the illistration and confir-

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

These bookees are in number fiftene.

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

2. *Exodus*, which is an historie of the deliuerance of the Israelite 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 bookees.

6. The booke of *Iosua*, which declarereth their entrance into, and possencion of the land of Canaan vnder Iosua.

7. The booke of the *Judges*, which comprehendeth an historie of the corrupt and miserable condition of the Church and Commonwealth of Israel from *Iosua* to Eli.

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

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

10. The first and second booke of *Kings*, which maketh narration of things achieued in the daies of the Kings of Israell and Iudeah.

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 hew the Line of Christ.

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

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

14. The booke of *Hester*, which is an historie of the preservation of the Church of the Ieweis 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 happy issue.

The Dogmaticall bookees are those, which teach and prechise the Doctrine of Divinitie.

These are foure in number.

1. The booke of *Psalmes*, which containeth sacred

^aEcclesiastes,

^bThe book
of Canticles.
^cOr hus-
band and
spouse.

^dThis is,
the Pro-
phets.

sacred songs to bee fitted for every 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 *Proverbes*, which is a treatise of Christian manners, teaching pietie towrds God, and iustice towrds our Neighbour.

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

4 The (b) Song of *Songes*, which speaketh of ethemal communion of Christ with the Church, vnder an allegorie of a (c) Bridegrome and his Bride.

The Propheticall booke are Predictions, either of the judgements of God for the sinnes of the people, or of the deliverance of the Church, which is to bee perfisited at the cominge 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 repente.

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

Prophecies are either greater or lesser. Greater are such, as doe more plentifully deliver all those things that are foretold; as the prophetic of *Egypt, Ieremie, Ezekiel, Daniel*.

Hitherto belong the *Lamentations of Ieremie*, touching the misery of the people of Iowes about the time of the death of *Iosaphat*.

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 prophetic of *Hosea, Joel, Amos, Obadias, Ionas, Michal, Nahum, Habakuk, Zephania, Haggie, Zacharie, Malachie*.

Thus much for the old Testament.

The New Testament is the second part of the Scripture written in the Greek tongue by the Apostles, or at least approved of them, propounding plainly the doctrine of the new covenant. *Eph. 2. 20. And are built upon the foundation of the Prophets and Apostles.*

Peter approoved the Gospell of Marke, at whose motion and appointment it was written by Marke, as it pleasef Nicophorus to auerre. *Lib. 2. cap. 45.* And Iohn, that wrote the Gospell, approoved the Gospell of Luke. It is of small moment, which is reported by *Eusebius*; to wit, that it is apparently 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 booke, but of his whole ministrerie; for he

addeth, *In which I suffer trouble as an enny doer even unto bender.* 2. Tim. 2. 9.

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

1 The four 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 even vntill his ascension into heaven.

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

The difference betwixt the Evangelists is on this wise: *Matthew layeth open the doctrines which Christ delivered. Marke setteth down the history briefly; yet did he not make an abridgement of the Gospell which Matthew wrote, as Hierome supposed. For he beginneth his discourse in a divers manner, and proceedes in another order, partly intreating of things more largely, and partly interlacing of new matters. Luke aimeth at or frameth a perfect historie, and describeth in a certainte order. Iohn is almost wholly taken vp in laying open the Godhead & benefite of Christ, which is derived from his Godhead vnto vs.*

Hierome distinguiseth the Evangelists by their beginniges or entrance. He saith Matthew is like a man, because he beginneth with the Man-hood of Christ. He likens Marke to a Lyon, because he beginneth with the preaching of Iohn, which was like the roaring of Lyon. He comparreth Luke to an Ox, because he beginneth with Zacharie the Priest offering his sacrifice. He comparreth Iohn to an Eagle, because he doth (as it were) soare vpon 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 example of governing the Church extant. 2. Tim. 3. 10, 11.

3 The Revelation which is a prophetical history concerning the condition of the Church from the age in which Iohn the Apostle lived vnto the end of the world.

The Epistles follow. 1. thirteene Epistles of Paul.

1 To the Romans, of iustification, sanctification, 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 secound to the Corinthes, containing chiefly the defence of himself and of his Apostleship 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 Thess., the duties of Chri-

9 The 2. to the Thess., Christian life.

10 The

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 recueing Onesimus.

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

The Epistle of *James*, 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 La-
die, aboue persuerance in the truth.

The third Epistle of *Iohn* to *Gayus*, concer-
ning hospitality and confiancie in that which is good.

The Epistle of *Jude*, of confiancie in the
faith against false Prophete.

And thus the *Cannonicall Scripture* is distin-
guished by her booke.

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

Of these prooves one doth make a man certainely 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 only telling a man within in his heart, but also effectually persuading him, that these booke of the Scripture are the word of God. Isa. 59. 21. *My Spirit, that is vpon thee, and my words which I haue put in thy mouth, shall not departe out of thy mouth;* — from henceforth even for ever.

The manner of persuading is on this wise: The Elect hausing the Spirit of God, doe first discerne the voice of Christ speaking in the Scriptures. Moreover, that voice which they doe discerne, they doe approve: and that which they doe approve, they doe belieue. Lastly, belieuing, they (as it were) sealed with the seale of the Spirit. *Eph. 1. 13. Wherein also after that ye believed, were ye sealed with the holy Spirit of promise.*

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

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

the manner how, but the person to whom:

2. The Scripture is selfe vno ther selfe with that kinde of testimony, which is surer euuen then all the oathes of men. For we haue the voice of the holy Ghost speaking in the Scripture: who dothalo work in our hearts a certayne (exhortation) full perswation of the Scriptures, when we are exercised in hearing, reading and meditating of them. Neither do we belieue a thing, because the Church faueth it to be belieued: but therefore we do belieue a thing, because that which the Church speaketh, the Scripture did first speake. Yet as 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 judgement, 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 hat a judgement determinate of matters. A. 1. *It setteth god to the holy Ghost, and to vs. An. 1.*

The soueraigne or supreame judgement concerning matters of faith, belongeth to the holy Ghost, speaking in the Scripture. The ministrerie of judgement (or a ministrerie judgement) is onely given vnto the Church, because shee muste judge according to the Scripturries: and because she doth not this alwaies, shee sometimes faulthe. 2. The Apolites were present at that Councell which was held at Ierusalem, who were men that had authority which was of it selfe to be belieued, which authority the Ecclesiasticall ministrerie now hath not.

The proove of declaration or testification, is that, which doth not demonstre or perswade, but onely testifie, and by certayne tokens approue the true Canon. This proove is mapinfolde.

First, the perpetuall consent of the Church: of the auncient Church of the Iewes. *Rom. 3. 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 bookees.

Secondly, from the Fathers.

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

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

3. *Athanasiu*.

4. *Cyril*, Serm. 4.

5. *Cyprian*, or rather *Rufine* in his expositio-
n of the Creede.

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

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

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

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

III

10 Gre-

10 Gregorie, Moral on Job, lib. 9, chap. 27.
3 In Councils, the Nicene, and Laodicean, Can. 59.

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

Secondly, the consent in part made by the Geleates, & enemies affirming the same things, which are deliuerte in holly Scriptures.

1 Of the creation spake Heser, and Plato in Timaeo.

2 Of Christ, Iosephus, lib. 20. Antiquit. cap. 6. & 8. and in his first 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, prophecie the Sibyls, as Lattanius recordeth, lib. 4. cap. 6. and Cicero, lib. 2. de Diuina, and Vergil, in the fourth Eclogue.

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

5 Of the Wisesmens flotte, Plinius, lib. 2. & 25.

6 Of the slaughtering of the infants, Maccabaeus in Satur.

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

8 Of the good, Beretus, in those fragments whiche are extant, Iosephus Antig.

9 Of the tower of Babell, Eusebius speake as Eustathius telleth, De preparat. Evangel.

10 Of the Dowe which Noe sent out, Flavius speaks lib. 4. and Poetus, in his ramatia.

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

12 Of Abrahams sacrifice, Alexander Paphill,

13 Of the miracles of Moses, Plinius speake therough he did wickedly call him a Magician.

Thirdly, the Antiquite 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 whatsoever, was not written by any, before the dñe of Ezra & Nehemias, who were about the yere of the worlds creation, three thousand and five hundred.

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

Fiftly, the matter thereof: which is of one true God, of the true worship of God, and that God is the Sauour.

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

Seventy, the miraculouse preseruation of the Scripturis in the perils of the Church, and in the time of general rewolting.

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

Ninthly, it is full of maiestie in the simplicitas of the words. Lastly, the holy penmen set downe their owne corruptions: and Moyses commands himselfe, saying, that he was the me: least of all men, which argueth that they were led by the holy Ghost. And Christ, who is described in the Gospel, 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 shoulde have felt the wrath of God with Adam and with Herod, who would needs be like vnto God. But on the contrary, God hath reueged his death both vpon Herod, and vpon the Iewes, and vpon Pilate, and vpon thosē Empetours that persecuted the Church.

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

CHAP. IV.

Of the interpretation of the Scriptures.

I. Hitherto hath bee spoken of the object of preaching. The parts thereof are two. Preparation for the sermon, and the Promulgation or visting of it. Mat. 13. 52. Then said he unto them, therefore every Scribe, which is taught unto the kingdom of heaven, shalke ouer an householder, which bringeth forth out of his treasure things both new and old.

In preparation, priuate study is with diligence to be vised. 1. Tim. 4. 13. Till I come give attendance to reading, to exhortation, and to doctrine. 2. Pet. 1. 10. Of the which saturation the Prophets haue inspired and searched, which prophecied of the grace that shoulde come unto you. Dan. 9. 2. In the first yere of his reigne, I Daniel understood by books the number of the yere.

Concerning the study of Divinitas, take this aduise. First, diligently imprint both in thy minde and memory the substance of Divinitas described, with definitions, diuisions, and explications of the properties. Secondly, proceede to the reading of the Scripturis in this order: Vsing a grammatical, rhetorical, and logical analysis, and the helpe of the rest of the arts: reade first the Epistles of Paul to the Romanes; after that, the Gospel of Iohn,

^a Opening
of the text

(as)

(as) beeinge indeede the keyes of the new Testament and then the other booke of the new Testament will be more easie when they are read. When all this is done, learne first the dogmatal booke of the olde Testament, especially the Psalms: then the Prophetical, especially Esay: Lastly, the historiall, but chiefly Genesis. For it is likely that the Apostles and Euangelista read Esay and the Psalms very much. For there are no booke of the olde Testament, out of which wee can reade more testimonies to bee cited then out of these. There are about three-score places alleagde out of Esay: and threescore and fourre out of the Psalms. Thirdly, out of orthodoxall writings, we must getrained not only from the latter, but also from the more ancient Church. Because Satan hath raised vp from the dead the old Heretikes, that he might hinder the restauration of the Church, which is begonne to be made in our time. For the Antitrinitaries haue newly varnished that opinion of Arius and Sabellius. The Anabaptists renew the doctirines or fects of the Elces, Catharists, Enthulasts, and Donatists. The Swenkfeldians reviue the opinions of the Eutychians, Enthulists, &c. Menow followeth Ebion, and the Papists resemble the Paraphires, Encratites, Tatians, Pelagians. The Libertines renew the opinions of the Gnosticks and Carpocratiens. Seruetus hath reviued the heresie of Samothrenus, Arius, Eutyches, Marcion, and Apolinarius. Lastly, the Schismatizes, that separate themselves from Euangelicall Churches, renew the opinions, facts, and fations of Papianus in Cyprian, of the Audians, and Donatists. Therefore in like manner, wee must not so much seeke for new revealing and confutacions of these heresie, as we are for our vse to fetch thosē auncient ones out of Councils and Fathers, and to accompt them as approued and firme. Fourthly, thosē things, which in studying thou meetest with, that are necessary and worthy to be obserued, thou must put in thy tables or common place booke, that thou maist alwaies haue in a readyline both olde and new. Fiftly, before all these things God must earnest be sueid vnto by prayer, that hee would blesse these meanes, and that he would open the meaning of the Scripturis to vs that are blinde. Psal. 119. 18. Open mine eyes, that I may see the wonderfull things of thy Law. Reuel. 3. 18. I advise thee to buy golde for thee, and to annoyn thine eyes with eye-salve, that thou maist see.

Hitherto pertaineth the framing of common-place bookees. Concerning which, obserue this slender counsell. 1. Haue in readynne common-place heads of every point of divinitas. 2. Distinguish the formost pages of thy paper booke, into columns or equal parts lengthwise. In every one of those pages let in the top, the title of one head or chief point, the contrary side remaining in

the meane while empty, that fresh paper may bee put to. 3. All things, which thou readest, are not to bee written in thy booke, but thosē things that are worthy to be remembred, and are feldeome metwith. Neither must thou put the wordes of the Author in thy common places, but briefly note downe the principall points of storie, & of things, that thou maist see from what author to fetch them, when thou haue vfe: and make a point in the author himselfe, that thou maist know that the thing is there handled, which thou wroght in thy common place booke. 4. Because some things do very often offer themselves with a doubtful signification, so that thou canst not tell, if thou write them in thy common places, from whence to fetch them, therefore to thy common places thou must toyne an alphabetical table. 5. Alwates prouide that thou trul not too much to thy places. For it is not sufficient to haue a thing written in thy book, vniuersall beawies diligently laid and layd vp in thy memory.

Preparation hath two parts, Interpretation, and right diauina, or cutting.

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

The Church of Rome maketh fourre sensa of the Scripturis, the literal, allegorical, tropological, and anagogicall, as in this her example. Melchizedek offered bread and wine. The literal sensa, that the King of Salem with meat which he brought, refreched the fouldiers of Abraham being tyred with trauell. The allegorical is, that the Priest doth offer vp Christ in the Mass. The tropological is, therefore something is to be given to the poore. The anagogicall is, that Christ in like manner beeing in heaven, shall bee the bread of life to the faulthful. But this tier deuise of the fourre-fold meaning of the Scripture must be exploded and refected.

There is one only sensa, and the same is the literal. An allegorie is only a certayne manner of visting the same sensa. The Anagogic and Tropologie are waies, whereby the sensa may be applied.

D. The principall Interpreter of the Scripture, is the holy Ghost. 1. Pet. 1. 20. So that ye first know this, that no prophecie in the Scripture is of any private *interpretation. Moreover, hee that makes thelaw, is the belt and the highell interpreter of the law.

The upreme and absolute meanes 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 sensa, and caufed them to understand by the Scripture it selfe, per Scripturam.

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

The analogie of faith, is a certayne abridge-

*Opusculum.
interpretation.

Imitation.

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 Creed. The second concerneth charity or loue, which is explicated in the tenne Commaundements. 2. Timothie 1. 13. *Keep the true pattern of the wholesome words, which thou hast heard of me, with faith and loue which is in Christ Jesus.*

The circumstancies 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 parallelles one beside another, that the meaning of them may more evidently appear. Act. 9. 22. *But Saul increased the more in strength, and confounded the jewes, which dwelt at Damaske, confirming (explicating) that is, (conferring or conlouyng of places of Scriptures, as Artificers, being about to compact or ioyn a thing together, aewron to fit all the parts among themselues, 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. Eley 6. 10. *Make the heart of this people fat, make their ears keane, and fous their eyes; let they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be heale them.* This place is five 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 exegeticall, 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 olde, *I will open my mouth in parables, and will vitter the things which haue beene kept secre from the foundation of the world.*

Psal. 78. 24. *He gaue them the wheate of heauen.*

Psal. 28. 16.

Bebold, I will lay in Sion a stome, a tryed stone, a precious corner stone, a faire foundation, that beloueth, shall not make hast.

Psal. 110. 1.

Sit thou at my right hand until I make thine enemies thy footstole.

Psal. 116. 10. *I beleue, & because I did speake.*

Gen. 13. 15.

All the land which thou seest, will I give unto thee, and to thy seede for ever.

A second cause is diacritical, 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 I will bee the ruler in Ierusalem, that shall haue reaste.

Thirdly, these causes are circumscriptive: or for limitation sake, that theseof 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.

Isa. 29. 13.

This people draweth neare with their mouth, & honour me with their lips; but their heart they remoue farre from me: and their reverence towards me is by the commandement of men.

Gen. 2. 24.

Wherefore a man shall leue his father and his mother, and shall cleane unto his wife, and they shall be one flesh.

Isa. 59. 20.

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

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

1. Cor. 15. 25.

Hee must rayne till hee haue put all his enemis under his feete.

2. Cor. 4. 13. *I beleue, and therfore haue I spoken.*

Gal. 3. 16.

Now to Abraham & his seede were the promises made. Hee saith me unto the seede, as speaking of many: but, and to thy seede, as of one, which is Christ.

A quia,

Math. 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 goode ruler over Ierusalem, that shall feede my people Israel.

Mat. 4. 10.

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

Matth. 15. 8.

Wherfore these people drawe neare unto me with their mouth, & honour me with their lips; but their heart they remoue farre from me: and their reverence towards me is by the commandement of men.

Matth. 19. 5.

Wherefore a man shall cleane father & mother, and shall cleane unto his wife, and they shall be one flesh.

Rom. 11. 26.

The deliverer shall come out of Sion, and shall turne away the enemis in Iacob, godflesh from Iacob, saith the Lord.

Jonas 1.

Io. nas 1. 17. *Now the Lord had prepared a great fish to swallow up Ioas. And Ioas was in the bellies of the fish three daies, and three nights.*

Math. 12. 39.

As you and adul-

terous generation seeketh

a signe, but no signe shall

be given unto it, save the

signes of the Prophets Ie-

nias, &c. For so long as

three daies and three

nights in the whales bel-

ly: So shall the Sonne of

man be three daies and

three nights.

Esay 61. 1.

The Spirit of the Lord is upon me, therefore he hath anointed me that I should preach good tidings unto the poore, to shide up the broken hearted, to preach liberty to the Captives, and to them that are bound, the opening of the prison:

2. To shide up the ac-

ceptable year of the

Lord, and the day of

vengence of our God.

Mat. 69. 27.

They gave me gall for my meat, and in my thirst they gave me vi-

nger to drinke.

Gen. 6. 19.

Then Noah built an ale to the Lord, and took of every cleane beast, and of every cleane soule, and offered burn offerings upon the altar.

3. And the Lord smel-

led a smoor of ruffe, and

said,

Exod. 12. 46.

Neither shall ye

break a bone thereof.

Psal. 69. 25.

Let their habitation be void, and let none dwell in their tents.

Fiftly, some things are omitted for breuie sake: or because they doe not agree with the matter in hand.

Zach. 9. 9.

Rejoyce greatly O daughter Sion: for joy O daughter Ierusalem, behinde thy King cometh unto thee: He

is Iust, & baning salua-

tion, & saving op-

on an Aesse, and upon a

cole, the sole of an Aesse.

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.

Then hee dreamed, and behold there stood a ladder upon the earth, and the top of it reached up to heauen, and looke the Angels of God ascending and descending upon the Sole of man.

2. To shide up the ac-

ceptable year of the

Lord, and the day of

vengence of our God.

Gen. 1. 51.

And hee said unto him, Verily, verily, I say unto you, hereafter shall ye see the heauens, and the Angels of God ascending and descending upon the Sole of man.

Rom. 16. 20.

The God of peace shall break (vnite) Ierusalem under your feete.

Ephel. 5. 2.

Christ beth loued vs,

and given himselfe for

us, an offering and a sac-

ifice of a sweete smel-

ling savor to God.

For the finding out of these places, the Greekke and Hebrew concordances serue ve-

ry fitley.

Places which agree in sense, are those that

haue the same meaning.

Here excellenth the

comparing of a generall place with a speciaill

example in the same kinde: as,

Prou. 28. 13.

Hee that biddeth his smoor, shall not prosper, but he that confesseth & forfaketh them, shall finde mercy.

Psal. 33. 34.

When I biddeth myne my bones conserued, &c. 5. I acknowled- ged my sinne vnto thee, neither biddeth I mine ini- quisite. I said, I will confesse against my selfe my wickednesse vnto the Lord, and thou orga- nishest the punishment of my lame.

2. Sam.

an Aesse vset to the joke: & baning salua-

tion, & saving op-

on a

cole, the sole of an Aesse.

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.

Then hee dreamed, and behold there stood a ladder upon the earth, and the top of it reached up to heauen, and looke the Angels of God ascending and descending upon the Sole of man.

2. To shide up the ac-

ceptable year of the

Lord, and the day of

vengence of our God.

Gen. 8. 20.

Then Noah built an ale to the Lord, and took of every cleane beast, and of every cleane soule, and offered burn offerings upon the altar.

3. And the Lord smel-

led a smoor of ruffe, and

said,

Exod. 12. 46.

Neither shall ye

break a bone thereof.

Psal. 69. 25.

These 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 book of the P'almet: Let his habitation be void, & let no man dwell therin.

Forfaketh them, shall finde mercy.

Matth. 21. 5.

Tell ye the daughter of Sion, behold thy King comes unto thee, meek, and anointing upon an Aesse, and a cole the sole of

the Art of Prophecyng.

an Aesse vset to the joke: & baning salua-

tion, & saving op-

on a

cole, the sole of an Aesse.

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.

Then hee dreamed, and behold there stood a ladder upon the earth, and the top of it reached up to heauen, and looke the Angels of God ascending and descending upon the Sole of man.

2. To shide up the ac-

ceptable year of the

Lord, and the day of

vengence of our God.

Gen. 8. 20.

Then Noah built an ale to the Lord, and took of every cleane beast, and of every cleane soule, and offered burn offerings upon the altar.

3. And the Lord smel-

led a smoor of ruffe, and

said,

Exod. 12. 46.

Neither shall ye

break a bone thereof.

Psal. 69. 25.

These 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 book of the P'almet: Let his habitation be void, & let no man dwell therin.

Forfaketh them, shall finde mercy.

Matth. 21. 5.

Tell ye the daughter of Sion, behold thy King comes unto thee, meek, and anointing upon an Aesse, and a cole the sole of

the Art of Prophecyng.

2. Sam. 15. 39.
The King charged Zadok, saying, carry the Ark of God again unto the city of Iudah, for he saith unto me, the Lord, he will bring me again, and show me his beth, and the tabernacle thereof.

26. But if thus say, I know no deligation in thee, Behold, here am I, let him do to me, as seemeth good unto his eyes,

and let me go in.

Thou shall have ready very many places of this kind in the common places of Mordovia gathered together with diligence. And thus much for places that are alike.

Places that are unlike, are those, which in few doe noe agree, either in respect of the phrasie, or in regard of the meaning. As,

3. Rom. 3. 28. etc.

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

1. Kin. 9. 18.

And they cause to O-phaz, and they fetched from thence four hundred and twenty talents of gold, and brought it to King Solomon.

Act. 7. 14.

Then came Joseph, and caused his father to be brought, and all his kinred, even three score and fiftee souls.

Af. 7. 16.

And were remooneed into Schem, and were put into the Sepulchre, that Abraham had bought for money of the bones of Esau, sonne of Schem.

Zach. 11. 13.

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

3. Pet. 5. 6.
Humble your selves therefore, under the mightie hand of God, that he may exalte you in due time.

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 haue an apparent meaning agreeable to the analogie of faith, as shalbe at the first view. Concerning these places, see also this rule:

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

Act. 10. 43. To him also give all the Prophets witness, that was brought his name, all that belongeth to him, shall receive remission of sinnes. The signification of the words of this place is very manifest, to wit, that Iesu Christ doth give remission of sinnes, and everlasting life to those that do beloue in him. And this senfe we doe presently admit without any delay, because we feare 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 vnto 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 naturall signification of the words doth manifestly disagree with, either the analogie of faith, or very perticuler places of the Scriptures about the other meaning, which is given of the place propounded, is natural 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. 11. 24. This is my body, which is broken for you.

This senfe is given by some:—
This bread is indeed and properly the body of Christ, namely by conuersion. Or, the body of Christ is in, vnder, or with the bread.

The enewinge of this senfe.

The letter or words vied in this place, being retained (or expounded accordingly without any alteration) doth disagree with an article of the faith, He ascendeth 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 bee sought for.

A new or second schife.
In this place the bread is a signe of my body: by a Metonymy of the subject for the adiunct.

The signe of this exposition.

First, it agrees with the analogie of faith:

1. He

2. 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 received with the douth at the Communion, but by faith apprehending it in the heauen. 2. Births of Virgin Marie, &c. Therefore he had a true and naturall bodie, being long, broad, thicke, staled and circumferibed 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 senfe consenteth with the circumstances of the place propounded.

1. It stooke, he brake it. 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 seal.

2. Delivered (argiuen) 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 properlie but by a Metonymie: therfore nothing hindreth, but that a Metonymie may beas well in these words, This is my bodie.

4. Christ himself did eate of the bread, but he did not eat himselfe.

5. Doe yet this in remembrance of me: therefore Christ is not corporally present to the mouth, but spirituall to the fauour of the heart.

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

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

Thirdly, this senfe accords with the nature of a sacrament, in which we must make a proportion and resemblance between 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 covenant, which ye shall keepe between you and me.— 1. Te shall circumcise the fore-skin of your flesh, and it shall be a signe of the covenant between me and you.

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

Rom. 4. 11. Hee called the signe of Circumcisio[n], which might seale the righenesse of faith.

Exod. 12. 11. The Lamb is the Lords Passover. 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 commeth vnto me shall not hunger, and hee that belenches in me shall never thirst.

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

communion of the bodye of Christ Iehuatis, a signe of the communion.

Fiftly, it agree 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 we put the Farter, or bundle of rods (vfer to be carried before magistrates) for government is fifer: the scepter for the kingdom: the gonne we put for peace: and the laured garland for a triumph us in Trilly. Cedars armatice, cedars laurea ligna.

Therefore the other senfe is proper.

Now from this fruitfull Rule doe arise many conjecturall and conclusionis necesse for the understanding of the Scriptures.

Conjecturall: The (sup) of every word which is warning, is fitting for the place propounded, if it agree with the end, use (or quare) of fauour, and with the circumstances and words of the same place. As for example,

Eph. 1. 1. For which cause, I Paul the prisoner of Iesu Christ for you Gentiles: The sentence is defective therea supply must be made. And let this be the supply [I will be an Embassador] for you Gentiles. This is not fit, because Paul was not an Embassador for the Gentiles, but for Christ: Let another be giuen [some benefic] for Gentiles. But this seemeth to be something too bold, neither is any such like speech to bee mette with in any part of the Scripture. Therefore the sentence may bee fully supplied after this manner: For which cause I Paul am the prisoner of Iesu Christ for you Gentiles.

The feme may be said of the rest.

Defective Specieſ.

Elay. 1. 13. I cannot iniquities.

Luk. 13. 9. And if it bear fruit:

if not, then after that it shall be cut downe.

Exod. 4. 25. Then Zipporah took a sharp (keife) and cut,

2. Sam. 21. 16. Ibi Benob, who (was)

of the sonnes of a certaine Giant, the weight of whose sword (or speare head, pommel) was the weight of three hundred steeles, and he was girded with a new sword.

3. Cor. 9. 25. And every man, that proeueth maistries, is contynent in all thinges,

and they to obtaine a corruptible crowne, &c.

4. Exod. 12. 11. The Lamb is the Lords Pas-

sover. Verse 13. It is a signe of his passing over.

5. 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 commeth vnto me shall not hunger, and hee that belenches in me shall never thirst.

6. 1. Cor. 10. 16. The cup of blessing which wee blessed, is it not the Communion of the blood of Christ?

The bread which we breake is it not the

Exod. 19.4.

Tom have scene how I have carried you upon Eagle wings.

Confet. 2. If that other expiftion giveth of the place promoued doth change my name (or name) for another then the words of the place contain in them a strete, or hermetred place.

Hence arife many cautions concerning sacred tropes.

3. An Ambro-patric is a sacred Metaphor, whereby those things, that are properly spoken of man, are by a similitude attributed unto God. Hence it is that the founte of God is put for his life or felice; Ier. 5. 29. Or shall not my soule bee assyzed of such a nature as this? He is ycleped for Prince, anaboue 1. Cor. 1. 3.

God is the head of Christ. His face is put for favour or anger. Psl. 34. 7. Then did he hide his face, and was troubled. Psl. 34. 16. The face of the Lord is angris at those that doe evil. His eyes are viced gracie and prouidence. Psl. 34. 15. The eye of the Lord is upon the iniſt. Theapple of his eye signifieth a thing very deare. Zech. 2. 8. He that toucheth you toucheth the apple of mine eye. His ears are put for his accepting of men's prayers. His nostrils for indignation. His hands for power and protection. His tongue for strength & fortitude. His right hand for authorite and power. His finger for vertue. His foot for government and might. Psl. 1. 9. 3. His smelling for his acceptance of something. Gen. 8. 2. He smelted the founte of refreshment. Repentance is vied for the alteration of things and actions made by God.

2 A sacramental Metonymie is that, whereby the name of the adjunct, as also of the helping cause is put for the thing represented in the Sacrement: or, whereby the signe is put for the thing signified, or contrariety. Gen. 2. 9. The tree of life is tree of the knowledge of good and evill, that is, the tree which is a signe of these. Gen. 9. 10. 11. Circumcisio is called both the cument, & the signe of the covenant. Gen. 12. 1. Abraham calleth the name of that place, The Lord is there. Leuit. 16. The Priest is termed a satisfier. Ioh. 1. Christ is called a Lamb: Behold the Lamb of God which taketh away the sinner of the world. The paschal Lamb is called Christ. 1. Cor. 5. 7. Our Paffonner Christ is sacrificed for us. And in the same place Christians are laid to bee unfeasted. Rom. 3. 25. Christ is termed the propriaire (iheritor) for the cover of the Arke of the covenant. 1. Cor. 10. Christians are said to be one bread. And the Rocke is called Christ. Tit. 2. 5. Baptisme is named the washing of the new birth. 1. Cor. 11. The Cup is called the

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

*3 The * communication of the properties is a Syndiccate, by the which by reason of the personall union, 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 up to heaven, but he that hath descended from heaven, the Sonne of man which is in heaven. 1. Cor. 2. 8. For had they known it, they would not have crucified the Lord of glory. Ioh. 8. 58. Jesus said unto them, Verily, verily I say unto you before Abraham was I am. Luk. 2. 32. And Jesus increased in wisedome, and in stature, and in favour with God and man.*

This communication of the properties hath place only 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 creatureis 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 unto the Kings, whome ther best fit for our vs because of iour founfer, and they have dominion over our bodies, and over our eattel at their pleasure, and we are in great affliction. Ila. 19. 14. The Lord hath mingled among them the spirit of errours: and they have caused Egypt to erre in every work thereof. Exod. 4. 9. and 11. 14. God doth burden the heart of Pharaoh. Deut. 2. 38. The Lord thy God hath hardened his spirit, and made his heart obstinate, because he would deluer him into thine hand, as appeareth this day. Ioh. 11. 20. It came of the Lord, that their heart was hardened, that they might come against Ioseph in battell, so heinem that they shoul delver them utterly, and then them no mercy, but bring them to nought. Sa. 2. 3. They hearkened not to the voice of their father, because the Lord meant to delver them. 2. Chro. 22. 7. The destruction of Azzaab came from God. Psl. 105. 25. He turned their heart to hate his people, and towke craftily againt his servants. Rom. 1. 28. God delievered them up to a reprobate minde. 2. Thess. 1. 12. God will end them strong delusions, that they may believe lies. Ezek. 14. 9. And when that Prophet shall be imidc to speake a prophecy, the Lord will smite that prophet, and stretching out mine hand against him, I will destroy him out of the middest of my people.

5 Things spoken (completive) as if they were already finished, if they be not as yet finished, they are to be vnderſtood (inchoative) as beeing begun, and in the way to be fulfilled. Gen. 5. 23. And when Noah was five hundred yeres old, he begat Shem, Ham, and Iapheth, that is, he began to beget them. Gen. 11. 26. Tribulacion (seuerie yeres), when he begat Abram, Nabor, and Haran. 1. King. 6. 2. 37. Psl. 119. 8. I will keepe thy statutes, doe not for sake me. It is

to

to be vnderſtood of his endeavour to doſo, as in Phil. 3. 12. Not as though I had alreadie attaine to it, or were alreadie perfect: but I follow on, if that I may comprehend that for whose ſake also I am comprehended of Iesu Christ. Ver. 15. Let us therefore as many as be perfect, be thus minded. Luk. 1. 6. And they were both in the sight of God, walking in all his commandments and ordinances without blame.

6 Morall commandements or lawes vnder one ſinne by name exprefſed, doe ſignifie and meane all the ſinnes of that kind, their causes, occasions, and allurements to them, and command the contrary vertues. For fo Chrift expounded morall lawes, Math. 5. 2. to the end of the chapter. 1. Ioh. 3. 15. He that hateth his brother is a manlyer.

7 Threats and promises are to bee vnderſtood with their conditions. Those are to bee conceiued with the condition of faith and repenteance: and theſe ſpecially if they be corporall, with the exception of chaffement and the croſſe. Ezech. 33. 14. When I ſhall ſay unto the wicked, Thou halſt late the death: if hee turne from his ſinne, and doe that which is lawfull and right, — 15. he ſhall ſurely live, and not die. Ezecl. 21. 18. But the fearfull and vnbeneſers, &c. ſhall have their portion in the lake, which burneth with fire and brimstone, which is the ſecond death. But in the first verfe he annexeth a promuſe, ſaying, I will give unto him that is aſhire of the well of the water of life freely. Ioh. 14. 13. Propheteſer ſe all ask the Father in my name, that is, whatſoever ye halſt aſk according to his word. 1. Cor. 6. 12. All things are lawfull for me, that is, all (adiaphora) things that are indiferent and not ſimilary culle.

Nothing is put for little or ſmall. Ioh. 18. 20. I have ſpoken nothing in ſecret, that is little. Act. 27. 33.

Name is vied for few. Ier. 8. 6. There is none that repeateth his wicks drafſe, that is, but a few. 1. Cor. 2. 8. Which widoſes none of the rulers of this world knew, that is, very few.

Awayne is taken for often or long. Prou. 13. 10. Amongſt the proud there is alwaies contentiō, on that is, often Luke 18. 1. He ſpeak unto them a parable that they ought to pray alway. Luk. 24. 53. And they were alwaies in the Temple leading and praifing of God. Ioh. 18. 29. I alwaies taught in the Synagogue, and in the Temple.

Eternal is vied for a long time: agreeing with the matter in hand. Gen. 17. 8. All the land of Canaan is given unto Abraham for an enlaſing poſſeſſion. Leuit. 25. 40. Te ſhall ſe the laſur for ever. Deut. 15. 17. If thy ſervant be thy brother an Hebrew, and will not goe from thee, then ſhalt thou take an ale, and pierce his ear through againt the doore, and he ſhall be thy ſervant for ever in thine houſe. 1. Chron. 15. 2. God hath choen the Leuites, that they might minister for ever unto him. Eſa. 34. 6. And he ſhall ſit poſſeſſe Idumea and Bozra eternally. Dan. 2. 4. O King live for ever. Ier. 25. 9. I will make Iudea

and

Christ, 1. Tim. 1. 17. 1oh. 10. 29. The Father is greater then all: not then the reſt of the perſons, but than the creatures. Mark. 1. 3. 37. The Father alone knoweth the day of judgement. All the outward worke of the Trinitie, and all attributes are to bee vnderſtood incluyively, that is, without exception of any of the perſons.

9 When God is conſidered absolutely, or by himſelfe, the three perſons are compreſſed: when the word (God) is conſerfed or ſet with a perfon of the Trinitie, it ſignifieth the Father. 2. Cor. 1. 3. 13. The grace of our Lord Iesu Christ, and the loue of God, and the fellowship of the holly Ghost be with you all.

10 A general word is taken ſpecially, and fo on the contrarie; as All (ſatth August. 16. cont. Julian. c. 12.) for Mary and Mar for All, are ofteſtimes vied in the Scriptures. Gen. 33. 12. God hath had mercie on mee, wherefore I haue althing. Ier. 8. 6. All are turned to their owne race, that is, the greater part. Matthe. 2. 12. 26. All men counted Iohannas a Prophet, that is, the moſt.

Phil. 2. 21. All ſeek their owne thing, and not the thynghs of Christ. Deut. 28. 64. And God ſhall scatter them among all people, that is, many. 1. King. 12. 18. And all the Iſraelites ſloned him, that is, all that were preſent. Exod. 9. 6. All the living creatures of Egypt died. Ierem. 26. 9. Then was gathered together all the people, againt leſterne in the boſe of the Lord, that is, all the wicked people. Mathe. 4. 23. Healing every diſease, to wit, that was offered to him. Ioh. 14. 13. Propheteſer ſe all ask the Father in my name, that is, whatſoever ye halſt aſk according to his word. 1. Cor. 6. 12. All things are lawfull for me, that is, all (adiaphora) things that are indiferent and not ſimilary culle.

Nothing is put for little or ſmall. Ioh. 18. 20. I have ſpoken nothing in ſecret, that is little. Act. 27. 33.

Name is vied for few. Ier. 8. 6. There is none that repeateth his wicks drafſe, that is, but a few. 1. Cor. 2. 8. Which widoſes none of the rulers of this world knew, that is, very few.

Awayne is taken for often or long. Prou. 13. 10. Amongſt the proud there is alwaies contentiō, on that is, often Luke 18. 1. He ſpeak unto them a parable that they ought to pray alway. Luk. 24. 53. And they were alwaies in the Temple leading and praifing of God. Ioh. 18. 29. I alwaies taught in the Synagogue, and in the Temple.

Eternal is vied for a long time: agreeing with the matter in hand. Gen. 17. 8. All the land of Canaan is given unto Abraham for an enlaſing poſſeſſion. Leuit. 25. 40. Te ſhall ſe the laſur for ever. Deut. 15. 17. If thy ſervant be thy brother an Hebrew, and will not goe from thee, then ſhalt thou take an ale, and pierce his ear through againt the doore, and he ſhall be thy ſervant for ever in thine houſe. 1. Chron. 15. 2. God hath choen the Leuites, that they might minister for ever unto him. Eſa. 34. 6. And he ſhall ſit poſſeſſe Idumea and Bozra eternally. Dan. 2. 4. O King live for ever. Ier. 25. 9. I will make Iudea

and

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

^a Every where is vfed for here and there, without respect of place, Mark. 16. 20. And they went one and preached every where, the Lord co-working. Act. 17. 30. The Lord adminisstrath all men everywhere to reapeat.

[b] Nor is restraine to some special matter. Psa. 7. 4. Iniquity is not in mine hands; that is, in my case against the complices of Saul. Ioh. 9. 3. Neither had his parents sinned, that is, that this man should be borne blind for their finnes. I will have mercie, not sacrifice. Not is put for seldom, scarcely, or hardly. 1. King. 15. 5. David declineth not from any of the things which the Lord had commanded unto him, sauing in the matter of Uriah, that is, seldom. Luk. 2. 37. She was a widow, and went not out of the Temple.

Confect. 3. Grammaticall and Rhetoricall proprieties of words signifie diversly with those words.

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

An Ellipsis signifieth either breuitie, or the swiftnesse of the affections. Gen. 11. 4. Let us build us a citie and a tower, whose top [may reach] unto heauen, that we may get us a name. Act. 5. 39. But if he of God, cannot destroy us, [ac]c[ord]ing to me, and I know no[ne] whether he shall be found fighters al[so]n with God. Psa. 6. And thou O Lord how long? Exod. 22. 20. He that sacrificeth to strange gods, let him be destroyed as a thing execrable: [asing him who sacrificeth] to lebomah. Gen. 3. 22. Now therefore we must looke least that stretching out his hand, he take of the tree of life. 1. Chro. 4. 10. If then will bl[ot] me effectually [I will die that or that] If then vexe the fatherless child [I will vexes her]. Exod. 22. 23.

The Endage of the preterperfect tense, whereby the time past is put for the time to come, signifieth in the oracles of the Prophets the certeintie of the thing that is to come. Gen. 20. 3. Thou art dead because of the woman, that is, thou hast died. Isa. 9. 6. Unto vs a child is borne, son vs a sonne is givn. Isa. 21. 9. It is fallen, it is fallen, Babylon, &c.

A Pleonase, which is manifold, when it is of the substantiue in the same case, it doth signifie, 1. A force and ^c emphasis. Psa. 133. 2. As the symment which descended into the beard of Aaron. Luk. 6. 45. Why call ye me Lord, Lord? 2. A multitude. Gen. 32. 16. Hee gane smote the bands of his seruants droues, droues, that is, many droues. Isol. 3. 14. Trompes, 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, euen man. 2. Chiton. 19. 5. Then shall appoint judges in a citie and in a citie, that is, in every citie. 4. Diversite and varietie. Psa. 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 unto the Lord.

There is a Pleonase of the Substantiue when one is governed of another. 1. In the singular number it is very significant and argues certeintie. Exod. 31. 15. On the seventh day is the Sabbath of Sabbath. Mich. 2. 4. And they shall lament the lamentation of lamentation, 2. In the plurall number it signifieth Excellence, Psa. 136. 2. The God of Gods, that is, the most high God. Dan. 3. The King of Kings. Ecclef. 1. 2. Vanite of vanites. A Song of Songs. A Servant of Servants.

The Pleonase of the Adiectiue, & sometimes also of the Substantiue repeated, signifieth exaggeration or increasing. Iter. 24. 3. I see good to get good. Efa. 6. 3. Holy, holy, holy the Lord God of hosts. Exod. 34. 6. The Lord passing before his face cried, lebomah, lebomah, the strong God. Iter. 7. 4. Trust not in lying words, saying the temple of the Lord, the temple of the Lord, &c. Iter. 22. 29. O earth, earth, earth, hear the word of the Lord. Ezek. 2. 1. 28. Say thou, the sword, the sword is drawn, and purfified for the slanger. Prou. 6. 10.

The Pleonase of the Verbe doth either make the speech more emphaticall and significant, or els signifieth and sheweth vehemencie, or certeintie, or speedineness. Gen. 4. 17. In dying thou shalt die. Efa. 50. 2. It mine hand foerthen in foerthen? Efa. 56. 3. By (separating) God hath separated me from his people. Psa. 50. 21. Thou thinkest me by beeing to be like thee. Psa. 109. 10. Let his children in wandering be wanderers (or vagabonds) and let them bigge: Iter. 1. 2. 6. And it shall come to passe if in learning they shall learn the wises of my people, &c. 2. Kin. 8. 10. Prou. 27. 23. Exod. 13. 17. Ila. 6. 9. Ila. 55. 2. 2. King. 5. 11. Gen. 46. 4. 2. Sam. 15. 30. Iter. 23. 39.

The Pleonase of the Coniunction sometimes argueth earnestnesse. Eze. 13. 10. Therefore, therefore because they have made my people to err.

Wherefore a Coniunction doubled (otherwise then it is in Latine) increaseth the deuial. Exod. 14. 11. Haste how brought vs to die in the wilderness, is it because there were No No granes in AEgypt that is, None at all? Math. 4. 14. By (feare) ye shall see, and (ball) Not (not) percuse.

The Pleonase of the sentence signifieth first, distribution. Ezec. 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 every 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. Psa. 145. 18. The Lord is neare unto all that call upon him: to all that call upon him in truth. Pia. 124. 1. Vnde se the Lord had bene on our side may I r[a]ce now (ay) unless the Lord had bene on our side. Thirdly, the repetition of the sentence, which is done in other words, is for explication sake. 2. King. 20. 3. I fech thee, O Lord, remember now how I haue walked before thee in truth and with a perfect heart,

heart, and haue done that which is good in thy sight. Psa. 6. 9. 10. The Lord hath heard the voice of my weeping, the Lord hath heard my prayer: the Lord hath received my supplication. Efa. 3. 9. They haue declared their fine, and haue not hidde[n]: Ioh. 1. 3. All things were made by him, and without him nothing was made.

All tropes are ^c emphaticall, and besides delight and ornament they doe also afford matter for the nourisiment of faith: as when Christ is put for a Christian man, or for the Church of God. Math. 25. 35. 1. Cor. 12. As the bodie is one, and both 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 faithful soule, and nourisith faith.

An Ironie signifieth a iulf reprehension of sinne. Iudg. 10. 14. And the Lord said to the children of Israel: Give ye, and criest out to your gods, whence ye haue choyce, let the issue you in the time of trouble. Mark. 7. 9. And he said unto them, surely: Will ye abrogate the commandement of God, and observe your owne traditions? 1. King. 22. 15. The King said unto him, Michaiah, haile we go againt Ramath Gilad to battell? or shall we not? and he answered, Goe up and proufer: doubleste the Lord shall deliuer it into the hand of the King. 1. King. 18. 27. And at nome Elijah mocked them, and said, Criest alone for he is a God; either he talketh, or purfuseth his enemies, or is in his tourney or it may be he sleepeth, and must be awaked. 1. Cor. 4. 8. Now are ye full, now are ye enriched, without vs haue gotten a kingdom.

Figures of a word in the repetition of a word or sound, haue for the most part an emphasis in them. Psa. 66. 7. Let God, evn our God, blesse vs. Ila. 48. 41. For mine owne sake for mine owne sake will I do it. Ioh. 1. 1. Verily, verily I say unto you. Pia. 67. 6. To people (all) praiseth O God, and the people shall praise thee. In the 13. Plain, therisa a repetition made in every verse for this cause.

An Interrogation signifieth, 1. an earnest affirmation, or asseveration. Gen. 4. 7. Is there not remissioun, if thou haulest not well? Ioh. 10. 13. Is not this written in the booke of the infi. 3. 5. Doe ye not say that it is yet fourme moneths to barrett? Ioh. 1. 9. Gen. 37. 13. 1. King. 20. 27. Mark. 12. 24. Ioh. 6. 7. Secondly, it signifieth a denial: Gen. 18. 4. Shall any word be hard on to God? Rom. 3. 3. Shall their incredulitie make the faute of God of none effect? Matth. 12. 26. If Satan shall vanquish Satan, how shall his kingdome continue? 3. It signifieth a forbidding. Pia. 79. 10. Help vs, O God, why shall the Gentiles say, where is their God? 2. Sam. 2. 22. And Abner said to Absel, depart from mee: wherefore should I muse thee to be ground? 4. It argueth sundry affections, as admiration, compassion, complaining, & finding of fault. Pia. 8. 10. O Lord, how admirable is thy name in all the earth! Ila. 1. 21. How is the fauthfull citie become an Harlot! Psa. 22. My God, my God, why hast thou forsaken me?

Concepcion (or yeelding) signifieth a denial and reprehension. 2. Cor. 12. 16. But be it, that I charged you not, but because I was crasie, I stooke you with guile. 27. Did I pilly you by any of them whom I sent?

Confect. 4. If the Opposition of ^c unlike places shall be taught to be, either not of the same matter, but of name only, 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 concilations or agreements made.

Examples.

Psa. 7. 8.	Efa. 6. 6.
Indigne, O Lord,	We haue all bee[n] as
B according to my rig-	an unclean thing, and
teousnesse.	all our righteousnesse is
	as filthie cloots,

The Reconciliation.
It appeareth by the scope and circumstancess of both the places, that this contradiction is not in the same respect. Distinguish therefore. There is one righteousnesse of the cause or action; and an other of the person: the first place speaketh of the former: and the second of the latter.

Matth. 10. 10.

Nor a scrip for the	And commanded
journey, neither two	them, to take nothing
coates, neither shoes,	for their journey, save
C	a staffe only, neither
	scrip, nor bread, nor
	my in their girdles, but
	that they shold be fed
	with sandalz.

The Reconciliation.
Distinguish the respects. Matthew meaneth such a staffe, as may be a burthen to the bearers thereof. Mark understandeth such a one, as may sustaine and ease thole that traueil, such a one as is laced vpon. Gen. 32. 10. Moreover, he shooes that Matthew mentioneth are new, such as are with care and diligence prepared for to travell. The sandals in Mark are not new, but such aare daily worn on the feet.

From this fourth Confectarie many Preuisions or Cautions arise meete to be observed in theresculing of places.

1. The holy Writers speaking of things and persons, that are past, doe anticipate, that is, they speake of them according to the cueſome of that place and time, in which they wrote. Gen. 12. 8. Afterward remouing thence unto a mountaine East-ward from Bethel. The place was so called in the daies of Moses: but in Abrahams time it was not called Bethel but Luk. Gen. 28. 19. Gen. 13. 1. Abraham went vp out of Egypt towards the Soudi[n] in respect of AEgypt, but of that place wherin Moyses was. 1. Pet. 3. 19. Christ in his spirit preached

The Reconciliation.

Selachis was the sonne of *Neri* by nature; and the sonne of *Jeremie* legally, in regard of succession in the same kingdom. After this manner *Zedekia* is the brother of *Jeremie* or *Iehuadah*. 2.Chron. 36. 16. and vñc. 2.King. 14. 17. and sonne, 1. Chron. 3. 6. His brother by generation, and his sonne by the right of succession. On this manner *Mather* & *Luke* are reconciled in the genealogie of Christ. For the one followes the naturall order, as *Luke*; and the other the legal.

Confect. 5. Where the naturall sense of the place propounded is given by the fore-said helps, a significacion is word signifying divers things (variorum) shall be given, which is fitting to the place, & suitable good.

The feasts and
conventions I do of
my purpose not
translating, as
being fit for
reform. L.

Confect. 6. If a word giveth to the Bible, wherein it is on Hebrew or in Greek, or Latin, or in any other language, a double construction, and with other apparent respects; if also it do avoynt respect to the confusione and error of the place, with good cause, the analogy of scripture is proper and natural.

But lay downe this rule, nor because I thinke that the Hebrew and Greekke text is in all cases corrupted, through the malice of the Devil, as Judas both wickedly contayned, and after him all Papists, but that the other readings, which in some places haue crept in, either by reason of the vnskillfulness of negligence and veleright of the Notaries, might be shewed and determined. As; Psal. 22. 16. In ordinary copies the words stand thus;

Cari, that is, *As I lay my heades and my feete,* another corrupteth the reading is direct, after this manner; *Care*, *As I have digged & plowed* my heades and my feete. Now the rule propounded doth teach that this latter reading is to be followed. Both agree, 1. with Grammatical construction: 2. with the circumstances of the Phillips: 3. with some ancient copies, easie by the testimony of the lewes, or others, as in an epistles of *Peter*.

2. with the sense of the place, as in 2. Cor. 11. 25. *For we haue* (as in the original) *the paine of Christ* in our bodies, to prove the original of our inheritance. And so sheweth the place propounded.

CHAP. VI. *Of the dividing of herward.*

1. *Interius* or within, power of interpreting the word. We will now to come to speake of the interpretation of the dividing of it.

Right cutting of the word is this; whereby

the word is made fit to edifie the people of God. 2. *Exterius* or without, by force applied, whereof the word must not be severed, holding for certaine the word of truth whole. It is most probable it may be from the former, that the thing is not cut the members of the sacrifice, without the consideration.

Ita. 50. 4. *The Lord hath smitten me because I learned,* that I might knowe whether a word in due season to him that receaveth. The parts thereof are two: Resolution or partition, and Application.

Resolution is that, whereby the place propounded is, as a weavers web, refolded (or dissolved and refolded) into little distinct parts. Act. 18. 13. *Abuidus* haue comforted his leues, with great abundance publicly viewing by Scripture, and by reason that Christ.

Resolution is either Notation, or Collection.

Notation is, when as the doctrine is exprest in the place propounded. Rom. 3. 9. We haue already prouid 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

that understandeth, none that seeketh God. 12. All are gone out of the way: they haue beene made altogether unprofitable: there is none that doth good, no not one. Act. 2. 24. *Whom God hath raised vp,* and loseth the (error of death, because it was impossible that he shoulde be hold of it. 25. For David saith concerning him, I beheld the Lord aboves before me: set he at my right hand, that I shoulde not be shaken. 26. Therefore did mire hear reuece, and my tongue was glad, and moreover alwaies free of bothe sins. 27. Because thou wilst not leave my soule with the dead, neither wilt suffer this herte of me to corruption.

Collection is, when the doctrine not exprest 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, differentiates, comparatives, names, distribution, and definition. For example:

A place.

John 10. 34. *If men answered them, I am not written in your law, I said ye are Gods!*

3. 5. If he called them Gods, unto whom the word of God was given, and the Scripture can not be broken: 36. *Say ye of me, whom the Father hath sanctified and sent into the world, the blasphemer, because I said I am the Sonne of God?*

A place.

1. Cor. 9. 9. *For it is written in the law of Moses, that stabbest not thy neighbour, the sinner of the see, that treadest out the corn. That both God care of such?*

A place.

Gal. 1. 10. *For I made myselfe an ensample of the workers of the law, as under a curse: for it is written, Cursed is every man that committeth sin in all things which are to the book of the law to dobie.*

Ver. 11. *For the just shall live by faith,* & so forth.

A place.

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

shall make with the house of Israel, & the house of Iude, a new testament, in stead of the olde, to vanish away.

In gathering of doctrines wee must specially remember that an example in his owne kind, that is, an Ethique, Oeconomique, Politique; Ordinary, and Extraordinary example, hath the vertue of a general rule in Ethique, Oeconomique, Politique, Ordinary, and Extraordinary matters. The examples of the Fathers are patterns for vs. 1. Cor. 10. 1. *And what is written, is written for our learning.* And it is a Principle in Logick, that the Genus is actually in all the Species; and a rule in the Opines, that the general 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 fact of the flesh, are not the seede of God; but the seede of Abraham, whoe was called, 10. Neither be all children of the promise, because they are counted for the seede of the father Isaac.*

Rom. 4. 18. *Which Abraham as in hope, is it not written for him, Gen. 12. 2. Being fully assured, that he would be made a blisfull nation, because I said I am the Sonne of God?*

C The collection from the other.

1. Cor. 9. 9. *For it is written in the law of Moses, that stabbest not thy neighbour, the sinner of the see, that treadest out the corn. That both God care of such?*

The collection from the contrary.

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

Ver. 11. *And that no man is justified by the law before God, it is evident,* & so forth.

A collection from the Adiunct.

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

* Or genera-
lars.
Or speci-
al particular
of the kind
or general.

The collection from the Species.

Ver. 18. *That is, they are all children, because they are the seede of Abraham: but in fact of the flesh, are not the seede of God; but the seede of Abraham, whoe was called, 10. Neither be all children of the promise, because they are counted for the seede of the father Isaac.*

Rom. 4. 23. *Now is it not written for him, Gen. 12. 2. Being fully assured, that he would be made a blisfull nation, because I said I am the Sonne of God?*

Lord from the dead.

That also I adde, that collections ought to bee right and found, that is to say, derived to the genuine and proper meaning of the Scripture: If otherwise, we shall drawe any contradiction from any place. Prou. 8. 2. the Greek translation of the Seventy Interpreters is (as we are in doubt), *The Lord hath created me, that is of wisdom, that is of Christ speaking of himselfe. Whence the Arians collect very wickedly, that the Sonne was created. But in the Hebrew it is (Iobam known), *the Lord hath possessed me.* Now the Father possessest the Sonne, because he begat him from eternitie, and because the Father is in the Sonne, & the Sonne in the Father. Ando. Gen. 4. 1. When a Soane was born unto Adam, hee saith, I haue possessed a man from the Lord. The error perhaps came of this, that Elios was either through ignorance, or malice, put for Edie. Augistine readeth on this wifer, *I held my peace because thou hast made me, fecisti me.* From whence he doth wittily gather, that it is a malicie that he shoulde holde his tongue, that hath received a mouth to speake whereas (me) is neither in the Hebrew, nor in the Greek.*

Ad. verbis
any thing
out of any
thing quidlibet.

* item
he hath
created.
item
he hath
possessed.

And

Sonne, and holy Gholl; and that we must rely only vpon the grace of God in Christ, and that we ought to beleue the remission of sinnes; and when we are taught that, we ought to repente, to abstaine from evill, and to doe that which is good.

Strong meat is a speciall, copious, luxurient and cleare handling of the doctrine of faith: as when the condition of man before the fall, his fall, original and actual sinne, mansguine, free-will, the mysteries of the Trinity, the two natures of Christ, the personall vnioun, the office of Christ, the imputation of righteousnesse, faith, grace, and chefe of the law, are deliuerned out of the word of God distinctly and exactly.

Moreover, milke must bee set before babes, that is, thole that are rude or weake in knowledge: *strong meat* must bee giuen to such as are of ripe years, that is, to them that are better instructed. 1. Cor. 3. 1. Moreover, brethren, I could not speake unto you as to spirituall: but I have spoken unto you as to carnall, that is, to infants in Christ. 2. I have fed you with milke, and not with meat. Heb. 5. 13.

I. I. Some haue knowledge, but are not as yet humbled.

In soch the foundation of repentance ought to bee thredvp, that is to say, a certayne sorrow which is according to God. 1. Cor. 7. 8. For though I made you sorie with a letter, I repene not, though I did repente: for I perceue that the same Epistle made you sorie, though it were but for a season. 9. I nowe perceue, that ye were sorie, but that ye sorrowed to repente: for ye sorrowed according to God (as Sol.) for that in nothing ye were hurt by me. 10. For sorrow, which is according to God (or godly) canst repente vnto saluation, not to bee repented of: but worldly sorrow causeth death.

Sorrow according to God, is a griefe for sinne, even 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 ioue nature, yet is it a remedy necessarie for the subduing of a sinners stubbornesse, and for the preparing of his mind to become teachable.

Now, that this legall sorrow may bee wrought, it is fit to vse some choice parcell of the Law, which may reproove some one notable sinne in men that are not as yet humbled. For sorrow, and repenteance^a even of one sinne, is for substance (of sinne) sorrow for, and repenteance of all. Act. 8. 22. Repent therefore of those thy wickedneses, and pray God, that if it be possible, the thoughts of thine heart may bee forgiven thee. Act. 2. 32. Humble ye taken by the hands of the wicked, being delivered by the determinate confell and foreknowledge of God, and haue crucified and slaine. Psal. 32. 5.

Yea further, if any man beeinge afflicted

A with the croffe, and with outward calamities, haue only a worldly sorrow, that is, he mourne not for sinne, but for the punishment of sinne, hee is not by and by to bee comforted, but first this sorrow is to bee turned into that other sorrow, which is according to Gods will: the counsell of Physiitans in the like case. For if a mans life be in danger, by reason of blood gulping out at his nose: they command him that blood bee let out in his armes, or in some other place as the case requireth, that they might stay the course of the blood which rulseth out at the nostrills, that so they might saue his life, who was ready to yeld vp the ghost.

B Then let the Gospell be preached, in the preaching whereof, the holy Spirit worketh effectually vnto saluation. For whilste 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 repenteance vnto saluation.

To the hard-hearted the Law must bee vrged, and the curse of the law must bee denounced with threatening, together with the difficulty of obtaining deliverance vntil 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 add vnto them. O progeny of Viperis, who haue shewen your selfe frowns the wrath to come! Mat. 19. 16. Good Master, what shall I doe that I may haue eternall life? 17. And he said vnto him, If thou wile enter into life, keepe the commandements. Mat. 23. 13. Voe unto you Scribes and Pharisees, hypocrites, because ye shew the kingdom of heaven before men: for ye yoke soursome in neither suffer ye thoes that are enriuyn (dangryhous) to goe in. Crc. v. 23. O Serpent, and progeny of Viperis, how shall ye escape the damnation of hell?

But when the beginning of compunction doth appearre, they are quickly to bee comforted with the Gospell.

V. Some are humbled.

Here we haue very diligently consider whether their humilation be complete and found, or but begun but light or slight: left that hee or they, receyving comfort sooner then is meet, shoulde afterwards wax more hard, like iron, which being cast into the furne, becomes exceeding hard, after that it is once cold.

Let thy proceeding bee after this manner with those, that are humbled in part. Let the Law bee propounded, yet so discreetly tempered with the Gospell, that beeinge terrified with their sinnes, and with the meditation of Gods judgement, they may together also at the same instant receive 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 busynesse,

for

b Godly.

for this 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 cognition 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 vnto Adam, and said unto him, where art thou? And God said, who haue shewen thee that thou art naked? What, hast thou eaten of the fruit of that tree, of which I forbade thee to eat? 23. 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 haue eaten. 15. Moreover, I will put enmity betweene thee and this woman; and likewise betweene thy sede and her seede: this shall break thy head, and thou shalt bruise his heel. 2. Sam. 12. Neither being lent from God, by a parable which he doth propound, he recalleth David to the conscience of his fact, and pronounces pardon to him beeinge penitent.

The doctrine of faith and repenteance, and the comforts of the Gospell ought to be promulgated and tended to those that are fully humbled. Luk. 4. 18. The spirite of the Lord is upon me, therefore haue I anointed me to preach gladidngs to the poore: ha haue sent me to heal the contrit heart, to preach deliverance to the captives, and to blinde the recoverie of their sight, and to set aslibiries that were broken. Act. 2. 37. When they heard these things, they were pricked in heart, and fainted Peter, and the rest of the Apostles. Mat. 10. and brekebrewh, what shall we do? 38. And Peter said vnto them: Repent, and be baptised every one of you in the name of Ihesus Christ for the remission of sinnes. Matth. 9. 13. I came not to call the iust, but sinners vnto repenteance.

V. Some doe blemise.

To these must bee propounded. 1. The Gospell touching justification, sanctification, and perfeuerance. 2. The law without the curse, whereby they may be taught to bring forth fruits of new obedience betteing repenteance. Rom. 8. 1. There is no condemnation to those that are in Christ Iesus. 1. Tim. 1. 9. The law is not appoynted for righteousnes. Let the Epistle of Paul to the Romanes bee the example. 3. Howsover 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 lynes of the person, which are remaining. And as a father doth oftentimes let his iron rods that are appointed for the seruante before the eyes of his sonnes, that they may be frayed: so the mediation of the curse is to bee stirred vp very often in the faithful themselves, lest they should abuse the mercies of God to licentious living, and that they may bee more fully humbled. For sanctification is but in part: therfore that the remainder 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.

V. L. Some are fallen.

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 *faiſt*, is either in the knowledge of the doctrine of the Gospell, or in the apprehending of Christ.

Falling in *knowleſe* is a declining into error, whether lighter or fundamental.

Now into thos that fall thus, that doctrine which doth croffe their error, is to bee demonstrated and inculcated (or beaten vp on them) together with the doctrine of repenteance, and that with a brotherly affectiōn. Take for an example the Epistle of Paul to the Galatians 2. Tim. 2. 25. Instraining them with mischances that are *(via adiutoria)* contrary affected, if God at any time will give them repenteance that they may know the truth.

The fall which is in apprehending Christ, is desperation.

For the restoring of thos that doe despair, there are to be vied 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 sinnes one to another, and pray for one another, that ye may be healed. But lest that confession should bee made a kind of racket or torture, it must be limited with these prouisoies. 1. It ought to bee free, and not compelled: because saluation depends not vpon it. 2. It must not bee of all finnes, but of thos onely which wring the conscience, which vylest they doe reuele, greater danger may hang over their heads. 3. Let it cheifly be made to Pastours, yes so, as that wee mch know that it may bee safely made to other faithful men in the Church.

The triall of their *state*, whereby wee make diligent inquiry whether they bee vnder the law, or vnder grace.

That this may manfully appearre, 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 repenteance vnto saluation. Secondly, wee must demand of them, whether they haue or doe feele in their heart a desire to bee reconciled with God, which is the ground of a liuely faith.

When *Triall* is made, the *Remedie* must bee applied vnto them out of the Gospell, which is double. First, some Euangelical meditations are to be often inculcated and preſed vpon them: as 1. That their sinne is pardnable. 2. That the promises are generall in respect of belieuers, and that they are indifferēt in respect of particular men, and doe exclude no man. 3. That the will to believe is faith. Psal. 145. 19. Reu. 21. 6. 4. That sinne is not abolishishe grace, but rather (God) turning all things vnto the good of thos that are his. 5. Which illustrate it. 5. That all the works

* Sopian
siden.

of God are done by contrarie meane. Secondly, they must bee rearead to thise vp in them in the very bittiernes of the temporall; their faith which hath beene in a towne, and bin covered [as it were] with ashes) and that they would certaintly fer downe with themselves, that ther sins are forgotten them, & that it will please them to struggle manfully in prayer either alone or with others against carnall sense and humaine hope. And that they may performe these things, they must be very earnestly beaten vpon, & those that are vngodly must in a manner bee constrained. *Psal. 139. 1. Out of the depths have I called to thee, O Lord; Lord, I am vnto my voice; let thine ears attend to the voice of my prayer.*

Psal. 77. 1. My voice came to God when I prayed, my voice went to God, he would turne his eare (ut aduerter aures) onto me, 2. In the day of my distress I besought the Lord, Rom. 10. 18. Who (Abraham) against [me] his brother vnder hope, that he should be the father of many nations,

Now that these medicines may be of force, that ministeriall power of binding and loosing is to be used according to the true prescrib'd in the word. *2. Sam. 13. 21. Then David said to Nathan, I have shewed against the Lord [where] for I have said to David, God hath also forsworne thy house, but he said, 1 Cor. 5. 20. Therefore we are Embassadours for the name of Christ, God as it were becyeing you by us, We pray you in the name of Christ, that ye would bee reconciled to God. And if perhaps Melancholy trouble the minde the helpe of the medisine must be both private thought.*

Fall into sinnes, so when any fall, full man falther to the conuicting of some actual ungodlynes. As Noah drunkenesse, Danish adultere, Peter's denial, &c.

To these that are fallen thus, forasmuch as grace remaining ministred of our vniuersall habyness, may bee lost for a time in respect of seyn and working; the law must be propounded beeing mixt with the Gospell; because a newe of fomer requires a newe act (or worke) of faith and repenteance. *Heb. 1. 4. As infidulation, a peccatum with compunction, a seede of the wicked, corrupt children; they haue forsaken the Lord; they haue promoted the boly of Israel's anger, they are the backwark. 16. Wash, make me cleane, take away the vnu of your workers from before mine eyes, &c. 18. Consolacion, and let us reason together, i. with 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 amingled people.

A mixt people are the assemblies of our Churches. To these any doctrine may bee propounded, whether of the law or of the Gospell; of the limitation and circumscription of the doctrine to be made to those persons, for whom it is conuenient. *Ioh. 7. 57. Now in the last and great day of the Feast, (it was stord and cried, saying If any man thirst, let him come unto*

*me and drink). 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 repente. A doubtfull any man shall dispare in the publike congregacion, when the credi are hardened, what ought to be done? *Answ. Let those that are hardened, heare the Law circumfribled within the minuts of the persons; and of the vices; and let the confusid conscience heare the voice of the Gospell apostol in speciall manner vnto it.**

CHAP. VIII.

Of the kinds of Application.

A pplication is either Mentall; or Practicall.

Mentall is that, which respecteth the mind; and it is either doctrinall or Redeguration. *Act. 1. Tim. 3. 15. The whole Scripture is given by Gods inspiration, and is profitable for doctrine (or instruction) for redeguration (or exhortation) and for instruction (or the ministracion of peace).*

Doctrinall is that, whereby doctrine (or teaching) is levied for the information of the mind to a right judgement concerning thinges to be beleved.

Redeguration is that, whereby teaching is meane for the reformation of the minde from error.

In confutacions, which are made publickly before the assembly, these causes must bee seen. 1. The thing that is determined (or the state of the question that is to be discussed) must bee thoroughly understand.

2. Let those errors only be reprooved,

which trouble the Church; in which we live; all other being altogether let alone, which doe either lie dead, or are exterrall: vnfles some danger be ready to ensue of them. *Mat. 16. Beware of the leadeing of the Pharisies and Sadducees. Mark. 9. Take heed; and beware of the leadeing of Herod. Revol. 2. The men of Perquisis are warned to beware of the Nicolartans, to whom some of them did assent. 3. If the error beconer of the foundation of faith, the confutacion must not only be Christianlike, as it should bee ever: but also a friendly, a genefical and brotherly dissencion.*

Practicall application is that which respecteth the life and behaviour. And it is instrucion (or profit) and correction (or punishment).

Instruction is that, whereby doctrine is applied to frame a manne liuell 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 vngodlynes

b. Or go
usement
of the
moral
com-
monia.

and

and vngodly 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 general parable. Act. 19. 26. Ye see and bear that not only as Ephesus, bin almost throughout all Asia, this Paul hath peraded and turned away much people (because be saith that those are not Gods which are made with hands.) 35. Then the Towne Clerke, when he had stayed the people, said, *Ad meum of Ephesus, &c. 3. 7. They have brought bittere men, which haue neither committed sacrifedge, neither [doe blasphem] your goddesse.**

Afterwards, if the former reprehore preuale not, it must bee vrged after a more speciall manner. *1. Tim. 5. 20. Them that sinne, rebuke openly that they may also feare. But alwaies, in the very hatred of sinne, let the loue of the person appearre in the speeches: and let the Minister include himselfe (if he may) in his reprehoren, that it may be more mild and gentle. Dan. 4. 16. Then Daniel said, *Ad meum Lord, she dreams be to them that hate thee, and the interpretation thereof to thine enemies. 17. The tree, which thou sawest, it is thou, 19. Gal. 1. 15. We that are leues by nature, and not sinners of the Gentiles. 1. Cor. 4. 6. The shiftings, Brethren, I haue by a kinde of figure re-stated to my selfe, and to Apollo for you, that ye might learne by visio to bee wise above that which is written.**

Now these foure kinds of application doe off themselfes in every sentence of the Scripture. I will also set downe that example, which *Ilyricus* hath propounded.

Ilyricus in his booke of the way to understand the Scripturres. Tract. 1.

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

It were easie to drawe hence many de-

ctrines: partly of the confusid of the faith: and partly concerning (Gods) prouidence.

** 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 hazard of goods and life. 3. That our life should be contemned in comparison of Christ and his truth. 4. That eternal punishments to be suffered both in soule and bodie are prepared for those that are not afraid 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 prouidence of God is not only general, but also speciall, which is diligently occupied about all our smalles matters, yea even the haire of our*

A head.

** Redeguration. 1. Those doe erre, who thinke it to be sufficient, in their heart, they do embrace the fauour and a right opinion concerning religion: and that it is a mans choise in the meane seafon to graunt or affirme anything 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 prouidence; because they think it too base for the Maiestie of God to take care of humane affaires. 3. The Stoikes doe erre, who imagine that all things are governed by the fate, (or an vnreliable and violent necessitate). 4. They doe erre who make chance and fortune, without any wise ordination of the diuine prouidence. 5. The Pelagians doe erre in giuing more then due to mans strength, as if it were put in mens power to embrasse the fauour of their pleasure, to continue constant in the same, and to confess 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.*

** Instruction. 1. Thou must to the vtmost of thy power laboure to haue the true fauour of God before thine eyes: because thou now haerest thatone God is to bee feared aboue all men.*

C 2. Thou must leare such a contempt of humane things, as that thou mayst alwaies desire, haing forsaken the, to depart hence, and to be ioyned together with Christ in the heauens. 3. The consideration of (Gods) spe-

ciall prouidence doth cause thee to thinke of the presence of God that Beholder, to crawe 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 wil deliver thee from, when it is.

** Correction. 1. The words of Christ cor-*

rect their negligence, who in their prayers do not craue of God sincere loue, that bee-

ing inflamed with it they may not refuse to lay downe their life for his name. 2. The ne-

gligence of those men is also taxed, which do not acknowledge and behold the prouidence of God shewing it selfe in all things.

3. Those are reprooved, who give not God thanks for vouchsafing to gouerne and defend vs in all things that belong vnto vs by his prouidence. 4. Those are reproved, that abuse the good creatures of God, seeing that it is manifest that God hath care of all things.

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

CHAP. IX.

Of Memorie in Preaching.

^aMemori-
ter.

Because it is the received custome for preachers to speake by heart before the people, somethong must be here annexed concerning memorie.

Artificall memorie, which standeth vpon places and images, will very easly 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, infolent and prodigious cogitations, and those especially, which set an edge vpon kindle the most corrupt affections of the flesh. 2. It deludeth 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 bee declared.

It is not therefore an unprofitable aduise, if he that is to preach doe diligently imprint in his minde by the helpe of disposition either axiomatical, or syllogistical, or methodical, the severall proofer and applications of the doctrines, the illistrations of the applications, and the order of them all: in the meane time nothing carefull for the words, which an Horace speketh will not unwillingly follow the matter that is premeditated. Verba; praeconia non uniuersitatem sequuntur.

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 humble at one word, doth both trouble the congregation, and confound his memorie. 3. Pronunciation, action, and the holy motions of affections archindred; because the minde is wholly bent on this to wit, that the memorie fainting now vnder her burthen may not fail.

CHAP. X.

Hitherto hath beene spoken of the preparation or prouision of the sermon: the Promulgation or vstering of it followeth.

In the Promulgation two things are required: the hidng of humanae videntiae, and the demonstration (or shewing) of the spirit.

Humanae videntiae 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 profissiōn of the knowledge of Christ, and not of humanae skill: and againe, because the hearers ought not to alerthe their faith to the guits of men, but to the power of Gods word. 1. Cor. 2. 1. When I came unto you brethren, I camenot with the eminency of eloquence or of wisedome, declaring unto you the testimonie of God. 2. For I did not deere to know any thing among you

A. bnt Iesu Christ, and bin crucified. 5. That your faulth should not confiſt in the wisedome of men, but in the power of God.

If any man thinketh that by this means barbarene should be brought into pulpits; hee must vnderstand that the Minister may, yea and must privately vse at his libertie thearts, Philosophy, and variety of reading, whilte he is in framing his sermon: but he ought in publicke to conceale all these from the people, and not to make the least ostentation. *Articulamētū celare artēm;* it is also a part of *Arto to conceale Art.*

The Demonstration of the spirite is, when as the Minister of the word doth in the time of preaching to behau him selfe that all, even ignorant persons & vbeleevers may judge, that it is not so much he that speakest, as the Spirite of God in him and by him. 1. Cor. 1. 4. *Neither was my speech and my preaching in the perfwafine words of mans wisedome,* but in the demonstration of the spirite and of power. And 14. 24. If all prophesie, and there enter in an unbeliever, or one that is ignorant, he is reproved of all, he is judged of all. 2. 5. And so the secretes of his heart are disclosed, & so falling vpon his face, he wil worship God, returning word that God indeede is amog you. And 4. 19. *I will come unto you shortly;* and I will know not their words, they are puffed up, but their power. 20. *For the kingdomē of God is not in words but in power.* Mich. 3. 8. I am filled with power by the spirite of the Lord, and with iudgement and might to shew to Jacob his defession, and to frachis his sonnes. This makes the Ministerie to be lively and powefull. Luk. 11. 27. And it came to passe, when he had spoken these things, that a certaine woman of the multitude lifting up her voice said vnto him, *Blessed is the womb that bare thee, and the breasts that gave thee sucke.*

This demonstration is either in speech or in gesture.

The speech must be spiritall and gracieous.

That speech is spiritall, which the holy Spirite doth teach. 1. Cor. 2. 13. *With things alſo we speake, not in the words, which mans iſſe doth 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 Spirite. Act. 17. 2. *Paul disputed with them three habēbat dōcēntēs ſcrip̄turā. 3. Openiung ſpiritu-um)* and ſhowing that Christ must ſuffer and reie againe Gal. 3. 1. O, ye ſcūlēt! Galatians: — *to whom Iſeas Christ before was deſcribed in your ſight, and among you crucified.* 2. Cor. 4. 2. *But we have cast from us the cloke of shame, and walke not in cratiſſe,* neither handle vee the word of God deceitfully: but in declaration of the truth we approoved our ſelves to every mans conſcience in the ſight of God. 3. *If our ſeſſiōn be then bid, it is bid to them that perſiſt.* 4. *To whom the God of this world hath blinded the minde,* that is, of the iſſeſ. &c.

Wherfore neither the words of acts, nor

Greece

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

Here aloſt the telling of tales, and all profane and ridiculous ſpeeches muſt bee omited.

The ſpeech is gracieous, wherein the grace of the heart is exprefſed. Luk. 4. 22. *And al bare witness of him, and wondered at the gracious word which proceeded out of his mouth.* Ioh. 7. 45. *The Officers answered, never man ſpake like this man.*

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

Grace of the person is the holinesſe of the heart, and an vblameable life: Which howſoever it makes not a Minifter, yet is it very neceſſarie. 1. Because the doctrine of the word is hard both to be vnderſtood and to be practiſed, therefore the Minifter ought to exprefſe that by his example, which he teacheth, as it were by a type. 1. Pet. 5. 3. *Not as though we were Lords ouer Gods heritages;* but that yee may bee examples (in two types) to the flocke. 1. Tim. 4. 12. *Be an example to the faithfull, both in word and conuerſation.* Phil. 4. 8. Furthermore, brethren, what euer things are true, what euer things are honest — ſhinke on thſe things. 2. *Which yee haue both learned, and receiued, and heard, and ſeen in me,* thofe being doē, and the God of peace ſhall be with you. 3. He that is not godly, howſoever hee may vnderſtand the Scriptures, yet doth he not perceiue the inward ſcience and experience of the word in his heart. Pſal. 2. 8. *The Lord is good and righ-*

te, therefore bee teacheth fumers his way. 9. *He maketh the weekē to walk in the Law,* and teacheth the weekē his way. Amos 3. 7. *Surely the Lord God will doe nothing, but hee receueth his ſervice in his ſervants the Prophets.* Gen. 18. 17. *And the Lord said, Shall I hide from Abraham the thing which I am about to do?* 18. *Seeing that Abraham ſhall bee indeſceded the Father of a great and mightie nation,* &c. 29. *For I know him that will be command his ſonnes and his boſſonds after him,* that they keep the way of the Lord to do righteouſneſſe and iudgement. 2. *It is a thing excreable in the light of God,* that godly ſpeech (ſhould be conuoyed with an vngodly life. Pſal. 50. 16. 47. *Vnto the wicked God ſaith, what haſt thou to do to declare mine ordainances;* and to take my covenant in thy mouth, ſeing thou keſt to be reformed? 2. *It is a ſtrange light to ſee him,* that is the guide of the way to others, to wander out of the way himſelf, and to ſea a Physician of others to be ful of boches himſelfe in the meane while as Nazaritens ſpeaketh. 4. *It is an ecclæſiaſticall ſecreter:* That the Minifter ought to couer his infirmities, that they be not ſene. For the ſimple people behold not

the minifterie, but the perfon of the Minifter. Herod heard John Baptift willingly, not because he was a good Minifter, but because he was a good man. Mark. 6. 20. Well fait Nazaritene. He ſhall teacheth ſound doctrine, and liues wickedly preacheſt that with one hand, which hee cleeketh away with the other. Cloyſtore vpon the twentie of Matthew faith. The doſor of the Church by teaching well and by living well inſtituteſt the people how they ought to live well by liuing in her doth ſubſtitut God how to conderne him. And in this 30. Hom. in Act. It is an eaſie maſter to ſew wifedome in words, teach me to live by thy life, this is the best teacching. For words make no ſuch an imprefſion in the foul as workes doe. 5. A Minifter, that is wicked either openly or ſecretly, is not worthy to ſtand before the face of the molt holy, and the almighty God. Ier. 15. 19. *Therefore ſtill ſayth the Lord,* If thou returne, then will I bring thee againe, and now ſtand before me. Isa. 6. 6. Then flew one of the Seraphim onto me with an hot coalē in his hand, which he had taken from the Altar with the longes. 7. And he touchēd my mouth and ſaid, *Loe, this haſt thou touchēd by thy lips, and thine iniquity ſhall be taken away, and thy ſins ſhall be purged.* 8. Alſo I heard the voice of the Lord ſaying, *Whome ſoul I ſend 2. and who ſhall goe vnti 1. Then I ſaid, Here am I, ſend me.* Leuit. 10. 3. Then Mſaiſe to Aaron, *This is that which the Lord ſaith, I will bee ſanctified in them that come neare unto me, and I will be glorified before the ſight of all the people.* And hence it is, that the iudgements of God remaine to wicked Minifters to trembleat. 1. Sam. 2. 17. Therefore the ſume of the young men was very great before the Lord ſent me abouer the offring of the Lord, & ver. 15. They obeyed not the voice 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 reaſoning is this, the testimonie of our conſcience, that in ſimilitude & godly ſinceritie, & not in iſſeſ ſtand alone, but by the grace of God, we have had one conuerſation in the world.* 1. Tim. 1. 19. *Keeping ſaints & a good conſcience, which (one haſing poiſon) as concerning the faith haſt made ſhip-wrecke.* Act. 24. 16. *And herein I endeavour my ſelfe to haue alway a cleare 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 bark, they lie and ſleepe, and ſleepe in ſleeping.* 2. An inward feeling of the doctrine to be deliuered. Wood that is capable of fire, doth not burne, vniſle fire be put to it; and he must ſtirre be godly affected himſelfe, who would ſtirre vp godly affections in other men. Therefore what motions a ſermon doth require, ſuch the Preacher that ſtirre vp priuately in his owne minde, that he may kindle vp the fame in his hearers. 3. The ſcience of God, wheeby, beeing thorough ſtrucken with a reverent regard of Gods Ma-

teſtis,

ieſlie, he ſpeaketh soberly and moderately. A
4. The loue of the people. 1. Theſl. 27. But were gentle among you, as a mifer that cheriſheth her children. And that affection may appear, the Minifters duty is to pray ſeriouſly and ferueniently for the people of God. 1. Sam. 12. 23. God forbid, that I ſhould ſone againſt the Lord, and ceaſe praying for you. 5. The Minifter muſt alſo be (with) venerable, that is, ſuch an one as is to be reverenced for conuincion, integrity, grauitie and truth-speaking, who alſo knoweth how to performe reuerence to others either priuately or publickly, as is beſtriting the perſons of all his hearers. 6. He muſt be (with) temperate, who reſtrainteth inwardly his ouer vehement affections, & hath his outward fahions and gestures moderate and plaine, by which dignitie and authoritie may be procured and preferred. Therefore he muſt be neither covetous (qui proponit a louer of iuicer) nor (qui ponit) a follower of wine, nor litigious, nor a bliker, nor wrathfull: And let the young men exerciſe themſelues to godlineſſe, and ſlie the luſts of youth. 1. Tim. 4. 7.

The grace of the Minifters is 1. to bee apt to teach (ad docimam) 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 occellarie, as that it may neare wanting. For this conſideration Nazianzen refuted a blouſh prickē: and Theophylact vpon this place ſaith, that this duty of teaching is ſpecially of all other neceſſarie to be found in Bilbys. In the Nicene and Melitian Councell, this was impoſed in stead of a punishment, to hold the name of a Minifter, but not to preach the Goffel. 2. Authoritie, whereby he ſpeaketh as the Embaſſadour of the great Iebough. Tit. 2. 15. I bēſt things ſpeak and exhort, and rebuke with all authoritie, 1. Pet. 4. 11. If any man ſpeak, let him ſpeak 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 minifterie. Job 32. 18. I am full of matter, and the ſpiriſ within me compelleth me. 16. Behold my belly is as the wine which hath no vent, and like the new bottle that breſt. 2. Tim. 2. 25. Inſtructing them—preaching if God at any time will give them repentance, that they may know the truthe. Col. 1. 28. 29. Admoſtiſing evēry man—that we may preſent every man perfect in Christ Iefus.

Geffure 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 Iefus ſtood up and cried. Act. 2. 14. And Peter ſtanding with the clēmenſ list up his voice and ſaid,

In the doctrine hee ought to be more moſte-
rate, in the exhortation more feruent and
vehement.

Let there be that grauitie in the geſture of the bodie, which may grace the Mifteſter of God. It is ſit therefore, that the trunk or ittale 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 exprefſe and (as it were) veſer the godly affections of the heart. The lifting vp of the eye and the hand ſignifieth confidence. 2. Chron. 6. 15. Salomon made a brazen ſcaſſold, and ſet it in the middle of the court—and upon it bee ſtood, and kneeld downe vpon his knee before all the congreſsion of Iſrael, and vreſted all his bands towards heauen. 14. And ſaid O Lord God of Iſrael, &c. Act. 7. 55. And Steven beeſing full of the holy Ghost, bending his eye up to heauen to behold the glorie of God. The casting downe of the eyes ſignifieth ſorrow and heauineſſe. Luk. 18. 13. But the publick ſtanding a ſarre off would not ſo much as lift up his eye to heauen, but he ſmote his breast ſaying, God be merciſfull to me a ſinner.

Concerning the geſture, oþher precepts cannot be deliuered; only, let the iſample of the grauel Minifters in this kinde beein lead of a Rule.

CHAP. XI.

Of conceiſing of Prayer.

Hitherto hath beeene ſpoken concerning Preaching of the Word: it remaинeth now to ſpeak of the conceiſing of prayers: which is the ſecond part of Prophecyng, whereby the Minifter is the voice of the people in calling vpon God. Luk. 11. 1. One of his Disciples ſaid unto him, Lord, teach us to pray, as John alſo taught his Disciples. 1. Sam. 24. 24.

Here are to be conſidered:

1. The matter thereof, ſiſt the wants and ſinnes of the people: and then the graces of God and the bleſſinges they ſtand in neede of. 1. Tim. 2. 1. I exhort therefore aboue all things, that ſupplication—be made for all men. 2. For Kings, and thofe that are in authoritie. Ter. Apol. faith, We doe all pray for all Emperours, that they may obtaine a long life, a quiet regne, a ſafe family, congaſions armes, a fauiful Councell, leial ſubiect, a peaceable world, and what other things are deſired of a man and of Caſar. Again, We pray for Emperours, for their muſters and powers, for the ſtate of the ſtyme, for the quietneſſe of their affaires, and for the delaying of their death. The Lord prayer reduceth this matter to five heads, which are Gods glorie, kingdomle, and obedience, the preſeruation of the life, the remiſſion of finnes, and the strengthening of the ſpirit.

2. The forme thereof. 1. Let there be one voice, and that the Minifters alone, the people being in the meane while ſilent, and ſhowing their aſſent at the end, by ſaying, Amen. Act. 4. 24 Who when they had heard theſe thinges,

reſay

they lift up their voice with one accord onto God, and (aid, &c.) Nehem. 8. 6. And Ezra praifeſed the Lord the great God, and all the people answereſed, Amen, Amen. 1. Cor. 14. 16. Ell, when thou bleſſeſt with the ſpirit, how ſhall he that ſupplieth the place of the unlearned, ſay Amen, at thy giuing of thankes? Inſtine in his 2. Apol. to Antonius, ſaith: When he (the ſeconſe) President had finiſhed his prayers and thank-giuiings, all the people that are present, ſet out with a favourable approbation, ſaying, Amen. Athanasius Apol. ad Conſtant. Imp. Euseb. libro 7. capite 8. Jerome Proem. 2. in Gal.

B 2. Let the voice bee underſtood. 1. Cor. 14. 15. I will pray with the ſpiriſ, I will pray alſo with the understanding: I will ſing with the ſpiriſ, I will ſing with the understanding alio.

3. Let the voice be continued, not戛ged and abrupt, that idle repetitions may be auoide. (See note) 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 certayne order.

Prolation or uttering of it is that, whereby

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

Trin vni Deogloria.

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

1. To reade the Text diſtinctly out of the Canonicall 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 natural 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.

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 Prophecyng, are:

Augustine, Hemingius, Hyperius, Erasmus, Ilyricus, Wigandius, Iacobus Matthiae, Theodore Beza, Franciscus Immaſ.

Soli Deo gloria.

LII

A
DIGEST OR HAR-
MONIE

O F

the booke of the old and new
Testament.



Printed at London by JOHN LEGATT, Printer
to the Vniuersitie of Cambridge.

1613.

LH 2