

PART OF JOHN CANNE'S 1682 INTRODUCTION AS PRINTED IN THE SCOTCH EDITION PRINTED AT EDINBURGH IN 1747.

TO THE READER.

It is a truth acknowledged by all of all persuasions, viz. *The Scripture to be the best interpreter of Scripture*. To this I shall add a few things.

I. Such is the fulness and perfection of the holy Scripture, as it hath enough, as sufficiency in itself for the explanation and opening of the sense and meaning of it.

II. That this explanation, and opening Scripture by Scripture, is attainable, and (by God's blessing) may be done, and with such fulness of matter, and clearness to the truth of the sense, as there will be little need for other interpreters, much less for men to impose their private interpretations, and bold glosses upon the Text.

III. I do not know any way whereby the Word of God (as to the majesty, authority, truth, perfection, &c. of it) can be more honoured and held forth, and the adversaries of it (of all sorts) so thoroughly convinced, and silenced, as to have the Scripture to be its own interpreter. This I am sure, did men in their expositions on the Scriptures speak less themselves, and the Scripture more, the Scripture would have more honour, and themselves less.

But here I must confess, to have a Scripture-interpreter, in the way I speak, viz. of that sufficiency and fulness, as there should be no need to seek farther for the sense and meaning of the Text. There are many things first to be done; among which some particulars I shall briefly set down.

I. That the original Text of Scripture be rightly translated, and, as much as possible, even word for word, without departing from the Letter of Scripture in the least. For it is necessary to preserve the Letter entire, how inconvenient, yea, how absurd soever and harsh it may seem to men's carnal reason, because the foolishness of God is wiser than men.

II. That Scripture metaphors be not omitted, nor mistranslated one for another, but rightly opened.

III. Concerning the various readings: here, all care, study and endeavour ought to be used, that nothing be taken but what is breathed by the Spirit of God in the Text.

IV. That the genuine and proper signification of the original words be truly opened, and explained; for this is of great use and furtherance to the work I mention.

V. The doubts and seeming differences be carefully heeded, and by parallel Scriptures reconciled.

VI. That some words which are in the original tongues left untranslated, be translated and their signification opened. For however such words to some may seem unfruitful, and afford not such matter in the Letter, yet according to the manifold wisdom of God, (and as the spiritual man judgeth) there is an excellent meaning of the Spirit in them.

Lastly. The original particles are to be minded, and special notice taken of them, as a thing of great concernment, to shew the connection of the Text and context.

There are other particulars beside these, to have an exact and full Scripture-interpreter, but I shall refer them to another time and place more proper ...

The sweetness and great content that I have had all along in this Scripture work, hath caused me to account other studies and readings (which I formally used) very low in comparison of it. It is said of Jacob, that he *served seven years for Rachel, and they seemed but a few days, for the love he had to her*. I can truly speak it, I have served the Lord in this work more than thrice seven years, and the time hath not seemed long, neither hath the work been any way a burden to me, for the love I have to it ...

JOHN CANNE.