

## Of the Advancement of learning

plots & imaginations, according to that scripture *He hath conceived mischief & shall bring forth a vain thing*. And although men should refraine themselves from iniury and euil artes, yet this incessant & Sabbathlesse pursute of a mans fortune, leaueth not tribute which we owe to God of our time who (we see) demandeth a tenth of our substance, & a seauenth, which is more strict of our time: and it is is to smal purpose to haue an erected face towards heauē, & a perpetual groueling spirit vpon earth eating dust as doth the serpent, *Atque affigit humo Diuinae particulam aure:* And if any man flatter himself that he will imploy his fortune well, though he should obtain it ill, as was said concerning *Aug. Caesar*, & after of *Septimius Seuerus*, That either they should neuer haue bin born or else they should neuer haue died, they did so much mischief in the pursut & ascēt of their greatnes, & so much good when they were established yet these cōpensations & satisfactions, are good to be vsed, but neuer good to be purposed: And lastly it is not amisse for mē in their race toward their fortune to cooll themselves a litle with that cōceit which is elegantly expressed by the Emperor, *Charls the 5.* in his instructions to the K. his son, *That fortune hath somewhat of the nature of a woman, that if she be too much wooed, she is the farder of.* But this last is but a remedy for those whose Tasts are corrupted: let mē rather build vpo that foundation which is as a cornerstone of diuinity and philosophie, wherein they ioyne close, namely that same *Primum querite*. For diuinity sayth *Primum querite regnū Dei & ista omnia adiiciētur Vobis.* & Philosophy saith, *Primum querite bona animi, cætera aut aderunt, aut non cberunt.*

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And although the humane foundation hath somewhat of the same, as we see in *M: Brutus* when hee brake forth into that speech.

*- - Te colui (Virtus) ut rem: ast tu nomen inane es;*

Yet the diuine foundation is vpon the Rocke. But this may serue for a Tast of that knowledge which I noted as deficient.

Concerning gouernment, it is a part of knowledge, secret and retyred in both these respects, in which things are deemed secret: for some things are secret, because they are hard to know, and some because they are not fit to vtter: we see all gouernments are obscure and inuisible.

*- - - Totamque infusa per artus,*

*Mens agitat molem, & magno corpore miscet.*

Such is the description of gouernments; we see the gouernmēt of God ouer the world is hidden; inso-much as it seemeth to participate of much irregulartie and confusion; The gouernment of the Soule in moouing the Body is inward and profound, and the passages thereof hardly to be reduced to demonstration. Againe, the wisdom of Antiquitie (the shadowes whereof are in the Poets) in the description of torments and paines, next vnto the crime of Rebellion, which was the Giants offence, doth detest the offence of facilitie: as in *Sisyphus* and *Tantalus*. But this was meant of particulars; Neuerthelesse euen vnto the generall rules and discourses of pollicie, and gouernment, there is due a reuerent and reserved handling.

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But contrariwise in the governors towards the governed, all things ought as far as the frailtie of Man permitteth, to be manifest, & reuealed. For so it is expressed in the Scriptures touching the government of God, that this Globe which seemeth to vs a dark and shady body is in the view of God, as Christall, *Et in conspectu sedis tanquā mare vitreū simile christallo.* So vnto Princes and States, and specially towardes wise Senats and Councils, the natures and dispositions of the people, their conditions, and necessities, their factions and combinations, their animosities and discontents ought to be in regard of the varietie of their Intelligences, the wisdom of their obseruations, and the height of their station, where they keepe Centinell, in great part cleare and transparent; wherefore, considering that I write to a king that is a maister of this Science, and is so well assisted, I thinke it decent to passe ouer this part in silence, as willing to obtaine the certificate, which one of the ancient Philosophers aspired vnto, who being silent, when others contended to make demonstration of their abilities by speech, desired it might be certified for his part, *that there was one that knewe how to hold his peace.*

Notwithstanding for the more publique part of Government, which is Lawes, I thinke good to note onley one deficiency, which is, that all those which haue writtē of Lawes, haue written either as Philosophers, or as lawiers, & none as Statesmen. As for the Philosophers, they make imaginary Lawes for imaginary cōmon-wealths, & their discourses are as  
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the Stars, which giue little light because they are so high. For the Lawyers, they write according to the States where they liue, what is receiued Law, & not what ought to be Law; For the wisdom of a Lawmaker is one, & of a Lawyer is another. For there are in Nature certaine fountaines of Iustice, whence all Ciuil Lawes are deriued, but as streames; & like as waters doe take tinctures and tastes from the soyles through which they run; So doe ciuill Lawes vary according to the Regions and governments where they are plāted, though they proceed from the same fountaines; Againe the wisdom of a Lawmaker consisteth not onley in a platforme of Iustice; but in the application thereof, taking into consideration, by what meanes Lawes may be made certaine, and what are the causes & remedies of the doubtfulnesse and *incertaintie* of Law, by what meanes Lawes may be made apt and easie to be executed, and what are the impediments, and remedies in the *execution* of lawes, what influence lawes touching priuate right of *Meum & Tuum*, haue into the publike state, and how they may be made apt and *agreeable*, how lawes are to be *penned* and *deliuered*, whether in *Texts* or in *Acts*, *briefe* or *large*, with *preambles*, or *without* howe they are to be *pruned* and *reformed* from time to time, and what is the best meanes to keepe them frō being too *vast in volumes*, or too full of *multiplicitie & crosnesse*, how they are to be expounded, When *upon causes emergent*, and iudicially discussed, and when *upon responses* and conferences touching generall points or questions, how they

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are to be *pressed*, rigorously, or tenderly, how they are to be *Mitigated* by equitie and good conscience, and whether discretion and strict Lawe are to be *mingled in the same Courts*, or kept a part in *seuerall Courts*; Againe, how the practise, profession, and erudition of Lawe is to be censured and gouerned, and many other points touching the administration, and (as I may tearme it) animation of Lawes. Vpon which I insist the lesse, because I purpose (if God giue me leaue) hauing begunne a worke of this Nature, in Aphorismes, to propound it hereafter, noting it in the meane time for deficient.

*De prudentia legislatoria, siue, de fontibus Iuris.*

And for your Maiesties Lawes of *England*, I could say much of their dignitie, and somewhat of their defect: But they cannot but excell the ciuill Lawes in fitnesse for the gouernment: for the ciuill Law was, *non hoc questum munus in usus*: It was not made for the countries which it gouerneth: hereof I cease to speake, because I will not intermingle matter of Action, with matter of generall Learning.

Thus haue I concluded this portion of learning touching *Ciuill knowledge*, & with *Ciuill knowledge* haue concluded *HVMANE PHILOSOPHY* and with *Humane Philosophy*, *PHILOSOPHY in GENERAL*; and being now at some pause, looking backe into that I haue passed through: This writing seemeth to me (*Sin nunquam fallit imago*) as farre as a man can iudge of his owne worke,

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worke, not much better then that noise or sound which *Musitiās* make while they are in tuning their *Instruments*, which is nothing pleasat to hear, but yet is a cause why the *Musique* is sweeter after wardes. So haue I bene content to tune the Instruments of the *Muses*, that they may play, that haue better hands. And surely when I set before me the condition of these times, in which learning hath made her third visitation, or circuite in all the qualities thereof: as the excellencie and viuacitie of the wits of this age; The noble helps and lights which we haue by the trauailes of ancient writers: The Art of Printing, which communicateth Bookes to men of all fortunes. The opēnesse of the world by Navigation, which hath disclosed multitudes of experiments, and a Masse of Naturall History: The leasure wherwith these times abound, not imploying men so generally in ciuill businesse, as the States of *Græcia* did, in respect of their popularitie, and the State of *Rome* in respect of the greatnesse of their Monarchie: The present disposition of these times at this instant to peace: The consumption of all that euer can be said in controuersies of Religion, which haue so much diuerted men from other Sciences: The perfection of your Maj: learning, which as a *Phoenix* may call whole volyes of wits to followe you, and the inseparable proprietie of Time, which is euer more and more to disclose truth: I cannot but be raised to this perswasion, that this third period of time will farre surpasse that of the *Græcian* and *Ro-*

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man Learning: Onely if men will know their own strength, and their owne weakenesse both: and take one from the other, light of inuention, and not fire of contradiction, and esteeme of the Inquisition of truth, as of an enterprise, & not as of a qualitie or ornament, & imploy wit and magnificence to things of worth & excellencie, & not to things vulgar, and of popular estimation. As for my labors, if any man shall please himselfe, or others in the reprehension of them, they shall make that ancient and patient request, *verbera, sed audi.* Let men reprehend them so they obserue and waigh them: For the Appeale is lawfull (though it may be it shall not be needefull) from the first cogitations of men to their second, & from the neerer times, to the times further of. Now let vs come to that learning, which both the former times were not so blessed as to knowe, *Sacred & inspired Diuinitie*, the Sabaoth and port of all mens labours and peregrinations.

**T**He prerogatiue of God extendeth as well to the reason as to the will of Man; So that as we are to obey his law though we finde a reluctatiō in our wil; So we are to belieue his word, though we finde a reluctation in our reason: For if we belieue onely that which is agreeable to our sence, we giue consent to the matter, and not to the Author, which is no more then we would doe towards a suspected and discredited witness: But that faith which was accounted to *Abraham* for righteousness

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nesse was of such a point, as whereat *Sarab* laughed, who therein was an Image of Naturall Reason.

Howbeit (if we will truly consider of it) more worthy it is to belieue, then to knowe as we now know. For in knowledge mans mind suffereth from sence, but in beliefe it suffereth from Spirit, such one as it holdeth for more authorised then it selfe, & so suffereth from the worthier Agent: otherwise it is of the state of man glorified, for then faith shall cease, & we shall knowe as we are knowne.

Wherefore we conclude that sacred Theologie (which in our Idiome we call Diuinitie) is grounded onely vpon the word & oracle of God, and not vpon the light of nature: for it is written, *Celi enarrant gloriam Dei*: But it is not written *Celi enarrant voluntatem Dei*: But of that it is said, *Ad legem & testimonium si non fecerint secundū verbum istud &c.* This holdeth not onely in those points of faith, which concerne the great misteries of the Deitie, of the Creation, of the Redemption, but likewise those which concerne the law Moral truly interpreted; *Love your Enemies, doe good to thē that hate you. Be like to your heavenly father, that suffereth his raine to fall vpon the Iust & Vniust.* To this it ought to be applauded, *Nec vox hominē sonat*, It is a voice beyond the light of Nature: So we see the heathen Poets when they fall vpon a libertine passion, doe still expostulate with lawes and Moralities, as if they were opposite and malignant to Nature: *Et quod natura remittit, inuida*

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*invidiosa negant*: So said *Dendamis* the Indian vnto *Alexanders* Messengers: That he had heard somewhat of *Pythagoras*, and some other of the wise men of *Gracia*, and that he held them for excellent Men: but that they had a fault, which was that they had in too great reuerence and veneration a thing they called Lawe and Manners: So it must be confessed that a great part of the Lawe Morall is of that perfection, whereunto the light of Nature cannot aspire: how then is it, that man is saide to haue by the light and lawe of Nature some Notions, and conceits of vertue and vice, iustice & wrong, good and euill? Thus, because the light of Nature is vsed in two seuerall senses: The one, that which springeth from Reason, Sense, Induction, Argument, according to the lawes of heauen and earth: The other that which is imprinted vpon the spirit of Man by an inward Instinct, according to the lawe of conscience, which is a sparkle of the puritie of his first Estate: In which later sense onely, he is participant of some light, and discerning: touching the perfection of the Morall lawe: but how? sufficient to check the vice, but not to informe the dutie. So then the doctrine of Religion, as well Morall as Misticall, is not to be attained, but by inspiration and reuelation from God.

The vse notwithstanding of Reason in spirituall things, and the latitude thereof is very great and generall: for it is not for nothing, that the Apostle calleth Religion *our reasonable seruise of God*, inso-  
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much as the verie Ceremonies and Figures of the oulde Lawe were full of reason and signification, much more then the ceremonies of Idolatrie and Magicke, that are full of *Non-significants* and *Surde Characters*; But most specially the Christian faith, as in all things, so in this deserueth to be highly magnified, houlding and preseruing the golden Mediocritie in this point, betweene the law of the *Heathen*, and the law of *Mahumet*, which haue embraced the two extreames. For the Religion of the *Heathen* had no constant beleefe or confession, but left all to the libertie of argument: and the Religion of *Mahumet* on the other side, interdicteth argument altogether; the one hauing the verie face of Errour: and the other of Imposture; whereas the Faith doth both admit and reiect Disputation with difference.

The vse of Humane Reason in Religion, is of two sorts: The former in the conception and apprehension of the Mysteries of God to vs reuealed; The other, in the inferring and deriuing of doctrine and direction therevpon: The former extendeth to the mysteries themselves: but how? by way of Illustration, and not by way of argument. The later consisteth indeed of Probation and Argument. In the former wee see God vouchsafeth to descend to our capacitie, in the expressing of his misteries in sort as may bee sensible vnto vs: and doth grifte his Reuelations & holie doctrine vpon the Notions of our reason; and applyeth his Inspi-  
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ratiōs to open our vnderstanding, as the forme of the key to the ward of the locke; for the later, there is allowed vs an vse of Reason, and argument, secundarie and respectiue; although not originall and absolute: For after the Articles and principles of Religion are placed and exempted from examination of reason: It is then permitted vnto vs to make deriuations and inferences from, and according to the Analogie of them, for our better direction. In Nature this holdeth not, for both the principles are examinable by Induction, though not by a *Medium* or *Sillogisme*: and besides those principles or first positions, haue noe discordance with that reason which draweth downe and diduceth the inferior positions. But yet it holdeth not in Religion alone, but in many knowledges both of greater and smaller Nature, namely wherein there are not onely *Posita* but *Placita*, for in such there can be noe vse of absolute reason, we see it familiarly in Games of wit, as Chesse, or the like; The Draughts and first lawes of the Game are positie, but how? meereley *ad placitum*, and not examinable by reason; But then how to direct our play thereupon with best advantage to winne the game, is artificiall and rationall. So in Humane lawes, there be many groundes and Maximes, which are *Placita Iuris*, *Positue* vpon authoritie and not vpon reason, and therefore not to be disputed: But what is most iust, not absolutely, but relatiuely, and according to those Maximes, that affordeth a long field of disputation. Such therefore

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fore is that secundarie reason, which hath place in diuinitie, which is grounded vpon the *Placets* of God.

Here therefore I note this deficiency, that there hath not bin to my vnderstanding sufficiently enquired & handled, *The true limits and vse of reason in spirituall things*: as a kinde of diuine Dialectique, which for that it is not done, it seemeth to me a thing vsuall, by pretext of true conceiuing that, which is reuealed, to search and mine into that which is not reuealed, and by pretext of enucleating inferences and contradictories, to examine that which is positie: The one sort falling into the Error of *Nicodemus*, demanding to haue things made more sensible then it pleaseth God to reueale them; *Quomodo possit homo nasci cum sit senex?* The other sort into the Error of the Disciples, which were scandalized at a shew of contradiction: *Quid est hoc quod dicit nobis, modicum, & non videbitis me, & iterum modicum, & videbitis me &c.*

Vpon this I haue insisted the more, in regard of the great and blessed vse thereof, for this point well laboured and defined of, would in my iudgement be an *Opiate* to staie and bridle not onely the vanitie of curious speculation, wherewith the schooles labour but the furie of cōtrouersies, wherewith the church laboureth. For it cannot but open mens eyes to see that many controuersies doe meereley pertaine to that which is either not reuealed or positie, and that many others doe growe vpon weake and obscure Inferences or deriuations which latter

*De vsu legitimo rationis humane in diuinis.*

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sort of men would revieue the blessed stile of that great Doctor of the Gentiles, would bee carried thus: *Ego, non Dominus*, and againe *Secundum consilium meum*, in Opinions and counsells, and not in positions and oppositions. But Men are nowe ouer readie to vsurpe the stile. *Non Ego, sed Dominus*, and not so only, but to binde it with the thunder and denunciation of *Curses*, and *Anathemates*, to the terror of those which haue not sufficiently learned out of *Salomon*, that *The causelesse Curse shall not come.*

Diuinitie hath two principall parts: The matter informed or reuealed: and the nature of the Information or Reuelation: and with the later wee will beginne: because it hath most coherence with that which wee haue now last handled. The nature of the information consisteth of three braunches: The limites of the information, the sufficiency of the information, and the acquiring or obtaining the information. Vnto the limits of the information belong these considerations: howe farre forth particular persons continue to bee inspired: howe farre forth the Church is inspired: and howe farre forth reason may be vsed, the last point whereof I haue noted as deficient. Vnto the sufficiency of the information belong two considerations, what points of Religion are fundamentall, & what perfectiue, being matter of surther building and perfection vpon one, and the same foundation: and againe how the gradations of light according to the dispensation

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dispensation of times, are materiall to the sufficiency of beleefe.

Here againe I may rather giue it in aduise, then note it as deficient, that the points fundamentall, and the points of further perfection onely ought to bee with piety and wisdom distinguished: a subject tending to much like ende, as that I noted before: for as that other were likely to abate the number of controuersies: So this is like to abate the heate of manie of them. Wee see *Moses* when he sawe the *Israelite* and the *Egyptian* fight, hee did not say, *Why striue you?* but drew his sworde, and slewe the *Egyptian*: But when hee sawe the two *Israelites* fight, hee said, *You are brethren, why striue you?* If the point of doctrine bee an *Egyptian*, it must bee slaine by the sword of the spirit, and not reconciled. But if it be an *Israelite*, though in the wrong: then *Why striue you.* We see of the fundamentall points, our Sauiour penneth the league thus, *Hee that is not with vs is against vs*, but of points not fundamentall, thus *Hee that is not against vs, is with vs.* So wee see the Coate of our Sauiour was entier without seame, and so is the Doctrine of the Scriptures in it selfe: But the garmente of the Church was of diuers colours, and yet not deuided: wee see the chaffe may and ought to be seuered from the corne in the Eare: But the Tares may not be pulled vp from the corne in the field: So as it is a thing of great vse well to define, what, and of what latitude those points are, which doe make men meerey aliens and dis-

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incorporate

*De gradibus unitatis in Ciuitate Dei.*

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incorporate from the Church of God.

For the obtaining of the information, it resteth vpon the true & sound Interpretation of the Scriptures which are the fountaines of the water of life. The Interpretations of the Scriptures are of two sorts: Methodical, and Solute, or at large, for this diuine water which excelleth so much that of *Jacobs* Well, is drawne forth much in the same kinde, as Naturall Water vseth to bee out of Wells and Fountaines: either it is first forced vp into a Cesterne and from thence fetcht and deriued for vse: or else it is drawne and receiued in Buckets and Vessels immediately where it springeth. The former sort whereof though it seeme to bee the more readie, yet in my iudgement is more subiect to corrupt. This is that Methode which hath exhibited, vnto vs the scholasticall diuinitie, whereby diuinity hath bin reduced into an Art, as into a Cesterne, & the streames of doctrine or positions fetcht and deriued from thence.

In this, Men haue sought three things, a summarie breuitie, a compacted strength, and a compleate perfection: whereof the two first they faile to finde, and the last they ought not to seeke. For as to breuitie, wee see in all summarie Methodes, while men purpose to abridge, they giue cause to dilate. For the summe or abridgement by contraction becommeth obscure, the obscuritie requireth exposition, and the exposition is diduced into large comentaries, or into common places, and titles, which growe to be more vast then the originall writings

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tings, whence the summe was at first extracted. So we see the volumes of the schoole-men are greater much then the first writings of the fathers, whence the Maister of the sentēces made his summe or collection. So in like manner the volumes of the modern Doctors of the Ciuil Law exceed those of the ancient Iurisconsults, of which *Tribonian* compiled the digest. So as this course of summes & cōmentaries is that which doth infallibly make the body of Sciēces more immense in quantitie, and more base in substance.

And for strength, it is true, that knowledges reduced into exact Methodes haue a shew of strength, in that each part seemeth to support & sustaine the other: But this is more satisfactorie then substantiall, like vnto buildings, which stand by Architecture, and compaction, which are more subiect to ruine, then those that are built more stronge in their seuerall parts: though lesse compacted. But it is plaine, that the more you recede from your grounds, the weaker doe you conclude, & as in nature, the more you remoue your selfe from particulars, the greater peril of Error you doe incur: So, much more in Diuinitie, the more you recede from the Scriptures by inferences and consequences, the more weake and dilute are your positions.

And as for perfection, or compleatnes in diuinitie it is not to be sought, which makes this course of Artificiall diuinitie the more suspecte: For hee that will reduce a knowledge into an Art, will make it round and uniforme: But in Diuinitie  
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manic things must bee left abrupt and concluded with this: *O altitudo Sapientie & scientie Dei, quam incomprehensibilia sunt Iudicia eius, & non inuestigabiles via eius*: So againe the Apostle saith, *Ex parte scimus*, and to haue the forme of a totall, where there is but matter for a part, cannot bee without supplies by supposition and presumption. And therefore I conclude, that the true vse of these Summes and Methods hath place in Institutions or Introductions, preparatorie vnto knowledge; but in them, or by diducement from them, to handle the mayne bodie and substance of a knowledge; is in all Sciences preiudiciall, and in Diuinitie dangerous.

As to the Interpretation of the Scriptures solum and at large, there haue bene diuers kindes introduced & deuised, some of them rather curious and vn safe, then sober and warranted. Notwithstanding thus much must be confessed, that the Scriptures being giuen by inspiration, and not by humane reason, doe differ from all other books in the Author: which by consequence doth drawe on some difference to be vsed by the Expositor. For the Inditer of them did knowe foure things which noe man attaines to knowe, which are the misteries of the kingdome of glorie; the perfection of the Lawes of Nature: the secrets of the heart of Man: and the future succession of all ages. For as to the first, it is said. *He that presseth into the light, shall be oppressed of the Glorie*. And againe, *Noe man shall see*

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*my face and line*. To the second, *When he prepared the heauens I was present, when by lawe and compasse he enclosed the deepe*. To the third, *Neither was it needefull that any should beare witnesse to him of Man, for he knewe well what was in Man*. And to the last, *From the beginning are knowne to the Lord all his workes*.

From the former two of these haue bene drawne certaine senses and expositions of Scriptures, which had need be contained within the bounds of sobriety; The one *Anagogicall*, and the other *Philosophicall*. But as to the former, Man is not to preuent his time; *Videmus nunc per speculum in Aenigmate, tunc autem facie ad faciem*, wherein neuertheless there seemeth to be a libertie graunted, as farre forth as the polishing of this glasse, or some moderate explication of this *Aenigma*. But to presse too farre into it cannot but cause a dissolution and ouerthrowe of the spirite of man. For in the body there are three degrees of that we receiue into it: *Aliment Medecine and Poyson* whereof *Aliment* is that which the Nature of Man can perfectly alter & overcome: *Medecine* is that which is partly conuerted by Nature, & partly conuerteth nature: & *Poyson* is that which worketh wholly vpon Nature without that, that nature can in any part worke vpon it. So in the minde whatsoeuer knowledge reason cannot at all worke vpon & conuert, is a meere intoxication and indangereth a dissolution of the minde & vnderstanding.

But for the latter, it hath bene extreamely set on foote of late time by the Schoole of *Paracelsus*, and

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Some others, that haue pretended to finde the truth of all naturall Philosophy in the Scriptures; scandalizing and traducing all other Philosophie: as Heathenish and Prophane: But there is noe such enmitie betweene Gods word, and his workes. Neither doe they giue honour to the Scriptures, as they suppose, but much imbase them. For to seeke heauen and earth in the word of God, Whereof it is saide, *Heauen and Earth shall passe, but my worde shall not passe*, is to seeke temporary things amongst eternall; And as to seeke Diuinitie in Philosophy, is to seeke the liuing amongst the dead; So to seeke Philosophy in Diuinitie is to seek the dead amongst the liuing; Neither are *Pots* or *Lauers*, whose place was in the outward part of the Temple to be sought in the holiest place of all, where the Arke of the testimonie was seated. And againe the scope or purpose of the spirit of God is not to expresse matters of Nature in the Scriptures, otherwise then in passage, and for application to mans capacitie and to matters morall or Diuine. And it is a true Rule, *Authoris aliud agentis parua autoritas*. For it were a strange conclusion, if a man should vse a similitude for ornament or illustration sake, borrowed from Nature or historie, according to vulgar conceit, as of a *Basiliske*, an *Vnicorne*, a *Centaure*, a *Briareus*, an *Hydra* or the like, that therefore hee must needs bee thought to affirme the matter thereof positiuely to be true; To conclude therefore these two Interpretations,

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pretations, the one by reduction or Aenigmaticall, the other Philosophicall or Phisicall, which haue bene receiued and pursued in imitation of the *Rababins* and *Cabalists*, are to be confined with a *Noli altum sapere, sed time*.

But the two later points knowne to God, and vnknowne to Man; *touching the secrets of the heart, and the succeSSIONS of time*: doth make a iust and sound difference betweene the manner of the exposition of the Scriptures: and all other bookes. For it is an excellent obseruation which hath bene made vpon the answers of our Sauour Christ to many of the questions which were propounded to him, how that they are impertinent to the state of the question demanded, the reason whereof is, because not being like man, which knowes mans thoughts by his words, but knowing mans thoughts immediately, hee neuer answered their words, but their thoughts: much in the like manner it is with the Scriptures, which being written to the thoughts of men, and to the succession of all ages, with a foresight of all heresies, coatradictions, differing estates of the Church, yea, and particularly of the elect, are not to be interpreted only according to the latitude of the proper sense of the place, and respectiuely towards that present occasion, whereupon the wordes were vttered; or in precise congruic or contexture with the wordes before or after, or in contemplation of the principall scope of the place,

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but

## Of the advancement of learning

but haue in themselves not onely totally, or collectively, but distributively in clauses and wordes, infinite springs and streames of doctrine to water the Church in euerie part, and therefore as the literall sense is as it were the maine streame or Riuer: So the Morall sense chiefly, and sometimes the *Allegoricall* or *Typicall* are they whereof the Church hath most vse: not that I wish men to be bold in *Allegories*, or *Indulgent* or light in Allusions: but that I doe much condemne that Interpretation of the Scripture, which is onely after the manner as Men vse to interpret a prophane booke.

In this part touching the exposition of the Scriptures, I can report noe deficiency; but by way of remembrance this I will adde, In perusing Bookes of Diuinitie, I finde many Bookes of controuersies, and many of common places and treatises, a masse of positie Diuinitie, as it is made an Arte: a number of Sermons and Lectures, and many prolix commentaries vpon the Scriptures with harmonies and concordances: but that forme of writing in Diuinitie, which in my Iudgement is of all others most rich and precious; is positie Diuinitie collected vpon particular Texts of Scriptures in brieue observations, not dilated into common places: not chafing after controuersies, not reduced into Methode of Art, a thing abounding in Sermons, which will vanish, but defectiue in Bookes which wil remaine, and a thing wherein this age excelleth. For I am perswaded, and I may speake it, with an *Abstinencia*

*verbo.*

## The second booke.

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*verbo*, and no waies in derogation of Antiquitie but as in a good emulation. betwene the vine and the oliue, That if the choise, and best of those observations vpon Texts of Scriptures which haue beene made dispersedly in Sermons within this your Maiesties Ilands of *Brittanie* by the space of these fortie yeares and more (leaving out the largenesse of exhortations and applications thereupon) had beene set downe in a continuance, it had beene the best worke in Diuinitie, which had beene written since the Apostles times.

*Emanationes Scripturarum, in doctrinas Positiuas.*

The matter informed by Diuinitie is of two kinds, matter of beliefe, and truth of opinion: and matter of seruice, and adoration; which is also iudged and directed by the former: The one being as the internall soule of Religion, & the other as the externall body thereof: & therefore the heathen Religion was not onely a worship of Idolls, but the whole Religion was an Idoll in it selfe, for it had noe soule that is, no certaintie of beliefe or confession, as a man may well thinke, considering the chiefe Doctors of their Church were the Poets, and the reason was, because the heathen Gods were noe Iealous Gods, but were glad to be admitted into part, as they had reason. Neither did they respect the purenesse of hart, so they mought haue externall honour and rites.

But out of these two doe result and issue foure maine branches of Diuinitie; *Faith*, *Manners*, *Liturgie*, and *Gouernment*: *Faith* containeth the Doctrine of the Nature of GOD, of the attributes of God:

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G O D, and of the workes of G O D; The nature of G O D consisteth of three persons in vnitie of G O D-head; The attributes of G O D are either common to the deitie, or respectiue to the persons; The workes of G O D summarie are two, that of the *Creation*, and that of the *Redemption*: And both these workes, as in Totall they appertaine to the vnitie of the God-head: So in their parts they referre to the three persons: That of the *Creation* in the Masse of the Matter to the father, in the disposition of the forme to the Sonne, and in the continuance and conseruation of the being to the Holy spirit: So that of the *Redemptiō*, in the election and counsell to the Father, in the whole Act and confirmation, to the Sonne: and in the application to the Holy spirit: for by the Holy Ghost was Christ conceiued in flesh, and by the Holy Ghost are the Elect regenerate in spirite. This worke likewise we consider either effectually in the Elect, or priuately in the reprobate, or according to apparance in the visible Church.

For manners, the Doctrine thereof is contained in the lawe, which discloseth sinne. The lawe it selfe is deuided according to the edition thereof, into the lawe of Nature, the lawe Morall, and the lawe Positiue; and according to the stile, into Negatiue and Affirmatiue, Prohibitions and Commandements. Sinne in the matter and subiect thereof is deuided according to the Commandements, in the forme thereof it referreth to the three persons in deitie,  
Sinnes

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Sinnes of Infirmitie against the father, whose more speciall attribute is Power: Sinnes of Ignorance against the Sonne, whose attribute is wisdom: and sinnes of Malice against the Holy Ghost, whose attribute is Grace or Loue. In the motions of it, it either mooueth to the right hand or to the left, either to blinde deuotion; or to prophane & libertine transgressiō, either in imposing restraint, where G O D granteth libertie; or in taking libertie where G O D imposeth restraints. In the degrees and progresse of it, it deuideth it selfe into thought, word, or Act. And in this part I commend much the diducing of the Lawe of G O D to cases of conscience, for that I take indeede to bee a breaking, and not exhibiting whole of the bread of life. But that which quickneth both these Doctrines of faith and Manners is the eleuation and consent of the heart, whereunto appertaine bookes of exhortation, holy meditation, christian resolution, and the like.

For the Lyturgie or seruice, it consisteth of the reciprocall Acts betweene G O D and Man, which on the part of G O D are the Preaching of the word and the Sacraments, which are seales to the couenant, or as the visible worde: and on the part of Mans Inuocation of the name of G O D, and vnder the law: Sacrifices, which were as visible praier or confessions, but now the adoration being in *spiritu & veritate* there remaineth only *vitali labiorum*,  
although

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although the vse of holy vowes of thankful and retribution, may be accounted also as sealed petitions.

And for the Government of the Church, it consisteth of the patrimonie of the church, the franchises of the Church, and the offices, and iurisdiccions of the Church, and the Lawes of the Church directing the whole: All which haue two considerations; the one in them selues: the other how they stand compatible and agreeable to the Ciuill Estate.

This matter of Diuinitie is handled either in forme of instruction of truth: or in forme of confutation of falshood. The declinations from Religion besides the primitiue which is Atheisme and the Branches thereof, are three, *Heresies*, *Idolatrie*, and *Witch-craft*, *Heresies*, when we serue the true GOD with a false worship. *Idolatrie*, when wee worship false Gods, supposing them to be true: and *Witch-craft*, when wee adore false Gods knowing them to be wicked and false. For so your Maiestie doth excellently well obserue, that *Witch-craft* is the height of *Idolatrie*. And yet we see thogh these be true degrees, *Samuel* teacheth us that they are all of a nature, when there is once a receding from the word of GOD, for so he saith, *Quasi Peccatum ariolandi est repugnare, & quasi scelus Idolatrie nolle acquiescere.*

These thinges I haue passed ouer so briefly because I can report noe deficiencie concerning them.

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them: For I can finde no space or ground that lieth vacant and vsowne in the matter of Diuinitie, so diligent haue men beene, either in sowing of good seeede, or in sowing of Tares.

Thus haue I made as it were a small Globe of the Intellectuall world, as truly and faithfully as I coulde discouer, with a note and description of those parts which seeme to mee, not constantly occupate, or not well conuerted by the labour of Man. In which, if I haue in any point receded from that which is commonly receiued, it hath beene with a purpose of proceeding in *melius*, and not in *aliud*: a minde of amendment and proficience; and not of change and difference. For I could not bee true and constant to the argument I handle, if I were not willing to goe beyond others, but yet not more willing, then to haue others goe beyond mee againe: which may the better appeare by this that I haue propounded my opinions naked and vnarmed, not seeking to preoccupate the libertie of mens iudgements by confutations. For in any thing which is well set downe, I am in good hope, that if the first reading mooue an obiection, the second reading will make an answer. And in those things wherein I haue erred, I am sure I haue not preiudiced the right by litigious arguments; which certainly haue this contrarie effect and operation, that they adde authoritie to error, and destroy the authoritie of that which is well inuented.

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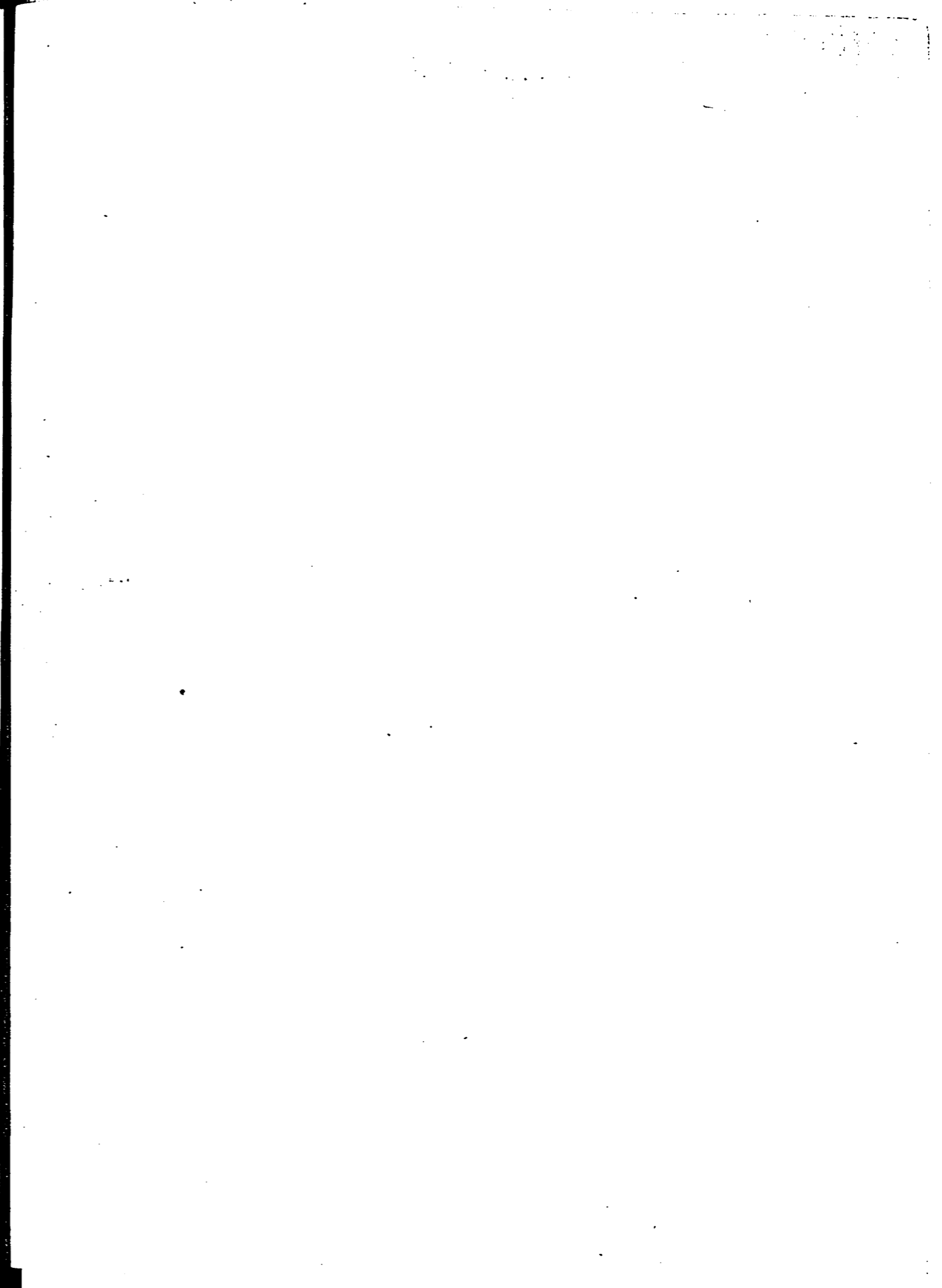
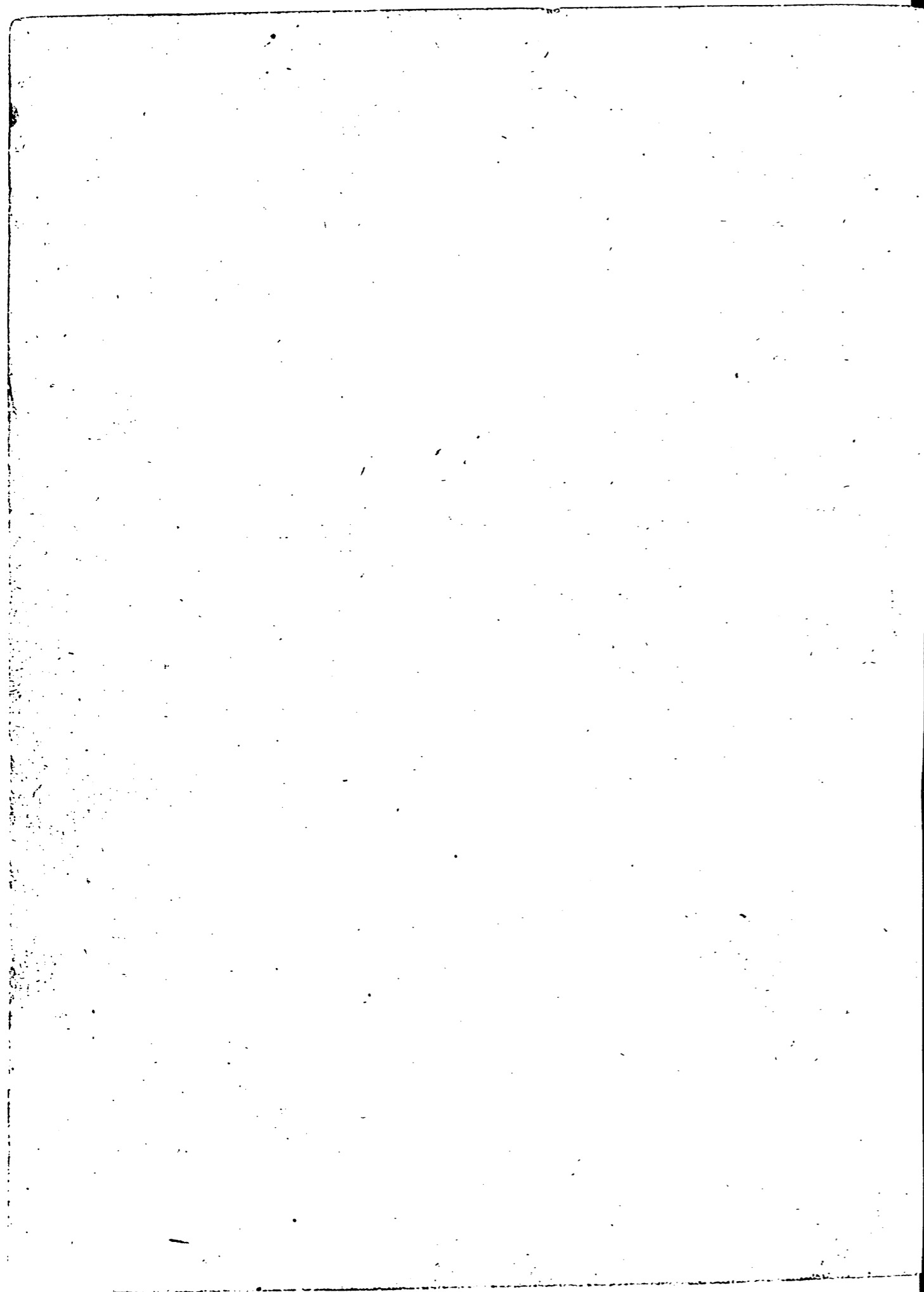
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For question is an honour and preferment to falshood, as on the other side it is a repulse to truth. But the errors I claime and challenge to my selfe as mine owne. The good, if any bee, is due

*Tanquam adeps sacrificij*, to be incensed to the honour first of the diuine Maiestie, and next

of your Maiestie, to whom on earth I am most bounden.



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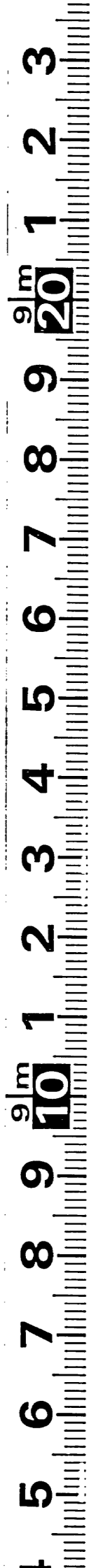
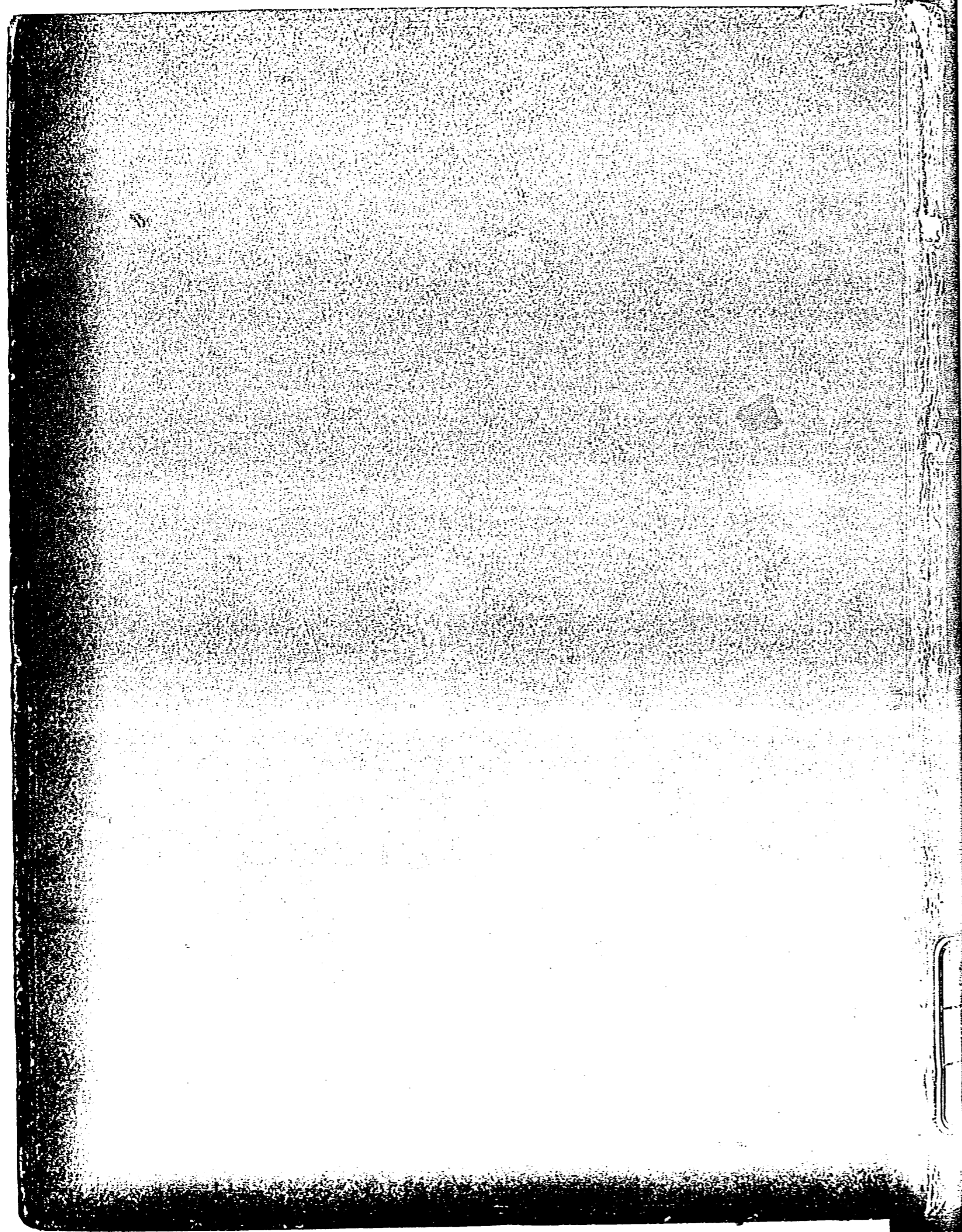
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