



AN
ADMONITION TO
THE CHRISTIAN READER:

Concerning the Apocrypha-Books, wherein are shewed the reasons and grounds, wherefore they are here omitted, as not Canonical, and not to be accounted amongst the Books of undoubted truth, as the **HOLY SCRIPTURES** are to be held for.



he writings which anciently have been joined together in that Book, which we call the *Bible*, or the *Scriptures*, are two kinds: Some are given by inspiration of God, *2 Tim. 3.16.* and written by the holy men of God, namely, the Prophets and Apostles, *Eph. 2.20.* being moved by the holy Ghost, *2 Pet. 1.21.* which is the Spirit of truth, *John 15.26, and 16.13.* and therefore, are Divine Scriptures of an undoubted and infallible truth: these we commonly call by a Greek word *Canonical Books*, because they contain a doctrine which is as a *Canon* or *Rule* of all that must be believed and done to be saved, *Gal. 6.10, Phil. 3.16.* Or because they stand in the *Canon*, that is, in the Register of the Divine Books, which both the Jewish, and Christian Church at all times have had. *Athanasius* in his *Synopsis* saith: Some books are written by the will of men that are liable to error in doctrine, and therefore cannot be a rule unto our faith and carriage, and these are called *Apocryphal books*, that is *Hidden*: either because they ought not be read in public, but rather be hidden: or because they were not in the chest wherein the divine books of the Jews were kept and hidden. As for the books of the *New Testament*, which are contained in the *Bible*, although some particular Doctors, though without reason, have doubted, whether the epistle to the *Hebrews*, the epistle of *James*, the second of *Peter*, the second and third of *John*, the epistle of *Jude*, and the *Revelation* of *John*, were to be held for Canonical or no: yet notwithstanding the Primitive Church generally have never doubted of it, neither are they in our time questioned, but are by all Christendom esteemed and held to be divine and *Canonical books*. But by the writings of the Old Testament there are some Books contained, which are not *Canonical*, but *Apocryphal*: to wit, *The third and fourth books of Esdras, the history of Tobias and Judith, the book of Wisdom, Ecclesiasticus, or Jesus, Syriac, seven chapters added unto the Book of Esther, the book of Baruch, and the letter of Jeremie, some additions to the book of Daniel, namely, the history of Susanna, of Bel and the Dragon, the prayer of Ariaras, and the song of the companions to the book of Daniel in the fiery Oven, the prayer of Manasseh, and the three books of the Maccabees.* That these writings are not to be reputed *Canonical* but *Apocryphal books*, appeareth manifestly, by reason, that man

sees not, nor finds in them the marks and signs whereby the *Canonical books* are known and discerned from others. The marks of a *Canonical writing* in the *Old Testament* are these:

First, that it is written of a Prophet by reason whereof the *Canonical books* of the old Testament are named the Prophetical writings, *Rom. 16.26.* and the Prophetical word, *2 Pet. 1. 19.* And that consequently it is not written since the days of *Malachi*, who was the last of the Prophets. Read *Josephus* against *Appinas*, *lib. 1.* And *Eusebius Hist. Eccles. Lib.3.cap, 10.*

Secondly, That which is written in the Hebrew tongue for the Scriptures of the old Testament were written for the Church of Israel, which only used the Hebrew tongue. See *Hieronym. Pref. in Paral. and in Es.1.*

Thirdly, That by the Jewish Church it hath been acknowledged and held to be a *Canonical book*: for the Jews were trusted with the word of God, *Psa. 147.19. Rom. 3.2.* and commanded to keep them faithfully, *Deut. 31.30.* which also they have done; for that Christ, howbeit he often reprov'd them of their evil expounding of the *holy Scripture*, yet he hath never accused them of corrupting or mingling the *holy scriptures*, but shewed men to those writings which they had at that time, *Luk.16.29. John 5.39.*

Fourthly, That nothing is found in it, but that which is holy and true, and nothing opposite or contrary unto the truth, or the main doctrine in the *Canonical books* comprehended. Now that these marks are not found in the aforementioned *Apocryphal books* appeareth by them most clearly.

First, For none of them are written by a Prophet, as being all of them written after the time of *Malachi*, and the Authors of the same books confess themselves, that no Prophet hath been in their time, as appeareth, *1 Mac. 4.46. and 9.27.* see likewise *2 Mac. 2.21.* and the preface of *Syrach*. The author of the book of *Wisdom* saith indeed, *Chap. 9.7,8.* that he is king Salamon, unto whom God hath commanded to build the Temple, but if that is found untrue, being that this book is first written in Greek, as the style sheweth, and is plainly appeareth by *Chap.4.2.* that the Author maketh mention of the wars of the Greeks, which were 200 years after Salomon's time instituted. The ancient Doctors are of opinion, that this book was written by *Philo* the Jew, who lived after the birth of Christ, and believed not in him: Read *Heirom. in Prologo Gakate in lib.Sap.* and *Prefat. in Proverb. Salomonis.*

Secondly, Neither are the books written in Hebrew but in Greek: yea, that the fourth book of *Esdras* is not found but in the Latin.

Thirdly, They have never been put in the Register of the Divine books which the Israelitical Church had, as may be made manifest by *Josephus* against *Appion*, *lib.1.* who there recited but 22 Canonical books, which the Jewish Synagogue held as such; among which none of these are counted. Read also *Euseb. Hist. Eccles. Lib.3.cap.10.* neither have they ever been read in the Synagogues of the Jews, nor expounded by the Priests and Scribes of that people. It appeareth likewise that the Lord JESUS and his holy Apostles have not held the books to be *Canonical*, being they never cite anything out of them, as they do out of the other books, of whose Divinity they bear witness everywhere, and never of these *Apocryphal*. And being the Primitive Christian Church received the Canonical Books of the Old Testament from the hands of the Jewish Church, we find that any mention of them in the Registers which the Primitive Church had of the Canonical books. *Eusebius*

witnesseth, *Histor. Eccl.lib.4.cap.26.* that a certain ancient and excellent Teacher, named *Melito*, Bishop of *Sardis*, undertook expressly a journey towards the East for to enquire after the number and order of the *Canonical books*, and that among them none of these were reckoned, as out of the register itself may be seen. The Synod of *Laodicea* likewise, which was kept in the year of our Saviour 318. Citing in the *59 Canon*, the Register of the books: as neither do the ancient Ecclesiastical writers, when they also relate the Register of the *Canonical books*: as among others, *Origen* by *Eusebius Hist. Eccl. Lib. 6.cap. 24.* *Cyprianus in Symb. Athanasius in Synopsi. Helarius in prol. Psal. Heironym. In prol. Gaeato, in prasat. In lib. Eстера, lib. Salom. Daniel. & Maccab. Nazianzenus in Carm. Ephiphanius Hares. 8. & in lib. De pond, & mens. Cyrillus Hierosolymitansus Catech. 4. Ruffinus in expos. Symb.*

Fourthly, Hereunto add, that in most of these books are found divers untrue, impertinent, fabulous and contradictory things, not agreeing neither with the truth, nor with the *Canonical books*.

Out of very many, let these few suffice to clear the matter. The whole fourth book of *Esdras* is nothing but a continual narration of fained things that never happened: as specially what the Author recites in the Chap.6 vers.49, &c. of the two great beasts, *Enoch*, or *Behemoth*, and *Leviathan*, that favours most manifestly of the Jewish fables. And who can believe that to be true, which in the 14 chap. vers.21, &c: is related, that the Law of God was wholly lost, and that the same was restored again by *Esdras*, within the space of 40 days? What is said in the 4 chap. Vers. 41. Of the souls of the dead, that they are kept in chambers or cells under the earth, is also clearly opposite unto the *Canonical writings*, Eccles. 12.7. 2 Reg. 2.1., Matt. 5. 3. and 12. Luke 16.12. and 23.43. 2 Cor. 5.1. In the book of *Tobias*, besides that the Greek and Latin copies do mightily disagree, and contain many things contradictory one to another, there is attributed a lie unto an Angel: for in *Chap.12.15.* he saith, that he is the Angel *Raphael*, and in *Chap.5.18*, he saith that he is *Azarias* the son of the great *Ananias*. There is also related, that the Angel should have taught the young *Tobias* to chase away the evil spirit with. The roasting and perfuming of the heart and the liver of a fish. *Chap. 6.5,8.* and *Chap. 8.2.* which favours not a little after the fained *Talmudish* fables. Likewise it is not credible what is said in Chap. 3.8. that an evil spirit *Asmodi* should have killed seven Bridegrooms of *Sara*. In the Chap.3.7 are two things contrary one to another, as that *Sara* dwelt in the city *Rages*, and Chap. 9.6. that the Angel was sent out of her father's house to go to *Rages*. Concerning the History of *Judeth*, there can be assigned no certain time, in which the same History happened, from whence with good reason may be suspected, that it is but a mere invention: the more, seeing the Jewish Historiographer *Josephus* makes no mention of the same. And if it were happened in the days of *Nebuchodonozor*, as is insinuated in the *Chap. 1.12.* and the *Chap.2.1.* the holy Ghost would as well have described these wars, as that of *Rabshakehs* against *Hezekiah*, *2 Kings 18. Esai. 36.* *Judeth* is introduced in the 10. 11. And 12. *Chapters*, bringing forth many lies for to beguile and deceive *Holophernes*, contrary to the third commandment, *Exod. 20.16.* And to confirm her oath, she abuseth also the name of God, *Chap. 11,4,5.* Which cannot without perjury and grievous profanation of Gods holy name, contrary to the third commandment, *Exod. 20.7.* As also when she prays God to bless this deceitfulness of her lips, *Chap. 9.13.* *Judeth* doth praise also that murderous act of *Simeon* committed against the *Sechemites*, *Gen. 34.25,26.* Which is contrary to the sixth commandment, *Exod, 20,13.* And is detested of the Patriarch *Jacob*, as a wicked and impious deed, *Gen. 49,5,6.* In the book of *Wisdom*, besides that it is unjustly attributed unto *Salomon*, as is shown

here above, there are also to be found things which agrees not with the *Canonical writings*. In *Chap. 8. 19,20*. The Author speaks as if he were born without Original sin, contrary to *Psal. 51.7*. And what he saith, in in *Chap. 14.15*. of the first invention of the service of Images; and in *Chap. 17.3*. of the astonishment of strange apparitions, is not well to be believed, The Author of the book named *Ecclesiasticus, Iesias Syrach*, professes himself in the Preface vers. 5. That he hath interpreted a writing of his grandfathers, and craves for pardon, if in his labour he seems to come short, which is a thing unbeseeming a godly writer that is moved and led by the Spirit of God. He saith also in the 8 vers. That he hath written this book in the 38 year of king *Evergetes*: which cannot be true, seeing there never reigned a king of that name so long. Likewise when he saith, in *Chap. 1.9*. and *Chap. 24.10*. that the Wisdom of God is created, he gainsayeth and makes of no force the clear testimony of the Prophet *Salomon* about the Eternity of the Son of God, *Prov. 8.22*. And when he affirmed, that the honour done unto parents, maketh atonement for his sins, *Chap. 3.3*. and in *Chap. 29. 12*. That almes deliver from all afflictions, he gainsayeth the Apostle Paul, *Rom. 3.24,25*. When he teacheth that men can keep the commandments if men will, *Chap. 15.15*. that is repugnant with *1 Reg. 8.46. Psal. 19. 13. Prov. 20.9. Ierem. 13.23. Iames 3.9*. In *Chap. 25.29*. he counsels a man to forsake his wife, if she go not as he would have her, contrary to the doctrine of Christ, *Matt. 5. 32*. and *19.8,9*. In *Chap. 46.22* he seems to believe that Samuel was truly raised up by that witch of *Endor, 1 Sam. 28.11*. which is contrary to that of *1 Sam. 25.29* and *Luke 16. 17, & c. Apoc. 14.13*. And in *Chap. 48.10* he doth confirm the Jewish error, that Elias shall in person come again into the world: contrary to the doctrine of Christ, *Mark. 9. 11. &c*. The rest of the book of Esther after the Greek, contains also divers things that are repugnant unto the Hebrew and Canonical books of Esther, as may appear by comparing both books together. In the Hebrew, *Chap. 2. 16*. is said, that this History happened in the seventh year of king Ahasuerus and in the Greek, *Chap. 11.2*. that it happened in the second year of Artaxerxes. In the Hebrew, *Chap. 3. 5*. It said, that Haman was full of wrath against Mordecai, because he bowed not his knees before him: and in the Greek, *Chap. 12.6*. that it was because of the two Eunuchs, who were punished by his declaration against them. In the Hebrew, *Chap. 5.2*. that the king, when Esther came up to him, received her graciously: and in the Greek *Chap. 15.7*. that the king looked very fiercely upon her, so that she fell down and fainted. In the Hebrew, *Chap. 6.3*. that Mordecai for his discovering of that treason had received no reward: and in the Greek, *Chap. 12. 5*. That the king rewarded him for it. In the Hebrew, is the discovering of the treason set after the repudiation Vashti, and the marrying of Esther, *Chap.1*. and in the Greek it is set before. In the Hebrew, *Chap. 3.1*. is said that Haman was an Agagite, that is, an Amalakite: and in the Greek, *Chap. 16.8*. that he was a Macedonian, and sought to have translated the kingdom of the Persians to the Macedonians, which indeed hath no likelihood of truth seeing at that time the Macedonians were of no force nor respect. In the book of Baruch, *Chap. 1. 2*. Is said that on the same time Jerusalem was taken and burnt: contrary to that which is reported, *1 King. 25. 8,9*. And *Jer. 52. 12*. That Baruch did read the words of this book in the hearing of Jechonias the king of Juda, and in the ears of all the people, *Chap. 1. 3*. which cannot be true, seeing Baruch was carried away into Egypt with Jeremy, *Jer. 43.6*. and Jechonias sat in prison, *Jer. 24.1*. That the king and the people have intreated the Priests to offer burnt-offerings and sin-offerings upon the altar of the Lord, *Baruch 1. 10*. whereas the Temple and altar were destroyed and rooted out. And in the Epistle of Jeremy, *Chap. 6.2*. it is said that the Captivity of Babylon should last seven generations, contrary to that of Jeremy, *Chap. 25.12*. and *29.10*. where it is said of seventy years only: And being it is not

credible that the Jews in their Babylonish captivity should have had their own judges, which had power to judge a man to death, and should have spoken Greek: that they also should have had their stately houses and gardens, as it is said in the History of Susanna & Daniel, Chap. 13. 4,5,6. &c. and that this history should have happened at the time of king Cyrus, Chap. 13.65. and that Daniel a [?] then was yet a young child, Chap. 13. 45. being that Daniel was led away or transported at the time of Nebuchadnezzar, Dan. 1. 2. and there passed seventy years between Cyrus and Nebuchadnezzar, Jer. 29. 10. therefore the ancient Teachers have held both these and the other Greek Additions, for Jewish fables. Read *Hieron. Prefat. In Dan.* The like untrue, fabulous, and with the Canonical books disagreeing, things are generally found in the books of the Maccabees. For 1 Maccabees 1. 7. is said, that Alexander the great yet living, divided the kingdoms amongst his Generals, which all other Historians avouch to be untruth, read *Cant. lib. 10. Arian. Lib. 7. Diodor. Sic. Lib. 17. Plutarch, in vita Alexand.* 1 Mac. 8.16. is said, that the Romans trusted one man yearly with the highest power, being notoriously known, that they chose two Consuls yearly. 2 Maccabees 1. 12. is said, that the Israelites were led away captive to Persia, which were led into Babylon, 1 Maccabees 8. 7. that the Romans had taken prisoner King Antiochus the great, being alive: and vers. 8. that they had given the Country of Judea to the king Eumenes: Which is too untrue, seeing the Roman Histories confirm and witness that the Romans have indeed in divers pitched battles, wholly defeated Antiochus, but was never taken prisoner: and that the Romans never had subdued India, Read *Appian, Zezin, Iustin. Hieronim. In Dan.* So is that also untrue which 1 Maccabees 12. 20. Oniases, or Arius the King of Sparta saith, that the Spartans are the posterity of Abraham: At the time also of the higg Priest Onias there was no Arius king of Sparta, but king Arius, of whom Pausanius and Plutarch make mention to have lived fourscore years well nigh after that time. There are also contrary things found in this book. For 1 Maccabees 6. 16. is said, that Antiochus Epiphanes died on his bed at Babylon: and 2 Maccabees 1. 16. that he was stoned by the Priests of the Temple of Diana Nanea, and cut in pieces. And 2 Maccabees 9. Vers. 5, 28. That he in the Mountains, coming from Persia, fell down from his Chariot, and that he died there of an incredible and incurable pain in his inward parts, 1 Maccabees 9. Vers. 3. 18 is said, that Judas Maccabeus was slain in the battle, in the year, one hundred fifty and two. And 2 Maccabees 1. 1, 9, 10. that he in the year one hundred eighty and eight, had written a letter to Egypt, which should be six and thirty years after his death. That favours also somewhat of the Jewish fables, which is related, 2 Maccabees 1. 19. That the Priests had concealed the fire of the Perfume Altar in a pit, which had a dry ground: and Chapter 2. Vers. 4,5, that Jeremias had hid the Tabernacle, Ark, and Perfume Altar in a cave of a Mountain, on which Moses ascended, and saw the inheritance of God: as likewise the vision of Judas Maccabeus, 2 Mac. 15. 12, &c.

Finally, there are also things found contrary to the Doctrine of the Canonical books: for 2 Mac. 14. 37, 41, 42, 46. is the Act of on Razis commended, who killed himself, contrary to the sixth commandment, Exod. 20. 13. and in 2 Mac. 12. 43, &c. is commended the action of *Judas Maccabeus*, offering for the dead, which is contrary unto the Law, which offering for the dead is no where commanded, but expressly forbidden, Psal. 49. 8. and that this second book of the Maccabees is no Canonical book, appeareth plainly, because it is a short abridgment of five books written by one Jason of Cyrene, who was no Prophet, 2 Mac. 2. 24. And the Author that hath abridged these books, telleth us that he hath done it with great trouble and pains, 2 Mac. 2. 27. and intreateth the Readers to excuse him, if he hath done this work slenderly or meanly, 2 Mac. 15.39. which

beseemeth not a Divine writer, moved by the Spirit of God. Hence it appeareth plainly, that the forenamed books are not Canonical, but Apocrypha: which consequently ought not to be read in public in the Church and from which, as human writings, no proofs may be drawn to confirm any one Article of Faith, but that our faith ought to be builded upon the foundation of the Prophets and Apostles, Ephes. 2. 20.

Ordained at the Synod of Dort in the year 1618. Set out and annexed, by the Deputies, to the end of the Dutch Bible newly Translated.

