



## Über dieses Buch

Dies ist ein digitales Exemplar eines Buches, das seit Generationen in den Regalen der Bibliotheken aufbewahrt wurde, bevor es von Google im Rahmen eines Projekts, mit dem die Bücher dieser Welt online verfügbar gemacht werden sollen, sorgfältig gescannt wurde.

Das Buch hat das Urheberrecht überdauert und kann nun öffentlich zugänglich gemacht werden. Ein öffentlich zugängliches Buch ist ein Buch, das niemals Urheberrechten unterlag oder bei dem die Schutzfrist des Urheberrechts abgelaufen ist. Ob ein Buch öffentlich zugänglich ist, kann von Land zu Land unterschiedlich sein. Öffentlich zugängliche Bücher sind unser Tor zur Vergangenheit und stellen ein geschichtliches, kulturelles und wissenschaftliches Vermögen dar, das häufig nur schwierig zu entdecken ist.

Gebrauchsspuren, Anmerkungen und andere Randbemerkungen, die im Originalband enthalten sind, finden sich auch in dieser Datei – eine Erinnerung an die lange Reise, die das Buch vom Verleger zu einer Bibliothek und weiter zu Ihnen hinter sich gebracht hat.

## Nutzungsrichtlinien

Google ist stolz, mit Bibliotheken in partnerschaftlicher Zusammenarbeit öffentlich zugängliches Material zu digitalisieren und einer breiten Masse zugänglich zu machen. Öffentlich zugängliche Bücher gehören der Öffentlichkeit, und wir sind nur ihre Hüter. Nichtsdestotrotz ist diese Arbeit kostspielig. Um diese Ressource weiterhin zur Verfügung stellen zu können, haben wir Schritte unternommen, um den Missbrauch durch kommerzielle Parteien zu verhindern. Dazu gehören technische Einschränkungen für automatisierte Abfragen.

Wir bitten Sie um Einhaltung folgender Richtlinien:

- + *Nutzung der Dateien zu nichtkommerziellen Zwecken* Wir haben Google Buchsuche für Endanwender konzipiert und möchten, dass Sie diese Dateien nur für persönliche, nichtkommerzielle Zwecke verwenden.
- + *Keine automatisierten Abfragen* Senden Sie keine automatisierten Abfragen irgendwelcher Art an das Google-System. Wenn Sie Recherchen über maschinelle Übersetzung, optische Zeichenerkennung oder andere Bereiche durchführen, in denen der Zugang zu Text in großen Mengen nützlich ist, wenden Sie sich bitte an uns. Wir fördern die Nutzung des öffentlich zugänglichen Materials für diese Zwecke und können Ihnen unter Umständen helfen.
- + *Beibehaltung von Google-Markenelementen* Das "Wasserzeichen" von Google, das Sie in jeder Datei finden, ist wichtig zur Information über dieses Projekt und hilft den Anwendern weiteres Material über Google Buchsuche zu finden. Bitte entfernen Sie das Wasserzeichen nicht.
- + *Bewegen Sie sich innerhalb der Legalität* Unabhängig von Ihrem Verwendungszweck müssen Sie sich Ihrer Verantwortung bewusst sein, sicherzustellen, dass Ihre Nutzung legal ist. Gehen Sie nicht davon aus, dass ein Buch, das nach unserem Dafürhalten für Nutzer in den USA öffentlich zugänglich ist, auch für Nutzer in anderen Ländern öffentlich zugänglich ist. Ob ein Buch noch dem Urheberrecht unterliegt, ist von Land zu Land verschieden. Wir können keine Beratung leisten, ob eine bestimmte Nutzung eines bestimmten Buches gesetzlich zulässig ist. Gehen Sie nicht davon aus, dass das Erscheinen eines Buchs in Google Buchsuche bedeutet, dass es in jeder Form und überall auf der Welt verwendet werden kann. Eine Urheberrechtsverletzung kann schwerwiegende Folgen haben.

## Über Google Buchsuche

Das Ziel von Google besteht darin, die weltweiten Informationen zu organisieren und allgemein nutzbar und zugänglich zu machen. Google Buchsuche hilft Lesern dabei, die Bücher dieser Welt zu entdecken, und unterstützt Autoren und Verleger dabei, neue Zielgruppen zu erreichen. Den gesamten Buchtext können Sie im Internet unter <http://books.google.com> durchsuchen.

---

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<http://books.google.com>





















1016. h. 18.



*A treatise of*  
**MELCHISEDEK,**  
**PROVING HIM**  
**TO BE SEM,**

the Father of all the sonnes of  
*Heber*, the first king, and all  
kings glory: by the generall  
consent of his owne sonnes, by  
the continuall iudgement of  
ages, and by plentifull argu-  
mentes of Scripture.

*Heb. 7 4.*

*Now consider how great HE is.*

Imprinted at Londō for Gabriel  
*Simson and William White.*

1591.



OMNE • BONŪ • SVPERN E





To the right Honorable Syr  
**WILLIAM CECILL**, of the  
 honorable order of the Garter.  
 Knight, Lord Burghley, Lord Treasur-  
 er of Englande : grace and  
 peace from the iust  
 king of Peace.



He heauenly sayinges of *Melchizedek* (Right Honorable) concerning *Melchizedek*. *Gen. 14.* and the commaundement of considering how great the party is. *Heb. 7.* can not well take place in our hartes, vnlesse the person be knownen : that all spoken of him may be taken in due sense.

For eyther we shall clyme three steppes to high with *Melchizedekians*, *Hierax*, or yet *Origen*, who make hym more then a mortall wight : or we shall fall too low, with the common *Greekes*, who make him eyther a *Chanaanite*, or leaue him to be an obscure man. But when we finde out certaynely who the person is then we may safely examine all that is spoken of him. And in my opinion, that which is written of hym, reacheth so farre both to the first *Adam* one way, and to the seconde *Adam* an other way, styll ouershyning *Aarons* ceremonies : that an errour in this matter wyll no lesse frette the webbe of holy Story, then the worke of a *VVeauer* is hurt, when many thriddes in

Gen. 14

Heb. 7

Melchizedekians  
Origen  
Greekes

Melchizedek

## The Epistle.

one place are palde away, which reached through the whole peece. In a matter of this weight, I iudged my laboures shoulde be well spent, that I might both shake off quite, from all myndes which vse my paynes, that which is to be reiected : and helpe to settle better the ancient trueth . To that ende I handle the chiefe diuerfities that haue been touching *Melchisedek* : and speake for one opinion more at large : which *Hebrewes* alwayes helde, and *Latines* most commonly : that *Sem* the father of all the sonnes of *Heber*, must needes be the man. VWhereas many and great men thought otherwyfe : but neyther the most ancient, nor the most part, nor onely of the best : I leaue all to the Reader to iudge : who, yf he be of Learning, will cyther (as I trust) folow the oldest opinion continued styll, or without blame geue others leaue to folow it . In chosing a particuler iudge, I finde your Lordshyp, meete to geue a right censure in difficultyes : and I suppose you wyll delight to heare what antiquity speaketh, and the matter it selfe in this cause . You shall finde this matter much lyke that, wherein once your L. bestowed long time in spech with me : and many of the very same poyntes (though to an other conclusion) wyll here offer them selues. As the other, in my mynde, were of profite to be known : so by these I trust, the student in Diuinitie wyll thinke him selfe somewhat holpen. And that both may come together, yf it be not a trouble to your leasure to remember, it wyll be a benefite to Scholers for to marke how some Counsellors looke into their studies, and teach by sodayne demaundes what poyntes experience of whole kingdomes require to be playnely taught in the worlde : which the common sort lytle thinke of : and for want of iudgement rashly dispise. Partly I am dryuen to this by the defence of myne owne studies in *Hebrew* and *Greek* writers, which many had rather speake

From Melchisedek

# The Epistle:

speake ill of, where they skant can reade, or not at all know one booke from an other, then take the paynes due to the kinde : which woulde require great part of a mans lyfe. To shew such how they shoulde be blamed of learned Counsellers for vnskilfulnesse, I wyll craue leaue to publysh your conference : that others may be more warned to blame lesse, the blamelesse : and better to marke what the vse of lyfe ouer all the worlde requireth to be knowen. So this Preface wyll do as much good, as the rest of the Booke, touching *Melchisedek*, or more : and I shall draw your L. to be a defender of *Linguistes* studies : which being simply the best for opening of holy wryters, are simply the least considered, as some finde it. I could for tryal herein, propounde two sayinges, the one from *Num. 24. Cistim ihal affliet Heber.* and be perishing continually : an other from *Math. 1. Iecbonias begate Salathiel* : the opening of which two places, woulde more shake the sharpest enemies of seuerall Religions, then whole skores of Volumes doe. For ignorance hereof maketh many thinke, that *Italy* is not condemned in *Moses* : but holde it left a place of great holynesse. For not knowing the other, men be so vnskilfull in the Lordes kinred (which they that despise to know, are not worthy to lyue) that of a million, skant one can be founde that can shewe in order, without a senseles entanglement, how our Lord commeth of *Dauid* : which is one poynt of our beliefe. This full bitterly a *Iew* obiected to me, that we coulde not proue by the two Euangelistes, that our Lord commeth of *Dauid*. And this maketh them continue faythlesse. Such woundes *Linguistes* only heale. But I wil returne whence I departed. Fiue yeeres agoe your L. requested me to repayre to the Court, concerning the *Greeke* translation of the *Hebrew* Prophetes presented to you, and concerning perusing of the Englysh : to haue more integrity

London

linguist

Num 24  
math 1

Italy condemned in the

our Lord commeth

At Francfurt. 1590.

linguist

# The Epistle.

and playnnesse accordyng to the *Hebrew*, and the *Apostles Greeke*. Then you afforded most willingly three houres spech for matters of chiefe and generall vse, and of great hardnesse: in such sort that I was amazed how you shoulde haue eyther such leysure, to be ready in them, from your politicall affayres and studies, or so right and profounde a iudgement for the bones in the body of Scripture, as Diuines skant thinke of styl great errors driue them to consider. Beginnynng from the *Greeke*, you demaunded why the .70. shoulde not be more accompted then the *Hebrew*, seeing the *Apostles* folowe it. Reason beyng rendred, that they were to folow it, because *Heathen* commonly knewe no other Bible: You further examined how farre they folowed, and in eche kinde tryed cut the matter. Their strangenesse of imitation was, in that they refused not bare faultes of Grammer as often appeareth: to teach vs not to fight for wordes: Secondly, they folowed the .70. where they hid their minde, as in *Kenan Gen. 11.* and *Luk. 3.* and in *Seuentie and fise soules*, for *Seuentie. Gen. 46. Ath. 7.* or deale as *Paraphrastes* or abridgers: which often they do. Thirdly, in some rare vse of a worde. One example of that offered it selfe. *Heb. 10.* which mistaken by *Translaters*, putteth all men to a plundge. For it is sayd: No further offeryng remaineth for sinne, yf we after knowledge of the trueth sinne *unvoluntarily* whiche ought not there to be translated willingly: rather of pretended malice, from *Exo. 21. 13.* where *enab* is in *Hebrew Zadab, insidiatus*, lying in wait, or *iazid. 14.* wylfull, or malicious spiteful. And so the disputation was plaine against the *Iewes*, wilfully faythles: and no further griefe to distresse the conscience of any. This was examined as a thyrd kinde of the .70. folowed. You examined likewyse, turning to your Bible the .70. *Translations* refused; when a chiefe mat-  
ter:

70 foli by ymmit 70

4 quart

et quibus  
 you 11  
 me 3  
 you 16  
 part 7  
 5. 10

Ep. 21 13

70 foli by ymmit 70  
 4 quart

ter was weakened by the. 70. therefore Paul sayd, for this cause *scribes*, I rayfed vp, not *scripibit* thou hast been suffered alieue: because he woulde expresse the Hebrew more playnely. Moreouer for heauenly eloquence, how the Apostles departed from the Translation: namely *Heb. 1. 3.* that your L. diligently tryed by *Esay. 4.* and other places. Neyther was the Hebrew left vntried with the. 70. for a rare text: or in some vse an onely: VVhy we say *Psa. 2.* Kisse the Sonne: where the Latin hath after the Greke, *amplectimini eruditionem.* The opening of that drew more matter. I answered, that by both Translations it might appeare, that the Hebrew worde was *Bar.* Now the Hebrew worde *Barar* (To teach) myght by proportion of language haue *Bar* for doctrine: I though so in vse any where it commeth not: but for a sonne, it doth in the *Proverbes. 31. 2.* *Bar.* and *Dan. 3. Bar:* and in the new Testament *Act. 4. Bar-nabas* was expounded, Sonne of consolation. This text *Litigious*, for the writing amongst the *Romistes*, for the meanyng with *Iewes* folowyng the. 70. your L. mooued to be expounded. For the Translators I gessed, that either they feared to translate for Heathen, vngrounded vpon the Trinitie a distinct saying of one person, The Sonne, least Heathen should turne it to a wrong meaning: or they marked it not. As in *Daniel* they knew not how to translate *Iccareth* Mesfiah: Mesfiah shall be killed: because they vnderstoode not the matter: or they feared to publishe it in a playne phrase, and in *Greke.* Vpon mention of *Daniel*, your L. requested an opening of the whole Booke, & examined the particulers: what times or yeeres it contained, what Empires: and how the Image legges, which were to be made dust, before the Stone was made a Mountayne, myght not be taken for the *Romans.* For so we shoulde conclude with *Iewes*, that Christ is not yet come: as

primo  
Rom. 9, 17.  
Exod. 9, 16.  
16 mudo  
gob 1. 3.  
Eph. 2. 1.  
16 hie  
7. 11 =

7. 11. 2  
San. 3. ant 4

San. 3. ant 4

## The Epistle.

also by the fourth Beast : yf we made it the *Romanes*. And for the Golden text of *Daniels*, Seauens, your L. had read some that I then had not, of great accompt. It woulde be too long to runne now through all. I coulde not falter runne then through any part of myne owne studies, then you pursued in demaundes for the chiefe matter. Your shortnesse in propounding questions, readinesse in conceyuing a full aunswere, diligence in trying Scriptures, dexteritie in replying vpon colour of doubt, quicknesse in trying what confidence I had in myne assertions : and lastly, singular Gentlenes of encouraging my studies, with entreaty to repayre often to you : these partes do assure me of a Iudge fitte for wyll and skill. As I thinke it a grieffe for one to be hindered in matters of deepest vse & learning, by such as haue no skill in that kinde, yet placed where ignorance hath no prayse : and I also had rather lyue any where (as my letters spake to your Lordshyp) then where I finde not due acceptation of trueth : So I finde it, and holde it part of comfort, that some be in high place able to iudge, what be the surest Postes in the buyldyng of Religion : and know that accompt shoulde be made of the Carpenders. Also, that I may leaue an open defence of studies commendable by nature, though not many would commend them. VVherfore I willingly reuiue the memory of your Lordshyps spech : to liue through all memory : and to ende as I began. To your Lordshyppes protection I commend this Treatise, to finde interteynement : but so farre, as trueth shall be scene to require.

Your Lordshyps  
to commaunde:

HUGH BROUGHTON.



# A treatise touching the sundry opinions concerning Melchisedek,

who he shoulde be : wherein is enterlaced  
a discourse of the olde Greke transla-  
tours, hiding their mynde for  
Gen. 5. and 11.



Undy opinions hath Epiphanius of Epiphanius, Melchisedek, what, or who that per- book 2. her. 55  
son shoulde be. But time hath vanquished part of them, frō defence of y<sup>e</sup> learned by wryting, though in phantasies of men they be quicke. Part, haue yet their defenders of sundry sortes vntyll this day. Of suche as are vanquished, a shoyt speeche may suffice : of the others, more shalbe spoken : to settle one, true.

I The Melchisedekians framing a deadly heresie, as Epiphanius doth receyve, helde Melchisedek to be a certaine wyght dwelling in some place, which none can tell of, being a wyght greater then CHRIST. Forsooth they woulde stablish that opinion from (Psal. 110. 4.) Thou art a Sacrificer for euer, after the order of Melchisedek: as though Cyriste must therefore be inferiour, and needing the order of the other. And of Melchisedek they holde it to be properly spoken, that he is without father, without mother, without kinred : going about to proue that, from the Epistle to the Hebrewes. Now from the same wordes they may be confuted. As Dauid prophesying of the LORD, says, that he shoulde be a Sacrificer after the order of Melchisedek : by the very same Scripture sheweth the Apostle,

The first Opinion.

A i.

That

# A treatise of Melchisedek.

That euen *Christ* should be that Sacrificer, who is Lord in *Dauid*. *Psal* 110, and aboue all to be prayd for euer. *Rom.* 9. Of Melchisedek speaketh the Apostle in the same place, that he likened to the Sonne of God; continueth a Sacrificer for euer. Now if he be but likened to the Sonne of God, he is not equall to the Sonne of God: For how can the seruant be equal to y<sup>e</sup> maister? Now Melchisedek was a man. That *Epiphanius* proueth afterwardes. And that, Without father, without mother: is not sayd, as though he had not father and mother: but because they are not in most manifest sort (*¶* *τὸ πάντιμον*.) named in the Scripture. How many others haue not their kinned in y<sup>e</sup> most manifest sort, as *Daniel*, *Sidrac*, *Misac*, and *Elias*?

This much for the Melchisedekians, out of the Greeke father *Epiphanius*: wherein I coulde wyshe some to marke how grauely and truely, the learned Father expoundeth the wordes, without father, without mother. For whereas he maketh the relation to be only to *Gen.* 14. they do not wel that stretch it further: as though the holy Ghost had sayde, in all the Scripture, a father or mother for him can not be founde. So they might as wel say, that by al the Scripture it coulde not be proued, that he had beginning of dayes, and ende of lyfe. Whereas the Apostle expressely teacheth, That it is ordeyned, that all men once shall die. Now of Melchisedek it is as wel *¶* affymed; that he lyueth: as that he is without father and mother. But by the Scripture we may gather, that he dyed: therefore as well, that he had father and mother. Wherefore it is not properly spoken.

Let none thinke, that the spirite of God is controlled, by seeking his name and parentage. *Iob* woulde tell vs, that it is not good to defend Gods cause with an error, (*pretending a religion*.) Neyther is the Figure hereby destroyed. For it is not spoken simply, but in relation. And every wylse man wyl graunt, that he had both father and mother. And why shoulde the Figure be more defaced, by a certayne father

\* In saying  
*τὸ πάντιμον*. that is:  
in the most  
manifest sort.

† *Heb.* 7.  
*Gen.* 3.

*Iob.* 13. 7.

‡ By *S. Augu-  
stines* leaue.

# A treatise of Melchisedek.

father taught vs, by sundry argumentes, by Moses when he wrote, then by obscure fathers? The Apostle disputeth of *Melchisedekes* case, as in Abrahams tyme he was knowen, when he was alpue, and actually a figure of Christ, not medlyng with that certayntie, whiche is euident since Moses wrote a Comment vpon that case, shewyng what man was then alpue, at Salem greater then Abraham. And without the story of Sem, I thinke we shall hardly performe this charge: Consider how great this man is: or vnderstande Heb. 7. this: Of him we haue many thinges to be spoken, hard Heb. 6. to be vttered: because ye are dull of hearing. Follow then: the Apostle, and marke his wordes: and know both the reason of Moses silence, *Gen. 14.* and his vndoubted proper meaning from *Gen. 9.* what man he must needes be, who Gen. 14. 18 then was king of Salem. It is a frowarde modestie, which wyll not searce when God biddeth: and the stopping of the eares, is Serpenticke: when God blameth for vulnes of hearing.

The Apostle (in deede) from the silence of Moses testifieth, that he was a figure of the Messias. But how large may we expounde his silence, to be euer his whole lawe, or in the phrase touching Melchisedek? Doubtles touching the open and present story of Melchisedek. For to whom doth he testifie that? but to the *Hebrewes*: which so holde it vnto this day, as the Apostles speach doth handle it: who both consider the Figure representing one more then a man, & also can playnely proue, in hystorical kinde, by Moses, from other places, who helde Salem then: and who then, alpue might be holden greater then Abraham: whereby it might well be knowen, what perticular person, both the Apostle meant, and the Hebrewes knewe to be spoken of. And why then shoulde men draw the matter otherwyse then: euer the Hebrewes woulde suffer it to be drawen? Sickerles the Apostle woulde reason, as the Jewes might vnderstande, and neuer woulde his argument, which must be playne,

Aii. hying

# A treatise of Melchisedek

being more entanglements then all religion had. But the Jewes shoulde haue been more entangled by a doctrine making any then anye greater then Abraham, but such as had the promise of Christ before. Therefore the Apostle would neuer go about, to thrust an opinion vpon them: for one greater then Abraham, but woulde talk accordyng to their meaning. Let none thereon frame a godlyer modesty vnto him selfe, then the whole sway of Hebrewes, touching an Hebrew poynt, wil suffer: and the Apostle writing to them: expounded by their continuall iudgement. Neither let any euer thinke, that God would for his searching of the Scripture for a matter of storie: as the kinred of a man is: but rather charge vs to marke al poyntes, the first and the later: that in all, Gods playne constancie of blessing myght appere in a man: whom whiches Canaan knew to be glorious, but no more regarded his state, or knew his kinred, byth, or death: then yf he had them not at all: Yet might haue knowen, yf their Fathers had deliuered the memorie of Noes blessing from age to age vntyll they tyme: and had taught them who dwelt at Salem, home before the worlde now, not of their kinred: nor lyke to ende his lyfe in theyr dayes, by reason of lusty strength. An higher poynt Melchisedek resembled, to which the proper \* storie woulde bring by degrees: whiche to knowe we are bounde. The ignorance of that bred the *Melchisedekians*: The confuting of them, I trust, shall not be needefull in this age, but so farre as men somewhat touch them, in mistaking the spech: without father, without mother. &c.

2. Pet. 3, 7.

Conferre Gen. 9. & 11. & 14.

The seconde Opinion.

2 There sprang another opinion that was somewhat holden of some olde Latines, othertwyle the best learned: But *Epiphanius* fathereth it vpon *Hierax*, which taught earnestly that Melchisedek was the holy Ghost, because he was termed to be lykened to the Sonne of God: and applyeth these wordes, Abydeth a Sacrificer continually, to that which  
the

# A treatise of Melchisedek.

the Apostle sayd : The spirite maketh intercession with  
 groninges vnſpeakable . But *Hierax* hath miſt extremely. Rom. 8.  
 For the Holy ſpirite neuer tooke fleſh : Wherefore he could  
 not be a king of Salem, and a ſacrificer of one certaine place:  
 For, euery (high) Sacrificer is taken from men . Some Heb. 5. 1.  
 pardon muſt be giuen to them that helde this errour, more  
 then to the former : by reaſon that of two other opinions,  
 which haue had ſome ſtroke : neyther could greatly pleaſe  
 the Grekes vntill this day, as ſhal appeare by the diſcourſe.  
 Alſo amongſt the Latines *S. Auguſtine* was a mighty weſt-  
 ler for y<sup>e</sup> defence of *Hierax* minde, ſtyred by y<sup>e</sup> fondnes of  
 that one opinion, which Grekes ſomewhat liked of, † either  
 not knowing, or not conſidering cleerely the Chronicle and  
 ſtorie ſoytiſyng the other. Theſe two opinions agree in one  
 poynt, that Melchisedek was a king of a ſmal kingdome in  
 Chanaan : *D*as one tranſlateth *Tremelius*, (a Iſle y<sup>e</sup> Chana-  
 anite King:) for as the Jewes language is called in *Eſay*. 19  
 The ſpeech of Chanaan : ſo any one dwelling there, might  
 as well be of *Tremelius* called Chananicus . Now by both  
 ſides, who holde this opinion, Melchisedek cannot be any  
 ſpirite : but one that hath Adam and Noe to his father,  
 and doubtles to his mother Eue namely : and had both be-  
 ginning of dayes, and ende of Iſte in proprietic : and Iueth  
 not continually on the earth : nor can abyde a Sacrificer  
 for ever, otherwiſe then by the deſcription of Melchise-  
 dek. *Gen*. 14. Unto which onely the Apoſtle woulde haue  
 vs to referre thoſe ſpeeches : ſeeing the reſt of Scripture,  
 woulde teach otherwiſe of the very man, which we muſt  
 marke, vnleſſe we be dull of hearyng: to know who by many  
 degrees, ſhoulde be greater then Abraham . From this one  
 ſtocke of this king in Chanaan, growe two branches : one  
 beareth by them, who make him to be of Chanaans ſeede: an  
 other holde they, who ſay that he is Sem the ſonne of Noe.  
 The firſt the Grekes brought in, who helde that Sem could  
 not then be alque : The other helde the Hebrewes.

† That Melchisedek was a Cananite by kinred. Epiph. in Here. 55. cum. vpon Heb. 7.  
 † That he was no farther a Chananite then by place.

# A discourse touching the Greeke translation.

A discourse  
touching the  
Septuagint.

† Rabbi Sadai-  
as hath made a  
Treatise of  
that : which  
Elias hath  
ioyned to his  
Hanimasoreth

✱ Apocal. 17.  
Mat. 3. Mar. 12  
Luk. 20. Act. 5

Will separate these two from the former, by a discourse touching the Greke translation: and that the Grekes case and iudgement may better be knownen, I wyl here entrelace a long discourse, to shew how Gen. 5. & 11. the Greke translation differeth from the true grounde and infallible the Hebrew text: wherof from Ezras age, euery letter in the Hebrew was reckoned. I wyl lay downe the vsual translation accordyng to the Hebrew, and also that of the Greeke, from the *Septuaginta*: Whose translation, though we haue not sincere, but for many sentences, patched of sundry other translations, a sentence being repeated sundry wayes, and tymes, where the Hebrew hath but one saying: yet for the body of the worke, it is the *Septuagint*, as may be gathered. For the newe Testament writeth many hundredes of proper names, accordyng to the common Translation which is called the *Septuagint*: as Ar, not Har: Mageddon, not Megiddo: Sadduc in Sadducees, as Sadoc is Sadduc: Ez. 7. and many such: But these examples I bring, to shewe that the Greeke \* copies are not (as some write) in those wordes corrupted. Such also are *ἡ ἐλπίς* Hope, Ruth. 1. 12. Heb. 3. 14. *καταπραΐνει* to oppresse. Iob. 35. Luk. 2. 14. *ἡ ἐξουσία*. Pro. 3. 6. 2. Tim. 2. 15. to settle a ryght, *ἡ ἐπισημοσύνη*. Psa. 53. Eph. 6. 6. And as *ἡ ἀνομία* for vnrreligious, or robbe Altar Act. 17. can not wel be expounded, but by Demostines frō his oration, for Ctesiphon: as Vlpian expoundeth him: and agayne as *ἡ ἀνομία* Luk. 22. 25. cannot be expounded so well as from the same orator, making a difference thereby betwene the equall boyces in *Athen* gouernement: and the sole principallitie of a kingdome, where all passeth by one voyce and commander: so many places of severall common wordes, vsed by the Apostles, and also hundredes of phrases may and must be referred for examination to the Greeke translation which

# Of the Greeke translation.

Which we haue now : though so much mangled, and differing in sundry copies, that some tymes it woulde seeme a severall worke by diuersitie of copies . And this I dare affirme, that who so is not acquainted with it, vnderstandeth not fully the Greeke of the new Testament . That being so, as the common vse helde, we may holde that the common Greke translation (though in some poyntes compounded of others siue \* or sixe, which *Athanasius* & *Epiphanius* reckon, and wholly is an other for the booke of *Daniel* :) yet that for farre the greater part, it is the olde *Septuagint*. That also appeareth by the Greekes citations . Doubleles the Romistes thynke the Edition of *Pius quintus*, to come neare to the *Septuagint*. According to that will I translate the 5. and 11. of Genesis, and set it ouer against the Hebrew, ioyning some obseruations, not vnprofitable for them that loue the truth, wherein you shal see yeeres more then the Sunne measured, hassenyng to the North, and returnyng to the South. For seuerall hundredes be added to all these men, to Adam, to Seth, to Enoh. to Kenan, to Mahalael, to Enoch, to Arphaxad, and to hym a new Kenan (a man of *Vtopia*, that neuer was) with yeeres lyke the rest : after him to Selah, to Eber, to Peleg, to Regu, to Sarug, to Nahor : to eche one of these seuerall hundredes of yeeres . These dayes God sought not out : and lyght dyd neuer shyne in them. The Starres that brighten the day knewe them not, nor the Horizon of the Ocean that beareth vp VWhales. But as the Egyptian Greekes folowed the old *Egyptians* and *Chaldeans*, that faygned yeeres : whose dayes neuer came in number of monethes : So for their weakenes did the Greeke learned *Hebrewes* sayne a thousand yeeres, and many hundredes, that neuer saw the eyelidde of the moonyng.

Great cause they thought offered so to dally, with prophane folke that sought for the Hebrewes learnyng and bookes, onely for haucric of a Library, nothing for conscience to the Law of God : and would come with such mindes

\* Aquilas, Symmachus, Theodotion: and two without the Authors names.

These ioyned, made Hexaplan: that is a sixfold worke: the Hebrewes both in Hebrew letters, & also in Greke letters, but Hebrew words made vp Octaplan the eyghtfolde worke. The translation of Lucian the martyr: & that of Sophronius, though not from the Hebrew, were of good accompt. Moses of late dayes is set fourth, in a Greeke translation: but in Hebrew letters, by a wicked lew: to deface the Greeke now vsed.

# A discourse touching

to spie likelyhood of error, to catch at: as the men of *Iericho* came vnto the house of *Rachab*, to haue caught the spies. Therefore as *Rachab* vsed a mockage with her enemies: and sayde an troop of floute, that they taking her wordes in propriette, let the *Spyes* escape safe: So the *Ebrewes* coueted to do: being requested to turne their *Prophets* into *Greeke*, by a King whose father, before that tyme, pretending fauour to the *Iewes* religion, and comming into their towne on the *Sabbath* quietly, straight way by force did surpise their *Citie*. They were in feare lest the sonne woulde solow his fathers steppes, and picke quarrells at their wytynges: which he woulde try by *Heathen*, no whie further esteeming them, then with *Heathen* they had some likelyhood of agreement. They thus fearyng harme, seeing no hope of doynge good with proper trueth, woulde not cast *pearles* before *Hogges*, nor holy thinges before *Dogges*: to tread them vnder their secte, and to be rented them selues: but altered such poyntes, as most woulde haue stirred *Egyptians* to contention. The tyme and *Chronicle* was the chiefest poynt, wherein the *Heathen* woulde fight agaynst them. For some inckling they had of the 1 *Creation*, of a 2 woman full of giftes, that brought sorowe into the worlde, 3 of *dayning* a perpetual youth, and enuyng that a fire \* (which 4 is lyght of knowledge) was hid from them: of olde age, brought in by a *Serpentes* counsell: and yet 5 reaching to † a thousand yeres, whose infancie might endure an hundred yeres: of lyuing by foode of *Plantes*, † of the deluge: of † the *Tower* buylding, of the *Sunne* twice altered in his course, of *Moses*, of *Chanaan* subdued. These poyntes, and many such dyd † heathen somewhat know: but for the times would they chiefly haue byalld. Great is that matter, and greatly to be considered. For that sentence which *Tatianus* in *Eusebius* vsed as one sufficient to ouerthrow all the *Philosophers* learnyng: and of late for the contemners in our tyme, *M. Ioseph Scaliger*, that rare learned man, prefixed is the

R. Abraham,  
Ben-Dauid in  
Kabala.

1. Homer, Pla-  
to in *Timæo*.

2. Hesiod in  
*Pandora*.

3. Nicander  
*Ther*.

\* Alexander  
polyhistor.

4. Clem. 1.  
*Strom*.

5. Ioseph out  
of Hesiod: and

Diod. Sic  
Ouid. 1. *Me-*

tam. Herod 2.  
Euseb 1. præp.

† Manerhus,  
Moius, Esti-

zus, Ecataus,  
Ellanicus, A-

cousilaus, E-  
phorus, Si-

bylla

§ Beroffus  
Childrus, Hi-

eronymus  
egyptus. Ni-

colaus Damac-  
enus, Mna-

feas.  
X Eupolenus.  
Euseb. 9. præp.

# Of the Greeke translation.

the entrance to his booke de *Emendatione temporū*: The same doubtles had the ancient *Hebrewes* in their mynde. And this is that sentence, which wayeth so much: VVhere the description of time is not well setled together, there can be no truth of storie. Wherein the *Egyptians* and the *Chaldeans* were extreamply decepued, as may appaare by *Greeke* records. Marke for these home the *Greekes* reckon their tymes. *Laertius* writeth of the *Egyptians*, that *Vulcane* the sonne of *Nilus* was author of *Philosophy*: of whom continued a succession of *Priests* and *Prophets*. Nowe from this *Vulcane* to *Alexander* the *Macedonian* were yeeres, eight and fourtie thousande, eight hundred sixtie and thye, Iump foorsooth. They woulde seeme not to misse one yeere of so great a tyme: whereas at *Alexanders* byth, the whole woulde neuer had yet seene yeeres thye thousande fyue hundred and eightie: by the *Scripture* accompt, conferred with the greatestt constancie of the *Heathen*. And to make their tales somewhat more notable: they loyne further obseruations, to make all more sure, that in this space there were *Eclipses* of the *Sunne*, thye hundred seauentic and thye: of the *Moone*, eight hundred thirtie and two.

The *Chaldeans* for profession are lyke the *Egyptians*, as thinketh *Diodorus Siculus*. In him they bragge for *Astrologie* all experyence of foure hundred and seauentic thousande yeeres. *Mar. Tullius* much agreeth with *Diodorus Siculus*, who recordeth in his booke de *Divinat.* 2. that they affirme foure hundred thousand yeeres to haue been spent of them in tryall & experymentes of obseruing chybycens bythes, with the starres situation, to cast their destiny.

With such mates had y<sup>e</sup> *Greeke* learned *Hebrewes* to deale. Their hatred toward *Abrahams* sonnes & learning, *Moses* and *Daniel* theweeth. <sup>1</sup>*Jewes* & *Heathen* kept the memorie & name of *Iannes* & *Iambres*. For such weake heades the *Septuagint* altered the text: not to be holden so in good truth of the saythfull, but none for present necessitie of their case.

*Diog. Laer.* in his Proam.

In *Egypt* the learned were called *Hieries*, and *Prophetz*: thence the *Septuagint* borroweth these two termes and translate *Cohenim* and *Nebyim*. The *Apostles* in *Greeke* retaine the *Septuagint* termes, and for *Cohenim* put *Hieries*: but neuer for use under the *Gospel*, that is struant in the worde and *circumstances*. <sup>2</sup>Allesome woulde thinke their termes the best: but custom will rule.

<sup>3</sup>*Baal Aruch* in *Iachnai* of *Iannes*: who also directh the *Talmud*: and *Numerius* in *Euseb. Prap.* 9.

Bi,

But

# A discourse touching

But now I wyl returne to the Text: of the Hebrew the Infallible: and the Septuagint: setting one ourt against the other: and adding some Observations, where I thinke it needefull,

## The Hebrew

originall.

**A**DAM lived an hundredth and thirtie yeeres, and begate Seth. And the dayes of Adam after he had begotten Seth, were eight hundredth yeeres. So all the dayes that Adam lved: were nine hundredth and thirtie yeeres: and he died.

Seth lived an hundredth and five yeeres. and begate Enosh: and Seth lived after he had begate Enosh, eight hundredth and seven yeeres. So all the dayes of Seth were nine hundredth and twelue yeeres: and he dyed.

Enosh lived nintie yeeres, and begate Kenan. And Enosh lved after he begate Kenan, eight hundredth and fiftene yeeres. So all the dayes of Enosh were nine hundredth & five yeeres: and he died.

## The Greeke

Translation.

Observations.

**A**DAM lived two hundredth and thirtie yeeres, and begate Seth. And the dayes of Adam after he had begotten Seth, were seven hundredth yeeres. So all the dayes that Adam lived, were nine hundredth and thirtie yeeres: and he died.

Seth lived two hundredth and five yeeres, and begate Enosh. And Seth lived after he had begate Enosh, seven hundredth and seven yeeres. So all the dayes of Seth were nine hundredth & twelue yeeres: and he died.

Enosh lived an hundredth and nintie yeeres, and begate Kenan. And Enosh lived after he begate Kenan seven hundredth and fiftene yeeres. So all the dayes of Enosh were nine hundredth and five yeeres: and he dyed.

In the former times some noted, as it appeared yet, very badly, and blaspheously, that Moses omitted an hundredth yeere. So at the first they would deface all his authority. That wyl they say for his later summe, having more the Greeke hath by an hundredth yeeres: and yet the whole summe is most equal: in all finding Lamoch,

Kenan

# The Hebrew.

# The Greeke.

Kenan liued seuentie yeres and begate *Mabalaleel*. And *Kenan* liued after he begate *Mabalaleel*, eight hundreth and fourtie yeeres. So all the dayes of *Kenan* were nine hundreth and ten yeeres: and he dyed.

*Mabalaleel* liued sixtie and five yeeres and begate *Iered*. Also *Mabalaleel* lyued after he begate *Iered*, eight hundreth and thirtie yeeres. So all the dayes of *Mabalaleel* were eight hundreth ninetie and five yeeres: and he died.

*Iered* lyued an hundreth sixtie and two yeeres, and begate *Henoch*. Then *Iered* liued after he begate *Henoch*, eyght hundreth yeeres. So all the daies of *Iered* were nine hundreth sixtie and two yeeres: and he died.

*Henoch* liued sixtie & five yeeres, and begate *Methuselah*. And *Henoch* walked with God, after he begate *Methuselah* three hundreth yeeres. So all the dayes of *Henoch* were three hundreth sixtie & five yeeres: and God tooke him away.

*Kenan* liued an hundred and seuentie yeres, & begate *Mahalaleel*. And *Kenan* liued after he begate *Mahalaleel*, seven hundred & fourtie yeeres. So all the dayes of *Kenan* were nine hundred and ten yeeres: and he dyed.

*Mahalaleel* liued an hundred sixtie and five yeeres, and begate *Iered*. Also *Mahalaleel* liued after he begate *Iered* seven hundred and thirtie yeeres. So all the dayes of *Mahalaleel* were eight hundred ninetie and five yeeres: and he dyed.

\* *Iered* liued an hundred sixtie and two yeeres, and begate *Henoch*. Then *Iered* liued after he begate *Henoch*, eight hundred yeeres. So all the dayes of *Iered* were nine hundred sixtie & two yeeres: and he dyed.

*Henoch* liued an hundred sixtie and five yeeres, and begate *Methuselah*. And *Henoch* walked with God, after he begate *Methuselah*, two hundred yeeres. So all the dayes of *Henoch* were three hundred sixtie and five yeeres: and God tooke him away.

In hinc the Greeke translation altereth nothing: not in Noah.

11.

*Methuselah*

# Of the Greeke translation.

*Methufelah* liued an hundredth eightie & feuen yerres, and begate *Lamech*. And *Methufelah* liued after he begate *Lamech*, feuen hundredth eightie and two yerres. So all the dayes of *Methufelah* were nine hundredth fixtie & iiii yerres: and he dyed.

*Lamech* liued an hundredth eightie and two yerres, and begate *Noah*. And *Lamech* liued after he begate *Noah*, fiue hundredth nintie & fiue yerres. So all the dayes of *Lamech* were feuen hundredth feuentie and feuen yerres: and he dyed.

And *Noah* was fiue hundredth yerres olde: and *Noah* begate *Sem*, *Cham*, & *Iapheth*. And *Noah* was fixe hundredth yerres olde when the flood of waters was vpon the earth. So *Noah* entred and his fons, and his wyfe, and his fonnes wyues, with hym into the Arke. because of the waters of the flood.

As they deale with the Fathers of the fyfte chapter: So deale they with them that be in the eleuenth: and somewhat more strangely, as touching additions of one man, and of this sentence: And he died. To nine of them *Moses* for speciall cause hath omitted it, *Parke* that poynt likewyse.

*Methufelah* liued an hundredth \* sixtie and feuen yerres, and begate *Lamech*.

And *Methufelah* liued after he begate *Lamech*, eight hundredth & two yerres. So all the dayes of *Methufelah* were nine hundredth fixtie and nine y. & he died.

*Lamech* liued an hundredth eighty and eight yerres, and begate *Noah*. And *Lamech* liued, after he begate *Noah*, fiue hundredth sixty & fiue yerres. So all the dayes of *Lamech* were feuen hundredth fixtie and three yerres: and he died.

And *Noah* was fiue hundredth yerres olde: and *Noah* begate *Sem*, *Cham*, & *Iapheth*. And *Noah* was fixe hundredth yerres old, when the flood of waters was vpon the earth. So *Noah* entred and his fonnes, and his wyfe, and his fonnes wyues with hym into the Arke, because of the waters of the flood.

So he should be a Father twenty yeres sooner then he was in the Hebrew truth. And of 955. yere old at the Flood: wherefore the rest of his age he must be 14. yerres somwhere. Some woulde heldeue that he was with *Enoch* till the Flood was past, rather then heldeue the Hebrew text. Aug. Ciuit. 15. Cha. 11. As though all the Jewes words, or could corrupt the Hebrew text: cited to muche in Commentaries, and founde untrue yet. By this impossibilitie, the Septuagint would haue the two to knowe, that they for a closer purpose woulde not communicate the truth of the Fathers ages with prophane Heathen. It is a pitifull thing to see howe yet this day men are bent to imagine vntrewthes agaynst the Hebrew truth, to disforme the holines of the Sem word.

# Of the Greeke translation.

## The Hebrew. GEN. II. *The Greeke.*

**SEM** was an hundredth yeere olde, and begate *Arphaxad* two yeeres after the Flood. And *Sem* liued after he begate *Arphaxad*, fise hundredth yeeres.

And *Arphaxad* liued fise and thirtie yeeres, and begate *Selah*. And *Arphaxad* liued after he begate *Selah* foure hundredth and three yeeres.

Here the Greekes entrelaced that fayned sentence: And *Cainan* liued. &c. (that neuer was) and he died. And here a man may see that they did but dally with the Heathen, by this fayned name, as in Chap. 10. they make a *Cainan* the sixt sonne of *Sem*.

And *Selah* liued thirtie yeeres, and begate *Eber*. So *Selah* liued after he begate *Eber*, foure hundredth and thirtie yeeres.

Likewyse *Eber* liued foure and thirtie yeeres, and begate *Peleg*. So *Eber* liued after he begate *Peleg*, foure hundredth and thirtie yeeres.

And *Peleg* liued thirtie yeeres, and begate *Regu*. And *Peleg* liued after he

**SEM** was an hundredth yeere olde, & begate *Arphaxad* two yeeres after the Flood. And *Sem* liued after he begate *Arphaxad*, fise hundredth yeeres: and he died.

And *Arphaxad* liued an hundredth fise and thirtie yeeres, and begate *Cainan*. And *Arphaxad* liued after he begate *Cainan*, foure hundredth and thirtie yeeres: and he dyed.

And *Cainan* liued an hundredth and thirtie yeeres and begate *Selah*. And *Cainan* liued after he begate *Selah*, three hundredth & thirtie yeeres: and he dyed.

And *Selah* liued an hundredth and thirtie yeere, and begate *Eber*. So *Selah* liued after he begate *Eber*, three hundredth and thirtie yeeres: and he died.

Likewise *Eber* liued an hundredth thirtie and foure yeeres, and begate *Peleg*. So *Eber* liued after he begate *Peleg*, two hundredth & fientie yeeres: and he died.

And *Peleg* liued an hundredth and thirtie yeeres, and begate *Regu*. And *Peleg* liued

Moses in the Hebrew writeth mention of *Sem*'s death, to stay the reader in expectation of some rare-dignitie of his person: and that men shoulde not thinke that he died before the blessing was fastened vpon *Abraham*'s trusth he liued after *Terah*'s death, or the promise, fientie & fise yeeres, vnto the fiftieth yeere of *Isaaks* age: by the Ebrew vnfalliche.

\* By the Greeke accompt *Sem* shoulde die in the 105. yeere of *Ebers* age. † Because *Eber* doubled the ages of the men born after *Babel*'s bursling: the Septuagint to hide that, shortens his time much.

# A discourse touching

## The Hebrew.

begate *Regu*, two hundredth and nine yeeres.

Also *Regu* lyued two and thirtie yeeres, and begate *Serug*. So *Regu* lyued after he begate *Serug*, two hundredth and seven yeeres.

Moreover *Serug* lyued thirtie yeeres, and begate *Nabor*. And *Serug* lyued after he begate *Nabor*, two hundredth yeeres.

And *Nabor* lyued nine and twentie yeeres, and begate *Terab*. So *Nabor* liued after he begate *Terab*, an hundredth and nineteene yeeres.

So *Terab* lyued seuentie yeeres, and begate *Abram*, *Nabor*, and *Haran*. So the dayes of *Terab* were two hundredth and five yeeres, and *Terab* died in *Charan*.

## The Greeke.

after he begate *Regu*, two hundredth & ninety, and he died.

Also *Regu* liued an hundredth thirtie and two yeeres, & begate *Serug*. So *Regu* liued after he begate *Serug* two hundredth & seven yeeres: and he died.

Moreover *Serug* liued an hundredth and thirtie yeeres, and begate *Nabor*. And *Serug* liued after he begate *Nabor*, two hundredth yeeres: and he died.

And *Nabor* † liued an hundredth seuentie and nine yeeres, and begate *Terah*. So *Nabor* liued after he begate *Terah*, an hundredth twentie and five yeeres: and he died.

So *Terah* liued seuentie yeeres, and begate *Abram*, *Nabor*, and *Haran*. So the dayes of *Terah* were two hundredth and five yeeres, and *Terah* died in *Charan*.

† The Septuagint for 29. yeere Nachor 179. to saimount Terahs 130. according to his age compared with Abrahams. But Epiphanius copies will differ in this, and many other points, as shall anon appeare.

And thus much touching the alteration made by the Septuagint: to which I must adde one Narration touching Terahs age of 130. yeeres, when he begate Abram: which inequality with the former, might be a speciall cause why the Septuagint, did adde hundreds to many, least the strangenes of Terahs case shoulde make Heathen amazed. Thus Moses someth to Terahs death Abrahams calling, p[ro]mple, and age, saying, And the Lord sayd vnto Abram, Get thee out.

# A treatise of Melchisedek.

out of thy \*land, and from thy †kinred, and from thy  
 † Fathers house, vnto the † lande that I wyll shew thee.  
 And I wyl blesse them that † blesse thee, and curse them  
 that curse thee, and in thee all the families of the earth  
 shal be blesse. And *Abram* went as the Lord commaun-  
 ded him, and was seuentie fiue yeeres olde, and *Lot* went  
 with him, as partaker of the same blessing, *Zoar* vpon *Gen.*  
 and that appeareth in *Ruthes* commendation, *Ruth.* 2. 3.  
 Where *Booz* sayth: Thou hast forsaken thy father and  
 thy mother, and thy countrey, and thou art come to a  
 people which thou didst not know before. The Lord  
 wyll recompence thee: and thy rewarde shalbe perfect  
 from the Lord. It is manifest by this Text, that after his  
 fathers death, God remooued his dwelling from Charan  
 as *S. Stephen* expoundeth it. And *Philo* the Greeke wyter  
 in *Abraham's* Peregrination expyessly noteth that to be  
 the common iudgement of the Iewes of this tyme. This  
 he wytereth. It is lyke that none is ignozant that haue read  
 the Lawes, how *Abraham* first remouing his dwelling frō  
 Chaldea dwelt in Charan. And after that his father dyed  
 there, he remoueth also from it. And in the same worke  
 also he sayth, that *Abraham* left Charan, being seuentie  
 and fiue yeeres olde. I am perswaded, that of olde time  
 the Greekes were of *Philos* iudgement. Yet of later  
 times two opinions haue been much holden: which I  
 cannot allow off. The one, that *Abraham* shoulde be borne  
 when *Terah* was seuentie yeeres olde, as he is sayd in  
*Gen.*: the other, that the Promise vpon the former wordes  
 was geuen in *Ur* of Chaldea. The later Iewes holde both.  
 And also a \* spech of *S. Stephens*, caused many to holde the  
 later. *Basilicberus* sufficiently answereth that. Yet agaynst  
*S. Stephen*, the former, the Iewes holde for some rancor, be-  
 cause

\* Land of dwelling, not of birth.  
 † Nachor and his house.  
 † Seeing he is dead. *Wher* Melchisedek dwelleth, to pronounce the blessing receiued from Neah, vpon thee.  
 † Then saythles Nachor went not with him after this spech.  
 † If *Abraham* took *Lot* when he went vpon Gods commaundement, and not Nachor, this must needs be an other speche, then that which remoued from frō *Ur*, hys selfe, *Terah*, and *Nachor*.  
 \* Because *S. Stephen* for *Abrahams* calling from *Ur*, vied these wordes. Set thee from thy countrey, & from thy kinfolke: which wordes are vied also *Gen.* 12.  
 (though after mention of his fathers death, cause w many other,

{ that could not agree with his first calling) many thought that the wordes *Gen.* 12: were spoken in Chaldea though he affirme the appearance of the God of glory, and inuokes to that effect, from other the like scriptures, & not from an expresse testimony.

# A treatise of Melchisedek.

cause he sayth, that after Terahs death, God remooued Abrahams to Charan. Nothing but rancor coulde thrust them into that opinion, agaynst expressed wordes, and their owne knowlledge. They knewe well enough that the order of their names no more made Abraham eldest, then it coulde make Sem eldest: whom the *Septuagint*, and most *Rabbines* holde to be younger then Iapheth. Moreover, they holde Sarah, who was but ten yeeres younger then Abraham, to be Harans daughter. *Genebardus* lyketh well of this, that Haran at eight yeeres of age shoulde beget her. But the Iewes rather woulde thinke that he vnderstoode not their valliance: then holde that. An other reason agaynst the Iewes is this: that they obserue how Moses speaketh of Terah onely, in that Chapter that he died: least men shoulde thinke that Abraham would leaue his Father aloue behinde him. But he must be left sixtie yeeres behinde him, yf Abraham were bozne when Terah was seuentie: therefore Moses by their grant would not haue men to thinke so. An other reason agaynst them is this: of the present case. If Sem deliuered the blessing to Abraham, Abraham wd out lue him: for it coulde not be a propheticall worke to deliuer the inheritance to one that shoulde not suruiue: and he shoulde out lue Abraham many yeeres, yf he were bozne in Terahs seuentie yeere. But they graunt that Sem deliuered the blessing to Abraham: for they holde him to be Melchisedek: as witnesseth *Amos* in the worde Ierusalem, and whole troupes, whom I elswhere cited. Therefore Abraham out luyning Sem, must be bozne as *Philo* talketh his age: whereupon doubles the *Transtatour* were moued to alter the Text for yeeres. Nowe I will retorne to my dissertation for the ocher two opitions touchyn Melchisedek.

R. Bochai upon  
Gen. 11.

The thirde  
opinion.  
¶ *Hier.* 55.

The *Greekes* helde, that Melchisedek was a man of Canaans race: *Epiphanius* and *Oecumenius* are playne in that. ¶ *Chrysostome* upon *Ebr.* 7. speaketh more circumspectly, that they

# A treatise of Melchisedek.

they knewe not who he should be, but deemeth not that he might be a Chanaanite. *Epiphanius* woulde seeme to lyke somewhat of this opinion, That Melchisedeks father was called *Heraclas*: a man of that countrey, dwelling at *Salem*: and his mother *Astaroth*. These tales, some belyke faigned, somewhat to stay the *Melchisedekians* folly: But they moue *S. Augustine* to an other grosse errour, while they dispute agaynst Samaritans onely, as though some Iewes had thought otherwyse. In deede *Epiphanius* dealing is strange. He being a Christian from *Palastina*, and a Iew, as *Iohn* byshop of *Nicea* recordeth, \* durst not openly deny the *Septuagint*: both for the Iewes sake, that bounde their nation vnder payne of curse, not to alter it: and for heathen Christians, who had conceyued a better opinion of it, then of the Hebrew. Yet he disgraceth the 70. muche, as touching varietie of Copies: and so disputeth, as willing to yeelde, that Sem must needs be Melchisedek: though he were loth to seeme a destroyer of the 70. authoritie, which Iewes faibles aduanced, & Grekes vnskillfulnes too much embraced. Thus he would seeme to confute Sems defenders, saying,

And these shalbe found to be ridiculous. For the Scripture making al sure, hath fortified the truth in al poyntes, hauing ordered the tymes and yeeres not in vayne. For when *Abraham* was eightie yeeres olde, or ninetic, more or lesse: then *Melchisedek* met him. Now *Terab* the father of *Abraham* begate *Abraham* being † seuentie yeeres olde: so yeeres arise an hundred and sixtie, more or lesse. And *Nachor* begate *Terab* at seuentie and nine yeeres olde: so arise two hundred thirtie and nine yeeres. *Sarug* begate *Nachor* at an hundred and thirtie yeeres of age: so arise yeeres three hundred sixtie and nine. *Regu* begate *Sarug* being an hundred thirtie and two yeeres olde: so arise yeeres five hundred and one. *Peleg* begate *Regu* at an hundred and thirtie yeeres of age: so arise yeeres six hundred thirtie and one. *Eber* begate *Peleg* an hundred thir-

Ci.

The Iewes dallying, sayne them who were reckened for Gods in time of Heathen, to be Melchisedeks parentes, carrying him about the age of *Abrahams* tyne.

\* In an Homely not yet printed, but to be seene in *Emmanuell* colledge in *Cambridge*: with *Planudes*, who condemneth *Purgatory* playnly, yet wrote about the yere. 1100.

† That he speaketh, but as the phrase at the first woulde seme to incane, we may knowe by the like, in the Iewes manner yet quicke in *Talmud*. *Saned. Cha. 9. pag. 69.* where *Sarah* should so be within eight yeeres of her fathers age.

tie

# A treatise of Melchisedek.

Here he is so bold as to leaue out Kenan, but in three other places he doth name him: and yet as a cypher, holding tyll Iacob to be the two and twentieth from Adam.

\* He shoulde seeme to be in earnest: but that in the wordes folowynge, he cometh as neare the Hebrew as he durst, well in that age.

The Hebrew falleth, yf Epiphanius here sayd true.

tie and foure yeeres of his lyfe: so arysc seuen hundreth sixtie and fiue yeeres. *Selab* begate *Eber* being in the yeere an hundreth and thirtie of his age: so arise eight hundreth nintie and fiue yeeres. *Arphaxad* being an hundreth thirtie and fiue yeres olde begate *Selab*: so are yeeres one thousande and thirtie. Now the foresayd *Sem*, whom Samaritanes phantasies woulde haue to be *Melchisedek*, begate *Arphaxad* being an hundreth yeeres olde: all maketh yeres one thousande an hundreth and thirtie, vnto the tyme of *Abraham* when he returned from the slaughter of the kinges. But *Sem* lyued not so many yeeres, accordyng to these mens dotyng phantasie: but being an hundreth yere olde, he begate *Arphaxad* two yeeres after the Flood, and lyued after that, fiue hundreth yeres, and he died: Therefore he lyuing sixe hundreth yeeres, and dying, howe coulde he reach to one thousande an hundreth and thirtie yeeres, that *Sem* the sonne of *Noah*, being ten ages before called of them *Melchisedek*, shoulde be thought aliuie after ten ages? \*O great wandringes of men. Now by the accompt of other Copies, from *Sems* age since first he was *Sem*, vnto the foresayd tyme of *Abrahams* meetyng *Melchisedek* when he was eightie, or ninetie yeeres olde, are yeeres sixe hundreth twentie and nine, more or lesse: so that in no case can *Sem* reach to the foresayde tyme of *Abraham*, that he shoulde be counted *Melchisedek*. Therefore on euery side, this tale of the *Samaritanes* falleth to nothyng. Anone I wyll try further his meaning: Now thus I haue layde downe the foerce of his supposed opinion agaynst: That *Sem* shoulde be *Melchisedek*. Tedious to mee was this speech, standing vpon a falle ground: which yf it myght be receiued, it woulde shake the certainty of Scripture: yet needefull at this day is the confuting of him. For I haue heard Learned men, more then one, obiect earnestly this auctoritie of *Epiphanius*, little considering how thereby the auctoritie of the scripture copies shoulde perissh.

# A treatise of Melchisedek.

rith wholly. He, & they, shalbe answered both at once: if they  
wyl start to no further skapes then *Epiphanius* him selfe  
would like off: that is, yf they ioyne not with *Melchisede-*  
*kias*, and *Hierax*, in the exposition of the wordes, without  
father, without mother. I wyl graunt *Epiphanius*, that  
the tymes make sure the cause: and agree with his dealing,  
that he coulde bring no other reason agaynst it, that *Sem*  
shoulde be *Melchisedek*: but from the Greeke account of  
tyme. Yet I must needes tell him: that he (as other natie  
Greekes) hath hindered y<sup>e</sup> trueth exceedingly, and wraught  
great annoyance to Religion, in bying the Greeke trans-  
lation for propriety, where it dallicty: for a ground against  
the grounde: for trueth where touching sadde meanyng,  
it is further of then any Heathen \* would or coulde lightly  
misse. The Hebrew text hath Gods auctoritie, and sad  
propriety: it standeth sure still, and of the wyldest was al-  
wayes holden true. Of it most sensible reasons may be  
rendred, amongst them whose senses by vse are made fit to  
iudge: though it seeme strange at the first. Varietty hath  
not been founde in the Hebrew text, nor Hebrew com-  
mentaries since *Ezras* time: whereas nothing is more in-  
constant then the sundry copies of the Greekes, and they<sup>r</sup>  
citations in the Greeke Doctors. Now in the Hebrew  
text it appeareth that *Sem*, who lyued sixe hundredth yeres,  
was but about five hundredth and thirtie, when *Abraham*  
met *Melchisedek*: and therefore *Epiphanius* hath nothyng  
for his defence. And the more is he to be blamed, in that  
by some copies he found from *Sems* birth to *Abrahams*  
warres but sixe hundredth twentie and nine yeres: which va-  
riette might haue hardened him to haue sought for y<sup>e</sup> origi-  
nal, in true plainnes. I thinke he might haue found in some  
Greeke translations, or commentaries, the letter *phi*, which  
standeth for five hundredth, in stead of *chi*: that he citeth, and  
would make sixe hundredth yeres, and so the Hebrew  
age was. But to conclude, all Europe, where *Universities*  
have

\* Hauyng a  
written story  
before them.

C ii

# A treatise of Melchisedek.

‡ In worke they condemne him, in that they follow the Hebrew.

haue had Hebrew: and all our Bibles in these west partes, (that I haue scene) English, Latine, Italian, Spanishe, French, Dutch, &c. ‡ condemne *Epiphanius* for this poynt, as going about to shake the Hebrew text, the strongest post of Diuine buylding. In the same blame must they be wrapped, that vse for their defence the authoritie and testimony of his conclusion. And thus much for turnyng agaynst hym, that which he chiefly leaned vpon, in his outward shew.

Now that Melchisedek is not a Chanaanite, two poynts are handled therein by *S. Augustine*. The one, that no Chanaanite coulde be greater then Abraham: An other, that Abraham coulde not be the father of many nations, to reuiue sayde decayed, yf a Chanaanite helde it still: of these two, neyther wyl suffer other to fall: but eyther wil be sure.

August. in qq. ex viroq; mixtum; c. 109.

And for their obiection that make the superioritye to stand in the blessing, \*that is alwayes doubles, that the rule of blessing is aboue them which are blest. But here the worthynes of the person is considered, whereby the blessing from his mouth was regarded. Yea and Abraham him selfe was a sacrificer, and therein coulde not be inferiour to any Cananite for office. Howcouer, what warrant should Abraham haue to acknowledge a Chananite, of a nation cursed, his superiour? They whose tongues were confounded, also lost religion, by the wrath of God. But the Chananites had seuerall Dialectes, therefore they all had lost religion: neyther was the name of the One true God, knowen to them. In deede *Eusebius* recordeth, 1. *Prap.* their religion, as somewhat sounding to wardes a voyce of good, but in trueth bad to them selues. For, whereas God is called in *Sems* house, *El, Ehon*, the Chananites had seuerall Gods, one called *El*: an other called *Ehon*: as often hearing somewhat of *Melchisedek*, who was sacrificer to God, knowne by the termes *El*, and *Ehon*. But they not holding the trueth, and being rather scattered from the face of the presence of God, went on eche one after their owne goddes: wherefore I

can

# A treatise of Melchisedek.

can not see how agaynst a generall rule, one of a cursed Nation and strange language in the lyfe of *Sem*, shoulde excell *Abraham* and *Sem*. And thus much for the thirde opinion: wherein also I was constrained, beside the naturall methode to answer the objections agaynst the fourth,

Now the fourth is that of the Hebrewes, which holde it doubtles (the learned of them, who cast *Sem* to be yet then alive) that *Melchisedek* can be no other but *Sem*. For the better satisfiing of all, I wyl name here some of the chiefe Authours, with their testimonies. *Syracides* sayth, that *Setb* and *Sem* were most glorious amongst men. For *Setb*, it is manifest, in that all men are. *Num. 24.* called the sonnes of *Setb*: But for *Sem*, I see not how he shoulde be manifest in such glory, but in the person of *Melchisedek*. And vnlesse he were a Prophet, I see not howe he shoulde excell: nor yet how he may be counted a Prophet, but in the blessing of *Abraham*. So *Seder Olam Rabba Cha. 21.* reckoning *Sem* in the catalog of olde Prophetes, vsed *Melchisedeks* story for a profe. Such Hebrewes as I haue, that handle that case, recorde not onely their owne iudgement, but also the iudgement of others agreeing thereunto, that *Sem* was thought to be *Melchisedek*. *R. Bochai* is peremptorie in that, *Fol. 23. col. 2. line. 42.* and there in a kinde of Rabbinical descanting vpon the phrase, sheweth how *Abraham* was named by him \* heyre of the worlde, from the attributes spoken of God: in the wordes, Blessed be *Abraham* to *El. Elion*, (the Mightie, the Hygh) possessor of heauen and earth. There also he handleth *Thamars* case, that sentence was geuen by *Iudab* vpon her to be burnt: because she was (so they the *Rabbines* talke) *Melchisedeks* or *Sems* daughter: and burning was the punishment of the sacrificers daughters, in suche faultes. *Marten Lutber* in sadnes confuseth that: reckonyng howe long before, *Melchisedek* was dead, and shewyng that the tyme wyl not agree. As I thinke, they mooued that tale, to teach their babes to weigh *Melchisedekes* case: and no

Cha. 49.

† Accordingly  
‡ Talmud in  
Sucha, pag. 51. b  
bringeth the  
Sacrificer of  
Iustice, Gen. 14  
in catalogue  
with Adam,  
Seth, Christ,  
Elias. &c. and  
there Maaso-  
reth Hassem,  
handleth it,  
namely of *Sem*,  
who was Car-  
pender of the  
Arke with  
Noah: whereby  
we may gather  
that the olde  
opinion conti-  
nued styll.

\* So S. Paul  
calling *Abra-  
ham* heyre of  
the worlde.  
Rom. 4. should  
take his speche  
from his coun-  
treys Doctors, as  
are th'other  
speeches touch-  
ing *Melchise-  
dek*.

C iii.

further

# A treatise of Melchisedek.

\* Though all our Rabbines be later then the Apostles: yet seeing they onely of foren writers haue some hundrth of speches vsed in the new Testament, we may well conclude that the olde Hebrewes before vsed them: whom the Apostles folowed.

further thought that Sem shoulde be her father in deede. For we shoulde not soone imagine them to be senselesse, from whose \* kind of stady & learning, the new Testament bringeth many speches, in them yet to be founde commonly, and in no other writers: though touching their fables, we haue a warning. *Salomob Iarchi* handleth the cause of this blessing, whose wordes be these, vpon Melchisedek: *Gen. 14.* He in *Midras Hagadab* is Sem the sonne of *Noah*: and he brought forth bread and wine, as vnto men wearie in battell: and he shewed the other, that his hart was not styrred agaynst him, for killing his Children: For *Cedarlaomers* people of *Elam*, must needes be of Sem. This *Iarchi* and *Epiphanius* in *Ancorato*, are of one iudgement: that many of Sems posteritie (such as had not their tongues altered) kept about *Ierusalem*: though in tyme Chanaans families wearied them out. For that I will not stryue, as *Ramban* doth agaynst *Iarchi*: but both he (citing the Fathers) and I also, will graunt that Sem met Abraham.

I omit their short speaches in this poynt, that onely cite other mens iudgements: as *Dauid Kinchi* vpon *Psal. 110.* *Rabbi Nathan* in the recorde of the Fathers. *Aben Ezra* vpon *Gen. 14.* and *Baal Hatturim*, in his nootes of memorie from the letters of Melec Salem, whereby S. and M. in the wordes turned, make Sem. Though such toying can be no prooffe in founde argument, yet it argueth that to haue beene alwayes the common opinion: otherwise that dallying shoulde neuer haue been admitted, whereas yet most \* weightie things are founde in that worke, from the letters in apperaunce: but in trueth from the matter strong and cleere of antiquity, and for memorie wittely contriued, to some note vpon the letters, for better preservation also of the Text. *Rabbag* confirmeth the Rabbines consent, by the great matters which are in Melchisedek, and must also be in Sem. *Midras, Plal. 76.* maketh a lvely discourse vpon the name Salem: which the very same is in *Bereschith Rabbah*: also in *Sepher Aruch*: The name

\* As that Michael (who is Christ) is the Angel that should goe before Moses, in whom was the name (that is) the nature of God. *Exod. 23. 22.* whom S. *Iarchi* calleth *Shaddai*, God Almighty.

# A treatise of Melchisedek.

name of that place was *Iebouab Iireb*. *Abraham* called it *Iireb*: *Sem* called it *Salem*, as hence appeareth, *Melchisedek*, king of *Salem*, the holy blessed God sayd: If I call it *Iireb*, *Sem* a iust man wyll be greued: yf I call it (still but) *Salem*, *Abraham* a iust man wyll be greued: for his monument forgotten. Beholde, I call it as they both call it, *Ierusalem*: *Iireb Salem*: That is, The sight or reuerence, or religion of peace. I woulde *Ierusalem* had as sadly looked to those thinges, which were her peace, as *Midras* doth pleasantly open the name. The same *Midras* hath also a strong argument from the place: For that was the place of *Sems* dwelling, whence in time *Iapheths* sonnes should learne to dwell in the tabernacle of God. But from *Sion* came foorth the Law, and the worde of the Lord from *Ierusalem*: whereby God had his Tabernacle amongst vs of *Iapheths* house: therefore *Sion* and *Salem* was the place of *Sems* dwelling. Thus reasoneth *Midras*: that being so, doublets *Salem* and *Sem* werz despised by the buylders of *Babel*, whereupon many tongues sprang: and contrariwise, by clouen tongues vnderstoode at *Salem*, that *Ierusalem* was founded, in which *Iapheth* and *Sem* might both dwell togeather.

Esai. 1.  
Mich. 4.  
Actes. 1:

The Iewes at *Wormes*, being \* demaunded, When they thought *Iapheth* and *Sem* toynd? sayd, at the ouerthrowe which they gaue to *Babel*, and toynd paynes to buylde *Ierusalem*. And in deede, it is somewhat that they say: but a small deale to the whole meanyng. Then *Darius*, of *Media* and *Iapheth*: and *Cyrus*, of *Elam* and *Sem*, both pulde downe *Babel*, and set by *Ierusalem*. But the fulnes of their dwelling is in that *Ierusalem*, named *Heb. 10 Apo. 3. & 21*. Now that we cast no stumbling blocke before those blinde, we shoulde furnyshe our selues to agree skilfully with them for the wit, and take heede least we byc the Apostle as a new teacher of an olde trooy: in which kind Apostles would not be conuicted, disputing with their enemies, to teache that which *Moses* and the Prophetes taught not. I wyll passe  
ouer

\* By my selfe  
1590.

# A treatise of Melchisedek.

† Tanchumah  
& Elias folow  
R. Sal. Iarchies  
wordes.

\* Iuchasim,  
pag. 5. & pag.  
134. b. where  
the Rabbines  
say, that he  
buyt Ierusa-  
lem.

\* Odyss. Delta.  
vers. 230.

† Zoar vpon  
Shiloh, Gen. 49  
\* The aduerfa-  
ries confession,  
for the matter  
in controuersie.  
§ Nedarim.  
sha. 3. pag. 3. b.

ouer † Tanchuma, Elias, Abrabaneel, \* Zakuto, to hasten to those Hebrewes, which by type mystery or calling of the matter to an high vnderstanding, deale in Melchisedek as doth the Apostle, considering how CHRIST in him is represented: that thereby the Apostles wordes may lesse amaze vs, when we see that § Iewes of them selues bying Melchisedek, to represent the eternall name of God: and distinct-ly the Messias: agaynst their present religion, at this day.

Let vs marke R. Symon ben Iochai a Rabbin, of which a man may speake, as \* Homer speaketh of Egypt: that therein been receites many good and many euill. I am to regarde him as a recorder, and not a iudge: as citing other mens wordes, and of small aucthoritie for his owne. He is thought of Genebrard, to be a very olde wyter: as of Galatinus: and I finde R. Symon Ben Iochi, cited in Talmud Sanadrin. pag 70. b. But doubteles many rare thinges for a Rabbin he hath yeelded to many Christians, very agreeable to the Apostles doctrine. Thus he sayth: Melchisedek king of Salems, Salems properly: VVhen is he king of Salems? In the daye of reconciliation, when all faces are made lyghtened. What can be better spoken, or more fitly for the party resembled by Melchisedek? For when our Lord Iesus ware the crowne of Thornes, then the daughters of Ierusalem were to beholue the true Salomon, and king of Salems: euen in that day, when the most Holy was killed, not for him selfe, but to make expiation, or reconciliation for same: Therefore the Angel doth vse Daniel 9. the verbe capper, for to aunswere Moses worde *kippur*: expiation, and reconciliation. The same Rabbin Col. 83. speaketh, that the spirite of God. Gen. 1. 2. is the spirite of the Messias, who is also *Shiloh*: † in which name is \* Iab, the Eternall. And there he speaketh of the Serpent desirous to shed blood: so that Christ should be killed, and many of Israel with him. This may well be admitted in the Cabalists, who yet properly helde Melchisedek to be Sem, as S. Iarchi & the § Talmud doth. This olde Cabalist should



# A treatise of Melchisedek.

close signification to the same matter is this: (Before the mornynge, his name was Sonne.) The meaning is, That before the Sunne was created, subsisting and firme was the name of our Christ, and he sate on the right hand of God. And according to this, spoken is that: Sit on my right hand: and agayne: The throne shalbe established with mercy, and he shall sit vpon it in trueth. **This much doth this Rabbin confesse.** *Parke R. Moses Hadarsan vpon Gen. 14.* And *Melchisedek king of Salem*, He was *Sem* the sonne of *Noah*, **An other exposition.** *Melchisedek, &c. as it is written,* The Lord sware, and wyll not repent: Thou art a Sacrificer for euer, after the order of *Melchisedek king of Salem*: And who is he? This is the iust king: and the sauious Christ the King: *as it is sayd*: Beholde thy King, a sauious also, that shall come to the iust. **This noteth Galatians** from *Hebrewes*: *Rabbi Phinees* the sonne of *Iair* sayd: *Melchisedek*, that is, Christ the king. Now he is tearmed *Melchi*, that is king: because he is king of the whole worlde: and *Sedek*, that is iustice, because he shall sende his iustice and his grace vpon the whole worlde: as it is sayd. *Psal. 83*, Trueth shall budde from the earth, and iustice shall be seene from heauen. King of *Salem*: that is of the high Ierusalem. **Consider now, whether the Apostle doth not speake to the same effect,** styring them by which are dull of hearyng, to weighe many thinges from Melchisedek vnto Christ: many and hard to be made playne: thinges fit for men which haue their senses confirmed by vse. This *Melchisedek king of Salem*, the Sacrificer of the mighty most high, who met *Abraham* as he returned from the slaughter of the kinges, and blessed him, to whom also *Abraham* gaue tythe of all thinges: who first is by interpretation, king of righteousnes: after that he is also king of *Salem*, that is, king of peace: without father, without mother, without kinred: hauing neyther beginning of dayes nor ende of lyfe, but lykoned to the sonne of God, continueth a Sacrificer for euer. Consider

# A treatise of Melchisedek.

sider how great he is vnto whom, euen the Patriarke *Abraham* gaue the tyth of the spoyles: without all gaine saying, The lesser is blessed of the greater. Who can not see this spoken fitte for the opinton of the Hebrewes, which hath continued vnto this day: as may appeare by their wordes, whom I brought forth to speake.

A litle more from them, touching the heauenly Ierusalem, or Salem: much as the Apostles do speake of it. Thus wyrteth *Aben Ezra*, vpon *Cant. 1. in Praef.* Know that in this spech, O Daughters of *Ierusalem*, many haue staggered (seeing the *Sinagoge of Israel* speaketh it) what that, O Daughter of *Ierusalem* shoulde meane. Some say there be two: one in Heauen, an other on the Earth beneath it, answerable vnto it. And *Midras Psal. 180.* he sayth, that it shall haue one hundreth fourtie and foure Gates, for the twelue Tribes: vsyng a phrase lyke that in *Apo. 7.* where one hundreth fourtie and foure thousande, are sealed: And *Apo. 14.* One hundreth fourtie and foure thousande, are on Mount *Sion.* *Aben Ez.* affirmeth, that *Saiomons* name in the ende of the Song signifieth *Christ.* And *Iarubi* vpon the same Booke, sayth: that the families of the Gentiles, are called the Daughters of *Ierusalem.* Then by the best of their wordes the families of the Gentiles vnder *Christ,* make that heauenly *Ierusalem.* *Midras vpon Psal. 122.* where *Ierusalem* is exceedingly prayled, expressely nameth The high *Ierusalem,* and the low. But most plentifully in that is *Zoar,* of the former *R. Symeon Ben Ioebaj,* who lyuing with\* *R. Akiba* esquire to *Bar Chosba* the pseudo *Christ,* though he mist to hoide the true *Christ:* yet he is plentifull of good phrases, such as the Apostles haue, and speaketh better then he knew in the Apostles kinde.

In S. Paales-  
tyme. So by  
Zachuto in Se-  
pher Iuchasim  
I finde his  
times to be:  
that antiquite  
is elder then  
the great Talmud.

Consider an other poynt what y<sup>e</sup> Apostle meanceth, when he saith of Melchisedek strangely: he is by testimony said to Hue styl. Although Learned men expounde it so, that the not mentioning of his death, is the testimony of his lyuing styl,

D ii, I dare.

# A treatise of Melchisedek.

I dare not therein solow them, to call silence a testimony: neyther can I thinke that the Apostle writing to men, professing deepe skill in learnyng, and skant his fauourers, woulde use any worde that might not abide trespall of the aduersaries. Now I holde that the Hebrew words, **VE HV COHEN**, that is, And he the same styll was sacrificer, are vnyed euen after *Ben Iochais* manner, who was aliue when that the Apostles wrote, and amongst that nation. So in *Zoar* he the *Rabbins* expoundeth: **AND HE** shall bruise the Serpentes head, to impose the nature euerlyuing. So properly *Psal 102*. The worde **HV**, importeth **Q D D**, who still is the same: though the Heauens change. Whose yeeres fayle not, though the heauens were olde as doth a garment. In that sort had I rather expounde the Apostle, by the Hebrew maner, then drawe him to be a coyner of new phyles. Whereas the new Testament in 4640. wordes, and some moze, hath not skant any worde or phyle but vsuall in that age: specially it regarded the Iewes maner of speeches, and in euery booke floweth with such: which when we neglect, we wander. Now for the Sacrificer in Heauen, whom Aaron on the earth resembled. The godly in that age made the spech so vsuall, that the wicked graunt Michael (who is Christ the eternall Angell of the couenaunt) to be Sacrificer in the Heauens. So *R. Symeon* citeth from *Exodus*. Thou shalt make all thynges accordyng to the forme shewed on the Mountayne, to teach men of a Sacrificer in Heauen: who is Michael. Which very same text the Apostle citeth, disputing of y<sup>e</sup> Sacrificer entred into the Heauens. Moreover in wordes they confesse that Christ should be kild: and \* Christ (supposed) the sonne of Iosoph, though presently they sturke aside and mangle, the later of them, that there should be two Christs: one of Ioseph Rachels sonne, who should be killed: But their wordes may be cited as reason and are sheweth, they were to vnderstand their first authours. Them selues confesse

Page. 19. col.  
75. And againe  
vpon Num. 6.  
Hebr. 8.

\* Kinchi and S.  
Iarchi vpon  
Zach. 12. 10.

# A treatise of Melchisedek,

fesse Christ, that was killed, to speake as Iehouah. *Zach. 12.* And they haue no whit of glaunce, to their other way in Scripture: For it is expessedly tolde by Gabriel, of the most holy Christ, the governour of King, that he shoulde be killed, and ceasse Sacrifices: who is Michael, *Dan 10, 13, 21, and 12, 1.* *Apo. 12. 7.* and *Iud. 9.* who doth the worke of Iehouah, that buried Moses. *Dent. 34.* and speaketh the wordes of Iehouah: The Lord rebuke thee Satan. Now as *S. Iude* and *S. Iohn* do folowe their kinde of phrase and maner, here and in other places: So I assure my selfe, that the Apostle doth, in the description of Melchisedek.

The testimonie of Iosephus touching Christ, a iust and holy man, or rather more then a man, who taught the people truely, is cited by *Eusebius*. So to good purpose in *Mid. Psal. 10.* one *R. Iochanan*, who might well be of the Apostles age: for one of that name was scholler to *Hillel*, of *Gambel's* tyme, he speaketh thus: Three yeeres and a halfe was the Maiesty standing vpon mount *Oluet*, and preaching: Seeke the Lord, whyle he may be founde: but they regarded not. And that Christe was holden the sonne of God (by the olde *Rabbines*) it is manifest in *Cayphas*, speaking of God, in their tearme *Baruc HV*. The blessed saying, *Math. 26. 63.* I adiure thee by God, tell me whether thou be Christe the sonne of the blessed (GOD.)

And of later tymes, *Aben Ezra* sayth vpon *Psal. 2.* Kisse the Sonne: that Christ is that sonne. Now yf the man is cursed, that maketh fleshe his arme: and yet happy is he that trusteth in that Sonne: that sonne must needes be not a bare man, but also God, after the spirite of sanctification: seeing they are not cursed, but happy, that trust in him. Wherefore seeing the Iewes speake the same thinges that the Apostles do, reason woulde that the Apostles spech tyke theirs, and to them, and differing from all others, shoulde be expounded according to their dialect and peculiartie of spech. *Esay* reporteth this of them, that their eyes be opened,

D iu

# A treatise of Melchisedek.

ned, but they wyll not marke for to see. And our Lord tolde them, that yf they were blinde, they had no (such great) sinnes: but now their sinne abideth, seeing after so great knowledge of the tructh, they fall quite away, againe crucifyng Christ, and prophaning the holy blood of the Couenant. But as touching their saynges, fighting for vs against them selues, I thinke them profitable, when they are cited with skill, what they do meane, or ought to meane: otherwyse they wyll trouble much, men litle acquainted with them. And thus much for the iudgement of the Hebrewes touchyng Melchisedek. Next them, let vs beholde the Latines what they taught: and after that, we wyll examine *Epiphanius* better, and conclude by examynyng the text of Moses by it selfe.

Heb. 7. & 10.

For want of skyll in the Rabbines, they are folowed by our selues beside trueth in sundry poynts.

And first *S. Ierom* must come foorth from his Epistle to *Euagrius*: who knowing how he was sure to be blamed of captious people (as he telleth) what soeuer he sayd, yet proceedeth couragiously. And first tauntech a wyter, that affirmed Melchisedek to be the holy Ghost. Next *Origen*, and *Didymus*, commyng much in the same kinde: who by the same reasons make him an Angel. Thence he toucheth *Hippolytus*, *Eusebins Casariensis*, and *Eusebins Emisenus*, *Apolinaris*, and *Eustabius*: which thought him to be a Cananite. Lastly, he byngeth the Hebrewes, saying, thus to *Euagrius*: Because you gently demaunde, and all that I haue learned, shoulde be commended to faythfull eares: I wyll lay downe also the Hebrewes opinion: and that no curiositie be wanting, the very Hebrew wordes wyll I hereto ioyne: *Vmalchizedec melech Salem bozi Lebem vaiaim yebá Cohen leel elion vaiebarcbebu Vaioamar baruch Abraham leel Elion kone samaim vaarez Vbaruch El Elion escher migen Zarecho keiadecho najten lo-maaser micbol*. And Melchisedek, king of Salem brought foorth bread and wine: and he was Sacrificer to the hygh God: and he blessed him, and sayd: Blessed be *Abraham*, to the hygh God, which hath made hea-

He myght meane *S. Augustine*.

This opinion I passed ouer: for that with the other it should also fall, and needed not new argumentes.

ucc.

# A treatise of Melchisedek.

men and earth : and blessed be the hygh God, which hath deliuered thine enimies into thine handes : and he gaue him tenth of all. Also they teach, that he is Sem the sonne of Noah, and was aged when Abraham was bozne 390. yeeres: which thus are reckoned, Sem, the seconde yeere after the Flood, when he was an hundreth yeeres olde, begate *Arphaxad* : after whose byrth he lyued fiue hundreth yeeres, that is altogether sixe hundreth yeeres. *Arphaxad* being thirtie fiue begate *Salem*, who him selfe at thirtie procreated *Heber* : who, as we read, at thirtie foure yeeres begate *Phaleg*. Agayne *Phaleg* when thirtie yeeres were come begate *Rehu*, who at thirtie and two since his byrth is father to *Serug* : of whom when he came to thyrty yeres *Nachor* is borne : who being twentse and nine begate *Thare*, of whom we reade that he being seuentie, begate *Abraham*, and *Nachor*, and *Haran* : Now *Abraham* dyed being an hundreth seuentie and fiue yeeres olde. The summe being cast, *Sem* is founde to outlyue *Abraham* his nephew in the tenth degree thirtie and fiue yeeres. And soone after, Also they teach, that it is no maruel that *Melchisedek* went to meete *Abraham*, and brought forth for his repast bread and wine, and blessed him : seeing he owed this a ductie to his grande Childe. (And agayne.) This haue I learned of the best learned, of this opinion : who are so sarre from thinking *Melchisedek* to be an Angel, or the holy Ghost, that they ascribe the most certayne name of a man. And in good sooth it is foolysh, that, vpon a speech in type, one shoulde concernyng Christes sacrificehood, not hauing ende, how he being king and Sacrificer, geueth vs both, to become a kinred Regall and Leuiticall: and being as the Corner stone, ioyneth both walles : and of two flockes, being a good Shepheard, maketh one flocke : this shoulde so be referred to *אֱלֹהִים* or fit answereablenes as to take away the trueth of the story : and say, that he was no kyng, but an Angell shewed in a mans Image : where-

# A treatise of Melchisedek.

When Satan  
was loosed.  
Apo. 2o.

whereas the *Hebrewes* so vehemently endeouour, to shewe openly that *Melchisedek* was *Sem* the sonne of *Noah*. Thus the sadde *Father*, loth to strive with the *Greekes*, theweth what he best liked vnder the *Iewes* aucthoritie: which *Epiphanius* in *Greeke* to *Greekes* durst not so well do. In the times of blindness, yet in this story men were not blind. For *Gulielmus Tyrinus* when *Satan* was loosed, made *Bishop* of *Ierusalem*, wrote, that *Sem*, called *Melchisedek*, there dwelt. Also many others of *Romistes* are content to followe *Ierome*, as *Petrus Somestor* in *Scholastica historia*, *Aquinas*, *Lyra*, *Iohannes benedictus* vpon *Gen. 14*. *Cassaneus*, *Nauclerus*, and whose troupes of others. And euen to this day *Romistes* holde that most commonly, *Genebrardus* hauing therein the helpe of *Hebricians*, and considering many circumstances, by tructh herein, somewhat beautifieth his *Chronicle*, other wise pestered with lyes: and often returneth to the same assertion, as mynding to disgrace some that therein seeme to stagger or strive: yet good *Melantbon* befoze him, was no lesse sensibly and certaynely perswades herein. Also *Iohn Lucidus* was plentifull in this matter in his *Chronicle*: *Isidorus* likewise, who maketh *Salem* buylt by *Melchisedek*, treadeth in the same steppes with the *Hebrewes*.

In Iohn Lucidus.

But *Romistes*, I neede not to name many: for the simple of that sect, *Genebrardus* him selfe is of two great credite with them. Men of better religion, and more of *Ieromes* diuinitie, are fitter for the catalogue of his followers. The threefoldethree of *Carion*, *Melantbon*, and *Pencerus*, will not sone be broken. *Melantbons* wordes bring a great light to *Moses* narration. I suppose (*Noah*) came from *Armenia* into the olde Countrey: that is, the places neare *Damascus*, where he had lyued before, and where he knewe that the first *Fathers* were made. For it is certayne, that *Sem* the sonne of *Noah*, lyued agayne in that Region, seeing that he was king of *Salem*, which was afterwardes called *Ierusalem*. For *Sem* is the very same man that was called *Melchisedek*.

Therefore.

# A treatise of Melchisedek.

Therefore the Church of God was in that place, where was *Noah*, *Sem*, and *Sems* sonnes, so long as they kept the true doctrine. Doubtles *Sem* kept the lyght of doctrine: But whereas his posterite were in *Babylon*, there by a lytle and lytle true doctrine was extinguished, and wicked religion receiued and established. Therefore God brought *Abraham* from *Babylon* to *Sem*, the father of his ancestours, to ioyne agayne a notable company of the Church, soone after the death of *Noah*. Now when *Abraham* with his Cosen came to *Sem*, what a goodly Colledge had *Sem* who had seene the Flood, and such descent of posteritie. Let vs consider the sweete company of *Sem*, *Abraham*, and their \* kinsmen: when *Sem* saw the eight of his Nephewes in descent, called to the societie of the Church, and the promyse of the Messias renewed: for whom, death being destroyed, eternall lyfe shoulde be restored. These good meditations, good *Melanthon* peclucth.

\* Arphaxad;  
Selah, Heber,  
Lot, & Haak.

*Victorinus Strigellius* in his notes upon *Genesis*. 14. and upon *Melanthons* Chronicle, is no lesse plentifull to the same effect. And *Chytrous* a long Student in story, yet a yre, but very aged, & a reuerencer of *Melanthon*, describeth that reuerence, so haue his wordes set downe: and first for the name what it meaneth. *SEM*, a name, in whose posteritie the name of God shoulde alwayes remayne, vntyll that name which is aboue euery name, shoulde come downe from heauen: and in *Sems* posteritie take fleshe. And *Melchisedek*, it is a nowne appellatiue. the epithet of *Sem* the sonne of *Noah*, which dwelt in the citie *Salem*, which was called afterwarde *Ierusalem*, and was distaunt fīue myles from *Hebron*, where *Abraham* dwelt. Therefore those first lyghtes of the Church myght often meete, and conferr of great matters, and teach and strengthen theyr hearers.

*Schoeuerus*, an other *Wittenberge* man shall conclude my *Latine testimonie*: who for his reuerence to *Melanthons*

C t.

opinion

# A treatise of Melchisedek.

opinion touching the Sacrament, shall not for the oversight of his owne iudgement therein, be neglected for his great paynes and large comment vpon *Genesis*. Take his wordes. *Melchisedek* signifieth a king of Iustice. And it is the vsuall iudgement of the godly Doctors of the Church, that this *Melchisedek* was *Sem* the sonne of *Noah*, who was the greatest Patriarch of that tyme: for he lyued before the Flood nintie eight yeeres, and outlyued *Abraham* \*thirty & sixe yeeres, and was a keeper of true doctrine. & saw great calamities, change of Tongues, a new Empire, Idoles of *Babylon*, horrible lust, the destruction of *Sodom*. The name *Melchisedek* he had by his office, which he bore: because he alone (though poore in respect of other kinges, specially his neighbours) was a iust king, looking to his Churches and calling, and gouerning them well. And also, because he bare the type of the Eternal king, I meane Christ.

Now that the simple may knowe that our Nation & bea-  
rettly no blunter beastes then others, nor the Sunne dyueth  
his Chariot so farre from Englande: I wll lay downe  
their testimonies of our countrey, who neuer thought that  
the Apostles woulde forbyd to search a Story: nor thynke  
that a greater then Abraham coulde be out of the ryght  
lyne of the Fathers. Thus sayth an olde Chronicle. *Sem*  
the sonne of *Noah* otherwhyle is called *Melchisedek*, the  
which first after the Flood made the citie of *Salem*: and  
now it is called *Ierusalem*. An other olde English Chronicle  
specially deserueth accompt: his letters speake thus.  
Mee redeth, that *Abraham* yaf first tithinges: but *Abel*  
yaf rather the first that God sent him of all maner kinde.  
The *Hebrewes* tell, that this *Melchisedek* was *Sem*. *Noahs*  
son, & telleth, that he lyued vnto \**Ysaac*. Those *Hebrewes*  
agree with *S. Stephen* and *Philo*: And they who differ from  
them about *Abrahams* bytch tyme, to make *Sem* see *Iacob*,  
greatly entangle the narration. Wherefore this olde Chro-  
nicle

The common  
iudgement.

\* The error of  
60. yeeres.  
In that error  
many be, which  
mistake *Ge-  
nesis*. 11, 27.  
which place of  
late, Codoman  
& Witenb. man,  
& many more,  
haue rightly  
expounded by  
vers. 32. and  
chap. 12, 5.  
† Ver. 1. & c. id.

\* So *Terah* at  
130. yeeres be-  
getteth *Abra-  
ham*, yf *Sem*  
saw not *Iacob*.

# A treatise of Melchisedek.

nicle of our countrey, shoulde not be disdayned, for some  
lyes: but embraced in some woorthynes, *Maister Bale* de-  
serueth well, for his true detecting of the Popes antichristi-  
anicy. If we follow him therein, we shoulde not thinke him  
worle aduised, where y<sup>e</sup> very *Romistes* with their greatest ad-  
uersaries, & our best learned, agree with him. In his Pre-  
face of the Englyshe Notaries: *Melchisedek* a iust and a  
peaccable king, is *Noabs* sonne: As many read his workes,  
and that to very good vse: so they shoulde take all before  
them, and holde that, not the weakest where he hath most  
consent with him. Joyne to him *Lanquets* Chronicle:  
wherein also the iudgement of the reuerent father *Thomas*  
*Cooper* B. of *Winchester*, is to be \*weighed. This is *Lanquets*  
voyce. Pag. 5. b. *Sem* the Prince of *Asia*, called also *Melchi-*  
*sedek*, a iust and peaccable king, and Priest of Almighty  
God, from whom Christ lynially descended, possessed  
all *Asia* with his chyldren. And agayne, Pag. 11. a. openeth  
the Apostles meanyng, sayiug, *Abraham* receyued with  
blessing of *Melchisedek* king of *Salem*, and high Priest of  
Almighty God (called also *Sem* the sonne of *Noab*) Bread  
and VVine: to whom *Abraham* gaue the tenth of his  
pray. The Apostle sayth, that thus *Melchisedek* was with-  
out Genealogie, because his progenie (vnder the name  
*Melchisedek*) is not rehearsed in the Scripture. Some I  
passe ouer for breuitie sake: but here I wyll not omit the  
sperche of a learned man, a friende of myne, *M. D. Peny*, a  
D. of *Phisicke*, a man of great iudgement, and gyftes in:  
Diuinitie: who now is with the Lorde, and resteth from  
his labours. Of him I take occasion to speake, partly to  
leauē some token behinde of our Christian friendship, and  
agreement in Scripture: partly to shew his experience  
how the teaching of this matter obscurely, caused some to  
blame the most part. He tolde of a Gentlewoman that said  
thus to him: VVhy do the Preachers now teach, that  
*Melchisedek* had neyther father nor others? Of olde

\* So it may be  
gesse by that  
to Lanquet he  
fureth additi-  
ons.

That in this  
Parenthesis is  
put for expo-  
sition of Lan-  
quets meanyng

# A treatise of Melchisedek.

time they taught otherwise: for I haue scene an Englysh booke, founde in Douer Castle. 400. yeeres olde, that affyrmeth *Melchisedek* to be *Sem* the sonne of *Noah*. He marked offence geuen to the Patron in the chiefest story of our Lordes Grandfathers after the flethe: in that the phrases for a type & figure, taken from the description of *Melchisedek* are not cleerely distinguished, from that which in story from other Scriptures must be gathered. To her he gaue a right exposition, in what sense the Preachers, of his iudgement so spake: and how by the type, they did not ouerthrow the truth of the story: but in proper spech helde him to be *Sem*. With the learned Doctor, I wyll toyne their commendation, who in Tables toynd to the Bible, or explaining the names vsed in Scripture in the worde *Melchisedek*, shewe the simplest, that he is commonly thought to be *Sem*: that they should not mistake the Apostles wordes. Thus for the weaknes of our simple soules, I cite our Countrey men: agaynst Iewes, I bring Rabbines: to Antiquaries in Latine fathers, I bring Ierome: by Romistes, I perswade Remistes: by Melanthon and Luther, with others of their opinion, I deale for the best religions. For the Greekes, I must take some more paynes, who to this day mistaking thre Translations meaning, make lesse accompt of the constant Hebrew truth, holden certayne of all other spdes: but that a few leaue all Learning to folow them. For them now wyll I returne to the Grecians, that such as folowd Epiphanius, may be knowne to haue misled of his meanyng.

Epiphanius  
hudyng his  
iudgement.

First I wyll moue, that Epiphanius did but vally, being content to shake off *Melchisedekians*, and *Hierax*. Secondly, I wyll shew grete reasons that mooued Epiphanius to dispute agaynst his meanyng: but so, that one skilfull in the cause, myght vnderstande what he would haue to stande. For the first, thus I reason: Of Epiphanius leaureth in appearance vpon that which custome bring, and he

# A treatise of Melchisedek.

he knew to be most vntrue, he folowed custome, and would not simply be thought of that iudgement: but he is euident in sundry places to folow for custome, that which was not true: therfore he might also here be expounded to meane no otherwise, then as a bearer with custome, agaynst propriete of trueth. One place prouing this kinde of dealyng; and dallyng, he hath, *Page. 8.* where from Adam to the Floodde, he counteth yeres, 2226, folowynge the Greeke translation: whereas he knewe the Hebrew to haue lesse, euen, 1656, and knewe also that the Hebrew was most true, and neuer blamed. For being so cunning in Hebrew affayres, as his workes shew, he coulde not be ignoraunt of the *Massorites* miraculous diligence, for preservation of every letter in the *Propheetes*, how many they were in all: which was the middle letter of all *Moses*: which wordes were written with other Characters then their felowes: What wordes had pyckes ouer their heades, and such other things, which being handled in *Zoar*, and some by *S. Hierom*, were doubteles well known in his age, and coulde not be hid from him. Wherefore, I may well conclude, that for the *Greekes* weakenes, he bare with the Greeke translation, and in trueth thought as *Ierome* did: that not it, but the Hebrew had the trueth: euen as well for them betwixt *Sem* and *Abraham*, as for the former ages. Now if you maruaile not at *† Iosephus*, hidyng his minde for the same ages, folowynge the *Greekes*: and in *\* Salomons* age, comynge to the Hebrew account, styng with hym selfe, marueyle neyther at *Epiphanius*.

Moreouer in bringyng a *Kenan* betwene *Arphaxad* and *Selah* (whō some times he leaueth out) it is manifest that he regarded custome. *S. Luke* was his warrant in this poynt: who amongst our *Lord* his fathers, bringeth in the same *Kenan*, least the *Grecians* that understode not y<sup>e</sup> minde of the *70. Translatoures*, should take offence, if he had left it out. Also, in that *Epiphanius* maketh *Jacob* the two & thienty

§ *Zoar* & *S. Ierom* vpon *Gen.* 19, 33. touchyng a pricke ouer *Vau* in the Hebrew.

† *Antiquit.* 4. yeres, 2656.

\* Reckonyng from *Adam*, *Floodde*, *Promise*, *Lambe*, to the buyldyng of the *Temple*: wherin for the *Iudges* tymes repeatyng iwise (after y<sup>e</sup> phrase) 111. yeres, he maketh the *Temple* to be founded, in the yeere of the world 3102. It was 3000. seuen yeres after, when it was finished.

# A treatise of Melchisedek.

Page. 5. 156

from Adam, where he nameth the foresaid Kenan, he reckoneth him not for one of that number: yf he had, Iacob should haue been the thye and twenticth. Moreover, he so handling the ages of Noahs sonnes, as to make Sem the \* eldest, Cham the next, and Iapheth the youngest, as the phrasc at the first woulde seeme to teach: therein declareth that he had a mynde to folowe custome for quietnes, agaynst the trueth, amongst such as woulde not soone vnderstande the depth of the matter. Notwithstanding he knewe that Iapheth was the eldest: and in the Greeke, Gen. 10. 21. compared with Sem, is called (the elder:) and Gen. 9. 24. Cham in comparison with both, is said to be (the younger.) Moreover, seeing Noah at. 500. yeeres was a father, and Sem was not. 100. yeeres olde at the Flood, when Noah was. 600. yeres, but two yeres after: *Epiphanius* could not be ignorant that Sem must be younger by two yeeres, then some of his brethren. Yet he folowed common custome: though Iapheth was holden eldest by the custome of exact trueth, amongst the *Rabbines*: as *D. Kimchi* recordeth in the *Roote Gadal*: and many Hebrewes that comment vpon Genesis. § though some take the spech as it lyeth, at the first sight. Of both Abraham & Sem the *Rabbines* of *Epiphanius* age (from whom came the *Talmud*) in *Mass. Sanadrin*, page 69. b. write many thinges, wherein the Iewes Charpened their Schollers: which should fall to great obsurdities, yf they tooke not good heede to the Scripture phrases, by the matter to examine them. Marke the Hebrewes well and you shall better vnderstande this matter. *Terah* begate *Abraham*, *Nachor*, and *Haran*: So *Abraham* is elder then *Nachor* an yeere, and *Nachor* elder then *Haran* an yeere. *Abraham* is founde two yeeres elder then *Haran*. Also it is witten: *Abraham* and *Nachor* toke them wyues. &c. *R. Isak* sayd, *Ischa*, she is *Sarab*. Now how much was *Abraham* elder then *Sarab*? tenne yeeres, and elder then her father two yeeres. So it is founde that *Haran* be-

§ Two, *Aben ezra*, and *Rab-baneel*: none els, that I haue read, and remember.

# A treatise of Melchisedek,

gare *Sarab* at eyght yeeres. In deece *Abraham* is younger then the brother. But by a mystery of\* theyr art, thus they reckoned. Know that this their reckonynge, they call a mystery of their art, by this: And *Noah* was five hundreth yeeres when he begate *Sem*, *Cham*, and *Iapheth*: *Sem* being elder then *Cham* by one yeere, and *Cham* elder then *Iapheth* by one yeere: *Sem* shoude be founde elder then *Iapheth* two yeeres. But now agayne: *Noah* was sixe hundreth yeeres olde when the deluge of waters was vpon the earth. And agayne: *Sem* was a hundreth yeeres olde, two yeeres after the deluge, and begate *Arphaxad*. So he is at once an hundreth yer, an hundreth and one, and an hundreth and two. Nay it is a mysterie of art, as they reckon heere. V What is that mysterie of art, that so it is reckoned heere? *Rab Cebuneh* spake of a traditton before *Rab Zebed* of *Nabardca*, he sayth: Ye are taught from that place. *Gen. 5.* we are taught from an other *Gen. 10.* *Sem* also had issue, he was father to all the sonnes of *Heber*, and brother to *Iapheth* the eldest, the eldest of the brethren. Thus farre the *Talmud* in this kinde speaketh: the ignorance whereof had a false translation in Latin, to make *Sem* eldest: whereas *Moses* wordes shoude styre the Jewes to an other consideration, how they were chosen of the younger house, though favour. Also that they shoude not despise the *Greekes*, and *Iapheths* sonnes, who commynge of a good father, the eldest brother, in tyme (when the Jewes shoude kill and deny *Christ*) they shoude obtayne theyr dignitie in the High *Ierusalem*, and doctrine of the kingdom: beginning from their *Ierusalem*, and tentes of *Sem*.

\* A Rabbine speaketh of other Rabbines.

By not marking the *Rabbines*, here we norrysh vntruthes in two speciall stoies: *Sems* first, and *Abraham*s lykewise: by not discernynge in what kinde of spech *Hebrewes* make *Sem* and *Abraham* eldest: where they helde it in truth, for both to be othertwise. Lykewise *Epiphanus* not being marked byoue some to expositions, which him selfe had

# A treatise of Melchisedek.

had blamed in *Melchisedekians*. But howebeit he must needs be holden to hide his minde, byinging but one reason, & that from a false grounde. And for reasons agaynst that in hym he is strongly resolued, that *Sem* helde the place, after geuen to *Abrahams* seede. This dissembling in wycters should not seeme strange, seeing that euen Poetes in Kinges persons set it foorth, and Rhetoritians thence gather preceptes for that kinde. Homers *Agamemnon*, preparyng a set fildes, maketh an oration of going home, to try his Souldiers myndes and courage: but his reasons are strong agaynst returnyng. He bygeth a goyng home, because the warres were long, and it was shame to leaue all imperfect: and their shyppes rotten, and their sayles were ragged: which poyntes, all were contrary to returnyng: notwithstanding the multitude tooke hold on his spech quickly, and so preparte homeward, that shantly coude all the wysdome of *Nestor* perswade them, that the King meant otherwyle: or the witte of *Vlysses* stay them from returnyng. *Hermogenes* helde this dealing to be so common, that he thought good to teach from *Homer*, how to do it artificially. But most common was hiding of the minde amongst the Jewes nation, touching the Septuagint. *Eusebius* recordeth out of *Aristeas*, that they bound their nation by paine of a curse, that none of them should alter the Greeke Translation. *Aquilas*, *Symmasbus*, and *Theodoton*, were hated, not onely for their heresies, but also for theyr Translations, though they were not of their nation. Wherefore *Epiphanius* had two thinges to wyde him: the one, that he might not dyame in the same yoke with *Heresiques*: the other, that he myght not run into the curse, for altering the Greeke. I thinke that the Apostle wyting to the Hebrewes was also to regard that, & wyshe not to offend the nation, wher no neede required. And we see that *S. Paule* was loth to differ from the common maner in receiving of the Iudges tyme, after a sort. 450. yeeres, as *Iosephus*

Mial Beta.

Mernog. Pag.  
425.

‡Præp. 8.  
pag. 208.

# A treatise of Melchisedek.

*sephus* in effect doth: which tyme was nothing neare that in proprietic, and yet in a dobble reckoning by *Dyppes* fours and *Ruengers*, most exactly so much. Also *S. Luke* reckonyng *Iacobes* familie to be seuentie and five soules, accordyng to the *Septuagins*, was loth to breake the agreement of custome of their nation. So I thinke that *Epiphanius* to *Greekes* durst not disclose the secretes of the *Ebers*.

And thus much for testimonies of *Hebrewes*, *Greekes*, and *Latines*, touchyng *Melchisedek*: where for *Latines* I brought many of *Wittenberge*: because that to an atpudgement of *Codomans* *Chronicles* there set forth, an opinion onlyke theirs is fastened by one, which woulde not haue it searched who the person shoulde be: and in a seconde edition is agaynst him selfe, drawing men not to mislike, that he shoulde be a litle *Cananite* king. That the simple might knowe this opinion not to come from *Wittenberge*. I cite authours thence otherwise intuded. Under the testimonies, and vpon some discourses, many reasons were brought: which by the matter without mans countenaunce, seeme to stand, each one. But least by them selues, and scuerall, they shew not all their strength: or beyng scattered, cannot be so well betwed, nor make so good a shew: To conclude this cause, I thinke it good to bring them together, and to strengthen them, yf neede be. And first to take away that, which most seemeth to hinder, the mistaking of the *Apostles* wordes, of being without Father, with ut Mother, that I confidently asseyme to be spoken ouerly by relation to *Gen. 14.* without any condemning of such, as from other places asseyme who in trueth *Melchisedek* was. Nowe that *Moses* meant that *Sem* shoulde be knowen to be that King, and the *Apostle* lykewyse: the matter it selfe cryeth out aloude. For *Moses* speaking of *Sem* blessed from *Noah*, by these wordes: Blessed be the God of *SEM*: and of *Chanaan* cursed, vpon *Chams* badnes, and to be his seruauant: also of *Inpheth* to fetch religion from *SEM*'s house.

f i.

# A treatise of Melchisedek.

Moses narratio obserued from where Sem receiue the blessing, how it is continued vntill the iust king deliuereth it in the tenth generation, when Sem is yet aliue, that narration sheweth who he must needes be that hath right to deliuer the blessing to Abraham.

house: First sheweth how the curse came, in that *Babel* was buylt: rebellious *Nemrod* of *Chams* race, and the youngest brother, erecting a tyranny, and setting forward a worke, for men to make them selues a *Shem*, that is, a Name. He reckoneth the Languages that came vpon that worke, wherewith they that were punished, were scattered from the presence of God: of which we shoulde not sayne any to holde Religion, nor by their owne abilitie to recourc Grace, nor without hearing of the worde, to be made saythfull, nor to asseyne of special preaching to them, without warrant from Scripture. Now as for blessed *Sem*, *Moses* returneth to his story, telleth of his Iyne to *Abraham*, reckoneth how long they all lyued, omitteyth mention of death, *Gen. 11.* far other wyse then he dealt *Gen. 5.* rassethe *Sem* to be aliue very long after *Abrahams* calling, and lyke wyse for a good whyle *Arphaxad* and *Selah*, men boync before the confusion of Tongues. *Heber* also, that forwarnd it longest of all: but none boync after *Babel*, as *Peleg*, *Regu*, *Sarug*, *Nachor*, *Terah*: and expressely mentioneth *Terahs* death, that fell to Idolatrye, that we shoulde consider him dead, before the Promyse, as the wrath vpon the Towne-buylding: yea and vpon the Fathers boync after, vntill *Abraham*, that none of them lyued to see the Blessing continued. Then sheweth how *Abraham* called, to leaue his Countrey, going to *Chanaan*, going to *Egypt*, returning to *Chanaan*, recoueryng his *Lot* partaker of the blessing, killing of the king of *Elam*, was after this blessed of *Melchisedek* representyng *CHRIST*: and sayng, Blessed be *Abraham* to *El Elion*, and blessed be the God of *Abraham*. Doth not the golden chayne of the story thus sciled, and of the pharse alyke continued, shawe *Sem* hither: who as he receyued the Blessing from *Noah*, deliuereth it vnto *Abraham*. Shoulde we thinke that in so great a matter, *Sem* shoulde haue a blessing, and lyue obscurely all his Iyse: and some bypart of Families cur-  
169

# A treatise of Melchisedek.

sed, should pronounce it upon Abraham? *Whyle Libanus* beareth Snow, and *Iordans* waters flowe, that will not stande, I crow. Such a stately matter falleth not out without a prophetic. If Adams fall being so speedy, yet had with a warnyng a kinde of foxtellyng: If the Floodde at Noahs byrth was closely foretold: and also the Languages confounded upon Cham chursed through his families: I woulde also thinke that the blessing of Abraham should not be a late tolde thing: but depende upon auncient speeches. As the *Lodes* workes are knowne to him of eternitie: so it is vsuall in his worde, that he sheweth thinges before they arylse: and doth nothyng but that he telleth his seruantes the Prophetes. In this kinde I assure my selfe, that Moses purposedly continueth the blessing of Sem to Abraham. The matter will better appeare by considering other attributes of the man that blesteth Abraham. He is a King, and iust in such high degree of commendation, that those tearmes turne in him to be as a proper name. And doth not this honour driue vs to search for some man specially blessed, to be this King? Also in that Noah called his sonne by a generall tearme, in our language (Name:) this falleth out fitte for him, who is in story set forth by a generall name, without a proper. Moreover, the office of a King is fitte to haue a beginning from such a man as Sem was: for a Kingdome is a Diuine policie. Religion doth require exact properties of a King: and Heathen by naturall lyght, speake to the same purpose: both by diuinitie & humanitie, the office is of an heauenly force. These properties God requirerth to be in a King. A king commendable to the saythfull *Deut. 17, 15.* should be of their brethren, not seeking the fauour of Chams land, not a louer of many horses, nor many wyues, nor much golde, nor proude harted among his brethren: but a keeper of the law, to prolong his dayes. Of this, Sem before the Law was a pattern: being not of Leuy *Heb. 7.*

F ii.

but

A prophecy should be searched for, touching the authority of hym which coulede blesse the Patriarch as superior.

*Act. 15.*  
*Esa. 42.*

Melchisedek, a king:  
Sedek, iustice.  
*Heb. 7.*

All the notes of a king *Deut. 17* are founde in Sem.

# A treatise of Melchisedek.

but ancestoz to Leuy, as to all the sonnes of Heber, Gen. 10. and the stocke of Israels branches: and for kindred in Abraham, agaynst his kindred in Elam, he woulde be glad of a victorie. He knew that Cham was cursed: and being a Prophet, myght foresee through Gods spirite Pharaohs dealing, and woulde hate cursed Cham, with his race. As touching many Hoyses, that age yet was not much in that kinde: neyther is there the name of an Hoise spoken of before Iosephs tyme, Gen. 46, 17. But for the same in force, I meane for the quietnes of the mynde resting in God, who then shoulde be so settled as Sem, whom so great experience of deliuerances had taught: Now for the ocher point, of Cities, he had but one, Gen. 6. and knowing best how the best lyued from the beginning, woulde so continue. Now for Golde, yf he had loved it, he myght haue chosen the lande of Chauilah: but that he did not chose, as the name sheweth: learned not from him, but from the sonne of Chush and Chams house. That he was a keeper of the Lawe there is no doubt. For this is the worke of God, to beleue in him whom the Father woulde sende: who was promised to come of him, Gen. 9. And God was not ashamed to be called his God: for he had prepared him a sonne after the fleshe, who after the spirite of holynes, is the sonne of God: and God to be blessed for ever, Rom. 9. and the sayth in this sonne, was the very ende of the Lawe wherein doubtles Sem was a notable ringleader. As touching long lyfe, none euer was comparable to him for sight of posteritie: he onely sawe an eleuenth descent in the saythfull lyne: whereas of all others in the saythfull lyne, none sawe ten: though Arphaxad sawe saythles Ismael, in the tenth. Thus for the holy description of a King before the Lawe, his state myght be some forme to a Lawe. The Heathen, that had no more written Lawe then Sem had, by the Lawe written in their hartes agree in the worthynes of a Kinges office. Xenophon sayth well, that a good Ruler differeth no-  
thyng

Gen. 1.

# A treatise of Melchisedek.

thyng from a good Father. Now Sem, \* who was not to be ruled, but to rule amongst his offspring, he acquainted with the fatherly government that was before the Flood, woulde best practise that. And we see. Gen. 10. where the Families be counted that had tongues scattered, by the rebellious pride for buydoyng the Tower: that his families in that tursle were not halfe so many, before the sixt age in Ioktanes † thirtene sonnes: as Chams sonnes were in the thirde posterite punished with parted & diuers languages. He that will may there marke, and count the houles of speeche altered, and he shall finde it so. Whereby we may gather, that sundry families of Arphaxad, Selah, and Peleg. continued in Adams or Hebers tongue. And doubteles hereto the fatherly government of Sem was a great helpe. And as Ioktanes sonnes dwellinges are farthest now from Ierusalem, as by Hebreu-writers we may see, by such as geue testimony to Moses, whom they knewe not: But Arams chyldren neare Ierusalem had better successe: So this in myne opinion, may very well be attributed vnto the happy neighbourhood of the good and fatherly Emperour Sem. And as Grandfathers are most tender, so he the greatest Grandfather must needes excell in fatherly affection and aueritie, to carpe away the generall name of a King, as proper to him selfe: more worthily then Greekes \* by the common name of Poet, meane Homer particularly: or meane Demosthenes, by the tearme of Oratour. Poet, ruler of a king be wel defined, † to be One ruling according to Lawes uncontrollable: and agayne distinguished from a Tyrant, ‡ by rulyng men willingly subiect, where a Tyrant ruleth men agaynst theyr will: Sem must needes be supreme in these properties. We see by his obedience in Noahs house, procuring an eternall blessing, that he woulde be fittest to rule when tyme shoulde come. For as none can well rule, but he that can wel obey: so he that best can obey, can best rule. But Sems obedience in willing care for his

\* Semis fatherly government best deserued the name of a King: & might be some great restraint to his neare posterity a great tyme, from working in Babylon.

† Ioktanes house despising Hebers forewarning was punished with more tongues then any familie, and disceauered farthest from Salem: by despising Sems blessing.

\* As to Greekes the Poet is Homer, and the Oratour Demosthenes: so to Diuines, the iust King shoulde be Sem. † Plato in de finit. ‡ Plato in Politico.

# A treatise of Melchisedek.

Father was the best, amongst his heathen: wherefore  
 lykewise Sem shoulde be the fittest ruler, to care as a father  
 for his subiectes. Also most willingly woulde men suffer  
 such an one (yf any) to be uncontrolled, that saue so many  
 pecces. \* As men learne the way of one that hath gon it be-  
 fore: so they that will learne, most willingly learne of the  
 aged, how quietly to tread the way of their lyfe, to come to  
 olde age: and soonest suffer experiance to be farre from  
 checke. It was not so in Nemrod: For he starting by from  
 the youngest house, to be so great a Tyrant, as God from  
 heauen shoulde openly looke to, did not long thriue nor liue.  
 For in Sems lyfe Cedarlaomer being the king of Elam,  
 had Amraphel the king of Synear as his Vassal: yea whyle  
 Sem was yet a yue, and doubtles of continuance in king-  
 dome. Wherefore by the generall name of a King, whom  
 then but Sem coulde he meane? One ornament of Kinges  
 may not here be omitted, which Sems story doth shew, that  
 is, The antiquitie of a Kingdome: that before tyranny  
 sprang, it was. Now by expresse wordes of Scripture,  
 (that a political cause must chiefly be looked vnto) vnlesse  
 we make Sem to be Melchisedek, we can not playnely  
 proue, that a King reigned before Nemrod. Wherefore the  
 honour of Kinges for the antiquitie of them, shoulde with  
 great deliight embrace him to be the first King, who had  
 iustice as a proprietic, and represented the first and last, the  
 sonne of God. As the perswading to obedience is goodly  
 before God, and profitable for men, so Sems kingdome is  
 the fittest for that: being shewed how ancient it is, contra-  
 ry to Nemrods confusion: of which most properly the  
 Spartes wordes for their common weale may be spoken:  
 Not any in any thing heareth any. Verily it is a scemely  
 thyng for the Kinges of the earth to know the antiquity of  
 their owne state: as an healthy thing to kille the Sonnes,  
 least he be angry: to seeke in gouernement a vertuous and  
 quiet iudgement in this life or way of Gods iudgement.

Nemrods

\* Plat. 1. Pol.  
 Tull. de senect.

A kingdome  
 ancients than  
 Tyranny.  
 † By Sems story  
 ‡ Policy should  
 for open de-  
 crees seeke ra-  
 ther warrant  
 from expresse  
 tearmes, then  
 farre fetched  
 collections.  
 Rom. 13.

Silenus in  
 Eurip. Cycl.  
 Sems story a  
 study for kinge.  
 This lyfe is cal-  
 led a way of  
 Gods iudge-  
 mentes. Eccl. 26.

# A treatise of Melchisedek.

Nemrods dealing was so hatefull in procuring the buy-  
dyng of Babel, that not onely Moses schollers, but also  
Heathen, coulde speake of the Gyantes warres, fighting  
agaynst Heauchen. It was to be wished that the lyke care  
had been to know the truth, for the recorde of the first king,  
Doubtles Homer divinely touched the marke, and clam-  
pygh to the gyft of a Kingdome from God. For *Il. Beta*,  
thus speaketh *Vlisses* appealing the tumultes of the Greeke  
State:

*A ruling by many is not good: let there be but One ruler,*

*One king, to whom the Sonne of † eternitie manifolde in wisdom*  
*Gave Scepter and Lawes to rule by them.*

† So I favourably translate  
Homer.

This Homers saying is a divine saying: the prophaneesse of  
one tearme in his language being taken to a better sense:  
as *S. Paul* citeth *Aratus*, turnyng his *Iupiter* from a pro-  
phane religion, to the authour of those workes in truth,  
which *Aratus* spake of: who warranteth me to do the lyke,  
with this Poets wordes. Now the Heathen Poet not be-  
ing able to ascende above *Iapheths* tymes, nor the *Flood*:  
and yet making a King the most ancient state, maketh  
Kinges ancienter then *Cyantes*, and to receiue the go-  
uernement from God. Which opinion woulde soonest  
agrec with *Sems* case: pronounced such an one, as from  
whose tentes *Iapheth* shoulde fetch his comfort of religion.  
If *Homer* by playne wit myght see so much, and yf *Fables*  
condemne *Cyantes* vniopalty: *Christians* helped by story,  
shoulde not pleade vncertainty, specially hauing so many  
Diuites of all sortes to warrant them. *Plato* in his sophis-  
ter, called *Sophisters*: fight \* *gigantomachian* *Cyantes*-  
warre. Witful it is, that by mistaking the *Apostles* wordes,  
such sightes haue been by *Melchisedekians*, *Hierax*, and such:  
yea and by men otherwys of rare commendation, by ob-  
scuring the story of a man, made such a stay in the first dis-  
corde after the *Flood*: to whom styll there myght be an  
open recourse, for such as woulde repent of fallyng away  
from

\* So some-  
mongst vs,  
otherwise lear-  
ned and profi-  
table men, haue  
in Pulpit con-  
demned such as  
solowe herein  
the ancient o-  
pinion, & most  
common.

# A treatise of Melchisedek.

from *Chyl.* And thus much touching the terme King in royaltie, appropriated unto Sem.

For the next attribute of *IUSTICE*, it is a name fastened in a sure place, and a certain witness. That in Justice every vertue is conteyned, even by the Heathen language, *Theogini* the Poet cited of *Aristotle* teacheth vs. Doubles by Justice the holy worde, conteyneth all partes and parcels of vertue: For, that which giveth life, hath perfection of vertue. And it is written in great letters, that one runnyng by may it reade, That **THE IUST SHALL LIVE.** *Ab. 2. Rom. 1.* Notwithstanding we must with all the Lawe, Prophetes, and Apostles, understande that this iustice is not found by woordes, but moveth vs to sayth from God: and sayth aright by hearyng the worde. Also the same Justice beareth fruite before men: So that in Melchisedek we must consider sayth gotten by hearyng: and a life commendable, even to the tongues of Chanaan. Now if we asseigne no more then the open spech hath in any Scripture for that tyme, none but Sem can be founde then alvay, of whom the Scripture pronounceth particularly that he is blessed of his God: and \* therefore hath his sinne forgiven, his iniquity covered, and his mouth made without guyle. Doubtles t, as were many good men: but as the Apostle speaketh to the bare description for his beginning of dayes, or ende of life, that he had none: so we in like sort may say, that he aonly in recorde was iust: and full not onely in humane iudgement, but iust in sayth before God, resembling in office the Sonne of God: who after the fleshe, should come of him. Of these which ha their tongues confounded, the wordes of the divine king may doubles in most exact propriety be spoken: As Siluer purified in an earthen vessell, and purged seven tymes. Conferre with Moses *Gen. 12. 1.* These wordes: Nabal (the foole) sayth in his hart, there is no God: they worke corruption and lothsomnes: there is not one that doth good.

The

\* Psalm. 32.  
Rom. 4.

# A treatise of Melchisedek.

The Lord looked downe from heauen vpon the sonnes of Adam: euery one turned away. This is spoken to them that were vnder the Law: but as there be degrees in sinnes, so most fitly in manifest stopy it falleth vpon the buylders of confusion in Sinear: whom the earth spoke into sundry quarters. And in all the Scripture we reade not of any since Babel hvedde bablyng languages, called to the fayth, but men acquainted with Abrahams house, with him selfe, or Isaaks lyne, or the Chyldren of the East, the sonnes of Keturah. And whereas S. Paul *Att. 17.* sayth, that God passed ouer the times of ignorance: and in his time biddeth euery man euery where repent: He closeth in ignorance all Families once fallen away, but such as were blessed in the blessing of Abraham. So the learned Hebrewes vnderstande Moses: and I doubt not but so S. Paul meant. To Moses he looked. If we holde any Family brealled in the Scripture, to recouer sayth, S. Paul wyll not commend: *as: in whom* sayth *cor. meth* by hearyng: *Rom. 11.* and we may not minde any thyng, aboute a warrant written: *1. Cor. 4.* And as he had men iudge what he sayd, and would not be a loyde ouer their fayth: so all that he teacheth, may be proued by the Olde testament: neyther may we draue hym into any other meanyng. \* As for the iustice of Chananites, and their behauiour, the lawes in Moses are saythfull witnesses. For where decrees are made agaynst most loathsome fylthynesse, this conclusion doth shut vp all: Ye shall not do any of these abominations: For all these abominations do the men of the lande which is before you: and it is defiled, and it vomiteth out the nation which is before you. *Leui. 18. 27.* Though their sinnes were not in all so ripe in Abrahams tyme, yet they were so ripe, that their Lande was geuen to Abraham from them: and in some so rife and ripe were they, that they serued Elam for twelue yeres chastisement: and impenitent, as the lastners by tyx from heauen, made an ensample of tye in hell.

Rom. 3.

S. Paul would not holde one of a faythles family to become Melchisedek.

Rom. 11.

1. Cor. 4.  
1. Cor. 10.  
2. Cor. 1.  
Act. 26.

\* The Apostles bring not new revelations for olde stories, but diuinely expound the storyes agreed vpon; Chananites are farre from Melchisedeks iustice.

¶ And

# A treatise of Melchisedek.

Prophecies & stories shoulde betryed together.

Gen. 23, 10.

\* Moses a king  
Gen. 36. 30.  
Deut. 33. 5.

What kinges in Iudah were annoynted.

Lam. 4. in Rest.  
2. Chr. 35. 22.  
2. Sam. 23. 5.

Chanaanite kinges by the terrour vpon Abrahams victory, fel further to Idolatrie. E. 4. 1. There againe S. Ierom maketh Sen Melchisedek, by Hebrewes.

And this story in Chanaan, fell not out without a prophesy. For by Noahs mouth Cham was cursed vnto Chanaan. Now of Chanaans history of curse fell not out without a prophesy, why shoulde we agaynst a prophesy of Chanaan cursed, beleue that a King came of him goodlyer then Abraham, or any King in all the Scripture, with a story without blemyshe? Abraham was a Prince of Coy, yet Hagarenes to this day are his stayne. Moses was a King, and faythful with God: yet so sinned, as to come short of the Land. Num 20. The Kinges properly learned kinges, soone eyther altered houles, or nceded new annoynting, vpon troubles in their state. Saul of Beniamin annoynted, within two yeeres lost Gods fauour. Dauid annoynted of Iudah, in his life time, and by his life, saw his sonnes striue: and Salomon was sayne to be annoynted, because of Adoniahs contention. Likewyse Ioas for Athaliah, and Ioachas for Ioakim: so was the house shaken: and Iosias who excelled al, and is called the annoynted of Ichouah, (though visibly he was not annoynted:) yet must once to losse of life, & his sonnes ouerthrew all. To be short, Dauid tolde that his house woulde not be vppryght with God: And of Dauides house coulde not be, which had Moses to direct them, and Prophetes to warne them: shoulde we thinke that Chanaan coulde pecke such a King? let Esay iudge. Thus he speaketh vpon Abrahams victory: VVhom God rayfed from the east, calling him in iustice after his foote, he gaue nations before him, and made him ouercome kinges: He made them like dust by his sworde, lyke tossed stubble by his bow. He pursued them: he passed in peace, by a way which with his feete he neuer had gone. Now the countreis sawe and were afrayde: Carpenders, Smythes, Founders, wrought for them goddes to helpe them. So farre were those countreys from hauing any King of true religion. And shoulde we deeme any of their broode greater then Abraham, the friende of God: the high father, the

# A treatise of Melchisedek.

the heyre of the worlde: Of Chanaan had had a iust King of their race, his subiectes woulde some of them haue solowed him. But no such goodnes may be asseymed of them: therefore neither of a King in their line. Sickerly they had ben the happiest in the worlde then, yf they had such a King: but they were openly cursed: that farre from their fathers or mothers, must that Kinges lineage be holden. Long after the death of Melchisedek, his fame of Justice was great wth men that had denyed the power of it. For the King of Ierusalem was called Adoni-Sedek: but we may be sure that he was not of Melchisedeks posteritic. For some memorie & monument woulde haue continued of his sayth, in him or in his neighbours somewhere: As in Hoham king of Hebron, or in Pircam king of Iarmouth, or in Iaphia king of Lachis, or in Debir king of Eglon: who ioyned wth him to fight against Gibeon for making peace with Iosue. But as Hoham king of Hebron was no kinne to Abraham, no more was Adoni-Sedek to Melchisedek: and as they were utterly estranged from the policie of the saythful, and godles in the worlde, so their punishment is more from God then from men. For the Lorde did cast vpon them great stones from heauen: and more dyed by the Daple Stones, then Israel slew wth the sword. If they had come of a famous King that vnderstoode the blessing of Abraham, some sparkles must needes haue remayned of the ancient story, and truer religion. But as Moses in Melchisedeks story sheweth of no familiaritie betwixt him and Chanaanites, but in his office doth most certaynely distinguish him from all of their cursed religion: so the Apostle doth sharpen vs to vnderstande Moses aright. For in that he tearmeth Melchisedek to be without kintred, he doth warne vs to gather by Moses, that he is not a Chanaanite. Els as Adonisedek is to be holden a Chanaanite, by the place, and all the other thinges, of Chanaan: so shoulde Melchisedek be counted, yf sure argumentes did not exempt him from:

Neither Adonisedek, nor his neighbours asy whit, but in part of his name remembred Melchisedek: as strangers to his line. Ios. 10.

¶ ii.

their

# A treatise of Melchisedek.

their nation. But by the attribute infallible the terme of *IUSTICE* mentioned in the Name, whereof here much might be wel spoken, the Apostle boldly affirmeth to Hebrewes, & as he knew that they held, that he was not of Chanaan's nation, no more then of their religion. Now Job was not further from the minde of Eliphaz, Sophar, and Bildad, in any point, then I am from theirs, who woulde not haue vs to searche who the man is. Therein (I trow) the Apostle woulde summon vs for sleepers, when he expressly biddeth vs to consider how great he is: which his greatnesse cannot be fully knownen by the bare action of blessing Abraham. And yf the Apostle had been thought so to meane, and by such a type for blessing onely, or yet for sacrificehood, to require Iewes to leaue off circumcision, and all ceremonyes peculiar to Abrahams seede, and to yeelde to the greatnesse of Christ by a figure of a knowne Chanaanite: which Chanaanites case shoulde represent a moxther case then that of Abraham & Patriarch: they would soon have stopped their eares at such a collectiō, seeing they did at *S. Stephen*, hauing *Gabriels* countenance in his face, and *Gabriels* wordes in his spech. For yf expressed wordes woulde not moue them to alter Moses, much lesse would a bare collection. The Scripture forsleeping their weaknes, woulde auoyde all argumentes weake amongst them. We should take yf like heed. The families that are in the booke of Job, and in the lande of Arabia, as Eliphaz of Esau, Bildad of Suach of Ketura, wyfe to Abraham, Job their brother, doubtles of Abraham, (though the olde *Greekes* bring him rather of Esau, then as more certayne it is of Ketura, and the sonnes of the cast:) these with Eihu the sonne of Baracheel the Buzite of Nachor, all kept religion in hygh degre of knowlege: and name God *El*, and *Elohim*: once Job doth name *Iehouah* not in disputation: as doth he that wrote the booke, in the preface and in the conclusion. As all these kept Religion vntyll Moses tyme, so woulde some haue done in Melchisedeks

Melchisedeks  
kinred was also  
Abrahams,  
and they onely  
kept in diuers  
places true re-  
ligion, or some  
memory of it.

Job,  
Ch. 1. 21.  
shrite.

# A treatise of Melchisedek.

sedeks house in Chanaan, yf he had not been ancestor to Abraham and to these men, but some fresh Chanaanite excellling all kinges that ever were in glozy of religion and iustice in gouernement. Now whereas Elibu is called a Buzite but of Aram: of whether family he be, or be of both, it maketh nothing agaynst me, but rather with me, that Arams house shoulde keepe monumentes of Religion, Balaam a false Prophet, yet a Prophet, confirmeth that. His example is very fit for this my purpose, to shewe how religion once kindled in the myddest of blindness, wyl leaue some lyght, who speaking to Madianites nameth olde Seth as famous with them. So yf such a iust king had been of Chanaans seede, some remnant woulde haue cōtinued of the house. But when olde Melchisedek of Sem vnknowne, was dead, then the good men of his household dissoluing family, went away to some family, as of Aram, Buz, Vz, &c. when Chanaanites had mightely encreased and preuayled in the lande: who in Abrahams tyme so went on that with the Chanaanite, also Kenite, Kenezite, Kadmonite, Perizite, and Rephaim, grewe ou so, that Abraham and Lot coulde not haue in one place lande enough for both theyr Flockes. By seucnty yeeres more, & Melchisedeks death, they woulde more multiply: and more bling the soyle for them selues, lesse woulde they suffer Melchisedeks household to lyue amongst them. And thus much for the terme Iustice, conteyned in Sedek, part of the Name Melchi-Sedek, wherunto also I adde Religion as a chiefe spice vnder Iustice. Now for the place SALEM: that helpeth not a lyle to know who the person is.

Buz cometh of Nachor. Also one Aram Gen. 22, 21. Elibu may take part of the first Aram the son of Sem. Gen. 10. Seth named amongst Madianites.

The worde SALEM betokeneth Peace, and so the holy Ghost noteth the power of the worde, Heb. 7. Now it was not a short continuance of peace that could make a famous name of peace: wherefore long before Abrahams tyme it shoulde seeme to haue had quietnes. But it wyl not soone agree with likelihood, that cursed Chanaans blood shoulde

Of the place Salem.

# A treatise of Melchisedek.

Phil. 4, 7.

Esa. 57, 20.

Dan. 7.

Apo. 13.  
Rome damned

\* More then  
2000. yeeres of  
5520.

‡ Iohn Lucius.

excell all in that blessing. For the knowledge and loue of Christ onely gardeth men in a continuall peace: which the buyders of Babel hauing once despised, coulde neuer finde in their families, vntill Christ came: Onely some fewe Profelytes peyled vnto Abrahams religion. As for the wicked, Flay maketh them as a Sea tossed, which casteth by myre and clay. And most lively doth Daniel describe the enemies of the Iewes (while they were the high Saintes) being as foure beastes commyng out of a Sea tossed with foure wyndes. Also, agaynst the Heathen Christians, from out of the Sea ariseth Romes power: as both Greekes and olde Romistes confidently expound it. So for a long time, moze then the thyrde part of time since time\* was, we haue a determination for prophane kingdomes, how farre they are from such a state as God woulde call peace. In all ages we see the state of peace and warre to be alyke. The olde Serpent from Adam Gen. 3. to Iohn Apo. 12. executeth the same hatred: that Salem properly can be no place but where God geueth a speciall blessing. Expounders at Sicheim buyld a Salem: and make it ‡ Melchisedeks citie: where Iacob becommeth salem (that is safe) not to Salem or Peace-Towne, Gen 33, 18. The warres made in Abrahams tyme, and the leagues of men there, teach vs to examine this story. When the kinges of Elam, Synear, El-lasar, and Goym, fought with the kinges of Sodom, Gomorra, Adama, Seboim, and Bela, the king of Salem had nothing to do with the warres, nor with the twelue peeres subjection, nor with their rebellion. As Abraham was in league with Mamre, Eshcol, and Aner-so much rather than Melchisedek woulde haue been, yf he had been of kindred. When the foure kinges stroke Rephaim, Zuzim, Emim, Chorim, and En-Mispat, to the playne of Pharan, and the Emori in Chazazon-Thamar: Woulde they haue suffered Salem so neare to be in peace, but for some greater cause, then woulde soone befall a Chanaanite to bein? Therefore

# A treatise of Melchisedek.

fore the best Hebrew Commentary, called An exposition of every hard worde: in that place calleth Melchisedek Sem, induced not onely by aucthorities, but also by the matter. Whereas Chanaan by the curse shoulde scruce Sem, and doubtles Sem woulde not omit the open vantage of superiortie: it may well be that for some encroachment vpon the possessions of Sems families the first contention did arise. Whereupon the king of Elam, as the eldest house of Sem, shoulde reuenge his younger colens quarell. That Sem shoulde settle in Salem, it is by many reasons most lykely, for \* some his posteritie: and for his heathen. Epiphanius so farre disputeth of Sems sonnes, in such sort to haue been there, but wecried thence by Chanaanites encroachment, that there was a ciuill right, and not onely the sole lordshipp of God in geuing Chanaan to Abraham. And R. *Abra. Ben Isaak* thinketh, that Iacob the dweller in Tentes, learned religion from the tentes of Sem & Heber. Now for Sems heathen: the Greekes beare memory of Iapheth. Anchiale a daughter of Iapheth, is by *Eustatbius* recorded to haue buyt the towne of that name. As for Cham, the lande of Egypt is especially named of him. Now for the middle brother, the middle space betwixt both, is the fittest: The middle Seas most fitly seruing such vse of their lufe. And yf the first dwellinges by any partition from Noah were appoynted: they gesse well, which gesse at this partition, for the first dwelling to be from Noahs appoyntment. *Abraham Ben Perizol* a Iew, in his Cosmographie foloweth Christians, not only for placyng of Sem at Salem: or for Cham (of whose place none doubt:) But also for Iapheth to be settled where we place Iapheths sonnes. We haue good reason: because *Virgil, Ouid,* and *Horace*, from *Hesiodus* and other ancient Greekes, such as *Eustatbius* afterwards foloweth vpon *Homer*, making Iapheth one of the Gyantes, in whose tyme they warred agaynst heauen: Also *Lucian* befoze him, making Iapheth the eldest

Chanaan was to serue Sem: for which seruice the open story must be looked vnto.

\* As for Selahs and Hebers families. Epiph. in ancyroto pag. 516.

† In Neuath Salem, pag. 39. cityng their fathers. Vpon Dionys. Alex. pag. 130.

The Iew foloweth and nameth Supplementū Chronichorum.  
1. Geor.  
1. Meta.  
1. O.  
1. E. D.

§ In Cro, &c.

of

# A treatise of Melchisedek.

of all folke : because these carry the memory of Iapheth, we haue good reason to place him in those countreys whence we came. Moreouer Egyptians made a God of Ammon: so Ch-am in Greeke may be witten, where Cheth is in many names (as in Eue for Cheue) pronounced, and the Greeke termination obserued. That religio doth credite y narratio. As that of our ancestors: who were much better taught by Iapheth to auoyde Idolatry, and to learne hym one that had been in the Gyantes age: and neuer to make a God of him: or as that of the Fable which telleth that Prometheus the sonne of Iapheth made men of the slyme of the earth: which thing came from his spech, wherein he taught how God made Adam, and Eue a Pandora full of al goodly vertues: that Heathen Charites, Pallas and Venus coulde not be so well imagined of, as Eue was Goodly in dedde. It is vsuall in all kinde of wyters, to attribute the worke vnto the narration. So Christ was crucified before the Galathians, not by the Souldiers of Citium or Italy, that with nayles and speare wrought the forespoken tyranny: but by the tongue of the Disciples. So Prometheus tongue made men. And yf we from fables are called somewhat to a truth for our ancestour: shall not a more certayne recorde for the place of Sem, fit for the situation, fit for religion, helde so continually of his posteritie, moue vs to folowe ancient plainnes? Or coulde there be any reason why Melchisedeks story shoulde be hid vntyll the Apostles tyme: to haue an other meanyng afterwarde, then euer it had before: that the Apostles shoulde not be able to teach the olde sayth, but by a new meanyng in the story, which Iewes neuer did, neuer wylt lke of. The Apostles would haue no such reverence geuen to their wordes, as to byng them to a meanyng vnto heard of by the Apostles nation. Furthermore, yf Mount Sion be so sayde in situation, and the glory of all the earth: where Isaak was offered, where Salomons care buylt the first Temple, where Cyrus decree buylt the

Seconde:

Fables glance  
at a truth.  
Plut. De Deo  
Soc.

# A treatise of Melchisedek.

second Temple, where Christ the true Temple poured out the waters of life: should we thinke that Sem being a Prophet, would not enquire from what place the Lawe and the worde of Iehouah should come. Nay it is expressely manifested and obserued by the very Iewes, that the place whence the Greekes should learne Religion was Semes tentes of olde tyme, as I haue touched before, their owne wordes from a threefolde auctoritie. And this their obseruation is good to helpe them. For as the blessing was performed before Salem was abolished, and the worde of the Lord did not fayle: so they and we were to looke vnto the curse. Moses telleth, that vpon denying the Lord, the Lande should haue an eternall desolation. Gabriel tellecth their particuler denyance, in killing of Christ, not esteeming of the couenant blood, wherewith we are sanctified. Our Lord tolde, that by the abomination of desolation, (*Matth. 24.*) an host besieging (*Luk. 22.*) Ierusalem should be destroyed, and continually abyde desolate: whyle the Gentiles calling continued. Great errour hath been herein committed, by not marking the force of Noahs wordes: pursued by Moses, Gabriel, the Lord, and fall enent: and the glorious erecting of the Church, tearmed The heauenly Ierusalem in steade of it. The *Apostata* Italian to falsifie our Lord his wordes, stirred fawchles Iewes to repayre Ierusalem, being him selfe at great charges: but Christ shewed his trueth. For the Houde which thousandes carried on the day time, was on the night removed: ykewise their Porter and their Playster, wyndes, tempestes, and stormes dispersed. Their further madnes an Earthquake terrified. Upon many their buydinges falling, quelled them: and playne tokens of Christ, were agaynst them. The *Apostata* would neuer haue been so mad, yf he had knowen how long Noahs graunt for Semes place, to beare a prerogative did continue. The Popes when they had fallen as Statres from heauen, and brought from the pit a

Hi. smoke

Esa. 2.  
Mich. 5.

The Romanes are tearmed abominable, Dan. 9. 25. Mat. 24. confesse with Iohn. 11. and as bad for their last times. Apo. 17. the last verse.

\* Theodorite booke. 3. 20. Greg. Naz. against Iul. 2. pag. 301.

Apo. 8.  
Apo. 9.

# A treatise of Melchisedek.

Apo. 132

Smoke to darken the Starres: even when that Helbrande was manifested to haue the throne of Satan, and all his power: then they woulde falsifie our Lorde his wordes, and would recouer Ierusalem, to set by there a superstition. They styre warres for to recouer the low Ierusalem: to weaken Princes, that their Cleargy myght afterwarde haue Emperours and Kinges at their commaundement. So the force of the West, was sent to the East: and there the foure quarters of the earth made greater warres for the Citie which had been once beloued, then the Seleucide and Ptolemei of olde tyme made: bynyng thyther the force of Gog and Magog: who also wrought and suffered greater slaughter, then euer the worlde saw before or after, for the holding of one place. And reason woulde, that men going about to disanull the wordes of our Lord, should know the pryce of their folly: Seeing they would helpe the Citie that killed Christ, to repayre Ierusalem where he was killed, to proue the wordes of trueth vnttrue: to buylde there, whereupon Christ had pronounced in Daniel, and in the Gospell, a perpetuall desolation. Our Lorde in wrath agaynst that place, remembered mercy towarde the sonnes of Abraham. For whereas this was and is amongst the Iewes a grounde of all their errour, that *Moses* Lawes and Ceremonies continue for \*euer vunchanged: and yet them selues confesse, that whyle they be out of their Lande, their Law can not haue his practise: and that they are bounde to affymatiue commaundementes, only in thynges about their body, as *Phylacteries*, † and post-writings: The Lord in *Moses*, *Deut. 28.* and in the Gospell, *Math. 23.* leaupng an vchangeable decree for a perpetuall desolation, doth playnely tell them: that *Sems* tentes hauing receyued *Isaiah* into the same dwelling, must be enlarged on the right and on the left hande: that they may dwell in desolate Cities ouer all the worlde, and buylde a larger *Ierusalem* then that where *Sem* dwelt. Wherefore it is a great imper-

\* Ramban in Halachoth Iesode Thora. Cha. 9. and in their dayly Creede called any Maamin: that is, I beleue. † In N. Saloni pag. 3. out of Ramban: there Mezuzoth doth meane writing vpon postes this: Iehouah our God Iehouah is one.

# A treatise of Melchisedek,

imperfection in vs, that in so weighty a cause Christians  
 shoulde be founde unskilfull: unable to expresse the open  
 prophecies, for the open place, and continuance of Sems  
 Citie: and also for the perpetuall Desolation, and the vse  
 of that Prophecy. If for the first poynt we be founde ig-  
 norant, where Sems tentes were: we shall neuer cleerely  
 conclude agaynst them, when Sems tentes lose their glory.  
 Through our foolyshe deuotion towards Ierusalem, in that  
 Pilgrimages be continued thither: and we do not openly  
 professe that place a burden of impietic, ouerflown with  
 an eternal Desolation: *Ramban* a Jew, writing vpon *Leu. 26.*  
 sheweth him selfe stroken with blindness and astonishment  
 of hart. For he sayth, that God wyll not suffer *Chanaan* to  
 be replenished with *Heathen*: because God doth (forsook)  
 reserue it for *Israel* to returne thither. Because these  
 poore soules are not mad enough of them selues, Poppyshe  
 superstition wyl be picking them forwarde: which as it  
 is bad, not limityng the ende and tearme of Sems house: so  
 let vs not be founde uncertayne for the first places of it.  
 Concernyng Mount Sion, how ancient the dwelling of  
 the holy Fathers haue been there, the same is spoken of  
*Hebrew* doctours, that the old *Latines* haue deliuered vnto vs.  
*Rabbi Moses Ben Maimon* sayth\*: It is a tradition holden of  
 all handes, that the place where *Dauid* and *Salomon* buylt  
 the Temple in the floore of *Arauna*, the same is the place  
 where *Abraham* buylt the Alter, and bounde *Isaak* vpon  
 it: and the same is the place where *Noah* buylt, when he  
 came out of the Arke: and there was the Alter where  
*Rain* and *Abel* offered: where also the first *Adam* offered,  
 soone after that he was created. Then if this be holden  
 true, the seconde *ADAM* finished his course, where the  
 first *Adam* began his. By this we may vnderstande, that  
 the Apostle woulde not hope to perswade the Iewes of any  
 to dwell at Salem but Sem in those dayes: seeyng this was  
 their vniuersall opinton, and so fit for helpe of memory for  
 the story. And this much for the place Salem.

\* Booke. 6.  
 Halachoth  
 Beth-habbe-  
 chira. cha. 2.

# A treatise of Melchisedek.

Sem is the Sa-  
crificer.

Most certayne of all notes poynting at Sem, is the Sa-  
crificehood : which though I haue touched already tymes,  
one, two, three, yea and the fourth (as *Plato* phrazeth in  
*Timæo.*) I must somewhat yet handle it a newe : and ioyntly  
with it the continuance, without beginnyng of dayes, or  
ende of lyfe. As the Sonne of God tooke not of hym selfe  
the function of Sacrificer, but was called by him who said,  
Thou art a Sacrificer for euer, after the order of *Melchi-  
sedek* : So neyther woulde Moses haue vs to thynke that  
Melchisedek had not a caller, or had an obscure calling:  
But this open calling and warranted in story, and the  
highest that wordes coulde expresse, was fastened by Noah  
vpon Sem : wherefore it must needs be, that he woulde  
holde it, and not yeelde his honour vnto any other. The  
Lorde was not ashamed to be called the God of Sem in his  
lyfe tyme, yea and in his young yeeres, in respect of his  
whole age : Iapheth his elder brother being a Prophet, as  
the Iewes rightly thinke, and perswaded by God to preferre  
Sems tentes. Now yf Iapheth were his inferiour, woulde  
Moses haue vs to thinke any other man his superiour, to  
represent a Sacrificehood of lyfe vndissolued? Neyther  
Moses nor the Apokle woulde euer wyth any such thought  
to climme into our heades. And seeing the Highest, the  
most High, would be described by an adiunct of his seruant,  
and after his name the God of Sem : it cannot stande with  
reason that than Sem being alque, an other and not Sem  
should haue the highest place in worthyp of the most High,  
the God of Sem. \* A learned Hebrew woulde not despise  
this reason also, that God in Moses is called in Hebrew  
the Shem (that is Name) the great and the terrible. And so  
the Iewes to this day call God the Name. Wherefore the  
man also called Name, or Shem, was fittest for this name  
and honour, to be known by a generall name : Noah fore-  
seeing, and in his name foretelling, how in tyme he shoulde  
not be named but by a generall name. I V S T-King,  
sacrificer

\* The worde  
Shem, or  
Sem with ad-  
ditions, is Gods  
name in Hebr.  
Leu. 24, 11.  
Deut. 28, 28.

# Attreatise of Melchisedek.

sacrificer to the great & terrible Name, Sem the Father of our Lord, Sem of whom yet lyuing God would be named the God of Sem, Sem the Prophet, Sem who doubtles was a religious sacrificer, Sem the first King, Sem & Sem only was then greater then Abraham the Patriarch, of whom being dead, God is named, the God of *Abraham*: greater then Abraham the Prophet, the buylder of Alters, the sacrificer of Isaak, and the Prince of God: Sem in euery degree is before him: But now we view Sacrificehood. Abraham was the sonne of an Idolatrer once: but none of Sem's fathers worshypped strange Goddes. Also his lyfe being without recorde of blemishe, he was fittest to vse the highestt office. The other is a most high honour, that he had fathers in order in such honour: yet his two breathen matched him in that. But with godlynes to winne the prerogatiue from his elder brother, to haue the saythfull discent, vntyll his God came in the flethe: this was an vn-speakable glory: as that all the worlde should looke vnto his Centes. But as The V Vorde comming in the flesh, came vnto his owne, but his owne receyued hym not: So Sem, whom Chanaan shoulde serue, was to Chanaan unknowen, who was his father, or his mother: when was the beginning of his dayes, or the ende of his life. The men of the worlde then without knowlodge of God of the crea-tion, of the beginnyng of the continuing of man, coulde not in their fables come neare the antiquitie of Sem's byrth. A lytle weigh their wayes. They who replenished Attens pleade, that there the earth did first yeelde vp Men. Wise Socrates in his tyme was no wyser then so to thinke. The Riuers Ladon and Iacon in Moræa may well be thought memorialisles in name of Laud or Lud, and Iauan. *Eustathius* from Greekes, recordeth that there they sayde men first sprang, † *Herodotus* telleth a chyldysh tale of Chyldren that heard no voyce of men: who were kept so, that they myght be marked what language they woulde speake:

Iohn. 1.

Sem elder then  
Heathen gods.  
Plat. in Epi-  
taphio.  
Dionys. Alex.  
and Eust.

† In Euterpa.

¶ III.

Bek

# A treatise of Melchisedek.

Bek they first spake : (in Egypt it was done) and the King learned that Bek in the Phrygian language was Bread : And thereupon a conclusion was gathered, that the Phrygians were the most ancient people. Seeing Englishmen bake Bread, they myght as well make vs ewest. *Trogus Pompeius* wrote of a contention betwixt Egyptians and Sythians for ancienty full of babynesse. The Ethiopians of *Cush*, in *Diodorus Siculus*, thought that all the earth being couered once with water, the Sunne did fyrt dry by theyr Countrey, and men out of the *Yudde* fyrt bred there. And in Arabia, *Alilat* is their God, as *Herodotus* recordeth: he seemeth to be *Chaula* or *Euila* the sonne of *Cush*. For that cause I thynke the *Septuagint* translated the name

† *Euilat*, putting a. t. to the worde : that *Grammer* neyther required, nor permitted. But they would teach the *Heathen* of their forged *Goddess*, *Phayt* or *Phut* & was holden to be *Phaeton*, begotten by the Sunne : and as the hot *Lybea* was an intemperate Zone, so they faine that he dyoue the *Charot* of the Sunnes lampe out of course. *Anubis* in *Egypt* of *Anum* or *Anub*, *Chams* nephew, was their God. And commonly it was holden, that the earth bare *Iapheth*, *Cham*, and the buylders against *Heauen*. Such was their *blyndnes*, *Moses* knowyng very well how the Gods of the *Heathen*, and their most ancient monumentes of *Riuers*, *Mountaynes*, *Towers*, *Countreys*, *Goddess*, and *Fables*, (stauing some few of *Adam*) skant matched *Sems* first yeres: describeth *Sem* (keeping his name close) in such sort as *Chanaan* vnderstooke his case. For in him *Melchisedek* hath, as the *Apostle* doth teach vs to marke, no beginning of dayes, nor ende of lyfe. Now simply it is no wonder for a man to be in *Scripture*, for the open phrase without father, without mother, without beginning of dayes, without ende of lyfe. So are *Pilate* and *Tiberius*, *Annas* and *Cayphas*, whose \* name doth rot, and they † lie in sorrow : And it is rather a basenes then an honour simply to be so recordd.

† *Euilat* is in *L.L.VV.* the common copias, noted in *Sixtus quintus* edition. 1. *Char.* though in his text, and some others it be altered: belike by some that marueyled at the *strangenes* of the matter. But as *Ioinan* is for *Iauen*, to shewe that the *stones* came of them, so I doubt not but *Euilat* was for *Euila*. for the lyke consideration.

§ *John Lucidus*.

\* *P. o. 10, 7.*  
† *Esa. 50, 11.*

# A treatise of Melchisedek

recorded. But when a man well known, as a private man is suddenly in the style of the story, set downe as a stranger, full of royall maiesty, by a new name, unknownen to them that lyued about him, and to such as read his story: wouldeste it be some Angel, one of a thousande, as Elihu tearmeth godly Preachers, the case of such a man is to be considered, and is lyke to conceyne long speech, and hard. Such is the case of Sem. What Infidel would\* beleue that Sem borne before the Deluge, weakened a quarter of mans former age, by it: yet by worshyping EL ELION, kept a Language originall, kept, almost only, true religion, save mens age agayne halfed, saw not thre ages, as Nestor in Homer, but ten ages in the Male line: what infidell would thinke that in the tenth age Sem shoulde seale the blessing to Abraham? Moses full of the most wyse spirite, coulde both mocke the mockers, and make the same wordes serue to the Godly whypter then the Snowe, of any Vices eloquence. He doth not onely shew how much, or rather how nothing the wicked vnderstoode that then were alyue, or the wicked would that shoulde reade his booke afterwarde: but also most liuely teacheth the Godly the summe of the Gospell, in that the blessing of the blessed God of Sem, is in Semis lyfe geued to Abraham: in whose Seede (not seedes, but seede, as of one, who is CHRIST) all Families of the earth shoulde be blessed. So the doctrine of lyfe euerlasting is opened, that Christ that seede of Abraham after the flesh, is the God of Sem after the spirite of sanctification. This was the counsell of the Apostle mytyng to the Hebrewes, to shew how the Sonne was made heyre of all: by whom God made the worlde. Who in *Esa. 4.* beynge *Zemach Iebouab* to glory, a bright spring, and *Iebouab* that washeth away the vncleannes of the daughters of *Sion*: Being in *Exod.* the Angel that hath within him the name of God: Being in *Genesis*, *Elobim*, that by speaking made and vpholdeth all: Being *Psal. 110.* the Lord of *Dauid*, sitting

\* Yf Moses writing had not first made it common amongst the faythfull.

Homer II. 34  
verf. 222.

Heb. 1, 3.  
Zach. 3, 8. in  
the. 70.  
& Luk. 1, 78.

# A treatise of Melchisedek.

sitting on the right hande of God : and an eternall sacrificer after the order of *Melchisedek* : is honoured by the Apostle, with most goodly speeches : as sayrer then the sonnes of *Adam*. For he from those places tearmeth him the brightnes of glory, the Character or grauen forme of Gods person : carying all by the worde of his power : by him selfe a clenser of our sinnes, and a sitter on the ryght hande of God on high. Now the Iewes coulde hardly be called to an higher manifesting of the Redecmer, then the bare speeches to Abraham at the fyrst sight conteyned : and were dull in hearyng, that God was in *Christ*, reconcilyng the worlde vnto him selfe. Wherefore the Apostle by *Melchisedek*, would drawe them to the God of Sem, and to the great myserie of Religion, that God was manifested in the fleshe. Many others through all ages in theu. stories beare a shadowe of those thinges, which in *Christ* shoulde be more notable. As *Adam*, in deriuing his case vpon the many : that is, all : *Abel* in innocent martir dome : *Enoch* in ascending : *Noah* in sauing the worlde by waters : *Abraham* in large fatherhood : *Isaak* in peetyng him selfe to a sacrifice, *Jacob* in vigilant shepardy, *Joseph* in sayng his brethren, in price of sickles by *Judas*, and his restraynt betweene two, one saued, the other perishing : *Moses* in saythfulnesse ouer the house : *Aron* in sacrificehood, called the *Christ* : the sonne of *Nun* in sauing into that Rest : altered therefore in name from *Oseah* to be called *Iesus* : *San* son in destroying many enimies by his owne death : *Dauid* in a stout kingdome : *Salomon* in a peaceable : and I see not why *Cyrus* may not also be sayned for his office, though his sayth be lesse certayne : yet because he set *Israel* free, and woulde haue buyt the Temple on his charges, therin he bare the foyme of a deliuerer : As all these had foreshadowes of a body to come, performyng a better thyng answerable : so well might a man looke that *Sem* the rarest, or onely for glorious phrase of Blessing, shoulde not be left

Rom. 5, 14.  
 Heb. 12, 24.  
 Gen. 5, 23.  
 1. Pet. 3, 21.  
 Heb. 11.  
 Gen. 17, 5.  
 Rom. 4, 17.  
 Esa. 9, 6.  
 Gen. 31, 40.  
 Rom. 8, 32.  
 Num. 12, 7.  
 Heb. 3, 2.  
 Leuit. 4.  
 Num. 13, 17.  
 Iudg. 16, 30.  
 Esay. 45, 1.  
 Ezz. 1, 1.  
 and. 6, 3.

# A treatise of Melchisedek.

in meane degree. Therefore the matter in his story doth ring and roare, how in obfcuritie he is glayous: who in fyle, being knowen Sem, blessed openly from his blessed God: receyved for all the tyme of his life, firft in that kinde unrecorde, as touching dying, appoynted to that dwelling place whence Nations fhould learne Religion, vertues vnto his tenth defcent, finding a man ordeyned to the fucceffion of blessing: Godenly commeth on a ftranger in a famous name of a iuft King, to make him vnknowne to the blynde world: fuch an one as none myght holde for begynnyng of dayes, for ende of lyfe, or yet for father, mother, or kintred, to be a Chanaanite: and to fpeciall purpofe a Sacrificer without receyve of ende: to reprefent by fequel of matter offering it felfe, even the fomme of God, that king of Iuftice & Peace, without Father in his manhood, without Mother in his Diuinitie, without kintred for acceptation, and yet for ever continuing a Sacrificer.

John. 1. 10. and 11.

Upon mention of Ageednes, I may ioyne Succellion. Sem only of all fpying with Abraham, is recorded to haue fene the olde worlde. Beyond receyde, we may affirme no exceeding olde age. Noah was dead before Abraham was borne. Sem might tell from two men, Lamech and Methufelah, who both fpyed in Adams dayes, the ftoyes from the begynnyng vntyll his tyme by hearyng: and the later by his owne fight, of prophanneffe, of religion, of the wrath, of mercy. Such treafure hid in Sems brett, holding the glory of God, woulde feeme more precious then any wall of Iafper or Chrifall, to beholde the defence of God cleere in the middeft of the enemies. Job woulde not fo much eftime of any \* Corall or † Chabaz, as Abraham woulde of Sems authority to dnyue away Serpentes, fuch as Nachor his brother, and Ifmael his foune were, defpifing

§ Without Sem, fucceffion of doctrine hath no record. \* Heb. Ran. oth, by the high colour holden to be Corall, as I gesse from Orpheus, in coufallo. § 7. † Heb. Gabifh, in Orpheus I reade Chabazios, by notation it fhould be like an hayle ftone. In Greke alfo called Chalazias. Plin. booke. 37 Cha. 11.

¶ I.

the

# A treatise of Melchisedek.

the wordes of the Blessing. By Sem, Abraham and Lot myght instruct Isaak, who by them myght be brought to see Sem: that foure workemen, foure iust men, of whom Heathen come and not Israel onely, meeting at Salem, myght begin the buyldyng of the high Ierusalem, where in time all their Families should haue a glorious dwellyng. They though then fewe woulde tell how their chyldren should be taught by Iehouah, when of them he toke sleshe, how they should haue plentie of peace (or Salom) in the high Salem, being setled in Justice: and their teaching then amongst Heathen, was a precious buyldyng, where stones were layde with ornaments: the foundation of Saphir, the windowes of Emeraude, and their gates with flaming stones. I more willingly vse these tearmes, by imitation of Esay. 54. wherein he telleth of the Heathens calling: For that the state of vs now is very lyke theirs: the partition wall, of circumcision and Moses ceremonies, being so broken downe as yf it neuer had been buylt. Moreover the doctrine of Moses deliuered in twelue precious stones, wherein were grauen the names of the twelue sonnes of Israel, not onely to be in remembraunce before God, but also to teach their chyldren to holde the precious gyft of fayth, as their fathers did: mooueth vs to consider that the lyke were woꝛne not vpon, but within Sems best before: who had lyued in the dayes of so many severall fathers, and was a high Sacrificer, bearyng *Vrim* and *Thummim*, the forme of holsoone wordes, Fayth and Loue, within his best. When Isaak should heare him teach of Gods loue towards the worlde, how he woulde geue his onely Sonne for man: he should be prepared before he knew his owne case, to geue him selfe to God, at the commaundement of his owne Father. And well might Sem be saygned to haue two *Onyx* stones on his shouldders: the one hauing this engrauement: The seede of the woman: the other hauing this, Iehouah Elohe Sem. These poyntes be

# A treatise of Melchisedek

be more precious then any Stone. For afterwarde by these the white stone, with a name which none knoweth but the receyuer, shalbe geuen to such as fight for these two Idolsyes. When Sem shoulde teach Abraham how Christ shoulde come to his owne, but his owne would not receyue him: he myght see a stampe of that in Sem, who being amongst his owne, was not gloypous but to such as God dyeme vnto him, despised and reiected for speaking of Religion.

John. 1.

Now two thinges yet remayne to be handled: The one a common saying of the Iewes: from the *Babylonian Talmud*, which often afore I haue mentioned. The other in what spectall meanyng the nation of the Iewes beareth blame for dulnes of hear yng. Both which cleere the cause. They say, from Elias house, 6000. yeres the worlde stands, 2000. v. *Tobu* (oz before the Law) 2000. in the Law. 2000. in the dayes of Messias: which is by interpretation Christ. By *Tobu* they meane a vacuity of ornament, in the rate of commaundementes, borrowing the terme from *Genesis* the first Chapter, where the Earth is sayd to be *Tobu*. that is, voyde. Now by the Law they meane not that which commonly men woulde thinke, Moses law. For long after that was geuen: but they meane the commaundement of Circumcision, oz any thing that God commaundes Abraham. The law of Fayth standeth rather in a narration, then in a forme of imperatiue speech: which being tolde but in Adams and Sems tyme, for common and open recorde, they who knew not Christ, could neuer knowe whom Melchisedek could be represent: and they who knew the preferment of Sem, woulde soone knowe why he shoulde be lykened to the sonne of God. Sacrifices doubtles were commaunded: but no expresse worde is wrytten so, that men myght be forced more to the law of Fayth: which they that knewe not, thought all a *Tobu*, oz emptinesse, vntyll Abraham, that euen Sem in all his royaltie and office, could not shewe

Massecheth  
Sanadrin, Cha.  
Chielek, pa. 97.  
line, the last.

Abraham had  
the Promise in  
2083. Ierusalē  
was destroyed  
at. 4000. How  
neare. 6000.  
the worlde shal  
ende, God only  
knoweth cer-  
taynely: men  
can but gesse,  
by lyke reuo-  
lutions.

It.

them:

# A treatise of Melchisedek.

Tau. Resh. Iod  
ad Gimel in  
Arithmetique  
make. 613.  
which number  
of letters they  
finde. Exo. 20.  
for the spech of  
the Lord in the  
Law, and in  
memory of that  
haue gathered  
the Commande-  
mentes. 613.  
full blindly e-  
nough: omit-  
ting the article  
for Christe,  
holden in their  
beliefe: and app-  
oynting no  
law for beliefe  
in him, which  
was the ende of  
the Law.

That the  
words of God,  
for fayth in  
Christ, shoulde  
be better mar-  
ked, lytle els for  
2000. yeeres is  
written.

them an eternall Redeemer. So for the other poynt, of  
Dulnes in hearyng. The Lord woulde neuer blame the  
Iewes Nation for ignorance in the Prophtes language,  
open sayinges, as Therig (that they call the. 613, com-  
maundmentes) nor for the tymes, wherein for all knottes  
they yet haue the trueth, nor for the place whyther Christ  
was to come, nor for the families recorded: who doubles  
at that day agreed with S. Matthew and S. Luke: though  
they woulde neyther commend them, nor keepe a recorde  
of theyr owne: they neuer durst resist them. For these  
poyntes whereupon the Scripture to vs seemeth sealed  
with seauen seales, for want of dayly reaydyng, wherein  
we shoulde be occupied: The Nation most cunning in these  
poyntes, touchyng the open phasie, shoulde not be blamed:  
but for the close lyfe skattered through all these sayinges,  
the Scripture blameth for dulnesse of hearyng touchyng  
Christ, for his person and his office. For the whole worlde  
by losse of Billions, dayly finde this a great secrete: how  
God was manifested in the fleshe, was iustified in the  
spirite, was seene of Angelles, was preached in the world,  
was beleueed of nations, was taken vp in glory. The  
Turkes, Iewes, and all other Infidelles, they heare this: but  
they heare these poyntes dully. Though in the two thou-  
sande yeeres of *Tobu*, no expressed sayinges for Religion,  
to continue are wrytten, but for these poyntes, of the Seede  
that shoulde ouercome the Serpent: and of the blessed  
God of *Sem*. By neglect of the first, came impietie in all  
kynedes, and thereupon the Flood. The stoutyng of *Sems*  
blessing buylt Babel, to make a Shem or Name: and that  
hede the Name of Languages. Before Abraham and  
Moses, this was a deepe poynt. And after in expressed  
wordes, it is the ende of the Law. For Moses *Leu. 26.* de-  
scribing perfect recompence of Justice, speaketh of plenty  
in Corne, V Vine, Peace, and such: and of the placing of  
Gods Tabernacle amongst vs: (which poyntes, *Amo. 2. 9.*  
S. Luke

# A treatise of Melchisedek.

5. Luk. 1. and Apo. 21. turne to Christ) and neuer enclyneth towards any stoy in men, for perfourming any such thinge: but contrary, in the punishmentes for breaking. Moses foretelleth their stoy, vntyll they are in Babylon. 70. yeeres, and how they wyll confesse their sinnes, and the sinnes of their Fathers: and telleth how God will remember his Couenant with Iacob, Isaac, and Abraham: and that he brought them out of the land of Egypt. This doth Moses tell. Daniel sheweth the perfourmance. He when the Captiuitie was ended, confelleth his sinne, and the sinne of his Fathers, and that euery curse wrytten by Moses had taken effect from the iust God: and notwithstanding that God would remember how he brought his people from Egypt. Thereupon God doth worke for vs wonderfull thynges. He sendeth an Angel to Daniel to teach him vnderstanding: who did so, as he him selfe recordeth for more certayntie, that we shoulde take his wordes in that meanyng as he him selfe tooke them, and not be wyser then Daniel. He calleth the Prophet that gaue God holy prayse of iustice and truen, Delight it selfe, *Chamudoth* in hebrew, and telleth that the worde came forth at the begynnyng of his prayer: (How he prayed for returne to buylde Ierusalem) and from the outgoing of that worde, vnto Messias the king most holy, brynging in Iustice eternal, to ende Sacrifice, to seale vision and Prophet. 490. yeeres exactly were pared out: and thereupon *Ierusalem* shoulde be destroyed. This he tolde: but who did looke so farre to the ende of the Law?

As Moses face did shyne to such as coulde looke vpon it: so doth his doctrine shyne to such as pursue the tenour of it. Yet none can come to the ende of it, nor remouie the coueryng from their hart: but such as the Father doth turne and pray vnto the Sonne. After the Lord had long taught, lytle coulde men looke into the person of Christe. They thought him to be Iohn Baptist, Elias, Jeremy, or one of

I iiii.

the

# A treatise of Melchisedek.

the Prophets, but could not know the King Holy of Holys therein they were still dull of hearing. Neither couide any of the Scribes and Pharises assembled, tel how Christ was both Lord and Sonne of *Dauid*. Let vs come to the Apostles them selues, how skantly they knewe Christ: Peter doth confesse, that he was Christ the Sonne of the lyuing God: but the thunder of his power agaynst Satan by his death, that he did not vnderstande. For when the Lord sayd: that he shoulde be killed, and ryse agayne the thyrde day, he was not now *Symeon Bar Iona*: a ryght hearer of *Jonas*: what shoulde be answerable to *Jonas*, lying in the *Whales* belly thre dayes and thre nyghtes: but sayd, *Chos ve shalom*: in our phrse, God forbid: being a Satan, a stumbling blocke, not conceyuing the thynges of God. Let vs consider how dull we our selues are, for the worde *Rocke*. That worde in the *Hebrewes* diuinity, and in the Apostles phrse, and course of the demaunde of Christ, importeth God. So the *Septuagint* translate the terme *ZV R*, that is *Rocke*, by *tearme* \**Theo*, God. And this sentence twise telleth vs that playnely: there is no *Zur*, *Rocke*, but *Iehouah*. And S. Paul called Christ the *Rocke*: and our Lord sealeth vp the *Disciples* answer, how he him selfe is the most Holy, the *Rocke*: who wyll performe vision and Prophet, by whom alwayes came for geuenes of sinnes. In this poynt the *sharpest* edge wyll soone turne asidde. The *Romilles* do not onely there turne to Peter the name neuer bestowed but vpon God, but do the lyke in *Gen 3*. saying, She (not *HE*) shall byrre the head. Though the masculine gender be past all doubt in the *Hebrew*. These deepe sayinges they mocked, befoze the *Flood*, and at *Babels* wyrke. And when Christ graunted, that he was the Sonne of God: they made that the occasion of his death. Moreover when S. Stephen sayd, That *Iesus of Nazareth* woulde destroy that place, and alter the lawes that *Moses* gaue: what had he then spoken more then *Gabriel*.

\*Deu. 32, 4, 15.  
18. 30. 31.  
and 2. Sam. 22.  
1. Cor. 10. and  
Psal. 8. 19. 28.  
31. 62. 71. 73.  
78. 89. 92. 94.  
95. 144.

# A treatise of Melchisedek.

39

Gabriel spake, That Christ woulde destroy Citie and Sanctuarie : and finishe Sacrifice & Offering? And where it is in Moses sayd, that his lawes should continue *Le Olam*, continually : It falleth out most fitly in this cause. For *Olam* signifieth a Iubilee. Now Iubilees continued not beyonde our Lord his death : but the last fell out in the same yeere, that Holy yere, the acceptable time, when he brought vs into our Rest. For particuler declaration of that, an other tyme must be taken, and for Moses further meanyng, to be opened. For y<sup>e</sup> present matter touching dulnesse of hearing, it was spoken doubtles of not vnderstandyng Melchisedek representyng the Sonne of God : which representation, how woulde that Nation euer haue looked for in a Chanaanite, whereas in Sem graunted by them to figure Christ, and in most manifest Scriptures, they woulde rather stop their eares, then heare that poynt? Thus all that is spoken of Melchisedek, shineth in Sems cause : and it can not be, that any other then alpue, should be thought equall in the kinde. Sem is the honour of Kinges, for antiquity, and iustice : ended his dwelling at Salem, whence Religion sprang to our Fathers : was the worthiest Sacrificer to his God, was vnborne in the worlde now, vndead in the memozy of most that saw him blesse Abraham, vndyng in description of his age : besides the maner of spech before vsed, to the astonishment of men. Sem onely could tell Abraham and Haak, the storyes of Adam, from the mouth of Lamech and his father Methuselah : onely by the *Lewes* graunt agaynst the *Lewis* can be brought, a keeper of the worlde from *Tobu*, by his owne eares testimony, as knowyng the law of Fayth before Abraham. Sem onely had before a promyse, wher<sup>e</sup>in the learned *Lewes* would be dull of hearyng, and was meete to be lykned to the Sonne of God in his case then. And neuer was any King moze strengthened to a Kingdome by Warriours, then Sem is by argumentes, to be Melchisedek. This I had to speake of  
Melchi-

# A treatise of Melchisedek.

Melchisedek, styred by first to defence by spech of a Learned by other, who taught the same, and of some was blamed. Afterwardes I wrote in fewe lynes the effect of all this, sufficient (as I supposed) to stay the unskayed: and so I founde, that in many it took place. One Learned man otherwayes mynded, wrote what he thought good to an other conclusion. His, and myne, I willingly commende to the iudgement of the Godly: that the truth may take place to common agreement, in buyldyng the kingdome of Justice in Peace.

FINIS.

Hebrew Rabbines, or Rabbine workes, cited in this booke for Sem or Melchisedek: whose whole workes, from Venice, or Francfurt, Studentes may haue.

- |   |   |
|---|---|
| 1. <i>Aben Ezra.</i>                                      | 16. <i>Moses ben Nacheman,</i><br>or <i>Ramban.</i>   |
| 2. <i>Abrabaneck.</i>                                     | 17. <i>Perush Col millab Kassa:</i><br>that is, an exposition vpon<br>euery hard worde.   |
| 3. <i>Abraham Ben Isaak in</i><br><i>Nauath Salom.</i>    | 18. <i>Salmob Barchi.</i>   |
| 4. <i>Abraham Zakuto autor</i><br><i>Sepher Iuchasin.</i> | 19. <i>Seder Olam Rabbai.</i>   |
| 5. <i>Abraham Perizol.</i>                                | 20. <i>Symeon ben Iochai:</i> he is<br>cited in the <i>Babylonian</i><br><i>Talmud:</i> but is furre elder<br>in <i>Zakuto</i> in <i>Sepher Iuchasin</i><br>: as of S. Pauls age. |
| 6. <i>Baal Aruch.</i>                                     | 21. <i>Talmud Babylonia,</i> printed<br>at <i>Basil:</i> and from<br><i>Sucha, Nedarin, Sanhedrin.</i>  |
| 7. <i>Baal Hatturim.</i>                                  | 22. <i>Tanchumab.</i>   |
| 8. <i>Dauid Kimchi.</i>                                   |   |
| 9. <i>Elias Mizracbi.</i>                                 |   |
| 10. <i>Isaak Ben Arama.</i>                               |   |
| 11. <i>Leui Ben Gerson.</i>                               |   |
| 12. <i>Menachem vpon Moses.</i>                           |   |
| 13. <i>Midras Bereshitb.</i>                              |   |
| 14. <i>Midras Tillin.</i>                                 |   |
| 15. <i>Moses ben Maymon, or</i><br><i>Ramban.</i>         |   |

















