



02519/TR10/11

John Gaitan
Aug 1986

Cx/84

F-105







R. White del. Vigant.

delin. et sculpsit.

Effigies Authoris.

Cosmologia Sacra :
OR A
DISCOURSE
OF THE
UNIVERSE
As it is the
Creature and Kingdom
OF
G O D.

Chiefly Written,

To Demonstrate the *Truth* and *Excellency* of the
B I B L E ; which contains the *Laws* of his
Kingdom in this Lower World.

In F I V E B O O K S.

By Dr. *NEHEMIAH GREW*,
Fellow of the College of *Physicians*, and of the *Royal Society*.

L O N D O N :

Printed for *W. Rogers*, *S. Smith*, and *B. Walford* : At the *Sun*
against *St. Dunstan's Church* in *Fleetstreet* ; and at the *Prince's*
Arms in *St. Paul's Church-Yard*, MDCCL.

G. P. Kitchin

AND

DISCOVERED

BY

UNIVERSITY

OF

CHICAGO

OF

G. O. D.

AND

THE UNIVERSITY OF CHICAGO

IN

BY DR. W. H. WELLS

CHICAGO

1888

Published by the University of Chicago Press

TO HIS
Most Sacred MAJESTY
WILLIAM
The THIRD,
KING
OF
Great Britain, &c.

SIR,



*T is a Jewel of much Lustre,
in Your MAJESTY'S Im-
perial Crown, that You are
Descended of many most
Noble Progenitors. And yet a fairer
One, that You are the Inheritor of Their
Princely*

The Epistle Dedicatory.

Princely Endowments, meeting in Your Royal Person as their Centre. How much a Greater Conqueror was Your MAJESTY, than the First William; when England, Renowned for Her Beauty, having made Her Court to You; You came not to Force, but to Embrace Her, with Your Arms. And being then pleas'd to take upon You, the Safeguard of Our Estates, Our Liberties, and Our Lives; and of what is dearer to Us than all These, Our BIBLES: Your MAJESTY, by Your Wisdom and Valour, hath abundantly answered this Sacred Trust. For whereas some Princes, through their Unhappy Birth, Education, or Counsels, apprehend they cannot be Great, without being Cruel; that their Crowns look but dull, unless they are Varnished with Blood: It eminently appears, besides the Native Goodness of Your Royal Mind, Your MAJESTY considers, That One of the Princes of the Empire, upon whom the Senate bestowed the Title of Maximus, was also the Best. That,
Optimus

The Epistle Dedicatory.

Optimus Maximus, was the Style appropriated by their Ancestors, to the Deity Himself. That in Imitating the Pattern given You by the King of Kings, You have proposed Your Self a Glorious One, both to Your Royal Successors, and to all other Princes: the Worst among Us, feeling the Clemency, and Your MAJESTY'S Dutiful Subjects, the Just and Gracious Influences of Your Reign.

In Contemplation whereof, I take this Occasion, most humbly to present Your MAJESTY, with the Tribute of my Thanks, for that sufficient Share, I have my Self the Happiness to Enjoy. And herewithal a Specimen, of the Use which may be made of those Encouragements, Your MAJESTY gives unto True Religion and Virtue. Believing, it would be very pleasing to You, if all Your Subjects, after Your MAJESTY'S Own Example, were, in their Inferior Sphere, Defenders of the Faith.

May it please Almighty God, who hath raised You up to make Us Happy

The Epistle Dedicatory.

*at Home ; to Bless Your MAJESTY'S
Endeavours, for the Redemption of the
Foreign Churches, and the Peace of
Europe.*

Your MAJESTY'S

Most Humble

and

Most Obedient

Subject,

NEHEMIAH GREW.

To His Grace, **THOMAS** Lord
*Archbishop of Canterbury, Primate
and Metropolitan of all England,
and One of His MAJESTY's most
Honourable Privy-Council.*

A N D

To His Grace, **JOHN** Lord Arch-
*bishop of York, Primate and Metro-
politan of England.*

My LORDS,

YOUR being made Choice of by His
MAJESTY, with whom more espe-
cially to entrust the Business of Reli-
gion ; and Your known Readiness to assist His
Princely Endeavours for the promoting hereof :
have induced me, to present to both Your *Gra-
ces* the following *Work*. And the rather, as
being assured, That of Your Zeal for the Ho-
nour of God, and the Welfare of his Church ;
no Offering added to the Treasury of Divine
Knowledge, how Small or by Whomsoever,
would be Unacceptable to You.

And

The Epistle Dedicatory.

And yet, My LORDS, I have not forgot, how much it behooved me to take care, in Composing it, Not to trouble You, with what has been already done by Others. Nor to assert any thing herein, without good Proof. Nor only to Write, what is True, but also Seasonable. And that in other respects, it might abide Your Censure; Whose Abilities to make an Exact Judgment hereof, are Unquestionable. Which I have said, the better to prepare the Reader, duly to Consider what I have Writ. If this be done, the Publick, with God's Blessing, will not lose the Benefit hereby intended, nor Your Grace's the good Hopes You are pleas'd to conceive of it.

I am,

My LORDS,

To both Your GRACES

A most Humble

Servant,

Neh. Grew.

T H E

P R E F A C E.

TH E many Leud Opinions, especially those of Antiscripturists, which have been published of late Years; by *Spinosa* and some others, in *Latin*, *Dutch*, and *English*; have been the Occasion of my Writing this Book. As seeing too well, that hereby, not only Men of Erudition, but the Citizens themselves, grown of late more Bookish, are very dangerously infected. In so much, that every Apprentice, who can but get a Play to his Tooth, Stuffed with Vice and Prophaneness; formeth all his Thoughts, Words, and Actions, by This, as his Bible.

Whereupon, though I consider'd, we have as Learned a Clergy in *England*, as in the World: yet I resolv'd, with the best Skill I had, to contribute towards the Antidoting of this City and Kingdom, against a Contagion so dismal in it self, and the Consequences of it. Neither *Dupleffy* a Soldier, nor *Grotius* a Civilian, were ever thought to have misengaged themselves, in the like Undertaking. And if I had not their Examples, nor had ever heard of them; yet the same Reasons which prevailed with them, are now in being. Nor did I see cause to stay at the Reflexion, which the Lord *Verulam* makes upon Physicians, for Employing their Pens sometimes on other Subjects besides Medicine. When himself undertook the Improvement of all other Sciences and Professions, more than his Own. And though it is not necessary, that every one should meddle with *Hippocrates*, or *Littleton*; yet the Scriptures are a Book, we are all bound to Read and Consider. I can truly say too, That the Writing, neither of This, nor

A of

The PREFACE.

of any other Book, hath at any time occasioned the omission of my Duty to the Sick. It is very well known, That there is no one Physician in *London* at this Day, but he hath his Spare Hours. And I will take it for Excusable, if I have dedicated my Own, unto this Work. And having addicted my self, to the Contemplation of Nature, from my Youth upward: as I hop'd, I was in some measure qualified, for an Essay of this kind; so I concluded, the applying of my small Talent hereunto, to be the Best Use, I should ever be able to make of it. I had therefore nothing further to think of, but endeavouring, the Performance might in some degree, answer the proposed End.

For This, I intended at first, only a few Sheets. But looking further, I saw it necessary to proceed from the Beginning of things. Hereby the better to shew, That there is nothing contained in the Holy Scriptures, concerning God or Man, the Visible or Invisible World, but what is agreeable unto Right Reason.

The First Chapter, *Concerning GOD*; I have comprized in as few words as I could. Suitable to a Subject, of all others, the most Sublime. In which, I have Demonstrated the Nature of God, *a Priori*; viz. from the Necessity of his Being. In the following Chapters, *a Posteriori*; or from the Universe, his Handy-Work. And whereas the Being of the Sacred TRINITY, is thought by some to be Impossible: I have proved, on the contrary, in four or Five Paragraphs, that we cannot have a due Conception of the Deity without it.

Of the Second Chapter, *Concerning the Corporeal World*, having neither Health, nor Leisure, nor Convenience, for the making of Nocturnal, and other Celestial Observations; I have taken the greater part, from the Best Astronomers of the present Age. Not omitting, to intermix such Remarks of my own, as are proper to the Scope I aim at.

The P R E F A C E.

For all the following Chapters, both of This, and of the Second and Third Books; so much only excepted, as is Historical; Nature hath been, in a manner, my only Book: which I have Read, and Copied, as exactly as I could. In doing of which, I purposely avoided the perusal of some Works, of much Esteem. That this Copy of Mine, might be no where Interlined, nor my Thoughts diverted, from their own proper Motion and Compass.

When I came, in the Fourth Book, to discourse of the Holy Scriptures; I saw it necessary to understand the Nature of the *Hebrew* Tongue: the first occasion I ever had to meddle with it. And the Reader may be assured, I have taken care, as not to mislead him in that moderate use I have made of it; so likewise, fully to comprehend the Authors I was obliged to Consult; especially for the First Chapter, *Of the Integrity of the Hebrew Code.*

The rest of this Book, and all the Last; which further prove the *Integrity*, and herewith, the *Truth and Excellency*, both of the Old and New Testament; avoiding as much as I could, to repeat what has been already very well said by others: I have composed chiefly, out of my own small Reading and Observation. To the End, I might be both another Witness; and also be able, to bring further Evidence in the Case.

One particular I have advisedly omitted; and that is, the Description of *Solomon's Temple*; the Learned *Villalpandus* having saved me the Labour. But I have taken some Pains for that of the Tabernacle, which, I think, hath hitherto been wanting.

I have made no Quotations, in proof of any Assertion or Opinion, but only in point of Fact. And have seldom troubled the Reader, or my Self, in answering Objections. For, if the things I have Written, are True: as no Authority can make them Truer; so a Thousand Objections cannot make them false.

Whoever

The P R E F A C E.

Whoever shall think fit to Read the following Discourse, I have this piece of Justice to request of him, That he will begin with it. For though he should be less acquainted with some of the Subjects treated of, yet will he be Master of so much all along, as to discern the dependance of one thing on another, from first to last. And will then come to see, that Religion is so far from being inconsistent with Philosophy, as to be the highest point of it.

To say, that no Man is an Antiscripturist, but for want of Wit; is neither good Manners, nor good Sense. But this I say, That if any Man will Study the Grounds of Religion, with the like Application, as he doth any thing else he takes to be his Business to think of; I will then give him leave to be an Antiscripturist if he can.

The hardest Question I have been asked, is this, Do you think to Damm up the *Thames*? I Answer, No: yet a Bridg may be laid over it. And this too, may be so far from Stemming the Tide; as only to cause it to make a greater Noise. But as the Bridg may not be able to stop the Tide; so, I trust, the Tide, shall never be able to beat down the Bridge; but that many will hereby Land themselves, safe from Drowning in the common Stream.

T H E
H E A D S
O F T H E
Following D I S C O U R S E.

B O O K I.

S Heweth, That God made the Corporeal World. And what it is.

- Chap. 1. Of God.
- Chap. 2. Of the Corporeal World.
- Chap. 3. Of Corporeal Principles.
- Chap. 4. Of Compounded Bodies.
- Chap. 5. Of their Use.

B O O K II.

Sheweth, That there is a Vital World which God hath made. And what it is.

- Chap. 1. Of Life.
- Chap. 2. Of Sense.
- Chap. 3. Of Mind. And first, Of Phancy, or Phantastick Mind.
- Chap. 4. Of Intellectual Mind.
- Chap. 5. Of the Three chief Endowments of Intellectual Mind. And first, Of Science.

- Chap. 6. Of Wisdom.
- Chap. 7. Of Virtue.
- Chap. 8. Of Celestial Mind.

B O O K III.

Sheweth, That God governs the Universe he hath made. And in what Manner.

- Chap. 1. Of the Nature of God's Government, or of Providence.
- Chap. 2. Of the Ends of Providence. And first, in this Life.
- Chap. 3. Of Providence over Publick States.
- Chap. 4. Of the Celestial Life.
- Chap. 5. Of the Rules of Providence. And first, Of the Law of Nature.
- Chap. 6. Of Positive Law.

B O O K IV.

Sheweth, That the Bible, and first, the Hebrew Code, or Old Testament, is God's Positive Law.

Chap. 1. *Of the Integrity of the Hebrew Code.*

Chap. 2. *Of the Truth and Excellency of the Hebrew Code. And first, as they appear from Foreign Proof.*

Chap. 3. *Of the Truth and Excellency hereof, as they appear in it Self. And first, if we consider the Writers.*

Chap. 4. *Of the Contents hereof. And first, Of the History.*

Chap. 5. *Of the Miracles.*

Chap. 6. *Of the Prophecies.*

Chap. 7. *Of the Laws. And first, Of those given to Adam and Noah.*

Chap. 8. *Of the Mosaick Law.*

B O O K V.

Sheweth, That the New Testament, is also God's Positive Law.

Chap. 1. *Of the Integrity of the New Testament,*

Chap. 2. *Of the Truth and Excellency hereof. And first, as they appear from the Writers.*

Chap. 3. *Of the Contents. And first, Of the Miracles.*

Chap. 4. *Of the Doctrine. And first, Of the Revelations we are to Believe.*

Chap. 5. *Of the Laws.*

Chap. 6. *Of our Saviour's Prophecies.*

T H E
C O N T E N T S
O F T H E
C H A P T E R S.

B O O K the First.

C H A P. 1. Of GOD.

T *IS* natural for a truly Wise Man, to Enquire after God, §. 1. Whose Being, is as certainly knowable, as our own, 2. As he is Self-Existent, 3. And most Perfect, 4, 5, 6. That is to say, Infinite in Duration, or Eternal, 7, 8, 9. In Essence, or Immense, 10, 11, 12. In Power, 13, 14, 15. In Knowledge, 16, 17. In Goodness, 18, 19, 20, 21. And Immutably such, 22, 23. And as such, of necessity, Eternally Energetick, 24. And Omnipotently, 25, 26. So as to beget the Divine Images of Himself, 27, 28, 29. And by These, to Make the World, 30. to the end.

C H A P. 2. Of the Corporeal World.

I *T* was made Perfect, 1. In the Whole, or in its Extent. As appears, partly, from the Distance of the Visible Fixed Stars, 2. Partly, of those, which are Visible only with the help of Glasses, 3. And in its Parts, both Great and Small, 4. First, the Greater, whereof in this Chapter; viz. the Planets, &c. As appears, in the Regularity of their Motions, 5. And their great Variety, 6, 7, 8, 9, 10, 11. In the Substance and Splendor of the Sun, 12, 13, 14. In the Command hereof, over all the Primary Planets; and of These, over their Satellites, 15. Extraordinary, yet not of that Extent as is supposed, 16, 17. But other Causes, to be added, 18, 19. The Cause of the Sun's own Motion, also Unknown, 20. And wherein the Power of his Command lyeth, Uncertain, 21. Also the Magnetick Poles, a great Secret, 22. The Rarity of the Ether, of great Use, 23. The manifold Use of the Air; and the Causes of Winds, 24, 25. The Generation of Clouds, 26. The Use of Seas and Rivers, Currents and Tides, 27, 28. The Moon, and other Planets, so many more Terraqueous Orbs, 29. And every Fixed Star, another Sun; having the Command of another System of Planets, 30.

C H A P. 3.

C H A P. 3. Of Corporeal Principles.

AS far as the World is Extensible, so far is every part of it, Divisible, that is, Infinitely, 1. Proved, 2, 3, 4, 5. From hence we may learn, To conceive justly, of the Smallness of the Principles of Bodies, 6. And from what is observable of Compounded Bodies, with a Microscope, 7, 8. From hence also, we may judge of their Qualities, 9. Particularly, in the Magnet, 10. And some other Bodies which Attract, 11. The Principles of Bodies, likewise proved, To be Unalterable, Both in Consistent Bodies, 12. And in Fluids, 13. And this, for great Reason, 14. And were therefore Created such, 15. The same Principles, were also Created, Regular. Proved by Instances, in Fluids, 16, 17, 18, 19, 20. And in Consistents. As in Stones, 21, 22. In Metals, 23. In Salts, 24 to 30. In Snow, and Frost, 31 to 35. The greater part of all which, have One certain Angle in common, 36. Therefore Regular, and Created such, 37, 38.

C H A P. 4. Of Compounded Bodies.

THE Composition of Principles, is also Regular, 1. As observable in the Substance of several Kinds of Bodies. In Plants, 2. And in Animals. Both the Consistent Parts, 3, 4, 5. And the Fluid, 6. Likewise in the Visible Organism of Bodies. As in Plants, 7. So in Animals. Wherein all the Parts, as well as in Plants, do Originally consist of Fibers, 8. Either Soft, or Hard, or both, 9, 10. By the various Position, and Composition of which Two Sorts, all the Parts of an Animal are formed, 11. Cartilages and Bones, 12. Muscles, 13, 14, 15. Membranes and Skins, 16, 17. Glands and Glandulous Parts, 18. Whether Conglobated, 19. Or Conglomerated, 20. The Testicles, 21. The Heart and all Muscular Parts, 22. The Spleen, 23. The Kidneys, 24. The Pancreas, 25. The Brain, 26. The Coats wherein they are all involved, 27, 28. The like Regularity is also seen in their Figures, 29, 30, 31, 32. Some further Remarks of the Labyrinth of the Ear, 33. And the Crystal of the Eye, 34.

C H A P. 5. Of the Use of Compounded Bodies.

THE Use of Things further observable, 1. As appearing everywhere, especially in all the Parts of Plants and Animals, 2. In the manifold Variation of every Part; as for example, of the Skin, 3. The Swim-Bladder, 4. The Crystal of the Eye, 5. The Rock-Bone of the Ear, 6. The Parotides, 7. The Teeth, 8. The Wind-pipe, 9, 10. The Lungs, 11. The Brain, 12. Likewise, in the multifarious Use of each Part; as for example, of the Nose, 13. The Eye, 14, 15. The Tongue, 16. The Hand, 17. The Belly-Muscles, 18. In the Conspiring too, of many Parts unto One Use; as for Nutrition, 18. For a Single Act, as the Flight of a Bird, 20. Or but to Talk, 21. Or Laugh, 22. Or for a Single Thought, 23. As also, in the Relation of one Part to another, 24. And between Man and other Parts of the Universe, 25. All of them, the Undeniable Effects of a most Perfect Understanding, 26. And of Equal Goodness, 27.

BOOK the Second.

CHAP. 1. Of Life.

THere is a *Vital Substance* distinct from a *Body*, 1. *The Being* hereof, *Possible*, 2, 3. *Tho' we have no Adequate Conception* hereof, 4, 5. *Reasonable*, 6. *And Necessary*, 7. *For as much as Body*, cannot be *Vital*, 8. *Neither as Subtilized*, 9, 10, 11. *Nor as Organized*, 12, 13, 14, 15. *Nor as moved*, 16. *Nor as Immediately Endowed with Life*, 17, 18, 19. *The Communication of Things Corporeal and Incorporeal*, how made, 20, 21, 22. *And their Union*, 23. *The several Species of Life*, 24. *The Lowest, that without Sense*, 25, 26. *By which all Bodies have their Radiations and Mutual Inclinations*, 27. *And are, in a sort, Animated*, 28. *So as to make one Moiety of the Universe*, 29. *More Remarkable in Plants and Animals*, 30. *In their Generation, and Nutrition*, 31, 32, 33, 34. *And in sundry of their Motions*, 35. *The Benefit of this its Independence on Sensible Life*, 36.

CHAP. 2. Of Sense.

Sense, the highest *Species of Life*, in some *Things*, 1. *Yet the Adjunct of a distinct Principle*, 2. *What Sense is*, 3. *The Modes of Motion, on which Sense depends*, 4. *On which, all Grateful Sense*, 5. *Sounds, how diversify'd; in being Bigger*, 6. *Louder, and Sharper*, 7. *Musical*, 8. *Whence the sameness of a Musical Note, whether Strong or Soft*, 9. *Whence, Musical Concords*, 10. *Or Discords*, 11, 12. *Figures, and Colours, how they become Beautiful*, 13, 14. *Whence the distinction of Tastes, and Scents*, 15, 16. *Whence any pleasant Touch*, 17. *The Troublesomeness of Tickling*, 18. *Whence Pain*, 19. *The suitableness of all the Instruments of Sense*, 20. *The Number of Senses, limited by the Number of Organs*, 21. *The Notice they give us of Sensibles, True and Just*, 22, 23, 24, 25. *Yet not sufficient of themselves, to produce Sense*, 26.

CHAP. 3. Of Mind. And first, Of Phancy, or Phantastick Mind.

Mind or *Thought*, distinct from *Sense*, 1. *The Species* hereof, *Phancy, and Intellect*, 2. *Of Phancy, we are to distinguish the Organ*, 3. *The Images*, 4. *And the Acts*, 5. *The great Use* hereof, *even in Brutes*, 6. *Yet amounteth not to Intellection; Because they are not Improvable, beyond their own Instinct*, 7. *Nor do they Work Electively*, 8. *Nor by Imitation, nor Disquisition*, 9. *Something like them, in Mad-men*, 10. *Explain'd by Instances*, 11. *Great Evidences of the Divine Art*, 12. *Human Phancy, much more Noble*, 13. *Defined*, 14. *Its Acts*, 15. *The First, viz. Perception, hath its Species*, 16. *Every Species, Three Modes*, 17. *viz. Recognition*, 18. *Memory and Reminiscence*, 19, 20, 21. *Foresight and Fore-cast*, 22, 23, 24. *Of these, consist the Schemes of Phancy*, 25. *Either*

Answerable to Sense, or Arbitrary, 26. With their Parts, and Colours, 27. And are the Materials of Wit and Ingenuity, 28. Of these Acts, which proper to Mankind, 29. Upon Perception, follow the several Sorts of Volition or Affection, 30. Their various Mixture, 31. And Symptoms, 32. From hence, Habits, 33. And Passions, 34, 35. The Necessity of an Incorporeal Principle, demonstrated from the Organ of Phancy, 36, 37, 38. And from its several Acts, 39, 40, 41. The Office of Phancy, in Generation, 42. In the Use of Corporeal Habits, 43. And of Mental, 44, 45, 46.

C H A P. 4. Of Intellectual Mind.

THE Intellect, bath its proper Objects, and Acts, 1. Sense, and Phancy, have nothing to do, with the Definition of the Deity, 2. Nor of any Thing else, 3, 4, 5. Nor with Universals, 6. The forming of which, peculiar to the Intellectual Mind, 7. Intellection defin'd, 8. Its Acts, 9. The first, viz. Perception, bath Two Modes, 10. The first, Dubitation, 11. Attended with Disquisition and Collation, 12, 13. The other, Invention: Improperly, or Properly so called, 14, 15, 16. Attained, either by Sense, 17. Or by first Theorems, 18. Or by Consequence, 19. All Knowledge, truly so called, of equal Certitude, 20. To suppose the Incertitude of any, but that of Sense and the Mathematick, absurd, 21. Yet Demonstration, and Comprehension, Two Things; shewed by divers Instances, 22, 23, 24, 25. Next to Perception, Volition, 26. Its Modes, 27. And Concomitancy with the Understanding, 28, 29, 30.

C H A P. 5. Of the Three Chief Endowments of Intellectual Mind; And first, Of Science.

TRuth, the Object of the Understanding, 1, 2. The several Sorts of Truth, 3. Theoremick Truth, Twofold, 4. Positive Truth, the Chief ground of Science; which consisteth in defining the Essences of Things, 5, 6. The difference between Genus and Generality, 7. Definitions of Things Simple, or Sensible, the most Perfect, 8. As of Quantity; which we may consider abstractly, 9. In Geometry, we must, 10. And of its Relations; viz. Equality, 11. Proportionality, 12. And Commensurability, 13. As also, of Regular Figures, 14. And their Relations, viz. Similitude, 15. And Coexistence, 16. The Definitions of all other Things, unattainable; proved by Instances, 17, 18, 19. Definitions so called, are no more than certain Titles or Marks to know them by, 20, 21, 22. Nor are the Ideas we have of Figure and Quantity, absolutely Perfect; proved by Instances, 23, 24, &c. to 30. Much less, that we have of the Deity, 31. Yet are we not to stay, with the Schools, upon meer Titles, but to go as far as we can, 32.

CHAP. 6. Of Wisdom.

Wisdom, more directly looks at the Causes of Things, 1. All reducible to the Efficient, 2. Whereof there are Four Cardinals, 3. Each of which, have Four General Ways of Operation, 4, 5, 6, 7. The distinct Observations whereof, are the Elements of Wisdom, 8.

Of the First Cardinal, the First way of Operation, is that of Body upon Body; Either by the Bulk, 9. The Figure, 10. Or the Position, 11. On which are grounded, not only the greater part of Mechanick Operations; but the Mechanism and Motions of Animals, 12. And in a great part, the Production of Sundry Diseases, 13. As also the Internal Actions and Operations of Bodies, 14. Seldom knowable, saving in their visible Effects, 15, 16. The Second way of Operation, is that of Body upon Sense, 17. The Third, of Body upon Phancy; whereof, divers Instances, 18, 19, 20, 21. The Fourth, of Body upon Reason, 22.

Of the Second Cardinal, the First way of Operation, is of Sense upon Body, 23. The Second, of Sense upon Sense, 24, 25. The Third, of Sense upon Phancy, 26, 27. The Fourth, of Sense upon Reason, 28. Further Instanced, in the Operation of Beauty, 29. Cloaths, 30. Speech, 31. And Gesture, 32.

Of the Third Cardinal, the First way of Operation, is that of Phancy upon Body; whereof divers Instances, 33, 34, 35, 36. The Second, of Phancy upon Sense, 37, 38, 39. The Third, of Phancy upon Phancy; shewed in sundry Instances, 40, &c. to 46. The Fourth, of Phancy upon Reason. By its Perceptive Acts, 47. And those of Volition, 48, 49. Among other Phancies, Four especially, often superior unto Reason; viz. Wit, 51, 52, 53. Opinion; whereof sundry Instances, 54, &c. to 58. Love, 59, 60. And Pride, 61.

Of the Fourth Cardinal, the First way of Operation, is that of Reason upon Body, 62, 63. The Second, of Reason upon Sense, 64, 65. The Third, of Reason upon Phancy, 66, 67. Which it Governs, and Uses several ways, 69, 70. The Fourth, of Reason upon Reason. Either in another, 71, 72. Or in a Man's Self. As one Truth begets another, 73. Either Proximate; whereof divers Instances, 74, &c. to 79. Or Remote, 80, 81, 82, 83. And often builds high, upon mean Foundations, 84, &c. to 88. And as the Understanding operates on the Intellectual Will, 89. How all Wisdom founded in the Premises, 90.

CHAP. 7. Of Virtue.

Goodness, what, 1. Hereof, many Kinds, 2. As more or less Certain, 3. Or Comprehensive, 4. Or Enjoy'd; Whether Sensual, 5. Phantastick, 6. Or Intellectual, 7. As one kind, or degree, is related to another, 8. Or to the Universe, 9, 10. In the Choice whereof, consisteth Virtue, 11. Which is one Immutable Thing, 12. In chusing the Best End and Means, 13, 14. And is the highest Wisdom, 15. To be Virtuuous, more than to be Innocent, 16. Is joyned with Resolution, 17. And is the Force, both of Reason, and of Phancy, 18. Therefore the highest Wisdom, and something more, 19, 20. Mediocrity, not hereunto necessary, 21.

But

But Proportion, 22, 23. And Uniformity, 24. Consistent with several Degrees, 25. But with none, under its being Intellectual, 26. With Reason, the Affections become Virtues, 27. Which receive their Names, from the Object, 28. Three Virtues, so called; rather belonging to all; viz. Prudence, 29. Constancy, 30. And Love or Charity, 31. Four, more eminently Useful, 32. The First, Humility; Founded upon great Reason, 33, 34. And of great Use, 35, 36, 37. The Second, Magnanimity; also of great Use, 38. Chiefly, as it begets Industry, 39, 40. And Sapience or the Love of Wisdom, 41. The Third, Justice; likewise a Noble Virtue, and of Great and Publick Use, 42, 43. The Fourth, Fortitude, a Jewel composed of several Gems, 44, 45. viz. Justice, 46. Prudence, 47. And Courage, 48. In all, we are to shew, the Dignity of Virtue, 49. As the Workmanship, and Image, of the Deity, 50, 51, 52.

CHAP. 8. Of Celestial Mind.

B*T* the Knowledge we have of the Divine Perfection, 1. And of our own Imperfection, 2, 3. And of Nature below us, 4. We may come to the Knowledge of Nature above us; viz. the Existence of a more Perfect Mind, 4, 5, 6. As also, from the Plenitude of the Visible World, 7. And its Indefinite Extent, 8. That there are several Degrees of Superiority herein, likewise indicated. From our Selves, 9. And from the Creatures below us, 10, 11. That they are of Two General Orders, 12. Embod'd, 13, 14. And Pure Mind, 15. The former, not without Sense, 16. Nor Phancy, 17. And that of a higher Species, than the Human, 18. But with such an Intellect, as is Coordinate with our own, 19, 20. And capable of Moral Evil, 21. That Pure Mind, is either Compounded, viz. of Phancy and Intellect, 22, &c. to 26. And both of a Superior Species, 27. The Latter acting by Direct Intuition, 28, 29. Or Simple; that is, Abstracted Intellectual Mind; viewing Things, with a Contemporary Intuition, 30. Whereof, we have the Shadow in our Selves, 31. Perfect in its Nature, 32. And in its Extent, 33. With the Perfection of Will, 34. And of Happiness grounded hereon, 35.

BOOK the Third.

CHAP. 1. Of the Nature of God's Government,
or of Providence.

Providence, what, 1. *The Being hereof demonstrated from the Creation, 2, 3, 4. From the Imperfection of the Creature, 5. And the Constitution of the Universe, 6. The Nature hereof, 7. Of Universal Extent, 8. Proved, 9, 10, 11, 12. Of a Becoming Form, 13. With the Ministry of Second Causes, 14, 15, 16. And their due Order, 17, 18. In their Dominion seen among Corporeal Principles, 19. Among Motions, 20. In that of Celestial Bodies, over the Earth, 21. Particularly, that of the Sun, 22, 23, 24. Of the Moon; seen in those Effects esteemed Natural, 25, 26, 27, 28. And Preternatural, 29, 30. In the Dominion of the Vital, over the Corporeal World, 31, 32. Yet with Limitation, 33. And in that seen among all the Parts of the Vital; as among Brutes, the Phantastick, 34. The Arbitrary, of Man over Brutes, 34. And the Civil, among Men, 35, 36. In that also, of the Superior World, over the Minds of Men, 37. Proved, 38, 39, 40. Yet with Limitation, 41, 42, 43. And that of the Superior World within it self, 44, 45.*

CHAP. 2. Of the Ends of Providence: And
first, in this Life.

THE Ends of Things with respect to Providence, 1. *Not always seen, 2. For divers Causes, 3, 4, 5, 6. Yet our Enquiries into them, not to be stinted, 7. No real Contingents, 8. What, so called, 9. What meant, by Fortune, 10. No Accident, really Minute, 11. As God works by Accidents, so by suspending Good Counsels, 12. And frustrating the best Precaution; called Fate, 13. The Symmetry of Providence, how seen, 14, 15, 16. To be owned, in the most Natural Effects, 17, 18. And in all Agreeable Events, 19. Providence, Good and Just, 20, 21. Notwithstanding the Permission of Moral, and the Forecast of Penal Evil, 22, 23, 24. Which Men commonly bring upon themselves, 25. The one, sometimes visibly congruous to the other, 26, 27. The Divine Goodness apparent, in over-ruling of both. Sundry Instances; In the Body of Man, 28, &c. to 33. In the greater Parts of the World, as the Air, Water, &c. 34. In Minerals, Plants, and Animals, &c. 35. to 40. All which, we are fitted to Command, 40. In fitting us also, to serve one another. By certain Similitudes in Nature, 41. By some Dissimilitudes, 42, 43. And the different Dispensation of her Gifts, 44. Yet so, as that every one hath, or may have, the Substance of all Good, 45. In bringing Good out of Evil; whereof sundry Instances, In the greater Parts*

of the World, 46. In Minerals, Plants, and Animals, 47, 48, 49. Things Hurtful, by Accident, 50. The seeming Faults of our own Bodies, of great Use, 51, 52. As also those of our Minds, 53, to 56. Lastly, In the Alternate Distribution of Good and Evil, 57, 58.

C H A P. 3. Of Providence over Publick States.

WHerein God deals with the Body Politick, as with One Man, 1, 2. Exhibiting both his Justice and Benevolence, sundry ways, 3. Shewed in divers Instances. In the Spartan and Messenian Commonwealths, 4. In the Athenian, 5. In the Babylonian Monarchy, overthrown by Cyrus, 6. In the Persian, supplanted by Philip, 8. And overthrown by Alexander, 9, 10. Who afterward, was left to destroy himself, 11. But especially, in the Roman State, 12. Eminent for their Virtue, 12, 13, 14. And the Esteem they had of Virtuous Men, 15. Their Courage, 16. Prudence, 17. Justice, especially in their Wars, 18, 19. And Moderation with their Victories, 20. And these their Virtues, as Eminently attended with a Divine Favour. Remarkable upon sundry Occasions, 21. Especially, in their Preservation from Ruin, by Averroestes, 22. And by Hannibal, 23. And in the Extent of their Empire afterwards, 24. And their Crimes, as Remarkably Punish'd. One, in relation to the Gauls, 25, 26. The other, in relation to the Carthaginians, 27, 28. And after their Advancement, growing worse; were left in conclusion, to destroy themselves, 29.

C H A P. 4. Of the Celestial Life.

THE Certainty we have of the Future Life, 1. Proved, From the perpetual Identity of Corporeal Principles, and of Motion, 2, 3, 4: From the Convenient Transition of Corporeal Principles, from one Estate of Being to another, 5, 6. And from the strong Conception, which the Mind of Man hath, of Futurity, 7. The Future Estate hereof, superior to the Present, 8. Tet to be Invested with a Body, 9, 10. Of another sort, 11, 12, 13. But capable of Sense, 14. And of Phancy, 15. And this, as well as Intellection, more perfect, 16. But with the same Inclinations, 17. According to which, every one will be dealt with, 18: At the Divine Tribunal, 19. And before all, 20. Either to a sad Estate, 21. Or Happiness. Depending Chiefly on the Perfections of the Mind, 22: As respecting Things past, 23, 24. Or then present. Especially in the Enjoyment of God, 25, 26, 27. As the Fullest Good, 28, 29. The Nearest to us, 30, 31. And the most Certain, 32. And in the Imitation of him, in the Energy, Sanctity, and Regularity of our Virtue, 33, to 36. In every Celestial Estate, 37, 38.

CHAP. 5. Of the Rules of Providence. And
first, of the Law of Nature.

*I*N order to the Future Life, we are to enquire into the Rules we are to go by, in This, 1. Reason, is one Rule, and the first, 2. By which, we make a judgment of Good and Evil, 3. And are accountable unto God, 4. Notwithstanding the pretended Superiority of Sense, 5, 6. Our Subjection unto Whom, according to Reason, that is, Nature, is our Natural Religion, 7, 8. Either in the Duties we owe to our Selves and Others; as for example, In the Use of Temperance, 9. Sobriety, 10. Chastity, 11. Diligence, 12. Contentment, 13. Or in those, we owe immediately unto God; In Learning to Know, 14, 15. Love, 16, 17. Fear, 18. Revere, 19, 20. Obey, 21. And Adore Him, 22. And herewith, to Rely upon him, 23, 24, 25. Chiefly, for our Future Happiness, 26, 27. To be always hereunto ready, especially in our Service of Prayer, 28, &c. to 32. And of Praise, 33.

CHAP. 6. Of Positive Law.

*T*Hough the Law of Nature, is of some force, 1. And is the Foundation of all Positive Laws, 2. Yet the giving of an Express Divine Law, necessary, 3. To add Light, unto that of Nature, 4. Overshadow'd with Darknes, 5, 6. Even among the Wisest Men and Nations, 7, 8. And to add Strength to it, 9. And unto Human Laws themselves, 10, &c. to 14. Nor was it fit, for the Supream Reason, to leave Men entirely to their own Reason, 15, 16, 17. Nor to their own Will, 18. It would Impeach the Wisdom of his Creation, 19. And of his Providence, 20. And Eclipse his Goodness, sundry ways, 21, 22, 23, 24.

B O O K the Fourth.

C H A P. 1. Of the Integrity of the Hebrew Code.

THIS, very provable, 1. From the safe Custody of the Original Books, 2, 3. And their frequent Publication, 4. From the Many and Early Copies taken of the said Originals, 5, 6. From the Many and Early Translations of the same. As first, the Two most ancient Pentateuchs, viz. the Samaritan and the Greek, 7. Next, that of the Septuagint, 8, 9, 10. Which took in the whole Hebrew Code, 11. And whereof, we have now the True Copies. As appears, from the safe Custody of the Original for above Two Hundred Years, 12. From the several and very early Editions hereof, 13, 14. And the Antiquity of the Manuscript Copies now Extant, 15. Next to this, the Targum or Chaldee Paraphrase, 16. Then the Syriac Version, 17. The later Samaritan, Ethiopick, Vulgar Latin, &c. 18. Further proved, From the Masora: as containing the Observations of the more ancient Rabbies, 19, 20. Of the Post-Talmudick Rabbies, 21. And the Hebrew Punctuation, 22. The Tukkun Sopherim being allow'd, 23: And some few Errata of the Scribes, 24: Tet by means of the Three Letters, called Matres Lectionis, the Text is everywhere Uncorrupted, 25. Which none could possibly have Corrupted, if they would, 26. Nor would they, if they could, 27. Nor are the few Errata herein, inconsistent with its being of a Divine Original, 28, to the end.

C H A P. 2. Of the Truth and Excellency of the Hebrew Code. And first, as they appear from Foreign Proof.

THE Hebrew Code, a True Account of Things, as well as a True Copy, 1. As appears from the Agreement of Prophane, with the Sacred Writers, 2, 3. As for Instance; In what is said of the Creation, 4. Adam's Food, 5. The Serpent, 6. Adam's Cloathing, 7. Cain's Offering, 7. The great Age of the Ante-diluvians, 8. The Mosaick Genealogies, 8, 9, 10, 11. The Flood and Noah's Ark, 12. The Tower of Babel, 18. The City of Nineveh, 14. The Burning of Sodom, 15. Divers of the Patriarchs; as Abraham, 16. Jacob, 17. Job, 18. Joseph, 19. Moses, 20. Joshua, 21. The Land of Canaan, 22. David, 23. Solomon, 24. The Babylonian Captivity, 25. Nebuchadnezzar, 26. Belshazzar, 27. The Taking of Babylon, 28. With some other Particulars, 29. Which Agreement, though somewhat obscured, 30. Tet sufficient, 31. Many particulars, not only Reported, but Imitated by Men of other Nations: as in their Fables, 32, &c. to 35. And Poetick Sayings, 36. Much, by Homer, 37, 38, 39. By Philosophers, 40, 41. Especially Plato, 42. By Princes and Legislators. In their Occasional Policies, 43, &c. to 47. And in many of their Stated Laws, 48, 49. Answering to those of the Decalogue, and other Mosaick Laws, 50, &c. to 67. The Conclusion from the Premises, 68.

C H A P. 3. Of the Truth and Excellency of the *Hebrew* Code, as they appear in it self. And first, if we consider the Writers.

T H E Truth of the *Old Testament*, though by some doubted of, 1. Yet appears, not only from the Testimony of *Prophane Authors*, as we have seen, 2. But further, from the *Sacred Writers themselves*. Their great *Antiquity*, 3. *Moses*, within the time of *Longevity*, 4, 5, 6. And not the first *Sacred Writer*, 7. Some sort of *Writing*, probably in the *Church*, from the *Beginning*, 8. The *Pentateuch*, except some few inserted *Passages*; Recorded by himself, or his *Order*, 9. Both the *Legislative Part*, 10. And the *Historical*, 11. Most of the other *Books*, *Writ*, or *Dictated*, by those whose *Names* they bear, 12. Whoever were the *Authors* of the rest, 'tis certain, that the *Contents* hereof, were Recorded in the *Publick Journals*, 13. Whereof, they who had the *Making and Custody*, were the *Priests*, 14. And the *Prophets*, 15. The former, excellently qualify'd for this *Office*, 16. And so the *Latter*, 17. And their *Writings*, have all the *Marks of Truth*. *Exactness* in their *Chronology*, 18. And *Genealogies*, 19. In their *Descriptions*, 20. *Simplicity of Style*, 21. Their *Narratives*, just, 22. *Pertinent*, 23. Not pompously amplify'd, 24. Nor vainly repeated, 25. Their *Speech*, proper, 26, 27. Of *Men*, one to another, 28. Of *Men*, unto *God*, 29. Of *God*, unto *Men*; where, the *Prophetick Style*, is consider'd, 30, &c. to 35. Their *Harmony*, observable everywhere, notwithstanding many seeming *Contradictions*, 36. Chiefly, through misobserving the *Sacred Story*; as in divers *Instances*, 37, to 40. Sundry notorious *Mistakes* of *Spinoza*, 41, &c. to 48. The *Agreement* between the *Old Testament-Historians*, in what they *Write*, 49, 50, 51. And between the *Prophets*, 52, 53. In the *End* they all propose to themselves, 54, 55. And the *Agreement* between the *Old Testament* and the *New*, 56.

C H A P. 4. Of the Contents of the *Old Testament*.
And first, of the *History*.

*S*cripture-*History*, *Singular*, 1, 2. In the account we have, Of *Man's Primitive Perfection*, 3. The coming of *Evil* into the *World*, 4. The *Holy Line*, 5. The *Longevity* of the first *Ages*, 6. The *Universal Deluge*, 7. *Noah's Ark*, 8. And the *Original* of *Nations*, 9, 10, 11. *Scripture-History*, otherwise *Remarkable*; shewed in *sundry Instances*, 12, &c. to 21. Not *Blemished* with any *Immorality*: though there seems to be some *Instances* hereof, 22, &c. to 28. Nor with any thing *Romantick* or *Absurd*, notwithstanding any seeming *Instances*, 29, to 32. Further shewed, 33, &c. to 37. Nor with any thing, to be accounted *Trivial*, 38, &c. to 41.

C H A P. 5. Of the Miracles.

THE Truth of these, specially proved, 1. By distinguishing the Miraculous Works of Creation, from Miracles, commonly so called, 2, 3, 4. By laying down the several Properties of a Miracle, 5, &c. to 13. Applicable to all those reported to us in the Scriptures. As the seeming Change of Aaron's Rod, into a Serpent, 14. The turning of the Rivers into Blood, And bringing the Frogs into the Houses of the Egyptians, 15. Turning the Dust into Lice, And bringing the Swarm of Flies, 16. The Murrain, And Boils upon Man and Beast, 17. The Hail, Locusts, Darkness, and Pestilential Plague, 18. The Causes of all which, were Limited, 19. And suited to their Ends, 20. The Truth of the foresaid Miracles, further proved, 21, 22. And of sundry others. As the drying up of the Red Sea, 24, 25. The Pillar of a Cloud by day, and of Fire by night, 26. The descending of Manna, 27, 28, 29. Bringing Water out of the Rock, 30. Bringing the Quails, 31. The Earth swallowing up Corah, &c. 32. The Fire which consumed those who offered Incense, 33. The Blossoming of Aaron's Rod, 34. The Sanative Power of the Brazen Serpent, 35. The Cutting off of the Waters of Jordan, 36. The Fall of the Walls of Jericho, 37. The standing still of the Sun and Moon, 38, 39. The Sun's shadow going back, 40. And the Consumption of the Sacrifice, by Fire from Heaven, 41.

C H A P. 6. Of the Prophecies.

PROPHET, here spoken of in the strictest Sense, 1. Supposeth, the non-being of Contingents, 2. The Definition hereof; with Proofs of the Divinity of Scripture-Prophecies, 3. From the Manner of their being Revealed, 4, 5, 6, 7. With the Assurance the Prophets always had, of the Revelation, 8. From the Matter herein contained, 9, 10, 11. And from the Evidence, wherewith they have been Fulfilled, 12. Both those, which relate to the Heathen World; As the Ruin of Nineveh, 13. Of Tyre, 14. Of Egypt, 15. And of Babylon, 16, 17: Nebuchadnezzar's Dream, of the Four Heathen Monarchies, 18. Daniel's Prophecy, of the Græcian, 19. And those, which relate to the Jews. Either to particular Persons, 20. Or to the several Tribes; viz. of Reuben, 21. Judah, 22. Levi, 23. Joseph, or Ephraim and Manasseh, 24. And the rest, 25, 26. Or to the Whole Jewish Nation. With respect to their Sins and Punishments for the same, 27, 28, 29. Chiefly, upon their Captivity, 30, 31. And afterwards, 32. And with respect to the Blessings they Enjoy'd; Chiefly Three, viz. A numerous Offspring, 33, 34, 35. The Land of Canaan, 36. Remarkably, in their Return thither, 37, 38. And after, 39. And the Especial Presence of God, as their King, 40, &c. to 44.

C H A P. 7. Of the Laws. And first, of those given to *Adam* and *Noah*.

T H E Reason of the Law, to be supposed of great Extent, 1. Four Dispensations hereof, 2. The Laws given to *Adam* before the Fall; Concerning Food, 3. The Sabbath, 4, 5. Daily Labour, 6. Moderation, 6. And Marriage, 7. After the Fall; The Retrenchment of Liberty, 9. The Subtraction of Food, 10. And Addition of Labour, 11. The giving of other Laws not mentioned, to be supposed, 12, 13, 14. Chiefly, about Sacrifices; not taught by Nature, 15, 16, 17, 18. But of Divine Institution, 19, 20, 21. With other Laws, answerable to the Corruption of Mankind, and the Promise of a Saviour, 21, 22. Laws also given to *Noah*, 23. Flesh allowed, 24. Raw Flesh, and Blood, forbidden, 25. And Murder, 26. Besides these, others not mentioned, to be supposed. Proved from Passages recorded of the Heathen World, 27. And of the Holy Seed, 28, &c. to 33. Chiefly, of *Abraham*, 34. As given unto All, 35.

C H A P. 8. Of the Mosaick Law.

W H Y given only to the Jews; and what, in general, 1. This Dispensation, admirable; if we consider the Preparatory Part, 2. The Decorum wherewith it was accompanied, 3. The Method in which it was writ, 4. And the Reason of the Law itself; 5. First, In Temporal respects, 6. As the Duty of Children, 7, 8. Of Servants, 9. Of Subjects, 10. The Lesser Sanhedrim, 11. The Court of Appeals, 12. The Greater Sanhedrim, 13. The King, 14. The Military Orders, 15. The Laws against Murder, 16. Manslaughter, 17. The Dietetick Laws: partly for Health, 18. As appears, In what was allowed, 19. Forbidden, 20. As also, for Good Husbandry, 21. And Continency, 22. The Laws against all sorts of Inordinate Venerly, 23, 24, 25. Divers other Laws, hereunto relating, 26, 27, 28. Laws relating to their Goods and Chattels, 29, 30, 31. Their Real Estates. The Estates of Each Tribe, 32. Of Each Family, 33. Particularly, of the Levites, 34. Some other Laws hereunto relating, 35. For regulating the Courts of Justice, 36, 37. Against Extortion, 38. Oppression, 39. And other Injuries, 40. To be Benevolent to all, 41. These Laws, further Singular, In being given together, 42. And in few Words, 43. The Advantages thence arising, 44.

Next, In Spiritual respects, 45. Against Polytheism, 46. Idolatry, 47, 48. Blasphemy, 49. God's Attributes, also to be observed in his Works. Of Creation, 50. And of Providence, 51. Especially relating to themselves. Here, 53. And in the Future Life, 54.

The Ceremonial Law, further instructive herein, 55. The Description of the Tabernacle, in general, 56, 57, 58. Of the Parts; viz. The Boards, 59. Bars, 60. Curtains, 61, 62. Floor, 63. The Figure of the Whole, 64. Of the most Holy Place, 65. The Furniture within the Veil; viz. The Ark, 66. The Mercy-Seat, 67. The Cherubims, 68. Without, viz. The Altar of Incense, 69. The Table, 70. The Candlesticks, 71. Their Situation, 72. And the Vestuary, 73. Without the Tabernacle; the Brazen Altar, 74, 75. The Laver, 76. And the Court, 77. The Numbers

Numbers and Measures in the Tabernacle, how they answer to those in the Body of Man, 78, to 86. The Ornaments of the High-Priest, 87. The Breast-Plate, 88. The Urim and Thummim, 89. The Arts used for making all, 90. And the Materials, 91. With the Service hereunto belonging, 92.

Of all which, there was a Mystical Intent, 92. To Exhibit the Power and Wisdom of God, 93, 94. And the Excellency of his Works. Of Creation, 95. And of Providence, 96, 97. As also his Omniscience, 98. Justice, 99. Sovereignty, 100. Holiness, 101, 102, 103. And Goodness, 104. To Exhibit likewise something of Heaven, 105. The polluted Estate of this Lower World, 106. And the Sanctity whereunto the Jews were called, 107. For which, the Priesthood was Ordain'd, 108. And the Priests abundantly Qualify'd by their Consecration, 109, 110. And the Use of the Urim and Thummim, 111, 112. For which likewise, sundry Laws were given, respecting the rest of the People. Partly, in appointing certain Marks of Spiritual Uncleanness, 113, to 116. And the Degrees of it, 117. Unto which Use, the Dietetick Laws were also refer'd, 118, 119. And partly, certain Rites and Ceremonies for Expiation, 120. The Intent whereof, was both Direct and Oblique, 121. Direct, as in the Burnt-Offering; Which was either the Continual, 122. Or Occasional, 123. The Meat-Offering, 124. The Peace-Offering, 125. The Trespass-Offering, 126. With other Rites, for Purifying of divers sorts of Uncleanness, 127, 128. Especially, the Leprosy, 129. For Capital and Presumptuous Sins, no Sacrifice, 130.

But the strongest Fort, was that raised against Idolatry; By strict Inquisition, and severe Penalty, 131. By many Ceremonial Laws, 132. By prohibiting Intermarriage with Idolaters, 133. By the Dietetick Laws, 134. And hereby, as well as by other Means, in making Medicine of little Use to the Jews, 135. It being Evident, from the Original, and State of Medicine, under Osiris, 136. Orus, 137, 138, 139. Athothus, 140, 141, 142. With the Improvements made by Serapis and other Chief Priests, 143, 144. And especially by Hermes, 145, 146. That it was either wholly Magical, or such in a great part, 147. As in Egypt, so all over the World, 148. For which Cause the Jews were prohibited meddling with Physicians, 149. But encourag'd to Study the Nature of Diseases and Medicines, 150. Miraculously cur'd, 151. And placed in a Country, every way conducing to their Health, 151.

There was also an Oblique or Typical Intent, 152, 153. Of the Tabernacle, 154. Of the several Parts, 155. to 158. And of the Order wherein they were all placed, 159. Of Persons, 160, 161, 162. And of Things appertaining to Divine Service, 163. Of the Actions, 164, 165, 166. And of the Numbers 6 and 4, 167. This Ceremonial Law Instituted, not to Humour the Jews, 168. Nor to imitate the Gentiles, 169. But for sundry great Reasons, mentioned from 170 to 180.

B O O K the Fifth.

C H A P. 1. Of the Integrity of the New Testament.

TH E Divine Authority of This, equally provable with that of the Old Testament. And first, from its Integrity, 1, 2. Of the Seven and Twenty Books, Twenty were always acknowledged, 3. viz. The Gospel of St. Matthew, 4. Of St. Mark, 5. Of St. Luke, 6. Of St. John, 7. The Acts, 8. Thirteen of St. Paul's Epistles, 9. The First of St. Peter, 10. And the First of St. John, 11. The other Seven, though the Authors doubted of, by a few, 12. Yet Authentick: viz. The Epistle to the Hebrews, 13. That of St. James, 14. The Second of St. Peter, 15. That of St. Jude, 16. And the Apocryphic, 17, 18. And so the other Six, *ibid.* Their being publicly Recognized, not before the Council of Laodicea, no Objection against their Authority, 19. Which was owned by Hereticks and Infidels, 20. The Autographa themselves, for some time in the Church's Custody, 20. And the Copies were Innumerable, 21. And sufficiently Attested. By the Apostles and Apostolical Men, 22. And by the Prophets, 23. Nor have these Copies been Corrupted, 24. Neither by the Catholicks; for want of Care, 25. Or of Probity, 26. Nor by the Hereticks, 27, to 30. And as appears, from the many Versions made hereof, 31. Next to the Greek Gospel of St. Matthew, the Syriac, 32. The most Ancient Latin, 33. The Coptick and Ethiopick, 34. The Arabick, 35. The Persian, 36. The Gothick, Sclavonian, Armenian, Dalmatian, 37. As also from their Agreement with the Quotations made by the Ancient Doctors, 38. And from the Agreement of all the Manuscript Greek Copies among themselves, 39. Notwithstanding the Various Lections, 40. Either the Errata of Scribes, 41. Or such Various Lections, as were purposely made; By Addition, 42, 43, 44. Omission, 45, 46, 47. Or Correction; In conformity to the Latin, 48. To the Writings of the Ancient Doctors, 49. Or to the Words most in use, where the Scribes lived, 50, 51. The Conclusion from the Premises.

C H A P. 2. Of the Truth and Excellency of the New Testament. And first, as they appear from the Writers.

THese demonstrated, In that the Writers could not be Deceived, 1, 2. As being Present, when every thing was said and done, or Reporting from those that were, 3. Most Attentive, 4. And very Discreet; notwithstanding that in some Expressions, they seem to be otherwise, from 5 to 14. Their Record therefore, so far Unquestionable, 15. As also, in that it is in its own Nature, credible, 16 to 21. Neither could they have a mind to Deceive; If we consider, When they Wrote, 22. The Consequence to themselves of What they Wrote, 23, 24. Or the Manner of their Writing; With Brevity, 25. Simplicity, 26. Modesty, 27. Impartiality, 28. If we further consider, Their Agreement with Human Writings, 29, 30. With those of the Old Testament, 31 to 34. And one with another. The Agreement of the Acts and Epistles, with the Gospels, 35. Of the Epistles with

the Acts, 36. And of the Gospels one with another, 37. Notwithstanding some seeming Contradictions, from sundry Causes, 38, 39, 40. Whereof many Instances, from 41 to 57. Their Way of Writing justify'd, from great Reason, 58 to the End.

C H A P. 3. Of the Contents. And first, of the Miracles.

THE Truth and Excellency of the New Testament demonstrated from These, 1, 2. Consider'd first, In the Evidence we have of them, in point of Fact. Either in the Scripture it self: As to the Number of Diseases Cur'd, 3. The Number of Patients, 4. When Cur'd, 5. In what Manner, 6, 7, 8. Before Whom, 9, 10. And by Whom, 11, 12. Or in the Writings of the Ancient Christians, 13. Or in those of Jews and Pagans, 14. Consider'd next, In their Causes. In general, 15 to 20. And in particular, 21 to 28. And consider'd, In their manifold Reason or Ends, 29. Whereof sundry Instances, from 30 to 43.

C H A P. 4. Of the Doctrine. And first, of the Revelations we are to Believe.

THE Doctrine of the Gospel, answerable to the Miracles, 1. Of the Unity and Nature of the Godhead, 2. Of the Sacred Trinity, 3. The Second and Third Persons hereof, Typify'd many Ways in the Old Testament, 4, 5, 6. More evidently Revealed in the New, 7. Jesus Christ the Second, by his Divine Attributes, 8, 9, 10, 11, 12. By his Essence, 13. And Name, 14. His Appearance among us, was Becoming, 15. The Marks of his Divine and Human Natures, given us in a Becoming Conjunction, 16 to 25. And his Appearance was Necessary: on God's part, 26. And on Ours, 27. The Divinity likewise of the Holy Ghost, proved divers ways, 28 to 33. The Being of Divine Providence, perspicuously asserted in the Scriptures of the New Testament, 34. As also Election by the Father, 35. Justification by the Son, 36. And Sanctification by the Spirit, 37. With the Ministry of Good and Bad Angels, 38. And the Resurrection, Life, and Judgment to come, 39. Of all which, the Scriptures so far plain, as is necessary, 40. But also Mysterious, as this Word is commonly understood: the denying whereof, dangerous, 41, 42. The same Revelation, with respect to divers Capacities, may be more or less Mysterious or Plain, 43. And more or less Useful, 44, 45. Further proved in general, 46. By particular Instances, from 47 to 56. Knowledge and Comprehension differ not in Nature, but Extent, 57. That the Scriptures are Abstruse in some Things, no Fault, 58. But our Disputes about them, a great One, 59.

C H A P. 5. Of the Precepts.

THese another part of the Divine Revelation, 1. Wherein their Excellency appears, 2. To Repent and Believe, the Two Principal Laws of the Gospel, 3. And were Mystically taught in the Levitical Law, 4. Repentance defin'd, 5. Faith defin'd, 6, 7. All the other Precepts, a Comment hereupon, 8. Both of them set forth in our Saviour's Sermon on the Mount, 9. The Former, in the Seven first Benedictions, 10 to 16. The Latter, in the Three following, 17, 18, 19. Specially recommended to his Disciples, 20. And distinguished from the Corrupt Glosses, made upon the Commandments by the Scribes and Pharisees, 21. In doing which, he passeth over the Five first, and Why, 22. He begins therefore, in Shewing the Extent of the Sixth, 23, 24. Then, of the Seventh, 25, 26. And condemns Polygamy, 27. Next of the Ninth, 28, 29. Of the Eighth, 30, 31. And of the Tenth, 32, 33. He then directs them in some especial parts of Practice, 34. As in giving of Alms, 35. In Praying; as to Words and Measure, 36. Method and Matter, 37, to 45. In Fasting, 46. And with respect to Worldly Affairs, 47. And then, how to judge of others, 48, 49, 50. In all, to depend upon the Grace of God, 51. To recollect what he had Taught, 52. To use great Resolution in observing the same, 53. To take heed of Deceivers, 54. And of Self-Delusion, 55, 56. Besides there is a sufficient Store of Gospel-Precepts, for all Persons and Occasions, 57. The Manner wherein our Lord deliver'd his Doctrine, grounded on the best Reason. On a Mountain, but not with Terror, 58. Nor in one entire System; that many Things might be the better Repeated, 59. Metaphors the better made use of, 60. And Parables, 61. And some Paradoxes, 62. As also Arguments, 63. Allusions to Customs, and the Sayings of Noted Men, 64. That he might give them Occasionally, and Extempore, 65. And that his Life, as an Illustrious Example of Practice, might be Interwoven with his Doctrine: Whether we look upon it, as Active, 66, 67. Or Passive, 68 to 71.

C H A P. 6. Of our Saviour's Prophecies.

IN which, he foretels the Effects of his Doctrine, 1. First, his Passion: which, though seemingly Impossible, 2. Yet was contrived Infallibly to come to pass, 3. And then, the Great Things, which followed hereupon, 4. First, The Preaching of the Gospel unto all Nations, 5. Notwithstanding all the Opposition made against it, 6. For which Work, the Apostles were admirably Qualify'd, 7. And favour'd in Judea, with Equal Success, 8. And upon their Leaving of Judea, dividing all Nations among them, 9. And being Eminently assisted by St. Paul, 10. Preached the Gospel all over the World, 11. Next, The Desolation of Jerusalem and the Temple. Both the Forerunners, 12, 13. And the Manner hereof, 14, 15, 16. Then, the following Persecutions, with the Causes of the same, viz. The Defamations of Christ's Person, and Religion, 17. And the Corruptions of the Church, 18, 19. Upon which the General Persecutions arose, 20. And Lastly, his Coming to establish Christianity through the Empire, 21, 22. The Signs whereof, were Conspicuous: viz. His Striking of all the Heathens Oracles dumb,

dumb, 23. Continuing Miracles in the Church, 24, 25. Inspiring the Martyrs with Invincible Courage, 26. Stopping the Mouths of Wild Beasts, 27. Setting the Marks of Divine Vengeance on his Enemies, 28. The Operation of all which, very admirable upon Men of all Sorts, 29, 30. On the Emperors themselves, 31. But the greatest Signs of his Coming, were those Exhibited in the Days of Constantine: Qualify'd by his Virtue, and a Celestial Vision, 32, 33. For the Overthrow of all the Grand Enemies of Christianity, 34. And making it the Religion of the Empire, 35, 36, 37.

The ERRATA of the Press.

Page 18. Line 45. read, Friable. P. 35. l. 37. r. Adventitious. P. 36. l. 26. r. Still in. P. 37. l. 10. r. Modification. P. 58. l. 14. r. proposeth. P. 61. l. 28. r. as in the Chapter. P. 69. l. 13. r. 37th. P. 77. l. 43. r. Art. P. 81. l. 10. r. and whereof. P. 87. l. 3. r. doth not. P. 110. l. 7. r. than Fear. P. 123. l. penult. r. Operations. P. 152. l. 12. r. potaverit. P. 155. l. 32. r. Shews forth. P. 161. l. 41. r. could propose. P. 196. l. 49. r. effected. P. 199. l. 22. r. the mention. P. 212. l. 42. r. as speaking of the Nile. P. 281. l. 47. r. Osophs. P. 299. l. 38. r. Invidiously. P. 332. l. 2. omit, And first, of the Precepts which equally concern all. P. 364. l. 15. r. Invidious.

THE
FIRST BOOK.

Wherein is shewed, That GOD
made the Corporeal World. And
what it is.

C H A P. I.

of GOD.

1.



T. is very natural, for all Men to desire, in the enjoyment of what is agreeable to them, to be Happy. It is therefore as natural for every wise Man to enquire, Whether there is not a Supreme Being, who is supremely Good, and communicable to us; in the enjoyment of whom, our chief Happiness must consist.

2. Now the Existence of this Supreme Being, upon the use of sound Reason, becomes as certain to us, as our own. For it is most certain, that there never could be nothing. For if there could have been an Instant, wherein there was Nothing: then, either Nothing, made Something: or Something, made it self: and so, was, and acted, before it was. But if there never could be Nothing: then, there is, and was; a Being of necessity without any Beginning.

3. And therefore without any Cause. For how can that Being have any Cause, the necessity of whose Existence is in Himself? And if he were his own Cause, he must then also be his own Effect or Creature: which is nonsense. So that there is a First necessary, and never-begun Being, before, and above; all Cause or Causation: that is, a Being which is Self-existent.

4. Whence it also follows, That this Self-existent Being hath the Power of Perfection, as well as of Existence, in Himself. For he that is above, or existeth without, any Cause; that is, hath the Power of Existence in Himself: cannot be without the Power of any Possible Existence. Because, that no Possible Existence, nor therefore, State of Perfection, can be more above another, than Something is above Nothing. Having then, the Power of Self-existence: He must needs also have the

Power of any sort of Existence : And therefore, of that Way or Manner of Existence, which is the most Perfect,

5. And because the same Self-existent Being, necessarily is what he is ; as hath been proved : 'Tis therefore evident, That what he May Be, or hath the Power of Being ; he Must Be. If then, he hath the Power of Perfection ; he is, necessarily a most Perfect Being.

6. Again ; Self-existence is so transcendent and perfect a manner of Being ; that it cannot be conceived, but in conjunction with all other Perfections. For otherwise, Perfection would be wanting to it self ; that is, Perfection would be Imperfect.

7. This Perfect Being, cannot but be every way Infinite. And first of all, in his Duration. For that is Infinite which is without Bounds. But the Duration of a Never-begun Being, can have no Bounds.

8. Now that Duration, which is without Bounds ; must likewise of necessity be without Parts. For nothing can have more Parts than it hath. But there can be no number of Parts so great, to which another Part, or number of Parts may not be added. Nothing therefore, can be Infinite, which hath Parts ; except it hath more Parts, than it hath.

9. Therefore Time, which consisteth of Parts ; can be no Part of Infinite Duration, or of Eternity. For then there would be Infinite Time past, to Day, which to Morrow will be more than Infinite. Time is therefore, one thing ; and Infinite Duration is another ; before, in, and after Time, a perpetual *τὸ ὄν*. Which we mean, or ought to mean, when we speak of Eternity ; and of God, as of an Eternal Being.

10. Moreover, He that is Infinite in Duration, cannot but be Immense. As also, Infinitely Powerful, Wise, and Good. He may be so. For it is as possible, for a Being to be Immense, or Boundless in his Essence, as in his Duration. And all possible Infinities are as conceivable as any one. And what he may be ; he must be ; as hath been proved. For otherwise, he were neither a Necessary, nor a Perfect Being.

11. As therefore Infinite Duration, hath no relation unto Motion and Time : So Infinite or Immense Essence, hath no relation unto Body ; but is a thing distinct, from all Corporeal Magnitude. Which we mean, or ought to mean, when we speak of Immensity ; and of God, as of an Immense Being.

12. Now, as Nothing hath no Parts ; so neither hath that which is Infinite ; as hath been proved. When therefore we speak, not of Body, or Quantity, but of God, as Infinite or Immense, properly so called, or without Parts : the *Ratio* between Infinite and Finite, is the same, as between Finite and Nothing. Wherefore, this Infinite Being, is as much above any thing, which hath Parts ; as Nothing is below it ; that is, as much more, than the whole World ; as the whole World, is more than Nothing.

13. The same Perfect Being, must also needs be Omnipotent : Both as Self-existent, and as Immense. As Self-existent. For he that is Self-existent, having the Power of Being ; hath therefore, as hath been proved, the Power of all Being. Equal to the Cause of all Being : which is, to be Omnipotent.

14. Again ; He that is Self-existent, existeth without a Cause. But if it be possible, for some one Being to exist without a Cause ; then it is possi-

possible, and much more conceivable, for all other Beings, to exist with one. And therefore, for that One, to give Existence to all other Beings; that is, to be Omnipotent.

15. He is also Omnipotent, as he is Immense. For having, as he is Immense, the Power of Infinite Being; he must needs likewise have the Power of all Finite Being: which is, to be Omnipotent.

16. The same Being, moreover, which is Immense; cannot but be Omniscient. Because, as he is Immense, he is most immediately and intrinsically present with every thing. And so, comprehends the Essences, Relations, and Operations of all Beings. And therefore, all things knowable: which is, to be Omniscient.

17. Likewise, he that is Omnipotent, cannot but be Omniscient. For having the Power of Making every thing, that is Makable: if he had not also the Knowledge of every thing, that is Knowable: he would then Make or have the Power of Making he knew not what.

18. He likewise that is Omnipotent, or he that is Omniscient, cannot but be perfectly Good: For all Goodness is founded in Truth, or some kind of Congruity. But it requireth more Power and Wisdom always to Will and to Do that which is Congruous, than that which is otherwise. Should he therefore at any time Do or Will any thing Incongruous, he would be less Great and Wise than he is, which is a Contradiction.

19. Again, the most Perfect Being can never Do, or be made to Do, any thing but that which pleaseth him best: But all Evil of Being, Action, or Passion, is some sort of Imperfection. Were it possible then for God to Do or Will any Evil, Perfection would be pleased with Imperfection, or that which is contrary to Himself.

20. And he that is perfectly Good, must needs be perfectly Just: For Justice is a certain Congruity between the Deed and the Reward; and so between any Evil Deed, and the Penalty due to it: Which Congruity he Wills, but neither of the other. If then he were not perfectly Just, he could not be perfectly Good.

21. His Veracity likewise is hereby evident: For could he be False, it must be because he either Dares not, or Knows not, or Wills not, to be True, that is, through Impotence, Ignorance, or Malice; all which are contrary to the aforesaid Perfections.

22. And in all These he must needs be Immutable: For were it possible for him in any manner or degree to Change or be Changeable, he would neither be a Necessary nor an Eternal Being.

23. Wherefore the Supreme Being, whom we call *GOD*, is a Necessary, Self-Existent, Eternal, Immense, Omnipotent, Omniscient, and best Being: And therefore also a Being, who is, and ought to be esteemed most Sacred or Holy.

24. God, who is thus every way Perfect in his Being, cannot be conceived ever to have been, and not withal to Operate: For the Excellency of every Being fit to Operate, lieth in its Operation. The Nature therefore of a Perfect Being implieth not only an Aptitude unto Operation, but a Necessity of it; as that which is included in the Essence of his Perfection. So that to have a Power to Do every thing, and yet to Do nothing, is to have indeed no more than a Possibility of Perfection, without the Perfection it self; which is a Contradiction: If then we will conceive of God truly, and as far as we can, Adequately; we must look upon

upon him not only as an Eternal Being, but also as a Being Eternally Energetick.

25. Neither can we conceive him to Operate otherwise than in a manner suitable to his Perfection : That is, there is no Sense in his not Being and Doing, both alike. We are most certain of the Perfection of his Being; Yet we can have no Perfect, that is, Adequate or Comprehensive Conception hereof, in regard it is Infinitely above our own, and all other sorts of Being. In like manner we are certain that he cannot but Operate, and that he cannot but Operate like himself. But the manner of his Operation, we can by no means comprehend, as that which Infinitely transcends the Manner of our own.

26. Now, if God Existeth not as we Exist, and therefore Doth nothing as we Do; He then Thinketh or Mindeth not as we Think or Mind; but in a manner transcending our Imitation or Adequate Conception hereof. As we then our selves do Operate when we Mind, but yet in a manner answerable to our own Essence; so God in Thinking or Minding doth also Operate, but in a manner suitable to his own Perfection. As far therefore as the Power of a Self-Existent Being exceedeth that of one which is Dependent; so far the Operation of Mind or Thought in the Former, transcendeth that in the Latter: So that we are to look upon God as one that thinketh with Operation infinitely Perfect; that is, with an Omnipotent, as well as an Eternal Energy.

27. And nothing being Eternal but Himself, he cannot possibly Think of any thing, but of Himself as such: and in Thinking of Himself, he must of necessity See and Like himself, just as he is: that is to say, he must in Thinking, beget the Substantial Ideas or Images of himself, or of his Omnipotent Understanding and Will, and of all Divine Perfection in them both: And therefore also these Images must have a Necessary and Eternal Existence; for otherwise they could not be Perfect Images of himself: Nor would his Energy be Infinite and Eternal, and full of all Perfection, as it must needs be.

28. And as God's Understanding and Will are themselves, tho' Incomprehensibly, yet really Distinct; so the Substantial Images of these must likewise be really Distinct; And not only Distinct one from the other, but also from himself; for nothing can be its own Image.

29. Yet neither can they have a Separate, tho' a Distinct Existence, no more than the Ideas of our own Mind can have any Separate Existence from the Mind, but have a Co-Existence therein. As therefore the Ideas of the Mind of Man are One with the Mind; So God's Ideas or Images of himself are one with himself.

30. Together with these Images, which God hath of the Perfections of his own Being, he must of necessity, as he is Omniscient, have the Images likewise of all other possible Beings; that is, the entire Idea of the Universe, as the Off-set of the former.

31. But because nothing can be Eternal but what is Infinite; it is therefore impossible that God should think of the Universe, or of any thing therein as of a thing Eternal: Nor can he therefore be said Eternally to Think it into Being: Nor can the Universe, or any thing therein be truly said, as are the Images of his own Perfections, to be one with him: For how can things Finite and Infinite be One?

32. The two Visible Parts of the Universe are Matter and Motion; both which, with all other Beings, were made by virtue of the
Divine

Divine Ideas aforeſaid; that is, by theſe God did Think them into Being.

33. That Matter was thus made, is moſt evident: For otherwiſe it had been Self-Exiſtent: But that which is Self-Exiſtent, having the Power of Being, in it ſelf: and therefore the Power of any Being, as hath been proved; it would alſo have the Power of being Perfect: And conſe- quently, not only the whole Corporeal World, but every ſingle Atom, ha- ving the Power of Being, would alſo have the Power of Perfection; that is, would be a God.

34. Again, Body cannot be Self-exiſtent; becauſe it is not Self- movent: For Motion is not of the Eſſence of Body; becauſe we may have a Definitive Conception of Body, abſtracted from that of Moti- on. Wherefore Motion is ſomething elſe beſides Body; and ſomething, without which, a Body may be conceiv'd to Exiſt. If then Body could move it ſelf, it would have the Power of Making Something of Nothing. And one ſingle Atom, by multiplying its own Motion Infinitely, would have been able in time to make all the Motion in the World. But, to ſuppoſe Body to be Self-Exiſtent, or to have the Power of Being, is as abſurd, as to ſuppoſe it to be Self-Movent, or to have the Power of Moti- on; there being as great a diſtance between Exiſtence and Non-Exiſtence, as between Motion and Reſt.

35. Moreover if Matter and Motion were not made, then they are Eternal. But this we cannot ſuppoſe; for if Motion were Eternal, then Time, wherein Motion is made, muſt be Eternal: And ſo, there muſt always have been Infinite Time paſt: And therefore Time always paſt, which was never preſent: For how could that ever be preſent which was always paſt? To avoid which Contradiſtion, it muſt be granted, That there was a Beginning of Time; and ſo of Motion; and therefore alſo of Matter. For to what end ſhould Matter have been Eternally without Motion? And conſe- quently, that the World was Made, and that God did Make it, or Think it into Being.

36. And by the ſaid Divine Ideas, Matter, and Motion, and all other Beings do now Exiſt; in that nothing Made, can continue to Be, by vir- tue of its own firſt Being: For, as the Extension of Body is the Con- tinuation of Body upon Body; ſo the Duration of Being is the Continu- ation of Being upon Being. As therefore a ſmall Body can no more Magnifie than Make it ſelf; ſo a Begun Being, can no more continue it ſelf, than of it ſelf begin to Be. If therefore the World hath Power to give it ſelf Continuance, it would be Self-Exiſtent, or without Beginning: Which, ſince it is not, it is then continu'd in its Being, by that Divine Power, whereby it firſt began to Be.

C H A P. II.

Of the Corporeal World

1. **B**UT albeit the World being Made, cannot be Self-Existent; nor therefore Eternal, nor any other way Infinite: Yet being made by God, we are to look upon it in every way of Made Perfection, to be Indefinite: For we can never define the utmost or answerable Effect of an Infinite Cause.

2. We can never come to its utmost Extent: We see enough to admire in the Vast, and to us, Unlimited Distance of the Fixed Stars, which are Visible. The *Parallax* of the *Pole-Star* subtended by the *Diameter* of the *Orbis Magnus*, is not above a Minute: Therefore its Distance from the Sun not less than 3400 Diameters of the *Orbis Magnus*; or from the Earth, when nearest, 3399. So that the Diameter of the Earth being near 8000 Miles; and the Diameter of the *Orbis Magnus* 10000 Diameters of the Earth. The Distance of the said Star from the Earth, is about four hundred and seventy Millions and eight hundred and forty thousand Miles.

3. Besides the Visible Stars, there are others discover'd only by the *Telescope*: As those which compose the *Via Lactea*, the *Nebulosæ* in the Head of *Orion*; the *Præsepe*, a Cluster of above forty Stars; those interspers'd among the *Pleiades* about as many; and those adjacent to the Sword and Girdle of *Orion* about 80. Of which, and all other Stars, our Learned Professor Mr. *Flamsted* in a Printed Letter of his to Dr. *Wallis*, saith indeed very well, That it is not necessary we should suppose all those which seem less to be at a greater Distance: He having found, that the *Parallax* of the *Pole-Star* is greater than that of *Syrius*; which is therefore more distant than the *Pole-Star*, tho' much bigger and brighter. But, as the fore-mention'd Stars were unseen before the use of Glasses; so, no doubt there are others, which as well from their greater Distance, as their lesser Bulk, are still Invisible: For that which is Indefinite, tho' it hath Bounds, as not being Infinite, yet those Bounds, to us, are undefinable.

4. Neither is the World more admirable in the Whole than in its Parts: And in those innumerable Relations they have one to another; whether they are Great, whereof in this Chapter; or Small, as will appear in the Chapters following.

5. Those Greater Bodies call'd the *Planets*, are all of them regularly mov'd: For albeit they move in Orbits, whose Plains lie oblique, or are inclin'd to the Plain of the *Ecliptick*; for which reason they are call'd *Planets*; yet they all move in certain Regular Lines, with certain Degrees of Velocity, and at certain Distances one from another.

6. And their Motion is regular with great Variety. All the Master Planets move about the Sun at several Distances, as their common Centre, and with different Velocities. This Common Law being observed in all of them, That the Squares of the Times of their Revolutions are proportional to the Cubes of their Distances. And the Lunar or Sub-

Planets observe the same Law in their Motions about their Master-Planets. As also in this, That Lines drawn from the *Foci* of the *Curves* they move in, to their Bodies, sweep over equal Areas in equal Times on the Plains of their Orbits.

7. It is also evident from the Spots sometimes observ'd in the Sun; and from those in the Primary Planets; that besides their Circulation about the Sun, the Sun and some of the rest, have also a Rotation upon their own *Axis*; and always the same way, *viz.* from East to West.

8. But withal, that they make this Rotation with very different Velocities. The Earth making one Revolution upon its *Axis* in one Day, the Sun in about 25 Days and $\frac{1}{4}$; *Mars*, tho' less than the Earth, yet requires somewhat more than a Day; *Jupiter*, tho' much bigger than the Earth, yet makes his Revolution in about 10 Hours, or two Revolutions and $\frac{1}{3}$ part for one made by the Earth.

9. Again, of those Planets which move upon their *Axis*, they do not all make Entire Revolutions: For the Moon maketh only a kind of Libration, or a Reciprocated Motion on her own *Axis*.

10. The *Axis* likewise of the Earth, and of those Planets which revolve, seem to maintain a perpetual Parallelism to themselves, but not to each other.

11. The Motions also of Comets, tho' formerly suppos'd otherwise; yet of late are found to be Regular, as those of the Planets: And as in the Planets Lines drawn from the Sun to their Bodies, sweep over equal Areas in equal Times; on the Plains of their Orbits; so in Comets, Lines drawn from the *Focus* of the *Curves* they move in, to their Bodies, do the same in the Plain of their Orbits.

12. The Substance not only of all the Dark Planets, but of the Sun it self; is consistent. As fittest for the Permanency of its Figure, in the Rotation it makes upon its *Axis*.

13. And it is that which makes its Splendour to be the more admirable; in that, among all other Luminous Bodies, those which give the brightest Light, are Fluids; as Flashes of Lightning, and some other Flames.

14. And still the more, because that for ought we know, the Sun gives us this Light, without any Intense Heat. Which Heat, it is probable, the Beams of the Sun do then first conceive, when they come to be mixed with the Air or Atmosphere: For as some things will be intensely Hot without giving Light: So Rotten Wood, the Glo-worm; and some other Bodies give a brisk Light without any sensible Heat: so that Light and Heat have no necessary Conjunction; at least, not in any sensible Proportion. It is known too, how necessary the Air is for the making of Fire, and even of Light it self in some of those Bodies which shine in the Dark, but lose that Property in whole or in part, upon their being secluded from the Air in the Air-Pump. It is also known, that the Sun-Beams being collected into a *Focus* by a very large Concave, will melt Gold, or any other Metal in a Moment: But it doth not seem, that the Heat of the Sun-Beams can by this Collection be so much augmented, as by their being diffused in passing through the space of ten thousand Diameters of the Earth, that is, ten millions of Miles, the Sun's least Distance, it must needs be diminished. If then the Sun were
a burn-

a burning Body, and the Heat it hath so much greater than that we feel of it; as to be in proportion to its Distance: how comes it to be so little altered in its Substance by so intense a Heat? and to hold this Heat in a contrary manner to what we see in all other Bodies, Fluid or Consistent, with so great an Equality for near six thousand Years? Whether therefore it be or no, we cannot but wonder, either in seeing so Glorious a Body as the Sun without Fire; or, if it be a burning Body, without any material Alteration of his Substance, or his Heat in so long a time.

15. Neither is the Command which the Sun hath over all the Primary Planets, and that which these have over their *Satellites* less admirable. The Regularity of their Motion is Visible, as hath been shew'd; but the Cause of it lies deeper. It is supposed to depend in a great measure upon a sort of Gravitating Power in the Nature and Motion of the Sun, somewhat like unto that in the Earth, by which all Bodies are made to descend. And that the Sun is the better fitted to command them at so great a distance, by its Bulk. For as the Distance of the Sun from the Earth, is supposed to be about ten thousand of the Earth's Diameters; so the Bulk of the Sun, with respect to the Earth, to be at least as a Million to One: And therefore also that this Power of the Sun is greater or less, according to the Bulk and Distance of the several Planets. As all Bodies gravitate more or less, according to their Distance from the Centre of the Earth.

16. Yet there are remaining Difficulties: For tho' the Sun be allowed a Power to move the Planets, yet the Co-operation of some other Cause, seemeth necessary to direct this Motion into a Circle, and this Circle always the same. For why else should not all Bodies within the Compass of the Gravitating Power of the Earth, also move in a Circle about it, instead of descending towards its Centre?

17. Nor doth it appear that the Power by which the Sun is supposed to move the Planets in a Circle about it self, is alone sufficient to give them a Rotation about their own *Axis*. For if it were, why then should not the Earth by the like Power give the like Rotation to the Moon?

18. It therefore seemeth probable, that for the better stating of the Distances of the Planets one from another, and from the Sun, there are as many several Spheres, and therefore kinds of *Æther*, as there are Planets which swim therein.

19. And that besides the said Power of the Sun, there is some other in the Planets, which co-operates in diversifying the Species of their Motion.

20. Again, we will suppose the Sun, with respect to the Planets, to be the *Primum Mobile*; But what is it that gives the Sun its Motion? Whether the Sun it self be mov'd by some other Celestial, but Dark, or otherwise Invisible Body, is more than we know, or can disprove.

21. And wherein the Moving Power of the Sun lieth, or of any Planet, or other Body, we are yet to seek. Thus much is plain; That the several Species of Moving Powers are all of kin to the Magnetic. So is Gravitation it self. They disagree indeed in some Properties: The Attractive Power of the Magnet is reciprocally proportional to the Cube of the Distance from it, nearly. But the Gravitating Power of the Earth

Earth, is exactly as the Squares of the Distances from its Centre, reciprocally. The Magnet operates more remarkably, at or near its Poles; the Earth, near alike in all Parts of its Surface. And in some Properties they agree. The Interposal of no sort of Body, hinders the Attraction in the one any more than in the other. Both attract most at the least Distances from their Surfaces. And it is supposed that the Earth, as the Magnet, attracts a little more strongly, or that any the same Body is a little heavier, near its Poles than at a distance. Whatever it is, the use made of it in ranging the Celestial Bodies, and in keeping the Parts of each so coherent, was a Design well worthy of the Deity.

22. The Magnetick Poles are also a great Secret; especially now they are found to be distinct from the Poles of the Earth: As also not to be fix'd, as the Poles of the Earth are, but to be moveable, varying with us, about a Degree in six Years, but with much Regularity. We are yet ignorant both of the Laws of their Variations, and the Cause of them. Our Sailors make some use of them in their *East-India* Voyages. More than we can yet foresee, may probably be deduc'd from them in future Ages.

23. The *Æther* likewise wherein the Planets move, besides the Diversity of its Species before-hinted, is also of consideration, with respect to its Rarity; wherein perhaps it exceeds the *Aer* 20 fold more than the *Aer* doth the *Water*. That is, if *Aer* exceeds *Water* 860 times, then the *Æther* may exceed the *Aer* 7200 times. And it is very likely, that if there are different kinds of *Æther*, they have all a different Degree of Rarity: By which Rarity it becomes so fit a *Medium*, for trajecting the Light and Influence of all Celestial Bodies at so great a distance. Computed to be done with that Swiftnes, as to pass ten thousand Diameters of the Earth in ten Minutes of time, or the 6th of an Hour: And by the same means it most readily yieldeth to their Revolutions, and the making of them with that Evenness and Celerity as is requisite in them all. In the Earth, for Instance which moveth in its Annual Orb about 200 of its own Diameters in a Day; which is about 1000 English Miles in the Minute of an Hour.

24. Of how manifold use is the *Aer*, as it ministers to the Generation of Winds, and of Meteors above, and of most Bodies here below, and to the Conservation of Life it self. The Trade-Wind which blows between the Tropicks, from the North-East and South West all the Year round, is supposed partly to depend upon the Diurnal Motion of the Earth, which there makes a greater Circle, and so a swifter Motion. And there are other Winds, especially from the West, which will blow sometimes two or three Days upon one Point, so as to drive a Ship before them 150 Leagues, or 450 English Miles in that time: And Hurricanes themselves move, at least sometimes, in a Direct Line: And the North-West Winds, call'd *Aquilones*, as they are observ'd by *Pliny*, 2. 47, usually to blow about 8 Days before the Rising of the Dog-Star; therefore call'd *Prodromi*: so afterwards, then call'd *Etesia*, very constantly for 40 Days.

25. To account for all which, and other Regular Winds, (and perhaps all VVinds are Regular,) we must have recourse not only to the Earth, but also to the *Phases*, Motions and Positions of all the Planets, and to some of the Fix'd Stars. All which we may reasonably suppose to have some Degree of Moving Power over the Earth, like that of the Sun,

so as to be able more or less to alter the Position of the same. Not of its *Axis*, which the Sun steadily commands, but with respect to its Distance. Whereby the Figure of the Surrounding Atmosphere, in pressing more or less upon the adjacent *Æther*, will be more or less alter'd, and therewithal the Motion hereof.

26. Nor are the Celestial Bodies more admirably fitted by their various Motions, Positions, and otherwife for the begetting of Winds, than *VVater* is, by making two of its Properties, *viz.* Fluidity and Continuity, to be consistent, for the begetting of Clouds. For were it Incapable of being expanded into a Volatile Bubble, there cou'd be no Clouds, nor therefore any Rain. For as a Mist is a Multitude of Small, but Solid Globules, which therefore descend; so a Vapour, and therefore a *VVatery* Cloud, is nothing else but a *Congeries* of very Small and Concave Globules, which therefore ascend, *viz.* to that Heighth, in which they are of equal *VVeight* with the Air, where they remain suspended, till by some Motion in the Air, being broken, they descend in Solid Drops; either small as in a Mist, or bigger, when many of them run together, as in Rain.

27. *VVhat* too cou'd be of more excellent Use for Navigation, and other ways, than the various Collection of the *VVaters* into Seas, Lakes, and Rivers? Or more advantageous for the said Use than the *VVinding* of Rivers? Designed and effected in the Beginning by the Inequality of the Surface of the Earth.

28. Nor cou'd any thing be more useful than the Regular Variety of the Motions of Seas and Rivers in Currents and Tides. The Diurnal Vicissitudes of the latter, being effected by the Diurnal Motions of the Earth; and the Monthly Revolutions of their set times, by those of the Earth and Moon together; according to our Learned Geometry-Professor *Dr. Wallis*.

29. It is also very reasonably suppos'd by some of late, as well as by the *Pythagoreans* heretofore; both from the Obscure Parts, and the Inequalities of the Moon; some of them four times greater than any on the Earth, and from some other grounds; that it is another *Terraqueous* Orb, having its Atmosphere, *VVinds*, Seas, and Tides; and herewithal a suitable, tho' perhaps a different Furniture of Animals, Plants and Mines. And we have as good reason to believe the same of all the other Planets; their greater and lesser Distance from the Sun being matched with a suitable Atmosphere.

30. And further, to believe that every Fixed Star is another Sun, which by making constant Rotations upon its own *Axis*, hath also the Command of another Planetary Systeme, in some sort like unto this we see, and wherein we move. For the Distance of *Saturn* from the *Sun*, the utmost of all the Planets, which make up this Visible Systeme, is perhaps not a fifth part of the Distance between the said Planet and any Fix'd Star. Now there can be no manner of Symmetry in furnishing so small a part of the Universal Expansion, with so noble an *Apparatus* as aforesaid; and letting innumerable and far greater Intervals to lie waste and void. And admitting every Fix'd Star to be a Sun, it were further Incongruous to give so great a Command to one single Sun; and to make so great a Number besides, of no answerable Use. If then there are many Thousands of Visible and Invisible Fix'd Stars, or of Suns, there are also as many Planetary Systems belonging to them; and many more Planetary *VVorlds*: For we can have no sight, nor
Con-

Conception of the utmost Bounds of the Universe ; no more than of the Omnipotent Wisdom, by which it was made.

C H A P. III.

Of the Principles of Bodies.

1. **A**S there is no *Maximum* whereunto we can go, but God only ; so there is no *Minimum*, but a Point : which hath no Dimensions, but only a Whereness, and is next to Nothing. For as far as the Whole is Extensible, so far the Parts are also Divisible, both Indefinitely ; or as Mathematicians speak, Infinitely : that is, beyond any Human Observation or Conception.

2. How the Whole is so, I have shewed in the precedent Chapter : And so likewise are the Parts. For the shortest part of a Line, is a Line : But there is no Part of a Line, or no Line so short, but it may become the Bounds of a Surface ; and that Surface of a Body.

3. Could a Line, and so a Body, be divided into least Parts, the *Hypothese* of a Right-Angled Triangle, would be Commensurable with either of the other two Sides. For could any one of the Sides, then each of them would be divisible into least Parts. And therefore into those Parts, which being all Least, would be all Equal.

4. The same is shewed from the nature of Infinite Spirals, and of all Asymptote Lines : To wit, such Lines as in the same Plain do so continually approach one to another ; as at length to be nearer than any given Distance ; yet will never meet, tho' produced Infinitely.

5. Upon the same ground it likewise is, that tho' some have very well shewn the Rectification of Curve Lines, and the Squaring of some Curve Figures ; yet this cannot be done to a Point, by an immediate Comparison between a Strait Line, or Rectilinear Figure and a Curve ; but requireth the mediate Help of Motion ; from the Velocity whereof, as I have heard the Learned Mr. *Newton* affirm, the Length of the Curve may be calculated. A Strait and a Curve Line may perhaps be brought by Immediate Commensuration, nearer to Equality than any given Difference ; but the Equality can never be brought to a Point. For as the smallest Part of a Line, is a Line ; so the smallest Part of a Curve Line, though divided Infinitely, is a Curve. So that after all the Immediate Commensuration which can be made between a Strait Line and a Curve, there will still be a String to a Bow.

6. The Consideration whereof, will enable us to think as we ought, of the Principles of Bodies ; which, as they must of necessity have their Dimensions, and therefore their Solid Figures ; so withal they may be Infinitely Small, not only beyond all naked or assisted Sense ; but beyond all Arithmetical Operation or Conception.

7. To those who are not used to a rigid Mathematick Proof, this may be illustrated by the Smallness of many Organized Bodies. Ten thousand Seeds of the Plant called *Harts-Tongue*, hardly make the Bulk of a Pepper-Corn. Now the Covers and the true Body of each Seed, the *Parenchymous* and *Lignous* Parts of both, the Fibres of those Parts, the Prin-

Principles of those Fibres, and the *Homogeneous* Particles or Atoms of each Principle, being moderately multiplied one by another, afford a hundred thousand Millions of Formed Atoms in the space of a Pepper-Corn; but how many more, we cannot Define.

8. The same is yet more evident from the Stupendous Smallness of some Animals, especially in the Sperm of Smaller Insects. Which have been observed by Mr. *Leuwenhoeck*, to be a hundred Millions of times smaller than a great Sand. And what then must be the Number and Smallness of those Formed Atoms, whereof all the Organical Parts of these Animals are composed?

9. These Instances may also shew how very conceivable it is, That the Qualities of Bodies, whereby they Operate one upon another, may so properly belong to some one Corporeal Principle, as not to subsist primarily in any other. That Heat, for Example, tho' communicable, to any sort of Bodies; yet there is some Subtile Body, which is the primary Subject hereof. That is, when a Body is heated, it is by some Subtile Calorifick Principle, which is either excited within the Heated Body, or transferred to it through any Medium, from some other. Therefore a Silver Cup, being more retentive of the Calorifick Particles it receives; will not only keep hot longer; but grow hotter, than the Liquor it contains. By what Chymical Motion could a Burning-Glass make a *Focus* with so Intense a Heat, were not Light a Body fit to produce it? Or how could Water make those visible Starts upon Freezing, but by some Subtile Freezing Principle which as suddenly shoots into it?

10. We may hereby likewise the better conceive how Gravitation, and the Power of the Magnet, may depend upon some *Effluvia* ministering thereunto; although the Iron sometimes may be more than sixty-fold the Weight of the Magnet. For as one String of a Viol will make another to move, when tuned to an Unison; so the *Effluvia* of the Magnet, and of the Iron, having a like Motion, may together have a Power superiour to that, which is proper to the Principle of Gravitation; and may thus suffice to bring them together.

11. There is a sort of Magnetism, not only in Amber, and Jett, as is known; but also in *Gumm Anime*, *Gumm Elemy*, and in all other, not Mucilaginous, but Resinous Gumms, even in Common Rosin it self. Any of which being rubbed till they are warm, will make a small piece of a Straw to leap up to them. And yet these Gumms being warmed to the same, or a greater Degree, by holding them to the Fire, or a Candle; the same Piece of Straw will take no notice of them. And many other *Phænomena* relating to Corporeal Qualities, when they come thoroughly to be examined, lie in the same Obscurity. So deeply and far out of sight, have the Divine Power and Wisdom, laid the Foundation of the Generations and Operations of Bodies, in the unsearchable Subtility of their Principles.

12. Nor is the Workmanship of the Deity, more apparent in the Smallness of Principles, than in their being made Unalterable. There are some Minerals wherein, not only the Principles, but the Compositions, are Unalterable. Every Alchymist knows, that Gold will endure a Vehement Fire for a long time, without any Change; and that after it has been divided by Corrosive Liquors, into Invisible Parts; yet may presently be precipitated, so as to appear again in its own Form.

Form. And the same Immutability which belongs to the Composition of Gold, doth much more to the Principles both of Gold, and of all other Bodies, when their Composition is destroy'd.

13. It is plain that the Atoms of Water, are Hard, and Unalterable in their Figure. For otherwise all kinds of Salts, as of *Tartar*, *Sal Armoniac*, *Common Salt*, *Copperas*, *Nitre*, and others, might be dissolved in an equal Quantity in the same Quantity of Water. And they would all likewise therein take up the same Space. For be the Figures of the Salts never so various; yet if the Atoms of Water were Fluid and Alterable, they wou'd always so conform to those Figures, as to fill up all Vacuities: And consequently the Water would be Saturable with the same Quantity of any Salt, which it is not; and would always gain the same Quantity of Space, which it doth not; as I have demonstrated in a Discourse read before the Royal Society, *Of the Solution of Salts in Water*. And if the Atoms of Water, then of all other Fluids; and much more those of Consistent Bodies, are Unalterable.

14. And that they shou'd be so, is both Congruous and Necessary. It is Congruous, that as Motion is stinted to certain Primitive and Unalterable Laws, so that each Principle shou'd be limited to some Unalterable Cize and Figure. And it is necessary. For shou'd we suppose them to be Alterable, by some one or more Motions: unless then there were some other Motions, which upon the Innumerable Vicissitudes of Generation and Corruption, cou'd always give Security for their Restitution unto the same Cize and Figure; what wou'd become of them upon every Alteration? We shou'd then have New Principles every Day; New kinds of Generation; a New State of Bodies; and a New World.

15. Now if there be no Motion which can alter the Principles of Bodies, that is, reduce them to some other Cize or Figure; then is there none, of it self sufficient to give them the Cize and Figure which they have. That is to say, if the Principles of Bodies are Unalterable, they are also Unmakable, by any but a Divine Power.

16. The Regularity moreover of Corporeal Principles, sheweth them to come at first from a Divine Regulator: Which Regularity is certain, where it is not so apparent, as in all Fluids. For Regularity is a Similitude continued. Now though we cannot see the Atoms, suppose of Water; yet it is certain, that they are all *quà*, *VVatery*, of that One Continued or Repeated Figure, which is necessary to make it a Liquid Body. And so likewise that the Atoms of Air, *quà* *Airy*, are of that One Figure, which is necessary to make it an Elastick Body.

17. So far too as there is any Sense in speaking of the Occult Qualities of Bodies, they are to be understood, the Effects of their Occult Principles; which are also to be reckoned among Fluids: That is to say, such Principles, whose Atoms are of that Disjunctive Nature, as not to be united in a sufficient Number, to make a Visible Mass. In all which, there must of necessity, though we see it not, be some one Identity of Parts, adapted to one certain and constant Effect; and therefore a Regularity.

18. The Figure of the Atoms of all Visible Fluids, *quà* *Fluids*, seemeth to be Globular; there being no other Figure so well fitted, either to the making of Fluidity, or of that Visible Rotundity, to which the Drops of Water and other Liquors do constantly conform.

19. Yet together with this Rotundity, common to the Atoms of all Fluids, there is some difference in Bulk, or otherwise, by which the Atoms of one Fluid are distinguished from those of another: For else, all Fluids wou'd be alike in Weight, Expansibility, and all other Qualities.

20. If Common Water and Quick-silver be put a-part into two Bolt-heads of the same Cize, so as in the Neck of each to rise up to the same Heighth; and the Bolt-heads then set at the same time and heighth in one Vessel of Hot Water: the Water and the Quick-silver in the Bolt-heads will both of them ascend; but in a very different Proportion. For whereas Water is near 14 times lighter than Quick-silver; yet the Ascent of the Quick-silver, is at least two Thirds of the Ascent of the Water. So that Bodies are not Expansible, in proportion to their Weight, or to the Quantity of Matter to be expanded. But according to some Diversity in their Atoms, whereby they are more or less crowded, or otherwise affected, with those which are Calorifick.

21. But the Regularity of Principles discovers it self more apparently in Consistent Bodies; and that in all the Kingdoms of Corporeal Nature. Diamonds are often sexangularly pointed in their Native Beds. Chrystal is in its natural Growth a Sexangular Prisme, Sexangularly pointed. Granates are Multangularly Round. And besides Gemms, many other sorts of Stones are regularly figured; the *Asteria* in form of a Star; the *Iudiack* Stone, of a Pear; the *Amianthus*, of Parallel Threads, as in the Pile of Velvet; the *Selenites*, of Parallel Plates, as in a Deck of Cards; and they are of a Rhombick Figure; *Talk*, of such as are Rhomboid; with many other Diversities.

22. Many of these Stones abound with Salt. From the different Species, and Mixture of which Principle, they receive their different Figures. And some of them, as the *Diamond*, *Amianthus*, *Talk*, either for their Hardness, or Immutability in the Fire, seem to have little or no Salt in them; but to consist chiefly of Terrestrial Parts, or Stony, strictly so called. Arguing, that the Atoms of the Lapidifick, as well as of the Saline Principle, being Regular, do therefore concur in producing Regular Stones.

23. Besides Stones, all the sorts of Mundick, and sometimes Metals themselves, both Gold and others, are naturally figured. And the Ores both of Silver and Lead, have the Sides of all their Flakes reduced unto Equal Angles. Neither can we doubt but that all Stones, and Metals, yea, and all other Consistent Bodies, had they always room enough, with a Bed; and all things else favourable to their Generation, wou'd be always Perfect in their kind, and always Figured.

24. And we find, that with these Circumstances, their Salts are always so: and always conformable to themselves. The Figures whereof are very Numerous; but all agree in being Rectilinear, and composed of Proportional Sides and Angles.

25. The Salt of the Lake *Asphaltites*, shooteth into Perfect Cubes. Common Salt usually into little Chrystals coming near to a Cube. Sometimes into Square Plates. Sometimes into short Quadrangular Prismes. Sometimes they are Pyramidal and Plain, without and within, like the Hopper of a Mill. And sometimes they narrow Step by Step

Step, from the Top, to the Centre of the Bottom. Yet all these Figures thus far agree in being Rectangular.

26. A good Strong Solution of *Sal Armoniack* carefully ordered, shooteth as it were into four Combs set Back to Back, in a Rectangular Cross: From the Teeth of which, other Teeth shoot again at Right Angles, or very near. On the Sides of the Vessel containing this Solution; Sometimes only a Pair of *Striæ* so decussate, as to make a Rectangular Cross; And sometimes more of them, so as to make upon one larger, several lesser Crosses; like those in some Coats of Arms: But in all these Varieties they usually keep to a Right Angle; partly by means of the Common Salt mixed herewith.

27. The known Figure of Nitre, is a Sexangular Prisme. And a strong Solution hereof in Water will shoot upon the Sides of the Vessel, sometimes with three *Striæ*, which decussate, or intersect one another, Starwise, at 6 Equal and Acute Angles. Which *Striæ*, were they all joined at the Circumference, would also make a Sexangular Figure. And sometimes they are like a Quill, with the Plumy Part only upon one side; but still keep to the same Acute Angle.

28. The Chrystals which shoot at the Bottom of a Solution of *Green Vitriol*, are Rhomboid. And the *Striæ* on the Sides of the Glass, either stand like the Plumy Parts on both the sides of a Quill; or many Lesser *Striæ* intersect a Greater with the same Slope, so as to make Acute and Obtuse Angles alternately. In both which Cases the *Striæ* are produced in the same manner, as are the Sides of a Rhomboid Figure. In the Latter, as the Sides of a Single one. In the Former, as of two such Figures joined together, but one of them inverted to the other.

29. The Chrystals of *Vegetable Salts*, are also very fine. The *Muriatick*, which I have described in a Discourse of the *Essential Salts* of Plants, have many Varieties. But all of them, as those of Common Salt, are Rectangular; and most of them come near to a Cube. The *Essential*, made together with the *Muriatick*, are most of them Sexangularly pointed, as are the Chrystals of Nitre. The *Lixivial*, of which the two former are produced, sometimes shoot on the Sides of the Glass, like the Brushy End of the Plant called *Equisetum*. Those of the *Volatile Salt* of Wood-Soot have generally the exact Form of a Little Shrub. And several Little Shrubs will grow up from one Horizontal Bed of Salt. And I have shewed in the *Anatomy of Plants*, in what manner the several Parts of Plants themselves are figured by their Salts: That is to say, That the Atoms of those Salts, having such certain Sides and Angles; upon their various Application one to another, and thereby commanding the other Principles, as a Ruler doth the Pencil; must of necessity produce a suitable Variety of Visible Figures. And some Mineral Salts themselves, when very pure and fine, by means of their pointed or sloped Ends, will sometimes be applied one to another, at Acute Angles, so as to be branched into Vegetable Figures.

30. A strong Solution of the *Volatile Salt* of Harts-Horn, or of Blood, made with their own Phlegm or Spirit, after some time exhibits certain short flat Prismes; that is, with two broad, and other two narrow Sides, sloped at their Ends, to, as I take it, an Acute Angle. On the Sides of the Glass it sometimes Chrystallizes into perfect Rhombs, like the Spots in the Diamond Card. A Figure which is composed of a
Pair

Pair of Points of the said Prisms, set Base to Base. In Distillation, that of Harts-Horn is often Branched like the Horn it self. And that of Blood, formed like Nitre, Star-wise. In both which, the *Striæ* are produced at the same Acute Angles.

31. The Salts of the Air, besides the Native, are a Mixture of all the kinds here below, which are Volatile. But there is scarce any of them, except one, *viz.* the Freezing Principle, which seemeth to be next of kin to Nitre, that exhibits it self. And this it doth, under Various and Exact Figures.

32. It hath been observed by others, That in Snow there are many Parts curiously Figur'd, commonly into little Starry Icicles of Six Points. But in a Discourse presented to the Royal Society, and published in the *Philosophical Transactions*, N^o. I have demonstrated, That the whole Body of a Snowy Cloud, consisteth of such, and other-like Icicles regularly Figured. That is, that the very Small Drops of a Missing Rain, descending through a Freezing Air, do each of them shoot into one of those Figured Icicles. Which Icicles, being ruffled with the Wind, in their Fall, are most of them broken, and clustered together into small Parcels, which we call *Flakes of Snow*.

33. The Agency of the same Freezing Principle, is also very fine here below. In a Hoar-Frost, that which we call a *Rime*, is a Multitude of Quadrangular Prisms, exactly figured, but piled without any Order, one over another. In the first Frost, upon a Snow, I have seen the like Prisms, so piled one upon another, and joined End to End, and equally encreased in their Length, as to compose a Sexangular and Inverted Pyramid, somewhat like the Bowl of a Funnel. And sometimes a Company of Little Icy *Globules*, that is, Misty Drops, which have been suddenly frozen by the Snow: will be so piled one upon another, as to compose a Little Pyramid, terminating in one single *Globule* at the Top; not much unlike to a *Lavender Spike*. And sometimes several flat Icicles, will be so composed, as to resemble a *Mal-low Flower*.

34. The Dew upon Windows, and Water upon flat, smooth, and broad Stones, will sometimes be elegantly flourished into a Vegetable Form. The Congealing Principle being assisted herein, by the *Volatile Parts* of Plants, which continually perspire, and hover in this Lower Region of the Air in greater Plenty.

35. In a freezing Season, if a Glass-Plate, or a Window-Square, be made all over wet with warm Water, that it may not freeze too suddenly; it will, upon freezing, always shoot regularly: one Parcel of *Striæ* running Parallel, being Obliquely, and always at the same Angles, intersected by another Parcel, *viz.* the same Angles as there wou'd be in Snow, if the several Icicles thereof, consisted only of a Pair of *Striæ*. Whereby it is plain, that not only in all the former Examples, but wheresoever Water is divided into smaller Parcels, or lies in a very thin Body, in proportion to its Surface, so as the Congealing Principle hath Power enough to command it; and the freezing *Striæ* have room enough to shoot forth, and are not over-numerous, so as to be confounded; it will still be regularly figured. And that if enough of these Circumstances cou'd meet in Rivers and Seas; we shou'd have Rivers and Seas, as well as Clouds, of figured Icicles. That is, in sum, whatsoever cou'd be generated with all due Advantages, in the Air,
or

or in the Water, upon, or within the Earth, would be Regularly Figur'd.

36. It is also observable, that although some of the Figures of Stones, Salts, and other Bodies aforementioned, are made with Right Angles: Yet the most usual, is that Acute Angle, whereby a Circle is divided into Six Equal Parts. Which Angle, is hereby the better adapted, either of it self, or by Addition and Subtraction, for the Generation of all manner of Figures in compounded Bodies.

37. From all which Instances, it is evident, that the Principles of Bodies, are Regularly Figur'd. True it is, that Principles, strictly so called, are exhibited in none of the Bodies aforesaid. No, not in the Salts themselves; as being only the first Visible Masses of Bodies. And may therefore possibly, have a different Figure; from that of the Atomes whereof they consist. For a Rhomboid, may be resolv'd into Wedges and Cubes. And a Cube, may be resolv'd into Tables and Prisms: And both these again, into Cubes: And so of other Figures. But notwithstanding that we are not certain, of the precise Figures of Atomes: Yet the said visible Masses, and other Bodies, being Regular; we are from hence certain, that the Atomes which produce them, are also Regular. For as two Incommensurable Lines, though divided, or multiply'd, Infinitely; are still Incommensurable: So if the Figures of Atomes, were themselves Irregular; they would produce Irregularity in all their Mixtures. Wherefore, by the Regularity of Compounded Bodies, which we see; we are sure of it in their Principles, which we see not.

38. Now Regularity, which is certain; cannot depend upon Chance, which is Uncertain. For that were to make Uncertainty, the Cause of Certainty. Suppose we then, that any Figures may be made by Motion, upon Matter. Yet Regular Figures, can never come, but from Motion Regulated. And therefore, not Casually made. For then, it would be Casually Regular, or by Rule by Chance, which is Nonsense. It is therefore evident, That as Matter and Motion; so the Sizes and Figures, of the Parts of Matter, have their Original from a Divine Regulator. The curious and manifold Varieties of which, could we see; they would doubtless make as fine a show, as all the Beauties of Nature which lye before us.

C H A P. IV.

Of Compounded Bodies.

1. **I**F we look upon the Effects of Regularity, in the Composition of Principles; they are every where extraordinary.

2. In the Woody Parts of Plants, which are their Bones; the Principles are so compounded, as to make them Flexible without Joynts, and also Elaflick. That so their Roots may yield to Stones, and their Trunks to the Wind, or other force, with a power of Restitution. Whereas the Bones of Animals, being joynted, are made Inflexible. That the Motion may be made exactly true.

3. What can be more admirable, than for the Principles of the Fibers of a Tendon, to be so Mixed; as to make it a soft Body, fit to receive, and to communicate, the Species of Sense, and to be easily Nourished, and moved: And yet with this softness, to have the Strength of Iron? As appears it hath, by the Weight which the Tendon lying on a Horse's Gambrel, doth then command, when he rears up with a Man upon his Back.

4. What more wonderful, than to see the several *Viscera*, obtain their several kinds of Substance, as well as of Organism. To see every visible Part in each, composed of the same Materials, and by the same Rule, exactly repeated many Thousands of Times, till the said Part be fitted for its designed Use? The Liver, and Papps, to exclude the majority of the Saline parts of the Blood, and to receive the majority of the Oily. The Kidneys, to exclude the greater part of the Oily, and to receive the Saline: And so of the rest.

5. Or to see, two Humors of equal use to true Vision, bred so near together; as to be contained within one Common Coat; yet one of them, as clear as Crystal, the other as black as Ink.

6. How great a comprehension of the Nature of things, did it require, to make a Menstruum, that should corrode all sorts of Flesh coming into the Stomach; and yet not the Stomach it self, which is also Flesh? And in doing of this, not, as Corrosives use to do, to make any Wind or *Flatus*. All Eructation, being the effect of a faulty, and not a true Concoction.

7. How admirable also is the natural Structure or Organism of Bodies? The whole Body of a Plant, whether Herb, Shrub, or Tree, is composed of two Species of Fibers, so artificially managed; that all the Parts, from the Root to the Seed, are distinguished one from another, only by the different Position, Proportion, and other Relations and Properties, of those two sorts of Fibers: As I have made to appear, in the Anatomy of Plants. Whereunto I also refer the Reader, for his better understanding, both the Geometry of Nature in the Structure of their Parts; and her Chymistry, in the Preparation of their Liquors.

8. And herewith there is a great agreement in the Structure of the Organs of an Animal. That the Muscles, Membranes, and Skin, are composed of Fibers, is well known to Anatomists. And I add, here, as I have done in the Anatomy of Roots, That Cartilages, and Bones themselves, originally, and all the *Viscera*, are composed of Fibers. And it is probable, that these Fibers are or once were also Hollow; for the conveyance either of a Liquor, or an Aerial Spirit.

9. It is also observable, that the Fibres of an Animal, as of a Plant, are of two general Kinds. In the Bones, and Muscles; they are Hard, and Tough: As in the Hard, and in the sappy Wood of a Tree. In the Glands, and Glandulous Parts; they are Soft, and Triable, as in the Pith, Fruit, &c. And as in every Muscule, the Tendinous Fibers are Tough; so the Upright Fibers, in the Wood of a Tree. But the Carneous are more Brittle; as are the Transverse Fibers, which in a Tree, run to the Pith: And as in Trees, there is a new Ring added every year, out of the Barque, to the Wood: So too, in Animals, while they grow, there is a new *Periosteum*, added from time to time, out of the Muscular Membranes, to the Bones. So agreeable are all the Works of Nature; as far as is agreeable to their Use.

10. In the Hard and Tough Parts of Animals, there is a great Proportion of Salt, with respect to the other Principles. But in the Soft and Friable Parts, a greater Proportion of Oyl: as by distilling the Bones, Muscles, Brains, and Liver, severally, and by other ways, doth plainly appear. By which means, the parts are all distinguished in their Substance, one from another.

11. By the Position of either of these Two Kinds of Fibers, or the Composition of both together, the Structure of the several Parts is vary'd.

12. In the Cartilages which unite the *Vertebrae*, they are Parallel and almost Circular, lying in Rings one over another. They are also Parallel in all Bones; as may best be seen in a very young *Fetus*. Afterwards, they are less distinguishable, when loaded with the Saline and Earthy parts of the Blood, which in its Circulation, it throws off upon them: As Waters do their Earthy parts, on the sides of the Pipes through which they run. The better performance whereof, is contrived; by separating the Oily parts at the same time, into the Marrow. In like manner as in Fruits, the Tartareous parts of the Sap, are thrown upon the Fibers designed for the Stone; and the Oily, upon the Seed within it.

13. The Visible Fibers, are also Parallel in all Muscles. Which Position, as well as the Toughness of the Fibers, is one Cause of the Strength of a Muscle. As hereby they are equally contracted, in the Action of the Muscle; which, in any other Position, they could not be.

14. Yet are they Parallel, two ways. The Tendinous, are Parallel and Direct, between the two ends of a Muscle. And upon these, the far greater stress of the Muscular Action doth depend. The Carneous, are Parallel and Transverse. Yet every where mixed with the Tendinous: As by cutting a Tendon transversely, may be seen. Hereby bracing all the Tendinous, into one coherent Body. In the same manner, as the Pithy Fibers, brace and stitch together the Lignous, in a Plant. And where the Tendon opens it self, and makes a Belly; 'tis fill'd up with the Carneous Fibers, making the Flesh of a Muscle: As in a Plant, the Fibers which brace the Wood, meeting in the Centre, do there make the Pith.

15. Yet are the Carneous Fibers, not Directly, but Obliquely Transverse. Whereby it is evident, that they must needs be contracted together with the Tendinous. And therefore, though the Learned *Steno* thought otherwise, that they give some assistance in the Action of a Muscle.

16. Both the Skin which covers the whole Body, and all other Skiny, Parts and Membranes, whether of the Vessels, Guts, or *Viscera*, are more or less Muscular. As having, upon Extension, a Motion of Resitution, or a Tendency to it. Which I take to be the Property of all Muscular Fibers, and of no others.

17. But their Motion is Stronger or Weaker, according to the various Position of their Fibers. For where they are Parallel, the Motion is all directed unto one certain Term; as in the Membranes of the Guts. But where they are not Parallel, the Motion is much weaker, as being directed unto several Terms, in several Parcels, interfering one with another; as in the Skin. Wherein the Fibers are Matted, as Wooll is in a Hat; which is a kind of Artificial Skin. And where the Skin is design-

ed to be more movable, as in Brutes; it is so made, by the assistance of some Parallel Fibers, or True, tho' very Thin Muscles, underneath.

18. All Glands, and Glandulous Parts, do likewise consist of Fibers, but of the softer Kind; which Fibers, are their Proper Vessels. Neither exactly Parallel, as in a Muscle; nor Matted, as in the Skin; but rather Convolv'd: Somewhat after the manner, of divers Threds together in a Ball; as may be seen in any Male Testicle. More conspicuously, in that of a Rat. Especially, if it be laid for some time, in a strong Solution of *Alum*: Whereby the Fibers or Vessels, becoming harder, are more easily separated. Which leads us to observe the Convolution of the said Fibers, in all other Glands, in the same, or some other manner.

19. It is observed by Anatomists, that there are two sorts of Glands; Conglobated and Conglomerated, as they are called. Of the former kind, the whole Body maketh one single Gland: Of which kind, are the Testicles, and some other Glands. Of the latter, each greater Gland, as by the Learned *Malpighius* is observed, is composed of innumerable Lesser ones; so very small, as to be hardly distinguishable by the naked Eye; as in the Pancreas, Liver, and some other Glandulous Parts.

20. But what I have many years since said in the Anatomy of Roots; I here also affirm, That all Conglomerated Glands, are made up of Fibers. That is, that like as the Testicle, so each of these Least, and almost Invisible Glands, consisteth of the same sort of Convolved Fibers or Vessels. Their Convolution being contrived, for the better separation of the several Parts of the Blood, whereof the Humors are made, one from another: *Viz.* by this Convolution, Stemming the Rapid Motion, which the Blood hath in the Circulating Vessels. As a Winding River, runs the Slowest, and the Clearest: When one that is strait and swifter, carries Mudd and all before it.

21. So then, the Materials and Structure of the *Viscera*, are as follows. The Testicle, as is said, is one large Conglobated Gland, consisting of soft Fibers or Vessels, all in one Convolution. The Liver, is one great Conglomerated Gland, composed of innumerable small Glands, each of which consisteth of soft Fibers, in a distinct or separate Convolution; and so all of them, making a Congeries of little Balls of Fibers, or of Fibrous Glands.

22. The Heart, Stomach, Guts, Sanguineous, and other Membraneous Vessels; are now, all acknowledged to be Muscular. The Lungs too, consist of Muscular Fibers. Not Parallel, as in a Muscle; and in the Lignous parts of a Plant: But composed into Bladders; as the Fibers are in the Pith. Which Bladders, by their Contraction, a Motion proper to all Muscular Parts, press the useful portion of the Air, into the Capillary Sprigs of the *Arteria Venosa*, ready to receive it. As the Bladders of the Pith, and Pithy Insertions, press some part of the Air they contain, into the Liquor of the adjacent Sap-Vessels.

23. The Spleen consisteth partly of Glands: Very visible in the Spleen of a Mouse. But chiefly, of Muscular Fibers: All of them Matted, as in the Skin; but in more open Work. With this design, that some of the Acid parts of the Blood, being deposited into these Glands; may herein become a Juice, fit to acuate some sort of Ferment; or to assist in the Separation of some Humor. Which Acid, so soon as ready, it then irritates the Muscular Fibers to contract themselves, and squeeze it thence.

24. The Kidney is observed to be a Conglomerated Gland. Which is to be understood only of the Outer part. For the Inner part, whereof the *Papillæ* are composed, is undoubtedly Muscular. This I gather, partly from the Toughness of its Substance. But especially, from its continuity with the *Ureters*, which are acknowledged to be Muscular. The Middle Part of the Kidney, is composed of the Glandulous and the Muscular, curiously Indented one into another; very conspicuously, in the Kidney of a Cat. The Urinous parts of the Blood, being by this means separated by the Glandulous Body; and carryed off, by a Peristaltick Motion in all Fibers of the Muscular. Which is likewise the true reason, why Urine and Sweat, are so near of kin. This Latter, being separated in the same manner, by the Cuticular Glands, and discharged by the Muscular Fibers, of the Skin. For which, all the Pores, especially those which are visibly Organized in the Palms of the Hands, and the Soles of the Feet, are as so many little short *Ureters*.

25. The *Pancreas*, consisteth wholly, excepting the open Vessels, of soft Fibers. The outer Part, consisteth of such as are Convolved into innumerable Glands, which are Conglomerated: And serve to make its Excrementitious Liquor. The Inner, of such as seem to be Parallel and Direct, for its discharge.

26. Much after the same manner, as they have been observed, in the Cortical and Medullary Parts of the Brain. Wherein, it may seem, that the former, serves to make the Animal Spirits, that is, to separate them from the Blood. The latter, to receive them, and as there is occasion, to convey them thence into the Nerves. That the *Thalami Optici*, *Nates*, *Testiculi*, and the other Tuberosus Parts, are so many distinct Harbours, of the said Spirits, ministering to the several Species of Sense and Phancy. And lastly, that the Basis of the Medullary Part, wherein the Fibers have a more direct production, serves as a Common Passage to the Animal Spirits; either in their Ebb, whereby to Irradiate all the Organs of Sense; or in their Flood, to convey the Species of Sense to their several Harbours.

27. All the Organs now described, are involved in one or more Coats; consisting, as all others, of Tough or Muscular Fibers. Intended, not only to protect them, as hath hitherto been thought: But also, by a due Constriction, to assist them, in straining off their several Contents. And therefore the *Pancreas*, *Liver*, and *Spleen*, which make but a small Discharge; have each of them, only a Single, and very thin Coat. Whereas the *Kidneys*, which make a plentiful Discharge, have Two Coats, and both of them very Thick and Strong. And the *Testicles*, which oftentimes perform a suddain Excretion, and should at no time be Impotent, have Three like Coats.

28. It is also reasonable to believe, that the Inner *Meninx*, which every where very closely surrounds the Brain, performs the same Office. That is, by its Constriction, upon Occasion, causeth a more vigorous Efflux of the Spirits, and thereby the better Irradiation of the Organs of Motion and Sense. By the frequent Repetition of which Constriction, all the Day, being tired, as by Continual Action, all other *Muscles* use to be; it is at last, relaxed, that is, suspended from its Action. Whereupon, the Efflux of the Spirits into the said Organs, being made more slowly, we fall asleep.

29. The Regularity, we have hitherto observed in the Structure of the Parts; is also remarkable in their Figures. There is a Regularity, inconsistent with Casualty, in the simplest Figures; as in a Circle, wherein the Line is Regularly continued; Much more in those Figures which are Compounded; as in the *Helix*, wherein the Line is Regularly Varied. For tho' it consisteth of different Semicircles; yet they all differ one from another Proportionally.

30. But the Certainty of Nature's Operation, is most apparent in those Figures, which are neither regularly Continued, nor Regularly Varied; but are Regularly Irregular. Being so very Compounded, as to be reducible to no one particular Figure; as in the Heads of some Bones. Wherein neither the same Line, or Figure, nor the same Proportion, is continued; but both of them varied throughout the whole. Yet, with respect to the *Species*, these Figures are admirably Regular; as being exactly the same in all the Individuals. And made with that Intent or End, to which no other Figure, tho' the most Regular, would have served. So that the most unsightly or mis-shapen Parts of the Body, do more conspicuously than many of the rest, demonstrate a Certainty, that is, a Regularity of Intent.

31. There is also an exact Proportion, in the Dimensions of the Bones, and other Parts. The Top of the Forehead, the Nape of the Neck, and the Tips of the Ears; describe a Circle, whereof the *Vertex* is the Centre. In the Hand, the *Triangle* at the bottom of the Middle Finger, being the Centre; and the Fingers and Thumb all extended, and wide open; a pair of Compasses will describe a Semicircle, taking in the Ends of them all. The Position and Length of the Fingers, being so adapted one to another; as to serve both their separate Uses, and those they perform, altogether.

32. This Proportion, is most eminently seen, in the Bones and *Muscles* of the Face: both joining together, those as the *Basis*, these the Raised Work, to make a beautiful Figure. In which, all the Parts, in Height, Length, and Breadth, bear either a Duplicate or a Triplicate Proportion, one to another. The Dimple of the Upper-Lip, being the Common Measure of them all.

33. Among all the Bones, none more deserves to be considered, than the Labyrinth of the Ear. Not for the Decency of its Figure, but the Cast of its Structure: by which it becomes a most apt Conductor of all Musical Concords to the Brain. A Sixth, may be as Musical a Sound, as a Fourth; but is not so Musical a Concord: nor a Fourth as a Fifth; nor a Fifth as an Eighth. And the Seventh between the two greatest Concords, is the greatest Discord. Which depends *ab extra*, on the different Proportions, between the Motions by which these Notes are made. But so far, as we are Judges hereof, on the Structure of this Bone. For the several winding Canales, wherewith it is bored, as with so many Pipes, to convey the Sound, being probed with a small VVyer or Bristle: it appears, that they are not distinctly continued from End to End; but that at certain Distances, they run one into another. Nor are they all of one Bore: nor any of them of the same Bore throughout. By which means, they are fitted to answer the most Variable Harmony: two or three Pipes, to all those of a Church Organ; or to all the Strings and Fretts of a Lute.

44. I shall mention one Part more, the Chrystal of the Eye. The Figure whereof, is very curious, as Anatomists and Mathematicians have observed. That which I now further add, to what has been observed by others; is the Contrivance of the Variation of its Position and Figure, upon occasion, in the same Eye. 'Tis evidently of a double Substance. The outer somewhat like a Gelly; but much more consistent, than the Glassy Humour. That in the Centre as consistent as Suet or soft Wax a little Warm. By which means it is possible for it to keep of the same Thickness, at and near its Centre; while upon occasion the Figure hereof is capable of some Variation, towards, and on the Rimm. And this Variation may be actually made, by the Membrane wherewith it is encompassed; to wit, the *Ligamentum Ciliare*, which hath a considerable Strength. Upon which account, I doubt not to ascribe to the said Membrane the Office of a Muscule. The Constriction of its Fibers, about the Rimm of the Chrystal, making it more Convex; or retracting it a little towards the bottome of the Eye as the Bulk, or Distance of the Object, requireth a Less, or Greater Refraction.

35. So many Arts, hath the Divine Wisdom put together; only for the Hull and Tackle, of a Sensible and Thinking Creature.

C H A P. V.

Of the Use of Organized Bodies.

1. **T**HE Use of Things, already touched in the Account I have before given of them; is further observable in fundry Respects.

2. And first, it is seen every where through the World. The Water flows, the Wind blows, the Rain falls, the Sun shines, Heaven and Earth act and move, and all Plants live, and grow, for the Use and Benefit of Sensible Creatures. And all inferiour Creatures, for the Service of those above them. Nor is there any one of so many Parts, which compose every Creature; but what is either necessary for its Being, or convenient for its better Being. As it hath nothing Hurtful or Redundant; so no agreeable Part is wanting to it. As it were easie to shew as in all Plants, from the Cedar, to a Mushroom; so in all Animals, from a Man to an Oyster; and in all the Parts, from the Heart, to the Hair, which grows upon the Eye-Lids.

3. And it is still better seen in the agreeable Variation of every Part. There is no one Species of Bones, Muscules, or Bowels, but it is so diversified, as to be most useful to the Creature whereunto it belongs. All Skins are made for Safeguard and Sense. But those of Beasts also for Motion; and in them are also Muscular. And in an Urchan the Skin is assisted with a strong Muscule closely adhering to it all along the Back, for the better Advance of its Pikes.

4. Not only the Finns of Fishes, but their Swim-Bladders, are very diversly fitted to the Variety of their Motions, and Stations in the Water. In a *Jack* it is Single; in a *Tench* Double. From the hindermost of which, a slender Pipe is produced forward, towards the Throat, whereinto it is at last inserted; and is there divaricated, after the same manner, as the Spermatick Vessels, the better to flint the Discharge of the Air. In a *Roche* 'tis furnished with a double Brace, one on each Side; but that of a *Gudgeon* hath none. In a *Bream*, the Braces are strait; but in a *Bleak* they are produced, in a Spiral Line, from the Base, to the Cone of the Bladder. In a *Rochet*, there are Muscules in the room of Braces. Which shews, that the said Braces have every where, the Nature and Use of Tendons, in contracting the Swimm; and thereby transfusing the Air out of one Bladder into another, or discharging it from them both, as there is occasion.

5. The Chrystal of the Eye, which in a Fish, is a Ball; in any Land-Animal, is a Disk or Bowle. Being hereby fitted, for the clearer Sight of the Object; either in the Air, a thinner *Medium*, at a greater distance, by a less Refraction; or in the Water, a thicker *Medium*, at a less distance, and by a greater Refraction.

6. Among many Varieties both in the Inner, and the Outer Ear; those which appear in the Passage into the Rock-Bone, are remarkable. For in an *Owle*, that perches on a Tree or Beam, and hearkens after the Prey beneath her; it is produced further out, above, than it is below; for the better Reception of the least Sound. But in a *Fox*, that scouts underneath the Prey at Roost; it is, for the same reason produced further out, below. In a *Polecat*, which hearkens strait forward, it is produced behind, for the taking of a forward Sound. Whereas in a *Hare*, which is very quick of hearing, and thinks of nothing but being pursued; it is supplied with a Bony Tube; which, as a natural *Otocoustick*; is so directed backward, as to receive the smallest, and most distant Sound that comes behind her. And in a Horse, which is also quick of hearing, and receives the Sound of the Driver's Voice or Whip, behind; the Passage into his Ear is not unlike to that in a Hare.

7. Both Beasts and Birds, having one common Use of Spittle; are therefore furnished with the *Parotid Glands*, which help to supply the Mouth with it. But of the *Woodpecker* and other Birds of this kind, it is observable, that because they prey upon Flies which they catch with their Tongue: Therefore, in the room of the said Glands, they have a couple of Bags filled with a viscus Humour, as it were a Natural Bird-lime, or Liquid Glew. Which, by small Canals, like the Salival, being brought into their Mouths; they dip their Tongues herein: and so, with the Help of this Natural Bird-lime, attaque the Prey.

8. Among the Varieties of Teeth, in the *Rabbit* and *Hare*, this is singular; That within, or behind the Fore-Teeth of the Upper Jaw; there stand two other Teeth, which may be called *Incudes*. These, by receiving the Appulse of the two *Incisors* or Chizels in the nether Jaw; do thereby secure, both the Gooms of the Upper from being contused; and the Muscules of the Nether, from being strained by overshooting.

9. The Variation of the Wind-Pipe, is observable in every Creature, according as it is necessary for that of the Voice. In an *Urchan*, which hath a very small Voice, 'tis hardly more than Membranous. And in a *Pidgeon*, which hath a low and soft Note, 'tis partly Cartilaginous, and partly Membranous, *viz.* where the Rings meet. In an *Owle*, which hath a good audible Note, 'tis more Cartilaginous. But that of a *Jayes*, hath hard Bones, instead of *Cartilages*: and so, of a *Linet*. Whereby they have both of them, a Lowder and Stronger Note, than other Birds of the same Bigness, which have only a Gristly Windpipe.

10. The Rings of the Wind-pipe, are fitted for the Modulation of the Voice. For in Dogs and Cats, which in the Expression of divers Passions, use a great many Notes, as Men do: they are open and flexible, as in a Man. Whereby all or any of them, are dilated or contracted, more or less, as is convenient for a higher or deeper Note; which they serve to make as the Finger on the Fretts of a Viol. Whereas in some other Animals, as in the *Japan Peacock*, which useth hardly more than one single Note; they are entire: and so the Wind-pipe is always, and in every Part, of one Bore.

11. The Lungs of some Birds have certain Apertures, for the Air to pass out of each Lobe into the Belly. Either for the spinning out of a longer Chatter, as in the *Linet* and *Jayes*; or a more easie Flight, as in the *Cuckow*. In which Bird there is also a sort of Valve, which shuts against the said Apertures, the better to keep the Air from returning back again. But many other Birds have the Surface of their Lungs every where whole, as having no occasion for a great Stock of Air, for either of the said Purposes.

12. Besides the Figure and Number of Organical Parts in the Brain of a Man; how much superiour is it, with respect to its Bulk alone, compared with his Body, to that of any other Creature? And hereby, how much more capacious a Treasury of the Images of Things? And the like Regular and Useful Variations, may be observed, in all the other both Inward and Outward Parts of Animals. Whereby it is evident, that the Spring of all, is a Steady, Immutable, and Unbounded Reason; which can never be frustrated of its End or Intent.

13. Moreover, as the manifold Variation of the Parts, so the Multiplicity of the Use of each Part, is very wonderful. The Nose serves; not only to ennoble the Figure of the Face, but also for the Safeguard of the Eyes, for the Conveyance of Scents, and the Lodging of them for sometime; for Respiration, when we shut our Mouths, and for Speech, in the forming of several Letters. In Brutes, it is as much more nice and critical, than in a Man; as the Distance from their Nostrils to the Brain, is greater. Whereby, instead of Reason, they judge exactly, of whatsoever they hunt after, eat or refuse.

14. What a Stupendious Machine, is the Eye, if we survey the Muscles, Membranes, and Humours, whereof it is composed? And shall then consider, how aptly it is by the Muscles, either Moved or Fixed: How purely, by the Perspicuity of the Humours, the Rays of Light are transmitted: How Regularly, by their Figures, the same Rays are Refracted: And how effectually, by the Black Lining of the *Sclerotes*, their being confounded by Reflection, is prevented. How many Objects it is fitted to take in at once, or successively, in an Instant. And at the same time, to make a Judgment of their Position, Figure, and Colour.

And so far also, of their Distance, and Magnitude, as in some sort, to be a *Microscope* and a *Telescope* both in one.

15. By these means, 'tis a watchful Sentinel, against all Dangers; in Action and Business, a faithful Guide: And in the mean time, entertains us, with all the pleasing Variety of Visible Things. Nor is it only a Window, whereby a Man lets all the World about him, into himself: But also a Door, whereby one Man lets himself into another. Love and Hatred, Courage and Fear, and all other Passions, by some certain Motion, or Position of the Eye, or the Eye-Lid, may be discovered. And in all manner of Conversation, what ever is said, or done, the Eye is every where Master of the Ceremonies.

16. What a Catalogue of Uses, hath one small Part, the Tongue? Sundry whereof, Anatomists take no notice of. It is so necessary unto Speech, as to assist in the making at least 18, of the 24. Letters. And in all Vocal Musick, helpeth the Windpipe to modulate the Sounds. 'Tis the Tasting Test, of all the kinds of Meats, Drinks, and Medicines. No sort of Teeth, would serve us to Eat, without a Tongue: Which rowls the Meat from one side of the Mouth to the other, and puts it between the Grinders, as it needs them. Children, and others, could not Suck, without it: For in drawing any Liquid into the Mouth, it doth the same, as the Sucker of a Syring or Pump. Nor therefore could we Supp, or Swallow, without it: While it helps us, with the Tip end, to take what we eat and drink, into our Mouths: And by the middle or Vertical Part, and the Root, to convey it down the Throat. As also it doth, to cleanse our Lipps and Teeth, when we have done. No Man could Spit from him, without it; but would be forced to Drivle, like some Paraliticks or a Fool: The Tongue being as a Stopcock to the Air, till upon its suddain Removal, the Spittle is thereby driven away before it. Nor would any one be able to snite his Nose, or to Sneeze: In both which Actions, the Passage of the Breath through the Mouth, being intercepted by the Tongue; 'tis forc'd, as it then ought to do, to go through the Nose. Besides the Uses it hath in other Creatures: As in the Woodpecker, to catch the Prey, as is before described. In Dogs, to Lick, and to Lap, which is their Drinking. And in Catts, for scratching, and combing their Hair. The Tongue of a Cat, being furnished with crooked Prickles, like the Vyres of a Card, for that purpose.

17. Never was there made an Instrument, so curious, as is a Man's Hand. That is, so well shaped, and fitted, together with the Sense of Feeling, for so many sorts of Useful Motions. The Motions of the whole Hand, as Anatomists use to mean by the Hand and Arm together, are, as I would distinguish them, either Strait or Circular. The Strait; are Simple, and Compounded. The Simple, are Six; Upward and Downward; Backward and Foreward, and to the Right and Left. Those which are compounded of the 4 last, answer to all the Points of the Compa's: Of the 2 first and 2 last, to all the Degrees of Altitude or Declination: Of the 4 first, to all Meridians. The Circular Motions are all Compounded, and are also Six. That compounded of the 4 last, answers to the *Horizon*: Of the 2 first and 2 last, to the *Equator*: Of the 4 first, to the first *Meridian*. The 4th, to the *Ecliptick*: The 5th, to an Imaginary Line Transverse to the *Ecliptick*. Both these two last, compounded of all the Six Simple Motions. The 6th, is that Motion, which the Hand makes upon its own *Axis*. And besides the Motions of the

the whole Hand together, the several Parts of it, *viz.* the Arm, Cubit, Hand and Fingers, have all their proper Motions. Now as Letters are the Elements of Speech; so these Motions, are the Elements of Operation. In which, as Letters in VVords, they are variously mixed: As in Lifting, Hammering, Sawing, Shooting, VVeaving, Spinning, and other innumerable ways. And in some of them, exactly true to a hairs breadth; as in Fencing, and Grinding of Optique-Glasses, the Motions of the whole Arm; and in VVriting, those of the Hand and Fingers.

18. To give one more Instance. Tho' *Galen*, and with him, other Anatomists, have named 4 or 5, yet who ever mention'd all, or half the uses of those Parts, which seem, in comparison, to be very contemptible, the Muscles of the Belly? VVithout the help whereof, as we could not continually Breath, with that easiness, as we do: So neither could we Blow with that force, as is necessary on some occasions. In both which Actions, as the VVindpipe, and Chest, are assisted with the Diaphragm: So this, by a continuation of Pressure, with the Muscles of the Belly. Nor therefore, could we speak, without the joynt help of these, with the same freedom, as we do; especially, not long together, nor Lowd. Nor do we ever Groan, without their help: Nor Laugh with a Noise: Nor Sing any Long, or Deep Notes. Neither could we Hough or Spit from us: Much less could we Sneeze, or Cough, or Blow our Noses, to any purpose, and with that force, as is often requisite. VVe could not so easily Belch; but it were impossible to Vomit without them. Or to break VVind downward: Or to go to Stool, especially when we are Costive. Or well to make VVater, so as to empty the Bladder. Nor would one Labouring VVoman of a Thousand, if any, be ever delivered of a Child. VVithout these, no Man that lies upon his Back, with his Hands upon his Breast, can raise up himself. No Man could sit, or stand uprightly, one Moment: Much less walk in an erect posture, for the space of one Yard. For as the Trunk of the Body, is kept from tilting forward by the Muscles of the Back: So, from falling backward, by these of the Belly. An easie proof of all which, may be made by any one. For if in the performance of any of the forementioned Actions, we hold our Hand upon our own Belly; we shall hereupon feel, the contemporary Action of these Muscles.

19. Nor is the Manifold Use of one Part, more admirable; than to see, how many Parts conspire and serve together unto one Use. As, for Example, to the Business of Animal Nutrition. For first, the subacid or feculent part of the Animal Spirits, like the Lees of VVine, which fall to the bottom of the Vessel; being cast off by the Lower Nerves, upon the Coats of the Stomach: For want of Food to work upon, do vellitate the Fibers, and thereby produce the Sense, we call Hunger. This tempts us to eat at convenient times, and so, to use our Hands to bring the Meat to our Mouths. Where, the Lipps, Tongue, and Teeth, all serve to grind it: And the Salivary Glands, to imbue it with a fermenting Spittle. By the Tongue, and Gullet, 'tis then conveyed down into the Stomach. In which, the suitable part of it, being converted into *Chyle*; it is thence discharged, by the Constriction of its Muscular Fibers; into the Guts. Wherein the *Chyle* receives a double Seasoning, in the proportion of Salt to ones Meat, from the Liquor of the *Pancreas*, and from the Gall. Being thus qualified, 'tis next strained through the Guts, into the Milk-Veins: And by these, is carry'd into the Common
Lake;

Lake; into which the *Lympha*, brought thither by its own Vessels, also runs. The *Chyle* being mixed herewith, partly, for its better conversion into Blood, by a Liquor of a middle Nature between them both; and partly, for its more ready adhesion to all the nourishable Parts. In this condition, it is transferred through the Thoracick Canal, into the Great Vein, the Right Belly of the Heart, and the Lungs. Wherein it is invigorated, with certain Etherial or other Volatile parts of the Air. And in this estate, is conveyed into the Left Belly of the Heart, and thence into the Arteries, and so to all the Parts of the Body.

20. How many contrivances meet together, for the performance but of one single Act? The easie expansion of the Wing of a Bird; the Lightness, Strength, and Shape of the Feathers, so as to make a Figure Concave beneath; and its oblique Motion, partly downward, for her support, and partly backward, to row her forward at the same time; are all fitted for her better Flight. Her sharp Bill, serves as a Keel, to cut the Air before her. Her Tail, when she gathers it up, so as to stand Vertically, she useth as her Rudder. But if Horizontally, she spreads it more or less, according as she would raise her Head in Soaring, or depress it, in slooping at the Prey. Her *Viscera* likewise, are very exactly poys'd. For as the Heart, as in other Animals, is plac'd in the middle of the Chest: So the Gizzard, being fasten'd by a strong Membrane to the *Peritonæum*, stands fixed in the middle of the Belly. Nor doth the Liver lye on one side the Belly, as in Beasts; but with one Lobe on each side the Gizzard, as its Saddle. And so the *Pancreas*; on each side the Guts. By which Equilibration, her Flight is made much more easie. Her Legs too, for the greater Lightness, are furnished only with small Tendons, instead of Muscles. And her Bones, for the same purpose, are all very Spungy: And more remarkably those of a Wild Bird, which flies much, and long together: As by comparing them with those of a Domestick Fowl, is apparent. In many Wild Birds, as the Japan Peacock, the *Diaphragm* is extended almost to the Rump. And may easily be huffed up with Air, blown in at the Wind-pipe. And as easily, by the Bird her self, in fetching her Breath. By which means, the *Diaphragm* performs the same service to some Birds; as the Swimm Bladder to a Fish.

21. We cannot so much as Talk, without the concurrent Use, of 12 or 13 several Parts; viz. the Noë, Lips, Teeth, Palate, Jaw, Tongue, Veasle, Lungs, Muscles, of the Chest, *Diaphragm*, and Muscles of the Belly. Which are likewise so many Systemes of other Organical Parts: All serving to make, or to modulate the Sound. Besides the Ears, which by Commission from the Chamber of Audience in the Brain, set all the rest on work.

22. No less than 40 or 50 Muscles, besides all other subservient Parts, go to execute that one Act of Laughter. Divers of those in the Nose, Lips, Cheeks, and Chin, for figuring the Face. Of those in the Weasle, Chest, *Diaphragm*, and Belly, for making the Noise, by the Explosion of the Air.

23. We cannot, in some Cases, execute a single Thought, without this Retinue. For suppose one sitting in a Room, has only a mind to look at something out of a Window. Besides the Nerves, by which the Order is sent to all the officiating Parts; the Bones, as Under-Servants, with the Muscles of the Belly and Legs, are employed to raise him up.

Those

Those of the Legs, Belly, and Back, to keep him upright. Those of the Breast, Arms, and Hand, to open the Casement. Those of the Neck, to turn his Head: And those of the Eyes, to pitch them on the Object: In all, 70 or 80, waiting upon that one Thought or Intent. So that there is not a Monarch upon the Earth, who is served with that Majesty, as every Man is, within the Territory of his own Body.

24. In the Use of Things, is seen that Relation, which answers in some sort, unto Geometrick Proportion. So, those Creatures, whose Motion is slow, are Blind: But those which have a quick Motion, have Eyes to govern or determine it: That is, as Blindness, is to a slow Motion; so is Sight, to a Quick. So those Animals, which have Ears; have also Lungs: And, *Vice versa*, those which have no Ears; have no Lungs. For as Eyes, are to Motion; so are Ears, to Speech. So likewise those Animals which have Teeth, on both Jaws; have but one Stomach: But most of those which have no upper Teeth, or none at all; have Three Stomachs: As in Beasts, the Panch, the Read, and the Feck; and in all Granivorous Birds, the Crop, the *Echinus*, and the Gizard. For as Chewing is to an easie Digestion; so is swallowing whole, to that which is more Laborious. A Man, who hath a bigger Brain, in proportion to his Body, than any other Creature; hath also a better Hand. A Monkey hath a Hand, but with an Arm, not so well fitted to a Hand, as to a Foot. Nor can he put his Hands and Feet to their distinct Uses, at the same time; as a Man, whose posture is erect. As therefore Ears, are to Speech; or Eyes, to Motion; so is Reason, to Operation.

25. This Relation is likewise seen, in the agreeableness between Man, and other Parts of the Universe: And that in sundry respects. With respect to his Generation, being a sensible and sociable Creature, he is not made productive of his kind, as a Plant, within himself; but by Coition with a Female. A way of Generation, which requires a great deal more of Art and Contrivance, in order to it. With respect also to his Senses: Which are all gratify'd with their proper Objects, Tastable, Visible, and other sensible Things. With respect to his Figure. For he might as easily have been made, a Reasonable Beast, or a Reasonable Bird. But had he been a Quadruped, his Figure would have wanted that Majesty, which is suitable to his Dominion over all other Creatures. His Forefeet would also have hinder'd his Amicable, and his Conjugal Embraces. Had he been a Bird, he had been less Sociable: For upon every true or false ground of fear, or discontent, and other occasions, he would have been fluttering away to some other place: And Mankind, instead of cohabiting in Cities, would like the Eagle, have built their Nests upon Rocks. And in both Cases, he must have wanted Hands. As also with respect to his Bulk. For had he been a Dwarf, he had scarce been a Reasonable Creature. For he must then, have either had a Jolt-Head; and so there would not have been Body and Blood enough to supply his Brain with Spirits; Or he must have had a Small Head, answerable to his Body; and so there would not have been Brain enough for his Business. Certain it is, that no Man, Monstrously Great or Little, was ever known to be very Wise. Or had the Species of Mankind, been Gigantick, he could not have been so commodiously supply'd with Food. For there would not have been Flesh enough of the best edible Beasts, to serve his turn. And if Beasts had been made answerably bigger, there would not have been Grass enough. Boats and Shipping likewise, must
I have

have been answerably bigger: And so, too big, for most Rivers and Sea-Coasts. Nor would there have been the same Use and Discovery of his Reason. In that he would have done many things by meer Strength, for which he is now put to Invent innumerable Engines: And so far, he had been Reasonable in vain. Neither could he so conveniently have used a Horse, the Noblest of all Beasts; nor divers other Creatures; had he been much less, or bigger, than he is. But being of a middle Bulk, between the Largest and the Least; he is the better fitted to manage and use them all. For no other Cause can be assigned, Why a Man was not made Five or Ten times bigger than he is; as well as Ten times bigger than a Fox, or a Monkey; but his Relation to the rest of the Universe.

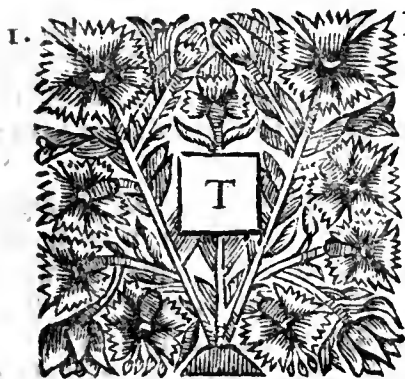
26. Now for every thing to have its own distinct Essence, and to have this Essence projected or designed; are two things. Should any Man then, that knows not the Admirable Structure of an Eye, or of an Ear; be so very weak, as to think it possible, for Matter fortuitously moved, or mixed, to hit upon the making of an Eye, or an Ear; yet did Wings design the Making of an Eye? Or did Lungs design the making of an Ear? Did no Teeth, that is, Nothing, design the making of Three Stomachs? Did the Eye take care, there should be Light for it to see by? or the Light forecast, to match it self with an Eye? Or the Male Parts, which serve unto Generation, to fit themselves with a Female? Or Man, to be furnished with the World about him? Nothing can be more vain, than so to speak or think. We must therefore conclude, that there is a most Perfect Reason or Mind, Infinitely above the Operation of Matter and Chance, which is apparent, both in the Make or Structure, and in the Use and Relation of Things.

27. And as the Essence, and the Relation of every Thing, in being fitted, beyond any Emendation, for its Action and Use; shews it to proceed from a Mind of the Highest Understanding: So the Nature of this Action and Use, in not being any way Destructive, or Troublesome; but tending in each thing a-part, and conspiring in many together, to Conserve and Gratifie: is an Evidence of their proceeding from the Greatest Goodness. For there be many who are very cunning and subtle in the Invention of Evil. And Engines have been fitted, with a great deal of Art and Contrivance, for the Tormenting of Men. In like manner, it had been altogether as easie for the Maker of the World, to have stocked it with all sorts of Creatures, had he so pleased, which should never have moved so much as one Limb without Pain: which should never have Seen, Heard, Smelt, Tasted, or Felt, any one thing, but together with the greatest Torment: Nor have conceived any one Phancy, but with Melancholy and Horror. And the Greatness of his Understanding, would have been demonstrated in the Contrivance, though of such Creatures as these. But in that he hath made, so many kinds of Creatures, and bestowed among them, so many sorts of Motion, and of Sense, and Cogitation; all of them, so far, as Natural, Agreeable, and Delightful: He hath herein given a most Noble Instance, That his Goodness is equal to his Understanding. That he hath employed his Transcendent Wisdom and Power; that by these, he might make way for his Benignity; as the End, wherein they ultimately acquiesce. Thus far of the Corporeal World.

THE
SECOND BOOK.

Wherein is shewed, That there is
a Vital World, which God hath
made : And what it is.

C H A P I.
Of L I F E.



1. THE Universe consisteth, of the Corporeal and the Vital World : the Latter of which, is next to be considered. And first, I shall prove, That there is a Vital Substance in Nature, distinct from a Body.

2. The being hereof, is Possible, Reasonable and Necessary. It is Possible. That is, the supposing of an Incorporeal Substance, inferreth no Contradiction ; Because God, who as he is the Cause of all other Beings, is the most Substantial Being : is Himself a Substance Vital and Incorporeal. For to make God, and with him all other Things, to be Corporeal : is to make him no more, than a Limb of the Whole. And is as much as to say, that this Limb, or Part of the Whole, made the VWhole. And in other respects, is the greatest Nonsense that can be spoken.

3. Neither is it impossible, but that this Incorporeal Substance may have some sort of Existence, analogous to Corporeal Extension : tho' we have no adequate Conception hereof ; nor therefore any proper Word, whereby to express it. For every Motion, is in some sort extended with the Body moved. Yet we cannot say, that Motion is Thick or Thin, or otherwise Great or Small, as is a Body. For if it were, then the same Quantity of Motion, must always have the same Extension ; which it hath not. For all the Motion in a Great Body, may be given at once to a less. Nor can Motion be said, to be Long or Short, as a Body. For then it would have a Permanent, and not a Successive Length. And Time and Place would be the same thing.

4. But whatsoever sort of Existence it is, which belongeth to a Vital Substance : our not having an Adequate Conception of it, is no Argument against the Possibility of its Being. For a Worm or a Man born Blind,

Blind, can have no true conception of Light. Is there therefore no such thing, as Light or Colour? A Fish, that hath no Ears, can have no true Conception of Sound. Doth it therefore follow, that there is no such thing as *Musick*?

5. It may be said, That were there any such Incorporeal Substance; then, being one part of our selves, we should know it better. But this doth not follow. All that we can infer from hence, is only thus much; That as he who hath an Eye, knows what it is, to see: So a Man too, if possessed of a Thinking Substance; should know, what it is, to Think. And so he doth. But there are Millions, who can see very well, and yet know not the Structure of an Eye: That is, in Truth, they know not what an Eye is. As therefore Men may see, without a true and adequate Conception of an Eye: So may we think, without a true and adequate Conception of the Substance by which we Think. So absur'd it is, to argue, from our not Comprehending, to the Non-being of Things.

6. And if the Existence of an Incorporeal Substance be Possible: It is also Reasonable, that it should Exist. Because the being of such a Substance, implyeth the being of a more Excellent Thing, than any Corporeal. Since then, God was pleased to Make, that which is less Excellent: It is reasonable to believe, He hath also Made, that which is more, and nearer in Likeness to Himself.

7. And it is Necessary, that it should Exist. That is to say, without a Substantial Principle, as the proper Subject of Life, distinct from Body: There could be no Living, much less any Sensible, Thinking, or Reasonable Thing: Whereof I shall make proof, in the Description of the several Species of Life.

8. And first, if we will not look confusedly, but distinctly on Things, it is evident, That Body cannot be Vital. For if it be, then is it so, either as Subtilized, or as Organized, or as moved, or as Endowed with Life, a proper and immediate Adjunct hereof, as well as Motion. But Body, can in none of these ways be Vital: And therefore, no way.

9. Not as Subtilized. Some indeed, as the Acute *Descartes*, and after him, *Dr. Willis*, and others, have supposed, That a very Subtile, Aerial, Etherial, or Ignecous Fluid, contained in the Blood, Brain, or Nerves, or in them all; is the Life of an Animal. But if we go to the bottom of this Conceit, how vain is it? For though the said Fluid be attenuated or subtilized, as far as we can conceive, or beyond Conceit, infinitely: Yet the *Atomes* whereof it consists, are still no more, than Parts of the Common Stock of Body. That is, Body, by being subtilized, can loose nothing of its Corporeity.

10. Neither can it hereby gain any thing, but Exility. For all degrees of Subtility, are Essentially, the same Thing. The greatest degree, as well as any lesser, depending solely upon the Division of the Subtilized Body. And doth the dividing of a Dead Whole, give Life to the Two Halvs? Or doth Life consist in Number, arising from Infinite Division and Subdivision?

11. Again, the Corporeity of all Bodies, being the same; and Subtility, of all degrees, and in all Bodies, being Essentially the same thing: could any Body, by Subtility, become Vital; then any degree of Subtility, would produce some degree of Life. As a greater degree, would produce more Life; so any less degree, would produce some. That is,

as a parcel of *Æther*, or suppose of *Animal Fire*, being very subtile, will have more Life: So the Steams of Animals, the Drops of a Mist, a Heap of Sand, or a Sack of Corn, will all have some Life; but being less and less subtile, will have less: Which is all Subtile Nonsense.

12. Neither can Body be Vital, as it is Organized. For to the Organizing of a Body, these Three Things are required, and no more; *viz.* Bulk, Figure, and Mixture: Or, that the Parts of the Organ, be fitly Cized, Shaped, and set together.

13. That Cize can never make a Body to be Vital, is already proved. Neither can Figure do it. For if it could, then Bodies, *quâ* Figur'd, would have Life. And consequently, not only all Bodies, having some Figure, would have some Life: But those Bodies, which are of a more *Complex* Figure, would be more Vital. A Square Body, for instance, would by virtue of its Figure, be more Vital than a Triangular: Because every Square, containeth two or more Triangles.

14. Nor can any possible Mixture of Cize and Figure. For as the Mixture of Numbers, can beget nothing but Number: So the Mixture of Cize and Figure, can beget nothing but Cize and Figure. For all manner of Mixture, is Essentially the same thing; As in a Discourse of Mixture, I have formerly proved. If therefore it were in the Power of Mixture, to produce Life; then every thing that is Mixed, *quâ* Mixed, would be Vital.

15. The Variety of the Mixture, will not suffice to produce Life. If it would, tho' a pot of Honey be a dull thing, is there any more in a pot of Mithridate? Nor will its being mechanically Artificial. Unless the Parts of a Watch, set, as they ought to be, together; may be said to be more Vital, than when they lye in a confused Heap. Nor its being Natural. There being no difference, between the Organs of Art and Nature; saving, that those of Nature, are most of all Artificial. So that an Ear, can no more hear, by being an Organ; than an Artificial Ear would do, had we Materials, and Skill, to make one like the Natural. And although we add the Auditory Nerves to the Ear, the Brain to the Nerves, and the Spirits to the Brain; yet is it still, but adding Body to Body, Art to Subtility, and Engine or Art to Art: Which, howsoever Curious, and Many; can never bring Life out of themselves, nor make one another to be Vital.

16. Neither can Body become Vital, in being Moved. For what then could have more Life, than Light, the most moveable of Visible Bodies? And any the self same Body, having a Quick Motion, would for that very reason, have more Life; and having a slow Motion, would have less. Nor can the finest Engine made by Humane Art, or by Nature, become Vital, in being moved, any more than a Paper Kite. Nor in being Regularly Moved; that is, in a manner suitable to its Composure: No more than a pair of Organs, in being dexterously play'd upon. For all Motion, Regular or Irregular, Simple or Compounded, Quick or Slow, is Essentially the same thing. Were then, a Man, or other Animal, nothing else but an Organized Body; let his several Organs be never so artificially made, and Variouly and Regularly moved: Yet after all, he would be no more, than a finer sort of *Bartholmew Baby*.

17. Neither can Body be endowed with Life, as another proper and immediate Adjunct thereof, superadded unto Motion. For Body, is neither Productive, nor immediately Receptive, of such an Adjunct. Not

Productive. That is, Body is not Vital, as it is Substantial: Or, it is not Productive of Life in it self, by virtue of its being a Substantial thing. For if Body cannot produce Motion, which is the less; and which, in the first Chapter of the first Book, concerning God, I have proved, it cannot do: Much less, can it produce Life, which is the greater.

18. Nor is it Receptive of Life, as its proper and immediate Adjunct. For if Life be a Thing, distinct from, and more excellent than Motion; as I have a little before shewed, it is: It then requires a more Excellent; and so a distinct Subject, to which it belongs. And therefore something, which is Substantial, yet Incorporeal.

19. Again, the Modification of Body, having nothing to do, in the Production of Life; as I have even now also shewed: Were Life, an immediate Adjunct of Body, as Motion is; then, as all sorts of Bodies, are capable of all sorts of Motion; so they would be capable of all sorts of Life; even of Intellection it self. That is, every Atome, as an Atome, would be capable of being Intellectual. To avoid which Absurdity, we must allow the being of a Substantial Principle, distinct from Body, as the proper and immediate Subject of Life. Or, that as Body, is the proper and immediate Subject of any Species of Motion: So there ought to be such a Substantial Principle, as may be the proper and immediate Subject, not of one only, but of any Species of Life.

20. What therefore Motion is, to all Bodies; that Life is, *Suo modo*, to all the Species of Vital Substance. By mediation of which Two Adjuncts, there is an easie Commerce between Things Corporeal and Incorporeal. That is to say, as all Corporeal Impressions, are transmitted by Motion unto Life, and by Life to Vital Substance: So, *vice versa*, all Vital Impressions, are transmitted, by Motion, unto Body.

21. And from hence arises the Conformity, between the Impressions of the Mind, and the Motions of the Body. In an Argument, we Think orderly; and so, we Act and Speak. But in a Passion, we throw every Thought, Word, and Thing, out of its place. And all other Similitudes, whether in Concept, or Speech, between Things Mental and Corporeal, are grounded hereupon.

22. Wherefore, the Organism of a Body, although it hath nothing to do, in the production of Life, as hath been shewed: Yet is it necessary, that every Body should have its Organism, agreeable to the Species of Life, in the Vital Principle, wherewith it is endowed. So as hereby to be fitted to receive from, and transfer unto Life, all manner of proper Motions and Impressions. Life and Motion, being, as is said, the Two Instruments of Commerce, between the Vital and the Corporeal Worlds.

23. Whence also the Union of Soul and Body, and of all Things Vital and Corporeal; is nothing else, but the Congruity between the Life and the Motion, which they either have, or are capable of.

24. Now the several Species of Life, seem to be reducible unto these Three; *viz.* Vegetable Life, Sense, and Thought.

25. The Lowest Species of Life, whereof we can have any Conception, is such a sort of Life, as is without Sense. The being whereof, is not impossible. For Intellection, which is one Species of Life, is absolutely distinct from Sense; as shall be proved. But a Distinction, on any one hand, supposeth a possibility on either. And it seems as easie,

to conceive the being of some sort of Life, without Sense: As the being of any one Sense, without another.

26. Yet neither by this Life, nor the Subject of it, do I mean, a Principle of Motion. The Universal Stock of Motion, as that of Matter, being neither encreased, nor diminished, but only transfer'd. But I mean, a certain Power to determine the manner of its being transfer'd; or of returning an Impression upon Bodies, suitable unto that which it receives: And more especially, upon the Principles of Bodies, wherewith it seemeth chiefly to correspond.

27. By virtue of this Power, I suppose it is, That all Bodies have their Sphere of Activity, whereby they operate one upon another, more or less. That there are Dark Rays, as well as Light ones. That the Odors and other like *Effluvia* of Bodies, which waft, and tend to dissolve them; depend upon an External force, *viz.* the Air. But that the Radiations, by which Bodies are United; depend upon a force Internal. And therefore, that as the Congruity between Life and Motion, maketh the Union between the Soul and Body: So the Congruity between Motion and Motion, maketh or promoteth the Union, or Inclination, of one Body to another.

28. This aforesaid Power, from whence ariseth the Speer of Activity; is more conspicuous, in all the sorts of Magnetick Inclination, and in the Gravitation of all Bodies. But is that also, wherewith every Corporeal Principle may probably be Endow'd: Or, to speak properly, may be Animated. For since the most simple Bodies, having a certain Regular and Immutable Cize and Figure; are hereby made Organs or Instruments, truly and properly so call'd: It is as congruous, to assign such a Vital Principle, to each of these, as is suitable to its Simple Organism; as another suitable one, to any Organ more Compounded. That is to say, to allow like to like, as well to an Atome, as to a Man.

29. Neither can we so reasonably ascribe unto Atomes, any Innate Motion, as some do; as a certain Principle of Life. For although it be true, That all Bodies are some way or other in Motion, or that there is no State of Absolute Rest: Yet a Relative Rest, there is, and must be; without which, there could be no Union of Bodies. So that any one Atome, having lost its proper Motion, by its Union with another: Whatever Motion it receives afterwards, from without; is *Adventitious* and cannot be called *Innate*. Much less, can it be supposed to be Suitable and Regular; without such a Vital Principle, as aforesaid, to determine it. Of which Principles, we must then allow a Stock, answerable to the Corporeal, as one Moiety of the Universe.

30. On the Directive Power of the former, and the Regularity of the latter, whereby it is capable of Direction; depends the Generation of all Bodies. The said Power, being one and the same Vegetable Life, infused into all the Parts of Corporeal Nature; but more remarkably into Plants and Animals.

31. In the consideration of Plants, I have set down the Method of Generation, step by step, as far as the Regularity of Principles will go. But for the performance of this Work, a Vital or Directive Principle, seemeth of necessity to be assistant to the Corporeal. For as no Generation can be made, without Principles regularly figur'd: So, it seemeth, that no Principles, without being assisted to a determinate Motion

tion, can be Regularly, that is, in due Order and Proportion, brought and united together.

32. Nor are the Works of Nature, ever the less Artificial, because of the Cooperation of the Vital Principle, with the Corporeal. For as the Corporeal, cannot measure their own Motion and Mixture: So neither could the Vital do it, were not the Corporeal thereunto fitted, by the Artifice of their Figure.

33. And the like Method, is also necessary, unto Augmentation and Nutrition. These being only the primitive Generation, multiply'd, or continu'd.

34. And it is the same Vegetable Life, whereby these Operations are performed in Animals, as well as in Plants. And which are still going on, while we are asleep, and all our Senses locked up. And is also the reason, that while we are awake, we feel none of all those Motions, which are continually made, in the disposal of the Corporeal Principles Subserving herein.

35. There are Sundry Motions, both in Plants and Animals, depending upon this Vegetable Life. The Motion of Restitution, in the Bladders of the Barque and Pith, for the expressing of their Liquors, may hereby be promoted: And may also be allowed to the Air-Vessels. The better to assist, at some Seasons, in the advance and distribution of the Sap. And in all these Parts, may have some resemblance, to the Peristaltick Motion of the Gutts: Wherein it is of like Use, for the distribution of the Aliment. A Motion, whereof we have no perception, as depending on the Vegetable Life in an Animal. As also doth, the Peristaltick Motion of the Arteries. And instill a higher degree of Vivacity, the Systole of the Heart. From which Vegetable Life, it likewise is, that the said Motion of the Heart, often continues, a great while after the Animal is dead. As doth also that of the Gutts, or of any Muscule, if excited therein by cutting, or other hard Touch. And is imitated in a fainter degree, in those Plants, which are commonly, tho' unaptly, called Sensitive. As then, Hairs and Feathers, are Plants growing upon an Animal; So these, are Vegetable Motions, in an Animal. And therefore, though Vital, yet have nothing to do with Sense.

36. In all which, a most Wise and Benevolent Forecast, is apparent: whereby the Vegetable Life, is made so far independent on the Sensible: That notwithstanding the perpetual Motion and Clutter in all the Rooms of the House, viz. our Bodies; yet we take no notice at all of it, nor are in the least, hinder'd or diverted, from any thing we have to do, as Animals, or as Men.

C H A P. II.

Of Sense.

1. **T**HE next Species of Life, above the Vegetable, is that of Sense. Wherewith some of those Productions, which we call Plant-Animals, as the *Urtica Marina*, and the like, are endowed, as their highest

their highest Species of Life. In which rank, we may also place the *Aurelias* of all Creeping Insects. And those invisible *Aurelias*, into which all sorts of *Sperme* Insects, are probably converted, upon their being transformed from one Species to another; as from a *Canine* or *Humane Tadpole*, to a *Canine* or *Humane Fetus*.

2. In all these, Sense seemeth to be a Species of Life, distinct from any above, or below it. And so, to be the Adjunct of a distinct Principle. That it is distinct from any above, is plain. In that the Particulars aforesaid, are all of them Sensible, without Thought. And therefore, it is also distinct from that below. That is, it is such a Medication of Life, as renders it a distinct Species from the Vegetable, and must also depend, upon a distinct Principle. Nor do I see any reason at all, why the Vital Principles of Things, as well as the Corporeal, may not be compounded. Provided, that as the Mixture of the Corporeal, is suitable to the Nature of every Part: So the Union of the Vital, to that of the whole.

3. All Sense, is a certain Mode of Life, in a Vital Substance; answerable to a certain Mode of Motion in a Body. The difference between Vegetable and Sensible Life, seemeth to be this; that in the former, the Impression arising from the Motion, is entirely reflected, and lost in an Instant. In the latter, it is Immerged and retain'd.

4. The Modes of Motion, on which the Modes of Sense depend; are Simple or Compounded. The Simple, are Two Generals; Magnitude, and Celerity: That is, as any one Motion, is made in more or less space, or in more or less Time. The Compounded, are likewise Two in general; either as one Mode of Motion, is repeated over again; or as several Modes, of Magnitude, Celerity, or both, are mixed together. Which are all the Varieties, that Motion is capable of; and are the grounds, of all the Varieties of Sense.

5. Every Motion strong enough to affect the Organ, produceth some Sense. But all Sense, so far as Grateful, dependeth upon the Equality, or the Proportionality, of the Motion or Impression which is made.

6. To instance, first, in Hearing or Sound. The Magnitude of the Motion, maketh a fuller or a broader Sound. For *albeit*, the Base and Treble strings of a Viol, be tuned to an Unison: Yet the former will still make a bigger or broader sound, than the latter, as making a broader beat upon the Aer.

7. The Celerity of the Motion, makes a Stronger or Lowder Sound; and withal, a Sharper or Higher Tone or Note: As is obvious in tuning any stringed Instrument.

8. But it is the Equality of the Motion, that is, the repetition of the pulses of the String upon the Aer, at Equal distances of Time, whether the Motion be great or small, quicker or slower, which maketh the Sound to be Musical.

9. And it is this Synchronism in the Vibrations of a String, which continues the sameness of the Tone or Note which it makes, so long as it makes any Sound. For though the Sound grows weaker and weaker, till it ceaseth: Yet it keeps to the same Tone, from first to last. Which is also a plain and sufficient demonstration, of the Synchronism in the Vibrations of a Pendulum. And the same is to be understood, of those in the sides of a Pipe or Bell.

10. And as the Equality in the Motion of the same string, maketh the Sound to be Musical: So is it either an equal, or a certain Proportional Measure, between the Motions of Two Strings, which maketh a Musical Concord. So, if Two Strings, are tuned to an Unison; the Celerity of the Vibration, will be the same in both. If to an Eighth, the Celerity will be double in the one, to that in the other. If to a *Diapason* and a *Diapente*, or an Eighth and Fifth together, that is a Twelfth, it will be treble: As may be observed by a *Monochord*.

11. Whence it also seems, That a Musical Discord, as a Seventh, is made by such Motions, as are neither Equal, nor Proportional, but Incommensurable.

12. Upon the same ground, the Sound of a Drum, tho' less Musical, as to every single Beat: Yet is so far acceptable, as in making the several Beats, is kept a proportional Time.

13. The Objects likewise of the Eye, *viz.* the Figures of Things, are so far Beautiful, as they are Uniform; that is, Equal, or Proportional. Or as the same Line, or Surface, is Equally, or Proportionally repeated; and so, a like Impression made upon the Eye.

14. And it is therefore reasonable to believe, That some certain Equal Motion, is the Cause of all Beautiful Colours, as well as of Beautiful Figures, and of Musical Sounds. I do assent, That Colours, as our Learned Mathematick Professor Mr. *Newton*, hath well shewed, are not Qualifications of Light, depending meerly upon Refractions, or Reflections: But that there are several sorts of Rays, adapted to produce several sorts of Colours. But to what Mr. *Newton* hath said, I add, That there is a certain Equal Motion, in the Atomes of each Ray, or in the Rays of each Colour, by which it is exhibited a Beautiful Colour. And a certain Proportional difference, between the degrees of Celerity, in their Motions, by which the said Colours are distinguished one from another. I say then, That while the several Species of Rays, as the *Rubifick*, *Cerulifick*, and others, are by Refraction separated one from another; they retain those Motions, which are proper to each of them. But when they are made to Converge, and so are mixed together; though their *Lucifick Motion* be continu'd, yet by interfering one with another, that Equal Motion which is the *Colorifick*, is interrupted. And that, as a Higher Note is produced, by more Celerity in the Motion; and a Lower Note, with less: So a Red, the Highest and Strongest of all Beautiful Colours, is made by Rays least Refrangible, because least Resistable, or the Quickest and the Strongest: But Blew, which is the Lowest or Faintest; by Rays, though also Equally moved, yet of a fainter Motion. Or, in short, as Sound and Light, so a Musical Sound and a Beautiful Colour, the Key of a Note, and the Refraction of a Colour, have all the same *Ratio*.

15. What the Visible Figures of Bodies are to Sight; that the Figures of their Principles are to Taste. Wherein, as it is the Similarity or Equality of the Atomes of each Principle, and of their Mixture, which determines every least *Molecula* of Principles, in the same Body, to the producing of one and the same Taste: So it is the Mixture of the said Principles, in different Proportion in divers Bodies, which produceth the several Species of Taste: Whereof, in a Discourse of the Tastes of Plants, I have given Instances at large.

16. And hereunto answerable, are the Causes of Scent, which is another way of Tasting Bodies, by their *Effluvia*. All the Folds in the Gristle of the Nose, being cover'd with a Lining made of a Stuff, which differs from the Facing of the Tongue.

17. The Pleasure likewise or Pain, arising from all sorts of Touch, depends upon the Equality or Inequality of the Motion, which is made in the Touched Parts. For the Lining of the *Pudenda*, both in Male and Female, is composed of Muscular Fibers, which stand Parallel one to another. By which means, the soft Touches, which are given them in the Act of Coition, produceth not only a gentle Vibration, and therefore an Equal Motion, in each Fiber; but also an Uniform Motion in all the Fibers, in relation one to another.

18. On the contrary, Tickling, though it cometh also from a soft Touch, yet is very Troublesom and Displeasing. For that the said Touch, produceth a Deformed Motion, answerable to the Position of the Fibers in the Skin. Which is not Uniform, as in the Parts aforesaid, but Confounded and Irregular; almost like to that of Wool in a Hat, as in the Chapter of Compounded Bodies, is observed. Wherefore also a Hard Touch, tickleth less, than a Softer. The former being of force enough, to carry the Motion of the Fibers more one way, that is, to make one Motion, something Uniform in the Skin. Whereas a Softer Touch, being only sufficient, to put every Fiber into its own proper Motion: There is made, a Multitude, though of soft, yet very Irregular and Interfering Motions, answerable to the Texture or Position of the Fibers of the Skin, wherein they are made. Which is also one reason, why the Lips are turned outward, so as not to be cover'd with the Common Skin. Least the Soft Touch, often used in a Kiss, should tickle the Lipps, as it will the Forehead, and thereby take away the acceptableness of that Conjunction.

19. But in all Pain, there is a Deformity, not only in the Motion of the Fibers, but also of the Principles whereof they consist. Either by a Solution of their Continuity, as in Burning, Cutting, Contusions; or by any great Tendency to that Solution, as in Convulsions, or Strains. For neither of these can be, but by the Deformed Motions of the said Principles. And as a Solution or Disunion of the said Principles, or a Tendency to it, causeth Pain: So a Disunion of the Corporeal Principles and the Vital, causeth Death; and a Tendency to it, causeth that we call Heart Sickness, which is a Tendency to Death.

20. By what hath been said, it appears, how aptly, not only the Domestic Instruments or the Organs of the Body; but also the Forreign, *viz.* the Aer, Light, and other Principles, are all contrived, to assist in the Variation of Sense. Particularly, it may here be observed, That as those consistent Bodies, which by means of their Substance or Figure; are the most capable of Vibration, make the most Musical Sounds: So the Air it self, which by its Elasticity, is capable of the like Vibration; is the most proper of all other *Fluids*, for conveying of such Sounds; that is, of such Motions, as are fit to produce them. Which shews, that the Keys, as well as the Locks, were all of them fitted Ward to Ward, by the same Wisdom, and comprehended in one entire Scheme of the Universe.

21. It seemeth also, that if the Divine Architect had made more Organs; there would have been more Species of Sense. But those we have, are as many, and of that sort, as he thought fit for the Condition he hath here set us in, with relation to the World about us.

22. And the Excellency of those we have, doth herein further appear, That though, for reasons hereafter to be mention'd, they are made capable of Painful, as well as Pleasing Impressions: Yet whether Pleasing or Painful, Grateful or Ungrateful; the Notices which they give us of Sensible Things, are not Deceitful, but True and Just.

23. To instance in Sight. I say, that though the Images of Things made in the Eye, are not Equal to the Things themselves: Yet in that they are always made by a Regular Refraction; their Figure and Colour, are always Similar, and they are always Proportional in their Bulk. And are therefore also Proportional, to the Use we make of Visible Things.

24. True it is, that the Apparent Bulk, may be divers by means of different Refractions. The same Body through a Glass, may appear a thousand times bigger, than through the Eye. And being the Eye it self represents every thing by Refraction; the same Body, or Part of a Body, may also appear a thousand times bigger, through the Eye of one Animal, than through the Eye of another. Or than it would appear, through an Optique Glass, which should make the Rays of Light as much to Converge, as by a *Microscope*, they are diffused. Of which diversities, though we know not the nearest unto the Real Quantity of Things: Yet the Images the Eye receives, are always proportional to the Things themselves, and one to another. And therefore, to the ordinary and common use we make of them.

25. Now as that which is Similar, so whatsoever is Proportional, as well as that which is Equal, is True. And God hath made Sense, not to deceive us; but to be a faithful and sufficient Guide, so far as belongs to its own Province, in the Judgment which we make of Sensible Things.

26. But albeit the Instruments of Sense, both the Foreign, and the Domestick, or those which are compos'd together in our own Bodies, are admirably hereunto fitted: Yet are they not sufficient of themselves, to produce Sense. For if such a certain Motion or Impression, on the Organ, were it self the Sense: Then any Body, having the same Motion or Impression, as the Organ hath; would also have the same Sense. A Bell, which by the Air gives its own Motion to the Ear; would it self also hear: And a Wall in a dark Room, which receives a Landskip, as the Eye doth; would also see. Which to say, if it be very absurd; then is it as absurd, to suppose any Domestick, as well as Foreign Instrument, self sufficient to the production of Sense. The Use hereof, being only to minister to the Modification of Life in the Vital Principle, wherein the Essence of Sense doth consist; as in the foregoing Definition of Sense, hath been said.

C H A P. III.

*Of Mind. And first, of Phancy,
or Phantastick Mind.*

I. **T**HE Vital Principle, which we call Mind, is that which hath the power of Thought. Distinct from Sense, and above it. 'Tis true, a Thinking Creature, cannot Feel, without Thinking. But to Feel, and to Think, are Two things. For tho' a Man's Finger Feels; yet it doth not Think it Feels.

2. The Two general Species of Mind, are Phantastick and Intellectual. Of Phancy, we must distinguish, The Organ, the Images, and the Vital Acts.

3. The Organ of Phancy, is the Brain. And therefore, as the Images of Sense, are model'd according to the Nature of the Sensories: So the Images of Phancy, according to that of the Organical Parts of the Brain: The several Prominences whereof, being the Shops or Store-Houses for that purpose.

4. The Images of Phancy, are either a sort of Copies of those of Sense; or certain Signatures, or other Items, whereby they are represented.

5. The Acts of Phancy are Vital. And therefore altogether distinct, from the Figure, Position, or Motion of the said Images, or any thing else hereunto belonging. But imply a Power, both of Using, and Making these Images; as will hereafter appear.

6. The Power and Use of Phancy, is great, even in Brute-Animals; in which, it is the chief Faculty. Most of them, have a good Memory. And withal, some kind of Foresight. For a Dog will run, when he sees a Cudgel; that is, Foresees, Beating. They are not without their Hope and Fear, Love, Anger, and other Passions. A Cock Threatens, when he sets up his Crest; and Triumphs, when he Crows. Their Works are also very Curious; as the Bags of Silkworms, the Honey-Cooms of Bees, the Nests of Birds; in which there is much Variety of Artifice, for the Conveniency of the Dam, and the Safety of her Brood. Principally in those Countries, where Noxious Creatures abound. All which, and other like Actions, Passions, and Operations, are under the Government of Phancy, as their Supream Faculty.

7. For first, they are not Improvable beyond their own proper Genius. A Dog, will never learn to Mew; nor a Cat, to Bark: Altho' their Vocal Organs, are made well enough for either of those Notes. So a Singing Bird, will not learn to Talk; nor a Talking Bird, to Sing. Nor will she be taught, to make any other Nest, but her own.

8. Again, they work not Electively, or upon proposing to themselves an End of their Operations. A Bee, doth not design to lay up Honey for a Winter Stock: But sucking her delicious Food to a Surcharge, is forced to vomit up the greater part of it in the Hive. Nor is the *Silk-worm* concerned for the Silk-Trade: But takes, it may be, as much pleasure in drawing out her Silk; or a Spider, her Web; as another Animal, in ejecting his Sperme. A Cow, consults not the better Concoction of her Food, by chewing the Cudd: But lies down

quietly, only to enjoy the Taste of it. And Men themselves, do many things, which though materially, the means to a certain End; yet formally, that is, in the Intent of the Doer, they are not. Who almost, in Eating, thinks of any thing further, than to satisfy his Hunger? Whereas the chief End of Eating, is the maintaining of Life, for which, Hunger, is but a Bait. So Coition, is the way to get Children: But how seldom is the getting of Children thereby intended? Which shews, that Men, much more other Creatures, may do many things, which very aptly serve to some certain End, whereof they have no consideration.

9. Their Operations likewise, in some respects, are superior to those of Men. For they perform them, without Teaching or Imitation. A *Silk-Worm* makes her own Monument, which she never saw done. And without Disquisition. A Bird never tries, by way of Essay, to make or mend her Nest; nor a Bee, her Cell: But useth one and the same certain Method, from the beginning, and that the best. If then their Operations proceeded from Reason; the Reason of Brutes, would be Superior to that of Man: Who maketh nothing perfect at the first; but *Tentando*, learns to do that which is well and fit.

10. We see also Mad People, in whom Phancy reigns, to run upon some one Action, as Reading, or Knitting of Straws, without variation. And that which depends upon a diseased Phancy in Men; may be the effect of a Natural one, in other Creatures.

11. I say then, that *Silk-Worms* make their Bags, Bees their Cooms, and Birds their Nests; not from any Forecast, or regard to their being commodious for the Ends, to which they serve: But as they are directed and constrained to it, by a Strong and Immutable Phancy, which they have of those Works, and the Actions thereunto belonging. So a *Silk-Worm*, though, having no Eyes, she can have no conceit of Light and Colours: Yet by Feeling, may have the true Sense and Concept of any Figure. So a Bee's Eye, being made like a Multiplying Glass, may multiply to her Sense and Phancy, every thing she sees; and thereby dispose her, as to a numerous Society, so to her working upon a Coom, which consisteth of a numerous pile of Cells. So the Phancy of a Bird, may be so disposed, as to conceive a Clear and Perfect Draught of her Nest: Which, from some hint of Sense, or of Sense and Phancy combin'd, she is irresistably moved to make. For which purpose, those Protuberant Parts of the Brain, called the Chambers of the Optique Nerves; are in all Birds, made very large. Not to give them a Quicker Sight, as some Learned Anatomists have thought: For it is the advantageous Organism of the Eye, by which that is procured: But to be the means, of their conceiving a Stronger Phancy of Visible Things. By which Strength of Phancy, the Specifick Colours of Wild Birds, are likewise preserved constant unto every Species. As are also the Specifick Colours of Fishes: In which the Bulk of the said Chambers, is very Conspicuous, as well as in Birds.

12. The Genius of Birds and other Animals, as aforesaid, is a great demonstration, of that Supream Wisdom, by which they were made. Where, the Modification of Phancy, and its Combination with Sense and Sensible Things, is with so much Art contrived; as in very great variety, to imitate the Intellectual Operations of Mankind. The Divine Reason, running like a Golden Vein, through the whole Leaden Mine of Brutal Nature.

13. But Human Phancy, as it is much more Copious; so for the most part, ennobled with a Mixture of Reason: Upon both which accounts, it challenges a particular Description.

14. Phancy, strictly taken, is Mind immediately occupy'd about Sensible Things, and its own *Ideas* of those Things.

15. The Acts of Phancy, in general, are Two, Perception, and Volition. First, we Perceive the Object; and then, we are some way or other Affected with it.

16. With respect to the former, Phancy hath its Species, Modes, and Schemes. The Species of Phancy, are just as many, as those of Sense. For tho' the Faculty be one; yet the Act or Conceit, is divers. And therefore there can be no *Sensus Communis*, which some talk of. For we cannot Phancy, that we see a Sound, or Hear a Colour.

17. Every Species of Phancy, hath its Modes. In general, Three, *viz.* Recognition, of a Thing, as Present; Memory, of a Thing, as Past; and Foresight, of a Thing, as to Come.

18. Recognition, is the Internal Sense or Phancy of Things, as Present. Or a Power of Making or Conceiving such Images, or Tokens, of Sensible Things, as are some way or other answerable to the Originals. Whereby we are able to Phancy, that we See, and Hear those things, which we do not, as if we did. More evidently in Dreams: When the Phancy hath full Power to create them in the Sensories themselves, then unoccupy'd by External Impressions. But as truly, when we are awake. The Thought of a Triangle, is a Triangle. Its ordinary, to make a Ring of Bells, to say what we will. No Man could draw a Picture, or compose a Tune; if he had not every Stroak of his Pencil, and every Note, drawn and sung in his Phancy beforehand. It is the Phancy of Sweetness in a Flower, or Apple, which tempts us to Smell or Eat. And the Phancy of Pain, is Pain: For some have swooned, only at the Sight of a Wound.

19. Memory, is the Conceit of a Thing, as Past. By Recognition we Phancy, that we Do See: By Memory, that we Did. Recognition, eminently called Phancy, may be Strong, when Memory is Weak: And so the contrary. Because Phancy, hath respect to Continual Quantity; as in a Painter, who hath an Entire Conceit of all the Parts of what he intends to Draw: But Memory hath respect also to Successive Quantity, that is, Time.

20. It is either Natural, or Artificial. The latter, is properly called Reminiscence. By the former, a Thing comes to Mind: By the latter, we call it to Mind; that is, by some certain Method of Thinking, hit upon the Images of Things past. By which Faculty, we are also able, to take notice of the Order of Precedence and Subsequence, in which they are past.

21. When we forget Things; either the Impressions are obliterated, or the Images dissolved into their first Principles, or Exterminated from the Brain, with the Current of the Animal Spirits into the Nerves. The reason, why Men of much Business, forget more than others of the same Age; the Elder Images of things, being destroyed, or excluded, by the Crowd of new ones.

22. Foresight, is the Conceit of a Thing, as to come. As real and distinct a Mode of Phancy, as Memory of what is past. For otherwise, no Man could Hope or Fear, upon the prospect or conceit of Good or Evil to come. Subserved, as Memory, partly by Extempore Impressi-

Impressions, and partly, the permanent Images of Things; having a power to distinguishing them, from those of Things Present and Past.

23. Mr. *Hobs*, with the like reason as he doth many other Things, denies the being of any such distinct Faculty. Because, saith he, nothing can be phancyed, which is not: But Time to come, is not. But by the same Argument, we may deny the being of Memory. For Time past, no more, Is, than Time to come. And we may as well say, that there is no such thing, as Time. For neither Time past, nor Time to come, now Is; and Now, is but a Poynt, which is no Part of Time. But therefore, as we have a Conceit of Motion, coming, as well as by-gone: So have we of Time, which dependeth thereupon.

24. As Foresight, when it is Natural, answers to Memory; so when Methodical, it answers to Reminiscence; and may be called Forecast. All of them expressed in the Tenses given to Verbs. Memory saith, I did See; Reminiscence, I had Seen: Foresight, I shall See; Forecast, I shall have Seen. Wherein two Future Times, are so compared together; as the nearer of the two, expressed by the Particle *Have*, is looked upon, as past. The *Greeks* have given their Passive Verbs, Nine Tenses. Yet the Radical Letters of the several Forms, by which they are expressed; shew, that they are all derived of Three; *viz.* The Present, the perfectly Past, and the first Future: the rest serving to express the mixed Conceits of these three Times.

25. The Schemes of Phancy, are its Designs or Composures. Sometimes the Images only of one Species, are compounded; as of Two or more Colours, or Figures. Sometimes, of divers Species, as of Sight, Sound, and Touch; that is, of a Man, Groaning, with Pain. Sometimes the Modes are also compounded; as of the same Man, also Laughing at a Jest. All which, may be over and over decomposed; as in the Phancy of a Feast, a Cavalcade, or a Battel.

26. The Power of Phancy appears, not only in Drawing the Schemes of Things according to Sense: But also in such a manner, as they never were in Sense: As of a Horse, eating a Lobster. The parts indeed, of this Image, the Horse, and the Lobster, are both derived of Sense. But this Composition, never was in Sense, nor ever will be, but only in Conceit.

27. Every Scheme of Phancy, hath its Parts, and its Lights or Colours. With respect to the former, it is Entire, or Mutilated. To the latter, Lively, or Faint. For a Scheme, though truly drawn, yet for want of its due Colours, may look Flat.

28. These Schemes, are the Materials of Wit and Ingenuity. One that conceives a strong and cleer Scheme, of the Kinds, Measures, and Proportions of Sounds, hath a Musical Genius; if the like, of Flat Figures, one for Painting; if of Figures and Postures, for Designing; if of Solid Figures, for Sculpture; or for Architecture; if of Figures and Motions, for an Engineer. And one that hath the like Schemes of Sensibles and Insensibles, with the Art of representing one by the other; may make an Orator, or a Poet: Whose Business it is, to give Draughts, of the Virtues, Vices, and Affections of Mankind.

29. Of the Perceptive part of Phancy, now described; Recognition, Memory, and Foresight, as hath been hinted, are in some degree, common to Men and Brutes. But Reminiscence, and Forecast, or the Orderly

derly Prospect of Things, and the Arbitrary Composition of the Images of Things, are proper to Mankind. And so are Ingenuity and Wit; even the lowest kind, which lyeth in the Imitation, or proposed resembling of some Sensible thing by another. A *Parret* speaks the Words she hears, but not by Imitation. For to Imitate, is not only, to do like another; but to propose to do it; which a *Parret* doth not do. No more than a Man that yauns, when he sees another yaun, may be said to Imitate him. Much less have Brutes any of that Wit, which maketh use of Sensible Things, whereby to represent things Insensible.

30. Upon Perception, follows Volition. For all Affections and Passions, are the Volitions of Phancy. These are Two in general, Appetite or Inclination, and Aversion. For we Will to Avoid, as well as to Enjoy or Obtain. Love, is an Appetite or Will to some Good, absolutely considered: Delight, to that Good, as Present: Desire, as Absent; Hope, as Atteainable. On the contrary, Hatred, is a Will to avoid some Evil, as Evil: Grief, as Present: Fear, as Absent: Despair, as Unavoidable.

31. There are some Mixed Affections; as Anger and Shamefacedness. Anger, is Hatred of some Present Evil, with Hope of overcoming it. For if it be Insuperable, the Anger ceaseth, tho the Hatred remains. Shamefac'dness, is Hatred of Disgrace, with Hope of avoiding it. Whence it is, that the Blood riseth in the Cheeks, both of those who are Angry, and of those who are Abash'd. And if they despair of overcoming that they Hate, they both look Pale.

32. Besides these, there are many other Symptoms of Humane Affections; as Laughing, Weeping, Dancing, Trembling, Sighing, and especially Palpitation, or some other Unequal Motion, or Uneasiness of the Heart. Which hath given occasion, not only to the Unlearned, but to some Philosophers, to think the Heart the Seat of all our Affections and Passions. But we may as well make our Eyes, the Seat of our Affections, when we weep; or the Lungs, when we laugh; or our Hands, when we fight; or a Horse's Ears, when he pricks them up; or a Dogs Tail, when he wagg's it; as the Heart, when it aches or beats. The Affections themselves, being seated only in the Mind or Phancy: While the Visible or Sensible Motions of the Parts aforesaid, are made the Signs and Instruments of the Vital Power Unseen.

33. The Affections, by the repetition of those Conceits from whence they arise, turn to Habits. And when they are Irregular or Disproportion'd to the Object, are then properly called Passions.

34. Sometimes, as they are Supernumerary; as in those which occasion Madness. Wherein the Images of some one Person or Thing, are so extreemly multiply'd; as not to allow room enough for the reception and due disposal of the Images of other Things. And so likewise in vehement Anger, or vehement Concupiscence; several sorts of Madness for a short time.

35. And sometimes, as they are Ill-compounded; as in Envy, or Malice. Wherein the Images of Persons and Things, are false and fictitious; like that of a *Centaur*. A sort of Monstrous Conceptions in the Brain, like those which happen in the VVomb.

36. The Power of Phancy, in making the Images of Things; and the great Use hereof: shew the Wisdom, and Goodness of its Author. The said Power, being above the Force, and the Use of it, above the Design of Body, howsoever qualify'd.

37. For suppose these Images, to be of Visible Things. They must then be Drawn; either in the Eye, or the Brain. Say, they are Drawn in the Eye. The Eye, can see nothing, without Light. But we can Phancy, when asleep, or with our Eyes shut, that we see a Square Figure, or a Blew Coat, though we see them not. Now the Images of these Things, thus phancy'd to be seen, cannot be Drawn in the Eye, but by some Cause, equal to that, by which is made a Real Vision: that is, able to make the same Regular Impressions upon the Eye. But it is impossible for any Organ, or any part of it, to regulate it self. Much less, may we refer the power of this Regulation, to the Animal Spirits, an Unorganized Fluid. Nor therefore, to any thing inferior to the Vital Principle, which we call Phancy.

38. Or say, that these Images are formed in the Brain. Yet they are Judicatively, of the same Species with those of Sense. The Phancy of a Triangle, is not a Square; much less is the Phancy of Figure, a Colour. But the Organism of every part of the Brain, particularly, of the Chambers of the Optique Nerves, in which, if any where in the Brain, the Phantastick Images of Visible Things are made; is altogether different from that of the Eye. And consequently, the Motions and Impressions, which are made in a manner suitable to the said Organism; must be altogether different, from those made in the Eye. Of which difference, since the Brain cannot be a Judge, so as to make the Images in it self, Judicatively, the same with those in the Eye: We must of necessity, have recourse, to something Superior to the Brain or any Organism; and that is, unto Phancy.

39. The Power of Memory and Foresight, or the Thought of Past and To come, proves the same. For suppose a Thought, to be nothing, but a certain Motion, communicated to the Animal Spirits, or the Brain; as some Men conceit. This Thought, must of necessity cease with the said Motion. And consequently, were a Thought, nothing but Motion; there could be no Thought or Conceit, of a Thing Past, or To come, but only Present. As being always and only some certain Form of Motion, which is either Present, or not at all.

40. Or suppose, the Thought of Present, Past, and To come, to be the same Motion, or alike Image or Impression, transferred from one part of the Brain, to another: That which is in such a certain part, to be Present, and that which is *cis vel citra*, to be Past, or To come. Now this cannot be, without a Comparifon made between them, and so a Judgment, whether they are in the Present, Past, or To come part. But to say, the Motions, Images, or Impressions, compare themselves, is ridiculous. So that we must come at last, to a Vital Principle, able to judge of them, in determining where they are, and what they are apt to signifie.

41. The Power likewise of Compounding the Images of Things, demonstrates the same. For these Images, are Corporeal, or Incorporeal. He that saith the latter, granteth the Existence of Incorporeal Beings so Real, as to be the Cause of most of the Business of the World: For so, the Phancies of Men, are. But if Corporeal, I then ask, Do they Rest, or Move?

Move? If they rest, it were Impossible for them to be Compounded. For how can two Images, as of a Man and a Horse, be brought together, so as to make a Centaur, without being moved? And so, Ten Thousand other ways. If then in Motion, I ask again, How come they now, to be Compounded? As they chance to meet together? That is equally Impossible. For nothing that comes by Chance, can come by Direction. But every one knows, he can compound these Images, in what manner, and as often as he pleases. The Power therefore of Compounding these Images, shews, That there is a Power of Moving them, and the Materials whereof they are made: That is, the Power of a Vital Principle, called Phancy. Without which, Body, howsoever qualifi'd, could no more produce one Single Thought, than make a World.

42. The Office of Phancy, is eminently seen, in its being so related to the Brain, and the whole Body; as with the greatest ease to make use of them. And first, Generation it self, doth in a great measure, hereupon depend: *viz.* as a Man or other Animal, is hereby, partly, able to beget his own Image. It being very probable, that the first Conceptions or Rude Draughts of the Sperme-Animals, are begun, either in the Brain, or Testicles, by the Power of Phancy. And that after a certain convenient time, they obtain a Visible Bulk, in the Form of Humane Worms or Tadpoles. This is argu'd, from the Marks, which Longing Women, and they who happen to be affrighted, give their Children. Which shews the Power of Phancy, in making the Images of things: And that these Images, may be transfer'd from the Brain, though by a very long Circute, to the Womb. As also doth the Resemblance, which Children bear to either of their Parents, as the Phancy of one, or the other, is the Stronger. And sometimes, their resembling of neither; but some other Person, more agreeable to his or her prevailing Phancy.

43. All Animal Motions, properly so called, and all Corporeal Habits, do also; more or less, depend upon Phancy. As for Instance, that of Speech. It is wonderful to consider, what a multitude of Motions, in the Lipps and Tongue, go to make all the Letters of Words in our common Talk; while we have no distinct Thought, scarce of one Letter, but only of the Sense of the whole. Which shews, both the fitness of the Parts, for their joynt Service herein; and the near Relation of Phancy to these Parts, in directing all their Motions with so little concern. For as a Man, only by blowing now and then, into a Pair of Bagpipes, so by a blast of Phancy, now and then into the Organs of Speech, he keeps both the one and the other in play, without any interruption, in the Musick, or the Talk. And so, in Singing, Dancing, Writing, Playing on the Lute, and other Artificial Motions, consider'd as Corporeal Habits.

44. And the same Vivacity of Phancy, is seen in Mental Habits. In nothing more, than in Discourse: Which differs from Talk or Speech, as a Man doth from a Statue. If the Eye be so rare an Engine, as to see, all that Light can represent to it: How Excellent a Faculty of the Mind, is Phancy, that can see, without Light? Can Hear, without Sound? And Imitate all the other Senses, without the Use of the Organs of Sense. Can at once, perceive, what the Senses perceive distinctly, and at several times? Can Travail through the VVorld, while

we fit still? And drawing a Landskip of the severall Countries, Persons, and Things, seen or heard of by us, in their proper Time and Place, let it all, into its little Dark Room? All which, is actually done in Common Discourse.

45. And Phancy perceives, what the Eye, and other Senses, never perceiv'd, nor ever shall; as in *Hieroglyphicks*, and in *Heroick*, and other Poetick Schemes. Nor ever can. For in all Actions, proceeding from the Phancy; we see, with the Actions, the Passions also, of another. For otherwise, those Actions, which are the Tokens of any Passion, and those which are only Mimical, would have the same Operation. Which Perception, as well as Speech, is one principal Bond of Human Society.

46. Lastly, the Phancy is of great use, in the Discursive, and Executive Acts of Reason: As will best appear, in the Description of Intellectual Mind.

C H A P. IV.

Of Intellectual Mind.

I. **A**S Sense, is Subservient unto Phancy; so is Phancy, unto Intellect: So that they are commonly mixed together, in their Operations. Yet they have their Proper Objects, and their Proper Acts.

2. The Nature, not only of the Deity; but of all Vital Beings, is utterly out of the reach of Sense. And so, of Phancy strictly so called, or as depending upon Sense.

3. And the Nature too, or Essence of all other Beings: As the Definition, suppose, of a Point. VVhich, in regard it is no Part of any thing, Body, Space, or Line; cannot properly, be either Seen or Phancy'd; but only Understood.

4. And so likewise is the Essence of any Figure, or Body under that Figure: As the Definition of a Cube. VVherein, tho' Phancy is employed about a Body with a Cubick Figure: Yet the Intellect alone, about the Essence of this Figure, whereby it is distinguished from all others.

5. Or only in conceiving of any Figure perfect to a Poynt. Such as never was, nor can be actually made. Nor therefore can belong to Sense; nor unto Phancy, thereupon depending.

6. Nor hath Sense, or Phancy, any thing to do with Proportionality, or Commenturability: VVhich few People have Intellection enough to understand. Or with the Indefinite Divisibility of Bodies. VVhich goes beyond all Conception in Phancy, and yet is demonstrable.

7. Nor with any other Universal whatsoever. The forming of which, is peculiar unto Intellectual Mind. And upon this ground it is, that a Man only, is capable of Language: VVhich could not possibly consist, without Universals. If you shew a Dog, a House, by the Name of House; whenever you say, House, he will know it again, as that Individual piece of Building, he is directed to look upon. But the Houfity of that Building, whereby, when you say, House, you understand any other

ther House in *London*, as well as that; he can have no Conceit of: Nor therefore of any Discourse, concerning a House. Nor doth a Dog, as he is bid, because he understands the *Ratio* of the VVords; but only remembers such a certain Sound, which the VVords make altogether. For since he wants neither a Tongue, nor any other Vocal Instruments; could he, by forming of Universals, perceive the *Ratio* of Speech, he would presently learn to speak.

8. VVherefore, Intellection, is the Operation of the Mind, about Insensible Things, and its own *Ideas* of those things.

9. The Acts of Intellect, as of Phancy, are Two in general, Perception, and Volition.

10. The Modes of Intellectual Perception, are also Two, *viz.* Dubitation, and Invention.

11. Dubitation, may be called, a Negative Perception. That is, when I perceive, that what I see, is not, what I would See. Phancy, of it self, and where it is the sole Judge of Things, never Doubts, nor can do it: But takes every thing to be, what it seems to be. It is therefore the Prerogative of Intellectual Mind, That it can, and doth Doubt. And the first point of good Understanding, or Ratiocination truly so call'd, is, To Doubt, in order to the finding out of Truth. By virtue whereof, we have likewise this advantage, That though we may oftentimes, in our Enquiries, come short of Truth: Yet we can never be compell'd, to believe, what is not evidently True. And so, we are still in the way, of finding Truth in the End.

12. Dubitation, is attended with Disquisition. VVhereby, we recollect the Simple and Complex *Ideas*, we have of things. And with Collation; whereby, we compare them together; till, from the Resemblance of Truth, we come at last to Truth it self. Meer Phancy, Compounds Things; and sometimes, with great Variety and Pomp: But doth not always exactly Collate or Compare them. It compares them, as they are Possible, or as they Appear; but not always, as they Are. So that upon every Step taken by Phancy; Collation goes along with it. Being as a Guard, by which the Populacy of Sense and Phancy, are kept from crowding in upon Reason, in its Operation.

13. VVherefore, in the Disquisition of Truth, a ready Phancy, is of great use; provided, that Collation doth its Office. VVithout which; the better Phancy or VVit, any one hath, he is so far from finding out of Truth, that he lies the more open to Error.

14. That which follows upon Collation, is Invention. Judgment or Opinion, if duly formed, in a remote and less proper Sense, may be called Invention. As when a Judge, or a Physician, makes an exact Enquiry into any Case: And so, in most Human Affairs. VVherein; through innumerable Circumstances, known and unknown, it seldom happens, That any VVise Man, can or will go further, than to give his Opinion of Things. VVhich, if done, upon all the Circumstances which are Examiable; he may be said to have found out, though not certain, or demonstrable Truth; yet the neereft Approach that can be made to it, in things of this Nature.

15. No Man therefore, can be a proper Judge of an other's Actions, much less of those of Princes, that omits any one Circumstance relating to them. An exact Judgment, being so far, like a Mathematick Demonstration. The making whereof, may possibly depend upon

Twenty Propositions to be predemonstrated: the omitting of any one of which, will make the whole Operation to be foolish.

16. Invention, properly so called, is the Termination of the Mind upon Truth. Which we come to, Three ways; By Sense, By first Theoremes, or by Consequence upon both or either of these grounds.

17. By Sense: For though some Men's Senses are stronger, than of others: Yet the different degree of Strength, alters not the Species. What one Man sees to be White, or Triangular; seems not to another, to be Black, or Square. All Observations in Anatomy, and divers other Arts and Sciences, are from the Evidence of Sense. And what are all Mechanick Works, but the Sensible Exhibition of Mathematick Demonstrations? No Man therefore, can be more sure of any Sensible Thing, than of that, wherein all Men's Senses agree.

18. By first *Theoremes*: as, the Whole, is greater than a Part; and others alike. Some of which, are also grounded on the Perceptions of Sense. For, to say, the Whole, is greater than a Part; is the same, with respect to Quantity, as with respect to Figure, to say, a Triangle, is not a Square. Therefore these, and other like *Theoremes*, are Compendiums of the particulars of Sense.

19. Or by Consequence upon both, or either of the former Grounds. Taking in, not only *Theoremes*, which are grounded upon Sense; but such also, as are Originally and Purely Intellectual: As, There never, could be nothing. For all manner of Mathematick Proof it self, is Consequential; either on the Sense, or the first *Theoremes* we have of Things. So that Things are as certainly knowable, by any sort of good Consequence, as by the Mathematick.

20. Therefore also, the received *Aphorism*, *Quod facit notum, est magis notum*; is an Error. For, to say, that one Thing, is less known, than another: is to say, it is not known, but supposed. For there can be no *Magis* and *Minus*, in the Certitude we have of Things, whether by Mathematick Demonstration, or any other way of Consequence. Of which Consequence, if there be no Doubt; then nothing can be more known: And if there be; it can be no Consequence, to him that Doubts.

21. Whence also, to deny or question the Being of every thing, whereof we have not a Sensible, or a Mathematick Proof: is absurdly to Limit the Operation of Reason. The Existence of the Deity, and of many other things, being as strongly proved, by one way of Consequence; as any Mathematick Proposition is, or can be, by an other.

22. But albeit there is an Equal Certitude, in all Knowledge truly so call'd: Yet the Compass it takes, is very different. That is to say, Demonstration and Comprehension, are two Things. So, for Example, in Business; the Knowledge of any one Way, to attain a proposed End; may be called, Demonstration. But Comprehension, is the Knowledge of all the Ways, and of that among them, which is the Best. So likewise, in Speculation, one may know the Truth, or Demonstrate the Being of a Thing; who doth not Comprehend either the Reason, or the Nature of it, or of its Relation unto other Things. The Proof of that Proposition, that the three Angles of every Rectilinear Triangle, are equal to two Right Angles; depends upon a Series of precedent Propositions. But the Reason of it, in short, is because the Angles

gles of every two such Triangles, are equal either to those of a Square, or equal to those of a Parallelogram, equal to those of a Square. Yet the Proposition may be proved, without knowing the clearest and most apparent Reason of it.

23. The 35th Proposition of the 1st of *Euclid*, That any two Parallelograms, made upon the same Base, and within the same Parallel Lines, are of equal Content: Might be hinted to the Author, in seeing, that in drawing out the Parallelogram, what it gains in Length, it loses in Breadth. But whether it was, or no; the Proposition, is nevertheless True, nor evertheless Demonstrable. So likewise the Truth of any Rule in Arithmetick, or of any Operation according to it, may be proved, by one who understands not at all, how the Rule comes to operate as it doth.

24. In like manner, the Demonstration of the Nature of the Deity, so far as contained in the first Chapter of this Work: is nevertheless True, though it be a Demonstration of the Being of that Nature, which is Incomprehensible. We can Demonstrate the Being, of God's Eternity. But who can Comprehend it? So likewise, we can Demonstrate the Being of his Eternal Ideas; and their Coexistence with him; as I have there also done. But who can Comprehend the Manner of it? Or any Mode of Infinity, or of Divine Existence, unless we our selves were Infinite?

25. Put the case further, that some such Objections, should lie against the said Demonstration, as are Insolvable. Yet is it, on the account of these Objections, nevertheless Valid. Because every Demonstration, comes from certain Knowledge: But these Objections, if there are any such, from Incomprehension, that is, from Ignorance.

26. Upon Perception, follows Volition. As our Affections, are the Volitions of Phancy; so Volition, may be said to be the Affection of the Intellect.

27. The Mode of the Will, which answers to Dubitation; may be called, Suspension. That which answers to Invention, Resolution. And that which in the Phantastick Will, is Obstinacy; is Constancy, in the Intellectual.

28. It must needs therefore be, that as the Affections are subordinate to the Phantastick Perception; so the Intellectual Will, is to the Understanding. That is, we can have no Free Will, properly so called; so far as we can conceive, and express our selves. The Will being always at the Command of some Reason, or Appearance of Reason, great or small. One cannot so much as phantastically choose, Even or Odd, he thinks not why. Some Perception, answerable but to the 20th part of a Grain, may turn the Scale, that is, the Will, on either hand. And it is a more apparent Contradiction, to suppose the Will to be Intellectual; and yet not to follow the dictate of the Intellect.

29. The Will may seem, at some times, to be Superior to the Understanding, or at least to lead the way. For before we understand a thing well, we Resolve or Will, to use our Reason, or to Consider. But still it is Reason or Understanding, that determines the Will in that Resolution, to consider, that is, to Doubt and Enquire. So that the Will, is no more but Plenipotentiary to the Majesty of Reason.

30. But

30. But because the Acts of Phancy, and of Intellect, are often mixed, as hath been said: VVhen the Phantastick VVill, prevails over the Intellectual; it takes away Dubitation, wherewith all Right Reason begins. And consequently; the due Estimation also of Good and Evil. As will further appear, in speaking next, of the Three chief Endowments of Intellectual Mind, Science, VVifdom, and Virtue: VVhereof in their Order.

CHAP. V.

Of Science.

1. **T**HE Proper, and the Necessary Object of the Understanding, is Truth. It is the Proper Object; because the Mind, can therein only acquiesce. For one may perceive a Hundred Fallhoods, without perceiving the Truth. But if Truth be once perceived, we do thereby also perceive, whatsoever is False in contradiction to it.

2. And it is the Necessary Object of the Understanding. Even in the Perception of Fallhood: VVhich cannot be said, to have a connection with the Understanding. For that is as much as to say, a Thing may be understood Falsly.

3. Truth, is the Agreement of Things. VVhether Verbal, Mental, or Real. VVhen VVords agree with Conceptions, they make a True Speech. VVhen with other Things, a True Proposition. VVhen Conceptions agree with VVords, they make a True Intent. VVhen with other Things, a True Theoreme. VVhen Things agree with Conceptions, they make a True Operation. And so likewise doth the agreement of Things with Things.

4. Theoremick Truth, or that which lies in the Conceptions we have of Things, is Negative, or Positive. That Gold is heavier than Quicksilver; is Truth: And seems to be a Positive or Definitive form of Speech. But doth indeed exprefs no more, than Two Negative Conceptions: *viz.* that Gold is neither Lighter than Quicksilver, Nor of Equal VVeight. But if we say, or know, that the VVeight of Gold, to that of Quicksilver, is as 9 to 8; it is Positive or Definitive Truth. And is that chiefly, of which Science and VVifdom are produced. The former, as it is seen in the Essence of Things; the latter as in their Operations.

5. The Essence of a Thing, is the *Ratio* of its Being. And the *Idea* or adequate Perception of this *Ratio*, is a Definition of it. VVhich *Idea*, ought therefore, to have these two Conditions; To be Precise, and Comprehensive. That is, To take in, nothing more, nor any thing less, than what belongeth to the Nature of every Thing.

6. In every Essence, is contained, a *Genus*; or that Part of the VVhole, which it hath in common, with other Essences. And a Difference; or that Part of the VVhole, which it hath in Special to it self, and whereby it is distinguished from all others.

7. VVhere-

7. VVherefore the *Genus* of a Thing, however some may think the contrary, is really existent in the thing defined. And is the foundation of that, which is properly called, Generality; which existeth only as a Conception of the Mind. And therein it really doth, or that VVord had never been thought of. As for Example; the Animal Nature, *quatenus* Animal, is the same Nature, *Eadem Natura*, in a Beast, or a Bird, as in a Man. But it is *Unica Natura*, or Animality, only as we have one Numerical Conception of it.

8. Of those things, which are more Simple, or Sensible, we are able to think more adequately. That is, to assign the Essential Agreement, and Difference, that is between them: And so to form and express a more perfect Definition of their Entire Essence. As in Geometry; wherein we have little more to consider, besides Quantity and Figure.

9. In the consideration of Quantity, we abstract even from Corporeity. VVe can, and we must do it. VVe can, in Conception, distinguish between the Quantity and the Matter. That is, though we cannot conceive a Body to exist, without Quantity; yet we can conceive of Body and Quantity, as of two Things. For neither can we conceive a Body to exist, without Figure. If then Body and Quantity, are one Thing, because Body cannot exist without Quantity: then also, for the same Reason, Body and Figure, are one. That is, Quantity and Figure, are one. But who will say that?

10. And we must do it. For otherwise, we could have no true Conception of a Surface, or a Line, or a Poynt. For a Surface, to give it a Positive Definition, is a Broad *Ubi*: That is, Quantity having Breadth, without any Thickness; And consequently, without any Corporeity. A Line, is a Long *Ubi*: Having no part of Thickness, or Breadth. And a Poynt, is an Unextended *Ubi*. But without a true Conception of these, neither can we have a true Conception of any one Demonstration relating to Continual Quantity. But on the contrary, such as would lead us into Infinite Error. For the Least Error in a Small Quantity, as in a Small Circle: will, in a great one, as in the Circles of the Heavenly Orbs, be proportionally Magnify'd.

11. The Regular Relation of one Quantity to another, is also Definable. This is Threefold; Equality, Proportionality, and Commensurability. Equality, is the Identity or sameness of Quantities. So, in Right-angled Triangles, the Square of the *Hypothenufa*, is equal to the Squares of both the other Sides. The Equality, is Real Truth: And the Demonstration of it, is Mental Truth, or a True Theoreme.

12. Proportionality, is the Equal *Syntaxis* of Quantities or Numbers Unequal. Either by Addition, as in 2, 4, 6: Or by Multiplication, as in 2, 6, 18; or in 2, 6, 4, 12. In all which, there are Unequal Numbers, Equally augmented.

13. Commensurability, is when two or more Numbers or Quantities, are Divisible into Equal Parts, by one Common Number or Measure. So 9, 21, and 30, are all divisible into Equal Parts by Three.

14. Quantity and Position, make Figure. Which is bounded either Entirely, or in Part. A Figure may be said to be bounded in part, when it is comprehended between two Lines, without respect to the ends of the Figure, or the Lines, which may be drawn out Infinitely. Either at an Equal Distance, as in a Ribband: Or from a Poynt, as in an

Angle. The several Species of Regular Figures Entirely enclosed, both Plain and Solid, are all in a manner very well defined.

15. The Relation of Figures, is Twofold, Similitude, and Coexistence. The Similitude of Figures, lyeth in the Equality of their Angles, and the Proportionality of their Sides. They may therefore be Alike, tho' they differ in Quantity, Infinitely.

16. Coexistence, is when one Figure is resolvable into another; as all Rectilinear Figures, are into Triangles.

17. The Compounded, Invisible, and Vital Essences of Things, are none of them Definable. For Instance: we know, that the Fibers of a Muscule, are divisible from greater to less, beyond the smallness of a Spiders Thread. And by a Glafs, may possibly discern where the Division ends. VVe know too, by the *Chymical Analysis* of a Muscule, that it is compounded of divers kinds of Principles. But of what just Number they are, or in what precise manner, they are Mixed together, so as to give a Fiber, Extensibility, and all its other Qualities, who can say?

18. In the Chapter *Of Principles*, I have proved, that the Atomes of every Principle, have a certain peculiar and Immutable Cize and Figure. But the just Cize of any one; or how far the Cize of one, may differ from that of another, we know not. And so of their Figures; we know, that all Salts are Angular; with Obtuse, Right, or Acute Angles. Some making, a Prisme, others a Table, and others a Cube. But whether the Salts which appear with these Angles and Figures, are composed of Similar Atomes, we know not, as in the end of the aforesaid Chapter is also said.

19. And for the Essence of Vital Principles, we are yet more in the dark: As having little more knowlege hereof, than of their Operations. So that the Definitions, as they are called, of Compounded, and Vital Essences: Are, in truth, no better, than certain Titles or Marks of Things, whereby they are distinguished one from another.

20. To instance in that celebrated one, of a Man, that he is, *Animal Rationale*. Which is so far from being a Definition, that 'tis hardly a good Mark. In that Brutes have a sort of Phantastick Reason. Upon which account, 'twere a better Title, to say, he is *Animal Intellectuale*. And it also includeth, his being Religious: which he therefore is, because Intellectual.

21. Neither is, Intellectual, any more than a good Mark. A Golden Bell, hung about Animal's Neck; but not the Definition of a Man. For since we have not a Definitive Knowlege of his Vital and Corporeal Parts: Neither can we have it, of the Whole. That is to say, an *Idea*, as adequate to the Essence of a Man; as the *Idea* of a Solid, comprehended between Plain Figures produced from a Plain to a Poynt, is adequate to the Essence of a *Pyramid*.

22. Am I then asked for the Definition? I answer, That where the Knife ends, Glasses begin; and where Glasses end, the Fire begins, and all other Chymical ways of *Analysis*; and where these end, Reason begins: wherewith we must go as far as we can, towards an *Idea* of his Corporeal Parts, as the one Half of it; and of his Vital, as the other. And so of every other Vital, Invisible, or Compounded Essence.

23. And as for Figure and Quantity themselves; albeit the *Ideas* we have of them, come nearer to perfection, than those we have of most other Things, as hath been said: Yet are they not absolutely perfect and comprehensive.

24. Not of Figure. We cannot conceive, how the *Perimeter* of a Circle, or other *Curve-Figure*, can be or consist, without being Infinitely Angular. For the Parts of a Line, are Lines. But we cannot conceive, how these Lines, can have, as here, a different Direction; and therefore an Inclination; without making an Angle. And yet to suppose a Circle to be Angular; is to destroy the Definition of a Circle, and the Theoremes hereupon depending.

25. If two Circles be described upon one Centre: the *Perimeters*, by this Construction, are in every Part, Equidistant. Therefore, to every Part, in the greater Circle, there is an answerable Equidistant Part in the less. And therefore, the less would be inferr'd, equal to the greater.

26. Tangent Lines, are supposed, and said, to Touch only in a Poynt. But to say, two Lines Touch, and yet in no Part; is so far a Contradiction, that no Mathematick Grammar will explain it. We have a conceit of it; yet not so clear, as that a proper word has ever yet been invented for it.

27. It is certain, that the Angle of Contact, is less than any Rectilinear Angle can be, how small soever Infinitely. That is to say, less than Infinitely small.

28. *Asymptote Lines*, though they may approach still nearer together, till they are nearer, than the least assignable Distance: Yet being still produced Infinitely, will never meet.

29. Let a *Radius* be moved, as a *Radius*, upon a Circle. Whether we suppose it to be wholly moved, or in part; the Supposition will bring us to an absurdity. If it be in some part *movent*, and in some part *quiescent*; it must needs be a *Curve-Line*, and so, no *Radius*. If it be wholly *movent*; then it either moves about, or upon the Centre. If it moves about it, it comes short of it; and so again, is no *Radius*. Nor can it move upon it; because, all Motion having Parts, there can be no Motion upon a Poynt.

30. By which, and other like Instances, it is most evident, That all Mankind are in the dark, as to the Ultimate Parts, not only of *Curve-Lines*, but of Quantity, and of Motion, as it hath Successive Quantity. And therefore, that we have no Adequate Conception of their Nature. For if we had, we should then be able to solve all those Difficulties relating to them. So that there is hardly any one Thing in the World, the Essence whereof, we can perfectly comprehend.

31. How much less, can we comprehend the First Cause of every Thing? Or any of those Perfections, which are of necessity belonging to him? For the Being whereof, we have, nevertheless, as good Evidence; as we have for the Being of Quantity, Figure, or Motion, or any thing else whatsoever, though we cannot comprehend them.

32. But albeit, we are able perfectly to comprehend, neither the Deity, nor any other Being: Yet so far as we can go, in the certain Knowledge of Things, Corporeal or Vital, Finite or Infinite: So far, we attain unto True Science. And we shall go the farther, if having fixed the due Marks of Things; we rest not here, as the Schools,

to the great hindrance of the Advancement of Knowledge, have done; but come as near as we can, to their True Definitions; existent only in the Divine *Ideas*.

CHAP. VI.

Of Wisdom.

1. **A**S Science, is properly that Knowledge, which relateth to the Essences of Things: So Wisdom, to their Causes and Operations.

2. The Causes of things, are usually reckon'd, Four; the Efficient, Matter, Form, and End: But not well. There is no Material, or Formal Cause, in the Sense wherein these are taken. The Matter and Form of a Thing, being its Essence. If then, the Matter and Form of a Thing, were the Causes of it: It would be its own Cause. And the Causes and Effect, would be all one. The End, 'tis true, is a Cause. But no otherwise, than as it operates to the use of Means. But whatsoever operateth to some Effect, is an Efficient Cause. And therefore, there can be no Cause, but what is such.

3. Of all Operation, there are Four Cardinal Causes; Body, Sense, Phancy, and Reason. And the Quadruple Conjunction of each of these, produceth in all, Sixteen General Ways, of Operation.

4. The 1st Four Ways, are those of Body: *viz.* of Body upon Body, Body upon Sense, Body upon Phancy, and Body upon Reason.

5. The 2^d Four, are those of Sense: *viz.* of Sense upon Body, upon Sense, upon Phancy, and upon Reason.

6. The 3^d Four, are those of Phancy: *viz.* of Phancy upon Body, upon Sense, upon Phancy, and upon Reason.

7. The 4th Four, are those of Reason: *viz.* of Reason upon Body, upon Sense, upon Phancy, and upon Reason it self.

8. In the distinct Observation, and the Regular, and Ready Use, of these Operations, consisteth all the Wisdom of the World.

9. The first kind of Operation, is that of Body upon Body. Which is performed three Ways; by Bulk, Figure, and Position. Bulk operates, both to Motion, and to Rest. It operates to the Direction, and Acceleration of Motion. For that which is greater, gravitates more: That is, tends more steadily, to some one Poynt or Centre. And that which is greater, gives a Quicker Motion, to that which is less. For if the Quantity of the Motor, be double, to that which is Moved: the Celerity of the Motion, in the Body Moved, will be double to that in the Motor. Because, the Motion, which is spread through all the Dimensions of a greater Body; in a less, is Spun out in Length; that is, becomes Quicker.

10. Figure likewise operates both to Motion and Rest. A round Body, moves upon its Centre, with less resistance from any contiguous Body, than one that is angular. An empty Bladder, though it gravitates no more, than when it is blown up, but somewhat less: Yet descends more easily, because with less resistance.

11. And so Position. For a less Weight, being placed at a greater Distance from the Centre of Gravity; will move a greater Weight, at a less. Because, the Celerity of the Motion, in the less Weight; is Equal to the Bulk of the Motion, in the greater. On these Three, are grounded the greater part of Mechanick Operations.

12. As are also the Motions of Animals. Where we are to consider, not only with a Physician, how the Structure of the Parts, operates to the said Motions, in every Man: but how the Mechanism, that is, the Bulk and Figure of the Bone and Muscles, and the Insertion of the Muscule into the Bone, are more advantageous to some certain Motions, in one Man, than in another. There being as much Variety, in the other Parts of the Body, as in the Face it self. And by Use, may be as easily discerned. From a due observation whereof, especially in the Chest, Arms, and Legs; we may learn to make a True Judgment, for what sort of Corporeal Action or Employment, any Man is best made.

13. On the Visible Co-operation of these, with other Causes, many Diseases likewise depend. As on the Straitness of the Chest, a Phthisis: On the Largeness of the Veins, an Atrophy: On their Smallness, Obesity: On the smallness of the Jugular Veins, an Apoplexy: Of those near the Joynts, the Gout: Of the Emulgent, the Stone. And the Thinness of the Muscles of the Abdomen, or of the Peritoneum, may be the occasion of a Rupture. And it is very probable, that most Diseases, partly proceed, from some either apparent or occult failure, in the Structure of the Parts.

14. Bulk, Figure, and Mixture, whereof Position is a Part, being the same things in small Bodies, as in great; they have the same Operation *(uo modo)*, in Atomes, or the *Moleculæ* of Atomes themselves. And therefore in the Separation and Union, and in the Alteration and Generation of all Bodies. And so too, of all Diseases, whether from Causes within the Body, or without in the Air and Heavens.

15. But the certain Modes of their Operation, for the most part, are very obscure. As, for instance, in that of *Rhubarb*. Whereof, it may be asked, How it purges? Whether only by Irritation in the Stomach and Guts? As only holding of ill-tasted Things in the Mouth, will make a small Salivation. Or also, by passing thence into the Blood? As from the yellow Colour it gives to the Urine, it is evident, that it doth, in some part. Or by operating also upon the Nerves? With the help whereof, Excretion, as well as other Animal Functions, is performed. Whether this Excretion, be performed by a bare Precipitation? Or also, by a Fermentation precedent to it? In regard, that most Purges, Heat a little. And all of them, Work best, that is, cause the Blood so to do, as do Fermenting Liquors, in warm Weather, or in a warm Room. Whether it operates first, upon some one Humour, and by that, upon the whole Mass? As Nitrous Acids do, upon the Salt contained in the *Bezoar Stone*, and thereby dissolve the whole Substance. Whether on the *Chyle*, or the *Gall*, or the *Lympha*, or chiefly on the *Arterial*, that is, the *Aerial Blood*? As there it meets with certain finer and more active parts of the Air, so necessary unto all Fermentation: With other Query's of the like kind. The resolution whereof, whether relating to this, or any other Medicine, we can no further reach; than we can the Essences of Bodies, whereupon their Operations do depend.

16. But it sufficeth to denominate a Man Wise or Prudent, if he is so far sure of the Operation of this, or other Body; as to know how to use it, and herein to answer his End. If he hath no further Intent, than meerly, to Purge: 'tis enough, though he knows no more of *Rhubarb*, but that it will Purge. But if he would have such a Medicine, as will Bind, as well as Purge: He must know too, that *Rhubarb* will do both. And if he would Purge more, and Bind less; or Bind more, and Purge less; he must further know, how to separate the Purging Parts, from the Binding. That by one short Infusion, the *Menstruum* will imbibe little more than the Purging Parts. But that this Tincture being thrown away, by a Second and longer Infusion, another Tincture may be made, of those Parts which are Binding: Or that the *Rhubarb* it self, after it has been Infus'd, will have the same effect: which is enough, to answer the End he purposeth to himself. And so in the use of any other Medicine, or of any other Body. Of the Operation whereof, though the putting of all the Queries we can think of, as it promoteth the Search or Investigation of Truth, is so far commendable; yet the Style of Wisdom, belongeth to that only, which terminateth upon Truth it self.

17. The Second general way of Operation, is that of Body upon Sense: which I have already explain'd, in the Chapter of Sense; whereunto, to avoid Repetition, the Reader is refer'd.

18. The Third general way of Operation, is that of Body upon Phancy. Either by Mediation of the Organs of Sense; or by immediate Impressions from the Images of Phancy. Apt to make these Impressions two ways. Partly, by the Humors, whereof they are made; suggesting answerable Conceits of Fire, or Water, Anger, Mirth, or Melancholy, according to the Constitution, or the Disease of every Man. And partly, by the Brain, the Shop of these Images: by the Bulk, and Structure whereof, they are differently qualified.

19. By these means, Phancy is more or less Confused, or Cleer; Weak, or Strong; Plentiful, or Jeune. Cleer, from the Purity of the Humors. Strong, from the Dominion of some one Humor. Copious, from the Bulk of the Brain; whereby there is more room for Stowage. Those therefore, who have a Head of a larger Cize, *cæteris paribus*, may be supposed, to have a greater Memory, or some other more plentiful Phancy.

20. The Cleerness of Phancy, dependeth not only on the Cleanness of the Humors; but also, on the Regular Structure of the Brain. As being hereby fitted, for a more Regular Reception and Composition, of all Impressions. For as in *Rickety* Children, the Limbs, and sometimes the *Viscera* are deformed: So in Fools, the Brain it self. And though the Deformity is not easily noted in other People: Yet as every External-Part, so undoubtedly the Brain it self, is more or less regularly formed with great Variety. And as the smallest difference, almost of a Hair's breadth, will alter the Visible Symmetry of the Face: So the like difference, must in an equal degree, abate from the exact Symmetry of the Brain: And so, from the Perspicuity of the Phancy. And so far as this difference extends, every Man is born, a Wit or a Woodcock.

21. Yet some there are, who though they were Blockheads, when Boys; have become Men of great Abilities. As some Children, strangely out-grow

out-grow the *Rickets*. And some Ill-favour'd Girls, being grown Women, have been famed for their Beauty. So the Asymmetries of the Brain, as well as the Deformities of the Leggs or Face, may be rectify'd in time.

22. The Fourth general way of Operation, is that of Body upon Reason. Yet this way, is only by Mediation of Sense and Phancy. For though we may have the Conception of a Body, without the present Sight of it: Yet we cannot argue of a Body, without a present Conception of it. So far therefore, as Body operates upon Sense and Phancy; it may likewise operate by these, upon Reason. Yet not the same way; but according to their several Natures: as in speaking of the Operations of Sense and Phancy, will appear.

23. The next Cardinal Cause, is Sense: which hath also Four ways of Operation: The First, is that of Sense upon Body. Not only by Mediation of Phancy; as when a Man falls a Vomiting, in seeing another Vomit: but in returning the Impressions it receives, Natural or Preternatural, upon Body it self. So any strong Pain, causeth Groans, Cold Sweats, Lipothymies; alters the Pulse, and sometimes puts one into a *Feaver*. So likewise Tickling, will cause a Convulsive Laughter, and other Involuntary Motions. And therefore, such as are not the effect of the Will or Phancy, but of meer Sense.

24. Sense also operates upon Sense. For the most part in Co-operation with Phancy: So, as one Sense may alter, or weaken another, and sometimes extinguish it. A Dish of Meat, well Drest; that is, if it Looks well, will Taste the better. A good Voice, or a graceful Mien, will compound for the Faults of a Face. Musick or good Company, will ease Pains. That is, Hearing, or Seeing, will call off the Phancy, from the Sense of Touch. And in the *Tooth-ach*, the Sight of a Barbar, will have the same Effect. Phancy or Fear, doth indeed co-operate; but is not strong enough to produce that Effect, without the present Sight.

25. Hither may be refer'd, the force of Long usage, upon any kind of Sense. Which may alter it so far, as to make that, which was at first Intolerable, to be Grateful, or at least Tolerable; as some Tasts and Scents. And some Men, have hereby brought themselves, to endure any sort of Pains.

26. That Sense operates upon Phancy, appears in the precedent Instances. Every Sense operates to Conceptions of the same, or a different Species. Of the same; as Sight doth, to the Phancy of Colour; whereof one may have a true Conception, when he Sees it not. Or of a different; as when, upon the Sight of a Man, we remember his Name, which we have formerly heard, but had forgot.

27. But every Sense, doth not operate upon Phancy, with the same force. The Concepts of Visibles, are Cleerer and Stronger, than those of Audibles. By reading a Word or Sentence, we can remember it better, than only by hearing it. And they are much stronger, than those we have of any other Sense. And hence it is, that no Man ever Dreams, he is in Pain: Except he is, and finds he is indeed, when he awakes. But we often Dream, that we Hear and See, what we do not. So too, one that is Hungry, or goes to Bed fasting, may Dream, he sees a fine Dinner; but not that he is Eating and Tasting the Sweetness of it.

28. Sense likewise co-operates with Phancy, upon Reason it self; either in hindering, or furthering the Use of it. Eating, Drinking, Sporting, Musick, Venery, give us Instances every where, that Sense is many times of that force, as to controul, or suspend it. Whereas the Privations of Sense, as Stilness, Darkness, Easiness, are all useful to it. And so is Sense it self, if kept within bounds. Good Musick, or Company, a Convenient Room, or a Pleasant Walk, will sometimes help to compose ones Thoughts. Because, Sense it self, if grateful, and bounded, consisteth, as all Right Reason, in Uniformity and Proportion.

29. Hereupon, in part, dependeth the force of Beauty. For in every good Face, as each Part hath a Symmetry of its own; so there is a Symmetry of double or treble Proportion, between one Part and another, and between one and every other Part: Which together, in the several Parts, make an innumerable Variety of proportional Measures.

30. Nor are Cloathes without their Effect. The Symmetry whereof, Phancy appropriates to the Wearer; tacking them to the Body, as if they belonged to it. As Nature hath done Hair and Feathers; the Cloaths which Beasts and Birds do wear. And the Garbs and Emblems of Power and Honor, have this Operation; that they help People to look upon Power and Honor, as Sacred Things, whatever they think of those that have them. And they operate upon these too, as well as the People: Minding them, that they ought to distinguish themselves from the Vulgar, as much by the Habits of their Mind, as those of their Body. From the Consideration whereof, Prudent Men became the Authors of such Distinctions.

31. The Operation of Speech is also strong. Not only from the Reason or Wit therein contain'd, but by its Sound. For in all good Speech, there is a sort of Musick; with respect to its Measure, Time, and Tune. Every well-measured Sentence is proportional Three ways; In all its Parts, To other Sentences, And to what it is intended to express. And all Words, have that Time allow'd to their Syllables, as is suitable to the Letters whereof they consist, and to the Order wherein they stand in a Sentence. Nor are Words without their Tones or Notes, even in Common Talk: which together, compose that Tune, which is proper to every Sentence: and may be prick'd down, as well as any Musical Tune. Only in the Tunes of Speech, the Notes have much less Variety, and have all a short Time. With respect also to Time and Measure, the Poetick is less Various, and therefore less Powerful, than that of Oratory. The former, being like that of a short Country Song, repeated to the end of the Poem. But that of Oratory, is varied all along, like the Divisions which a skilful Musician runs upon a Lute.

32. The Behaviour or Gesture, is also of force: as in Oratory, so in common Converse. Consisting of almost as many Motions, as there are moveable Parts of the Body. And all made, with a certain agreeable Measure between one another. And at the same time, answerable to that of Speech. Which, when easie and unaffected, is becoming.

33. The Third Cardinal Cause, is Phancy. Which also operates Four Ways. First, upon Body; as in all manner of Voluntary Motions.

ons. Unto which, Phancy directs us, whether we are awake or asleep. It hath likewise some Power over these, which are Involuntary. So Love and other Passions, will sometimes alter the Pulse. And some find an Inclination to make water, when they are in Fear.

34. It likewise assisteth in the business of Generation. Always in order to Coition. And in the Formation of the *Fœtus*. And sometimes in stigmatizing it with several sorts of Marks.

35. As also in the Production of Diseases. Consumptions often come with Grief. From Venereal Love, Madness, and Hysterick Fits. Which many times happen, not because the Phancy, is vitiated by the Humours; but the Humours, by the Phancy. For neither a Dog, the most obscene, nor a Horse, the most Lustful of Quadrupeds, having none of those Phancies, which Men and Women have, is ever subject to these Diseases. Some Children have become Fools, or Mad, with a great Fright. There is scarce any sort of violent Passion, but there are Instances, wherein it hath been the Occasion of sudden Death. Sometimes the Effect of Joy it self. Probably, not of that alone, but when beset with Fear, lest the Joy should arise upon a false Ground.

36. Nor is Phancy unconcern'd in the Cure of them. A Fright alone, hath sometimes put by an Ague-fit. And mitigated a Fit of the Gout. The Disorders which arise from Melancholly, by Chearfulness are amended. Most Medicines operate, and Diseases end, the better, when the Patient is Calm, and of a good Courage. For most of the Internal Parts, the Heart, Lungs, Stomach, Guts, and Urinary Bladder; Arteries, Veins, and the Canales of all the *Viscera*; one half of the Spleen, and of the Reins, being in some sort Muscular, as in the *Of Compounded Bodies* Bodies, hath been shewed: It should not seem strange, that Phancy, which hath so great a power over the Muscles of the External Parts; may so far also govern the Internals, as these are Muscular; and consequently the Humours, which are under their Command.

37. Phancy also operates upon Sense. Not only in the forementioned Cases, wherein it mediates between Sense and Sense: but of it self alone. Sometimes to the Diminution of Sense. So a strong Conceit of Ease or Pleasure to come, will diminish Pain. And sometimes to the Increase of Sense, as of Pain: For a strong Conceit of Pain, is Pain. So that when it comes, it is doubled; both phancied and felt. From whence it is, that Brutes and brutish Men, are commonly more able to bear Pain, than others.

38. In some Cases, Phancy may operate to the Creation of Sense. It may be as strong in Men, awake, as in a Dream. When through Fear, or Surprize, they may think they see, what they see not. Whereunto, we are to refer, the far greater Part of supposed Apparitions.

39. But it shews the wonderful Goodness of the Creator, in so contriving the Communication of Sense and Phancy; that the Conceits of Pain and Pleasure, are nothing near so strong, as those of Hearing and Sight. Which if they were, we should either have been vexed with Everlasting Desires, or tormented with intolerable Fears; and the whole World would soon have run mad.

40. Phancy likewise operates upon Phancy. Oftentimes to its Diminution. As when Children are tempted to take Physick, by the promise of a Bawble: the Conceit of a fine Sight, extinguishing that of an Odious Taste.

41. Hereupon is grounded the best Cure of any Passion. For few People having Reason enough to master their Conceits: the ready way, is to set one Conceit, to master another. So if a Man would marry his Children to his Mind, let him shew them all the Town: thereby keeping their Conceits at an equal Poize, till his own Advice turns the Scale. And it is the principal Means, whereby prudent Men govern the Phancies of People in most other Cafes.

42. And Phancy will many times beget and enlarge Phancy. By Connection; if one would call to mind a forgotten Name, in running over the Alphabet, we are sure to meet with the first Letter, which will bring in the rest. By Similitude, one Conceit will introduce many more; and each of these, the like: as a Tree, that divides it self into innumerable Branches: The Conceits too of Sensible Things, beget answerable Conceits of Insensibles: and so, *vice versa*. The matching whereof, is the Touch-stone of all true Wit.

43. The strength of Phancy, likewise operates to its Agility. That is, Confidence, operates to Wit. Therefore some bold Men, tho' they begin with Infinite Ignorance and Error; yet by spurring on, refine themselves.

44. Hence also, even an understanding Man, may be modest to a fault. He may have Wit enough, to observe, That lesser Errors, may be forgot in time, or amended by Use: Yet cannot prevail with himself, to venture on.

45. The Phancy likewise of one Person, operates on that of another. So Love and other Passions, beget their kind: without the Knowledge of which, Sense alone will not do it. A Lover, may be extremly pleased, with the Leave of his Mistrefs, to put off her Bodice, or put on her Shoes: But a Shoemaker, or a Tailor, is not at all concerned at it; because he knows, there is nothing of Favour in the Case.

46. This being considered, and withal, the Subtily of Body, and the Nicety of Motion, beyond all Thought: and that Phancy and Body, do Co-operate and Sympathize, as well as Sense and Body; as hath been shewed: It seems not impossible, that the Phancy of one Person, though not discovered; may by means of some Subtile Intervening Fluid, bind the Phancy of another. Provided, that the Phancy of the Agent be strong, and the Reason of the Patient weak, and the distance between them not over-great. And hereupon dependeth all Natural Magick, so far as we can suppose it to have any Truth.

47. Nor is Phancy, without its Operation upon Reason: and that fundry ways, both to the Improvement, and the Diminution of it. Phancy may improve Reason, by its perceptive Acts: or, as it furnisheth us with plenty of Materials, that is, of Conceits, for Reason to work upon. Yet plenty of Phancy, doth not always operate to plenty of Reason: but if false, or confused, unto Errour. And therefore tho' a big Head or Brain, *cæteris paribus*, may be a Mark of a well-furnished Phancy: Yet is no certain Argument, of an exact Judgment: which depends more upon the Regular Structure, than Bulk of the Brain.

48. And Phancy may operate upon Reason, by its Acts of Volition. As Reason is, in a sort, held in custody by those Things, which are more pleasing to the Phancy. Reason and Phancy seldom failing to bear one another Company, as Husband and Wife.

49. Whence, as every Man hath his Faculty or Talent; so also his Phancy, by which he governs himself more or less; and by which he is therefore to be governed, or made use of. That is, as his Faculty is the Edge, that makes the Work: so his Phancy is the Handle, by which he is to be held.

50. Among other Phancies, Four especially, are many times superior unto Reason. Wit, Opinion, Love, and Pride.

51. As Pronunciation and Figures are the Musick of Speech: so Tropes, and other Modes of Wit, are the Musick of Phancy. Wherein the Conceptions of Things, are placed, in their several Degrees of Similitude, as in several proportions, one to another: In which harmonious Chimes, the Voice of Reason is often drowned.

52. Hence it is, that few Men of extraordinary Judgment, affect Inventive Poetry. He that pleases himself over-much, with Surface and Colour; his own Wit, or anothers: will seldom look within, much less to the Centre of Things.

53. On the other hand too, it may often be presumed, That one who can artificially manage the Similitudes of Truth, is also Master of Truth it self. Whether therefore, Wit be used in the behalf of Reason, or against it; it usually proves, in all Discourse, the Artillery of a good Argument; and in all Business, the Equipage of a good Action.

54. Opinion, whether of a Man's self, or another, of Persons or Things; may have more Force, than Wit. Because it always pretends to Reason, which Wit sometimes doth not. In so much, that some, will think well of themselves, in that, wherein they are universally condemned. And the self-same Words and Actions, may be applauded or censured, as the Persons are esteemed, to whom they belong.

55. Many things beget Opinion. So doth Novelty. Wit it self, if stale, is less taking. A State-Device will often pass for Novelty's sake, tho' it be understood. So doth want of Experience: as also early or long Custom. Therefore, of all Opinions, some of those, we lay up in our Younger Years, are most prevailing. As being first sown, having time to take root, and Room to spread themselves. So as not only to abide the Encounters of Reason; but by these, to grow the stronger: as some Knots hold the faster, the harder they are pulled. A point of great Consideration, in the Education of Children.

56. Custom is of that force, as to make us to think well of any thing. What can be more indecent now, than for any to wear Boots, but Troopers and Travellers? Yet not many Years since, it was all the Fashion. What is more uncouth to us, or more familiar to some other Nations, than writing towards the Left-hand? The absurd pronouncing of Greek Prose, is so common, that no body takes notice of it. The Accents given to Syllables, should have nothing to do with their Measure, as short or long; but to denote their Tune, as Grave or Acute. And if accented with a Circumflex, as both Grave and Acute; like the Graces of some Musical Notes. And was, no doubt,

the

the finging Tone, which the Native *Greeks*, gave in their Common Talk, to all such Syllables. And is the Reason, why a Circumflex, must needs make a long Syllable; a double Note, requiring a double Time. Which not being considered, by the first Teachers of *Greek* amongst us; occasioned their introducing the way of reading Prose now in use. Wherein, we often make those Syllables, short, which by the coming of two Consonants together, are naturally, long. Whereas, the Poetick, being the true Measure, it ought to be observ'd in Prose, as well as in Verse.

57. What but Custom, could make Nonsense it self to look fine? as in the devout Address, which our Poets now make to their Muse? It was indeed usual for the best of Heathen Poets to do it. And in Them, it was Sense; who believed, or pretended to believe, the Being of such a Deity. But what should make any Man now, to address himself to that, which he knows, and says, is a Nonentity? Except his Phancy, be that Divine Thing, which he worships.

58. The Descent of Estates, in some few Places of this Kingdom, to the younger Sons; so contrary to the Usage of the rest, and of all the World; hath nothing else to plead, but ancient Custom. Therefore understanding Men, consider, That much of the Common Law, which here obtains, hath no other Sanction: That we cannot foresee, all the Consequences of an Alteration. And the People seem to be contented with the Custom, as it is.

59. The force of Love, that is, of the Passion, or Fantastick Love, is also great: there being many things, which meet together to produce it. Of Sensibles, besides the Beauty of the Face and Shape, the Voice, Air, Mien, and Dress, with borrow'd Colours and Scents. Of Insensibles, Humour, Wit, Discretion. And what is more than all, Youth, and Vigour. Those may glow and sparkle, but 'tis this, which sets all on fire.

60. The least of these Causes, in the vigorous Age, will beget Love. One Curle, sometimes, like a Screw, will work its way into Heart of Oak. A Lock of Hair, will draw more than a Cable-Rope. And a Love-Hood, will catch Phancies, a hundred times faster than a Cobweb does Flies. A Word, a Look, a Tread, will sometimes do it; as they are Appendants to external Symmetry, or Indications of the Beauty of the Mind. How much more, when all of them meet, and co-operate? And there is an Artificial Mixture of them together: When even a little ill humour, skilfully manag'd, like a Discord in Musick, will grace all the rest. Till Phancy forms at last, so gay an Image, that Reason it self is often forced to bow down to it. All things being so infallibly laid, to fulfil the Design of Propagation; That no Man of Low Estate, or High, of Leisure or Business, Merry or Melancholly, Foolish or Wise; but one time or other, hath had a Sweet, or an Aching Tooth. Some, who have begun in jest, forgetting their own Altitude, have ended in earnest, and courted themselves into Love. And should the Men forget, the Women would begin first.

61. But notwithstanding the force of this Phancy; that of Pride, is above it. Both are grounded upon false Opinion. The former, on the Opinion Men have of Another: This, on the Opinion they have Themselves. And whereas the former, is encreased by Conversation, which

which cannot always be had: this, wherein a Man is his own Darling, lies down and rises up with him, till it grows into an Invisible Habit. And in breeding Envy and Malice, begets, if not a greater Pain, yet much more lasting, than any Venereal Pleasure, can be, or be phancy'd: And therefore, more vehement Projects and Attempts, to be rid of it. So that Men, having once got, a Monstrous Conceit of themselves, and others, and of what they call Honor: Will destroy any thing, to preserve that. Not only set the World on fire, but Sacrifice their most adored Mistresses upon the Pile.

62. The Fourth Cardinal Cause, is Reason. Which, in all respects, is Superior to the three former. For first, every Man's Reason, hath an absolute Command, directly or indirectly, of all the Motions of his own Body. In the direct use of Phancy, of all the voluntary; and indirectly, of all the rest. That is, though he cannot hinder the Motion of his Heart, or Lungs, or Gutts, by the use of Phancy: Yet he knows the means, to do it otherwise. So that his not doing it, by the direct Operation of Phancy; shews, so far, the Inability of Phancy, but not of Reason.

63. And Reason hath the same Command over Motion in other Bodies; as it useth one Body or Motion to govern another. As when a Man, by the help of a Pully, draws up himself. Or as by the help of a *Statera*, a less Weight, is made to draw up a greater. For Weight operates no farther of it self, than it is Superior to the resisting Weight. But Reason applying Celerity to Weight; makes a less Weight which moveth Swiftly, to be of more force than a greater, which moveth Slowly. And Reason hath the same Power, of Nulling, or Governing, all other Operations of Bodies.

64. And it hath the same Superiority over Sense. Sometimes in Suspending the Acts of Sense. So, deep Thoughts, will often suspend the Senses so far, that many things may be done about a Man, and Noyses made; Clocks may strike, and Bells may Ring, while he takes no notice at all of them.

65. But chiefly, in governing the Effects of Sense: which is the Legal Power of Reason. For Reason was not made, to destroy Sense; but by its own Operations, to Countermand and Govern those of Sense. Sense of Pain, if permitted to operate, causeth Groans, with many Involuntary Motions, and all Endeavours to avoid it. All which, are sometimes, countermanded by the force of meer Phancy. But more potently, in conjunction with that of Reason: As in those, who have voluntarily endured all manner of Torments, without any Motions thence arising, or so much as a Groan. How much more, is it in the Power of Reason, to command the Operations of all the other Senses, which are much weaker? Either to Subdue them; or to make use of them, in serving its own turn.

66. Nor is Reason less Superior to the Phancy. 'Tis true, there hath always been a Contest between them: the one for the Prerogative of the Sovereign; the other, for the Liberties and Privileges of the Subject. But this shews, that Reason is above Phancy. For otherwise, the Reaks which Phancy plays now and then; would be continually acted, till the Sovereignty fell at last on Phancy's side.

67. The Perceptive Acts of Phancy, have a Sovereign Power over its own Acts of Volition, that is, the Passions: but not over Reason. For

Phancy of it self, is Mutable; as having no necessary connection with Truth, but only with the Appearance of it. But Reason, as it acquiesces in Truth alone; it can never disown the Truth, it once acknowledge. Nor can Phancy, or any thing else, make Immutable Truth and Goodness, not to be desirable to a Reasonable Mind.

68. And Reason is Superior to Phancy, so far as to Govern, that is, to use it. Reason doth not destroy, or supercede Phancy; but makes use of it, for its own Purpose. But Phancy cannot make use of Reason. For then, it were Reason, and not Phancy.

69. Reason makes use of Wit and Phancy, sometimes, only for Diversion. Or for the disguising of Falshood. Or for the Illustration of Truth: Wherein Reason draws the Out-lines, and Phancy lays on the Colours. And the Mind is conducted by sensible Things, to the conceiving of those which are Insensible. As also in the Invention of Truth. For there is no necessity, as some have thought, that Phancy should ramble or run at random: but ought to be directed by Reason, in all its Motions. A Physician, in order to a Cure, considers first, the Nature, Causes, and Symptoms of the Disease, as the prime Indicans of what he is to do. Next, the Patient, Season, and other Coindicants: and then the means. Wherein Phancy acts all along, in Citing the Species of Things before Reason. But Reason commissions Phancy to act, and where to begin and end, and then makes a Judgment on the whole. And Reason, by the Similitudes of Truth, which Phancy suggests, is many times conducted unto Truth. It being a *Theoreme* of Right Reason, That however there are many Similitudes without Truth; yet there can be no Truth, without Similitude. So that where ever the one appears, it is not unreasonable to enquire, whether they are not together?

70. Reason likewise, useth Phancy, in the Prosecution of that which is Good. VWhich requireth two things; *viz.* a Comprehension of what is to be done, and a Regulation of the Phancy in the doing of it. Partly, by Subduing of those Conceits of Things, which oppose. VWhich are chiefly, those of Sense and Opinion: VWithout the Mastery whereof, no Man can be very VVise. And partly, in directing unto those Conceits which may assist: both in the Choice of the End, and in the Use of the Means. So that the Office of Phancy, under the Command of Reason, is to extenuate the Difficulties, to facilitate the Means, and to presentiate the End, so as to make it appear, in its true Lustre and Magnitude.

71. Reason likewise operates upon Reason. So doth the Reason of one Man, on that of another; as in all good and true Oratory. VWherein, though VVit and other Ornaments, may glaze and brandish the VVeapon: Yet is it sound Reason, and the Experience of things, that carries the stroak home. The strongest Wit, being that which hath evident truth for its Basis. Therefore also Poetry, now it is bereaft of Inspiration; for the most part, is but Lightning without Thunder. Where the Flight of Phancy, is managed with good Judgment; the seldomer it is seen, it is the more valuable. VWhereof, among a few others, Sir *R. Blackmore*, a Brother of my own Faculty, hath given more than one Example.

72. The Operation of one Man's Reason on another's, is also the Root of Good Government. For though few Men understand the particular Reasons of Things: Yet all Men are Masters of this General Reason;

Reason; That one Man ought to be so govern'd by another, as they are Creatures of the same Rank and Order in the Universe: That is, not by meer VWill and Force, as a Man governs a Beast, but by Law: VWhich Law, however it may sometimes fail in its End; or not always be understood: Yet it always carries this apparent Reason in it, That it was not made without Common Consent; which every body knows how to give.

73. The Acts of Reason also operate one upon another. Dubitation, operates to Disquisition; Disquisition, to Invention; Invention to Volition; and Volition to Resolution; that is, Volition of the End; to Volition of the Means. In all which, Truth is the Spring of Operation. For Dubitation it self, comes from this certain Truth, That we have cause to Doubt. And Truth, so far operates upon Volition, as Goodness is the true Object of the Intellectual VWill.

74. As one Conceit in the Phancy, so one Truth in the Understanding, begets another. There is both a Proximate, and a Remote Connection of Truths. The Proximate may be said, for Distinction sake, to be Adequate, or Proportionate. Both which operate, as well to the Invention, as the Improvement of any Art or Science. The applying of a Vibrating VWeight to a Clock, for the measuring of Time, depended on an Adequate Truth. The Equality of the Motion being the same, whether made alone, or given to a Movement. But the applying of a Spring to a VWatch, for the same End; upon a Proportionate. For as VWeight is, to the Reciprocations of a Pendulum; so is Elasticity, to those of a Spring.

75. So the Use of Spectacles, by an Adequate Connection of Truths, gave Men occasion to think of Microscopes and Telescopes. A pair of Noble Inventions; Yet but the Art of Spectacle-making improv'd. But the Invention of Burning-glasses, depended on a Proportionate. For that Figure, which contracts the Species of any Body, that is, the Rays, by which it is seen: will in the same Proportion, contract the Heat, wherewith the Rays are accompany'd. And only looking on the Moon, might occasion, as it were by a Proportion Converse, the Thought of a burning Concave. The Moon being a Convex, by which the Sun-beams are scattered, and the Nocturnal Air, thereby rendred the more cool.

76. One Truth, hath a Proximate Connection, sometimes, with one other Truth, and no more. But for the most part, with divers other Truths, without which it is not evident. So the Demonstration of most Geometrick Propositions, dependeth on that of divers others.

77. And so it is in Arts, and Business, as well as Science; as in Merchantry. The Goods, Ship, Master, Convoy, Road, Time, Season, VVinds, Port, Factory and Return; and under each, many Circumstances, are to be distinctly considered: and the Knowledge of them, so far as is possible, to be certain; a Mistake in any one, affecting all the rest, though not alike. For the Connection between the End and any of these means, is adequate. But between the End and the several Means compared together, it is proportionate. VWhereby the Quantity of Operation, which any one of them may have, more than another, upon the whole Business, is computed.

78. So likewise, in the great Business of War. The whole Art of a Common Soldier, lies in the Knowledge of all his Motions. That is,
In

In the exact Command of his Body, and of his Arms. That of an Officer; In the Knowledge of these Motions; of the best way of teaching them; and of chusing such Men, as are fittest to perform them, viz. Such as are of Body, Strong and Agile; and of Mind, Teachable and Stout. But that of a General, lies far wider. He knows, what makes the best Common Soldier, or any best Officer. He skills all his Men, and all the Military Preparations they are to use. And both the Nature, and the Confines, of the Ground, whereon they are only to Move, or to Act: He considers his Enemy, as well as himself, in all these respects. And having number'd the Excesses and Defects on both Sides, and measured their mutual Force and Operations: doth thereupon form the Action, and his Judgment of the Success.

79. This Connection of Parts, in every true Scheme of Art or Business; is that which makes Secresie, many times, so necessary a Part of it; both the Habit, and the Skill of Secresie. For as one that has well view'd any Creature, being shewed only the Ear, or Tail, presently knows, to what Creature it belongs: So an Enemy, that studies and comprehends the Connection of Things; by seeing only some one Part of any Design, will be able hereby, to discover the Whole.

80. There is also a Remote Connection of Truths, as there is of Phantastick Conceits; and of much greater Use. VVhat is more ready, than that, between the Conceits of Milk, Udder, Boil'd, Sauce, Mustard, And what more vain? Nor is there any better Connection between Truth and the Opinions of some Men; than there is between Milk and Mustard. Whereas any the most Remote Connection of Truths, is always useful, as one Truth operates to the Invention of another at the greatest distance.

81. The Demonstration of that so useful Propoposition, the 41st of the 1st of *Euclid*, by which we know the Square of every Rectilinear Triangle, and thereby the Quantity of any Piece of Ground; hath an immediate Dependance, only on the 34th and 37th Propositions. But depends remotely, on many more foregoing Theoremes.

82. What can be more remote from the present way of Writing, than the expressing of Sentences, by the Figures of Birds and other Parts of the Creation? Yet was the first Step towards Letters. For the making of those Figures being tedious, and requiring much Room: put Men first upon contracting them; as by the most ancient *Egyptian* Monuments, it appears they did. Next, instead of Sententious Marks, to think of Verbal; such as the *Chineses* still retain. And observing by degrees, that all VVords consist of a certain Number of Simple Sounds; they perceived at length, there was no need of more Marks, than would serve to express these Sounds: and so brought them, from many Thousands of Verbal Marks, to Two, or Four and twenty Literal ones now in use.

83. Arithmetick, which at first kept within its own Sphere; by a further Step, came at length, to be applied to the Improvement of Geometry. And Geometry, which at first consisted only of Rules for the Measuring of Lands: now, besides the Application of it unto Architecture, and other Uses; by the Doctrine Of *Spherical Triangles*, is applied to the measuring of the Heavens.

84. And as we ought not to despair of any thing possible, at the greatest distance: so neither upon the meanest Foundation. For every Truth being productive; there is no Truth which can be despicable. Many a Peasant has been Ancestor to a Prince. He that first made Gunpowder, did not think, he then first began, to introduce a new Scene of VVar. Nor the first Spectacle-maker, that he was leading the way, to the Discovery of new Planets. Nor the first Observer of the Loadstone, that he was finding the way into a new VWorld.

85. The first fair Advance, towards the 47th Theoreme of the first of *Euclid*, commonly called the *Pythagorean*; was the 35th foregoing, *viz.* That any Two Parallelograms, made upon the same Base, and within the same Parallels, are equal. VWhich suggested the same of Two Triangles, in Theoreme 47th. And this, the double Quantity of a Parallelogram to a Triangle, constituted with it, as before, in Theoreme 41st. Upon which, the Demonstration of the 47th, chiefly depends. But these withal, have a Dependance, on many other precedent Theoremes, not only very Remote, but seemingly, so contemptible, as not at all to promise so noble a Production.

86. The first Conceit tending to a VWatch, was a Draw-VWell. For People of old, were wont only to let down a Pitcher with a Hand-Cord, for as much VWater, as they could easily pull up. But meeting with some deep VWells, put them upon thinking of a Draught-wheel. And seeing the Pitcher or Bucket to descend with its own weight; they perceived the Movement applicable to a Spit; if the Motion of the VVeight could be made slow; which was done, by adding more VWheels and the Flyer, which made a Jack. Upon which, Men began to see, that if the Motion were yet slower, it would serve to measure Time, as well as turn a Spit: and so in the room of the Flyer, put the Ballance, which makes a Clock. VWhich being so useful, thinking Men considered, how it might be made portable, by some means, answerable to a VVeight: and so instead of that, put the Spring and Fuse-wheel, which make a VWatch.

87. It appears by the Fragments of Anatomy put among *Hippocrates's* VWorks; that the most ancient Physicians, in tracing the Blood-Vessels, began at the Head and Brain: and thereby gave a false and phantastick Description of them. But *Aristotle*, or some other, at length, hit upon the right way, of beginning at the Heart. Whence their Continuation through the Parts of the Body was gradually observed by several Hands. VWhile Men were curious in doing this; they also took notice of their difference. So that whereas for a long time, they had been taken for one sort of Vessels; $\phi\lambda\epsilon\psi$, being the common Name to them all: they were afterwards distinguished into Veins and Arteries. Having gone as far as they could without; they began to observe them within. And first, in the Heart, besides the two Auricles, two Bellies, and to each Belly two Mouths; they observed several Membranes placed before them; which they took at first, to be Nerves. But upon better Enquiry, they perceived them to be Valves or little Doors, some of which opened towards the Heart, and others from it: serving to admit the Blood, one way, and to transmit it, another; and therefore both ways to hinder its Return. And to clear this the better, they bethought themselves of dissecting Living Animals. Being satisfied of the Communion be-

tween the Veins and Arteries next to the Heart: they conceiv'd there was the like, between their Extremities in the other Parts. And Anatomy, which with all other Learning, for many Ages, had lain dead, again reviving; they were better assur'd of it, by viewing the Insides of the Arteries and Veins, as well as of the Heart; which hitherto had been omitted. In doing which, they found the Veins were also furnish'd with Valves, shutting against the Arteries, and opening towards the Heart. Whereupon, considering Men, could not but ask, Whether all the Blood went from the Heart, and whence it came thither? And so, upon the whole, To what purpose this Communion at both Ends, serv'd, if not a Circulation? He that in tracing the Vessels, began at the Heart, tho' he thought not at all of a Circulation; yet made he one, and the first true Step, towards the Discovery hereof.

88. So plain it is, That as there is no Art, nor Science, but what is capable of Improvement: so there is no evident Truth, howsoever mean and useles it may seem to be, but may thereunto contribute.

89. Lastly, as the Acts of Intellectual Perception, operate one upon another: So likewise upon the Intellectual Will. For nothing can make Truth and Goodness once perceived; not to be desirable and binding above all things. Whence it is, that a Knave, though cunning, is always contemned. And that he himself contemns those, who give him that Respect, which he and they are sensible, he deserves not. Likewise, that all People, have a Sense of that Honour, which is due to Virtue, and to that only. He that gives the Honour, knows what the Thing is, which he gives. As also, that there is no Man, who is not born a Fool, but would be thought wise. And that wise Men, have always taken the first Care, of becoming such indeed, whatever they may be thought of.

90. And thus far, of the General, and more Immediate Causes of Operation in the World. The exact Distinguishing whereof, so as not to take a Remote Cause, for a Proximate; a Solitary one, for a Conjunct; a Possible one, for a Necessary; or any one Cause, for another; or that which is no Cause, for that which is: And the expert, and ready Use hereof, so as to separate those, which operate best alone; to joyn those, which best co-operate; and to joyn them in the Order, wherein they ought to stand: are the Rules of Practice, in all Wisdom. Though he that has once acquired a Prudential Habit; doth not, in his Business, Turn to these Rules; any more, than one who has learned to speak well, to those of his Grammar.

C H A P. VII.

Of Virtue.

1. **A**S Truth, the Object of the Understanding, is the Conformity; so Goodness, the Object of the Will, is the Conveniency of one thing to another.

2. The Essence of Things being various; there must needs be many kinds and Degrees of Goodness.

3. It may be considered, as more or less Certain and Permanent. Reason, by a strong Foresight, is able to look upon Things Uncertain and Transient, as Nonentities. That therefore, which is Certain and Permanent, is so much more above the contrary, as Something is above Nothing.

4. It may be considered, as more or less Comprehensive. So, in a Worm, which enjoys only the Senses of Taste and Touch; it is less, than in a Fish, where there is an Addition of Sight. And in a Fish, less than in a Beast, which hath also the Sense of Hearing.

5. It may be considered, in the manner of its being Enjoyed. The lowest Degree of Enjoyment, is that of Sense. As being made without any Reflection upon it self. And as it is less Various, and more Transient.

6. The next above the Sensual, is that of Phancy. Which hath a Power of Reflecting upon its own Enjoyments. And sometimes to magnifie the Conceits of Sensual Pleasures, above the Sense it self. And these Conceits may remain in their Vigour, when the Sense is Extinguished.

7. Above that of Phancy, is the Intellectual. That, for the most part, arises only from the Similitude, This, from the Identity of Things. That from the Probability, This, the Demonstration, of Truth. And Truth, is therefore Valuable, as to the Doubting and Enquiring Mind, it gives Rest. And as herewithal, it gives Light; no less amiable to the Mind, than to the Eye: Understanding, being express by Seeing, among all Mankind. Every Truth shines with its own Beams; and lends them, for the Discovery of other Truths. First, with respect to the Equations, Proportions, and Common Measures of Things. And then, the several Kinds and Degrees of Goodness, joined herewith. Those, as the Grounds; These, the Perfection, of the Mundane Beauty. In Contemplation whereof, we Enjoy, as well as See, the Goodness of every Thing; and the Happiness of all other Creatures, becomes our own.

8. The Kinds and Degrees of Goodness, may also be considered, in relation one to another. In the Congruity of which Relation, the Perfection of every thing consists. Flying is a more Excellent Animal-Motion, than Creeping. Yet, if a Catterpillar had Wings, which hath no Eyes to govern that Motion; it would be a Creature, not more, but less Perfect. In many Brutes, the Outward Ear, is affixt, as a Natural Otocoustick, to the Inward: Whereby the Sense of Hearing, is in them, much quicker than in a Man. Yet is no defect in a Man; whose Inward Sense is so much quicker than a Brute's, as his Outward is slower.

9. The

9. The Graduation of the Parts of the Universe, is likewise necessary to the Perfection of the whole. Which consisteth very much, in the Order of Things. So that a Thing, though not Equal in Goodness to an other, yet is then perfect, when it hath all the Goodness it ought to have. That is, when it hath all its own Convenient Parts, and when it hath a Convenient Relation to other things, or is it self a Convenient Part of the Universe.

10. Wherefore, true Goodness, and what is Immutably such; is that, which in the Place or Relation wherein it stands, can be no better: Or, that which answers its End, with respect to the Universe. And consequently, with respect to the Deity, the Original, and Ultimate End, of whatsoever is Good.

11. According to the Perception we have of Goodness, we make our Choice. If Phancy gives the Prospect; Phancy too, or the Phantastick Will, makes the Choyce: And is nothing else, but Affection or Passion. But when it proceeds from Reason, it is then properly called, Virtue; Seated fundamentally, in the Intellectual Will.

12. Wherefore all Virtue, or what we call, Morality, is founded in Truth. And consequently, cannot be variable, as some Men think, with the Opinions and Manners of Men; as if those things were Virtuous in one Countrey, which are Vitious in another. For albeit the Philosophy, which treateth of Virtue, is by the *Greeks* called, *ἠθικὴ*. Yet it is not, because Custom, maketh Virtue: but because Virtue is the Parent of Custom, so far as this is useful unto all Communities, or agreeable to the best Reason in any one. As therefore, Intellectual Truth, and Goodness, are both Immutable: So all true Virtue, which is founded in the former, and maketh Choice of the latter, cannot but be one Immutable thing.

13. The Choice which Virtue makes, is of the End, and the Means to obtain it. Both which, ought to be Immutably Good; and therefore, the best. For how can one be Virtuous, that is to say, Reasonable, in choosing any thing, but what is Best?

14. The best End, is either the Highest, or any other which is best in its proper Place, as having an apt Relation and Tendency to the Highest. And so too, the best Means, are such as have an apt Relation to their Proximate End, and also to the Highest or End of Ends. As far therefore, as the Choyce we make, is remote from either of these: it is so far, the Choyce of Phancy and Passion, but not of Virtue.

15. Wherefore Wisdom and Virtue, are two Things. All Virtue, is Wisdom, but all Wisdom is not Virtue. One that makes an apt use of Means, sufficient to attain his End, whether Good or Bad; is so far Judicious and Wise. But Virtue always proposeth the best End, and useth the best Means to attain it. And is therefore, the Highest point of Wisdom.

16. One may be said, to be Innocent, who hath been so educated, as to phancy those things, which are Good and Innocent. Or, that wanteth Opportunity, Courage, or Wit enough, to be Bad. But one that knows, on the one hand, the Ways of Knavery and Vice; and of Wisdom and Goodness on the other: that disdains the Worst, and chooseth the Best, may be truly styl'd, a Virtuous Man.

17. Virtue, having chosen the End, and formed an *Idea* of the Means; brings us next, to the Prosecution of them; that is, to Resolution herein.

18. But

18. But Resolution, cannot follow Reason, except it be also Superior unto Phancy. Both in subduing those Conceits and Passions, which oppose us; and in Cleering and Fortifying those, which may assist us, in what we are doing. Being a sort of Compounded Will, wherein Reason and Phancy, are both in their Vigorous Act. Reason, presenting the Means and End, in their true Figure; Phancy, in their full Magnitude.

19. It seemeth therefore, that Virtue, is the Highest Wisdom, and something more. Wisdom is the Practical Part of Humane Understanding. But Virtue, is the Entire Operation of Human Mind. In which there is a certain *έρμὴ* or Swing of Phancy, under the Command of Reason.

20. Wherefore, as Virtue is seated Fundamentally, in the Intellect; so, Perfectively, in the Phancy. So that Virtue, is the Force of Reason, in the Conduct of our Actions and Passions, to a Good End, or that which, in its place, is the best. Or, in short, a Resolution, in the use of due Means, to a due End. A clear Reason, acting in Conjunction with a well Disciplyn'd, but strong and vigorous Phancy; seldom fail to attain their End. Phancy, without Reason; is like a Horse, without a Rider. And Reason, without Phancy; is not well Mounted. But those who are so happy, as to possess them both; are usually the Authors of the greatest Performances. When Phancy, neither bridles Reason, nor drives it forward; but is the Flying Charriott, wherein she rides on, with the Prospect of Success and Glory.

21. Therefore Mediocrity, is not, according to *Aristotle's* Definition, necessary unto Virtue. One cannot love his Country, too well; tho', to save that, he loseth his Life. A Man may be Resolvedly Patient, unto Death. So that it is not the Mediocrity of Resolution, which makes the Virtue; Nor the Extremity, which makes the Vice: but the one, being with the other, without Reason. Saving a Man's self, or suffering, if with Reason, is Virtue: If without it, is either Softness, or Obstinacy.

22. 'Tis true, Virtue stands, for the most part, between two Vices Yet is it hereby no more Defined; than an Honest Man, by living between two Thieves. Therefore the Nature of Virtue, is better expressed by Proportion; as it also is elsewhere, by *Aristotle* himself. For they are both of them founded in Truth. And as in Proportion, there is the Equality of a Double *Ratio*; so also, in Virtue: *viz.* between the Acts, and the Objects, of the Mind. For as Perception, is to the End; so is Resolution, to the Means.

23. This Proportion, is seen, even in Penal Justice. For all Crimes, proceed from the Irregular Operations of the Phancy. Now though the Acts of Justice, as Penal, are disproportion'd unto Sense: Yet the Irregularity of Sense, is proportion'd unto that of Phancy. As two Sevenths, or other the greatest Discords; may be tuned to a *Diapason*. Or as the Similitude of two Figures, in themselves Irregular; produce a Regularity or Proportion, between the Parts of the one and the other.

24. Wherever therefore, any one Virtue exists; there is a disposition unto all Virtue: As consisting every where, in Proportion. So that there is an Uniformity in the Dispositions and Actions of a truly Virtuous Man.

25. Yet the same Virtue may exist in several Degrees. Reason and Phancy, may both act their Parts, so as to make Virtue Entire; when

both of them, whether from Nature, or Use, whether in different Persons, or with respect to different Things, may be more or less forceable, and thereby make Virtue, more or less Strong.

26. But no Difference, can warrant that weak Distinction, which the Master of the Schools, makes between Intellectual and Moral Virtue, or that which comes only by Custom, as he would have it. For how can any thing be Virtuous, which, in not being Intellectual, is Phantastick and Brutish? Nor can any Virtue come from meer Custom: but Custom, so far as good and useful; must of necessity come from the best Reason, that is, from Virtue. For in that Virtue is founded in Reason; it is the same Nonsense, to say, that Virtue, as to say, that Reason, comes of meer Custom. Which, tho' it be assisted by Use, yet can have no other Parent, but the Intellectual Mind.

27. Our Affections, in conjunction with Reason, may become Virtuous. So Hope, as it is an Affection, is the Expectation of a future Good: whether with, or without any ground. As it is a Virtue, is the like Expectation, conceived upon good ground, and by proper Means maintain'd: and so of the rest.

28. And Virtue may have different Names, from the difference of Persons and Things. To spend on the Poor, is to be Liberal; on all indifferently, Generous. To be kind to all, is to be Charitable; with Mutual Respect, Friendly. Contentment, without External Honour, is Humility; without the Pleasure of Eating, Temperance; of Drinking, Sobriety; of Lawful Venerly, Continence; of Unlawful, Chastity. Which, with all other Virtues, centre in one of these two Operations of the Mind; the bearing of a Lesser, to avoid a Greater Evil: Or the Forbearing of a Lesser, to obtain a Greater Good.

29. There are three Virtues, so called, which, to speak properly, are rather necessary to the Perfection of Virtue; *viz.* Prudence, Constancy, and Love. Prudence, strictly taken, is not Virtue Compleat, but the Intellectual Part of it: and is therefore common to all Virtue. For no Man can be Temperate, Patient, Liberal, or any other way Virtuous, that is not Prudent.

30. What Prudence is, in the Intellect, Constancy is with respect to the Phancy; as this is govern'd by the Intellect, in the Prospect of the End, and Use of the Means to attain it.

31. By Love, I mean not the Passion, or that which is Phantastick; but Charity or Intellectual Love. That is to say, the Love of whomsoever or whatsoever is Good. When the Goodness of the Mind, is Commensurate to that of the Universe. The former, eclipseth the Person in whom it prevails. This Latter, gives him great Grace and Beauty, and paints a Glory round his Head. Whereby he at once, Dazzles the Malevolent, Charms the Innocent, Cheers the Virtuous, and Suns himself in his own Beams.

32. Among other Virtues, Four, are more Eminent, as chiefly conducing to the Happiness of Mankind. Two, which we may call, Contemplative, Humility and Magnanimity. And two, more Practical, Justice, and Fortitude.

33. By Humility, I mean not, the Abjectness of a Base Mind: but, a Prudent Care, not to over-value our selves upon any account. There is an Estimate to be made, of our selves, and others: And in both we may be mistaken. Except we knew the just Rate of every thing, by
which

which we are to be valued : And all other Men, as well as our selves. So that to under, rather than over-value our selves, is much the safer way. Whereby we are sure, neither to be injurious to others; nor to our selves; in blocking up our own way to further Improvements.

34. Again, if we have any deep Thoughts, we cannot but see, that our Attainments, let them be never so great, are yet but mean, if compared with the boundless Perfection of the Universe. We are also to consider the Difference between Worth, and Merit, strictly taken, That is, a Man's Intrinsic; This, his Current Value. Which is less or more, as Men have occasion for him : Or, give him one, to make proof of himself. Likewise, that the difference between Men, is oftentimes more by Education, and Opportunities of Improvement, than by Nature. And where it is by Nature, we are the rather to remember, That it is the Divine Benignity, which hath distinguished us from others, and not our selves.

35. This Virtue, moreover, is the best of Ornaments unto all others. Like a Lady's Veil, it more illustrates the Beauties, which it seems to cover. Nothing being more natural, than for Men to magnifie that, which they expect not to see. It both beautifies other Virtues, and makes way for them. Who is more Contented, Patient, Peaceable, Grateful, Just, Benign, than the Humble Man ? It naturally breeds Courage. For who needs to fear falling, that knows he stands upon even Ground ? Whereas, a Haughty Man, by exposing himself; must either be buoy'd up with more intolerable Pride ; or sink, and become Pusillanimous.

36. Nor therefore, doth it a little conduce, unto Magnanimity. Not that of *Aristotle*, Eth. 4. 3. Where he defines it to be that, whereby one that is worthy of great things, judgeth himself so to be. Which to do, by his own Words elsewhere, is no Virtue. For in describing the Nature of Virtue and Vice, *Eth.* 2. 5. he truly saith, That Men do hereby become Good or Evil. But here he tells us, That Pusillanimity, is no Vice : because that by it, we become not Evil, but only Err. And if so, then Magnanimity, which by him, is opposed to it, can in his Sense, be no Virtue ; as lying only in the Judgment which a Man makes of himself. Whereas Virtue lies, as I have shew'd, not only in the Judgment, but also in the Will ; both the Elective, and the Executive Will.

37. Magnanimity then, is a Resolution, of being and doing that, which is truly Great. Or, in short, It is a growing Greatness of Mind. A Virtue, which not only well consisteth with Humility, but is hereby promoted. For who will take one Step further, that dreams he hath no further to go ? By the former, a Man takes a just Account, how far he is gone. Which being done, by the other he resolves, notwithstanding the Storms above, and the Rocks and Deeps below, still to go on ; and either to find out, or make his way, till he comes to his Journey's end.

38. Wherefore, as Humility is the Parent, so Magnanimity, the Patron of many other Virtues. Chiefly Two, Industry, and Sapience or the Love of Wisdom.

39. Magnanimous Industry, is a resolved Assiduity, and Care, answerable to any weighty Work. He therefore that useth this Virtue, must put in practice many more. He must be no great Eater, Drinker, Sleeper ;

per ; no Gamester, Wencher, Fopp. He must discipline his Senses, and exert his Mind. Every worthy Undertaking, requires both. Parts will not do, let Men talk of them, as they will. These go little further, than the Readiness, or the Multiplicity of Conceits. 'Tis Thinking, which puts them into Order, begets a sound Judgment of Things, and brings them to Effect. So that we may as well weigh a Peacock's Tail, against a Prince's Crown; as the finest Parts, against any thing great and weighty, without the Care and Pains which are equally great.

40. Nor doth any one, with all his Pains, enjoy more Pleasure. As having that which is Real and Substantial ever in his Hands, and before his Eyes. Whereas those that trifle; are only tormented with wishing, as Hypochondriacks are with Thinking, themselves as big as Mountains. And Swelling still, with vast Expectations; they either burst at length, or are utterly lost, by gazing in an Infinite Vacuum.

41. By Sapience, I mean, what the Ancients did, by Philosophy; the Habit, or Disposition of Mind, which that Word properly importeth, viz. The Love of Wisdom. That is to say, A Prudent Enquiry into all Wisdom, for the Good of Mankind. A Philosopher therefore, properly so called, is one that enquires so far into the Particulars of Art, and Nature; both into the Nature of Man, and of all other Things; and into their Relations one to another; as to be able to adapt them to the Uses of Life; and to use both the Arts, and their Masters, for the Publick Good. The Authors of useful Inventions, the Devisers of wholesome Laws, the Proposers of Virtuous Precepts, the Founders, or Establishers of Common-wealths, were the Philosophers of Ancient Times, and were honoured as the Fathers and Prophets of their Country. And every wise Prince, or other Person, who in the same manner, studies the Publick Good, merits the same Title. Some may learn Arts and Sciences, as School-boys the Orations of Cicero; knowing nothing of the Persons and Things to which they relate, nor with what Spirit and Life; nor to what intent he speaks every Word. But, like Telescopes, what they see nor themselves, they may discover unto others, whose more sagacious Wisdom, or Art of Application, is the Art of Arts: The Soul, that informs all Arts and Sciences, and gives them Life and Efficacy for the Use of Mankind.

42. The two Publick Virtues, are Justice and Fortitude. Every thing is not Justice, that looks like it. One may do, what is Just, yet not Justly, but with an ill Mind. So that Justice, is a Prudent and Magnanimous doing of Right, in all Cases, unto all Men, with an upright Intent.

43. He therefore, that is compleat Master of this Virtue; must be one of great Understanding, and of equal Courage and Probity. Otherwise, either the Difficulty of the Case, or the Power of some Party, or his own vicious Inclinations, will gravel him. But being well qualified, he considers the various Nature of Men; and so, the Force, which Discretion, Courage, Honesty; Simplicity, Fear, or Knavery, may have in the Concealment, or Discovery of the Truth. And the various Nature of Things; as they relate to Publick Societies; with the Multiplicity of Circumstances incident to every Case. That as no two Cases, are in all Points the same; so there are very few, which appear at the Top, what they are at the Bottom. And therefore hears, with great Temper, and weighs all Particulars, and their Ratio's or Proportions

tions one to another; so as thereupon to determine, what is fit and just. And being thus safe, in the way he goes, and the End of it; he abstracts the Case before him, from Personal Respects; and stands as a Rock, against all the Battering Engines, of Importunity, Terror, or Reward.

44. Fortitude, as an Affection, is the Doing, or Suffering of any thing with Equanimity. As a Military Virtue, is the Prudent and Magnanimous Conduct of a Just War. A Jewel composed of several Gemms: Justice in the Motives, Skill in the Conduct, Courage in the Action, and Prudence running through all.

45. *Aristotle*, in his *Ethicks*, hath said many things very well. Yet in some others, is inconsistent with himself. In *Eth.* 2. 6. he saith well, That Virtue, *Omni Arte exactior est & præstantior*. And that it consists in that Proportion, *Quæ est, ad nos, definita Ratione*. Yet in *Eth.* 3. 10. he forgot himself, in saying, *Hæ Virtutes, Fortitudinem puta & Temperantiam, partium earum esse videntur, quæ sunt Rationis expertes*. Confounding the Affection, which Brutes may have, with the Virtue. Whereas this, as well as all other Virtues, is built upon the most refined Reason.

46. For first, it supposeth a War undertaken, to be just. For without Justice, 'tis no better than a grand Riot. The best Conduct, used not to save, but destroy, is Cruelty. And naturally abateth Courage, so far as Guilt disposeth Men to Cowardice.

47. And that the Conduct be prudent. One may be Bold, without Reason. He only is Valiant, who is bold to that degree, be it more or less, which is most useful for the attaining of Victory. For Nonsense, can never make a Virtue. Therefore a through-bred Soldier, weighs all present Circumstances, and all possible Contingents. Which are always so many, and oftentimes so sudden, and so great, that the Business of War, may be termed, The Rendezvous of the best Human Councils.

48. Lastly, the Action must be attended with Courage. In Doing; Industry must be mounted, and in a watchful Circulation. In Suffering, with a chearful Patience, the hardest Fatigues. In Expectation, of Dangers, and yet of Success. Without which, let a Man be never so hardy, he will have some Degree of Sheepishness. But having his Mind thus armed; he marches forward, in a sort of Extasie, with the Scene of Victory before his Eyes, the *Euge's* of his Friends ringing in his Ears, and the Necks of his Enemies already under his Feet.

49. In the Practice of this, and every Virtue, among other Ends, we should propose to our selves, this is one, To shew the Dignity of Virtue, and of the Mind of Man, the chief of God's Creatures here below. If the Structure of our Bodies, and of the World about us, is so wonderful: then what is that Piece of Ant, which maketh a Judgment, and all virtuous Uses hereof? If the good Qualities which lie dispersed among other Creatures, Diligence in an Art, Chastity in a Dove, Innocence in a Sheep, Trustiness in a Dog, Obedience in a Horse; are singly so fine and commendable: how excellent is the Mind, which ennobles them into Virtues, and makes a Golden Chain of them all?

50. And how fit is Man, hereby made, to govern Inferiour Creatures; his own Species, and Himself? It is fit, he should be endowed with Phancy, as well as Intellect; and that Sense and Phancy, should have their Force and Powers. For otherwise, where were the Majesty of Reason, in over-ruling them?

51. It were a Wrong to the Deity, should we think he hath employed less Art and Goodness in the Fabrick of our Minds, than in that of our Bodies. As no Man therefore, can walk, so neither can he think, un- easily or unsafely; but in using, as his Legs, so his Thoughts, amiss. Which a virtuous Man, as virtuous, never doth; but in a manner suitable to the Organism of his Mind. Taking a greater Pleasure, in the Government of Sense and Phancy; than another doth, in the Enjoyment it self. While in suppressing their Usurpations; and managing their utmost Force and Power, he sits *as King over all the Children of Pride.*

52. We are therefore, to measure the Excellency of a virtuous Mind; not as it is the Copy, but the Pattern, of Regal Power; and the greater Empire of the Two. And with the Honour of this, to vindicate the Glory of that Supream Virtue, which hath blest the World, with so Divine an Image of it self.

CHAPTER VIII.

Of Celestial Mind

1. **BY** contemplating of God, as in Himself, and in his visible Works; we know what he, Is. We know, that his Perfection is boundless and Absolute; unto which, no Addition can be made, either in our Conception, or any other way.

2. And we know our own Imperfection. There is indeed a Perfection of Congruity, belonging to every Creature; as hath been shew'd in the foregoing Chapter. And such is that, which belongeth to the Mind of Man. That is, an agreeable Relation, between its own Faculties; between it self and the Body; and between it self and other Parts of the Universe.

3. But we also know, it is very imperfect, in sundry respects. That the most Tenacious Memory, is very unfaithful. How many thousands of Idea's, have we irrecoverably lost? That the greatest Understanding, is Narrow. How much of God, and of Nature, is there, whereof we never had any Idea at all! And the Knowledge we have, how difficultly, that is, with how much Doubting and Disquisition, is it obtained? And it cannot be, but that the Imperfections of our Will; should follow those of Perception. And therefore also, that of our Satisfaction and Pleasure.

4. Now it is the Office of Reason, by what we know, and see; to discover to us, what we see not. By the Knowledge of God, of our Selves, and of Nature Below us, which we see; we may come also to the Knowledge of Nature Above us, which we see not. We may come to know, That there are Beings, as well Higher and more Perfect, as Lower, and less Perfect, than our selves: That they are of divers kinds: and wherein their Diversity doth consist.

5. For as we can never conceive too highly of God: so neither too magnificently of Nature, his handy Work. The Perfection of Nature, tho' not Absolute, like that of God himself, whereunto nothing can be ad-

added: Yet is it, and ought to be Consummate; unto which, nothing can be added, which it is capable of. For otherwise, we should suppose God, to be Perfect in his Essence, and Imperfect in his Operation: that is to say, Imperfectly Perfect.

6. And for the same Reason, there is; and ought to be, a Consummate Perfection of Things, in every Kind. Of Metals, Gold is the most Durable: Of Stones, the Diamond, is the Clearest. Among Plants, Corn, of all, is the most Nourishing. Among *Quadrupeds*, of all the *Bifulca*, the *Roe-Deer*, is the Swiftest: Of all the Hoofed, the Horse is the most Beautiful: Of all the Clawed, the Lyon is the strongest. And among Animal Bodies, that of a Man, is in many respects, the most Noble. In like manner, there ought to be, and therefore is, some where or other, a Consummate Perfection bestowed upon Life and Mind. Which, in that we find it, neither Below, nor within our Selves: we must of necessity own it, to be above us. For in that Nature is the Work of God; and Mind, not only a Part of Nature, but the Chief Part: It is every way Congruous, that God should Consummate Mind; with all the Perfection it is capable of, and Consummate Nature with such a Mind.

7. The Existence of other Beings, Superior unto Human Mind, is further evident, from the Plenitude of Things, so far as we are able to go, throughout the Visible World. A Glass, that's empty'd of Liquor, will be fill'd with Air: If of Air, with a mixed *Ether*. For we can see any thing placed in the *Aerial Vacuum*. And with Scales, can see it Gravitate. And if water, see it Freeze. Which we could not do, were there not a free access of those Bodies, which are the Causes of Light, Weight, and Cold. So also the Pores of Bodies, and the Intervals between the several Mundane Orbs; are all filled with divers Fluids, one within, and more subtile, than another. And what can be more Reasonable, than that there should be the same agreeable Plenitude, in the Invisible World? We may then as well suppose a Corporeal Vacuum, between Heaven and Earth; as a Vital between God and Man.

8. As also, from the Indefinite Extent, of the Corporeal World. An Argument, that the Vital, since it cannot answer it, in the same way of Extent; is made to do it, in that of Perfection. So that we can no more bound the Perfection of the one, than we can the Extent of the other.

9. And the Reasons which prove the Existence of Celestial Mind; do also prove the same, to be of divers Kinds, and of Degrees of Superiority, unto the Mind of Man. For it is Incompetent unto Nature, the Parts whereof, we see every where related one to another, in Order and Measure; that a Start should be given, from the lowest Degree or Species of Understanding Mind, to the Highest. Since then, there are divers kinds and Degrees of Imperfection, in the Mind of Man: it is very Congruous, that they should be answer'd, by as many Degrees of Elevation, or Orders of Celestial Mind; till we come, at last, to that, which is of Consummate Perfection.

10. The same is Indicated, from the Scale of Nature below us; *viz.* the several Degrees of Perfection therein visible. Among Stones, some have only the Perfection of Figure; others, have that of Colour added to it. Of Plants, some have Figure only; others, Figure and Colour; others, Figure, Colour, and Scent. Some bear only Seed; others,

thers, Seed and Flower; others, Seed, Flower, and Fruit. In Animals, the Gradation is still greater. Of the meanest Kind, are those which have no Local Motion, but like a Plant, are fixed to one place; nor any Sense, but that of Touch; as the Centre-Shell. Next to which, are those, which have two Senses, Touch and Taste; with a compleat Local Motion. Yet without the help of any Organs, but the Muscles, to perform it; as the Snail. Next above these, is a VVorm; which hath also two Senses; and Claws, but no Feet: and the Claws are strait, only to take hold, for better progression, as a Horse that's shod with Frost-Nails. Above these are Caterpillars; which, with two Senses, have Claws, and Feet: and the Claws are Hooked, to take the better hold, in climbing from Twig to Twig, and hanging on the backsides of Leaves. Yet their Motion is Fortuitous, and Slow; as having no Sight. Above these therefore, are those which have Sight, as well as Motion; and their Motion, with Legs and VVings, is Determinate and Quick; as all Flying Insects. Yet they only beget a Magot. Therefore above these, are Fishes, which immediately produce their Kind. And have also the Sense of Smell, added to their Sight. But yet are Deaf and Dumb. Therefore next to these, are Birds, and Beasts, with Hearing and Voice. Above all which, is placed Man, with Understanding and Artificial Speech: and hereby the Notice, of divers other Created Beings Superior to himself; as well as of a Deity over all.

11. For it cannot possibly be, that there should be any Disproportion in the VVorks of God. But there would have been no Proportion, for God to have bestowed more Art, and Multiplicity of VVisdom, on the Corporeal VVorld, which is the Meaner; than on the Vital, which is the more Excellent. Or on that half of Vital Nature, which is below the Mind of Man; than on the nobler Moiety, which is above it. So that we are to look upon Man, as the Equator of the Universe.

12. VVe may hence also gather, wherein the Diversity of Superior Beings doth consist. That with respect to their Essence, they are of two general Orders; the one, of Embod'd; the other, of Abstracted Mind.

13. It is reasonable to believe, that the Lower Orders, standing nearer to our selves, have some way or other, a Personal Relation unto Body. This we are directed to, if we look below us. For as there are several Orders of animated Body, before we come unto Intellect: So it must needs be, that there are several Orders of Imbody'd Intellect, before we come to pure Mind.

14. Or if we look above us. For if the Transition from Humane unto Perfect Mind, is made by a Gradual Ascent: we cannot conceive, that the Personal Relation, which Mind hath to Body, should be quitted all at once; but answerably, by degrees: till we come at last, to Abstracted Mind, advanced above all Corporeal Nature.

15. And that Mind, in its Consummate Estate, is, and ought thus to be abstracted from Body, is evident. For if it be the Perfection of Body, to be united unto Mind: then is it the Perfection of Mind, to be Abstracted from Body. And how can it be otherwise, when as God himself, is the most Pure and Perfect Mind. If then, God hath made Body, which is wholly Dark; and Embod'd Mind, with a dark Side: we must believe, he hath also made a Mind, as far as it is capable, wholly
Light,

Light, and nearest in Likeness to himself. As therefore animated Body, and Imbody'd Mind, are the two proximate Parts; so Abstracted Body and Mind, the two Extrems, of the Visible and Invisible World.

16. From the Essence of Superior Beings, we may also judge of their Powers: that is, of their Faculties, and their Operations. And first, that those of the Lower Orders, are not without Sense: as that which dependeth on the Union, of Vital and Corporeal Nature. That as we our selves, have several Senses, which many Creatures below us, are deprived of: So those above us, may have divers others, which we also are without, and wherefore we can have no Conceit. And that as Sense, is gradually Multiply'd, in the Creatures below us: So again, it is with Body, gradually laid aside, in those above us.

17. And it is equally reasonable, to ascribe the Power of Phancy to Imbody'd Mind, as that of Sense. For Phancy being joyned with Intellect in our selves; why may it not, in a Superior Mind? And it would be a Disorderly Transition, from Sense to Intellect, without the mediation of Phancy.

18. It is moreover evident, that Human Phancy, is of a different Species, from that of Brutes; as in the Chapter *Of Phancy*, hath been proved. As far then, as Phancy in our selves, is Superior to what it is, in the Creatures below us: So far may it be Inferior, to what it is, in those above us. It may in them, be far stronger, than in our selves; both in Retaining, and in Forming the Images of Things. And therefore, able, to its Operation upon Body. For if Phancy in our selves, can assist in Generating, Assimilating, and Deforming a Body: How much more effectually, in Them? If Phancy in us, hath so great a Power, over so many Organized Parts: How much greater, and more universal, may it have in them, both over their own Body, and over any other, by some sort of Personal Union, or without it, at their pleasure?

19. But how far soever Phancy, in the said Lower Orders, may be Superior to Humane Phancy: we are nevertheless, to look upon their way of Intellection, to be Co-ordinate, or of the same Species, with our own. For it is Proportional, that as below us, some Creatures have one Species of Sense, and some another, with the same sort of Phancy: So, that the Creatures next above us, should have a different Species of Phancy, with the same sort of Intellect.

20. Yet as the Creatures below us, have different Degrees of Sagacity, with the same Species of Phancy: So those above us, having the advantage of other sorts of Sense and Phancy; may fetch a far greater Compass than our selves, with the same Species of Intellection. And so, may be acquainted with many particulars in Nature, which we are unable to take notice of; and may go much farther, in comprehending the Essences and Operations of Things.

21. From this Identity of Intellection, with our own, and its conjunction with Sensitive Phancy; it comes to pass, that notwithstanding the greatness of their Knowledge, they are capable of Moral Evil. As it dependeth on the Subjection of the Understanding, unto the Government of a Superior Phancy. And therefore also, by how much Phancy is more potent in Them, than in our Selves; they are capable of Affections and Passions, so much the more Inordinate: And so too, of so much more and greater Moral Evil. And consequently, of so much greater

er Infelicity. So that Body is given unto some Superior Minds, not to make a true Light, but with a Mixture of Darkneſs: that is, to make a Maſterly Phancy. And hereby, they ſeem to ſtand in ſomewhat a like Relation, unto other beings Superior to themſelves; with that of Brute-Animals, unto Men.

22. The Order of Celeſtial Beings next Superior to the laſt deſcribed: is that of Mind diveſted of all Body, as to any ſtated Union therewith, howſoever Subtilized or Refin'd. And conſequently, of all manner of Senſe. Yet ſo withal, as we are to conceive, the Phantaſtick Principle, by a Perſonal Union with the Intellectual, to make, as in a Man, one Mind.

23. Nor is it difficult to conceive the being of Phancy, independent upon Senſe. For as Phancy, doth not make Intellect; being only the Inſtrument, which it uſeth: So neither doth Senſe, make Phancy; but only gives it occaſion to operate, in the making of its own Ideas, abſolutely diſtinct from the perceptions of Senſe. Neither hath Senſe, any thing to do with thoſe Motions, which are transfer'd unto Phancy, in the Command which the Intellectual Will hath over it.

24. Phancy then, in a Mind diveſted of Body, as aforeſaid, may be affected three ways; viz. by Body, Phancy, and Intellect. By Body. For albeit Phancy, in a being purely Mental, having no Perſonal Union with a Body, can have no Perception, properly called, Sensitive: Yet in that all Created beings, by mediation of Life and Motion, do Communicate; it may hereby be affected in ſome other analogous way: which, for diſtinction, may be called, Superſensitive.

25. By Phancy. For it cannot be deny'd, but that all Minds may Communicate, as well as Bodies. And it is much more reaſonable, that they ſhould do ſo; in that they have a Conſcious Perception. And what then ſhould hinder, but that they may communicate the ſame Impreſſions one to another, as thoſe which they receive from Bodies? Or ſuch as are thereunto answerable? And ſo enjoy, though no Senſe, ſtrictly ſo called, yet thoſe Perceptions, which are analogous unto all the Species of Senſe?

26. And by Intellect. Which in this more Noble Order, may have ſo much the greater Command over Phancy; as Phancy is leſs Maſterly, than, where, by a Perſonal Union with Body, it is fortify'd by Senſe.

27. But although in this Superior Order, Phancy and Intellect make one Mind: Yet ſuch a Mind, as is endowed with a different Species of Intellection; and ſo of Operation, yet more Excellent. For we muſt ſtill remember, to have regard to the Proportion of things, in all the parts of the Univerſe. As then in all Proportions, the given Numbers, or Meaſures, tell us, what the others ought to be: So in the proportional Relation of Things, by looking upon thoſe which are Viſible, we are to judge of thoſe which are Inviſible. Now we ſee, that as there are Degrees, in the ſame Species of Senſe: So there are alſo different Species of Senſe. And as there are Degrees, in the ſame Species of Phancy: So there are alſo different Species of Phancy. Why then, ſhould the Divine Wiſdom, be leſs various, in a much Nobler part of Nature, the Degrees and Species of Intellection?

28. Nor is the Mode of a more Excellent Species of Intellection, inconceivable. For tho' Dubitation and Diſquiſition, with reſpect to their End, the finding out of Truth; and with reſpect to the Creatures be-

low us, which make no Enquiry after Truth at all; do serve to compleat and perfect Human Intellect: Yet considered absolutely, they do evidently denote Imperfection; as in the Beginning of this Chapter, is said. And do therefore lead us to a more Excellent Mind, which enjoys the Knowledge of Things, by direct and immediate Intuition: a Way of Intellection, more easie, and more perspicuous. And therefore without any Inclination, unto Moral Evil. And consequently, accompanied with much greater Delight and Pleasure.

29. And that somewhere above us, there ought to be, and therefore is, a Mind thus specified; is seen, by Nature below. For if Phancy, commonly called Instinct, is so far perfect in Brutes, as to operate without Learning and Disquisition, as we see it is: then also, by Proportion, Understanding Mind, in some higher Station of Nature, should be advanced unto equal Perfection: that is, should be endowed with a sort of Intellectual Instinct. Man being placed in the midst, with Phancy and Reason, both improveable. And of this Order or *Species* of Mind, which may be called Intuitive; we may suppose, there are several Degrees, as well as of Intellectualive, or Phantastick, or any other *Species* of Nature.

30. Agreeable to the Symmetry of the Universe, we must yet climb a Heaven higher. We must go above that of Pure Mind, which I have now described; unto Simple or Uncompounded Mind. To that which is severed, not only from Body and Sense; but also from Phancy; existing, as an Abstracted Understanding Mind: Of all the *Species* of Superiour Mind, whereof we can have any Distinct Conception, the most Sublime. The former being freed, from the Shades of Corporeity; may see, what it sees, Intuitively, or at the first View: Yet in Conformity unto Phancy, may be obliged to see things, either by Reminiscence; or some other way of Succession, one after another. But the Supream Created Mind aforesaid, may possibly enjoy, both an Intuitive, and a Contemporary View of every Thing.

31. Of this Perfection, we have the Shadow in our selves; As in thinking of the Number 20. Whereof, at the same time, as we know it contains 20 Units, yet we have not 20 Conceits, but one single Conceit. Nor have we more than a single Conceit of any *Genus*; though it contains all the *Species*: Nor of any *Species*, though it contains all the Individuals. So likewise a Proposition, though it contains divers first and second Notions of Things; yet we assent to it, as one single Truth. Which is one Particular, as hath been observed in the Chapter *Of Intellectual Mind*, wherein Human Reason doth not only Gradually, but Specifically differ, from the Phantastick Reason of Brutes: Which have no Conceit of Truth, as an Aggregate of divers Simple Conceits, nor of any other Universal.

32. Yet even the Mind of Man, labours under this Imperfection; That we come not to any Truth, or Universal, but by a successive View of all the *Species* or Simple Conceits, whereof they arise. Whereas the Mind aforesaid, may enjoy a Comprehensive Sight of all it knows, at one View. A Worm finds what it searches after, only by Feeling, as it crawls from one thing to another. Whereas a Man, having Eyes, sees in a Moment, all before him. Now there is no Proportion, in there being a greater Distance of Perfection between the two Extrems of Sense; than between those of Intellection. As far therefore, as the Sense of a Worm,
is

is beneath Humane Sense: So far may Humane Intellection, be beneath the Comprehensive, in the Supream Order of Celestial Mind.

33. And as the Knowledge of the said Mind, is perfect in its Nature: So ought it to be, in its Extent. As then the Intuitive Mind, by the perfection of Phancy, may have such a Perception of Sensible things, as is Superensitive, as hath been said: So the Abstracted or Comprehensive, may have a sort of Perception of things, without the help of Sense, or Phancy, in a Superensitive, and a Superphantastick way. In like manner, so far as can belong to a Creature, as the Deity himself, tho' he perceiveth neither Pleasure, nor Pain, nor any thing else, as we do: yet must needs have a Perfect and Transcendental Perception, both of Pleasure, and Pain, and of all other things.

34. And the Perfection of the VWill, in this Supream Created Mind, can be no less. That is to say, having a Personal Union, neither with Body, nor Phancy: It is neither Inclinable unto Evil, nor, as far as belongeth to a Creature, is capable of it. For it is a Contradiction to say, that pure Intellect, can ever be drawn, from its adhesion unto Truth and Rectitude.

35. Nor can the Felicity of this Supream Order of Mind, be unanswerable, to the Consummate Perfection of their Understanding and VWill. Growing, as from the Comprehension they have, of Universal Nature: So also, and chiefly, from their Knowing, Loving, and Obeying in Perfection, the Incomprehensible Author of it. Whom they see, to be as far above themselves; as they see themselves, above a Mite or an Atome.

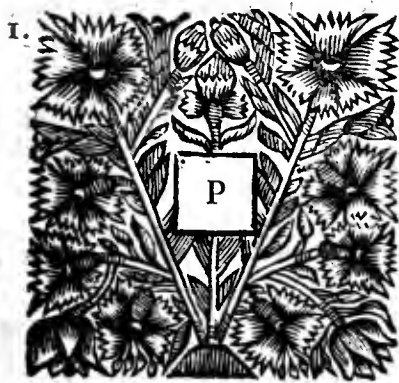
Thus far, of Celestial Mind, and of the Vital VWorld.

T H E
T H I R D B O O K.

Wherein is shewed, That **G O D**
Governs the Universe which he
hath made : And in what man-
ner.

C H A P. I.

*Of the Nature of GOD's Government, or of
Divine Providence.*



1. Providence, is God's Provision or Forecast of Causes, sufficient to the fulfilling of all his Ends. The Being whereof, is demonstrated, from the Perfection of the Divine Nature : The Imperfection of the Creatures ; and the Constitution of the Universe.

2. Creation, doth necessarily infer Providence. For the Being of every thing, is for the sake of its Operation. When therefore, God gave Being to Things: he could not but provide for the Regiment of their Operations. For otherwise, he had taken care of the Means, and over-look'd the End ; which is a Contradiction.

3. God either provided for the Government of the World, when he made it ; or resolv'd never to think of it more, when he had done. That is, he thought it an Effect, worthy of his Infinite Wisdom and Power : yet unworthy of his Care, of what became of it.

4. Dare we say, he cannot govern ? That were to suppose Him, to create Witnesses of his own Imperfection. And if he can, and doth it not : then his Ability is altogether in vain.

5. The same is evident, from the Imperfection of the Creature. In that nothing can continue to Be, by virtue of its first Being ; as in the Chapter *Of GOD*, hath been proved. But if the Divine Energy be necessary, to the Continual Being of Things : Then is it also, to their Operation :

ration : which is a certain Manner of Being. And consequently, unto whatsoever Is, or is Done in the World.

6. It likewise appears, in the Universal Constitution of Things. The Government seen among *Cassors*, *Bees*, and other Inferiour Creatures, apparently shews its Original, to be from God. But if founded in the Nature of these Creatures; how much rather, in that of Man? a much more excellent Creature; and to whom it is of much greater Use. And should we suppose it, to come, in any sort or degree, from Custom or Education; yet has it still the same Pedigree; as Custom it self comes from Nature; which comes from God: It is also Visible every where, That those Things, which have more Power; govern those, which have less: Motion, governs Matter; Life, Sense, and Phancy, govern Motion; and Reason, governs Phancy. Which also leads us through the several degrees of Power, in Celestial Mind; till we come to the first Cause and Pattern, of all regular Motion and Operation, God himself. Who in making all things fit to govern, and to be governed: hereby sheweth, That they are both the Object, and the Image, of his Nature, as their supreme Governour.

7. And therefore, his Government is also such, as is every way worthy of Himself, *viz.* of that Extent, and Form, as is suitable, both to his own Nature, and that of the Creatures.

8. And first, it is in all respects, Universal. Reaching not only to Celestial, but Terrestrial Worlds; and among them, this we live in. Not only unto Things of greater Moment: but unto those also, which seem to us, to be the most Casual, and the most Trivial. And so unto every Work, Thought, Motion or Contingent: or the Operation, as well as the Being of every Vital Principle, and of every Atom. And therefore not only unto the Proximate Effects of Things; but unto all others, the most Remote.

9. For it was as truly the Act of Infinite Power, to give Being, unto one single Atom; as to give Being, unto the whole World. If then God intended not, the particular and precise Use, of every single Atom: he employed Infinite Power to make it in vain. That single Atom, as small as it is, had been no better, than a Piece of Lumber. And he might as well have employed the same Infinite Power, any other way, in vain: as well have made an Angel, as an Atom, or a Million of Angels, or the VWorld in vain.

10. Could we suppose God, not to have regard to the utmost Use of Things, or not unto all Possible Effects: we must infer, That as to some of their Effects, he made them, he knew not for what. And his Works must then be esteemed, partly Intellectual, as those of reasonable Creatures; and partly Phantaslick, as those of Brutes. And so, the Exuberancy of his Power, would only have served, to Demonstrate the Deficiency of his Understanding.

11. And the Supposal of any Imperfection in his Understanding; must suppose him to be Mutable. As hereby he must needs see, some Things in their Effects; which he did not foresee in himself, as their Cause. And therefore also Deceivable, and Unjust: As not comprehending the Proportions between the Causes and Effects of Things. And consequently, could not be perfectly Good.

12. If then we will allow the Deity, to Be, what he Is: we must also allow the Nature of his Government, to answer that of his Being. And that all

all his Works, do answer one to another. So that we may as well say, there are some Things, he did not Make; as that there are any, which he doth govern.

13. Nor is the Majesty of the Divine Government, greater in its Extent: than the Becomingness hereof, in its Manner and Form. The former, shews the Necessity of the latter. For otherwise, the Greatness of its Extent, would only serve to make it, so much the more Monstrous and Deformed.

14. Now the Form of God's Government, consisteth in Two things, *viz.* The Mediation or Ministry of Second Causes: And the Order wherein they Minister. We are not to think, that God doth any thing immediately or by himself alone: but that he doth every thing, by the Mediation of some one or more Instruments. For it is senseless, to suppose he would make any Instrument, which he did not intend to use. And to what End, should he have made any Instruments; if not all, that were fit and necessary to do his Work?

15. As the several Parts of the Universe, are so many lesser Engines: So the Whole, is not a meer Aggregate, or Heap of Parts, but one great Engine, having all its Parts fitly set together, and set to work: or one Entire Movement of Divine Art. To suppose it then, either to stand still, or to move irregularly, in the VWhole, or in any the least Part, without the supervening of a New Divine Power: is to suppose the Author of it, not to be his Arts Master.

16. There is nothing therefore in Nature, neither Miraculous, nor any thing else of the greatest Moment; wherein God is to be thought a Solitary and immediate Agent. But that every thing depends upon some Created Cause or Causes, with Commission or Power, sufficient to produce it. But as the Causes, which we see and contemplate, though of the most usual Effects; do justly merit our Adoration of the Supreme Cause: so more especially those, which are unknown to us, and whose Effects are Miraculous.

17. We are also to venerate the Divine Government, as this Immense VWorld of Instruments, are used in due and perfect Order. All Disorder, being both an Imperfection in it self: And implying some Ignorance, of the best Use of Things. VWhen we say, that Reason governs the Foot: we understand, That Reason, governs the Phancy, which governs the Muscule, which governs the Foot. Reason, by Phancy, guides the Eye, and helps the Hand, which guides and helps the Foot. VWhether then, we respect the Mediation, or the Order of Causes, in the Divine Government; as Reason governs the whole Body; So God, the Supreme Reason, governs the whole VWorld.

18. VWherefore, Regularity, or the Order of Things, tho' we see it not every where; yet is it every where to be supposed.

19. But for the most part, whether we look into the Corporeal, or the Vital VWorld; into the Essence, or the Operation of Things, it is very apparent. VVe see, that albeit the Principles of Bodies, are of innumerable kinds; yet some of them, have so far the Dominion over all the rest; that there are but six or seven, which come within the Notice of Sense. And of these, there are two, which also prevail, *viz.* the several sorts of Salts, and of Air. The former, in governing the Figures or Generations of Bodies: the latter, their Motions and Dissolutions.

20. So likewise, there are several sorts of Motion, arising from several Springs. But that which is most Universal, is mixed with, and has a sort of Dominion over all others; is that of Gravitation. VVhereby, notwithstanding all the Varieties and Contrarieties of Motion in the VVorld; yet, as all the Lesser parts of the VVorld, are associated with the Greater; so all the Greater, one with another: As the Moon with the Earth, and the Earth and all the other Planets, with the Sun. Nor is it unlikely, but that all those Millions of Suns, or of fixed Stars, which are in the Universe, have some kind of Correspondence with one another.

21. The Dominion which Celestial Bodies, both the Planets, and fixed Stars; but chiefly, the Sun and Moon, have over the Earth, and the several parts of it, especially under, or near the Line; how great and wide is it? both by virtue of their Motion; their Power of producing Light and Heat; and divers other Qualities and Powers. For though their Distance is great; yet this is sufficiently answer'd by their Bulk, and the Subtilty of the Intervening *Ether*. VVhich if it serves to transfer Light and Heat; why not other Qualities? And we see in fact, that besides the Power of Gravitation, there is a Power, between Heaven and Earth, particularly directive towards their Poles. And I have shewed, by an Experiment set down in the *Anatomy of Plants*, that as the Roots of all Plants do tend downward, so their Trunks or Stalks, upward; those, by some sort of a Terrestrial; these, of a Celestial Magnetism.

22. The Sun then, by commanding the Motion of the Earth; gives it a Dominion over every thing that belongs to it. By its Diurnal Motion, it brings the Night: And by its Annual, sets the several Lengths of the Day, and Seasons of the Year. This, as a necessary Recruit unto the Vegetable VVorld; that, unto the Animal. And by both, contributes very far, to the Making, and Variation, of VVinds, and Tides.

23. By its Light, it exhibits the Furniture, and conducts the business of the whole World. And in shewing all the varieties of Colour; becomes the Paint and Varnish of Visible Nature.

24. By its Heat, hath the chief Controul, above, of Vapors and Exhalations: And so, in the Production of all sorts of *Meteors*. And by This, with other Qualities, hath a governing Power, here below: As in the Generation of the two Worlds of Plants, and Insects: And more or less, of all other Animals. As also in their Growth. Which in most Plants and Animals of the same kind, is not only more Quick in Hot Countries, than in Cold, but far Greater. Therefore Women, which with us, bear not till the Age of 16 or 17 Years: In the *East-Indies*, are prolifick at 10 or 11. And *Peacocks*, with some other Birds, which in Colder Climates, lay but 5 or 6 Eggs: in Hotter, lay double the number. And on the same Solar Virtue, may likewise depend, in part, that certain Degree of Growth, unto which Man, and all other Animals are confin'd.

25. Nor is the Dominion of the Moon, much less. By its Light, it Conducts the Unusual, as the Sun doth the Constant or Ordinary business of Men. - By its Motion, it assists in the Command of Winds, and Tides. By these, and other Qualities, in the prosperity of Seeds, and young Plants, newly Sow'n and Set. In the filling of Shell-fish; a sort of Animal-Vegetation. In the growth of the Hair; a sort of Plant up-

on an Animal. And in the growth of the Teeth : which, for instance, in a Horse, begin to appear within the first 3 Months ; in 12 Months, he hath 6 below, and 6 above ; in 30, he changeth 2 above, and 2 below ; and in 42, he hath 4 new ones, on both sides. As also, in all those Motions and Mutations, which are made in the Humors of the Body of Man. For if it hath a Visible Power, over those Grand Fluids, the Sea and the Air, without the Body : why not over these within it, tho' another way ?

26. There is no other Cause can be assigned, for the usual Purgation of Women, by Monthly Returns. Nor why they begin with the New Moon, in young Women, in whom the Humors are more moveable and obedient to the *Lunar Influx* : but with the Old, in Elder Women, in whom they are less.

27. It is the Moon too, that is Mistress of the Time for bearing the *Fetus*, and bringing it to its full Growth : which is not left to any Length ; but limited to a Month, or Months, or Parts of a Month. In *Elephants*, to 18 Months ; in *Mares* and *Asses*, to 12 ; in *Camels* and *Cows*, to 10 ; in *Deer*, to 8 ; in *Lyons*, to 6 ; in *Sheep*, to 5 ; in *Hogs*, to 4 ; in *Badgers* and *Foxes*, to 3 ; in *Hares* and *Rabbits*, to one ; in *Chickens*, to 21 Days.

28. And no less, of the time of Labour. For howsoever it comes to pass, from Sundry Causes, that many Women are Delivered in the Day-time : Yet there is not one in a Thousand, but begins to Cry out, or to fall in Labour, in the Night. And as the most easie Labour, is towards, and in the full Moon ; so the hardest, in the New and Silent Moon.

29. Nor doth it only govern these things, which are partly Natural, and partly against Nature : but likewise several Diseases, properly so called. *Epilepsys*, and *Maniacal Lunacies*, do usually conform, either in their *Periodical* Returns, or in the force of their *Paroxysmes*, to the Age of the Moon. And so likewise do the Motions of *Feavers*, towards their *Crisis*. More apparently in those Countries, which lye either under the *Ecliptick Line*, or near to it. Where, the Air, being a much cleerer and thinner Medium ; and the Distance of the Moon, much less : The *Lunar Rays*, the Vehicle of its other Qualities, descend with so much the greater Vigour. In which Countries, as in *Egypt* and *Greece*, the first Observations of this kind, were therefore more easily and more exactly made.

30. And the same *Emanations*, which direct the Motions of Diseases, may likewise produce them. And consequently, have a deputed power over Death. For what can be more reasonable, than that the Generation, Motion, and Termination of Diseases, should have a dependence, upon the same general Cause ? And accordingly, most People, do then dye, when the Moon chiefly reigns : that is, either in the Night, or upon or near a Spring-Tide. The Sun, on the contrary, having the power of Life, as God's Vice-Monarch over the Corporeal World. So then, the Dominion of Bodies, and of Motions, over one another, and of Heaven, over Earth ; being established by the Measures of Divine Wisdom and Goodness ; may properly be esteemed, a part of the Divine Government.

31. And as God hath established a Regiment of Bodies over one another : So moreover, of the *Vital* over the *Corporeal* World. All Motion, and consequently, all Bodies being govern'd by Life, known, or unknown to us. Phancy, in ourselves, and other Animals, is able to

move the whole Body. And the Government, which the Mind in Animals, hath over the Body: Sheweth, that God hath bestowed, somewhere or other, upon Celestial Mind, the Regiment of the Corporeal World. For it is Incongruous, for God to give more Power, to an Inferior, than to a Superior Mind. So that a Mind, of any Rank or Degree, Superior to our own, having a Power to command the Principles of Motion: by the same Power, may command any Part or Parts of the Universe, great or small; with the same ease, as a Man doth his own Body.

32. Nor can the Regiment of Mind over Bodies, as aforesaid, upon any solid ground, be deny'd. By the usual course of Nature, a Stone will fall to the Ground: but by the force of a Man's Hand, is made to ascend. By the same course of Nature, the Sun-beams would never burn: but by means of a Convex-Glass, they are made to converge into a burning *Focus*. With what Sense then, can we think, that the World above us, should at no time be permitted to suspend, or promote the Stated Motions and Operations of Bodies; when we often see them, to be suspended, or promoted, by our selves?

33. Yet in that the Principles of Bodies, and the Powers by which they are moved, are unalterable: we are not to suppose, that any Order of Beings in the superior World, hath either Commission, or Power, to Destroy the stated Course of things, or to Introduce any other.

34. Neither is the Vital World, in any part of it, without Order. For besides that which is Conspicuous, in divers sorts of Brutes; Mankind hath an established Dominion over them all; as they are deprived, of Human Reason, Shape, and Speech. What can be more admirable, than to see a little Boy, Dmneering over a *War-Horse*, or an *Elephant*? And it is seldom, that any Creature rebels, but to keep, or defend it self; for Food, or Safeguard.

35. There is no Nation, of whatsoever Climate, or Humour, Virtuous or Barbarous, Learned or Rude; but naturally forms it self into some kind of Government. The Varieties whereof, do all of them centre upon that, which in effect, is the Regal: As the *United Provinces*, with their *Statholder*, and the *Venetians*, with their *Doge*. Nor could the *Romans* be without a *Dictator*, upon great occasions. And both the *Jews*, for some time, and sundry other Nations, in the first Ages after the *Flood*, were govern'd by Priests. The Termination of Power, some way or other, upon one Head; being the Perfection of Human Government, as it is a Part, and in some sort, the Image, of the Divine.

36. Yet no Human Power, can be Absolute. Never was there any such, of Right, or in Fact, in the World: but every where settled upon Conditions, Expresed, or Implied: For the Nature of God, being Incommensurable with that of Man; and the Nature of Man, with that of Brutes: The Dominion therefore, which God hath over Man, is Absolute; and so too, that which Man hath over Brutes. But that which Man hath over his own Species, never was, nor can be Absolute: but must always be founded upon a Reasonable Will. Which belongs not to any one Man, but is the common Principle of Humane Nature. And, as such, can never comply, but upon Terms regarding the Good of Humane Society. With respect to which, there is no sort of Government, but

but may justly be esteemed, a Part of God's Dominion established in the World.

37. Next above Civil Government, is that of the Superiour World over the Minds of Men; and consequently, over all Humane Affairs:

38. Of this, there are sundry great Indications. As first, The Coherent Ascent or Advance, which is made in the Nature or Essence of Things, from the meanest, to the most excellent. As then God has made a Connection of all the Parts, in the Composure of the Universe; so he hath undoubtedly done, of all the Operations in the Government hereof.

39. The same is further Indicated from the Regiment which is visible in the Corporeal World. For when we see the Power and Influence, which Celestial Bodies have over the Earth, and over our own, and other Bodies: we must conclude, That the Power and Influence, which Superiour Minds have over the Mind of Man, is hereunto analogous.

40. As also, from the Congruity, which cannot but be every where, between the Essence and the Operation of Things. It is incongruous, That the Empire of Body, should be larger, than that of Mind. That all Bodies, should have more Power, which have more Motion; and not all Superiour Minds, which have more Understanding. And then, to what End, should they have a Power to operate on the Mind of Man: if neither required, nor permitted, to make use of it?

41. Yet in the Use of this Power, we must suppose them, to act in conformity to the Laws of Nature, with respect both to the Patient, and themselves. That as they have a Power, to operate upon Bodies; but not to destroy their Principles, nor the stated Laws of their Motion: So likewise, to move, and to propose unto the Mind of Man; but not to Destroy its Faculties, nor the stated Manner of their Operation.

42. With respect to their own Nature; we must suppose, that those Imbodied Minds, which are in a state of Darkness; will make it their Business, either by their Immediate Access to the Phancies of Men, or otherwise to incline them unto Error; and with Pravity and Disorder, to obstruct their Peace and Happiness. Neither are we to think it strange, That God, for certain wise and just Ends, should as well permit the Being and Operations of these Enemies to the Mind: as of Poisons, which are alike Enemies to the Body.

43. That those, on the contrary, which being of the Higher Orders, enjoy a State of Light and Perfection: have their Office, To Move and Assist Men, in the Prosecution of Truth and Goodness. And both of them their Commission, so far to over-rule all Humane Affairs; as may best serve the Ends, which God hath proposed to himself in the Government of the World.

44. It is also necessary, That the Superiour World, should have a Regiment established within it self. For how can it be supposed fit, to govern This, if it hath no Government of its own? As then Order is seen, in all the Parts of the Corporeal World; so it is to be supposed, in all the Parts of the Intellectual.

45. And as there are divers sorts of Government in the Vital here below : So it is to be supposed, in that above. Here below, is the Phantastick, among Brutes ; the Arbitrary or Despotick, of Man over Brutes ; and the Rational, or Civil, among Men. And it is reasonable to believe, That in like manner above, There is a Kingdom of Darknes, limited to certain Bounds within it self ; as well as a Kingdom of Light. The former, answering, in some sort, to that among Brutes ; the latter, to that among Men. And that in the Kingdom of Light, there is also settled a two-fold Dominion. That which is given it, over the Kingdom of Darknes : And that which is established within it self. The former answering, in a sort, to the Despotick Dominion, which Men have over Brutes : the latter, to the Civil, which they have over one another. And therefore, that there are as many Orders of Celestial Dominion, as there are of Celestial Mind. And that as God hath deputed the Sun, as Monarch over the Corporeal VWorld ; so likewise some Celestial Mind, over both This, and the Intellectual, by whom he administers the Regiment of the Universe.

C H A P. II.

Of the Ends of Providence. And first, in this Life.

1. **T**HE Formation, and Ends of Things, have both been already considered in the First Book. I shall here take a further View of the Latter ; on which so much depends, the Veneration we owe to God, on the score of his Divine Government.

2. VVe see, indeed, many things to be, and to come to pass, which seem to be Contingent, or without any End at all. Many, which seem to be Small and Trivial, without any Material End. And many, which seem to be Irregular, without any such End, as may be stiled Fit and Just. And so, not to come within the compass of any good Government, much less the Divine.

3. And the Causes of this Appearance, are diverse. For as the Invisible Number, Diversity, and Operation of Principles, make it hard to observe any thing well, of the Generation of Bodies ; and a full Account hereof impossible : So likewise, in the Government of the VWorld, the Number and Variety, of the Ends on Foot, their manifold Subordination, and the great Distance of many, one from another, with the Secret Nature of most Things to which they relate ; must needs make a distinct Remark of their Congruity, in some Cases, very difficult, and in some, unattainable.

4. It is proper to every Species of wild Birds, to have their Specifick Colours : excepting the *Scaup-Duck*, wherein the Colours vary, almost in each Individual. To Rapacious Birds, to be Solitary : yet the *Vultur*, is Gregarious. Most Animals move forward, and directly : but *Crabs* crawl backward ; and the *Echinometra*, in a Spiral Line. Most have their Heads and Eyes, in a Direct Position : but in some Fishes of the Flat

Flat kind, they are naturally made, to stand awry. All of them, to shew, That as there are some Anomalous Parts of the Creation; so also of Providence: the Causes of the former, and the Reasons of the latter, being placed, both alike, above our reach.

5. And as many of them are secret in their own Nature: so from the Unfitness of Men, to think of them in a right manner. The Motion and Faces of the Moon, looked on alone, and but in one Revolution; would seem to be beside all good Rule. But several Revolutions being compared together, and with those of the Earth: we then see, that nothing could be ordered to better purpose. In like manner, some may see that Rectitude in the Regiment of the Universe, which well becomes the Author of it. While the Reason or End, almost of every thing, is a Secret to Unthinking Men.

6. Moreover, if God hath given a Power to Superiour Minds, over this lower World: as in the foregoing Chapter, it appears he hath: we must also suppose them to be concern'd, in the Reason and Ends of so great a Trust. And therefore in their sublime Estate, may have a perspicuous View of many things; in the search whereof, we below, are utterly lost. And some things, may be above the Reach, of all Finite Understanding.

7. Albeit then, many Particulars of Divine Providence, may be inexplicable: yet it behoves us, not to say, How many. This being measured, according to the Understanding of every Man. And some which seem Inexplicable at the first; appear otherwise, upon a further Enquiry: from the Difficulty whereof, we are hereunto the rather invited. For could we comprehend the Works of Providence, in their full Extent: we should, for that very Reason, conclude them, not to be the Works of God. And were there no Difficulties herein, requiring Pains to resolve them: they would be less valuable, than many of the Works of Men. If then, there is so great a Perfection in all that we see: we must conclude, of there being the same, in whatever we see not.

8. And first, it is certain, that there is no real Contingent; whether in Things of more or less Moment. For albeit there are many so called; and, with respect to us, may be so accounted: yet, with regard to the Deity, there can be no such thing. For if he is Phantastick in nothing; but hath ordain'd the Existence and Operation of every thing, unto some certain End; as in the precedent Chapter hath been proved: then to allow the being of any Contingent; is to infer the being, somewhere or other, of a Contingent End: which is down-right Nonsense.

9. Wherefore, by Contingents, we are to understand those Things, which come to pass, without any Human Forecast. Many of which, God is pleas'd to use, the better to represent his own. So, the casual dropping of a Word, has been the Taking, and the Buying of an infected Coat, the Destruction of a City. *Brutus* and *Cassius* lost a Victory of the greatest Moment, which they had in their Hands; Not for want of Courage, or Skill; in themselves, or their Army; but by an Accidental Error.

10. Unto this Part of Providence, belongs all that, which Men have been wont to call, Fortune. Who, observing many remarkable Events, which they could not ascribe unto any Human Conduct: thought it reasonable, to refer them to a Divine.

11. Wherefore also, as there can be no Contingent, with respect to the Deity; so nothing Minute or Trivial. Quantity, is a Positive Thing: but Greatness and Smallness, have a Relative or Comparative Being. The same Body, through an Optick Glass, is of one Bulk; but through the Eye, of another. In like manner, those Things, which may seem to us, to be Small and Trivial; under God's own Eye and Management, may and must be Great, whether we are concerned, or surprized, or neither: they have all a Place, some where or other, in their Tendency unto Wise and Just Ends.

12. And as God often shews the Magnificence of his Designs, in effecting them by seeming Accidents: so in suspending of all good Counsels, where they ought chiefly to have been used: as in *Pompey's* Case. Who, before he fought with *Cæsar*, neither encamp'd on a convenient Ground, nor had provided any Place of Refuge, for himself, in case of a Defeat. And whereas his Forces increasing daily, and being in a Country where he was belov'd; and furnish'd with Treasure, and a Powerful Navy, and hereby with all Provisions necessary for the War; he might have got the better, by Delay: he was nevertheless, fatally precipitated to a Battle. And being astonish'd at the loss of that Victory, whereof he thought himself sure; he was again bereaved of all Prudent Resolution: whereby, with the Force and Love of all *Asia*; which, though defeated, he had yet the Command of; he might easily have recover'd all.

13. And many times, in countervailing all the Precaution, which could be used or given. So *Domitian* was slain in that very Hour, the Fifth, which he sought to decline. When *Cæsar* had a Paper given him, containing an Account of the Conspiracy to kill him, and the Names of the Conspirators, on that very Day wherein he was slain: yet he would not so much as read it. He, whose Sagacity was wont to search out Danger; was then so Imprudent, as neither to beware his Enemies, nor believe his Friends, when they had set it before his Eyes. And this is that, which Men have been used to call *Fate*. Which is that Part of Providence, whereby God exhibits the Certainty and Infallibility of his Designs.

14. There is an Exact Coherence and Harmony, as between the Composures, so between the Motions of Nature: wherein the Execution of Providence, may be said to consist. All of them, as truly making one Piece; as all the Members make a Man. Yet the Exact Measures, cannot be discern'd in the Parts of either, but by the Symmetry of the Whole.

15. One in former Ages, might have ask'd with Wonder, Why the Habitable Parts of the Earth should be divided, and the People sever'd one from another, with such Vast Seas? Not knowing, that it was a most Excellent Forecast, of all the Improvements of Navigation. And consequently, that they were divided, and sever'd in this manner; so much the more easily, and expeditely, to bring them together.

16. The Earth was first Peopled, among the Richest Minerals near the Line: And Men were hereby invited to the Arts of Managing Precious Stones and Metals. Among the greatest Variety of Useful Plants and Animals: as Materials for Food and Physick. Especially in *Egypt*; where by the Reign of many Diseases, Men were obliged

to the Study of Medicine. As by the Inundation of the *Nile*, to that of Geometry. And in *Chaldea*, were Excited, by the Serenity of the Air, to the Cultivation of Astronomy. That the Remoter Climates, might Engraft their Improvements, on the Inventions of the Eastern Nations.

17. Nor are we to look upon Providence, any other way by the Halves; but to own it, either in none, or in all Effects and Consequences. And therefore, in all those, which are the most Natural. And for that reason, because they are Natural. The Sun makes Light, and Musick makes Mirth. And who doubts, but that they were design'd to do it? In like manner, Earthquakes and Thunders, which some think, are not to be regarded: Yet in that they Naturally create Fear; were therefore, intended to do it. And if sometimes they do destroy; they were then intended, sometimes to destroy. And if Earthquakes, do oftener happen in Cities, than in the Fields: Whatsoever Natural Cause hereof may be given; the same also shows, they were design'd to do it. And are therefore, to be consider'd and regarded.

18. Again, as God hath made the Structure of the Body, naturally to produce certain Motions; so the Dispositions of the Mind, to produce certain Effects. If *Lentulus* be Ambitious, he shall be vainly Credulous; presuming his Advancement to be decreed, by the *Sibylline* Oracles. Let Men be esteem'd never so Virtuous, in some respects; yet if under the Dominion of any one Vice, they must expect the ordinary Effects of it; If Lazy, to be Poor; If Intemperate, to be Diseas'd; if Luxurious, to Die betimes. Which Effects being Natural, do therefore lie within the Regiment, which is Establish'd by the Author of Nature. And plainly show, That from the first, he intended, That Mankind should fare well or ill from themselves.

19. We are, moreover, to esteem the Harmony of Providence to be such; That some Things, without being consider'd as Causes, may yet be Coincident with agreeable Events: As Comets, and other unusual *Phænomena*, or stranger Accidents. An Eclips of the Moon, preceded the Overthrow of *Darius*, by the *Greeks*. Another, that of *Perseus*, by the *Romans*. Another, the Fate of *Julius Cæsar*. Whose Image also, standing in his own House, fell down of it self, and brake to pieces, on the Day, in which he was slain. A great Eclips preceded the Fight at *Actium*, which put a Period to the *Roman* Commonwealth. An Extraordinary Comet, the Revolt of the Seven Provinces from the Crown of *Spain*. The Troubles throughout the Empire, under *Valentinian*, an Universal Earthquake. And if these Instances are at a distance; the three Remarkable Comets of our own time, are not forgot. Two of them, Fore-runners of the Plague, and Fire of *London*; the Third, of the great Sufferings of the Reformed in *France*. Nor was the late Earthquake, Inarticulate; when, in giving all *England* a Shake; and in *Flanders*, over-turning the King's Tent, it foretold the Death of the Queen, wherein the King and People were so deeply concern'd. And thus much is evident in fact; That Calamities very Grievous, and publicly felt, have seldom come to pass, without some Prognostick in Heaven, or on Earth. Though some Men, either by failing in their references unto due Time and Place; or not considering, That a Prognostick, is not to be matched with an Effect, but only a proper Event; may injudiciously think

think otherwise. For nothing can be more reasonable, than that he, who projected the Motions, both of Corporeal and Intellectual Nature; whether Usual or Rare : should also, for as often as he thought fit, have projected a Concurrence between the same : and hereby have made them, though not the Causes, yet the suitable Fore runners, of one another.

20. From the same necessary Harmony, between the several Parts of Creation and Providence, 'tis also evident, That they are all Good and Just. The Natures, and the Ends of Things, equally concurring, in making up that Entire Scheme, which answers to the Divine Idea. Can it be possible for a Vine to bear Acorns, instead of Grapes? Yet we may as well suppose this; as, when we see so much Rectitude, in the Essence of every Thing; That there can be any Obliquity, in the Ends for which they were intended.

21. And that God cannot but be Just, and must be so acknowledged, in all his Works and Ends; further appears, In that he hath made Man, and other Creatures above him, unto whom, Justice is a Conceivable Thing. To suppose then the Deity, to be in any thing Unjust: is also to suppose, he hath made some Creatures, who, upon a Right Judgment of Things, might justly be Witnesses against Himself.

22. Neither are the Justice and Goodness of God, to be question'd, for his permitting of Evil. To ask, why he doth this? Is to ask, why he was pleas'd to make such a Creature, as a Man? or why he doth not compel a Reasonable Creature? That is, having given him, a Reasonable or Intellectual Will, why he doth not take away the Use of it?

23. To talk of Compelling a Man, to be Good; is a Contradiction. For where there is Force, there can be no Choice. Whereas all Moral Goodness, consisteth in the Elective Act of the Understanding Will. Were a Man then compell'd, to do that which is materially Good; he could not be capable of any sort of Virtue. Nor therefore, of Praise, nor of any thing else appertaining to the Perfection and Felicity of a Reasonable Creature.

24. And since there is a great deal of Moral Evil in the World; which God foresaw, in the Universal Idea he had of it: Therefore, to secure the Majesty of his Justice, in ordering the due Proportion of Things; he hath also forecast the Causes of Penal Evil. That Man should be capable of Pain, as well as Pleasure. That the Air should be fit, not only to maintain Life, but to produce Diseases: the Earth, to bear, not only Flowers, and Cordials; but Thorns, and Poisons: and that there should be a store, of Noxious, as well as Useful Animals. That as Man is capable of Error: so the Principle of Generation, should be so too, in the Production of Monsters. In sum, that Universal Nature, here below, so far as related unto Mankind, the Lord of it; should present him with a suitable Mixture of Good and Evil.

25. But although God has thus furnished himself with the Means of Penal Evil, and the Instruments of his Justice herein: Yet Men, the Authors of Moral Evil, are commonly the Causes too of Penal Evil to themselves. *Crassus*, *Pompey*, and *Cæsar*, the three grand Invaders of the Roman Common-wealth; all died of an Ignominious Death. *Attilius*, who knew not how to use, with Temper, his Victories over the *Carthaginians*; not long after, was by them constrained basely to beg that Mercy, which he had barbarously deny'd. *Alexander Jannæus*, who play'd

play'd the Knave with *Ptolemæus Lathurus*; was, by him, most shamefully routed. And was the first of the *Maccabees*, who receiv'd any great Overthrow. And it is very obvious, That Wars, and most other Calamities, which befall us, come from the Lusts of Men; which the Deity maketh use of, for their mutual Punishment.

26. And sometimes, in an extraordinary manner; both in punishing the Offender, and adapting the Punishment to the Offence. A proud *Herod*, liking, after the *Roman* Fashion then prevailing, to be styled a God, shall be destroyed by Worms. *Selymus*, a cruel Tyrant and Murderous Son; shall not only die of a most painful and loathsome Disease; but in the very Place, where he once intended to have slain his Father. Upon that very Day of the Year, wherein *M. Crassus* was perfidiously killed by *Orodes*; this *Orodes's* Son *Pacorus*, shall also be slain.

27. *Cæsar*, while a Subject, not only took a Luxurious Liberty with Women; but submitted himself to be abused. Whereof, when he would have purged himself by his Oath; he was but derided with that Satyrical Scoff, *Gallias Cæsar subegit, Nicomedes Cæsarem*. To shew his Ambition, that Saying of *Euripides*, That if ever Justice was to be violated, it was for the sake of a Crown; was never out of his Mouth. And when he came to it, his Arrogance was as great, in saying, That Men were now to speak to him, as owning his Mandates, for Laws. And his more than Human Pride, in permitting of Temples, Altars, and Priests, to be consecrated to him; and other like Honours, given him, which *Sætonius* calls, *Humano Fastigio ampliora*. And the Manner of his Death, described by *Cicero, de Divin. L. 2.* was agreeable. He that had fought no less than fifty pitched Battles, and slain more than a Million of Men; in that very Senate, the greater Part whereof himself had chosen, and there in *Pompey's* Presence-Chamber, and before *Pompey's* Image, and many Noble Citizens, and of his Captains, and greatest Favourites, lay wallowing in his Blood; while not one of his Friends, nor of his Servants, so much as came to touch, or take care of him. Yet Divine Justice, so far again reveng'd the Murder of this Prince, that scarce any one of those, who had a Hand in it, escap'd a violent Death. And of *Brutus* and *Cassius*, *Dio* particularly saith, That they slew themselves with those very Swords, wherewith they assisted in making up the Number of *Cæsar's* Wounds.

28. And as God illustrates his Justice, in the Congruity of Moral and Penal Evil: So his Goodness, in over-ruling of them both. That is, in his disposing of Things in such a manner; that there is a hundred times more Good enjoy'd, than Evil suffer'd, in the World. For one Man that is Sick, or in Pain, or in Prison; how many hundreds are there, Free, and at Ease? How many thousands of Regular Births are there, for one Monster? The Body is so contrived, as to be well enough secured, against the Mutations in the Air, and the lesser Errors we daily run upon; did we not in our Excesses of Eating, Drinking, Thinking, Loving, Hating, or some other Folly, let in the Enemy, or lay violent Hands upon our selves.

29. Nor is the Body fitted only to prevent, but also to cure, or mitigate Diseases, when by these Follies brought upon us. In most Wounds, if kept clean, and from the Air; for which the Use of Plaisters in Wounds, chiefly consists: the Flesh will glew together, with its own Native Balm.

Broken Bones, are cemented with the *Callus*, which themselves help to make. What admirable Forecast is there, for a Lifeguard to the Head? By *Hæmorrhages*, and other Evacuations at the Nose: by *Catarrhs*, thrown off upon other Parts with less Danger: by spontaneous Sneezings, Vomitings, *Diarrhæas*, and other ways: Whereby *Apoplexies*, *Phrenies*, and other Diseases of the Head, are frequently diverted.

30. How often are Inflammations of the Eyes, prevented, by a Running at the Nose, or some other Evacuation of Nature's own Motion? Of the *Pleura*, and Lungs, by *Hæmoptoës*, and other sorts of Coughs: Some Portion of the Morbifick Matter, finding a Discharge this way; which otherwise would have fallen fatally on those Parts. And how very sensible is the Head, of the *Trachæa*, for its being excited, on the least Occasion, unto that Discharge? The Urinary Passages, are not only wide enough, to pass off a lesser Stone: but so very sensible of any Acrimony, in the Urine; as to give sufficient Warning, would People take it, for rectifying of it, before the least Stone could be bred.

31. How many Men have saved their Lives, by spewing up their *Debauch*? Whereas, if the Stomach had wanted the Faculty of Vomition; they had inevitably died of a Fever or an *Apoplexy*. Inflammations of the Liver, or some other Bowel; are many times prevented, or cur'd, by a Transition into a *Cholera Morbus*, a *Dysentery*, or some other Disease, more safe, and by the Physician more easily managed. *Hysterick* Affections, are often carried off, by a Flux of Urine, or of Tears. And the most fatal Symptoms of the foul Disease it self, prevented by a *Gonorrhæa*.

32. Nothing can be more admirable, than the many Ways, Nature hath provided, for Preventing, or Curing of Fevers. As Spontaneous Bleeding at the Nose, Vomitings, *Diarrhæas*, Copious and Thick Urines, Sweats, *Erysipelases*, *Apostemations*, *Salivations*. All *Thrushes*, *Pustules*, *Spots*, and other Cutaneous Eruptions, are not only Symptoms, but partial Discharges of the Malignity, whereby the Physician is better able to subdue the rest.

33. And whereas most Medicines, and chiefly the most effectual, are Enemies, or but Strangers to Nature: Yet she being impowered with Ability to expel them; takes the Occasion, to rid her self of the Open and the Secret Enemy, both at once. In all which, and other like Instances, whensoever there is need of the Physician's Skill; the most prudent part hereof, is to follow, and govern those Motions, which Nature hath once begun.

34. How seldom is the World affrighted, or chastized, with Signs or Prodigies, Earthquakes or Inundations, Famines or Plagues? How little is the Mischief, which the Air, Fire, or Water, sometimes doth; compared with the Innumerable Uses, unto which they daily serve? Besides Seas and Rivers, how many wholesome Springs are there, for one that is poisonous? Are the Northern Countries subject to Cold? They have greater Plenty of Furrs, to keep the People warm. Would those, under, or near the Line, be subject to Heat? They have a Constant Easterly Breeze, which blows strongest in the Heat of the Day, to refresh them. And with this Refreshment without, they have Variety of Excellent Fruits, to comfort and cool them within. How admirably are the
Clouds

Clouds fed with Vapours, and carried about with the Winds, for the Gradual, Equal, and Seasonable Watering of most Countries? And those which have less Rain, how abundantly is the Want of that supplied, with Noble Rivers? as the *Ganges* in *India*; in *Mesopotamia* and *Egypt*, *Euphrates* and the *Nile*.

35. Of that great Variety, we have of Minerals, Animals, and Plants; how few are Noxious, compared with those which are Friendly to us? And in every Species, of those which are the most Useful, we have the greatest Plenty. Of all Metals, what so useful and necessary, in any degree, as Iron? Nor is there any other, of so universal Growth. A great many Plants, will hardly, with Nurfing, be made to live, much less, to thrive, and to produce their Seed, out of their Native Soil and Country. But Corn, so necessary for all People, is fitted to grow, and to feed, as a free Denison, all over the World.

36. Among Animals, a Sheep, for the same Reason, feeds and breeds, in all Countries much alike. And those which are Domestick, or more Useful; are also more Prolifick, than the Noxious, or less Useful of the same kind; as Hens are, than Kites; Geese, than Swans; Conneys, than Hares; Dogs, than Foxes; and Cats, than Lyons. A Crane, which is scurvy Meat, lays and hatches but two Eggs in a Year: And the *Alka*, and divers other Sea-Fowls, lay but one. But the Pheasant and Partridge, both Excellent Meat, and come more within our reach, lay and hatch Fifteen or Twenty together. And those of Value, which lay fewer at a time, fit the oftener, as the *Woodcock* and the *Dove*.

37. And what is more admirable, than the Fitness of every Creature, for the Use we make of him? The Docility of an Elephant, anciently much employed in War; the Insitency of a Camel, for travelling in the Deserts of *Africa* and other Parts; the Gentleness of a Sheep in the Field, and when she comes to the Slaughter: A Horse is swift and strong, above most other Animals; and yet strangely Obedient. Both Comely, and Clean: he breeds no sort of Vermin; his Breath, Foam, and Excrements, Sweat Urine and Dung, are all sweet. Fitted every way for Service or Pleasure, the meanest, or the greatest Master. And as for those Beasts, which are Armed, and Fierce; they are so made, not with Intent to hurt us, but to defend themselves, or seize the Prey. Which they also usually seek in the Night, when Men are retired from their Business, and safe at home.

38. Of Wild-fowl, those which are the most useful; fly not singly, as other Birds, but are commonly Gregarious; as the Partridge, Lark, Teal. Whereby, as they become a more Plentiful Game; so are much more easily discovered to us, in our pursuit: either as more Visible, or by a Lowder Confort or other Noise, they make in flying. And Bees, by that Society, wherewith they serve themselves, serve us the better; as hereby we reap a whole Harvest together. And for our quiet Possession of Things useful, they are naturally marked, where there is need. So Fishes, Wild-fowl, and such other Creatures, as are by Nature, no Man's Property; have only such distinguishing Marks, as belong to the whole Species. But of those which are Domestick, as Horses, Dogs, Poultry; not only the Species, but the Individuals, have their Marks. And though Sheep, which are Proprietary, are seldom Marked, yet they are not apt to straggle.

39. Most Creatures, have some Quality, whereby they admonish us, of what is best. Of Neatness, all Birds, which love to be perpetually pruning themselves. Of Cleanliness, Cats, which commonly cover their Excrements, and always wipe their Mouths after Dinner. Foul Water, will breed the Pipp in Hens; and Nastiness, Lice and Scabs in Kine: and all Creatures, Swine themselves, which love Dirt, yet thrive best, when kept clean. Of Forecast, the Sitta, and the Ant; which lay up Nuts and other Seeds, in their Granaries, which serve them in Winter. Of Modesty, Elephants, Dromedaries, and Deer; which always conceal their Venereal Acts. Of Mature Marriage, all Animals which beget the best Breed, at their full Growth. Of Conjugal Chastity, Doves and Partridges, which keep to one Husband and VVife. Of Conjugal Love, the Rook; the Male helping the Female to make her Nest, feeding her while she sits, and often sitting in his turn. Of Maternal Love, the Domestick Hen; gentle by Nature, and unarmed; yet in defence of her Chickens, Bold and Fierce. And the Tyger her self, the fiercest of Beasts, yet is infinitely fond of her VVhelps.

40. The VVorld, as thus furnished, we are made capable of Commanding and Enjoying. We have both enough, and Variety of Food: of the Kinds, and for the Season. Infomuch, that a good Cook; will give you a Bill of Fare, for every Month, or Week in the Year. And a good Physician, a proper Diet for every Age, or Temperament, Palat or Humour. VVhat infinite Ways have we found out, of managing the whole Stock of Nature, which lies before us? One single Metal, Iron, sets on foot, above a hundred sorts of Manual Occupation. And one Insect, the Silkworm, near as many. One Tree, the Coco, affordeth Stuff, for Housing, Cloathing, Shipping, Meat, Drink, and Cann. And whole Books have been written, upon the Medicinal Uses of some one Plant. We have added to our Natives, all things from abroad: Wines from *Europe*, Gold, from *Africk*; Spices and Jewels, from *Arabia*, and the *Indies*. Whether we use them for Profit, or Pleasure; we have sought and found them every where; and made all the World our Range, and our VVarehouse.

41. And as we are fitted, to serve our selves, of all other Things; so likewise one of another, *viz.* as we are adapted for Society, in Conversation and Government. In Conversation, partly by the Similitude of Figure in all our Bodies. And of Colour; with far less Variation, than in Domestick Animals of the same *Species*. The same Dam, frequently bringing forth her Young of divers Colours, sometimes a White and a Black both together; which a VVoman never doth; but always, either VVhite, Tawny or Black. And partly by the Similitude of our Conceits, and Senses. And that which is grounded on both these, the Formation of Speech. For were our Simple Conceptions never so Copious, and our Senses Exquisite; Yet if they were not the same in all Men; and out of these, the same Power of making Universals; there could have been no Language, as in the Chapter *Of Intellectual Mind*, hath also been said; but a Definitive VVord, must have been devised for every particular Thing; which had been impossible. And as by Intellectual Perception, we are fitted for Conversation: so by Intellectual Will, for Rule or Government. That is, by common Consent to Order, for the Common Good. VVithout which, all other Foundations of Civil Government, are but *Capriccio's* and Castles in the Air.

42. And as Humane Society is founded, in the Similitude of some things: So it is promoted, by some certain Dissimilitudes. The Individuals of each Species of Fishes, and of wild Birds, are all of the same Figure, and Colour: And at their full Growth, of much the same Cize. And though the Male is in some Birds, less than the Female; yet this difference is not in the Individuals, but the Species; as in Male-Birds of the Rapacious Kind. Now it had been as easie for God to have given the same Cize, or Stature, of the Body, and the same Figure of the Face, and Colour of the Hair and Eyes, unto all Men and Women. But he saw it fit, to distinguish them, with great Diversity, in both Sexes. With this Intent, that Man, of all Animals, having the most various Phancy; there might be a variety of Choyce answerable to it. That a Woman, having the Figure and Colour of her Body, generally belonging to all Women; might look the better, as a Woman: And having some things peculiar to her self, might look the better, as a Wife.

43. And as variety of Hair and Faces, is intended for a more Lucky Bate, in order to Marriage: So, for the better securing of Conjugal Love and Chastity afterwards. For had all Faces been made alike, Phancy having once begot Love; the same Phancy which makes a Man love his Wife, would have made him in Love with all other Women. And had there been the same Likeness in all Men and Women, as sometimes there is in Twins: It would have given bad Men occasion, to bring into the World all Confusion. Every day, some Title, Woman, or Estate, would have inspir'd another pretending *Perkin*.

44. As the acceptable Qualities of things, are distributed every where in Nature; so also among Men. Hereby, to make them the better pleas'd with their own Estate; and the more useful one to another. Of the Oak, nothing can be more despicable than the Fruit; nor more useful than the Wood. Of the Vine, what can be baser than the Wood, or more excellent than the Fruit? In like manner, some Men, have Wisdom for Direction; others, Wit for Conversation: And the Favour, which some Women want, is made up with Discretion and good Humour. What more useful among Minerals, than the Loadstone, without a Colour? Or among Plants, than Corn, without a Flower? Such is sound Wisdom in a Man, without great Wealth, or much Ceremony. Men, have Knowledge and Strength; to fit them for Command and Action. Women, Affection; for their better Compliance, and their Immediate Care of Children. And herewith, Beauty; to compensate their Subjection, by giving them an Equivalent Regency over Men. Contemplative Men, may be without the Pleasure, of Laying, or Discovering the Secrets of State, at Home, or in other Countries. And Men of Action, taken up with the business of the World, are commonly without the Pleasure, of Tracing the Secrets of Divine Art, so Unsearchable in all the Apartments of Nature.

45. God hath so order'd every thing, that there is nothing which one Man hath; but another hath, or it is his own fault, if he hath it not, or has not learned to be without it. He has made every Man capable of enjoying the substance of all Good. Has given all Men, the same sort of Body, and of Mind; and the same free Use of both. Has furnished every one, with an Ear and a Tongue; for the Charms, if not

of Musick, yet the greater ones of Conversation, and the common benefits of Speech. With the same Means of exchanging Hunger and Thirst, for delightfome Vigour. Hath so adapted the Causes of Light and Sight; as to shew every one, the Innumerable Finenesses of Symmetry and Colour. And among them, those of a virtuous Beauty, the Epitome of the rest. And which, in his diffusive kindness, he hath confin'd, to no Degree, or Fortune. Though there are Thousands of Spawn, in every Humane Coition, and the Number of Males and Females, might seem to be subject to the greatest chance: Yet he has so order'd their Proportion; that the World should never be overstock't, with the one, or the other: So that for all the Offices and Affairs of Human Life, there is Provision enough of both Sexes: And every Man that will, may enjoy the blessing of a good Wife. And although he is pleas'd, for the sake of Order, and for Sundry other good Ends, to keep the Fortunes of Men in his own Hands: Yet he hinders no Man, from becoming Wise and Virtuous, and hereby truly Happy.

46. And as God has so model'd the World, that notwithstanding the Corruption of Mankind; there is yet, a far greater share of Good, than of Evil herein: So likewise, that all the Evil there is, or seems to be, is some way or other turned unto Good. Do great Rains, bring Floods? Those Floods, do also enrich the Grounds, they overflow. Doth the North-Wind, bring Cold weather? It also brings fair. Nor do we want the Means, to defend our selves from the one, while we make use of the other. Nor do the Eastern Nations want their Remedies, against those Heats, which are necessary for the Production of the Noblest Plants and Mines.

47. Are some of the Species of Nature noxious? They are also useful. How many Rare Qualities hath *Mercury*, for one that is Bad? Doth a Nettle Sting? It is to secure so good a Medicine, from the Rapes of Children and Cattel. Doth the Bramble cumber a Garden? It makes the better Hedge: Where if it chances to prick the Owner, it will tear the Thief.

48. Hawks, Ferrets, Otters, and other Birds and Beasts of Prey, being tam'd; become so obedient, as with their Rapacious Nature, the better to serve our Turns. And by the bold and watchful Fatigue, of pursuing the Game; we are better inur'd, to that of a Marshal Field. Nor are any of their Parts, unserviceable to us: The flesh of Vipers, the Ashes of Toads, and the Skins of wild Beasts. *Cantharides*, taken by some Whores, to destroy their Big-Bellies; and wherewith they commonly kill themselves to boot; how many more Lives do they every day help to save? And every other, the most odious, or noxious thing, serveth in like manner, for Food, or Physick, or some Manufacture, or other good Use.

49. Neither are they of less Use, to amend our Minds: By teaching us Care, and Diligence, and more Wit. And so much the more, the worse the things are, we see, and should avoid. Weesles, Kites, and other mischievous Animals, induce us to watchfulness. Thistles, and Moles, to good Husbandry. Lice oblige us to Cleanlyness in our Bodies; Spiders, in our Houses; and the Moth, in our Cloaths. The Deformity, and Filthyness of Swine, make them the Beauty-spot of the Animal Creation, and the Emblem of all Vice. And the Obscenity of Dogs, sheweth, how much more beastly, it is in Men. The Fox, teacheth

eth us to beware the Thief; and Vipers and Scorpious, those more Noxious Creatures, which carry their Venim, in their Tongues, or their Tails.

50. The truth is, Things are hurtful to us, only by Accident. That is, not of Necessity, but through our own Negligence, or Mistake. Houses decay, Corn is blasted, and the Weevle breeds in Mault, soonest toward the *South*. Be it so; it is then our own fault, if we use not the Means, which Nature and Art have provided against these Inconveniencies. *Stares*, safely feed on *Hemlock*; *Storks*, on *Adders* and *Slow-worms*. Which, and other Creatures, would be as harmless to our selves; had we always Caution enough to avoid them, or Wit enough to use them as we should. *Aloes*, hath the property of promoting *Hæmorrhages*. But this Property, is good or bad, as it is used. If by one that hath the *Green-Sickness*, it will prove a good Medicine: If by one subject to a *Dysentery*, or to spitting of Blood, a pernicious Poyson. And it is very probable, that the most dangerous Poysons, skilfully manag'd, may be made, not only Innocuous, but of all other Medicines, the most effectual.

51. The seeming faults of our own Bodies, are ordained unto Excellent Ends. Whereas most other Creatures, are furnished with suitable Weapons, for their own Defence: Man is born, altogether unarmed. That instead of one kind, we might think of making, as many as we needed. But withal, to put us in mind, of that Innocency; which had we kept, there had been no occasion for any. *Elephants* have their Teeth, Birds their Feet, and Fishes their Fins; and most Creatures can Eat, and Swim, and Run, as soon as they are born. But Human Births, for a long time, are altogether helpless. To the end, that Parents, by taking Care of them, may be habituated to the ways of Kindness and Pity, both to their own Children, and to all Mankind. In many other Creatures, as *Rabbits*, the Skin is much looser from the Flesh, than in a Man; whereby it becomes their Garment. And every Creature, hath its suitable Coat, or Attire. But Man comes stark Naked into the World. With the forecast of Ornament, Order, Chastity, Health, and all other good Uses, which are, or may be made, of Cloaths.

52. Neither are Irregular Births without their Use. As serving to assist us, in observing and valuing all those, which are Regular. It being far more wonderful, that there are so many of these; than that there is now and then, one of the other. To shew us also, the Power of Phancy; and to teach us the Regulation of it, upon this and all other accounts. Nor are Diseases themselves, useless. For the Blood, in a Fever, if well governed, like wine upon the Fret, dischargeth it self, of all Heterogeneous Mixtures. And Nature, the Disease, and Remedies, cleans all the Rooms of the Houe. Whereby, that which threatens Death; tends, in conclusion, to the prolonging of Life.

53. The faults likewise of our Minds, are made to produce much good to us. Whether it was Pride, Distrust, or both, which brought the Confusion of Tongues: The Earth was hereupon, every where, the better Till'd, and Inhabited. As we have no common Language; so we know, and use, no common Measure of Things. And the gradual Advance we have made in the Measure of Time, the Improvement of Language, and Trade, and of all other Arts and Sciences; has been order'd, the better to shew, That Man, by Nature, is an Improvable Creature, and capable

capable of a Magnanimous and Successful Industry. That being plac'd in the midst of the VVorld, a Theatre, which neither to our Eye, nor Understanding, hath any End: we have no more Reason to stay, where we are; than where we first began.

54. That we shall always be kept Ignorant of some Things, is out of pure kindness to us. As the variety of Contingents, is such; that no Man can foresee, the Good or Evil that shall befall him: So neither, is it fit he should. For that his Knowledge hereof, would certainly take away, all manner of Prudent Care, either to obtain the one, or avoid the other.

55. The time of Death, has a far greater Latitude, than that of our Birth: Most VVomen coming, according to their Reckoning, within the compass of a Fortnight; that is, the Twentieth part of their Going. But if we measure the latter part of Life, when the Diseases and Accidents of Minority are past; there is a far greater Latitude, viz. from 60 to 80 years, or from 65 to 85, a fourth part of the whole. And from the Multitude of Diseases, and Accidents, and the Causes of both; the Manner of our Death, is as uncertain. And God is good to us, in that from the Order of Things, we must be Ignorant. There being no better way, to induce every Man, to Hope the Best, and Prepare for the Worst, in a Setled and Cheerful Course of Virtue.

56. The most Exorbitant Phancies and Lusts of Men, illustrate the Beauty of God's Creation. One Man, makes all his Thoughts and Pleasures, to centre in Meats and Drinks; Another, in Musick; a Third, in Women; or in some other Sense, or Phancy, so as to think of nothing else. Which, as it shews the Infirmary of Human Nature; so the Plenitude and Perfection of the World, in being fitted, so many ways, to Beatifie Men, would they know discreetly how to use it. And the same Lusts and Phancies, are many other ways turned to Good. A Covetous Hope of getting the *Philosopher's Stone*; has been the chief occasion, of all that obstinate Diligence, which hath been used to discover the Nature of Minerals. And which hath issu'd, among other good Effects, in the Invention of many Noble Medicines. The foolish Pranks of Love, are made use of to that most necessary End, the Propagation of Mankind. Meer Avarice in a Physician, may make him watchful over his Patient; Malice in a Judge, to do Justice; and Vanity in a Minister, to Preach well.

57. The most High God, in all things appertaining unto this Life, for sundry wise Ends, alternates the Distribution of Good and Evil. Sometimes, he permits Bad Men, to escape. The better to shew the Pravity of those Minds, which Goodness it self will not amend. Or because he intends to use them, in the punishing of Good Men for their Faults. Or is minded, sometimes, by Bad Men, to protect the Good. Hereby to shew, That Virtue, in the Judgment and Conscience of the worst of Men, is Rewardable. Or because he hath a purpose, to punish Bad Men, by those of their own Kind; making one Haughty Tyrant, to knock down another. To shew his Skill, in using all their Ignorance, Pride, and Malice, to serve his own turn. And hereby also to gratifie the Good, against their VVill. And to shew too, that with respect to the Blessings, the VVorld enjoys, even Good Men, may ascribe overmuch to themselves. He foresees withal, of some, that they are not Incurable: And by Forbearance, gives them Opportunity, of be-

becoming so much better, as they have been worse, than others. And teacheth us, not to be precipitate and fierce; but inclinable to the ways of Clemency, when we have before us, so great an Example.

58. On the contrary, he permits Good Men, for weighty Reasons, oftentimes to suffer. To chastize them for their Errors: And convince them, That the Best, are not without. To Consecrate his Justice; by Correcting of Evil, in whomsoever he sees it. And to put us in mind, That himself only, holds the Ballance, by which all Men and Things, are exactly weigh'd. To prove their Wisdom, in managing some Lesser Evils, so as hereby to season their greater Enjoyments. And by greater Evils, to try their Virtue. Whether they are Wind and Weather-Tite, and have learn'd to Sail upon their Poynt, though all alone, and against the Stream. To Illustrate as well as prove their Virtue; which shineth best, when they are in the Dark. And to Refine and Confirm it. Leading them to a Candid and Modest Sense, of the Afflictions of others, while they feel themselves to smart. And Training them up, with a Compassionate Skill, to Help, Advise, and Comfort them. Exciting them, by a due Remembrance of all that is past, unto future Circumspection; and a Serene Expectation of the future Life. As believing, that He, who in Making the World, brought Light out of Darkness, and all things out of nothing: Can never fail, in the Government hereof, to bring Good out of Evil; yea, the Greatest Good, out of the Greatest Evil.

C H A P. III.

Of Providence over Publick States.

1. **T**HE Divine Providence, which hath a visible respect to the Being, and Condition of every Man: is yet more observable, in its Superintendency over Societies or Publick States.

2. With each of these, as it is united in all its Parts into one Politick Body; God is wont to deal, as with one Man. Wherein therefore, if any one part suffers; the rest must needs Sympathize with it, more or less. And the Iniquities or Virtues of Predecessors, as of Parents; are sometimes visited, or Rewarded upon the Successors, as their Children.

3. In the use of Sundry Means for this purpose; among which, the Counsels, and Effects of War, have ever been the Chief: The Deity fails not, to exhibit his Justice and Benevolence to the World. Shewing, the Disposal of all Men and Things, Nations and Crowns, to be in his own Hands: And that howsoever opposite Men may be, in their Designs, either to Himself, or one to another; nothing shall hinder the effecting of his Own. The Proof whereof, tho' best deduced from Scripture Prophecies; of which hereafter: Yet may also be gather'd, from those Accounts of Things, which have been given us by Profane Authors.

4. *Sparta*, whose Government was founded in Justice; giving the Prince, Nobility, and People, all their Shares; and was administered by Good Laws: Became, and continu'd five hundred years, the Flower of all *Greece*. Whereas the Estates of the *Messenij*, and the *Argives*, having Injustice in their very Form and Foundation; were but short Liv'd, and Unhappy. And *Sparta* it self, when the People began to be Vicious, and the Magistrates Perfidious, and to violate their ancient Laws; fell a pace from its Glory, till it became a Prey.

5. The *Athenians*, by an unjust Project, of Rising higher; laid the beginning of their Fall. For sending their Fleet to *Sicily*, upon pretence, only to assist the *Leontines* against *Syracuse*, *Cicer. in Ver. 5.* but with an intent, to make themselves Masters of that *Island*, and thereby, the better of all *Greece*: Their Fleet, which consisted of 300 Sail, being then overcome; made the first Shipwrack of their VVealth, Power, and Glory.

6. VVhen the *Babylonians* had destroyed the *Jews*, who had done them no wrong; and had utterly forgot the Divine Hand, which appeared against that People; and with their Impiety, had given themselves over to all manner of Vice: it was time, for the same Lord of the VVorld, who had set up that Empire, to pull it down. For which purpose, *Cyrus*, a Man every way Qualify'd, was raised up. His very Name, which, in the *Persian* Tongue, as *Plutarch* notes, signifies, the Sun; bespake a high Opinion of him. His Genius, which was extraordinary, much more. VVhen his Playfellows chose him their King; he spake, and Did, says *Herodotus, Lib. 1.* those things in Jest, which would have become a King in Earnest. And no less, his Education; as being a Flower, selected out of *Persia*; at that time, the Nursery and Garden, of the best and truest Morals in the World. VVhere they sent their Children to School, not as we do, to learn Languages; but to be thoroughly bred up, in the Rules, and Practise of Virtue: In one of which, *Cyrus* had his Institution, among the rest. To this solid Foundation, the Superstructure, which was after added in his Uncle's Court, among the *Medes*, succeeded the better. So as in a short time, he became, what *Plato, de Leg. 3.* owns him to have been, a Compleat Master, both of the Civil and Military Arts, and a Friend to his Country. Evidently singled out, not only as the Instrument, but the Favorite of Heaven, for the setting up of the *Persian* Empire. The *Medes*, who remember'd his sweet Conversation among them, in his Youth; were ambitious of him. And with these, the *Egyptians*; as also, the *Babylonians*, *Syrians*, *Arabians*, *Indians*, and many other Asiatick Nations, were ready to receive a Prince, who, they believed, would esteem and cherish them, as his Children. So by *Diodorus, in Excerpt. Hen. Valles.* he is described, *πρὸς τὰς ὑποτεταγμένους ἐθνῶν καὶ φιλόφρωνος.* So by *Trogus Pompeius, Frontinus*, and others: who speak of him, as of one, who was herein answerable, to whatever *Xenophon* hath put into his Character.

7. The *Persians*, though once a virtuous People; yet intermixing with the *Babylonians*; became with them, especially after the Reign of *Cyrus*, equally Vicious, throughout the Empire. Having once debauched their Senses, with the Pleasures of other Nations; they devoted themselves unto all wickedness. The Court of *Darius*, in *Alexanders* time, was become a Nest of Tyrannical Tools of State, Sodomitical Eunuchs, and

and Impudent Whores. Even his Camp was fill'd, with all sorts of Caterers for the Belly, and Barbars of Pleasure: as is witness'd by *Herodotus*, *Xenophon*, and others, from whom we have the *Persian* Story. Whereupon, it became necessary, as before, to chastize and reform the *Babylonians*, by the *Persians*; so now, the *Persians*, by the *Greeks*.

8. In order to which, it was forecast by the Divine Wisdom, That *Philip*, having treacherously destroyed his Kindred and Allies; divers of the *Græcian* Commonwealths, should first unite under him, as the *Macedonian* Monarch. That by his observing, how *Xenophon*, and *Agesslaus* King of *Sparta*, one after another, had pass'd through many of the Neighbouring Nations, belonging to that Empire, unresist'd; their Nakedness should hereby be discover'd to him. That having Peace at home, his People in Military Plight, and well affected to him; and forward withal to be in Action, in hope of Spoil; he should be able to make a Judgment, as of their Impotency, so of his own Strength. And that after the barbarous Usage, some of his People had met with, from the *Persians*; Justice too, with all the forementioned Motives to a War, should meet on his side.

9. What the Father hereupon began; the Son, was in all points, fitted to go through with. Courage, and Ardent Ambition, he had enough of, from his Blood, and Youth. From his Father's Example, and the Instructions of his Master *Aristotle*, Military Prudence. Which was also associated, with Temperance, Benignity, Clemency, in a high degree. With a great Love to all Philosophers, not only for the sake of his Master, but of Wisdom it self. But all this, not without a Tincture of Barbarity, from the Fury *Olympias*, his Mother. Tho', like some Hereditary Diseases, it was later before it discover'd it self.

10. God having sharpen'd this Sword; was resolv'd, nothing should break it, before he had done with it. *Alexander's* Fortune, shall yet be greater, than his Virtue. He was every where, in danger; and often wounded. By the *Illyrians*, *Phrygians*, *Cilicians*; at *Gaza*, in *India*, and at other times. The Wounds he received, not only in his Foot, Thigh, and Shoulders; but in his Breast, and Head; given, both with great Stones, and all sorts of Weapons. Most of which Wounds, by a small Mistake, or Neglect, in any part of the Cure; might have turned to a Fever, or a Gangrene. And the Weapons, as well have gone through his Heart, or struck out his Brains. But nothing shall be fatal to him. Nor any thing Invincible: He shall march forward, through all Dangers, and against all Oppositions, with a small, and sometimes a Mutinous, and ill provided Army; till he is Master of *Babylon*, and the World. Which he was made to possess; not to destroy, but amend it. As he also did, in building more than Seventy Cities, among the Conquer'd Nations; and Planting them with the *Græcian* Learning and Laws, to extirpate their own Barbarities, and compel them to be Men.

11. When God had now done with him, having manag'd both his Virtue, and Ambition, to his own Ends: to make it appear, he had shew'd himself to one, who after all, would not know him; he withdrew his Protection, and left him to himself. Who, thereupon, looking upon all his Victories round about, quickly grew giddy. With the profound Respects of the Jewish Priests, and the Elatteries of those in *Egypt*, was puffed up with infinite Pride. Of a Stay'd and Virtuous Prince, became Intemperate and Dissolute. Insolent, and Arrogant, in the highest Degree.

Degree. Guilty, and therefore Jealous. Base and Ungrateful to the best of his Friends; and barbarously Cruel, beyond the worst of those Nations he had subdu'd. And having procured himself to be worshipp'd as a God: was then permitted to perish of a Drunken Fever, like a Beast. Nor was it long after his Death, before his whole Race was extinguish'd.

12. But there is no Profane Story, which affordeth us more conspicuous Marks of the Benevolence, Justice, and Sovereignty of Divine Providence, than that of the *Roman State*. Once, of all others, the most celebrated for their Virtue: as the Gravest of their own Writers, and of Strangers, *Livy*, *Polybius*, and others, do bear them witness.

13. *Romulus* began with a Publick Act of Piety, in him, very singular; viz. The Dedication of his first Spoils; not to *Mars*, or *Bellona*, or *Hercules*, or other like Heroe; but to *Jupiter*. Whom he styles, in his Address to him, *Deum Hominumq; patrem*: That is, the most High God.

14. Their Temperance was so great, that as the Men drank very little Wine: So it was unlawful for the Women, antiently, to drink any. And their Moderation and Parcimony in other respects, may be judg'd of, from the Bill of Fare, to which their Princes themselves were limited, by the Sumptuary Laws. Their Chastity, was admirable. The Dishonour done to *Lucretia*, was the chief occasion, of laying aside the Regal Power. *Virginius* slew his only Daughter, espoused to a young *Roman Gentleman*, to prevent her being defiled by *Appius Claudius*. And *Appius*, though in great Authority, yet was dealt with according to his Merits. In all respects, they were so Modest; and either in the Wars, or at home, so well employ'd; that it was near 500 years, before they had any Plays.

15. They perceived that Dignity to be in Virtue it self; that the want of great Wealth, lessen'd not their esteem of any Man. *Numa*, to whom they reckon'd themselves as much beholden, as to any of their Kings, was, when called to the Kingdom, a retir'd Philosopher; *Tullus Hostilius*, a Shepherd; and *Cincinnatus*, a Husbandman, when chosen General of their Army. Their Commanders, *Regulus*, *Æmilius*, and such others, contenting themselves with the Honour and Success of Victory; frankly left the Spoil, to be put into the Publick Treasure.

16. Seeing all this Beauty in their own Country; their Love to it, inspir'd them with a True and Invincible Valour. By the great Examples of *Scævola*, *Curtius*, *Decius*, *Fabritius*, and such others, in a manner Consecrated to Posterity. Though sometimes they were overpower'd; yet in no Just War, did they ever turn their Backs, but were rather animated by ill Success.

17. And their Prudence, was always answerable to their Courage. They knew when it was a fit time to yield a little, as well as to Conquer. Their Discipline, which they found to be necessary, was so strict; that *Manlius*, when Consul, caus'd his own Son to loose his Head, for fighting, though Successfully, against his Edict. They always made use of some Friend, among their New Allies, or Neighbours to them; either to hold them fast, or put them into their Hands, upon a just occasion. Nor did their Wit, make them too Proud, to learn of others. *Imitari, quàm invidere Bonis, malebant*: was the Character, which *Cæsar* solemnly and publickly gave of them. Many of their first and best Laws, were borrow'd of the *Greeks*; the Arts of Shipping, of the *Carthaginians*:

ginians: and scarce any Nation, though their Enemies, but served to Improve them, in their Encampments, Weapons, Husbandry, or something else which was useful to them. When after mature Counsels, they resolved upon a War; they were, for the most part, the first Assailants. In order to which, they prepared themselves, with almost Inimitable Diligence and Resolution. In the first *Carthaginian* War, they built a Navy of 160 Sail, in 60 days, after the Timber was fell'd. And another afterwards, of 220, in 3 Months. And *Cæsar* in the *Gallick* Wars, passed his Army over the *Rhine*, so broad and swift a River, with a Bridge made in ten days.

18. But there is no virtue, wherein they more excell'd, than that of Justice and Honesty. A Client, once taken under Protection, they would defend against their nearest Kindred. When the *Roman* Soldiers Quarter'd at *Rhegium*, had perfidiously taken possession of it for themselves: The Consuls, by other Soldiers, Besieged, and Took the City, and restored it, with the Lands and Goods belonging to it, to their Owners. Justice was eminent among them, in Private occasions: but more, in their Wars. We find not, that *Agefilaus* made an Inroad upon the *Persians*, for any other Cause; but meerly to provoke them, and to make proof of his Arms. Nor were the *Tyrrhenes* expell'd *Campania*, for other reason, but because the *Gauls* had a mind, themselves to enjoy so fertile a Country. And it is plain, that most other Nations, as Publick Thieves and Robbers, have only preyed upon one another, in their Rapacious Wars. But those of the *Romans*, were not such. It doth not appear, for a long time, that they used them with Ambition, to enlarge their Dominions; but only to keep a Quiet Possession of what they had. Much less, that they were Licentious herein. For it was a Business, which they were bound by their Laws, to commit unto the Arbitration of the Feacial Priests. Who held their Trust herein, to be so Sacred; that they never allowed of any War, but upon good Cause, and after they had first sought Peace, and no hopes were left of obtaining it with Justice otherwise.

19. The first they had, was, I think, with the *Fidenates*: whose Daughters, the *Roman* Youth, had taken at a Publick Dance, for their Wives. Yet were thus far excusable, in that they took them not, till after the fairest Offers which could be made, were refused: and when, without those Wives, their State, if not their Nation, had been extinct. Of those which followed, their Enemies still gave the first Occasion. The *Sabines*, by unjustly surprizing the Capitol. The *Galli Senones*, by killing their Embassadors. The *Tarentines*, by destroying their Navy without Cause, and their Admiral. *Pyrrhus*, and the *Carthaginians*, by giving them their Assistance. The *Illyrians*, by dealing injuriously with their Merchants, and killing one of their Ambassadors, sent to complain hereof. The *Macedonians*, by assaulting the *Apolloniates* their Friends, and joyning with their Enemies, the *Carthaginians*. The *Lacedemonians*, by putting the *Argi* under their Tyranny; one of the best Cities of *Greece*, and which the *Romans* had before restored to their Liberty. Nor did they hardly ever make War with any, but upon just provocation. So truly did *Camillus* the Dictator, speak the sense and way of this People; *Belli, sicut Pacis, Jura sunt; justeq; ea, non minus quam fortiter, didicimus gerere.*

20. Nor did they use more Justice, in Waging their Wars; than Goodness and Moderation, with their Victories. As no Adversity, when they were Innocent, could abate their Courage: so the greatest Successes, did not make them Insolent. They oftener punisht those, who prosecuted a Victory too far, and beyond their Order; than those, who forsook their Colours. They desired to win their Allies, if it might be done, rather with Kindness, and Fear. As they refused no Friendship, which was offer'd; so neither any Peace, desir'd: though by some, as the *Carthaginians*, after they had more than once, made an ill use of it. By their Agreement with *Teuca*, Queen of *Illyrium*, they not only secured their own Trade; but provided for the safety of Others, who were in fear of her. So ready were they, to help their Friends and Allies; and even unasked, to do them good. This Eagle, did not spread his Claws, but his Wings, over them. How great were they in that Act, than which, nothing on Earth could be nearer to Divine; when, at *Corinth*, with the Authority of the Senate, *Flaminius* the General, and Ten Embassadors then present, Liberty was proclaimed unto all *Greece*? What is taken notice of, in one Man, I think; *Antigonus*, as praise-worthy towards the *Spartans*; the *Romans* always did, *viz.* In permitting those they had subdu'd, to enjoy their Home-Laws. Choosing to amend them, where they were Corrupt, rather by Lenity, and their own Example, than by force. *Domi Industria, foris Justum Imperium*; were some of the Virtues mention'd by *Porcius Cato*, upon a great occasion, as the Glory of ancient *Rome*.

21. If we consider their Story, we shall see too, That Divine Providence, would not let so many, and so Publick Vertues, to go unrewarded. Their Affairs, were almost every where, attended with Success and Honour. Not only such, as was the Natural effect of their Virtue; but many times, altogether Independent upon it; as themselves, the best Judges hereof, have always acknowleg'd. *Constat, Romanos, non Fortunâ, sed propriâ virtute, tantum Imperium consecutos fuisse*: Is the most unadvised Speech in all *Polybius*. *Servius Tullius*, who was a wise and valiant Man, and advanced the *Roman Power*, more than all the other Kings: Yet owned his Kingdom, to be the Bounty of Fortune. Whereunto also, he built a Temple, though not to Virtue. Nor had any of the *Romans* learned to do it, before *Marcellus*, upon his taking of *Syracuse*. *Fortunam, in omni Re dominari*; was the Sense, not only of *Sallust*, but of the rest among them, who observed the Course of Things, to be conducted by a Supreme Power in their Favour. It was this, and not the *Roman Virtue*, which took *Alexander* out of the way, when they had neither Treasure nor Horses, nor Engines, but only Men and Hand-Arms: and so, had otherwise, undoubtedly fall'n a Victim to his boundless Ambition. It was this Power, which protect-ed *Numa* and the City, when they had Enemies, Spiteful, Envious, and Jealous, round about, and kept them in Peace all his Reign. Which so order'd Things on all hands, that they were very seldom engaged, in more than one urgent War at the same time. The *Æqui*, the *Samnites*, the *Latines*, the *Hetrurians*, and the rest of their Enemies, came successively upon them, that they might not Overfet, but Improve their Virtue. It was this Power, which so disjoyned the two Potent Armies, of the *Cimbri* and the *Tutons*, in the Time and Place of their March; that one *Roman General*, might destroy them both. That which
made

made them overcome *Antiochus*, was a great shower of Rain, which spoyl'd the Strings of the *Persian* Bows. The Castle, wherein *Jugurtha's* Treasure was kept; was taken, not by *Marius's* Forecast, who had undertaken a Rash Assault: but the Curiosity of a certain *Ligurian* Soldier; who chanced to espye, the only undefended Part; while he was gathering of *Cockle-shells*.

22. But nothing could be more wonderful, than their preservation from that Ruine, to the Brink of which they were twice brought; first, by the *Gauls*, and after that, by the *Carthaginians*. When the *Gauls* had taken the City, and were ready to seize the *Capitol*; it was not saved, by the watchfulness of their Officers, Soldiers, or Citizens; but of silly Gecce. And *Averroestes* and his great Host, were afterwards Overthrown, by falling, accidentally, between two *Roman* Armies. Whereunto, no manner of foresight, in either of the Generals, did in the least contribute. As being wholly ignorant, of each other's Motion, till they were just upon the Enemy. Of whom, they hereupon slew 40000, and so became Masters of *Gaul*.

23. Neither shall *Hannibal*, with all his Sagacity, Courage, and matchless Success; and the daily encrease of his Friends, and Army; be able to prevail. The most prudent of Captains, shall foolishly march against *Cossa*, an ordinary Fort: when by his Victory at *Canna*, he had made his way cleer unto *Rome*. He, and his Army; shall wallow, in all kinds of Luxury; till they are more weaken'd by the Pleasures of *Capua*; than they had been before, by all the Severities of the *Alps*. And when he comes at length, with a Resolution to take *Rome*; Heaven, which hitherto had been on his side; now fought against him. For both the Armies being drawn up, and just engaging: they were so heavily pelted with a Storm of Hail; that hardly holding their Weapons in their Hands, they retreated in hast, unto their several Camps. And the next day, being both prepared to fight, in the same Place; they were driven asunder, by such another Tempest. And no sooner were they got again into their Camps; but the Tempest was over, and the Skies Cleer. In so much, that *Hannibal* himself, observed it to be a Fate upon him, either at one time, not to have a Mind, or at another, not the fortune, to win *Rome*. Nor did he ever after, make an Attempt, with equal likelyhood of Success.

24. After the *Romans* had escaped once again; they rose still higher, till in their Empire, as well as their Virtues, they were above all others. For that of the *Persians*, though it was very large; yet was never settled in any part of *Europe*. The *Macedonian*, comprehended *Asia*, and all between the Gulf of *Vence* and the *Danuby*. But as they had little in *Africa*, so the Remoter Parts of *Europe*, were hardly so much as known to them. Whereas the *Romans*, if we reckon from their first Naval Expedition, in the 129th *Olympiad*, did in the space of 53 years, become Lords, of the greatest part of the known World. So apparently did the Divine Favour, co-operate with their Virtue all along, to make them a Great and Famous People.

25. But the *Romans*, who had learned to do so well, and were so highly favour'd: The Crimes they were guilty of, were therefore the greater. For which, neither their Virtue, nor any thing else, could prevent their being severely punish'd. For two especially; one, in relation to the *Gauls*, the other, to the *Carthaginians*. The Three *Fabij*,
being

"*Altera Carthago
Capua; intercamp
secunda*"
"*Fortuna imperia
vicia ad Atlantia
quasiest! Sil. 9. 1. 1.*"

being sent to Mediate a Peace, between the *Gauls* and the *Clusines*; forgot their Errand, and against the Law of Nations, took up Arms, in defence of the *Clusines*, against the *Gauls*. VWhereupon, being complained of, by the *Gallick* Embassadors, to the Senate, and one of them demanded: while the *Fecial* Priests, were contending with the Senate, for his being delivered to them; he fled for Protection, to the People. And so, was not only, not given, nor punish'd; but by their means, was made a Tribune with Consular Power.

26. But this leud Injustice, cost the *Romans* dear. They who had sometimes given Ear to vain Predictions; shall now, take no notice of the warning given them by *M. Ceditius*, of the coming of the *Gauls*, which proved too true. They who were wont to surprize their Enemies, and to Attack them afar off: Now, as if they were rather to receive their Friends, hardly met them more, than ten Miles from *Rome*. They who, upon far less occasions, were used to take the best Counsels, and employ their best Strength: Now, besides that their Preparations were mean; they had neither a Dictator, nor other General, more than those, who had wickedly drawn them into this VVar. Who had neither the Wit, to give them a just Account of their Enemies Forces; nor Skill, to Conduct their Own. But took the Field in a Tumultuary way, without any Encampment, or choice of Ground, or Disposition of the Army, according to the *Roman* Form. Nothing was done, worthy of the *Romans*, either by the Captains, or the Soldiers: who ran away, not being Beaten, but before they fought. Nor did the *Veij*, whether most of them fled, send any supply to *Rome*; or so much as notice of their Overthrow. And the Senate it self, was in so great a Fright; as to neglect the Gates, when the Enemy was ready to enter into the City. So far did the favour of Heaven, and herewith their accustomed Wisdom and Valour fail them; till the Barbarous Nation, by whom they were to be punish'd, became every way Superior to them. And brought upon them those Desolations, which made the Dictator who restor'd them, to cry out, *Vidli, Captique, ac Redempti, tantum Pœnarum Dijs Hominibusq; dedimus; ut Terrarum Orbi documento essemus.*

27. Their other great Crime, was their Injurious dealing with the *Carthaginians*. 'Tis true, the first War the *Romans* had with them; had this plausible Pretense, of being only, *Se defendendo*: To hinder the *Carthaginians*, who were then Lords of the Sea, of *Spain*, *Sardinia*, and a great part of *Sicily*; from making that Island a Bridge, to pass over into *Italy* at their pleasure. Yet the occasion they took for entering into it, by assisting the *Mamertines*, who being Quarter'd at *Messana*, had perfidiously and barbarously taken possession of it; was base and unworthy. And was so esteemed by themselves, when they first deny'd the Assistance which was desir'd. Nor could any meer length of Time, take away the Turpitude, of what they resolv'd on afterwards. But that wherein they were chiefly Guilty, was their breaking the League, which was afterwards agreed upon, between themselves and the *Carthaginians*. For although it be true, that *Hannibal*, in passing the *Iberus*, and taking Possession of *Saguntum*, a City associated to the *Romans*, did transgress the Articles agreed upon: and that, omitting the true Causes of his so doing, he alledged those only, which were false and frivolous: and that he, and the Senate of *Carthage*, did both refuse to give the Satisfaction, which the *Roman* Ambassadors did demand,

demand: Yet none of all this was done, till the *Romans* themselves, had made the first Violation of that League. For notwithstanding that the *Carthaginians*, had thereby granted them a yearly Tribute; and Released to them, all their Captives without Ransom: Yet the *Romans*, taking them at an Advantage, when they were in Streights; compell'd them, contrary to all Fœderal Right and Justice, by New Articles, both to part with *Sardinia*, their Lawful Territory, and also to pay them for the future, a Double Tribute.

28. But if the *Romans*, will have what they have a mind to, right or wrong; they shall pay enough for it. *Hannibal* shall come, with Invincible Resolution, and the Perfection of Military Wit and Skill; to take his Countrey's, his Father's, and his own Revenge upon them. Having, with incredible Fatigue, passed the *Alps* in 15 Days; he first encountred *Scipio*: and so orders his Business, that with a wasted, weather-beaten, and founder'd Army, he puts him to flight. And in two more Battles afterwards, at the *Po*, and at *Trebia*, was superiour to him. Passing next, with equal Labour, and three Days and Nights continual Watch, through all the Severities of the *Apennine Hills*, and the Lakes beneath them; near that of *Trasimene*, he set upon *Flaminius* the Consul, and overthrew him. And not long after, *Centenius* the Prætor. And at *Canna*, with an Army consisting only of 50000; he routed *Æmilius* and *Varro*, with so great a Slaughter, that of 86000, there fell 70000, and among them, fourscore Senators. After which, scarce any Man dared to stand against him. *Minutius*, *Sempronius*, *Marcellus*, and *Fabius* himself, were either destroyed, or deluded and defeated by him. The Loss which the City alone hereby sustain'd, was so great; that of 270000 Heads, number'd therein a little before the second Punick War; upon another Lustre, made about ten Years after, there were not above 137000; a Number, very near by one half, less than the former. And all the *Gauls* within the *Alps*, with many other Nations, under the *Roman* Government, seeing *Hannibal's* Success, fell away to him. So evidently did their Guilt, deliver them into their Enemies Hand. And this Infamy will for ever lie upon them, That *Hannibal*, after all Themselves were able to do in opposing him; had yet been Master of *Rome*, if *Capua* had not been his Mistress.

29. After this, they were tried once more: and so far succeeded in their Victories, as to become Great above all all other People, as hath been said. But so soon as they became Lords of *Asia*; their Armies having continued there for some time, and letting loose the Reins of their Ancient Discipline; grew dissolute. Living in Drink and Dalliance, till they had learn'd to ruine all things Sacred and Profane. And to be more wicked in destroying, than once they had been just in cherishing, those they overcame. So that the Rewards of their Virtues, and the Punishment of their Crimes, being both forgot; they were let alone to destroy themselves, by dashing upon the same Rock, as *Hannibal* had done before their Eyes. The fatal Infection, which first under *Manlius*; but chiefly under *Sylla*, was taken in the Camp; was thence carried into the City; and the Riots of the Sword, were committed and patronized by the Gown. The Proconsuls, and Prætors, of the several Provinces, were from time to time, accused of Avarice and Cruelty. Complaints whereof, were sent continually up to *Rome*, and rang all over the Empire. And the Miseries, which began and increased with these Crimes, were as great.

Infomuch, that *Cicero*, cited by *D. Cassius*, doubted not to say, That all the Evil, they had ever done their Enemies, or suffered from them; came short, of what they had brought upon themselves. For besides that *Mithridates*, was of a long time, become a Potent and Mischievous Enemy; in *Sicily*, even the *Roman Slaves*, to the Number of 70000, were provoked to form a Rebellion. Many of the *Italian Nations*, the *Afculani*, *Marfi*, *Maruceni*, *Picentes*, and others, Revolt, and enter into a Social War, against the *Romans*. The Citizens, mov'd more and more with the Pride of the Senate; grew themselves more Proud. When they had got their Tribunes, they were not contented, that one of the Consuls should be a Commoner; but they would have both. And with these, the Censor, the Prætor, and all other Dignities, which were of Note in the City. Chusing those especially, who had Stomach enough to oppose the Nobility. By some of these, many pernicious Laws were put in force. *Gracchus*, *Cinna*, and others, raise Seditions. Unto which, great Numbers of Slaves being invited, and made Free; ran a robbing from House to House, and killing all that came in their Way, and in the first place their own Masters. What Havock was made, by *Carbo*, *Marius* and *Sylla*? The last of whom alone, slew 15 Consuls, 90 Senators, 1600 Knights, and above 100000 Common Soldiers and People. Yet this Man, after all, laying the Dictatorship aside, liv'd and died in Peace, and was honour'd with a Golden Statue after his Death. This People hereby shewing, That in the Judgment of their own Consciences, they deserved all that he had made them feel, for their great VVickedness. After this, *Catiline*, through the general Corruption of the City, met with Rakes enough, by whom he was encourag'd to form his Conspiracy: and herein, came but a little short of Success. In contemplation of all which; as Vice is catching from any Example; *Pompey* and *Cæsar*, at last engage the whole Empire in a War, for their own vain Glory. Which Occasion, the Senate taking hold of, chose rather to put all their Power into the Hands of one Man, and he of their own Order, the Prevailing General; than any longer to endure the Insolencies of the Commons. So plain it is, that by grasping at more, than belonged to them; in the end, they lost all. And yet from the total Abolition of the Popular Power, may be dated the Ruine of *Rome*. For had the reducing hereof to its ancient Condition, proposed by *Agrippa*, been accepted, instead of *Mecænas's* Model; that State might have continued unto this day. But after the Government became Imperial; and *Augustus's* Successors, were far from being the Inheritors of his Virtues: VVhat brutish Enormities were continually acted among that People? and what incredible Miseries were daily brought upon them? Yet allowed, nay, many times contrived, and rewarded, by those they had chosen to rule over them. To be wealthy, or virtuous, was become so great a Crime; so dangerous to have even a Bosom-Friend: that no Man could be safe, but in his Choice, of Poverty, Vice, or a Desert. God in his Righteous Judgment, permitting that People, which he had once made the Glory, to become the Shame of all others, and of Humane Nature it self.

CHAP. IV.

Of the Celestial Life.

1. **W**E have seen in some part, the Forecast and Ends of Providence, with respect to this present Life. And whether we consider the Corporeal or the Vital World; or the Author and Ruler of both: We have hardly greater Evidence of any one thing, than we have of the Being and Condition of the Life to come.

2. For in the Corruption of Bodies, there is no Annihilation, so much as of one single Atome; but the Stock of Matter, is always the same. For if there were, then in every Generation of Bodies, there would also be a New Creation. And so, the Deity would be employ'd, in Infinite Places at once, and every Moment, in the doing of that, which needed not to have been done, more than once. And for the same reason, the Stock of Motion in the World, is likewise, without diminution, always the same.

3. Neither is the Nature of Matter, nor of the Principles of Bodies, any more alter'd, than the Quantity. That is, the Generation and Corruption of Bodies, proceedeth not from any Alteration in the Principles themselves, but only in their Mixture: as in the Chapter *Of Principles*, hath been proved. Nor doth the Nature of Motion, suffer any Alteration.

4. If then, there be no Diminution of Quantity, nor Alteration of Principles, in the Corporeal World; nor of the Laws of their Motion: To suppose any Diminution in the Vital, is very absurd; or any Alteration in the substance, or in the Essential Acts, of any sort of Vital Principle: Especially, of so Noble a Species, as the Intellectual Mind.

5. It is also evident, from that convenient Transition, which the Principles of Bodies do make, from one Estate of Mixture to another. When the Principles which exist in the Water, Air, and Earth, at large, do meet together to Make, or Feed a Plant: They pass into another State of Mixture, or Relation one to another. But such as is suitable to their own Nature, and that of a Plant; and to all the Uses, which are, or may be made, of any Plant. And so too, when, upon eating of any Plant, by which we are Nourisht; the same Principles do exchange the Vegetable, for the Animal Mixture; and suitably to the Use, which is, or may be made of it in an Animal. And in whatsoever Estate the said Principles are; they are still within some Province of the Divine Regiment over the Corporeal World.

6. And we cannot, without a great deal of Phantastick Nonsense, suppose otherwise of the Mind of Man, a Principle no less Substantial, but much more Excellent and Regardable, upon the Transition hereof, from its present Estate. It being no way Credible, That He, who disposeth of the Estate and Use, of every Senseless Atome: should omit to forecast the further Use and Disposal of a Principle, endowed with Intellectual Life.

7. The

7. The same is further evident, from the Clear and Strong Conception, which the Mind of Man hath of Futurity. Pillars, Statues, and other Memorials, are a sort of Shaddow of an Endless Life; and shew, an Inextinguishable Desire, which all Men have of it. Could we suppose any Man, to be ensur'd the Enjoying whatever he would, to his entire Satisfaction, only for an Hour; upon condition of his being annihilated in the next: He would not accept of it. If Man then, were not intended for a Future, and that an Endless Life: His Faculties would have been an Over-match to his intended End. And so, there would have been Untruth or Disproportion in God's Ideas of Things, and in his Works: As having made a Creature, with Faculties to no answerable End. That is, a Creature, Capable, Sensible, and Desirous of a Life, he never intended him for. VVe have therefore as great assurance, of a Future Estate of Being; as that God is most Wisely agreeing with Himself, in all his Works and Ends.

8. And if we consider the Nature of Man, we must also believe, That the Future Life, will some way or other, be Superior, to our present Estate. For whereas other Animals, have a Faculty, to Act Regularly, without being Taught: Man is made, much more evidently, an Improvable Creature. Partly, to shew, that the several Degrees of Improvement, which we pass through in this Life; are in order to a higher Advance, in the next.

9. It is also Congruous, that this Advance, should be such, as is consistent with our being still Invested with a Body. That we may be so, who can doubt? For how can He, that gave us the Body we now have; compos'd with Unsearchable Art, in every part of it; want any Power or Skill, to give us another, when, and how he pleases?

10. And we ought so to be. For being there is an Orderly Connection, between the several Species of Mind; as in the Chapter *Of Celestial Mind*, hath been shewed: It is hereunto agreeable, that the Transition appointed unto Humane Mind, from one Estate of Being to another, should be Orderly. That is, not so as to be made, *per Saltum*; but unto that Degree or Order of Superior Mind, which is Invested with a Body.

11. Yet we are not to think, whatever Body we may have for some time, that the Body to be given us for Duration, will be such an one, as that we now have; and much less, the same. For we see in the Generations daily made before our Eyes, That there is a Transition, from a less, to a more excellent sort of Body. The Seed which is Sow'n, to which we may compare the Body lay'd in the Grave; hath indeed a Root, and also Leaves. But the Body it produceth, hath moreover, Flowers, Fruit, and Seed. The Animal, among Insects, which is first produced of an Egg; is a Blind and Dull VVorm. But that which hath its Resurrection thence, is a Quick-Eyed, Volatil and Sprightly Fly.

12. And why should we think, that God intends to work a Continual Miracle, in making that a Durable Body, which of its own Nature is otherwise? And this Continual Miracle, must be done too, in vain. For the Body which we now have, is adapted unto Eating, Drinking, Nutrition, Coition, and otherways of Repletion and Exoneration. Things, no way agreeable, to the Life, for which we are intended.

13. VVe are therefore to believe, That our Minds, in passing from their present State of Being, to that Above, carry the *Embrio* of their own

own Body along with them. The Body which we leave behind, in this Visible World, being as the Womb or Slough, from whence we Issue and are Born into the other.

14. But we cannot be supposed to have a Body, of howsoever fine a Make, without some sort of Sense. It being as wonderful, that any Body, as that any other sort of Body, besides that we now have, should become the Medium of Sense. And this Sense, may also be of divers Kinds, analogous to the several Species of Sense, we now have.

15. Nor to have Bodies, and Sense, without Phancy. It being besides all good Order, That in a Superior Estate, a Body should be rein'd; and that Phancy, so much above a Body, should be lay'd aside.

16. And since the Body we shall then have, will be finer: The Operations also of the Phancy, may then be clearer and more strong. If then, we can now See, and Hear, in a Dream, without Light, or Sound: VVhy, in the Estate above, may we not be able to See, without Eyes? And to Hear, without Ears? That is, have such Perceptions, as are analogous to Seeing, and Hearing, and other Sensations, without the Organs belonging to them, in our present Estate? And consequently, our Intellectual Operations, may some way or other, be stronger, and more Extensive.

17. Yet in that there will be no change in the Substance either of the Corporeal, or the Vital Part, as is before proved: Therefore, the same Capacity, and Inclinations, unto Good or Evil, wherewith Men leave the present Life; they will carry with them into the other. VVith this difference, That the Inclinations which are the same, in Specie, in both Estates; being, in the other, in Conjunction with a more Potent Phancy; will be so much the stronger, whether unto Good or Evil.

18. And we cannot doubt, but that God will deal with Men, in the Future Life, as he finds them to be Inclined. If a Man makes but a Clock, will he not see how it goes? How much more, will the Author of the Universe, having made an *Automaton*, which can Wind up it self, see whether it hath stood Still, or gone True? If he animadverts upon Men here below; how much more, will it become him to do it, upon their entrance into a Higher State of Being? If he maintains the Being, and hath forecast the Use, of every single Atome: How much more, having made the Mind of Man, hath he also forecast the Disposal of it, unto such a Condition, here and every where, as it is fit for?

19. Nor is it possible, that a Judgment should be made, in order to this Disposal, by any but Himself. That any Man, should comprehend all the exact Measures and Proportions of Good and Evil. Or any Creature, be an Infallible Judge, of all our Inclinations unto either. So that there is a necessity of standing at his Tribunal, who is Infinitely VVise and Just.

20. But for as much, as other Men, and Beings of the other World, have more or less been concerned, in assisting or hindering what we have done: It will therefore be fit, the better to shew the Divine Justice and Goodness, that Judgment should be given before all. When there will be that entire Reminiscence, and adequate Conception of Things, as to agree with the Judgment, which will be made of them, whether in order to a Sad, or Happy Estate.

21. In the former, we may suppose, that the Corporeal Part, which in Conjunction with the Vital, will have a Power of producing Sense; will be used to cause the Sense of Pain. The Phancy, which will then be

High and Strong, and Unchanged in its Inclinations unto Evil; to represent the Horror, of being forsaken, as of every Creature which is Good; so especially of the Deity, who is Goodness it self. And the Intellect, while it sees its own Subjection unto Phancy; to demonstrate to it self, the Justice of all this.

22. They who are disposed of, to a Happy Estate, their Capacity for it, will lye in the Ennoblement of their whole Composure. The Corporeal Part it self, may be fitted to produce such a sort of Pleasure, as will be suitable to an exalted Estate. But the Mental Pleasures of this Estate, will be the most Excellent. For if the Pleasures of Pure Mind, are to be supposed greater, than those of a Mind in a Lower State of Being, that is, in Union with a Body: We must then suppose, the Mind, to be capable of greater Pleasures, from its own Operations, than from those of a Body. And therefore also, that God hath provided the Means, in a Superior State of Being, sufficient to produce them.

23. And first, the Phancy may be so Cleer and Strong, as to presentiate upon one Theatre, all that ever it took notice of in time past. The power of Phancy, in presentiating any one thing that is past; being no less wonderful, than having that power, it should also acquire the Perfection, to presentiate them all. And by the power of Arbitrary Composition, may be able, moreover, to represent in their due Time and Place, those Things, which we never Saw, nor Heard of. Conceiving by those, we once had seen and heard; what those must needs have been, which we never did.

24. And without this Perfection, the Phancy will but Imperfectly minister to the Intellectual Mind. The Operations whereof, will then also be so far Improved, as shall be necessary unto Compleat Happiness. VVhich Happiness, with respect to the Time past, will very much consist, in a Comprehension of the Power, VVisdom, Justice, and Goodness of Divine Providence over the VVorld. VVhich cannot be had; without an entire view, of all its parts from end to end.

25. VVith respect to Things then present, it will consist, partly, in a more Extensive and Profound Understanding. And partly, in the Rectitude of the VVill. And by means of both, in the Enjoyment of the Society, selected to the same Estate. And of all other Societies, in any Superior Estate of Celestial Life. But chiefly, in the Enjoyment of God himself. VVho, by Creating the VVorld, and presenting it even here, but much more hereafter, to our better prepared Minds, as his Image: Giveth, and will give, us great assurance, That notwithstanding the Immense Distance between us, yet as far as we are capable, he is very willing to be Enjoyed.

26. Now nothing can be Enjoyed, any further than it is known; and being known, appears to be agreeable. Therefore our Enjoyment of God, as it doth in this Life, so will it in that to come, depend upon our Knowledge of him, and our Imitation. Upon our Seeing him, as he is; and our being like unto him.

27. The Knowledge we shall then have of him, will be very Excellent in Sundry respects. VVe shall know him to be the Fullest Good, the Nearest to us, and the most Certain. And consequently, the most Beatifying, of all others.

28. The VVorld is so thick set, with the Numerous Perfections of the Creatures; that besides the apparent Beauty of things, viewed by all;

all; there are those Secret Graces, in every Part of Nature, which some few alone have the Skill to discern. But how many soever we do, or shall see, or conceive them to be, in any one, or every Creature apart, or as altogether they make one entire Systeme: Yet in that they are all derived from the Deity, it must needs be, that in Him, they did before, and in Him, do still Really and Truly Exist.

29. VVe shall then be able, clearly to distinguish, between the Manner of their Existence in the Creature, and in Himself. VVhich we can never do, so long as we are Catechiz'd by Sense. To look for them in Him, as we see them in the Creatures; were to make Him, a Creature too. And we shall be able to distinguish, between the Manner, and the Reality, of their Existence. There is not a truer Symmetry, Order, and Beauty, in any Corporeal Beings; than there is, in our Mental Operations, viz. the Ideas which we have of them. A Square, that is, a Figure comprehended within 4 Equal Sides, making 4 Right Angles; cannot be so truly drawn upon a Slate, as in this Definition, it is conceived in the Mind. And therefore, in a Manner suitable to the Nature of the Mind, may be said, to exist herein. And so likewise, whatever else is attributed to a Body. From whence it is evident, That all Corporeal and Sensible Perfections, are in some Analogous way, Existible, in the Humane Mind. And if so, how much more eminently, must they needs exist, in the Divine. As therefore our Thoughts, do most Really exist, before we express them in Vocal Sounds: In like manner, the Excellencies which we see in the Creatures, are in so Real, but Transcendent a way, Existent in God; that their Existence in the Creatures, is but the Utterance and Expression of them. A clear and comprehensive Sight whereof, will be a great part of our future Happiness. To see the Glories of the whole Creation, conspicuously express'd and summed up in God.

30. VVe shall, moreover, then know and enjoy God, as the Nearest Good, or of all others the most Intimate. Both by virtue of his Love to us, and of his Knowledge of our Love to him. His Love to us, will be greater, than can be that of any Creature. For no Creature can, or will ever be able to say, that we are its own Designed VVork. But the Creator, can say this: And will then take complacency in us, as such.

31. And his Knowledge of our Love to him, will render him desirable to us, above all Creatures. The esteem we have for another, is founded in our Belief, that he is the owner of what we take to be valuable. But this esteem is advanced, by his taking notice of it. So, the Affections of Lovers and Friends, are enlarged, by observing the reciprocation of it, in one another. In like manner, it will be a great addition to the Enjoyment we shall have of God, above what we can have of any Creature; That he hath and will have, a perfect Knowledge of our Love, and vehement Desire, entirely to give our selves to him. VVhich we could not do, did he not by an Omniscient Knowledge of us, receive us wholly into Himself.

32. And that which will beyond Expression, or any present Conception, advance our Enjoyment, in all these respects; will be the Certainty hereof. As depending upon the Immutability of his Love to us: And his Omnipotency, in establishing our Love to Him; and the Estate, he will then put us into. So as by the Foresight, which our Ennobled Minds,

Minds, will then take hereof; we shall be able to presentiate, all that is to come, and every Moment, to drink in the Streams of endless Joy.

33. Yet the Sight and Knowledge we shall then have of the Universe, and of God Himself; which may be called, the Beatifick Vision: is to be looked upon, but as one Half, of the Beatifick Life. VVhich must of necessity consist, not meerly in Contemplation, as by the Schoolmen, and others, it hath been usually described; but also, in Action. The former part of it, will follow upon the Perfection of our Understanding: This, upon that of our VVill, to Act accordingly. For if Action, or the Use and Exercise of Virtue, be the Noblest part of our present Life: How much more, must it needs be, of that above? Where, our Minds, being Advanced, and less Encombered, will be much better adapted to it.

34. I have also proved, That it is the Perfection of the Deity, not only to have the Eternal *Idea* of things; but withal, to be Eternally Energetick. And therefore the Pleasure, which he will then take in us; must suppose our advance, unto that Energy of Virtue, wherein we shall Imitate him most of all, and which shall best become the Celestial Life.

35. And the Perfection of our Virtue there, as well as here, will consist, in doing every thing like Himself; that is to say, with Congruity unto the best End. VVhich is, That in Pleasing of him, we may enjoy him. VVhom we shall then Love, so much more than we can Love our selves; as we shall see him, to be Infinitely better.

36. And in Conjunction with the best Order. VVithout which, the more Action, the greater would be the Confusion. VVhatever therefore is done there, will be done, as with a Subordination of one Person to another; so of one Society, or Estate of Beings, to another: and with an Uniform Subjection, unto the Father and Lord of all.

37. And it is therefore reasonable to believe, That all those who shall be placed in any Station of this Blessed Life: Will, by orderly Removes, be translated from one Station to another. That being first advanced, above their Union with Corporeal Nature; and above the Phantastick afterwards: they shall ascend, at length, unto that Estate, which enjoys the nearest Station to the Deity; *viz.* that of Abstracted Intellectual Minds.

38. VVhich Estate, in regard it will not consist, with any Personal Relation, unto Phancy, or Body: Nor therefore, with any Sensible Relation, unto Motion, and Time: it seemeth to be that alone, which may properly and strictly be styled, Eternal Life.

C H A P. V.

*Of the Rules of Providence.**And first, of the Law of Nature.*

1. **H**AVING seen what God doth Himself, in this Lower World; and what we may reasonably believe he intends to do, in that Above: We are next to enquire, what he expects should be done by his Creatures. Or, what Rules he hath given us, by which we also are to Act in this present Life, and by which we are to be accountable to him in the other.

2. And first, it is evident, that God hath given Reason, as one Rule. And it is the Rule, by which we are to make a Judgment of any other Rule: For albeit that Reason is Imperfect, as to the Measure of its Comprehension: Yet so far as it goes, it is a True and Exact Rule. For otherwise, Reason so called, were not Reason indeed: VVhich lyeth in the Conception of exact Truth.

3. VVe cannot perfectly comprehend the Nature of any one thing in the World; not of simple Quantity: As in the Chapter *Of Science*, hath been shew'd. Yet of Quantity, Motion, and Body; we have so much right Understanding: As hereupon to lay the Infallible Grounds, of all Mechanick Operations, so much intermixed with the Business of the World. In like manner, there are, it's owned, some things, not only in the Divine, but also in the Humane Nature, and consequently, in the Nature of Good and Evil, which we cannot perfectly comprehend. Nevertheless, from the Descriptions I have given of them; we may learn, not the Phantastick, but the sure Grounds, of all Virtuous Actions. VVe are, from hence, certain of thus much, that what we call, Moral Good and Evil, are not founded in Custom or Opinion; but in the Immutable and Eternal Reason of Things.

4. And if God hath given us Reason, as the Rule of Good and Evil: It is as certain, That we are accountable to him, by this Rule. For it is absurd, when we allow, that he is the Author of a Rule; to suppose withal, that he regardeth not, whether it be observed, or no. If God hath established his Government in the World, as hath been proved: Our obligation to conform unto it cannot be deny'd. And by what Rule can a Reasonable Creature Conform, if not by that of Right Reason? Reason then, as it Directs us, is a Rule: as it obliges, hath also the Virtue of a Law. And being given by God, is Virtually, God's Law, which he hath Inscribed upon Nature. In which Sense, it may also be called the Law of Nature.

5. Some, when they speak of Nature, do mean only Sense; for which they undertake to plead. But in doing of this, they still whett the Argument against themselves. For no Man can deny, but that as Reason is a Part, so the Superior Part, of Human Nature. VVhat ever then, is against Reason, is against Nature. Reason is Nature, as well as Sense: And therefore ought likewise to be observed. And in regard that Reason, is able to judge of Sense; but Sense, on the contrary, cannot judge

of Reason: It is fit, that Reason should be observed in the first place. For Men may altogether as well go upon their Heads, as with Reason at their Heels.

6. Nor can the Pleasure, any more than the Authority of Sense, be pleaded for, as the greater. That of Phancy it self, is above it. For one that is Covetous, is not so highly pleas'd, with the meer Sight and Fingering of Money: As with the Thoughts, of his being consider'd as a Wealthy Man. Nor do Men desire Drink; so much for the Tast, as the Gay conceits it useth to produce; or the glory, of having got the Victory of the Company. The Pleasure, even of the Venereal Bed, lyeth many times, chiefly, in Conceit. For why else, should not one that rambles, be as well pleas'd with his own Wife? Whose only fault may be, that she is not his Mistress. VVhereby it is evident, that something which is Invisible, Intastable, and Intangible, as existing only in the Phancy, may produce a Pleasure, Superior to that of Sense. How much more, may and ought Phancy to do it, under the Regulation, and with the Harmony of Right Reason. Except we can suppose, so great an Asymmetry in the Works of God; as that he hath made Dogs, and Swine, and other Inferior Creatures, to be capable of a Superior Pleasure.

7. If Reason then, according to the Constitution or Truth of Human Nature, be Superior unto Sense and Phancy: from hence it follows, that in doing things according to Reason, that is, according to Nature; besides the regard we have, to the gratifying of our selves, or others; we are also bound to do them, with regard to the Deity. Who, as he is the Author of Nature, must needs be a Judge, of what we do, or omit to do, according to it.

8. VVherefore, as the Rectitude of our Actions, is our Virtue, or that which is commonly called, Morality: So the owning of our Obligation unto Virtue, as aforesaid, is properly, our Religion: To wit, so much of it, as is founded on the Law of Nature. VVith respect to which, it may be stiled Natural Religion. That is to say, a Devotedness unto God, our Leige-Lord, so as to act in all things according to his Will, as far as it appears to us by the Law of Nature. So that the Actions of our whole Life; those which relate only to our selves, or others, as well as those which relate immediately unto God; so far as they are done with the Mind: are all of them, not only points of Discretion, and Virtue, or the contrary; but of our Religion, or Irreligion. That is, they are Actions, for which we are accountable, not only to our selves, or others: but being either grounded upon Reason, or done in contradiction to it; do hereby become, *ipso facto*, our Indispensible Duty, or our Faults, for which we are accountable unto God. For nothing can be more certain, than that he expecteth we should do every thing, after the Becomingness of Human Nature, and in Conformity to the Relation we have unto Mankind, and more especially, to Himself.

9. What can be more Reasonable and Becoming, and therefore Indispensible, than to be Temperate? Rendering our Bodies, Senses, and Thoughts, Vigorous and Commandable. Bounding, both the Appetite, and the Phancy; so Troublesom, Dangerous, and Expensive, where they are Wanton.

10. Or more, than to be Sober? When Excess, either with an Apoplexy, knocks a Man on the Head; or with a Fever, like Fire in a Strong-Water-Shop, burns him down to the Ground. Or if it flames not out, Charcks him to a Coal. Muddies the best Wit, and makes it only to flutter and froth high. And trains Men up to the worst of Habits. Teaching them to play with those Thoughts, which they startle at, when they are sober. Till by Use, they become, like VVitches with the Devil, familiar with them at any time.

11. Or more, than to be chaste? For who, that considers, would forfeit his Ease, or Honour, and geld his Understanding; in lacquying after a foolish Passion? What Security or Troth, can that Man expect from a Whore, who is false to his Wife? defrauding her of that Love, which is as much her Right, as her Joynture. Who will not expect, that a false Husband, if he comes to be try'd, will prove a False Witness, or a False Friend? What Wife or Honest Man, would run the hazard of a Contagion? And all the Mischiefs, which may follow on his VVife and Children? The standing Marks of their own Misfortunes, and his Fooleries.

12. Or more, than to be diligent? VVhen every thing besides, in Heaven and Earth, is in constant Motion. VVhen no Man is more in the way to do Good, or avoid Evil, than one well employ'd. VVhen we are all God's Servants, whom he hath sent into the VVorld to do his VVork: And for which, besides our Arrears, he pays us in Hand, much more than our Wages. Do we not make Drinks, in their kind the Best, of the Roughest Apples and Pears? Are not Stones polish'd, Metals refin'd, and all things else amended, by Art and Pains? So neither is any Man not born a Fool, that which Nature makes him, but what he makes himself. Most Inventions are the Effects, neither of Consultation, nor of Chance: but of that which is between them both, a regular Industry. And so are most Performances, in the prudential Part of Life. VVhile in the Prosecution of our main End; we project not, but meet with many of those Hints, which help to lead us thither.

13. Or more than in any Condition, to be contented? He that is not so, nourishes not, but eats his own Flesh. He looks upon every thing he hath, with a Moth in his Eye. VVould we know, what Health and Ease are worth? let us ask one that is sickly, or in Pain, and we have the Price. And so he looks upon every thing he has not: which appears to his Phancy, much finer at a distance; than when it is posselt. Nor looks he any better upon God himself: for being kind to others, as near of kin to him. Or, as if the Ruler of the World, knew not what to do with one Man, but had made a Mistake about him. And why not mistaken in the Order of his Being? In making him a Man, and not an Angel? VVhereas we ought to know, that God values no Man more or less, in placing him high, or low; but every one, as he maintains his Post. Often repreienting by those on high, not the Worth, but the Vanity, of Human Nature: and teaching those below them, to make a great Game, with mean Cards. Nor is there any other Virtue; but what is Natural, Lovely, and Becoming us in all respects. And therefore, what we are obliged to, not only in point of Prudence, but as a real and substantial Part of our Religion. For we may as well suppose, God to have used a false Measure in the Make of Hum an Nature: as not to require Exact Truth and Proportion, in the Operation belonging to it.

14. But if the Duty we owe to our selves, and others, be an indispensible Part of our Religion: then much more, all that we owe immediately unto God.

15. This consisteth first, In our Acquisition of a sound and distinct Knowledge of him: So far, as he is Intelligible to us; both in himself, abstractly consider'd; and in his Works, which we are bound to study. For there is that Coherence, between every thing he hath made, and the Use of it: That we may as well say, he gave us Eyes, not to see; as Understanding, not to Think: and not to Think most, on those Things, which are the most Excellent.

16. And if we know God, as we ought to do; we shall also love him whether we will or no. For if we know him, as we should; we shall see him, to be the most Transcendent Being in Himself; and find him to be the Best of Beings to his Creatures, and particularly to our selves. The Ocean, and the Fountain of Goodness, as the Sun is of Light. The Centre, and the Circumference of all Perfection. And therefore, beyond all Conception, most amiable.

17. And this Love, will oblige us vigorously to suppress, every vain and impious Conceit, in our selves, or others, to the contrary. As if it were below the Deity, to be any way concerned about us: either to love us, or to value our Love. Whereas, if he pleased himself, in giving us our Being: it is impossible, but he must be also best pleased, when he sees us act according to it. And so all other Phantastick Conceits, as would interpose and hinder our Love, from being equal to our Understanding.

18. Moreover, if our Knowledge and Love of God, be Sound and True; we shall also fear him. That is, we shall have a reverential and awful Regard to him, as Children to their Father, because we love him; and are afraid of nothing more, than of his least Displeasure. Which we know, he can, and if contemned, may justly make, more Terrible, than we are able to conceive.

19. And we shall revere his very Name. As it is the Verbal Image of those Divine Perfections, which are hereby understood. Esteeming it impious, not only to use it Lightly in our Talk, but to Think of it in vain.

20. It will much behove us, always to think, That we see him still looking on, and weighing all our Thoughts, Words, and Actions, in the Balance of infallible Justice and Truth. And immediately passing upon them, the same Judgment, which he intends hereafter, judicially to declare.

21. And in Contemplation hereof, to fortifie our selves, in the constant and delightful Practice of Religious Virtue; against all Examples, Small or Great, Pleas or Pretences, to the contrary. Esteeming it therefore to be valuable, because it looks above the Stars, and sees beyond Time, and without a great deal of Pains, is unattainable.

22. As also, to admire his unbounded Goodness, which we continually enjoy; and see running through the World. Although for the greater part, unmindful of the Hand, from whence it comes; and which hath given us a Memory; to think of all other things.

23. And to console our selves, against all the Evil, which doth, or may befall us. As that which comes not by chance, nor for our Hurt; but

but by his Direction, whom it will always become, to convert it unto our greatest Advantage.

24. And therefore, to betrust him, with all the Good, which our own Capacity will allow us, or his Sufficiency encourage us to hope for, either in this Life, or that to come. Not in sitting still; but in the use of our utmost Diligence and Skill, to trust him so entirely, as if we had no Motion, or Ability to use. As remembering, that we are obliged to act the best Part of a Reasonable Creature; but withal, at his Disposal, who turns the World, and all Men therein, round about, as we do a Globe, at his Pleasure.

25. And in our doing this, to acquiesce. Assuring our selves, from the Benignity of his Nature, and the Truth of all his Works, as a double Rock to build upon: That he, who hath taught us a regular Trust, will not fail to give us the Equivalent, of whatever we trust him for.

26. Chiefly, it is our Duty, to trust him for our future Happiness, and to live in a continual and joyful Hope of it. For in making of Wills and Laws, for the Benefit of Posterity, and many other ways, it is very evident, That we are naturally inclin'd, to consider a Future Estate. And can we suppose, that God has made it Natural, to consider with all the good Contrivance and Judgment we have, of the future Estate of others, and yet not of our own?

27. And it is as evident, that we are obliged to think of this Estate, as of a far better, than the Present is, or is capable of being. Wherein we see every where, a Mixture of Good and Evil; and Rewards apparently reserved to another World. And the greater share of Sensual Enjoyments, being bestowed upon many Creatures below our selves: directs us to the Place of Angels, and their higher Pleasures. Which, the farther they are out of sight, become the better Test of a raised Mind. And so much a sharper Spur, to the Highest Improvement it is capable of, The Steady and Delightful Expectation of an Unseen Felicity.

28. There is so Natural a Connection, in the forementioned Parts of our Duty: that if we acknowledge it, in any one; we must in all. It is then our Duty, to do all this, upon every fit Occasion. But chiefly, in the two principal Parts of our reasonable Service, our Homage of Prayer and Praise.

29. But wherefore should we pray to God, who is immutable? And therefore cannot be moved, by any thing or all that we can say to him. How vain a Question? When as we should the rather do it, because he is Immutable. For when we pray to God, if we understand our selves, in representing what we desire, we profess our Sincerity herein. If then his Will doth indeed accord to our Desires, as best: we believe honourably of him, That whether our Desires for the best, should change, or no; his Will never doth nor can. And if Men sometimes petition their Superiours for those things, which they know beforehand, will be granted: we think it a Respect, much more due to the Deity. But if our Requests are such, as accord not with his Will; we then profess our humble and ready Submission to it. The doing of all which, is so far from supposing God to be Mutable: That it is a Declaration, we believe the contrary.

30. To say, that plain Men, cannot pray thus, is as vain. For plain Men, if honest, will always mean the same Things, howsoever they may fail in expressing themselves. VVherein all Men, of the best Understanding, do, and must fail, more or less. For what is more frequent, than to say, a Silver Ink-horn, my Head swims, and to use a thousand of such like VVords and Sayings? Should we then never converse, till we could speak every VVord properly, that is, with a perfect Analogy unto one another, and unto Thoughts, and Things; we must for ever hold our Tongues. And the Argument against Praying unto God, is no better, than this, against speaking unto Men.

31. Besides, if no Man must Pray, but in manner and form adequate to the Perfection of God: then no Man may so much as Think of God. Because that no Man, can think adequately of him. VVe are therefore to believe that he despiseth not any, who doth them both as well as he can. For since he is pleased to rule us, in a manner suitable to our Human Capacity: We have no cause to doubt, of the Propriety and Acceptance of our Addresses to him, *Mare Humano*.

32. VVe have then, as good and great reason, to pray to God, as for any thing else we do, as Men. In asking of what we want, we own our absolute Dependance upon his Power, we comply with his VVisdom, we trust in his Goodness: professing our Subjection to his Divine Government upon all accounts. And in deprecating of Evil, we make an humble Acknowledgement of Guilt; and of God's Justice in chastizing, as well as Clemency, in sparing the Guilty. And if ever we think or speak sincerely, of our Duty to God and Man; it will be, when we are doing all this. VVhen upon speaking unto God, we do as much, as if we took our Oath, that all we say, is true.

33. But if Prayer to God, be one part of our Homage: we cannot doubt, that to celebrate his Praises, is another. Wherein we do all, that we do in our Prayers, with the Addition of our Thanks. A Payment, the more due, because it costs us nothing. And is so far Advantagious to us, as to help us to rejoice. Which God in the Enjoyment of what he gives us, wou'd have us to do, and to chere and sing, while we lie within the VVarmth of his chearing Beams. And helps us too, the more heartily to wish, that whatever we pray, or praise him for, may centre in his own Glory. And to rejoice again in this, that we know assuredly, it will and must be so. That with the lower Parts of the Creation, Mankind, and the several Orders of Superiour Minds, shall all of them, have their Aspects upon him; as the Celestial Orbs, have upon the Sun. Nothing being more reasonable, than that He who is the Beginning, should also be the End of all things.

CHAP. VI.

Of Positive Law.

1. Reason, where it is Improved, and kept clear; gives a Light, sufficient to shew us a great part of our Duty; and so far, to have the force and virtue of a Law: As in the foregoing Chapter hath been proved.

2. And the Law of Nature, is that which Wise Men have always supposed, as the Foundation of Positive Laws. So *Plato*, Ο Νόμος, τὸ ἄριστον ἐστὶν ἐξέλευσις. That is, Law, is the Invention of that which truly Is. For by νόμος, *Plato* means, the Eternal Law of Nature; which notwithstanding the Mutations and Contradictions, among the Laws of all Nations, continues for ever the same, and therefore truly Is. And *Cicero* more expressly saith, *Lex, est Ratio Summa, insita in Natura, quæ jubet ea quæ facienda sunt, prohibetque contraria; de Leg. 1.* And so all others, of the best understanding.

3. Nevertheless, the Declaration of a Divine Law, Superior to that of Nature, will appear to be necessary: Whether with respect to the corrupt Estate of Mankind, or the Perfection of the Deity.

4. There is a necessity of an express Divine Law, to add Light unto that of Nature. For there are but few who consider, whether there be any Law of Nature, or no. And many, by degrees, bring themselves to that pass, as to deny the being hereof. And those who own it, yet find it so far defective; that except they Trim their Lamp, and look close, they can see nothing distinctly by it. And many things are hereby undiscernable, which yet are very necessary to be known.

5. The Darknes and Disorder, we see every where; may suffice to evidence the Truth of all this. But if we look upon the condition of the World, before the Settlement of Religion herein, how plain is it? The *Lacedemonians* were used to cast away every feeble Birth, into a VVhirlpit. In many of the *Astiatick* Nations, Theft was taken little notice of. In *Persia* and other Countries, Men were marryed to their Sisters; their Daughters, and even their own Mothers. The *Hircani* and *Tiberini*, used to break their old Kindreds Necks from some Precipice. And the *Heruli*, when they fell sick, to stick them with a Dagger. The *Medes*, when they saw People in the same Condition, and not like to live, were used to throw them to be devoured of Dogs, which they kept for that purpose. And many other Nations, as the *Massagetæ*, and the *Derbices*, thought it better to eat them themselves. And so did the *Canaanites*, of whom, the Spies which *Moses* sent, reported, saying, *The Land, is a Land which eateth up the Inhabitants thereof.* There was hardly a Nation under Heaven, but was used to the Butchery of Human Sacrifices. And the *French* were not quite broken of it, until some time after they became Christians.

6. Nor were such Enormities as these, done by a few, but by whole Nations: Not upon meer sufferance, but by Law. Among the *Geti*, *Leges cautum est*, saith *Bardefanes*, who wrote about the time of *Adrian*, That the VVomen should be free, to lye carnally with whomsoever they would.

In the 12th place
the meaning of the
words was, that
law was not ab-
to maintain the
inhabitants, in
2nd what was
meant, it was
evil (untrue)
report - see
Number XIII, 33

would. And the *Affyrians* were not contented, to leave them to their Liberty: but every Woman throughout the Country, was bound once in her Life, in the Temple of *Venus*, to prostitute her self to any one, that threw her a piece of Money, which was given to the Temple.

7. And the Wisest Men and Nations, were in many points, as much in the dark. Among the *Greeks*, it was no Disgrace, for Philosophers themselves to have their Catamites. All People thought there was no Renown in the Transactions of Peace, but only in those of War. The Virtue of the *Achizi*, says *Polybius*, when they were in settled Peace; was then a plain homely thing, without any Military Glory. As if it was not more glorious, that they were the Arbiters of Peace, between the *Lacedemonians* and the *Thebans*; than to have destroyed them both by force of Arms. Humility, though a Cardinal Virtue; yet is no where mentioned in *Aristotle's Ethicks*. But instead of that, he hath a long Chapter of Magnanimity: whereof, as if contrary to Humility, he gives a false Description, only teaching Men to be Lazy and Proud. The *Romans* had never less Religion and Virtue; than when they had got, with the Conquest, the Gods and Religion of all the World. *Utinam*, says *Cicero*, *tam facile veram Religionem invenire possim; quam falsam convincere*. *Dux atque Imperator Vitæ*, says *Salust*, *Animus est, neque Fortuna eget*: Meaning by Fortune, the Divine Providence. *Ὀὐδὲ δ' εὐειδός, τὴν κακὴν ἐυδαιμονεῖν*. That is, 'Tis a Disgrace to the Deity, for bad Men to be fortunate: A Saying of the same Poet, whom *St. Paul* cites for a far better. And *Seneca*, with greater Pride and Ignorance, flicks not to tell us, *Epist.* 45. That a Wise Man, in some respect; excells God himself. And why so? *Ille*, says he, *Naturæ beneficio, non suo, sapiens est*. A most confounded Reason; both for his haughty *non suo*; and his Brutish conception of the Deity, as if begotten of Nature; and of Nature, as if the Supream *Numen*.

8. By which, and the like Instances, too common in the best Heathen Writers, it is most apparent, That the Minds of Men, have in all Times and Places, been cover'd with thick Darknes: not only of the Vulgar, but of Philosophers and Legislators themselves. And consequently, as These have ever found it necessary, for the sake of the Vulgar, to explain the Law of Nature, by Positive Laws: (most of which, they have yet but borrowed of the *Mosaick*, as will be proved:) So it was necessary, that the Deity should give his own Positive Laws, in Condescension unto both the one, and the other. That neither the Vulgar, which make the greater part of the World, and want the Means to become Wise; nor Wise Men, who through the manifold Nature of Things, are seldom Wise enough to make a Right Judgment of them; should want a sure Guide: but be able in the most difficult Instances of the Law of Nature, to distinguish with certainty between Good and Evil: And so, of whatsoever is most conducing to the Happiness of Mankind.

9. Neither is the Corrupt Estate of Human Nature, more visible in the darkness of the Understanding, than in the Pravity of the Will. Nor therefore, was the Declaration of the Will of God by Positive Laws, more necessary to give Light, than it was to give Strength, unto the Law of Nature. For as the Manifold Nature of Things, renders it very difficult in many Cases, to make a Judgment of what is fit and just: So, when that is made, the various Affections, Conditions, and Interests

terests of Men, make it as difficult to Act accordingly; and to concentrate in their Resolutions of what is to be done. It becomes a Philosopher, *μηδέν ὑπὲρ τῆς πίστεως φρονεῖν*, was said by *Thrasycles*, in a sound Sense, but practised in another; being as great a Debauchee, as any with whom he liv'd. Who sees not the difference every where, between saying and doing? The Law of Nature, is not always able to speak: Nor, when it doth, is it often heard. But as God may do many things, and command many to be done, for Reasons which we see not: So where we do see them, He who is Reason it self; may have more and greater Reasons. It was therefore necessary, that God should add unto the Law of Nature, the Sanction of his own Positive Laws, which should always speak plainly and home, and should at least be heard, do what we can.

10. It was also necessary, for the giving of Strength unto Human Laws themselves. *Civilians* say, *Voluntas Legislatoris, est Forma & Anima Legis*. But we cannot have that assurance of the Laws given by any Man, or Select Company of Men, that they are well intended; as we must needs have, of the Wisdom and Goodness of a Divine Legislator.

11. The Compass likewise of all Human Laws, is much too narrow. Among Men, nothing can be truer, than *Cogitationis pœnam neminem mereri*. For no Human Law, can be judge of Mens Thoughts. But it is much more necessary to the Welfare of Mankind, that there should be a Judge of Mens Thoughts, and Laws for the governing of these, than of their Actions. For a Law which may have force to restrain one Act, will want the same force to restrain another, where the Offender thinks he is safe. But Laws, which give bounds unto Mens Thoughts; give them not to one, but equally to all those Actions, which they are used to produce.

12. And whereas the Mind of a Man, being always the first in fault, doth therefore merit the Penalty in the first place: Men, in the Execution of their Laws, have no absolute Power, saving of the Body. For the Criminal may sometimes, not only bear his Punishment, but upon some consideration or other, may therein conceive a Pleasure. But he that made the Mind of Man, can punish it when and how he pleases: So, as to make a Mental, to be equivalent to any Sensual Pain.

13. Neither can Humane Laws, pursue Men beyond their being in this World. But the Maker of all Worlds, and the Disposer of all Creatures, in one World as well as another, can tell how to do it.

14. Now if Men do every where Act, as we see they do, notwithstanding that most allow the Being, Force, and Extent of the Positive Laws of God, as aforesaid: Let us conceive, as well as we can, what a dismal Place we should live in; did all Men believe, as some do, that there are no such Laws, as are necessary to establish a Divine Government over the Minds of Men.

15. Again; the Declaration of a Divine Law, Superior to that of Nature, and to all Human Laws, will further appear to be necessary, if with the Corruption of the Mind of Man, we also consider the Transcendent Excellency of the Deity.

16. And first, it is in consistent with his Divine Power and Majesty, to govern the Intellectual World, only by the Law of Nature, which always carries its own Reason along with it self: and not to do it also, by Positive and Peremptory Laws: that is, by the express Declaration of his

his Will and Pleasure, without giving a Reason for it. Every Positive Law, is indeed grounded upon Reason, or supposed so to be, as an essential part of it; without which, it were not a Law, but a Publick Wrong. Yet Legislators are not bound to declare that Reason, unto those to whom the Law is given; as being *Coram non Judice*. For how can the People judge, who are to obey? But in obeying the Law of Nature, every Man is bound, to see the Reason of what he obeys. To suppose then, that God governs us only by the Law of Nature; is as much as to say, He has bound Himself, to tell us the Reason of every thing he bids us do. And if so, hath left himself less Authority over his Creatures, than they themselves find necessary to be used over one another.

17. It is congruous, that the Highest Angels should be govern'd by a Law: not only that of their own Nature, but Positive Law. For tho' Reason is its own Rule, so far as it goes: Yet if no Created Reason, can match the Uncreated; 'tis fit, that the absolute and implicit Subjection thereof, should be proved by a Rule above it. How much more applicable, is the same Rule to our selves? How fit is it, for Man, the lowest Species of Reasonable Creatures, under a Supream Lord, though he were with Angels in a State of Perfection, yet not to be his own Rule in every thing? Much more, now he is in a Condition so far from it. That as Man, by his Reason, useth an Absolute Dominion over Brutes: So likewise, and much rather, that God by his Laws, should use an Absolute Dominion over Man. That is to say, That the Will of God, which is the Supream Reason; should be declared unto Man, as his Supream Rule.

18. And as Reason is Essential unto Law; so likewise unto all Human Laws, common Consent. *Lex*, saith *Aristotle*, *Rhet. ad Alexandrum*, *est communis Civitatis consensus*. and so says every Body else: Or, which is all one, *Legem non obligare, si a Populo non acceptetur*. Because that all Men are of one Species, endowed with a Reasonable or Consenting Will. So that all Human Laws and Powers, are but Agreements, some way or other, upon common consent. Which is all nothing else, but the Practick part of the Law of Nature. Now it was becoming God, not to leave any Man, or Society, wholly to their own Will, any more than to their own Reason: But to govern them in such a manner, and by such Laws, for which he needed, neither to give them a Reason, nor to ask their Consent.

19. It must also highly reflect upon the Wisdom of God, to suppose he hath made Men governable in such a way, as he never designed to use. If then we see so great a Congruity in all the parts of Creation; we must suppose the like between those of Creation and Providence. That as he would never have made Lungs, if he had not made Air? nor Eyes, if he had not made Light: So neither would he have made Man, a Creature reducible unto all Obedience; but that he intended to prove and conduct him, by a Suitable Power.

20. Again; the most Refined Wits, in all Ages, and Countries, have thought, and found Religion, that is, the Real, or supposed Declaration of Divine Laws, to be necessary unto Government, and to the Peace and Welfare of Mankind. Had God then omitted, by Positive Laws, to give Religion to the World: the Wisdom of his Providence, had been impeachable by his Creatures Wit; as seeing that needful to be done, which Himself had omitted to do.

*i.e. either expressed,
as in a Republick, or
implied, as in a
limited monarchy.*

21. Moreover, for God to have made an exprefs Declaration of his Mind, as aforefaid, doth much illustrate his Good Will unto Men. Reason is a Rule, whereby the Creature is indeed obliged to Act. But the Creator, by the Declaration of his Laws, doth alfo tranfact and correſpond with his Creatures; preferring his Majesty, and making his condeſcention both at once.

22. VVe ſee, by all the Tokens of Love and Kindneſs, that God doth infinitely more for Men, than Men do one for another. If then the Governing Part of all Nations, have ever thought it expedient for the Good of the People, to Explain and Confirm the Law of Nature, by Positive Laws: VVe may much the rather believe, that God hath done it. But if withal, there are many things appertaining to the Law of Nature, wherein the Wiſeſt of Men, in our preſent Corrupt Eſtate, are at a loſs, and need to be aſſiſted: VVe cannot conceive that God, who has ſo abundantly conſider'd our Neceſſities in all other reſpects; ſhould, in this, be wanting to us. That He who has enricht the VVorld with ſo great a Furniture, to gratifie every Senſe, and to answer every Corporeal Diſeaſe: Should yet provide but one only Remedy, the Law of Nature, to cure thoſe of our Minds.

23. Sundry Legislators, the better to recommend their Laws to the People; have thought it neceſſary to propoſe them, as the Edicts of ſome Oracle. If then it be expedient, that Men ſhould think, there are certain Laws in being, which come from God: it is much more agreeable to his Divine Goodneſs and Majesty, to have given the World his Laws; than only, to have permitted Men to Counterfeit them.

24. All Men do admit of theſe two things; That Religion is of uſe to the Government of the World: And, that Truth, is preferable unto Falſhood. But to ſay, that all Religion, or ſuppoſed Revelation, comes from Falſhood; is to aſſert, either that God could not eſtabliſh Religion, ſo neceſſary to the Government of the VVorld, by Truth; or that he choſe to do it by Falſhood. Or, which is all one, that the World is by Him ſo conſtituted; as to be better govern'd by Falſhood, than by Truth. VVhereas nothing can be more contrary, to all that we can duly think of him, and to the Truth and Rectitude of all his VVorks. VVe can by no means therefore doubt, but that he hath given his Positive or Exprefs Laws, both to this, and to all others, Celeſtial and Terreſtrial VVorlds.

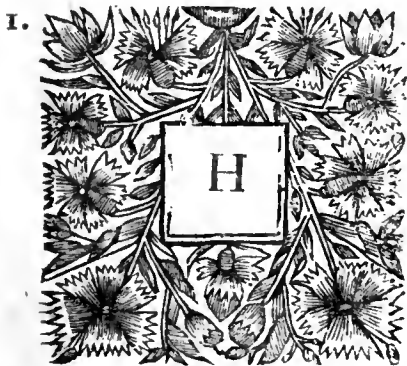
Faint, illegible text, possibly bleed-through from the reverse side of the page. The text is too light to transcribe accurately.

THE
FOURTH BOOK

Sheweh, That the BIBLE, and
First, That the Hebrew Code,
or Old Testament, is God's
Positive Law.

C H A P I.

Of the INTEGRITY of the Hebrew Code.



Aving shewed, by how many and great Reasons, we are assured, That God hath given his Express Laws to the World: I shall now prove, that these Laws are contained in the Writings, commonly called, the BIBLE: bestowed on us both as a Comment, and the *Paralypomena*, to the Law of Nature. I shall prove; That these Writings, are not Counterfeits imposed on us; but Authentick and Entire. And that the Contents hereof are True and very Excellent, and worthily entituled to a Divine Original. And this, I hope, with that Evidence, That no Man can have better, to believe, there was once a most famous City, called *Jerusalem*; or that himself is indeed, what he is called, the Son of his reputed Father.

2. I'll begin with the Writings of the *Hebrew Code*. And prove in the first Place, that they are Authentick and Entire. And first it is plain, That the Originals, from the Beginning, were kept under the safest and most sacred Custody. The Poems supposed to be *Homer's*, were collected, either by *Pisistratus*, as says *Pausanias* in his *Achaica*; or by *Lycurgus*, as *Plutarch*, after the Interval of a long time, from we know not whose Hands and Keeping. Yet upon the current Testimony of Antiquity, no body doubts, but that he was the Author of them. And the like may be said, with respect to the Authority of many other

Books. Whereas the Ten great Commands, commonly called, the *Moral Law*, contained in the Two Tables of Stone : so soon as received by *Moses*, were immediately put into the Ark, *Deut.* 10. 5. and with the Ark preserved in the Tabernacle and the Temple, above 800 Years, viz. until the Temple was robb'd and burnt by *Nebuchadnezzar's* Army. VVhen, as *Polyhistor*, cited by *Eusebius*, Pr. Ev. 9. 39. as a very Learned and Famous Author, and who gives a large Account of the *Jewish* Affairs, saith expressly, 'The *Babylonians* nevertheless left the Ark, with the Tables which were kept in it, in the Hands of the Prophet *Jeremy*. As being perhaps, from what they had heard besel the *Philistines*, afraid to meddle with it. And the Judicial and Ceremonial Laws, contained in the Five Books of *Moses*, were by him also written in a Book : And this Book was laid, and kept by the Priests, in the Tabernacle, and in the most Holy Place within the Veil, *Deut.* 31. 24, 25, 26. So aptly did *Juvenal*, Sat. 14. stile this Book, *Arcanum Volumen* ; both with respect to the Matter therein contained, and as being preserved under the most Sacred Custody.

3. Nor was the Charge the Priests had of this Book, given privately, but in the Presence of the Elders of *Israel*, viz. the 70 Elders before instituted, and mentioned *Numb.* 11. 16. VVho, as VVitnesses hereof, had either another Original, or a Copy, given them of the same, with Authority to compare them together at any time, *Deut.* 31. 9. Which seems to be the Reason, of the H. Priests employing the like Number, for Translating it into the Greek Tongue.

4. Again ; who is there that doubts, whether the Book called *Doomsday-Book*, be that which *William* of *Normandy* appointed to be made : tho' kept, as we say, in *hugger-mugger* for above 600 Years. Whereas this Sacred Book, which *Moses* wrote ; to make it universally known, and acknowledg'd : was read every 7th Year. in the Feast of Tabernacles, both to the *Jews*, and to Strangers, from all Parts of the VVorld. Not some particular Law, but the Body of the Law : for the doing of which, the seven Days of the said Feast, were more than enough. For which Cause, it was also impossible, the Priests shou'd presume to make any Alteration herein : as being subject, both to the Scanning of the 70 Elders ; and the Observation of all that heard it. And if God was pleas'd to give it so great a Sanction, by punishing those in an extraordinary manner, who brake it by some single Acts ; as *Nadab* and *Abihu*, and some others : VVhat must they have expected, who by falsifying the same shou'd have occasioned a General and Perpetual Violation of it.

5. It is also evident, that from this Original, many Copies, and from these, many more, were taken through all succeeding Times. For first, their Kings were expressly required to take a Copy of it, *Deut.* 17, 18. Therefore also *Joshua*, God's Vice-Roy, over this People, immediately upon the Death of *Moses*, was commanded to meditate in it Day and Night ; and to do according to all that was written therein, *Josh.* 1. 1, 8. VVhich he cou'd not do, without a Copy, whereunto upon all Occasions to have Recourse. And from the Reason of this Command, the succeeding Judges, were all under the same Obligation. Nor can we think, that the good Kings, particularly *David*, *Asa*, *Johoshaphat*, *Hezekiah*, *Josiah*, did any of them fail to do as they were required. Or that any of the aforesaid Elders, were without a Copy for their private Use ; besides that they kept, as it's most likely, among the Publick Records,

cords, for their Use in common. For neither will any Judge or Justice of Peace, be without the Laws of his own Country. And that many of the Priests and Levites had Copies hereof, is most certain. For how was it possible for them, punctually to perform their Office, according to the Law of *Moses*, 2 *Chron.* 30. 16. and 31. 2, 3. and to teach the People their Duty, which was also their Office, *Malach.* 2. 7. had they no Copies whereunto to have recourse, as their Guide and Warrant? We are also told, 2 *Chron.* 14. 4. That *Asa* commanded *Judah*, To do the Law, and the Commandments. Therefore the Priests had every where Copies whereby to teach them. And 2 *Chron.* 27. 7, 8, 9. 'tis said, That the Five Princes, Two Priests, and Nine Levites, which *Jehoshaphat* sent to teach, in all the Cities of *Judah*, had the Book of the Law of the Lord with them: that is, a Copy of that, before the Priests. And it is probable, that for the better, and more speedy Performance hereof, the Kingdom was divided, according to the Number of the Princes, into Five Circuits; and that each of them had a Copy. And it seems to me, that These, as the King's Apostles, did appoint other Priests and Levites, by whom *Moses* is said, *Acts* 15. 24. to be read of old time, upon the Sabbath Days in every City. And those of the *Levites*, who applied themselves to write these Copies, and to teach the Law; are called in the New Testament, γραμματεῖς τοῦ Νόμου, Ἔ νομοδιδάσκαλοι. And 'tis very likely that they wrote these Copies, for others as well as themselves; chiefly for the Schools of the Prophets: and that every School had a Copy, as well as every commission'd Prophet: and that those were called to be Prophets, who had most addicted themselves to the Reading and Observation of the Law; both as a special Means of their Sanctity, and the Foundation of all that they were to declare to the People. And in the time of the Captivity, besides sundry Prophets, *Jeremiah*, *Ezekiel*, *Daniel*, and others; there were great Numbers of Priests and Levites, in all the Provinces of the *Babylonian* Empire, Just Men, who would not be without a Copy of the Law. And how senseless is it to think, That the Prophets, *Haggai* and *Zechary*, and the Levites with them, were without a Copy upon their Return to *Jerusalem*, where they had so much occasion for it? as in building the Altar, and offering Burnt-Offerings thereon, and in keeping the Feast of Tabernacles, and in doing all other things, as it is written in the Law of *Moses*, which they mention, *Ezra* 3. 2. 4. as the Rule they went by. Or, to say, that *Ezra* had the Law only in his Head, as some Men have dreamed; when he came up with a Commission from *Artaxerxes*, To enquire concerning *Judah* and *Jerusalem*, according to the Law of God which was in his Hand, *Ezra* 7. 14. Or when afterwards under the Government of *Nehemiah*, the People desired him, not to write it, but forthwith to bring and read it to them, which he did accordingly, *Ezra* 8. 1, 2, 3. Or that the Prophet *Malachi*, would have so severely reprov'd the Priests and the People of the *Jews*, for their manifold Breaches of the Law; and exhorted the Religious among them, to persevere in their due regard to it, *Mal.* 4. 2, 3, 4; had it not been a Book very well known to them all. And when *Antiochus*, after this, became the Enemy of the *Jews*, one principal Command given to his Army, was to destroy all the Copies of their Law, they could meet with, 1 *Macc.* 1. 56. 60. An evident Proof, that there were at that time, a great many of them. And consequently, at all other times.

6. Nor may we doubt, but that as the Original Books of the Prophets, and the rest compriz'd under one Name of the *Hagiographa*, were kept among the Publick Records : So were they also copy'd into many Hands; as many as like the Prophet *Daniel*, 9. 2. lov'd to read and compare them together. But 'tis likely, there were not many who had compleat Copies, till after the Captivity : When by *Ezra*, *Ezekiel*, *Daniel*, *Mordecai*, *Zerubbabel*, *Nebemiah*, *Haggai*, *Zachary*, *Malachi*, and other eminent Persons, most of them Contemporaries, they were collected into one Volume. Who being many of them Prophets, and foreseeing, that after themselves, no more would be sent ; as also by the Testimony of *Josephus*, against *Appion*, it appears there were not : could not but conclude it necessary, to fix the Books of the Sacred Canon. Which Books were the same, as were ever after received by the *Jews*, and the whole Christian Church unto this Day. As appears, not only in the great Agreement between the Copies among the *Jews*, and ours : but also by the Translations, which were after made of the *Hebrew* Code.

7. For first, besides the most Ancient *Samaritan* Pentateuch, translated not long after *Ezra's* time ; when the *Samaritans* had built their Temple upon Mount *Gerizim* : *Aristobulus*, a Peripatetick Philosopher, and a *Jew*, tells us, *Cl. Al. Strom.* 1. That not only the Exit of the *Jews*, from *Egypt*, but the whole Law of *Moses*, ὁ ὅλης νομοθεσίας ἐπιεξήγησις, was by some Hand translated into *Greek*, before *Alexander's* time : albeit both these Versions are now lost.

8. But in the Reign of *Ptolemeus Philadelphus*, not much less than 300 Years before our Saviour's time ; a Translation was made of the Entire *Hebrew* Canon, as left by *Ezra*, and the Contemporary Prophets, which quickly grew famous throughout the East ; the true Copies whereof, are likewise now extant all over the World. For that King having collected a great Library ; it was suggested to him by *Demetrius Phalerius*, the Keeper of it, a Philosopher, and once Governour of the *Athenian* Commonwealth ; and by *Aristæas*, a Man of Honourable Place in the King's Court : That among other Books, there was none would more adorn and enrich the same, than a *Greek* Copy of the *Mosaick* Law. And the King, to shew how desirous he was hereof, sent his Letters of Request, by a solemn Embassy, to *Eleazer*, then High Priest ; with a Present of a Hundred Thousand *Jews*, whose Freedom cost him, at 20 Drachms per Head, near 660000 Talents. Whereupon *Eleazer* choosing 72 Grave and Learned Men, Six out of every Tribe ; sent them with a Compleat Copy of the Law to the King. Who having received them honourably, for their better Retirement in the Work they were to do, appointed them the Great Tower in the Isle *Pharos*, near *Alexandria*. Wherein each of them had a Study, with his particular Task, to himself. Which when they had all finished and reviewed together ; a Copy of the whole, was publickly read in the King's Court, and then put into his Library ; and the Elders dismiss with Noble Presents for themselves and the High Priest.

9. Some Particulars of this Account, taken chiefly from *Aristæas*, have been doubted of. As how six Men could be chosen out of every Tribe, when ten of the Tribes were in Captivity ? Were this so, yet some of every Tribe, still continued in their own Countrey. But that the Ten Tribes always remain'd in Captivity, is a great Mistake.

For

For the return of these, together with that of *Judah*, was predicted by most of the Prophets. And we are therefore informed by *Exra* 2. 70. that not only the *Priests* and *Levites*, who came along with him, but all *Israel* dwelt in their Cities. And *Ch.* 6. 17. that the Sin-Offering, was of 12 He-Goats, according to the Number of the Tribes. And some additions which have been made to *Aristæus's* History by other *VV*riters, are certainly fabulous: as the Translation of the whole, by each of the 72. *VV*hich cannot consist with the different Stile and Skill of the Translators, used in the several Parts, and observed by some Learned Men (*Jerome, Broughton, Usher*) who have taken pains to compare them with the *Hebrew* Text.

10. But we are not to be guided in the Sense we have of that Book, either by the Misreports of some Ancients, or the Capriccio's of one or two *Neotericks*. Much less as to the substance of the History. Confirmed to us, by the forementioned *Aristobulus, Euf. Pr. Ev.* 13. in a Book of his to *Ptolemy Philometor*, not long after this Business was transacted. By *Josephus*, in his Book against *Appion*. By *Philo*, in his Life of *Moses*. By *Justin Martyr*, in his Discourse against the *Gentiles*. And by the *Egyptian Annals, Galefn. Comment. de 72. Interp. p.* 9. And those also, who have doubted of the Book entitl'd to *Aristæus*, have yet acknowledged the Substance of it to be Unquestionable.

11. And that the Translation made by the 72 Elders, took in the whole *Hebrew Code*, is also certain: the *Prophets*, and the *Hagiographa*, as is observed, being ordinarily, by the *Rabbi's*, comprehended under the Title of the Law. And is that which *Justin Martyr*, and *Clemens Alexandrinus*, both affirm. And though *Jerome*, as *Bishop Walton* notes, seems once to doubt of it; yet in sundry places, as *contra Rufinum*, 2. and *Epist. ad Suniam & Fritelam*, he plainly owns it. But the truth hereof is evidenced, by nothing more, than the many Copies, which *Aristæus* and *Josephus* both tell us, *Demetrius* permitted the *Alexandrian Jews*, to take from the Original. *VV*hich by Secondary Copies, became so numerous every where; that they were not only privately used by the *Jews*, who then generally understood *Greek* very well; but in *Egypt*, where the *Jews* that used them, were therefore called *Hellenists*; and all over *Greece*, and *Asia*, and even in *Jerusalem*, were publickly read in their Synagogues, for above 200 years before our Saviour's Time; as *Josephus, Philo, the Talmud*, and many of the first Christian *VV*riters, do all testify.*

12. And that the Copies we now have, are the same with the most antient, is as certain. For first it is affirmed by *Justin Martyr, cont. Gent.* by *Tertullian, Apol. ch.* 18. and by *Chrysostom, Orat. cont. Judaiz.* That the Original it self was preserved in the *Serapeum* in their Times. And what they say, is credible, both in it self, and from their Testimony. For it might be easily rescued, with some other Books of Value, when in *Julius Cæsar's* Time, *Ptolemy's* Library, wherein it lay, was burnt. And though the Temple of *Serapis*, the place of *Cleopatra's* Library, built after the Destruction of *Ptolemey's*, and wherein the said Original is supposed to have been put, in the Second year of *Commodus* was also burnt: Yet not the whole Structure; as is manifest from the same Place in *Tertullian*. And *Amm. Marcellinus*, mentions both the Temple and Library therein, as famous in his time. And though by the Command of *Theodosius*, This, and the rest of the Idolatrous Temples in *Egypt*, were destroy-

ed; yet this was not done, till the Year of Christ 389: Whereas *Chrysoftom* spake the said Oration, as Bishop *Usher* observes, *Synt. Ch.* 3. before the Year 386. If then the Original it self was extant for so long a time, it was easie to compare the Copies with it, and morally impossible but that the Curiosity or Religious Care of many, should make them to do it. And whether it survived the *Ptolemeian Library*, or no; there was Time and Opportunity enough in the space of 200 Years, for the like Compariſon to have been made before it was burnt. And that there were Copies both of this Translation, and of the *Hebrew Code*, in the Library of *Cleopatra*, is acknowledg'd by all.

13. The next Step in proof, that the Copies we have of this Translation, are True; are the several Editions which have been made of it; and first, those of *Origen*. Who having got the Greek Versions of *Aquila*, *Symmachus*, and *Theodosion*, three Judaizing Apostates, and that of the Septuagint: the better to shew the difference between them, placed them together in four Columns; which Work he called *Tetrapla*. Then having learned the Hebrew Tongue, and procured a Copy of the Hebrew Code, he added two more Columns; in one, the Hebrew Text and Letters; in the other, the same Text, in Greek Letters: and this he called *Hexapla*. After this, meeting with two more Greek Versions from the Hebrew, and adding them to the rest, in eight Columns, they were called *Octopla*. Which Work was so highly esteemed, and publickly known, as *Jerome* testifies, *Præf. in Isaiam, Ut omnes Bibliothecas impleverat, & vulgatum sit dictum*. Lastly, he also published the Translation of the Septuagint by it self: Having first compared it with the Hebrew, and noted by Asterisks what was defective, and by Obelisks, what redundant therein. Copies whereof being easily had, were kept in all, both Publick and Private Libraries.

14. With the assistance of *Origen's Hexapla*, a Copy whereof was kept in the Library at *Cæsarea*; *Eusebius*, Bishop of that City, put forth a Correct Edition of that of *Origen*, last mentioned: many *Errata*, by the Omision, or Mistake of *Origen's* Notes, having crept into the Copies taken of it. Next to whom, first *Lucian*, a Presbyter of *Alexandria*, and then *Hesychius*, Bishop of *Egypt*, made two other Editions, with the assistance of the same *Hexapla*, as *Jerome*, *Epist. ad Sun. & Frit.* affirms. And the Translation of the 72, anciently extant in the same *Hexapla*, has always been, and is now publickly read in the Greek Church, which never had any other, as Bishop *Walton* and others observe. And that We also, and all the Western Churches have the same, plainly appears, in that *Philo*, *Josephus*, *Origen*, *Ambrose*, *Augustine*, *Chrysoftome*, and other ancient Jews and Christians, cite the Old Testament Scriptures, according to the best Greek Editions now extant, viz. the *Roman*, and that of the *Alexandrian Manuscript*; as we are assured by those, who have taken pains to compare them together.

15. And that which yet further shews the Legitimacy of the said Editions, is the great Antiquity of the Manuscripts hereof now extant. The *Roman*, we have from the Vatican Manuscript, the *Venetian*, and a Third, brought from *Magna Græcia*. The first whereof, being written in Capital Letters, without Chapters, Verses, or any Distinction or Distance of the VVords; without Accents or Aspirations; all Marks of the greatest Antiquity; is judged to be written, near 1400 Years since, before *Jerome's* time. And between this, and that from *Magna Græcia*, there

is a great Consent. The latter of the two foresaid Editions, we have from a Manuscript presented to King *Charles the First*, by *Cyrill*, late Patriarch of *Alexandria*. VWho saith, it was the Tradition in *Egypt*, that it was written about 1300, now near 1400 Years past, a little after the Council of *Nice*. 'Tis written in Parchment, in the Ancient Capital Letters, without Chapters, Verses, or Distinction of VVords, without Accents or Aspirations, α is frequently put for ϵ , and the contrary; ϵ for α , μ for ν , and the like; not by mistake of the Scribe, but throughout the Volume: all Signs of equal, if not greater Antiquity, than that of the Vatican. And between these two Codes, the *Alexandrian* and the Vatican, there is a great Accord. There is also a Greek Version of the Book of *Genesis* in the *Cottonian* Library, very agreeable to the former; and is supposed to be more ancient than either of them. The Antiquity of all which, and of sundry other Manuscripts now in being, shews that they were copied from some one of *Origen's* Editions, or of the others aforesaid, grounded thereupon, and at that time every where known and dispersed.

16. Next to the Greek Version of the 72, followed the *Targumim*, or two famous Paraphrases, upon two several Parts of the Old Testament, in the *Chaldæan* Tongue, a Dialect of the *Hebrew*. The *Targum* upon the Law, by *Onkelos*; the other upon the Prophets, by *Jonathan*, Scholar to *Hillel*, Rector of the University at *Jerusalem*, and Contemporary with *Onkelos*; as both of them were with *Gamaleel*, *St. Paul's* Master. Besides which, there were others, upon the rest of the *Hagiographa*; except *Ezra*, *Daniel*, and the *Chronicles*, which needed them not, as *Schickard* notes. Which Paraphrases, the two first especially, do strongly prove the Integrity of the Hebrew Text, which they are observed to follow with great Exactness. Shewing, that the Differences now seen between the Septuagint and the Hebrew; proceeds not from *Erratas* crept into the Hebrew, wherewith the said Paraphrases every where agree, and wherewith they equally differ from the Septuagint.

17. Soon after these, in, or near the Time of the Apostles, the Hebrew Bible was also translated into the Syriac Tongue, another Dialect of the Hebrew. This is shewed, by Learned Men of later time, *Widmanstadius*, *Tremellius*, *Trostius*, *Gesner*. Testified by *Ephraim Syrus*, and before him, by *James Syrus*, Contemporary with the Nicene Council, both of them Syriac Commentators upon the Bible, as *Greg. Nissen*, and *Zozomen* in his *Hist.* 3. 15. report, and who both mention this Translation as very ancient. And the same is observed to be often cited by the Greek Scholiast upon the Pentateuch, and by *Chrysostome*, *Theodoret*, and other ancient Authors. And by *Dr. Pocock*, *Hist. Arab.* p. 184. is clearly distinguished from the Syriac Version, which was made afterwards from the Greek. And was dispersed, and publickly read; in the most ancient Churches in *Syria*, *Mesopotamia*, *Chaldæa*, *Egypt*, and all over the East. And of this Syriac Translation made from the Hebrew, Bishop *Walton* affirms, that there are divers Manuscript Copies now preserved.

18. Besides these, there were other ancient Versions. As the Samaritan Pentateuch, taken from the Septuagint. Frequently cited by *Jerome*; and other Writers of the same Time; and publickly read by the Samaritans in *Sichem*, *Damascus*, and other adjacent Places at this very day.

The

The Manuscript Copies whereof, procured by *Morinus*, Bishop *Usher*, and others; agree in every thing of Moment, both with the Greek and Hebrew Texts. And the Particulars, wherein this Version is noted by the Ancients, to differ from the Hebrew, are the same in the Copies we now possess. There is likewise the Æthiopick Version, taken from the Syriac, about the time of the Apostles, *Sabell. Suppl. Hist. Lib. 8.* and now in use. And that called the Vulgar Latin; consisting partly, of that taken by *Jerome* from the Hebrew; and partly, of a former, called the *Italian*, taken from the Septuagint, and by *Flaminius Nobilius*, raised from the Dead, out of the Writings of the Ancient Doctors. The Agreement of all which Translations aforesaid, both one with another, and with the Hebrew Code; may suffice to satisfy us of the Integrity hereof. That is to say, that the Sacred Canon, which *Ezra* and the Prophets, his Contemporaries, left to the *Jews*, was the same with that we now enjoy.

x Jerome expressly says he translated ex ipso fonte -

19. This will further appear, if we consider the Guard which hath been put upon the Original Text, by the *Masora*. A certain *Critica Sacra*, wherein are delivered, the Varieties of Writing and Reading, throughout the Old Testament. Not performed by any one Author, but the successive Labours of many, and continued for some Hundreds of Years. Probably begun about the time of the *Maccabees*. Certainly, before the *Jerusalem Talmud*, a Hebrew Comment on the Law; which is observed to mention some of the Masoretick Notes, and was first published, as saith *Calvisius*, in the Year of our Lord, 396.

20. In this Work is noted the Number of Verses in every greater Section; and the middle Verse of every Book. Least any one, through Knavery or Neglect, should take from, or add any to them. As also, how often Words of short or full Writing, are diversly written, and where. How often, and in what Place, and Form, every Word is found. How often the Particles *Eth* and *Vah*, come together, so as to deceive a Copier, without a Table of Direction: that to the Reading might be preserved every where Uncorrupt. They note even the Number of Letters, both in the whole, and in every Book. Which are the middle Letters, and which terminate the Fourth Part. How often each Letter of the Alphabet is found, and how often those which are called *Finales*. How many, besides the usual Manner of Writing them, are found greater, and how many less, or changed one for another. A very ancient VVork, says *Montanus*, as is testified by *Josephus*, against *Appion*. VVhich Punctualities, though some of them did not so much conduce to preserve the Text; yet all of them show, The Infinite Care which was taken, that there might be no Mistake, if it were possible, so much as in a single Letter.

21. To these Notes, were added those of the Post-Talmudick Rabbi's, in the famous School at *Tiberias*, mentioned by *Epiphanius*, *Jerome*, and other Christian Writers. These were the Authors of the Various Readings, called *Keri*, and *Ketib*: the former signifying, Read; the latter, Written. Noting, when a Word which was written one way in the Text, was to be read, as in the Margin, otherwise: When, to be read, tho' not written; or when written, tho' not to be read: Where those are joined, which should be separated, and other Remarks: Of all which *Capellus*, in his *Crit. Diff.* 3. gives an Account. Which very much serve to preserve the True Reading.

22. The last part of their Labour, that is, the last begun, was the Hebrew Punctuation. Of this, neither in the Caldee Paraphraſts, nor in *Jerome*, nor other more ancient Chriſtian Doctors, is there any mention. Nor in either of the two Parts of the *Talmud*, the *Miſchna*, or the *Gamara*. And is therefore, by the beſt ſkilled in Hebrew Learning, judiciously aſcribed to the Rabbi's of *Tiberias* aforeſaid: by them invented about 500 or 600 Years after Chriſt, and by *Gabriel Syonita* firſt put in Practice, the better to ſecure the true Reading. At firſt, in the great *Mafora*, the Vowels were only two, *Chamets* and *Tſere*: under the former whereof, was contained *Patach*, and *Segol* under the latter. But the later Rabbiſ, who collected the Leſſer *Mafora* out of the Greater, for more certainty, added and diſtinguiſhed by Name, fundry other Notes of this kind; *Buxt. Tib.* 1. 13. Not *pro arbitrio*, but according to the true Reading, ſucceſſively delivered by many Learned Hebrews in every Age, to their own time. And have therefore, been of that great Uſe to following Ages, as to be imitated by the *Arabians*, *Syrians*, *Persians*, and other Orientals. So that we have as great Assurance of the Integrity of the Sacred Text, by the joint Help of all the aforeſaid Means, as we can deſire.

23. 'Tis true, that ſome few Paſſages have been inſerted into the Original. The *Mafora* notes, that thoſe two Verſes, *Joſh.* 21. 36, 37. are wanting in all the moſt ancient Copies. VVhich, and ſome other Paſſages, might be added, either by *Ezra* and the Prophets, his Contemporaries, or by *Malachi* alone, ſurviving all the reſt. There are alſo certain Alterations by the Rabbi's, called *Tukkun Sopherim*, or the Corrections of the Scribes, *viz.* *Ezra*, and the Prophets aforeſaid: in which the moſt ancient Reading, is altered in the Text it ſelf. So *Gen.* 18. 22. In the moſt Ancient Copies, it was read, *The Lord ſtood yet before Abraham*: For which, ſays the *Mafora*, the Scribes have written, *But Abraham ſtood yet before the Lord*: and ſo it is now read in all the Hebrew Copies, and in all Tranſlations. And they count in all, about 16 of the like kind.

24. Nor is it to be denied, but that ſome few Alterations, not as Corrections; but *Errata*, have ſlipt into the Hebrew Text. As appears, by the Difference between the Maſoretick Notes; both thoſe of the firſt Eaſtern and Weſtern Rabbi's, that is, of *Babylonia* and *Paleſtine*; relating unto Words and Letters; and thoſe of *Ben Aſcher* and *Ben Naphtali* afterward, relating unto ſome certain Points and Accents. By ſome at leaſt, ſeeming Inconſiſtences; as in *2 Kings* 22. 8. compared with *2 Chron.* 22. 2. concerning the Age of *Abaziah* the Son of *Joram*. And by ſome Omiſſions: there being no certain Catalogue of the Perſons ſucceeding *Zadoc* to the Captivity. For in that Catalogue, *1 Chron.* 6. which is the perfecteſt, *Urias*, mentioned for one in the Book of *Kings* and the *Chronicles*, when *Abaz* was King of *Judah*, is omitted. VVhich, and ſome few alike, muſt needs be the *Errata* of Tranſcribers. And although the various Readings in the Margin, are numerous, counted by *Broughton*, *Epist.* to the Parliament, to be 848: yet thoſe in the Text, are ſo very few, that *Montanus*, *Comment. de Var. Lect.* makes this Remark; That whereas in the Copies of all ſorts of Greek and Latin Authors, eſpecially Manuscripts, there are many Particulars wherein they differ one from another: between all the Hebrew Copies now known, whether written with Points, or without, there is a moſt exact Conformity. VVhich ſhews,

that though, as some have observed, there are some various Readings in the Text it self; yet they are very few: And it is agreed by all, that these few, relating rather to the Orthography, than the Sense of the VVords, are of no moment to be regarded.

25. And it is impossible that there should be many, or those material, if we farther consider; First, that before the Invention of Points, as the *Arabians* and *Samaritans*, so likewise the *Hebrews*, did use three of their Letters, called *Matres Lectionis*, viz. *Aleph*, *Vau*, and *Jod*, instead of Vowels: To which, *Jerome* adds two more, *He* and *Ajin*. VVith the Help whereof, they were able perfectly to read their Bibles, without any Points; and so continue to do in their Synagogues to this Day: As also do the *Samaritans* and the *Mahometans*, their own Books, *Scal. ad Buxt. Sen. Epist.* 243. Nor therefore can it be thought, that in any Age, before the Use of Points, there wanted those, who with the Help of the Vocal Consonants, were perfectly skilled in the true Reading. But when the Rabbi's saw Learning like to decay among them, and their Language more in danger of Corruption, as they were mixed and scattered more and more among other Nations; the Punctuation was then thought of, as necessary for the better Security of the Text.

16. Nor can it be thought, that they would or could corrupt the Text, out of Malice against the Christian Religion, as some have vainly suspected. Not when they had the Bible in their own Hands, before Christ. For the *Jews*, and all the Orientals, took all those Prophecies relating to the Messiah, and State of the Christian Church, that is, the Kingdom of Christ, in a Literal Sense; with Expectation of a Worldly Kingdom, whereof *Jerusalem* should be the Head. How then could they maliciously corrupt their Bibles, against Christ's Spiritual Kingdom, and the Christian Religion, which they dreamed not of? Nor could either the *Jews*, or the Christians, do it after Christ, when the Copies were dispersed all over the VVorld, and it was become impossible, for all of either Religion, to agree herein; and both of them were jealous Guards upon each other. And though *Aquila*, and the other two Apostates, played Tricks; yet was it only in their own Versions: Nor were these, ever received in the Church.

27. Neither wanted the Jewish Scribes, in any Age after *Moses*, that Reverend Regard to their Law, which both its sacred Custody, and the exprefs Command, *Deut.* 4. 2. not to add nor diminish any thing therein, were intended to beget in them, so as to make them most sincere and careful in writing the same. And *Aristæas* tells us, that when the Translation of the 72 Elders, was publickly read before *Ptolemy*, with the Princes and Embassadors then present, and the Multitude of the *Jews*; Imprecations and Maledictions were made, according to the Custom of the *Jews*, against those, who should presume to add or alter any thing therein. How much more ought we to believe, that they always had the like regard to their own more Sacred Text? So as not at all to doubt the Veracity of *Philo*, in what he affirms, in his defence of them, *Eus. Pr. Ev.* 8. 6. That they had never altered one Word therein. Nor what the same Author in the same Place, and *Josephus cont. Appi.* l. 1. do both testify, That the *Jews* would rather suffer all manner of Torments, than consent to alter one Tittle of it. So that we have all the Assurance of the Integrity hereof, we can desire. That is to say, that the Sacred Canon, which *Ezra* and the Prophets, his Contemporaries, left to the *Jews*,

was the same with that we now enjoy: which is what I undertook to prove.

28. Nor are those few and lesser *Errata* found therein, inconsistent with its being of a Divine Original. For we are to look upon it as Divine, only so far forth, as the Contents hereof were given by God, or transacted, in some extraordinary way. But as it was written, and hath been copied, it is, and must be called Humane. So that instead of any ground we have, to expect the Copies of a Divine Book, without *Errata*: it's a great Wonder, there are no more in it, than those we find. And argues, that the great Sanctity hereof, and the profound Regard Men have had for it, from the Beginning; has been the Cause of it: and that the Copiers of this Book, had they been employed in copying any other, would have made *Errata* infinite more.

29. To look for Copies without *Errata*, is to expect, that God should make unerring Scribes, by a continual Miracle. And why should he do this to keep Men free from Error, any more than from Sin? Since no Sin can be committed, without a Breach of the Divine Law: Whereas some Literal or other Lesser Faults, may be made without the Corruption of it. Why did God give Men Reason and Virtue, but to use them? and wherein can they do it better, than in taking care of this Book? As if they were to be Men, in all other Undertakings, and meer Animals in this.

30. God may as well permit *Errata* in the Bible, as in Nature: he is as much the Author of the one, as of the other. Is it then impossible to distinguish the Divineness of this Book, from that which is Humane? Is the Design or Model of a good Piece of Architecture to be undervalued, because in the Work, there is a Brick or two broken by the Workmen, or misplaced? If God, for sundry Reasons, hath made Nature capable of producing now and then a Monster, or of making some other Default; shall we disown the Divine Strokes apparent in every Beauty? yea, in every well-shaped Animal? Shall we deny the Glory of the Sun, or from whose Hands it came, because of its Spots?

31. We are then to conclude, that the Divine Majesty hath permitted some lesser *Errata* in this Book, to give the greater Occasion unto Humane Industry. To invite Men to study it more thoroughly, and to compare the Contents hereof, with Times and Things more exactly. To prove humble Minds, who look not so much at the lesser Faults, in this Book; as at the greater, it discovers in themselves. And to shew the Pride of those, who are ready Observers of any thing herein, which may tempt them unto Evil; but of nothing which tends to make them better. And if, with the Permission of some lesser Faults, he hath so disposed of Humane Means, as to prevent any that are dangerous: We are not to wonder, if he thinks not fit, to make any perfect and unerring Scribes. That is, if he thinks not himself obliged, to remove the Cavils of some Men, by altering the State of Humane Nature.

C H A P. II.

Of the TRUTH and EXCELLENCY of
the Hebrew Code And first, as they appear from
FOREIGN PROOF.

1. I Have made it evident, That the Copies we now have, of the Hebrew Code, are True Copies. But a True Copy, may contain those things, which are False; may pretend to be a History, and be a Fable. I shall therefore prove in the next place, that the Writers of this Book, have delivered to us the Contents hereof with the greatest Sincerity and Truth. And that these Contents withal, are very Excellent, and worthily referred to a Divine Original.

2. For the clearing of this, I shall begin with Foreign Proof, *viz.* The Agreement of Profane, whether Jewish or Ethnick, with the Sacred Writings: and the high Estimation, which the Wifest of other Nations, whether Historians or Poets, Philosophers or Legislators, have ever had of them.

3. *Josephus*, who purposely wrote the Story of his own Nation, doth in Substance throughtout agree with them. And in regard the Fidelity of his Account, so far as relating to the Roman State, was attested, as himself saith, both by *Titus* and *Agrippa*, under their own Hands: we have no Cause, but to believe, that he hath all along used the like Sincerity with respect to the Jewish. And many Particulars, mentioned in the Bible, both of the Jews and of their Ancestors, and of the World from the Beginning; have been reported for certain Truths, or imitated by the Historians of other Nations: as by *Sanchuniathon* the Phœnician, about the time of *Sampson*; *Manethon* the Egyptian, sometime before *Antiochus Epiphanes*; *Berosus* the Babylonian; *Herodotus*, *Eupolemus*, and *Polyhistor*, all Greeks; *Castor* and *Thallus*, also Greeks, who wrote the Affairs of Syria; *Hellanicus* and *Philochorus*, who wrote those of Attica; and *Herennius*, *Philon*, and *Hecateus* the Abderite, about the time of *Alexander*, who wrote each of them an entire Treatise of the Jews alone: with many more, whose Works were known, both to *Josephus*, and also to *Africanus*, *Origen*, *Tatian*, *Eusebius*, and to some, later than these: who speak of them, as οἱ μάλιστα διαφανείς, Men famous in their own Age and Country: From these I shall take my Proof.

4. *Moses* saith, *Gen. i. 1.* That in the Beginning, God created the Heaven and the Earth; and the Earth was without form, and void, and Darknes was upon the face of the Deep, and the Spirit of God moved upon the face of the Waters. And the Phœnician Theology, saith *Sanchuniathon*, supposeth, ἢ ἄπ' ἕλων ἀρχῶν, &c. That the Principles of the Universe, were a Dark Aer, filled with Spirit, and a Deep, and confused Chaos. Which comes almost to the Words of *Moses*, a little transposed.

5. We are told, *Gen. i. 29.* That God gave *Adam*, besides Herbs, also the Fruits of Trees, for his Food. And the Phœnicians say, ἢ Ἀϊῶνα, &c. That *Aïon*, by whom the Historian means the First Man *Adam*, found

found out the Fruits of Trees for his Food. And *Diodorus* receives it from Antiquity, that the first Men liv'd upon Fruits and Roots.

6. We have an Account, *Gen. 3.* of the Serpent's tempting *Eve* and her Husband, to eat the forbidden Fruit. As if thereby he would make himself the Author of their becoming Gods. And *Sanchuniathon* saith, That *Taäntus* did ascribe something of Divinity to the Serpent; and that the *Egyptians* and *Phœnicians* approv'd of this Opinion. From whence also, says *Eusebius, Præp. Ev. 10.* *Pherecydes* took occasion to make a Dissertation concerning the Deity, called *Ophion*. And 'tis likely, he might also have respect to the Brazen Serpent in the Wilderness.

7. 'Tis said *Gen. 3. 21.* That God made *Adam* and his Wife Coats of Skins, and cloathed them. And in the Phœnician History, That *Uforis*, that is, *Adam*, first wore Coats of Beasts Skins. *Cain* is said, *Gen. 4. 3.* To bring an Offering to the Lord of the Fruit of the Ground. And *Porphyrius* receives it from *Theophrastus*, that hereof were made the first Sacrifices. The Heathen World, it seems, taking notice of *Cain's* Sacrifice, rather than of *Abel's*, as that which seem'd less Natural, and of the Younger Brother.

8. The great Age of the Antidiluvians, is pointed at by *Manetho, Berofus, Molus, Hestiacus, Hieronymus Egyptius, Hecatæus, Hellanicus, Achuselaus, Ephorus*, and the Phœnician Writers: Who all affirm, saith *Josephus*, That the Ancients lived 1000 Years. And as for the Age of the Postdiluvians for some Centuries, the Annals of *Phœnicia, Egypt, and China*, agree herein with the Tenor of the Sacred Story. And therefore as *Moses* reckons from *Adam* to *Mizraim*, exclusively, but Ten Generations. So the Phœnician Historian, reckons but Ten from *Ævum*, that is, *Adam*, to *Misor*, that is, *Mizraim*; though indeed inclusively. Very near the just Number which *Moses* gives; but apparently patched up of both the Lines of *Cain* and *Seth*. Yet he agrees with *Moses* in making *Vulcan* one of his Ten, and his Brother, the Inventors of Musick and Alchymy. Only the former, which *Moses* ascribes to *Jubal*, that is, *Apollo*; he, to *Vulcan*.

9. But *Herodotus*, according to the Account given him by the Egyptian Priests, is strangely exact. He tells us, that of the Gods, there were three Orders. Of the first Order, were Eight. Doubtless, called the First, because descended of *Cain*, *Adam's* Eldest Son. For *Adam*, with his whole Line by *Cain*, so far as it is set down by *Moses, Gen. 4.* do make just Eight, answerable in number to the Eight *primi Dii*. Only he misplaces *Pan*, for the first of the Eight, whom I take to be *Cain*, *quasi Kan*. For the same Lines, being differently produced, do make both π and κ : and so, by the Negligence of some Scribe, $\kappa\alpha\nu$ might easily be changed in $\pi\alpha\nu$. And *Pan*, is old Latin, as well as Greek. And as the Latin P, is like the Greek Φ , in Sound: so in Figure, to the Hebrew $\פ$ (*Koph*) wherewith *Cain* is written.

10. Of the Second Order of Gods, he saith there were Twelve. And it is plain, that they were so called, not because they were all Juniors to the *Dii Primi*: but for that they were of the Line of *Seth*, *Adam's* Younger Son. Of whom, from *Seth*, inclusively, to *Askenaz*, the last named of the Line of *Japhet*, *Noah's* Eldest Son, *Moses* reckons just twelve, according to the Number of the Second Order of Gods.

11. Those of the Third Order, are said by the same *Herodotus*, to be born of the *Dii Secundi*. Of which Third Order, *Dionysus*, that is, *O-syris*, is by him accounted One; and was accordingly descended of *Noah*, one of the twelve Gods of the Second.

12. Of the Flood and *Noah's Ark*, mention is made, saith *Josephus*, by all that have written the History of the Barbarous Nations; as *Berosus*, *Hieronymus Egyptius*, *Mnaseas*, *Nicholaus Damascenus*, and many others. And *Abidenus*, in his Commentaries taken out of the *Median* and *Affyrian* Archives, *Euf. Pr. Ev.* 9. 12. gives an Account of *Saturn's*, that is, *Noah's*, predicting the Flood; and of his sending Birds out of the Ark, after the Stormy Rains were over, to see if the Waters were asswaged; and that they returned, and were sent out again, and so a third time; according to the Sacred Story. And we must suppose, saith *Plato de Legibus*, 3. that there were some Relicks of Mankind, who saved themselves from the Flood upon the Mountains. And we are informed by *Moses*, that the Ark rested on those of *Ararat*.

13. Of the Tower of *Babel*, *Herodotus*, and divers other Ancient Historians, make mention. In so much, that *Polyhistor* calls it τὸ ἰσοπέμνον πύργον, the Subject of every Historian. And *Eupolemus* and *Abidenus*, *Euf. Pr. Ev.* 9. 14. 17. both aim at the Mosaick Account hereof; and the scattering of the Builders into all Parts of the World; with the immediate Cause of it, the Confusion of their Language.

14. Not long after, the *Affyrians* built *Nineveh*. Said by *Jonah*, 3. 3. to be an exceeding great City of three Days Journey. And by *Nabum* 3. 16. To have multiplied her Merchants above the Stars of Heaven. Which agrees very well, both with her ancient Situation for Trade, upon *Tigris*; as *Pliny*, *Herodotus*, and *Ptolemy*, all consent: and with the Description given of it by *Diodorus*, that it was 150 Furlongs in length, and 90 in Breadth; and so in compass, 480, that is 60 English Miles. Built with much Ground, both between the several Houses, for feeding of Cattel, as *Babylon* also was: and between the Houses and the Wall, as not only *Babylon*, but also *Rome*, when altered by *Aurelian*.

15. *Diodorus*, *Strabo*, *Pliny*, *Tacitus*, and others, take notice of the burning of *Sodom*, by Fire from Heaven, and the Effects of it. *Longo ab Hierosolymis recessu*, saith *Solinus*, tristis sinus panditur, quem de Cælo tactum, testatur humus nigra, & in Cinerem soluta, &c.

16. Profane Story likewise gives a large Account of some of the Patriarchs and other eminent Persons. Of *Abraham*, *Berosus* in *Josephus*, and *Eupolemus* in *Eusebius*, say, that he lived about the Tenth Age or Generation after the Flood: as the Scriptures also say. *Eupolemus* tells us his native Place, viz. *Ur*, by the Greeks called *Chaldaeopolis*, a City in *Babylonia*. *Melo*, cited by *Polyhistor*, saith of his two first Wives, as he calls them, that one of them was his Kinswoman, the other an *Egyptian*; as we know they were. That of the former he had one only Son, by the Greeks called Γέλωτα from *Sarah's* saying at his Birth, That God had made her to laugh, *Gen.* 21. And that by *Hagar* he had twelve Sons; meaning the Twelve Princes, born of *Ishmael*, *Hagar's* Son, *Gen.* 17. 20. And *Cleodemus* mentions also his Children of *Kettura*, and names some of them, viz. *Afurem*, and *Aferem*, that is, *Askurim* and *Epher*, *Gen.* 25. 3, 4. *Eupolemus*, his Victory over the *Armenian* Kings, and

and his Enter tainment by *Melchisedeck*. *Nicolaus Damascenus* and *Artapanus*, his going in the time of a Famine, unto *Pharaoh* King of *Egypt*, the Plaguing of the King's Court for *Sarah's* sake, and his Return to *Syria* upon his receiving his VVife again. *Polybistor*, God's commanding him, to offer up his Son, and his offering a Ram in his stead. They all agree, that he was a very wise Man, and well skilled in Astronomy. And *Hecatæus*, wrote an entire Volume of his Life.

17. Of *Jacob*, *Theodotus* in *Eusebius*, a most excellent Poet, tells us, That the City *Kikima*, that is, *Shechem*, Gen. 34. 2. was by him taken in the time of *Emmor*, that is, *Hamor*, the Father of *Shechem*. Ascribing that to *Jacob*, which was done by two of his Sons. That before this, for fear of his Brother, he went and lived with *Laban* in *Syria*, was married to his two Daughters, and cheated with *Leah* the Elder first. Of whom, saith he, he begat Eleven Sons and Beautiful *Dina*: coming within one of the Number of his Children, tho' but Six of them begot of *Leah*. And *Artapanus* gives an Account of his going into *Egypt* with all his Household, to his Son *Joseph*; and his living there, ἐν τῇ πόλει Γασσαν, that is, *Goshan*.

18. *Aristæas*, in his History of the Jews, saith, 'That *Job* was the Son of *Esau*, by his VVife *Bassura*; a most just Man, and very Rich. That God, to try him, permitted his Estate and Children to be destroyed, and himself smitten with a grievous Ulcer. That *Eliphaz*, King of the *Temanites*, *Baldad*, Tyrant of the *Sanchæi*, and *Elihu*, the Son of *Barechiel*, the *Tobite*, came to comfort him, though in vain. But that God exalted him afterwards.

19. Of *Joseph*, *Artapanus*, in *Eus. pr. Ev. 9. 23.* gives a large Account, That his Brethren envying his Wit, and conspiring against him, sent him away by certain *Arabians* into *Egypt*, where he was made Lieutenant of the Kingdom. That he caused the Land to be surveyed, divided and cultivated: Whereby the meanest of the People, before oppressed, had their share: with much more, well agreeing to the Sacred Text. *Philo* also, among other Poets, in his Book *de Hierosolymis*, *Eus. pr. Ev. 9. 24.* speaks of his placing *Jacob* in a fruitful Countrey, given him by the King; his Gift of interpreting Dreams; and his being Lord of *Egypt*. And *Trogus Pompeius* makes the like honourable Mention of him, saying, *Fjus excellens ingenium veriti fratres, clam interceptum peregrinis Mercatoribus vendiderunt.* And a little after, *Regi Egypti percharus fuit: nam & prodigiorum Sagacissimus erat, & Somniorum primus Intelligentiam condidit. Nihilque Divini Juris Humanique ei incognitum videbatur: adeò ut sterilitatem agrorum, etiam ante multos annos, præviderit; periissetque omnis Egyptus Fame, nisi monitu ejus, Rex edicto servari per multos annos Fruges jussisset. Tantaque ejus experimenta fuerunt, ut non ab Homine, sed à Deo, Responfa dari viderentur.* Which differs very little from the Mosaick Account.

20. *Polybistor* from *Artapanus*, and he from the Egyptian Priests, *Eus. pr. Ev. 9. 27.* relating the History of *Moses* at large, saith, 'That he was the Son of a Hebrew Woman, but adopted by *Merrhin*, *Phalmanoth* the Egyptian Tyrant's Daughter. That for his Skill in all kinds of Philosophy, and his great Wisdom, they gave him Divine Honour, and called him *Hermes*. But being envy'd, and his Life sought; killing his

'his intended Assaffine, by his Brother *Aaron's* Advice, he fled into *Arabia*, and there married the Daughter of *Raguel*, Prince of the Countrey. Where, in praying for his People, appeared to him a Fire burning without Fuel, with a Divine Voice commanding him, to go, and delivering the *Jews* from *Egypt*, to conduct them into their own Countrey. Then he relates the Transaction with the King of *Egypt*, the Miracles he wrought, and the Plagues following the King's Contempt of them: And in the End, the marching of the *Israelites* through the Red Sea, the *Egyptians* following them, being drowned. That after this, they wandered in the Wilderness Thirty Years, and were fed there with Corn from Heaven (as it is also called *Pf. 78. 24.*) like Panick, white as Snow. *Ezekiel* also, the Tragick Poet, tells the Story of *Moses*, from his Birth, to his March out of *Egypt*, very exactly. The Opposition given him by *Jannes* and *Jambres*, is related by *Numenius* the *Pythagorean*. Not only *Herodotus*, *lib. 2.* but *Polemo*, *Apion*, *Ptolemeus* the *Mendesian* Priest, *Hellanicus*, and *Philochorus*, Authors cited by *Africanus*, *Tatian*, and *Justin Martyr*, *contr. Gentes*, do all witness, that *Moses* was Prince of the *Jews*, and led them forth of *Egypt*, in or about the Reign of *Amasis*, perhaps *Armais*. *Manetho* also, as cited by *Josephus*, though he tells a wild Story of the *Reges pastores*, yet witnesses, that the *Jews* were not *Egyptians* born, but Strangers, who departed from *Egypt*, Old and Young, a great Multitude, with all their Substance, and without Opposition, through the Wilderness, towards *Judæa*, where they built *Jerusalem*. When the *Egyptians* pursued the *Israelites*, *Moses* encouraging them, tells them, that the Lord would fight for them, *Ex. 14. 14.* And *Strabo*, *lib. 16.* witnesses the same of him, ἀντι τῶν ὀπλῶν; τὰ ἰερεῖα προβάλλετο, καὶ τὸ Θεῖον. That is, Instead of Arms, he set before them the Memorial of God's Mercy to them in the Holy Passover, and the Divine Power. *Eupolemus* will have him to be the first of Wise Men; that he taught the *Jews* Letters; and gave them their Laws. And particularly that noted by *Strabo*, by which Idolatry is condemned. For which the *Jews* are also called by *Pliny*, *13. 4.* *Gens contumeliâ Numinum insignis.*

21. We have a large Account of the Conquest of *Canaan* by *Joshua* in *Procopius*. And *Eupolemus*, in his Book *Of the Prophecy of Elias*, saith, 'That *Moses* was succeeded by *Jesus* the Son of *Nava*, (*Ναυῆ*) that is, of *Nun*; *ῖ*, being mistaken by some Scribe, for *ῖ*. 'That he set up the Sacred Tabernacle, ἐν Σηλωι, that is, in *Shilow*; 'and died 110 Years old: which was his Age. And *Strabo* adds this Testimony of him, That *Moses's* Successors for some time, observed the Laws he gave them, and were truly Religious. That is, all the days of *Joshua*, and of the Elders who over-lived him, as the Scripture saith.

22. *Canaan*, into which *Joshua* brought the *Jews*, to represent the Fruitfulness of it, is often called, a Land flowing with Milk and Honey. And God by the Prophet tells the *Jews*, that with Corn, Wine and Oil, he had sustained them. Nor was it in any of these Respects over-praised. For though it be now in a great part barren; yet *Plin. 13. 4.* tells us, That *Judæa* was then famous for the choicest Dates, above any other Place. And *Aristæas*, That in his time, it abounded with Corn of all sorts, and with Vineyards. That it was impossible to tell the Number of Palm-Trees, Olive-Trees, and Fig-Trees;

trees ; besides the Pasturage for raising innumerable Cattle ; and was the great Market, for the *Arabians* and all the Countries about. And being Mountainous, could not but abound with Melliferous Plants of the best kind.

23. *Eupolemus* saith, *Euf. pr. Ev. 9. 30.* ' That after *Joshua*, arose *Samuel* the Prophet, *Saul*, and *David* ; to whom the *Idumæans* and divers other Nations, paid Tribute. That he sent Ships for Gold to *Urphen*, *ὑρφήν*, that is, *Ophir*, an Island of the Red Sea, then abounding with Gold Mines. That he reigned 40 Years: and having been a Man of Blood, was commanded to leave the Building of the Temple to his Son. For which he received Directions by an Angel, whose Name was *Δαυιδάδης*, meaning, no doubt, the Prophet *Nathan* ; *David* being said *2 Chron. 29. 25.* to be instructed herein by *Gad* and by *Nathan*.

24. *Theodotus*, *Hippocrates*, and *Mochus*, *Phœnicians*, and *Menander* of *Pergamus*, cited by *Tatian* in *Eusebius*, mention the League made between *Solomon* and *Hiram*, by *Eupolemus* called *Suron*, King of *Tyre* and *Sidon*, and *Phœnicia*. As also the Supplies of Workmen and Timber, which he received from this King, and from *Vaphres* King of *Egypt*. And the latter, gives a very particular Account, though partly true and partly false, of the Temple, and the Sacred Utensils belonging to it. He is also said, *2 Chron. 8. 4.* to have built, with other Cities, *Tadmor* in the Wilderness, after called *Palmyra*, but now all in Ruines ; whereof some Travellers have lately given us a very good Account.

25. *Berosus* gives an Account of the *Babylonian* Captivity. As also *Polyhistor*, who saith, that *Jeremiah* having foretold the *Jews* of it, *Joaachim* would have burnt him alive. But that *Nebuchadnezzar* being informed of the Prophecy, came and took *Samaria* first, and then *Jerusalem*, and the King therein Captive, with all the Gold, Silver, and Bras of the Temple.

26. Of this *Nebuchadnezzar*, *Abidenus*, in his History of the *Assyrians*, saith, that *Megasthenes* reported from the *Chaldæans*, that he foretold the Conquest of *Babylon* by *Cyrus*, in an Extasie, beginning with these Words, *I Nebuchadnezzar*. Wherein the Historian aims at that Dream of *Nebuchadnezzar*, related by *Daniel*, *2. 32.* which was fulfilled. And the Second Dream, which the Historian mistakes for the First, *Ch. 4. 4.* the King indeed begins with those Words, *I Nebuchadnezzar*. The same *Megasthenes* also says, ' That when the King had told his Dream ; he was suddenly taken away, and vanished out of the sight of those about him. By those Words, either ignorantly mis-relating, or wilfully concealing, the King's being deposed for a time from his Kingdom, and driven from amongst Men, &c. as was emphatically predicted by the Prophet, *Ch. 4. 31. 32, 33.*

27. All agree with the Scripture, *Dan. 5. 31.* That *Balthasar*, that is, *Belsasar*, was the last of the *Babylonian* Kings. As also, that upon the taking of *Babylon*, he was killed, *Dan. 5. 30.* Testified both by *Herodotus*, who calls him *Labinitus* ; and by *Xenophon*, *Inst. lib. 7.* who calls him *Labonidus* ; and mentions the two Soldiers, *Gobria* and *Gadara*, by whom he was slain. And may well consist, with what *Berosus* in *Eusebius* saith, ' That *Cyrus*, to whom he rendred himself, permitted him to live in *Caramania*. For the Life, which that excellent Prince had mercifully

cifully given; might yet be taken away by these Soldiers, ignorant of Cyrus's Grant, and hoping to merit by what they did.

28. *Daniel* 5. 1. 30, 31. also saith, 'That the same Night wherein the City was taken, *Belshasar* made a great Feast to a Thousand of his Lords, and drank Wine before the Thousand. And *Herodot. lib. 1. 38.* says likewise, 'That the *Babylonians*, because it was a Festival Day, made themselves merry with Dancing and Carousing, till the City was taken. 'Tis also acknowledged, that upon the Death of *Belshasar*, *Darius the Mede*, according to *Dan. 5. 31.* Took the Kingdom: that is, being delivered to him by *Cyrus* the Conqueror. And therefore, as *Dan. 6. 1.* saith, *That it pleased Darius, to set 120 Princes over the Kingdom: Xenophon, Inst. 8.* saith, *That it pleased Cyrus, to set Princes over the Nations he had subdued.*

29. 'Tis said, *Esth. 1. 14.* 'That there were Seven Princes, Chief over the Kingdom. And by *Plato, L. de Leg. 3.* 'That *Darius* divided the Kingdom into Seven greater Provinces. We are told, *Eth. 2. 12.* That the Women of the King's Seraglio, were brought to him in their turns. And so *Herodotus, L. 3. 69.* Ἐν περσιτροπῇ ὃ γυναικὲς φοιτᾷσι τοῖς Πέρσων. The Inhabitants of *Shushan* and *Elemais*, are by *Exra* distinguished, *Exr. 4. 9.* And so by *Pliny 6. 27.* *Nehemiah 1. 1. 4.* and *2. 1.* saith, 'That he wept in *Shushan* the Palace, about the Month *Chisleu*. Where also *Athenæus, Dipnos. L. 12.* affirms, that the Kings of *Persia* used to Winter. 'All Historians, saith *Africanus*, agree, that the Beginning of *Cyrus's* Kingdom, and the End of the Captivity of the Jews, met together. Of whose Return into *Judæa*, *Diocles* also gives an Account. And *Polyhistor* and *Hecatæus*, of *Cyrus's* Order, for Rebuilding the Temple at *Jerusalem*. Where the Old Testament ends.

30. From these, and many other like Instances which might be given; the Consent between the Sacred and the Profane or Heathen Writers of the Scripture Story, is very evident. And it would have been more so, were it not obscured, partly, by the different Names given to Persons and Things, in the one and the other: So *Belochus* in the Scripture is called *Phul*; *Belefsis*, *Baladan*: *Mardoempadus*, *Merodach-Baladan*; *Ninus Junior*, *Tiglath-Pileser*; *Apries*, *Pharaoh-Hopbra*; *Cambyfes*, *Abasuerus*; *Cyaxeres*, *Darius*; and so in many more. And partly, from the Loss of most of those Authors, *Syrians*, *Chaldæans*, *Phœnicians*, and *Greeks* before mentioned; of those especially, who purposely wrought the Jewish Story.

31. But the Memorials we have of their Works, imperfect as they are; are yet an Evidence of the Opinion themselves and others had of those things, in the Report whereof, their Diligence and Curiosity were so far employed. The *Jews*, *Jerusalem*, and the Temple, having been always so Celebrious; that when after their Captivities, they were despoiled of their Glory: even then, the *Assyrians*, *Greeks*, and *Romans*, honoured with Sacrifices, the Most High God, whom that Nation worshipt; and their Temple with Gifts. Even then, as *Strabo* says, there was a great Veneration paid to that Sacred Place. Then it was, that *Appianus in Syriacis*, speaking of *Jerusalem*, stiles it *The Great and Most Holy City*. And as the Psalmist, *Pf. 48. 2.* calls it the Joy of the whole Earth; and *Pf. 50. 2.* the Perfection of Beauty: So *Plin. 5. 14.* though he pompously describes *Alexandria* and *Babylon*, yet pre-

prefers *Jerusalem* before them both, calling it, *Longè Clarissimam Urbem Orientis*. For the sake whereof, chiefly, it was, that the Jews themselves, as *Porph. de Orac. Philosophiâ*, tell us, were stiled by *Apollo's Oracle*, 'Αειζήλητοι Ἐβραῖοι, of that Renown, as to be worthy Emulation above all People. The Account then, which the aforesaid Authors give of them, whether received from themselves, or the Registers, or Reports of other Nations; plainly shews, that they looked on the Particulars, as Things famously spoken of, and believed; and worthy to be recorded, and read of all Men.

32. And this further appears, in that many Particulars, contained in the Sacred Writings, were not only reported, but imitated by Men of other Nations, the best Esteemed. As first in their Fables and Fabulous Poems, with respect both to Persons and Things. What is *Ovid's In nova fert animus*, but an Imperfect Transcript, from *Moses's Account of the Creation*? In the Beginning hereof, *Moses* saith, *That the Spirit of God moved upon the Face of the Waters*. And *Orpheus, Athen.* 38. That all things were generated of the Ocean. *Paradise in Plato's Symposium*, is *Jupiter's Garden*. And is also the Pattern of the Orchards of *Alcinous*, and the *Hesperides*. The Golden Apples kept by a Dragon; were the Forbidden Fruit, which *Eve* was tempted by the Serpent to eat. God's Saying, *Let us make Man after our Likeness*; and appearing to *Adam* and *Eve*, as is probable, in Humane Shape; and saying, after the Fall, *The Man is become as one of us*; and the Devil's saying, *Ye shall be as Gods*; and the Distinction made between the Posterity of *Cain*, called the Sons of Men, and that of *Seth*, called the Sons of God; *Enoch's Translation*; and God's Command of Princes, *Thou shalt not revile the Gods*: are Passages, from whence arose all the Idolatry in the World, and the strange Affectation Men have had of an *Apotheosis*. In so much, that anciently, as *Tzetzes* saith, Every King was called by the Name of *Jupiter*.

33. On the Saying to the Woman, *that her Seed should break the Serpent's head*; depends the Fable of *Hercules's* killing the Serpent of the *Hesperides*. *Vulcan*, who is said to be an Artificer in Brass and Iron; is no other than *Tubal-Cain*: the Hebrew B, ב, when it hath no Point in it, being pronounced as an V Consonant. And *Venus, Vulcan's Wife*, is *Tubal-Cain's* Sister *Nahamah*, which signifies Beautiful. And *Jubal*, said to be the Inventer of Musick, is the same with *Apollo*, wherein there are the same Radical Letters.

34. *Plato's Atlantis*, is nothing else but a Fable, built upon *Moses's* History of *Noah* and the Flood, and the Causes which brought it upon the World. *Bacchus*, is *Noah*; anciently, saith *Stuckius*, called *Boachus*, for *Noachus*: as might easily be, by mistaking *Beth* ב, for *Nun* נ, not much unlike; and the Story of the one, apeth that of the other. As do those also of *Janus* and *Saturn*; by both whom, *Noah* is meant. *Jupiter*, I take to be *Japhet*. For tho' *Jovis* and the other oblique Cases, are derived of *Jehovah*: yet *Jupiter*, is another Word; and derived, not of *juvans pater*, a crude Conceit, but either of *Ζεῦ πατήρ*, or rather of *Japhet*, the Elder Son of *Noah*, as *Jupiter* was of *Saturn*.

35. The Fable, of Heaven being stormed by the Giants; arose, from what the Builders of the Tower of *Babel* said, *Let us build us a City,*
and

and a Tower, whose Top may reach unto Heaven. The Egyptian Neptune, as Bishop Usher guesses, was that Ramessus, surnamed Miamûmî, who commanded the Hebrew Infants to be drowned. VVhose Sons, Aménophis and Busiris, Poetæ, says Aul. Gel. 15. 21. Ferocissimos, tanquam & Mari genitos, Neptuni filios dixere. The Story of Romulus and Remus, their being cast into Tibur, and afterwards nursed and educated by Faustus's Wife; what is it, but an Allusion to that of Moses? Or the taking of Romulus up to Heaven in a Storm, as Livy describes it, but an Imitation of the taking up of Elijah? Or the Comparison which the Poets make, of the several Ages of the World, to several Metals; but an Off-set of Nebuchadnezzar's Dream? Quis Poetarum says Tertullian, qui non de Prophetarum fonte putaverit? And afterwards, Tribunal apud Inferos, Pyrephlegeton, Elysi Campi, & similia, à Poetis atq; Philosophis, mutantur de nostris Sacramentis, utpote antiquioribus. For all Fables are but the Images of Truth. To suppose then, the Invention of these, before the Relation of Truth, as the Ground of them: is to suppose, that Men first learned to paint the Figures of Beasts and other Creatures, and that afterwards God made them.

36. The very Expressions of the Sacred Writers, are much imitated, both by Fabulous, and Philosophick Poets. Moses saith, that God made Man after his own Image. Phocylides, πνεύμα ἐστὶ Θεοῦ εἰκῶν, The Soul is the Image of God. Moses forbids the taking a Bird from her Nest, together with her Young. Phocylides, Μὴ δὲ τις ἔρπιδας καλῶς ἅμα πάντα ἐλέσθω, Let no Man destroy all the Birds of a Nest together. From which Imitation, the Author is supposed by some, to have been a Christian, but not proved. Asaph prays, That God would give him, neither Poverty, nor Riches. And Horace, who, it seems, had seen the Book of Psalms, Bene est, cui Deus obtulit parcâ, quod satis est, manu. Jeremy saith, 'It is good for a Man, that he bear the Yoke in his Youth. And Sophocles, Τὸ φέρον ἐκ Θεῶ, καλῶς χρὴ φερεῖν, VVhat God will have us bear, let us bear becomingly. We are told by Solomon, 'That no Man knows what a Day may bring forth. By Theognis, 'That no Man knows, ὅ, τι νύξ καὶ ἡμέρα ἀνδ' εἰ τελεῖ, what a Day and a Night may bring to pass. Solomon saith, 'That without Knowledge, the Mind is not good. And Sophocles, to the same effect, ἐκ ἀν γένοιτο νῆς κακῆς, καλῶς φρονεῖν, 'Wisdom is inconsistent with an ill Mind. 'There is no Just Man, says Solomon, 'which sinneth not. And one of the Minor Poets,

Ἀνθρώπων δ' ἀψεκτὸν ὅπι χθονὶ γίγνεται ἐδεῖς.

There is not a Man upon the Earth that is undefiled.

The same King tells us, 'That God has made every thing beautiful, 'in his Season. And Sophocles, Πάντα γὰ καρῶ, καλὰ, 'That every thing 'is good in its Season. In the Description of Old Age and Death, the same Person saith, 'That the Dust shall return to the Earth, as it was, 'and the Spirit shall return to God that gave it. And Phocylides,

Σῶμα γὰρ ὅν γαίης ἐχομῶν, καὶ πάντες ἐ ἀσπί, Λυόμενοι νότις ἐσμέν. αἴρ δ' ἀνά πνέμα δεδέκται.

Our Bodies, which are made of the Dust of the Earth, shall be resolved into that again: But the Heavens shall receive the Spirit.

Solomon, praising his Spouse, saith, 'That upon her Temples were 'threefcore Queens, and fourscore Concubines, and Virgins without 'number. Like to which, is that Strain of *Musæus* upon *Hero*,

Ἐἰς δὲ τῆς Ἡφῆς,

Ὁρθαλμῶ. γάλων ἑκατὸν χεῖτεσι τεθήλει.

That when *Hero* smiled, a hundred Graces were produc'd in one Eye.

In which Instances, they all came as near as they could, or would to the Sacred Text.

37. But no Poet imitates the Scriptures more than *Homer*. 'An in- 'quisitive Traveller, says *Pausanias* in his *Attica*, into all Countries; and therefore doubtless among the *Jews*. VVhat is the taking of fair *Ganymede* by *Jove* into Heaven, *Il.* 20. but an Allusion to what is said of *Enoch*, *Gen.* 5. That being a most excellent Person, God took him. *Balaam* rides Post to *Balac* upon his Ass, and on the Road, God opening the Mouth of the Ass, there is a Dialogue between them. In like manner, *Juno*, *Il.* 19. makes *Xanthus*, *Achilles's* Horse, upon his Career, to speak to him; and *Achilles* answers him. There is only this difference, The Poet will have the Horse to be the Prophet. *Homer* suffers scarce any part of the War between the *Greeks* and th *Trojans*, to be transacted, without the immediate Interposal of some of the Gods. Herein imitating the Sacred Story, both in the Books of *Moses*, and in those of *Joshua* and the *Judges*, and of the Kings of *Judah* and *Israel*, from first to last. *David*, after whom *Homer* lived, according to *Aristotle*, 19 Years, to *Philochorus*, in *Diog. Laert.* about 87. to *Vel. Paterculus*, about 161, and to *Herodotus*, about 188; being both a King and a Poet, he follows much. Ζεῷ κῆδιστε, μέγιστε, κελαινεφέες, αἰδέεσθε ναυῶν, says *Agamemnon*, praying to *Jupiter*. Than which, nothing can be liker *David's* Stile in some Psalms. The Poet tells us, *Il.* 1. That the Gods eat Ambrosia. That is, *Manna*, which *David*, *Pf.* 78. calls Angels Food. And from the falling of *Manna* in the VVilderness, we have the *Ambrosiæ Campi*. *David* saith, *Pf.* 104. 15. 'That Bread strengthens, and 'Wine makes glad the Heart of Man. So the Poet, *Il.* 9. 'Let's refresh 'our selves with Bread and VVine; for these give Men both Strength 'and Heart. The Psalmist, *Pf.* 79. 2. speaking to God of the Enemies of the *Jews*, complains, that they had given his Servants to be Meat to the Fowls of Heaven, and their Flesh to the Beasts of the Earth. And *David* tells *Goliath*, 'that he would deal in like manner with the *Philistins*. So the Poet, *Il.* 22, makes *Achilles* to tell *Hector*, that 'he should lie dead in the open Fields, till he was devoured of 'Fowls and Dogs. *David* saith, *Pf.* 10. 14. 'That the Poor committeth 'himself to God: and *Pf.* 146. 9. 'That the Lord preserveth the Stran- 'ger. So the Poet, *Od.* 14. tells us, 'That the Poor and the Stranger, 'are always in the Hands of God.

38. I'll add but two more Instances of this Poet's Imitation, both of them very remarkable. In one of them, *Od.* 18. he transfers the Circumstances of the Transaction between the *Israelites* and the *Egyptians*, *Ex.* 11. 12. to that between *Penelope* and her Wooers. For as God is said, to bid the *Israelites*, to borrow Goods of the *Egyptians*, *Ex.* 12. 35. So *Pallas*, puts *Penelope* in mind, of taking Presents of the VVooers. As that was done, a little before the *Egyptians*, so this a little before the

VVoors, were all destroyed. Those by one Man, *Moses*; these, by one, *Ulysses*. The Goods of the *Egyptians*, were not given, till they were borrow'd: nor were the Presents made to *Penelope*, before they were asked. The sudden Destruction of the *Egyptians* was in the Night. And when, *Od.* 20. the time that the VVoors should be destroyed, was come, the House wherein they were, became dark: And as the *Israelites* were then order'd, to sprinkle their Door-posts with Blood; So the Beams of *Penelope's* House seem'd to be bloody.

39. The other, in *Il.* 20. is taken from *Psal.* 18. inserted also *2 Sam.* 22. into *David's* Story. In which, *David* makes a triumphant Descant upon his being deliver'd from all his Enemies, and from *Saul*. Much of which, the Poet borrows, to express *Aeneas's* being preserv'd from *Achilles*. God is said, Verse 13. to thunder with fiery Lightnings in the Heavens. *Homer* saith, *Jove* thundered terribly above. Verse 7. says *David*, 'Then the Earth shook and trembled. Says *Homer*, 'And *Neptune* shook the Earth on every side. In the same Verse, says *David*, 'The Foundations of the Hills moved, and were shaken. And *Homer* the like, of the Plains beneath, and the Tops of *Ida*. Verse 15. says *David*, 'The Channels of the Waters were seen, and the Foundations of 'the VWorld were discovered. And in the Poet, *Pluto* bids *Neptune* hold his Hand, lest his dismal Dwelling should be discovered. Verse 14, 15. Thunders and Lightnings precede the Sea-Storm. And the Poet will have *Phæbus* to oppose himself to *Neptune*. Verse 16, 17. *David* expresseth his Deliverance by God, in saying, 'He sent from above, he took me, he drew me, out from many Waters. So *Neptune* carries *Aeneas* from *Achilles*, over the Heads of the *Trojan* Army. Verse 17. *David* saith, 'that God had deliver'd him from his Enemy, too 'strong for him. And *Neptune* asks, who betray'd *Aeneas* to *Achilles*, much the stronger? And Verse 19. he says, 'that God had deliver'd him, 'because he delighted in him. And *Aeneas* is said by the Poet, to be beloved of the Gods.

40. The like Imitation of the Scriptures is observable in the best Philosophers of all Ages and Countries. *Disputant Philosophi*, says *Minutius Felix*, eadem quæ dicimus: non quòd nos sumus eorum vestigiæ subsequuti; sed quòd illi de divinis prædicationibus Prophetarum, umbram interpolatæ Veritatis imitati sint. And *Aristobulus* the Peripatetic, and others, say as much. And, *Soli Chaldæi sapientiam adepti sunt, & Hebræi, Deum Regem per se genitum sanctè colentes*: was an Oracle cited by *Justin*, in his Oration to the *Gentiles*.

41. To give of these, as of the Poets, some Instances. *Xenophon* tells us, that *Cyrus*, a little before his Death, discours'd to those about him, of the Immortality of the Soul. And no Wonder, after he had the Opportunity of being instructed herein by some of the Captive *Jews*. *Pythagoras*, by most said to be no *Greek*; but however, having dwelt a long time at Mount *Carmel*, and there convers'd with the *Jews*: borrow'd of them, a great part of the Philosophy which he brought with him into *Greece*; as *Josephus*, *Aristobulus*, *Hermippus*, *Strabo*, and others cited by *Eusebius*, and *Clemens Alexandrinus*, do affirm. His Doctrine of Monotheism, the *Nomen Tetragrammaton*, his Precepts about Sacrifices, and about Meats, and many others, are evidently taken from the *Mosaick* Law. Of *Numenius the Pythagorean*, *Origen* saith, that in his First Book, *de Bono*, he made much use of the Expressions and Allegories of

of the Prophets. Nor did *Aristotle*, as we learn of *Cl. Alexandrinus*, omit Opportunities of conversing with Learned Men of that Nation.

42. Above all others, *Plato* discovers every where, his great Acquaintance with the Books of *Moses*, and those *Jews*, who being expelled their Country by the *Assyrians*, were numerous in *Egypt* at the time of his being there. This Philosopher, in *Sympos.* describing the Deity, saith of him, 'Αυτὸ καὶ αὐτὸ, μεθ' αὐτῆ, μονοειδὲς, αἰεὶ ἔν. And in *Timæo*, *Illas temporis distinctiones, erat, & erit, Æternæ Essentiæ non rectè attribuimus.* Agreeable to God's own Definition of Himself, 'I am that I am': and his bidding *Moses* to tell the *Jews*, that, *I am* had sent him unto them. The same Philosopher, *Epist. ad Hermiam*, cited by *Eusebius, præp. Ev. 11.6.* asserts the Divine Trinity. As also do *Plotinus* and other Platonists. The Doctrine whereof, was part of the *Jewish Cabala*, as I shall shew hereafter: *Plato*, in *Timæo*, tells us, 'That in the Creation, God first made the Earth, and Fire, that is, Light. And that between these, he placed Water and Air. That he made the Sun and Moon, for the Account of Time, and other Uses; and with these, the rest of the Stars. That at length he made a Speech to the Created Gods, in order to the making of Man; whom he calls the best, and most excellent part of God's Workmanship. And when he had made an end of his Work; he was therewith greatly pleased, as being made Beautiful, after the Image of his own Goodness. As *Moses* says, 'That God saw every thing he had made, and particularly Man after his own Image, and behold it was all very good. And the Psalmist, 'The Lord shall rejoice in his Works. So that this Book is nothing else but a Paraphrase upon the First Chapter of *Genesis*: though corrupted by the Philosopher, with many Additions of his own. He owns too, with *Socrates in Philebo*, the Regular Government of the Universe, by a most Wise and Divine Providence. And *L. de Leg. 4.* he saith, 'that God having the Beginning, Middle, and End of all things in himself, and proceeding in an exact Method, shews both his Divine Power and Vertue, which run through every part of Universal Nature. He speaks in *Symposio*, of the Existence of Good Angels or Damons; and so, *de Leg. 4.* And of the Reality of Dreams and Visions, by their Means. And in *L. de Leg. 10.* both of Good and Bad, who act their Parts over this Lower World. In his Dialogue *de Anima*, and his *Timæus*, of the Immortality of the Soul, the Judgment after Death, and the End of the World. In his *Philebus*, of God's being the Chief Good, and the Author of all true Happiness: and there, and elsewhere, of other Particulars contained in the *Jewish Cabala* and the Scriptures. Which made *Clem. Alexandrinus, Strom. L. 1.* after *Numenius the Pythagorean*, to say of him,

Τὸ ὃ ἐστὶ Πλάτων, ἢ Μωσῆς ἀθηναῖζων;
 What is *Plato*, but *Moses* in an *Athenian Dreis*?

And *Cicero, L. de Leg. 3.* observing the Sublimity of his Discourses borrowed from thence, to give this Philosopher, and him only, of all others, the Title of *Divine*. With whom also *Cicero* himself had learned to speak of the Creation, after *Moses*, *Est homini cum Deo Similitudo.* And, *Fas nec est, nec unquam fuit, quicquam nisi pulcherrimum facere*

facere Eum, qui esset optimus, Lib. de Univerf. And so had *Plutarch*, to speak of God himself, in his Book of the Syllable *Ἐι*, inscribed upon the Delphick Temple; which, saith he, is the perfect Name of God: *ἡμῶν ὁ ἕντος τῆ εἶναι, μετῆν ἕδεν*. That is, 'For we our selves, have no share in true Being.

43. Many things contained in the Sacred Writings, have likewise been imitated by Princes and Legislators: both in such Policies as they have used, *pro re natâ*, and in their Stated Laws *Trogus Pompeius* saith, that *Philip of Macedon*, was wont, *Ita Populos & Urbes, ut Illi vel replenda vel derelinquenda quæq; Loca videbantur, ad Libidinem suam transferre*. And *Diodorus*, 'That *Alexander* intended to have done the like, between the 'Cities of Europe and Asia. And the *Athenians* were actually transplanted by *Antipater* into *Thrace*. As were also the *Saxons* into *Belgium*; by *Charles the Great*. All of them herein imitating *Joseph*, of whom it is said, *Gen. 47. 21*. That he removed the People in the several Cities by Exchange, from one End of *Egypt* to the other.

44. *Abraham* is said, *Gen. 14. 15*. To divide his Servants, and to pursue the *Armenian Kings* by Night. A double Policy, both in the Time, and in the Manner, he took to do it. Both which were also used by *Joshua*; but severally, upon two Occasions. The former, when he came upon the Five Kings of the *Amorites*, suddenly, marching all Night, *Josh. 10. 9*. The latter, upon his taking of *Ai* by an Ambush, *Ch. 8. 2. 8*. for which he had particular Direction from God himself: as doubtless *Abraham* also had. And no Points of Military Prudence, have more often been imitated by all Nations. The former, constantly used by the *Romans*; as much beholden to their Expedition, as their Valour, or any thing else, for most of their Victories. Nor did they seldom put the latter in practise: as appears by the History of their Wars, and the Instances, *Frontinus*, a *Roman Senator*, in his Book *de Stratagematis*, hath given, in the Chapters, *de Insidiis*. And the same, was one of *Hannibal's* principal Arts. And part of the Policy, which *Joshua*, by direction used against *Ai*, was enticing the People out of the City, by a feigned Flight. Which was imitated, among others, by *Cato*, *Strat. 3. 10*. against the *Lacetani*. The Instances, which the same Author gives, *de Explorandis Hostium Consiliis*; are but Imitations of *Moses* and *Joshua*, in sending the Spies, first to *Canaan*, and then particularly to *Jericho*. The *Gileadites* requiring those who escaped from the Fight, *Judg. 12. 6*. to say, *Shiboleth*, hath taught the Generals of Armies, to give and demand the Word, all over the World.

45. *Romulus's* directing the young Men, to take every Man his Wife, of the Daughters I think, of the *Samnites*, while they were dancing with them: what was it, but a Lesson learned of the *Benjaminites*? Who being reduced to the self-same streight, *Jud. 21. 1. 20, 21, 23*. as were the *Roman Youth*; caught every Man his Wife, of the Daughters of *Shiloh*, when they came out to dance.

46. Among other Ways, used to animate the Soldiers unto Battle; *Archidamus* the *Spartan*, when he fought with the *Arcadians*, *Aulus Posthumius*, when with the *Latines*, *Lucius Scylla*, *Caius Marius*, and others, have taken this, to feign their Assurance of Victory, by the Presence, or the Promise of the Gods. An apish, but palpable Imitation, of the Real Assurance frequently given to the *Jews*, to the same end.

47. When *David's* Captains brought him of the Water of the Well of *Bethlem*, for which he longed, 1 *Chr.* 11. 17, 18, 19. he would not drink any of it, calling it, *the Blood of those that brought it*; but poured it out unto the Lord. So among other Instances, *Frontinus* gives, *Quemadmodum ea, quibus defcimus, videantur non deesse, ut usus earum expleatur*; one, is in *Alexander*. Who when in the Deserts of *Africa*, Himself and his Army, being afflicted with Thirst, Water was brought him by one of the Soldiers in his Helmet: he would not drink it, but poured it down before them all upon the Ground. *Factum Nobile*, as *Frontinus* calls it, but beneath that of *David*, as in some other respects, so, in that, what *Alexander* did, was but a Copy from *David's* Original.

48. It is likewise very apparent, that other Nations have borrowed of the *Jews*, sundry of their best Laws. To do this, they wanted not Opportunities by conversing with the *Jews*; both in their several Captivities, and in their own Country. Where, upon reading the Law, every 7th Year, all Strangers were required to be present. And their being so, was an Introduction, to a freer Communication with the Jewish Priests. 'Tis also likely, that many travelled and came among the *Jews*, chiefly for this purpose. *Aristocrates*, cited by *Plutarch*, says, 'That *Licurgus* in his Travels, conversed, among others, with the *Gymnosophists* in *India*, Descendants or Disciples of the *Jews*. And *Pliny* of *Solon*, *Dicunt cognitionis & multarum rerum usus gratiâ, vagatum per Orbem fuisse*: And it is senseless, to think, he would omit *Judæa*, then so famous. And *Diogenes Laertius* saith the like of *Plato*. And *Plutarch* of the *Pelasgi*, that when they had travelled through the greater part of the World, some Authors relate, they fixed upon that piece of Land, whereunto, for their Military Strength, which the *Greeks* call *Ῥωμῆ*, they gave the Name of *Rome*. That they wandered for a long time, is certain: no doubt, for the best Seat and Laws, they could meet with. And of *Numa*, that he was descended of the *Sabines*, a Colony of the *Lacedæmonians*. And therefore, that many of the most Ancient Roman Laws, were taken from the *Spartan*; as Ten of the Twelve Tables, were afterwards from those of *Athens*, and other chief Cities of *Greece*. And it is certain, that many of all these, were derived from those of *Crete*: then every where, as *Plato* testifies, of great Fame. And to come at last, to the Fountain, Why not many of the Laws of *Crete*, in like manner from the *Jews*? with whom, being situate much nearer to them, than either the *Atticks* or the *Spartans*, they had the Opportunity of a more early acquaintance.

49. But nothing can be more convincing, than Examples hereof. And first, the Divine Administration of the *Judaick* Law, recorded by *Moses*, has been Imitated, or Believed, by the most ancient and best Legislators. *Minos* gave his Laws, as coming from *Jove*; *Lycurgus*, from *Apollo*; *Numa*, from the Goddess *Egeria*. *Solon*, it seems, was content it should be known, he received his at second hand. And it sufficed *Plato*, to begin his Books of Laws, with his asserting the Primitive Derivation of all Laws from Divine Authority: and affirming his so doing, to be τὸ δίκαιότατον, that which was most just. What was the Capitol upon the *Tarpeian* Hill, whither *Numa* went to consult the Chief *Augur*, but something to answer Mount *Sina*, or the Temple on Mount *Sion*? And the Ten Tables of *Roman* Laws, extracted from the *Græcian*, probably digested

gested into as many, but an Imitation of the same Number Ten, in which the first Great Commands were comprehended.

50. The *Gentiles*, though mis-understanding the First Command; and that in *Exod.* 22. 28. 'Thou shalt not revile the Gods, did therefore retain Polytheism: Yet the VVifest of them, all agreed, in acknowledging one Supreme God.

51. Tho' mistaking the Sense of that Passage, 'Let us make Man in our own Image; and some others; gave most Nations occasion to represent the Deity by Humane Shape; and God's appearing to *Moses*, *Exod.* 3. 4. and to all the People, *Ex.* 19. and 24. 17. in Flaming Fire; gave occasion to the *Chaldeans* and *Persians* to worship Fire: Yet *Pythagoras*, and some other Philosophers, condemned all Idolatry. And of *Numa*, *Plutarch* testifies, that he forbad the *Romans*, to attribute to God, the Figure of Man or Beast. 'Which, saith *Cl. Alexandrinus*, he learned of the Writings of *Moses*. Nor had that People any Picture, or Statue, of the Deity for the space of 160 Years.

52. The *Athenians*, *Romans*, and other Nations, had also their Sacred Fire, like that upon the Altar of Burnt-Offering, which was always kept burning. Their Altars, as for the Tabernacle and in the Temple, were placed, as *Vitruvius* also directs, toward the East. As all Fables were founded in Truth: So all false and profane Sacrifices, on those instituted by God himself, whether made with Animals, or the Fruits of the Ground. The Latter, best approved by the *Egyptians*, and most others, in the first Ages, as seeming to them, more natural, and after the Example of *Cain*, the Elder Brother. And among other Offerings made by the *Spartans*, *Plutarch* mentions that of the First Fruits, according to the Command, *Deut.* 26. 2. *Impius ne audeto placare Donis, Iram Deorum*; was an *Athenian* Law, *Cic. de Leg. L.* 1. And was the Sense of all the External Purification, required by the Law of *Moses*.

53. The Officers, after their Victory over the *Midianites*, *Numb.* 3. 50. 54. brought an Oblation of the Jewels they had gotten, to the Tabernacle. Imitated, as by other Nations, so the *Romans*. VWho upon their Victories, used to make their Oblations to *Jupiter Capitolinus*; as *Romulus* did of his first Spoils. *Camillus* having overcome the *Vei-entes*, dedicated the Tithe of the Prey to *Apollo*. After the Example of *Abraham*, who becoming Victor over the *Armenian* Kings, gave the Tithe of all he had to *Melchizedech*, the Priest of the Most High God.

54. 'Thou shalt not take the Name of the Lord thy God in vain: is one of the Great Commands. And *Numa* appointed an Oath unto the *Romans*, say *Plutarch* and *Livy*, as the chiefest Obligation unto Faith and Truth. The Penalty of this Law is, 'For the Lord will not hold him guiltless, that taketh his Name in vain. And the *Athenian* Law, *Cic. de Leg.* 2. saith, *Perjurii, pœna humana, Dedecus; Divina, Exitium*. 'If a Man vow a Vow unto the Lord, he is required punctually to perform it, *Numb.* 30. 2. And *Cicero* saith, it was another Law of the same Commonwealth, *Sanctè Vota reddunto*. *Diomedes* his Vow, to sacrifice whatsoever he first met, upon his Return into his Countrey, and so killing his Son: was grounded on the Report of *Jephtha's* having done the like to his Daughter.

55. The whole Gentile World, though they understood not the Reason of the Weekly Sabbath : yet had their Festival Days, as the Jews had, and by the Mosaick Law, were all called Sabbaths.

56. 'After Religion, says *Plato, de Leg. 4.* follows the Honour due to our Parents. Than which, nothing could be more plainly and aptly spoken of the Fifth Command. In the first Ages, Fathers were Princes and Governours. Therefore *Moses* bids the Jews, to reverence the Aged, as well as their Parents. And so did the Laws, both of the *Athenians*, and the *Spartans*. And all Aristocracies, have had the Jewish Eldership, for their Pattern.

57. That Passage of *Plato, de Leg. 4.* is remarkable. 'The Tradition, says he, which is according to Primitive Truth, teacheth us, that no City is ever free from Labour and Affliction, if any mortal Man, and not God himself, be the Lord of it. Whereby it seems, he knew by the Scriptures, which he calls *primitive Truth*; that the State of the Jews, in the good Days of *Samuel*, was a Theocracy; and what Mischiefs *Samuel* told them, would follow their having a King, viz. Such a King, as was to rule them after the manner of the Oriental Kings their Neighbours. And *Cæsar* too, when *Anthony* put the Crown upon his Head, sending it to the Capitol, had learned to say, *Solum Jovem Romanorum Regem esse*; as *Cicero*, *Paterculus*, and *Cassius* do all testify.

58. The same *Plato de Leg.* would have his City divided into twelve Tribes; as was the Nation of the Jews. And both *Lycurgus* and He, that the Fields and Houses, should be divided among the Citizens by Lot: as was the Land of *Canaan*. And because it is said, that *Joshua* cast the Lots before the Lord, *Ch. 8. 10.* and *Prov. 16 33.* that the disposal hereof is of the Lord: therefore *Plato de Leg. 15.* saith too, *είμας κληρον, ου Θεός*, that God himself, is the Disposer of the Lot.

59. The Inheritance, if there were no Sons, by the Mosaick Law, was to pass to the Daughters; if no Daughters, to the Father's Brethren; if none, to the Grandfather's Brethren; if none, to the next Kinsman, *Numb. 27. 8.-11.* And the Rule prescribed in the twelve Tables, is much the same, *Just. Inst. L. 3. tit. 1, 2.* And adopted Children had the same Right in both these Nations.

60. God, the better to shew, how much he abhorred Murther, commanded, that a Beast, if he killed a Man, should be put to Death, *Ex. 21. 28.* And *Plato* ordains the same. The Punishment of Corporal Injuries was like for like, *Ex. 21. 23, 25.* And *Pœna ex Lege duodecim Tabularum propter Membrum ruptum, Talio erat*, *Just. Inst. l. 4. tit. 4.* But if Satisfaction was given by a Fine; it was to be set by the Judges, *Ex. 21. 22.* And so says *Sextus Cæcilius in Aul. Gel. 21. 1.* *Nolo hic ignores, hanc quoq; ipsam Talionem ad estimationem Judicis redigi, necessariò solitam.* And in case of Damage done by a Beast, there is the like agreement between the Law, *Ex. 21. 35, 36.* and that of the twelve Tables, *Si Equus calcitrosus calce percusserit, aut Bos cornu petere solitus, cornu petierit, noxæ dedantur.*

61. Drunkenness, by which a Man puts himself into a Condition of being injurious to himself and others; is often branded and punished in the Scriptures. And *Nadab* and *Abihu*, profaning the Divine Service, when they were drunk, were struck dead. Upon which Occasion that

that Command was given, *Lev. 10. 9.* Do not drink Wine nor strong Drink, when ye go into the Tabernacle of the Congregation, lest ye die. And *Plato* informs us, *de Leg. 2.* that by the Law of the *Carthaginians*, no man that was to enter upon an Office, or Business of Moment, might so much as taste any Wine. Which was also, in part resembled by another of *Lycurgus*; and by *Plato*, much recommended. The Dietetic Laws, *Lev. 11.* were likewise imitated by the same *Lycurgus*; who is said by *Plutarch*, to have regulated the *Lacedæmonians*, both in the Quality and Quantity of their Food, *præscriptis Obsoniis atque Epulis.*

62. The Law of *Moses*, *Deut. 25. 5.* which permits a Man to marry his Brother's Widow, where there is no Heir, was imitated by *Solon*, who permitted a young Woman of Fortune, if her Husband proved impotent, to lie with his next Kinsman. Yet allowed any Man, that seized an Adulterer, after the Example of *Phineas*, forthwith to kill him. And punished Incest, says *Cicero*, *supremo supplicio*, as *Moses* did. And both these Crimes, and Sodomy, were punished with the like Severity by the *Julian Law*. *Just. Instit. L. 4. T. 18.* *Lycurgus* also forbid the *Spartans* to joyn in Marriage with any Strangers: As *Moses* did the *Jews*, with any of the Nations round about. And the Degrees of Affinity prohibited in Marriage, and that, *secundum Jus vetus Romanum*, *Just. Inst. L. 1. T. 10.* are much the same with those set down in the Mosaic Law.

63. The stealing of Lands, by a Man's removing his Neighbour's Land-mark, was prohibited by *Plato de Leg. 8.* almost in the same Words as by *Moses*. A Thief, if the Theft was found in his hand, was required to restore double, *Ex. 22. 4.* In like manner, *Solon*, says *A. Gell. 11. 8.* *Sua lege in Fures, dupli pænâ vindicandum existimavit.* And *Plato* prescribes the like Punishment. But if the Thief had not wherewithal to do this, he was to be sold, *Ex. 22. 3.* And, says *A. Gell. 20. 1.* *Lex duodecim Tabularum, Furem in servitutem tradit.* The Divine Law, *Ex. 22. 2, 3.* will have no Blood shed for a Thief, if killed in the Act, before Sun-rising. So *Plato*, if any one should kill a Nocturnal Thief, would have it to be no Crime. And so the *Decemviri*, *Gel. ib. Furem tum demum occidi permiserunt, si cum faceret Furtum, Nox esset.*

64. The giving of a false Testimony, was to be punished by the Rule of Retaliation, *Deut. 19. 16-19.* And the ancient *Romans*, *A. Gel. 20. 1.* used to cast one convicted of a false Testimony (I suppose only in a Capital Case) from the *Tarpeian Rock*. But the *Greeks*, thinking as it seems, that God, by the third Command, had reserved to himself the Punishment of this Crime: no Legislator among them, for a long time, took further notice of it, than to hold the Criminal in Disgrace. *Charondas* the *Catanian*, as *Aristotle* says, *Pol. 3. 10.* being the first that ordained a Mulct.

65. We are commanded to love our Neighbour as our selves. And *Plato de Leg. 5.* advises his Citizens, to abhor all blind and partial Self-love. The *Jews* were required, *Deut. 14. 1.* Not to use, after the manner of other Nations, that foolish and hypocritical Shew of Love, in cutting themselves for the Dead. And it was one of *Solon's* Laws, *Cicero de Leg. 2. Mulieres genas nè radunto, nève Lessum funeris ergo habento.* *Lycurgus* to prevent Covetousness, suffered the Currency of no Gold nor Silver Coin, but only such as was made of Iron. *Plato*, though he allows of both, yet of no more than is necessary for daily Use. Very agreeable, not only to what is required of all Men, Make not haste to be rich; but

i.e. The false witness was to be punished in the same manner as the person against whom he bore witness, provided he had been found guilty.

of Kings in particular, *Deut.* 17. 17. Not very much to multiply to themselves Silver and Gold. And as all lending upon Use to the Poor, and with Extortion unto any, was forbid to the *Jews*; so among the ancient *Persians*, *Greeks* and *Romans*, so long as they continued Virtuous; nothing could be more odious, in it self, or for the Consequences of it; as is testified by *Appian*, and other grave Authors.

66. It was required of the *Jews*, that all Causes relating to any of their Laws, too difficult for inferiour Courts, should be finally heard and determined, either by the Sentence of *Moses* and the 70 Elders, *Ex.* 18. 26. and *Numb.* 11. 16, 17. or by other Supream Judges, after his Death, *Deut.* 17. 9, 10. Which was also imitated by *Hippodamus* the *Milesian*, who ordained, says *Aristotle*, *Pol.* 2. 6. among other things of great Moment, One Chief Court of Justice; to which all such Causes, as seemed in any other, to be ill decided, should come by Appeal. And, *Nemo tam integram potestatem in Judiciis habere debet, quin ab eo provocare liceat*; was *Mecænas's* Advice to *Augustus*.

67. These Judges were to administer Justice indifferently unto all: especially to the Widow and Fatherless; and to the Stranger. Of the Former, God is pleased to say, *Ex.* 22. 23. 'That if, being afflicted, they cry unto him, he would certainly hear their Cry. Which taught *Plato* in like manner to say of God, Φύλαξ διαφέρων τῷ παθόντι γίγνεται, 'That he 'becomes an eximious Guardian to the Afflicted. Of the Later, the *Jews* are commanded, *Ex.* 22. 21, Not to vex or oppress, a Stranger: and so *Ex.* 23. 9. and elsewhere. Which the same Philosopher so well remarked, as to say, that of all Injuries, those done to Strangers, ἕξι εἰς Θεὸν ἀνηρητημέδρα τιμωρὸν μέλλον, God took a particular Care to revenge.

68. Now from the foregoing Instances, these things are very plain: That a great Number of Particulars, contained in the Holy Scriptures; have been reported, not by a few, but by many, and those of divers Nations. Not by mean Men, but such as in their own time and Countrey, were of the best Understanding and Fame. That they have not only reported them, as Things Universally known, and acknowledged to be true: but also, that they looked upon them as Examples, right worthy of their Imitation. As in Poetry and History; so in Things of the greatest Moment, the Rules of Virtue and good Government. Those Rules, on the Success whereof, they could not but also see, their own Glory to depend, as well as the Peace and Happiness of their Countrey. And therefore it is as plain, that notwithstanding the Imperfect Account they had of these Rules; yet in making choice of them for the afore said Ends, the greatest they could not propose to themselves: they shewed a Belief, of their being, of all they had met with, the most Excellent, and as the *Jews* pretended, of a Divine Original.

C H A P. III.

Of the TRUTH and EXCELLENCE of the Hebrew Code, as they appear in it self. And first, if we consider the WRITERS, to whom we are beholden for it.

1. NO Book was ever so well writ, but through Ill Will, or Mis-understanding, it has been undervalued. And so it fares with the Bible it self. As Bad Men take it to be their Interest, so Witty Men, their Reputation, to make it a Fable. And they who are weak, learn to say, as others do. Some, from the Matter, others, from the Style, Method, or on some other account, either tax it with Falshood, or think meanly of it. And some, only because it is become Cheap and Common. As most People admire the Tail of a Glo-worm, which is a rare Sight; more than they do the Sun, which shines upon them every Day.

2. Nevertheless, we have seen the Opinion, which the VVisest Part of the Heathen World have ever had of it; and particularly, of the Old Testament. And if we look upon this Book, not by Report, or in broken Parcels, as they did; but as we have it in our Hands Entire: nothing can command a greater Veneration. Provided, that with due regard and judgment we peruse the same.

3. And first, the Truth hereof, may be looked upon as undoubted, were it for no other Reason, but the great Antiquity of those Writers, above all others, to whom we are beholden, whether at the first or second hand, for the Contents hereof. Among prophane Authors, of whose Writings we have any Memorials, now extant; *Sanchuniathon*, the Phœnician Historian, about the time of *Sampson*, and above 300 Years after *Moses*, is the most ancient. And if we have any true Remains of *Orpheus* among the *Greeks*; yet he lived much about the same time, with that Historian. After whom, there is none extant before *Homer*; later than *David*, by some Years. Nor had they any certain Account of Things, as *Justin Martyr*, *Africanus*, and others observe, before the Olympiads; instituted in the time of *Uzziah*, King of *Judah*, 700 Years after *Moses*. VVho lived, says *Cl. Alexandrinus*, not only before the Earliest VVriters among the *Gentiles*, but most of their Gods. And of the *Romans*, *Livy* tells us, *lib. 6.* that there was very little Writing among them, for some Centuries after the Building of the City. In which time, *Una fuit custodia, fidelis memoria Rerum Gestarum.* The Books therefore of the Old Testament, and especially those of the Pentateuch, the Foundation upon which all the rest are built; being of that Antiquity, as to precede all the History of the Heathen World; and much more all their Fables: we have reason, were it from hence alone, to look upon them as the Records of sincere and honest Truth. All Fables, being the Corruption, or Disguise of true and plain History precedent to them.

4. We are next to consider, That *Moses* living nearer the Beginning of Things, than any other known Writer; and within the time of Longevity: had hereby the greater advantage for the recording of Truth. For if we compare the Age of the *Antediluvian* Patriarchs, with the time of their Birth; it appears, that in the Conveyance of the Sacred Tradition from *Adam* to *Noah*, there was but one Remove interposed. For as *Enos* lived and conversed with his Grandfather *Adam*, near 700 Years; so *Noah* with *Enos* above fourscore. And as *Enoch* conversed with *Adam*, above 300 Years; so *Noah* with *Enoch*, one and thirty. Besides whom, *Noah* also lived with *Cainan*, 179 years; with *Mabalaleel*, 234; with *Jared*, 366; with *Methuselah*, 595; and with his Father *Lamech*, as long. From whose concurring Testimonies, he could not but receive very good assurance of the truth of Things from the Beginning.

5. If again, we compare the Years of *Noah* after the Flood, and the Age of the *Postdiluvian* Patriarchs, with the time of their Birth, unto *Moses*: it appears first, that *Abraham* lived with *Noah* 57 Years. So that in the Tradition of the Sacred Story, from *Adam* to *Abraham*, there were but two Removes interposed, *viz.* either by *Enos* or *Enoch*, and by *Noah*. And besides *Noah*, *Abraham* also lived with Nine more of the *Postdiluvian* Patriarchs; and of these, with *Sem* himself, 175 Years. It is plain too, that *Isaac* lived with *Sarah* his Mother, 37 Years; and with *Abraham*, his Father, 75; and *Jacob* with *Isaac* 120, *Gen.* 35. 28. for their full Instruction in all Particulars. And tho' *Isaac* was 60 Years old, when *Jacob* was born, *Gen.* 25. 26. yet *Sem* living 500 Years after the Birth of *Arphaxad*, it is evident, that not only *Abraham* and *Isaac*, lived with *Sem*, but *Jacob* too; no less than 50 Years. And *Joseph* likewise, being born, not till the 91st Year of *Jacob*, as by comparing *Gen.* 41. 46, 47. and 45. 11. and 47. 9. it appears, he was not; died not above 60 Years, or thereabout before *Moses* was born. And therefore lived with many of the Posterity of *Levi*, one of *Jacob's* Sons; and particularly, with *Amram*; *Moses's* Father, at least 20 Years.

6. Now, as from *Adam* to *Moses* there were but 25 Descents; a less Number than most Princes, and some private Gentlemen are able to shew, of their own Antecessors: So, from what is before noted, it is very plain, That in the Sacred Tradition, there were but Six Removes, *viz.* by *Enoch*, *Noah*, *Abraham*, *Jacob*, *Joseph* and *Amram*, intervening between *Adam* and *Moses*. And these were all of 'em, either Eminent Prophets, or of the Holy Line, to whom more especially God was pleased to make himself known, and all things else necessary, from the Beginning. And the Age of Men beginning considerably to be shortned about the time of *Abraham*; that Defect was soon over-answered, by the Number of *Jacob's* Posterity: which became a Multitude of Witnesses, to the Truth of all things received from their Predecessors, relating to the Creation, and the Flood, and the whole Sacred Story.

7. It is also very reasonable to believe, that *Moses* was not the first, who used Letters: but that the Records of many things were made by *Joseph* in *Egypt*. Who can think that Prince, or his Officers, by his Direction, could take and keep any tolerable Account of the Stores which were laid up in the Seven Years of Plenty, throughout all the Land of *Egypt*; or of the Consumption hereof in the Seven Years of Famine, without a Registry? Or of the Survey of the whole Countrey, and the Sale and Purchase of every Man's Land, without Books or Rolls, fit for these U-
ses?

Uses? And if he had Writing enough, whatever it was, for these; then, for any thing contained in the First Book of *Moses*.

8. Nor can it be disproved, but that some sort of Characters, Literal or Verbal, were used by the Holy Line from the Beginning. Whereby all requisite Memoirs might be conveyed to *Joseph*, and to *Moses*; as well as by Oral Tradition. And is that, which for preventing of any Error or Doubt, in the Account of some Particulars, seemeth to have been necessary; as of the Pedigrees and Ages of the Patriarchs, with the time of their Births; which are all punctually set down. And therefore the Pedigree from *Adam* to *Noah*, *Gen.* 5. hath this Title prefixed to it; *This is the Book*, Sepher, the Chartule, of the Generations of *Adam*; as if *Moses* had it ready drawn up to his Hand.

9. The Account we have of Things before *Moses*, is comprised within the Book of *Genesis*. The Contents of the other Four Books of the Pentateuch, are of those Things, whereof *Moses* was an Eye-witness from first to last. And the Records of all the Five, were of equal Antiquity with Himself. There are, it's true, some Passages, which neither *Moses*, nor any Man of his own time, can be supposed to have writ. As that, *Gen.* 12. 6. *The Canaanite was then in the Land*. The Catalogue of the Kings, which are said to reign in *Edom*, *Gen.* 36. 31. before there was any King in *Israel*. That Parenthesis, *Num.* 2. 3. *Now the Man Moses was very meek, above all the Men which were upon the Face of the Earth*. That in *Deut.* 2. 12. *The Children of Esau destroyed the Horims out of Seir, and dwelt in their stead; as Israel did unto the Land of his Possession, which the Lord gave unto them*. And part of the last Chapter of the same Book; which gives an account of the Death and Burial of *Moses*, with his Character. But these, and some few more excepted; we have no Cause to doubt, but that the whole Pentateuch, both the Legislative and Historical Parts hereof, were recorded by Himself, or his Order for the doing of it.

10. Of the Judicial Law, it is expressly said, *Ex.* 24. 4. 7. 'That he wrote it all, together with the Covenant annexed to it, in a Book called *The Book of the Covenant*: which he also then read to the People. Of the rest of the Law, 'tis also evident, that *Moses* wrote it all: both as it was by him summed up in the Book of *Deuteronomy*: and the whole Law, as delivered in his other four Books at large, called all together, *The Book of the Law*, *Deut.* 31. 24. 26. and *The Book of the Law of Moses*, *Josh.* 23. 6. Which Titles can have no other meaning, than as aforesaid. For if *Moses* wrote his own Summary of the Law, with some Additions to it, that is, *The Book of Deuteronomy*, as he did: who can think, he would or could omit the Recording of it, as he received it from God Himself? That it was not as necessary for him, to take care of the Foundation, as of his own Superstructure?

11. Nor have we any good ground to doubt, but that the Historical Part of the *Pentateuch*, was likewise wrote by his Direction, in his own time, if not by Himself. His Recording of fundry Particulars, is exprest. When *Joshua* had fought with *Amalek*, and beaten them; *Moses* had a special Command, *Ex.* 17. 14. to write the Memorial of it. When he had set up the Tabernacle, he was required to take the Sum of the whole Camp, from twenty Years old, and upward, *Num.* 1. 2. When God commanded the Seventy Elders to be brought before him, to receive the Spirit of Government, *Num.* 11; tho' it is not expressly said, yet may be

gathered from *Verf.* 26. That there was a Record then made of that Transaction. *Moses* is also said, *Num.* 33. 2. To write the Goings out of the Children of *Israel*, according to their Journeys, by the Commandment of the Lord. And the Prophetick Song, composed by God Himself, was not only rehearsed by *Moses* to the People, but recorded with his own Hand, *Deut.* 31. 22. There are also sundry Particulars, as the Offering of the twelve Princes for the Tabernacle, *Num.* 7. the Names, Instructions, and Acts of the Spies, *Num.* 13. and many others of this Nature; that is, accompanied with that Variety of Places, Persons and Things, and of Circumstances relating to them: that though their being recorded, is not exprest; yet no Man can suppose the Memorial hereof, was left to fluctuate on the uncertain *VV*aves of Tradition. Add hereto, that most of the Historical Part of these Books, having so natural a Connection with the Legislative; either as the things therein mentioned, were preparatory to the giving of the Law, or as they explain the Reason of some Particulars therein, or shew the Occasion of some Others: It is not conceivable, how *Moses* could omit the recording of 'em in this Connection all together. And it is from this near and natural Relation between them; that the Preface to the Book of *Deuteronomy*, comprehends 'em both under the Title of the Law. For it is there said, *That on this side Jordan in the Land of Moab, Moses began to declare this Law, saying, The Lord our God spake to us in Horeb, &c.* and so he continues for Four Chapters, an Introduction of pure History, before he hath one Word of the Law it self. And it doth not appear, but that this very Preface was writ by *Moses*, or by his Direction, as well as the following History: whatsoever *Spinosa*, or his Oracle, *Aben Hezra*, thought to the contrary. In that the Preposition עבר, signifies as well, *On this side*, as *Beyond*; as doth the Latin Preposition, *Cis*; and as is most evident from the Context, in *Deut.* 34. 8. and other Places, where the same Word is used, and cannot signifie, *Beyond*, but, *On this side*; as our English Translators have also truly rendered it in the said Preface. And tho' we should suppose this Preface to be writ by some other ancient *Hebrew* after *Moses*; yet it is manifest, that he comprehends the large History of Four Chapters, under the Title of *Law*. So then, by the Book of the Law, which *Moses* commanded the *Levites*, to put by the side of the Ark, *Deut.* 31. 26. and whereof mention is made *2 Chron.* 17. 9. and in other Texts, and in *2 Kings* 23. 21. called, *The Book of the Covenant*: we are to understand, the whole Pentateuch. And therefore to conclude, that the Contents hereof, excepting a few Passages inserted afterwards by some other Sacred Pen, were all recorded in *Moses's* time.

12. The Book of *Joshua* is probably supposed by *Abravanel*, *Præf. in Josh.* to be writ by *Samuel*. That it was writ before *David's* time, is argued from *Ch.* 15. 63. where the *Jebusites* are said to dwell at *Jerusalem*, with the Children of *Judah*, who could not drive them out. Whereas *David*, *2 Sam.* 5. 7, 8, 9. actually overcame them, and took their Fort. The same *Samuel* is likewise thought to be the Author of the Books of *Judges*, and *Ruth*. The Prophet *Jeremy*, of the Books of *Samuel* and of the *Kings*. *Ezra*, by some, of the Books of *Chronicles*. The Book called by his own Name, was writ, at least the greater part, by Himself; the rest, by some contemporary Prophet. And *Nehemiah* doubtless, wrote his own Story. For the Pedigree set down, *Ch.* 12. unto *Jadduah*, supposed

fed to be the High Priest who met *Alexander* in his Passage unto *Perſia*, is infered by another Hand. As is alſo another Historical Paſſage from *Verſ. 43.* to the End of the ſame Chapter. That the Prophet *Haggai* or *Zechari*, wrote the Book of *Eſther*, is not unlikely. And the Prophet *Iſaiab*, the Book of *Job*. The Author's alluding to the Sun's ſtanding ſtill in the time of *Joſhua*, *Ch. 9. 7.* ſhews, it could not be writ by *Moses*. And his making uſe of the *Chaldean* Astronomy; that it was writ after *Solomon* had introduced that Learning. *David*, and other Sacred Poets, wrote their own *Pſalms*: tho' it appears by ſome of 'em, that they were not put together, as we have 'em, until after the Captivity. *Solomon*, not only his own Song; but his own *Proverbs*; or that they were dictated by him. For they are not ſaid, to be collected from Tradition, but copied out, *Ch. 25. 1.* And no doubt too, the Book of *Eccleſiaſtes*; tho' *Grotius*, from ſome *Chaldaick* Words therein, thought otherwiſe. But that King, meddling with the *Chaldean* Learning, might affect ſome Exotick Words, as well as Religion. All the Prophets, from firſt to laſt, wrote or dictated their own Prophecies. And *Jeremy*, his Book of *Lamentations*.

13. Now, as the Compoſers of moſt of theſe Books, are known to us: ſo, whoever were the Authors of the reſt; or of the Paſſages afterwards infered into any of 'em: Thus much is certain, that the Particulars herein contained, were put from time to time, as they were tranſacted, into the Publick Records. For firſt, in the Book of *Joſhua*, ſome things are Recorded upon his Special Command: as the Deſcription of the Holy Land in Seven Parts in a Book. Which Book he alſo made uſe of in dividing the Land by Lot, *Ch. 18.* and *19.* And ſome things were written with his own Hand; as the Sermon he preached to the People, *Ch. 24.* and the Covenant he thereupon made with 'em, *Verſ. 26.* Nor can we think with any Senſe, but that all other Particulars contained in this Book being mixed with Circumſtances, and the Names of Perſons and Places, in ſo great Variety; muſt of neceſſity be regiſtred, as they were tranſacted. And it ſeems to me moſt likely, that the Book of *Juſher*, mentioned *Ch. 10. 18.* was the Journal of the Acts of *Joſhua*, out of which *Samuel* extracted this Book. The Books likewiſe of the *Judges*, of *Ruth*, and of *Samuel*, are for the ſame Reason as that of *Joſhua*, to be eſteemed Extracts of the Publick Records; tho' the Hiſtorians do not tell us they are. But he who wrote the Books of the Kings, frequently cites the ſaid Records, unto which he all along refers his Readers. That as many as would, might examine by the Records themſelves, the Truth of what he thence extracted. The very Title of the Books of *Chronicles*, *Dibre Haiamim*, that is, *The Words of Days*; ſhews, that they were taken from the Publick Journals, wherein every thing was ſet down, day by day, as it was tranſacted. To which Journals, the Author of theſe Books, doth likewiſe often refer. To one, under the Title of *The Book of the Kings of Iſrael*: and to another, which he calls, *The Book of the Kings of Judah and Iſrael*. By which Books, are not meant the Canonical Books we now have; but the Publick Journals of thoſe Kings; as by comparing *2 Chron. 33. 18.* with *2 Kings 21.* and ſome other References, is very evident. Both *Daniel* and *Ezra*, together with their own Acts, recite ſeveral Decrees taken from the Publick Records of the *Babylonian* and *Perſian* Kings. Whereunto likewiſe the Author

of

There is little
reason to believe
that Job alluded to
this circumstance.

of the Book of *Esther*, Chapter 2. 23. and Chapter 10. 2. seems to refer the Reader, as to the Original, from whence it was collected.

14. It is further certain, that the Persons, to whom the Registry and Custody of these and other publick Records, was committed, were the Priests and Prophets. It was the Office, which anciently belonged to the *Roman Pontiffs*. As also to the Chief Priests in *Egypt*, and in most other Nations. And that among the *Jews*, it belonged to the Persons aforesaid, is affirmed by *Josephus*, in his Book against *Appion*; where he would be sure, not to be mistaken. There was also a Designation hereof to the Priests, when *Moses* delivered the Book of the Law into their Hands, *Deut.* 31. 9. And the Kings were required to take their Copies, from the Original, in the Custody of the Priests, *Deut.* 17. 18. And what was done then by *Moses*, was an Example and VVarrant unto all future Times, in that Nation. And was that which naturally accompanied the Supremacy of the Priesthood in that Commonwealth: which continued from the Death of *Moses*, until by Divine Authority, it was transferred to their Kings. Unto whom, some of the Priests, were then also Principal Secretaries of State. Nor did the Kingly Office, vacate that of the Priests aforesaid.

15. And that the Prophets had also the same Office, appears, partly, In that many, and perhaps, most of 'em, were themselves of the Priesthood. And partly, in that they either wrote, or dictated their own Prophecies: many of 'em intermixed with State-History, and all of 'em having relation to the Publick. But chiefly, from the Reference we find made, by the Author of the *Chronicles*, unto several of their Journals. For the Acts of *David*, to the Journals of *Samuel*, *Nathan* and *Gad*: For the Acts of *Solomon*, to those of *Nathan*, *Abijah*, and *Iddo*: For the Acts of *Abijah*, to that of *Iddo*: For the Acts of *Jehoshaphat*, to that of *Jehu* the Son of *Hanani*: For the Acts of *Rehoboam*, to those of *Shemaia* and *Iddo*; and for the Acts of *Uzziah* and *Hezekiah*, to that of *Isaiab*; all of 'em Contemporaries with the Kings, whose Acts they undertook to record.

16. It is also manifest, that these Persons were every way qualified for the due Performance of the said Office. For in a Commonwealth, wherein there were no Laws, nor any Parts of their Government, but what were incorporated into their Religion: what could be more proper, than for the Priests to have the Conservation of these Laws? and the Registering of all Publick Affairs, which could be no other than such as had Relation to these Laws, that is, to their Religion? And being moreover, it was one part of their Office, To teach the People their Duty, *Mal.* 2. 6, 7. And to sit as Judges in the Supream Court of Judicature, *viz.* that unto which all Inferiour Courts made their Appeals, *Deut.* 17. 8.--13. they were hereby obliged to record all Proceedings, and to make their Observation of the King's and Peoples Conformity or Contradiction to the Law, and of whatsoever followed thereupon. Nor were they barely put into their Office, but Anointed and Consecrated to it, *Ex.* 28. 41. By virtue whereof, as many of them as religiously observed the Law, were undoubtedly blest with Wisdom and great Integrity. Especially the H. Priests, who had also the Judgment of *Urim* and *Thummim*, *Num.* 27. 21. that is, of perfect Understanding, so far as appertained

ed to their Charge. Unto which it was so inseparably annexed, that even in our Saviour's time, when the *Jewish* State was so far corrupted, that the High Priesthood it self was bought and sold: *Caiaphas* then prophetically advised the ransoming of the whole Nation, by the Death of one Man. So that the H. Priests, and the rest in their Place, were all of them, as I may say, Prophets in Ordinary: endowed with a Spirit of discerning, not only Truth from Falshood, but what was fittest, as serving most for God's Honour, either to be omitted, or put into the Sacred Record.

17. The Prophets so called, were qualified by their extraordinary Commission. Whereupon they abandoned all Worldly Satisfaction, and devoted themselves entirely to the Service and Honour of God. *Moses* so wise a Man, bred up at Court, and the adopted Son of *Pharaoh's* Daughter, might easily have succeeded in the Kingdom: but we know his Choice. And the Prophets after him, took him for their Pattern. How simple was their Food? a few Loaves, Biskets and Honey, tho' sent from a King, *1 Kin. 14. 3.* yet were not improper; because presented to a Prophet. Nor was that of the Baptist, much unlike, Locusts and Honey. How mean was their Cloathing? a sort of coarse Hairy Stuff, was that they all wore. Therefore *Zechary*, Ch. 13. 4. tells the *Jews*, that the Prophets should be ashamed of their Visions, neither should they wear a rough Garment to deceive. And *Isaiah*, Ch. 20. 2. is bid to loose his Sackcloth from off his Loins: which it seems he commonly wore, tho' a Courtier, and Prince of the Blood Royal. And therefore also the Baptist, is said to be clothed in Camels Hair. And their Dwelling was answerable: a Bed, a Table, a Stool and a Candlestick, were all the Furniture of *Elishah's* Palace; a little Chamber, built him by a rich *Shunamite* on the Town-Wall, *2 Kin. 4. 10.* Not for any want of Respect, as appears, *Vers. 16.* but because she knew it would please him best. But for the most part, they were ill-dealt withal, and despised. Upon the Delivery of their Message from God, they were often mocked and mis-used, *2 Chron. 36. 16.* and maliciously persecuted, *Mat. 5. 12.* *Micajah* and *Jeremy* were sent to Prison, and sorely afflicted. *Elijah* and *Elisha*, threatened, and sought to be killed. *Zechariah* actually stoned to Death. And a great many of them at the Command of *Jezebel*, slain with the Sword. Nor was there a Wicked King, but had his Hands in their Blood. Death too, was the Doom of every false Prophet. And the true Prophet, if disobedient, was in great danger; as appears from *Jonah*; and the Man of God that was slain by a Lion near *Bethel*, *1 Kin. 13. 26.* and the Warning given to *Jeremy*, Ch. 1. 17. 'Be not dismaied at their Faces; lest I confound thee before them. So that to be a Prophet, was to be poor, hated, contemptible, and liable unto Martyrdom. Unto all which, nothing could be a Counterpoize, but a Divine Commission, and their preferring the Honour and Favour of God, before all other things: In doing this, their Courage became Invincible. With this Authority, and these Ends, *Ezekiel's* Forehead, is as an *Adamant harder than Flint*, Ch. 2. 9. And *Jeremy*, as an *Iron Pillar and Brazen Walls against the whole Land*, Ch. 1. 18. *Jeroboam* is foretold the Ruin of his House, in his own Court, *Amos 7. 13.* *Ahab*, to his Face, *Where Dogs licked the Blood of Naboth, shall Dogs lick thy Blood, even thine*; *1 Kin. 21. 19.* These were the Persons, who were taught, neither to flatter, nor

to fear any Man; but to speak the naked Truth; and who were employed, in pening their own Prophecies, and the Sacred Story. And that they used the same religious Care, in writing, as they did in speaking the Truth: is so far further evident, as the Reason for their so doing, was the stronger. For if it was of so great a Moment, that nothing but Truth, should by them be spoken: how much rather, with respect to all other Nations, and future Ages, that nothing but Truth should be recorded?

18. And their Writings have all the Marks of Truth, that can be desired. In their Account of Time, an Essential Part of good History, the Jews were very punctual. This appears, partly, from their Calendar. Whereof *Scaliger, de Emend. Temp.* hath this Elogy; *Methodum Computi Judaici, argutissimam & elegantissimam esse, nemo harum rerum paulo peritior, inficiabitur.* For which, *Calvisius*, in his *Prolegomena*, gives this Reason; *Nemo enim nostrorum Astronomorum, Motum Longitudinis Lunæ à Sole æquabilem, eadem facilitate Tabulis comprehendere potuit.* And partly, from the Examples we have in Scripture, of the Care that was taken in this Particular. *Moses* hath set down, doubtless, as it was left recorded by the *Patriarchs*, not only the Year wherein the Flood hapned, but the Month and the very Day, viz. in the 600th Year of *Noah's* Life, in the 2d Month, in the 17th day of the Month, *Gen. 7. 11.* 'Tis said, *Ex. 12. 41.* that at the end of 430 Years, that is, from *Abraham's* first going to dwell out of his own Countrey; the self-same day, it came to pass, that all the Hosts of the Lord went out from the Land of *Egypt*. In *Num. 1. 1.* That the Militia was mustered in the first Day, of the 2d Month, in the 2d Year after the *Israelites* were come out of *Egypt*. In *Deut. 1. 3.* That *Moses* began to declare the Law contained in that Book, in the 40th Year, in the 11th Month, and the first Day of the Month. In *Josh. 4. 19.* That the People came up out of *Jordan*, on the 10th Day of the first Month; that is, of the 41st Year. In *1 Kin. 6. 1.* That *Solomon* began to build the Temple in the 2d Month of the 480th Year. The Years of the Judges and Kings, are all along express. And in the Preface to every Prophetick Book, save one or two, we are told in whose Reigns the following Prophecies were spoken. Sometimes the Month and Day are set down. And *Zechary* and *Ezekiel*, are very particular, as to most of their Prophecies. Which Examples suffice to shew, that they observed a most exact Chronology in all their Journals, tho' with them, it be now lost; so much only excepted, as is preserved in the Scriptures.

19. They were also very exact in their Pedigrees, above any other Nation. To shew this, two Instances alone will suffice. That in *Num. 1. 18. 46.* where 'tis said, that the whole Camp, consisting of above 600000 mustered Men, declared their Pedigrees, after their Families, by the House of their Fathers. The other, in *1 Chron. 9. 1.* where it is also said, That all *Israel* were reckoned by Genealogies, written in the Book of the Kings of *Israel* and *Judah*. And therefore where-ever we meet with any which seem to be imperfect; we are to look upon them, only as Abstracts of those, which were registred at large in the said Journal-Book.

20. The Account which they give of things, is likewise, as often as is necessary, very particular. Such is that of the Tabernacle, *Ex. 25;* &c. Of the Elevation, and Resting of the Cloud upon it, *Num. 9. 15.*

to the end. Of the Borders of the Holy Land, *Num.* 34. Of the Borders and Situation of the Lands allotted to the several Tribes, *Josb.* 13. to 19. And *Ch.* 17. 8, 9. 'tis said, that *Manasseh* had the Land of *Tappua*; but that *Tappua*, on the Border of *Manasseh*, belonged to *Ephraim*; and that certain Cities of *Ephraim*, were among the Cities of *Manasseh*. As some Towns here in *England*, which belong to one County, are situate in another. An historical Point, which no Fabulator, would have thought of. The miraculous Overthrow of the *Philistins*, by *Jonathan's* means, is introduced with so punctual a Description of the Two Rocks between the Passes, *1 Sam.* 14. 4, 5. as gives it the Natural Face of a true History. And every where else, the Account of Things, is so far exact, as to shew, the Authors did not report them by guess, but had a certain Knowledge of what they wrote.

21. The same is further manifest, from their way of writing, with a peculiar sort of Simplicity, not to be met with in any other Books. *Jacob's* Sons tell *Joseph's* Steward, *Gen.* 44. 9, 10. 'With whomsoever of us the Cup is found, let him die, and we will be my Lord's Bondmen. The Steward replies, 'Let it be according to your Words, He with whom it is found, shall be my Servant, and ye shall be blameless. Which Reply, tho' not at all according to their Words, yet was according to their Sense, That whoever was guilty, they were contented, should be punished. 'Ye shall be sold unto your Enemies, says *Moses*, *Deut.* 28. 68. for Bondmen and Bondwomen, and no Man shall buy you. That is, as the basest of Slaves, ye shall be often cheapned, and bought last. 'Ye have slain my Father's Sons, says *Jotham* to the *Shechemites*, *Judg.* 9. 18. Threecore and ten Persons, upon one Stone. Tho' himself, one of that Number, had made his Escape. And yet he spake truly. His Business not being to count 70, but to tell them of their Crime. Which was, their Intent to have slain himself, as well as the rest: and was all one in the sight of God, from whom he now spake to them, as if they had actually done it. In which, and many other like Passages, the Sacred Writers, from a Conscience of their own Sincerity, where the Sense sufficed, shew a Neglect of that Preciseness in Words, which Knaves and Tellers of Tales, think themselves obliged to use.

22. Without any affected refining upon any Man's Saying. When *Pharaoh* asked *Jacob*, *How old art thou?* he answered, *The Days of the Tears of my Pilgrimage, are an hundred and thirty Years; few and evil have the Days of the Tears of my Life been, and have not attained unto the Days of the Tears of the Life of my Fathers, in the Days of their Pilgrimage,* *Gen.* 47. 9. A Romancer would, no doubt, have furnished the Father of the Twelve Patriarchs, and of the Lord of *Egypt*, with another sort of Speech. But *Moses* judged it best, to give us the plain Man's own Words, as he received them recorded by *Joseph*, who heard him speak them. When *Joab* had slain *Abfalom*, the Historian invents not a gaudy Paraphrase upon *David's* Passion; but tells us, *2 Sam.* 18. 33. *That as he went up into the Chamber over the Gate, he wept, and said, O my Son Abfalom, my Son, my Son Abfalom, would God I had died for thee, O Abfalom, my Son, my Son.* Extreme natural, and no question but the very Words of that affectionate King. When *Adonijah* was brought from the Altar before King *Solomon*, *1 Kin.* 1. 53. should we not have had a Dialogue between the two Brothers?

thers? No: the Historian only tells us, That *Solomon* said unto him, *Go to thine House*. And if we consider the Wisdom of that Prince, they were, no question, the very Words, and all that he spake.

23. Without interlacing their Story, with Matters which have no relation to it: Or with any Critical Remarks of their own. Both which are frequently done by Profane Writers of the best Note. But if they insert any, they are such as are pertinent, and meerly Historical. After the Lightning and Hail, *Ex. 9. Moses*, between his Promise to pray for *Pharaoh* and his performance of it, inserts this Parenthesis: *And the Flax and the Barley were smitten, for the Barley was in the Ear, and the Flax was balled: but the Wheat and the Rye were not smitten, for they were not grown up*. A Passage so plainly, but punctually brought in, as it much illustrates the Majesty and Truth of that History.

24. Without any Pomp, or intent to amplify: tho' upon Arguments of that nature, as would have tempted any other Writers to it. Of Three Judges together, we are only told their Names, how long they judged, what Children they had, and where they were buried. For nothing further being fit to be recorded of them; the Holy Writer, would not, like most History-mongers, try his Skill to make up their Story. The Account of Men and Things for 1600 Years before the Flood, is all comprized in the first Six Chapters of *Genesis*. A certain Argument, that the Author was so far from improving his Invention, tho' in so large a Field: as both to keep strictly to what was delivered to him for undoubted Truth: and to omit a great many Particulars, which, as a Prophet, he saw unnecessary to be made known to us. So likewise the Story of the Kings of *Judah* and *Israel*, filling, no doubt, many Volumes of the publick Journals: Yet being selected, according to the same Prophetick Judgment, is all reduced unto three or four small Books.

25. Without any vain Repetitions. Some things are thought to be repeated, which are not; as what relates to Mankind in *Gen. 1*. For as the 26th Verse, declares God's Eternal Decree; so the 27th, 28th, the Execution of it. The bringing of Water out of a Rock, seems to be related by the same Historian, both in *Ex. 17*, and in *Num. 20*. but was indeed performed twice: first at *Rephidim*, and afterwards in the Wilderness of *Zin*. And some things, tho' they are repeated, yet not vainly, but with great Reason for it. In *Ex. 12. 42*. the present, and all future Ages, are twice admonished, to make special Observation of the Night, in which the Children of *Israel* marched out of *Egypt*. The Parts and Furniture of the Tabernacle, are thrice enumerated; when commanded to be made, *Ex. 25*, &c. when performed, *Ch. 36*. and when erected, *Ch. ult*. And all is said to be done, with this frequent Addition, 'As the Lord commanded *Moses*. These, and other like Repetitions, being used, the better to represent, either the Majesty of the Law-giver, or the Certainty and Weight of what is spoken of.

26. And without any Impropriety of Speech. Poets, and other inventive Writers, while they are studying of Words; many times forget that Aptitude, in their Conceits, which a Reader, but of ordinary Judgment looks for:

Δείσας Ἄτρεος ὑἱὸν Ἀλέξανδρον Θεοειδὸς,

says *Homer* of his *Alexander*; whom in the same Breath, he makes like a God, yet afraid of *Achilles*. *Menelaus*.

Ὀμοὶ ἀναιδεῖν, ἐπείμηνε, καρδαλέερον,
O thou false-hearted Piece of Impudence;

says *Achilles* to *Agamemnon*. Let *Achilles* be *Homer's* Hero, or what you will more; the Language is absurdly feigned to be given by one Confederate Prince to another, and the General of the Army.

It shall be said hereafter, This is the Man's Tomb,
Ὅν ποτ' ἀρισθόντα κατέκτανε φαίδιμος Ἕκτωρ,
Who, tho' so valiant, yet was slain by the Illustrious Hector;

as that Captain files himself. Whom *Virgil* also thought he might imitate; where he makes his Hero, ridiculouſly to begin a Story of himself, with *Sum pius Æneas*.——

27. But the Language of the Scripture is every where proper. Even there, where it seems to be otherwise. *David* seems, *Pſ.* 86.2. to speak as *Virgil's Æneas*; *Preserve my Soul, for I am holy*. But *David* doth not make a Narrative, but a Plea. Nor is the Word, *Chafid*, well translated, *Holy*. The primary and proper Sense hereof being, *Merciful*. And so *David* speaketh properly and strongly; *Wilt thou not be merciful unto me, who hast taught me to be merciful unto others?* *Joshua* is introduced, saying, *Sun, stand thou still*. And very properly: forasmuch as what he said, was in the hearing of all the People, *Ch.* 10. 12. to whose best Understanding, it behoved him to speak. Whereas, had he said, *Earth, stand thou still*; to them, it had been perfect Gibberish. Neither can any Man prove the contrary, but that the Sun did thereupon really stand still: that is, cease for a time, from the Rotation it hath upon its own *Axis*; whereby the Earth also stood still. God saith, *Gen.* 9. 13. *I do set my Bow in the Clouds for a token of the Covenant, between Me and the Earth*. And not improperly. For the Verb is used in the Present Tense, *I do*, and not, *I will*; as if the Rainbow had never been before seen. Nor can any Proof be brought from the Doctrine of Meteors, that the Rainbow was indeed ever seen before the Flood. We see, *de facto*, that there are a thousand Clouds for one Rainbow. And it is likely, that before the Flood, the *Atmosphere*, and the Clouds therein, were of that nature, as never to produce that, which they now do so seldom. 'Tis said, *Gen.* 6. 6. *That it repented the Lord that he had made Man, and it grieved him at his heart*. And very properly: for it is spoken unto Mankind; and therefore to the meanest Capacity, after the manner of Men. They who are unlearned, have no critical Thoughts about such Expressions; and therefore cannot be offended at them. And they who think they have Wit to remark them, should also have Wit to think, in what sense they are used. And to know, that if they would have God to speak adequately to his Nature; he must not speak at all, either to plain Men, or to Philosophers. For, as
we

we cannot make, so neither can we understand, any Words, but such as answer to our Conceptions of Things. But no Man, can have an adequate Conception of the Divine Nature. And every where else, what is spoken, is done with the greatest Propriety: whether by Men, one to another; or by Men, unto God; or by God, unto Men.

28. In *Gen.* 24. we have the most proper Language of a faithful Servant. In *2 Kin.* 5. 13. of Servants very discreet and modest. What can be liker, to a Devilish Wit, than what is said, *Gen.* 39. 14, &c. Or by another of the kind, *1 Kin.* 21. 7. What fitter, to be put into the Mouth of a cunning old Trot, *2 Sam.* 14. 4. Or more becoming that of a Woman truly wise, *1 Sam.* 25. 24. In *Gen.* 44. 18, &c. we have a very humble and discreet Petition. In *Josh.* 22. 22. to 29. a prudent Vindication made by Brethren. In *1 Sam.* 24. 9. the like, made by a Subject. And *Judg.* 11. 15. a stout and rational Remonstrance to an Enemy. In *Num.* 17. 12, 13. we have the Words of a stomachful People. In *1 Kin.* 12. 16. those of a Railing Mob. And *Ruth* 1. 16, 17. of a most Generous and Rare Friend. What can be said liker to a Cowardly Huff, than that in *2 Kin.* 18. 10, &c. Or to a bold General, than in *2 Sam.* 19. 5. The Counsel given, *Gen.* 41. 33, &c. was done with equal Understanding and Modesty. And the Speech in *2 Sam.* 17. 7, &c. was the best contrived of the kind that was ever spoke. In all which Examples, the Language being so natural, unaffected and unstudied; nothing can be plainer, than that the Sacred Writers did every where set them down, as they found them in the Records of their own Nation: and that these Records were also faithfully made, by the Patriarchs, High Priests, and other Prophets intrusted herein.

29. *David's* Psalms, being most of them Prayers, were composed with a Stile, fit for a Solemn Address unto God. Yet agreeably varying with the Subject Matter, and the Condition he was in. In the 51st Psalm, 'tis very humble and grave; suited to the Greatness of his Requests, and the weighty Reasons he presents them withal. One may take more Pleasure, upon observing in the 119th Psalm, the Natural and Fervent Strains of a Man entirely devoted unto God: than in all the feigned and forced Periods of the most Celebrated Poet. The 104th Psalm, is an excellent Epitome of Natural History: delivered with exact Method; and elegantly, yet freely and unaffectedly express'd: so as to be fit for the Use of plain Men, as well as Scholars. There is not a clearer Demonstration in *Euclid*, than that short one, *Pf.* 94. 9 Nor a more curious *Epiphonema*, in any Orator or Poet, than that wherewith the 144th Psalm concludeth.

30. And because he was a Prophet, as well as a Poet; in many of his Psalms he soars very high: as in the 18, 45, 46, 139, and others. As *Deborah* doth in her Song, whereon she rides, upon the Overthrow of *Sisera*, as on a Triumphal Chariot. And most of the Prophets, and prophetick Parts of Scripture, wherein God speaketh unto Men; are very singular, for the Elegancy, Significancy, and Majesty of the Stile. From whence, more Noble Examples of all the Tropes and Figures, used by the best Orators, may be taken, than from any other Books whatsoever. As would better appear, could we discern all the Proprieties of the Eastern Languages, wherein much of their

Beauty lies. And in particular, the Significancy of the *Hebrew* Verbs, by virtue of their Conjugations; above what is performed in the *Greek* and *Latin* by Composition.

31. The Prophets, being of different Education and Temper, and living in Times, not always alike: received and delivered their Message in as many kinds of Oratory. Being chosen in this Variety, that nothing might be wanting, which could be reasonably done, to prevail with that Stubborn People, to whom they were sent. Their Message was adorned, for the most part, either with Variety of *Metaphors* and *Allegories*, or Mysterious Visions. Partly, for that most People are wrought more upon by Similitudes, than down-right Truth. Partly, because this way, all that was fit to be said at once, was brought into a narrow Compass; more becoming the Deity, than a long Speech. God tells the *Jews*, *2 Kin. 21. 13. I will wipe Jerusalem, as a Man wipeth a Dish, wiping it, and turning it upside down.* In which few VVords, there is more cutting Oratory, than in a whole *Philippick*. And because sometimes the Offender should be self-condemned; as *Ahab* was by the Parable of one of the Sons of the Prophets; and *David*, by that of *Nathan*. Or because, sometimes that after they had been long obstinate; they deserved not to be spoken to in plain Language. Nor was it without a Design, for the better Safeguard of the Sacred Text: which no Impostors, when they understood it not, would go about to corrupt. And till the time of their fulfilling, to keep, not only Men, but the VVorld above us, ignorant of their Intent in some things.

32. When the Prophets speak of themselves, how meekly is it? *Moses* excuseth himself, as being *slow of Speech*. *Isaiab* trembleth, because he was a Man of *unclean Lips*. *Jeremy* could not speak, for *he was a Child*. *David* a *Worm*, and *no Man*. But when they speak as from God, the plainest of them, have Expressions above themselves. *The Lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesie?* *Amos 3. 8. Whose Height*, says God of the *Amorites*, *Ch. 2. 9. was like the Height of the Cedars, and he was strong as the Oaks: yet I destroyed his Fruit from above, and his Roots from beneath.* Sayings much too great for a Herdsman, had he not been a Prophet. *Jeremiah*, tho' bred up in the Countrey, yet his Stile is many times extraordinary. *Is Ephraim my dear Son? Is he a pleasant Child? for since I spake against him, I do earnestly remember him still: Therefore my Bowels are troubled for him, I will surely have mercy upon him, saith the Lord, Ch. 31. 20.* than which, nothing could be spoken more tenderly, by a God unto Man. Nor any thing better, to express the Decree of Vindictive Justice, than what is said of *Coniah*, *Ch. 22, 24. As I live, saith the Lord, tho' he were the Signet upon my Right Hand, yet would I pluck him thence.* Nor could the Execution of the like Justice, be represented by a more lively Scene, than that in *Ezek. 27.* Or one of greater Majesty, than that in *Jer. 25. 15. to 33.* How plainly, and like a meer Shepherd, does *Jacob* speak his own VVords unto *Pharaoh?* *Gen. 47. 9.* How Elegantly, the VVords of God, in his Prophetick Blessing? *Ch. 49.* How wisely, *Jotham*, in his Prophetick Curse? *Judg. 9. 8.*

33. The Prophetick Stile, in which Things to come are spoken of in the Present and Preter Tense, as if they were already come to pass:

pass: was never so much as imitated, either by the Oracular Priests, or any other sort of Men. But was made use of by God, at once to represent the Infallibility of his Prescience, and the Immutability of his Decrees.

34. Neither is the Altitude of the *Metaphors*, and other Elegancies therein used, equalled by any Poet. The Book of *Job*, I take to be, neither a History, as some do, nor a Parable, as some others: But a Divine Vision, made to the Prophet *Isaiah*; and grounded upon the real Story of *Job*. As was *Ezekiel's* Prophetick *Jerusalem* and Temple, on the Real. And in length, exceeds not much the Revelation made to *St. John*. VVhich Book, especially toward the latter End, where God himself speaketh, and reads a most methodick and Noble Lecture of Natural History, hath no where a Match. Nor the Song of *Solomon*; another Divine Vision; wherein that King is made to amplify upon the Allegory of Matrimonial Love between God and his Church. Grounded on the Words of *Moses*, *Deut.* 7. 6, 7, 8. and emphatically carried on by fundry of the Prophets. By *Jeremy*, *Ch.* 2. 2. and 3. 1. By *Ezekiel*, *Ch.* 16. and *Ch.* 23. By *Hos.* *Ch.* 1. 2. and *Ch.* 3. 1. By *Malachi*, *Ch.* 2. 11. And by his Father *David*, in the 45th Psalm, Entituled, *A Song of Loves*. Nor the Song which God gave to *Moses*, to teach the Children of *Israel*, *Deut.* 32. To the Measure whereof, a Pindarick Ode, if one may guess, comes the nearest. But the Sense and Stile, are inimitable. That one Expression of *David*, *Psal.* 113. *Who is like unto the Lord our God? who humbleth himself, to behold the things that are done in Heaven*: Or, that of the Prophet *Isaiah*, *Ch.* 66. *Heaven is my Throne, and Earth is my Footstool*: are either of them greater, than any thing in *Homer*, and all other Poets put together.

35. The Majesty wherewith *Moses* expresseth God's setting the Laws of Nature, *Let there be Light, and there was Light*; and so in the other Five Days Work: as it was observed by *Galen*; so by *Dionysius Longinus*, a better Judge of Stile, was much admir'd. But no Man ever had an Original Thought of those VVords, or any like them, but only *Moses*, to whom they were Divinely given. Nor has any Monarch, or other Legislator, dared to copy the Stile, wherewith God gave his Laws unto Men. Since then, the Authors of the Holy Scriptures, whenever they are the Voice of God, do always speak with so great Propriety; and many times so much above the Ability, or Presumption of any Man: it is evident, that they have not imposed upon us, but have recorded as their own, and other Mens VVords; so those of God himself, with the greatest Sincerity and Truth.

36. The Truth of the Old Testament Scriptures, is further evident from the Authors; in that they every where agree together: Both in what they write, and in the Ends they herein propose unto themselves. Some seeming contradictions are to be met with: and they do but seem to be such. As in mentioning the same Place, or Person, by several Names. So the City, which in *Joshua* is called *Leshem*, in the Book of *Judges*, is called *Läish*. And the same Man, who in 2 *Sam.* 6. 6. is called *Nachon*; in 1 *Chron.* 13. 9. is called, *Chidon*. Or in using of Round Numbers, without the Fraction belonging to them: as the 72, are commonly called the 70 Elders. Yet some Learned Men, have recourse

course hither sometimes, when there is no need. *Deus Israelitis denunciat*, says the Primate *Usher*, *eos quadraginta annos erraturos: Numero videlicet rotundo, pro annis 39*. 'Tis true, that from the time of that Doom, *Num. 32. 13.* they wandered but 39 Years. But we are to begin our Reckoning, from their coming out of *Egypt*; from which time, they had already wandered a whole Year; which God tells them they should make 40; and so they did. Or else, from an Error in the Scribe. The first-born of the Families of the *Levites*, being numbered, *Num. 3.* the *Gershonites* are reckoned, 7500; the *Kobathites*, 8600; and the *Merarites*, 6200; which together, make 22300. Yet *Vers. 39.* they are said to be in all, but 22000. Why should we suppose, with some, that so great a Fraction as 300, was left out, but only to express a round Number? When, I think, 'tis plain, that in one of the first Copies, in the Number of the *Gershonites*, 7, by an easie Mistake of the Scribe, was put for 7, that is, 500, for 200, which makes the Sum equal. So *Abaziah* is said, *2 Chron. 22. 2.* to be 42 years old, when he begun to reign. Whereas, his Father, when he died, was but 40, *Ch. 21. 20.* The Scribe therefore mistook *Mem* for *Caph*, which makes 22. Or it may be from some Hebraism, whereby a Word is taken in a sense, different from what is understood by it in other Languages: as in giving the Name of *Sons*, to the Posterity at the greatest distance. So *Maacha*, *1 Kin. 15. 10.* is called the Mother of *Asa*, but was his Grandmother. The Daughters of *Zelophehad*, are called the Daughters of *Manasseh*, though four Generations came between them. Or from mis-translating the Hebrew Text. So the two Pillars in the Porch of *Solomon's Temple*, in our English Bible, *1 Kin. 7. 15.* are truly said to be each 18 Cubits high. But in *2 Chron. 3. 15.* are falsely said to be 35 Cubits high. For in the Hebrew, they are said to be 35 Cubits in length. Which, with half a Cubit, for the *Basis*, here omitted, added to each; maketh 36 Cubits truly and properly the Length of both together. But cannot be said to be the Height of both together, unless one had been set upon the top of the other. Or from the compendious way of Writing, used throughout the Sacred History. Which, in recording the remarkable Transactions of 4000 years, in so small a Compass, must needs omit a World of Particulars, every where, as not absolutely necessary to be mentioned. 'We are verily guilty, say the Sons of *Jacob*, *Gen. 42. 21.* concerning our Brother; in that we saw the Anguish of his Soul, when he besought us, and we would not hear. Yet in *Gen. 37.* to which this refers, we have not a Word of *Joseph's* Supplication to them. So *Deut. 5. 29.* *Moses* recites a Speech, formerly spoken by God of the Children of *Israel*, *O that there were such a heart in them!* yet is it no where else recorded, but here. So likewise, when *Solomon* confined *Shimei* to *Jerusalem*, *1 Kin. 2.* 'tis evident, *Vers. 42. 43.* That *Shimei*, not only promised, but took an Oath to obey. Yet in the Recital of what passed between *Solomon* and *Shimei*, upon that Confinement, *Vers. 38.* we have not a Word of his Oath, but only of his Promise. In like manner, it would be hard to reconcile the Reigns of the Kings of *Israel* and *Judah*, to Chronology; except we suppose, tho' the Scripture is herein silent, some of the Sons to reign for some time with their Fathers, as was, and is usual, in some Kingdoms, and as *Solomon* did with *David*, and *Jehoram* with *Jehoshaphat*. Upon the Return of the *Jews* from the *Babylonian* Captivity, the Number of those who were Registered, is said, both in *Ezra 2. 64.* and in *Nehem. 7. 66.* to be 42360.

Yet

Yet the Numbers of the several Families put together, make, according to *Ezra*, but 29818; to *Nehemiah*, 31031. Both which latter Numbers, being so very different from the former; it is impossible to be a Mistake in the Author, or in any Transcriber that could but count 20. And therefore the Number of 42360, is to be understood, as made up, either out of the Ten Tribes, tho' not reckoned by their Families; or of those, who, though of the holy Seed, yet could not shew their Pedigrees, or some other way. And the Numbers also of the several Families, as set down in *Nehemiah*, differing so very much from those in *Ezra*: shews they were taken from two several Registries; varied upon some good and reasonable Ground, tho' not mentioned. And the Sincerity of these two excellent Men, is the more apparent; in giving us the Copies of two differing Records as they found them.

37. But the Fancy which some Men have, of I know not what Contradictions, arises from no Cause, so much, as the undue Observation of the Sacred Story. From the time of *Jacob's* coming with his Children into *Egypt*, to their going out from thence, were about 215 Years. Yet 'tis said, *Ex. 12. 40. That the sojourning of the Children of Israel, who dwelt in Egypt, was 430 years.* And very truly. For first, by the Children of *Israel*, we are to understand, with the Septuagint, *Them and their Fathers.* The same Stile as is used *Gen. 46. And these are the Names of the Children of Israel, which came into Egypt, Jacob and his Sons.* We are then to account from *Abraham*, who first began to sojourn, or to dwell out of his own Countrey. Next, it is not said, That the Children of *Israel* sojourned in *Egypt* 430 Years, as is falsely read in our former Translation; but that they sojourned 430 years: and so it may easily be computed, they did. For from the time that God first called *Abraham*, to sojourn out of his own Countrey, where we are to begin; unto the Birth of *Isaac*, were 25 years, *Gen. 12. 4. and 21. 5.* From thence, to the Birth of *Jacob*, 60 years, *Gen. 25. 26.* From thence to the Birth of *Joseph*, 91 years, *Gen. 41. and 46, 47. and 45. 11. and 47. 9.* From thence, to the Death of *Joseph*, 110 Years, *Gen. 50. 22.* From thence, to the Birth of *Moses*, tho' the Scripture is silent, yet we may reasonably reckon 64 Years: because he is said to be born in the Reign of a new King who knew not *Joseph*, *Ex. 1. 8. and 2. 2.* From whence, to the marching of the *Israelites* out of *Egypt*, were 80 Years, *Ex. 7. 7.* in all 430. Wherein was also fulfilled the Promise, *Gen. 15. 13, 14.* That after 400 Years, they should come out with great Substance. Which came to pass, about the 415th Year after the Promise was made; *Gen. 12. 4. 15, 16, 16.* compared.

38. The Age wherein the *Levites* were to officiate in the Service of the Tabernacle, was appointed, *Num. 4. 3.* from 30 Years, to 50. But *Chapt. 8. 24.* the Age is set from 25. to 50. Yet without any Contradiction. For it is plain, that they are two distinct Precepts, each of them having its proper Title. The former, prescribes the Age of 30, *ad faciendam Functionem*: the latter, the Age of 25, *ad subministrandum Ministerium*: 822, signifying, not only *militare*, but *turmatim concurrere* or *Subministrare*. So that from 25, it seems they served a sort of Apprenticeship until 30.

39. 'Tis said, *Josh. 15. 63.* That the *Jebusites* dwelt with the Children of *Judah* at *Jerusalem*, unto the time when that Book was writ. Yet *Chap. 18. 28.* *Jerusalem* is reckoned as part of the Inheritance of the

Children of *Benjamin*. And so it was too; the Tribe of *Benjamin*, being an Appendent to that of *Judah*; and some part of both those Tribes, having their Co-habitation in that City. Those of *Judah*, as it seems, in that part only, or chiefly, which was built upon Mount *Zion*, especially called, *The City of David*; albeit *Jerusalem* gave name to the whole Pile of Building: as in common Speech, *London* doth to *Westminster*.

40. *David* is said, 2 *Sam.* 24. 24. to buy the Threshing-floor of *Arauna*, with the Oxen and threshing Instruments, for 50 Shekels of Silver. In 1 *Chron.* 21. 25. he is said to buy the Place of the Threshing-floor, for 600 Shekels of Gold. But first, we need not to read, 50 Shekels of Silver. פְּדָיָה, signifying any sort of Money, Silver or Gold. For tho' *Verf.* 22. of that 21st Chapter, we read in our English Bible, *For the full Price*: in the *Hebrew* it is, *For the full Money*: by which Money, Gold is certainly meant; as comparing *Verf.* 22. 24, 25. together, is apparent: yet is it the same Word, which in *Samuel* is rendred, *Silver*. We are next to observe, that the Author of the *Book of Samuel*, writing not one Word of the Temple, or of the Ground whereon it was to be built: tells us only the Price of the Threshing-floor for the Altar, and what was therewithal necessary for the Sacrifices *David* was about to offer. But the Author of the *Chronicles*, giving us an Account of both, tells us the Price of the whole, *viz.* of the Floor, and of the Place or large Parcel of Land belonging to it: as is clear from Chapter 22. 1, 2.

41. In 1 *Kin.* 6. 1. the Historian saith, that *Solomon* began to build the Temple in the 480th year, after the Children of *Israel* marched out of *Egypt*. Which appears, says *Spinosa*, by the Book of *Judges*, to be much too little a Space. But of some Parts of that greater Space he would have, he only makes his Conjectures. And of some, he is certainly out. As in assigning 20 Years to *Sampson*, distinct from the 40 Years of Oppression by the *Philistines*. Whereas his 20 Years were included within the said 40. And therefore that which was foretold of him, *Judg.* 13. 15. was only, that he should begin to deliver *Israel* out of the Hands of the *Philistines*. And *Chap.* 15. 20. 'tis expressly said, *That he judged Israel 20 years in the days of the Philistines*: that is, in the Days, wherein the *Philistines* were Lords of *Judea*. So also, in accounting the 18 Years of Oppression by the *Ammonites*, distinctly from the 22 Years of *Jair's* Government. VVho, though he is said, to judge, yet not to deliver *Israel*. VVe are therefore, to include the 18 within the 22.

42. Nor is there any good Reason for accounting the times of Servitude, distinct from those of Liberty. In reckoning the Years of the Reign of King *Charles* the Second, do we not in all publick Records, begin from his Father's Death, tacking the Years of his Banishment, to those wherein he actually reigned? So when *Othniel* had subdu'd the King of *Mesopotamia*, 'tis said, *That the Land had rest forty Years*. In which 40 Years, the 8 precedent Years of Oppression by that King, are to be included. The Learned Primate of *Armagh*, makes his Compute, not by reading Forty Years, as in our English Bibles; but in the Fortieth Year; that is, from the time, wherein *Joshua* first gave them rest. The Cardinal Number being here put, as he supposeth, for the Ordinal: which, 'tis true, the *Hebrews* never use farther than the Number *Ten*. But here it cannot

not be so. For then the Particle ? , which stands for the Preposition *In*; should have been put before the Number, as it is in *Deut* 1. 3. where the same Cardinal Number, is indeed put for the Ordinal; and not have been omitted, as it is in this Place, and throughout the Book.

43. It seems therefore to me, that the Historian, in using the Cardinal Number, as such, and not for the Ordinal; tacks the times of Servitude all along, unto those of Liberty. And so the 480 years aforesaid, are easily computed thus, *viz.* From the marching of the *Israelites* out of *Egypt*, to their first Rest by *Joshua*, were 46 years, *Num.* 1. 1. and 13. 23. and *Josb.* 14. 7. 10. From thence, to the Death of *Joshua*, 20; to that of *Eleazer*, 5; to that of *Othniel*, 40; to that of *Ehud*, and of *Shamgar* after him, 80; to that of *Deborah*, 40; to that of *Gideon*, 40; to that of *Abimelech*, 3; to that of *Tola*, 23; to that of *Jair*, 22; to that of *Jephtha*, 6; to that of *Ibzan*, 7; to that of *Elon*, 10; to that of *Abdon*, 8; to that of *Eli*, 40; to *Samuel's* Victory over the *Philistins*, 20; to *Saul's* Anointing, 6; to the Death of *Saul*, 20; to that of *David*, 40; to the building of the Temple, 4; In all, 480.

44. 'Tis said, 1 *Sam.* 7. 13. *That the Hand of the Lord, from thenceforward, was against the Philistines, all the Days of Samuel.* Yet the *Israelites* were by them forely oppressed in the Reign of *Saul*, *Samuel* yet living: Which *Spinosa* will have to be a Contradiction. But without any ground. For whereas it is said, *All the Days of Samuel*: it is not to be understood, of *Samuel's* Life, but of his Government; that is, until *Saul* was made King. The same Phrase, as that used, *Judg.* 15. 20. where *Sampson* is said, *To judge Israel in the days of the Philistins.*

45. The same *Spinosa*, will have the Account of *David's* Reception into *Saul's* Court, to be given in the First Book of *Samuel*, by two Historians, who contradict one another. One of them supposing him to be called thither, upon the Advice of *Saul's* Servants, *Ch.* 16. 18. The other, upon occasion of his being sent by his Father, to his Brethren in *Saul's* Camp, *Ch.* 17. 17. Which is all mere Blunder; from his not observing in *Vers.* 15. That *David* went and returned from *Saul*, after the first time he came to Court, to feed his Father's Sheep at *Bethlehem*. Whereby it is evident, he was twice called to Court, upon the two Occasions set down, by one and the same Historian.

46. The same *Spinosa* tells us, That when *David* brought up the Ark from *Kirjath-Jearim*, 2 *Sam.* 6. 2. the Name of that Place is omitted in the Text: *Nemo*, says he, *hic non videre potest, locum quo iuverant, nempe Kirjath-Jearim, unde Arcam auferrent, esse omissum.* Whereas he palpably misquotes the Text, in leaving out *Baale*, another Name of the said Town; as is evident from 1 *Chron.* 13. 6.

47. The same *Spinosa*, quotes *Josephus* to tell us, that the Prophet *Ezekiel* foretold, That *Zedekiah* should not see *Babylon*. Which, saith *Spinosa*, we find not in the Book of *Ezekiel's* Prophecy, which we have; but the contrary, that he was carried Captive thither. But all this came, for want of reading his Bible. By which, he might have known, without going to *Josephus*, that tho' he was indeed carried to *Babylon*, as *Ezekiel* foretold, *Ch.* 17. yet he saw it not: because his Eyes were put out before he came thither, *Jer.* 9. 7. According to the wonderful Prediction of the same Prophet *Ezekiel*, *Chap.* 12. 13: That the said King should not see *Babylon*, tho' he should die there.

48. This same *Spinosa*, will have the Prophets to contradict one another, in their Doctrine, as well as Predictions. Because *Jeremy* tells us, *Chap. 32. 18. That God visiteth the Iniquity of the Fathers upon the Children.* But *Ezek. Chap. 18. 20. That the Son shall not bear the Iniquity of the Father; but the Soul that sinneth, shall die.* But this Man, considered not, That *Jeremy* speaketh, of what God himself doth sometimes in his Providence; and for which, we have God's own Words in the Second Command. Whereas *Ezekiel* speaketh, of what God had commanded the *Jews* to do in the Course of Justice, by an express Law, *Deut. 24. 16.* So little Reason have we to regard the Criticisms of so vain a Writer. On the contrary, we have a great deal of reason to contemplate the Wisdom of God, in conducting the Sacred Writers, even in those Particulars, wherein they seem to interfere one with another. For had every thing been clear and evident, at the first sight; we must immediately have assented to them, whether we would or no. But by these, he gives occasion to Reason, Industry, Humility, to exert themselves. Dealing with Man as an Understanding and Improveable Creature; He proposeth Truth, as in the End attainable; but not without some Difficulties, in our Way to it.

49. But if in the darkeſt Parts of the Scriptures, Truth appears: how like the Sun at Noon-day, does it every where else shine forth? While the Sacred Writers, whether of the History, or the Doctrine therein contained, do all along give their confirming Evidence one to another. Which constrained *Spinosa* himself, to conclude absolutely, *Totam Legem Divinam, quam Scriptura docet, incorruptam ad nostras manus pervenisse.* And to add, *Et præter hæc, alia sunt, de quibus non possumus dubitare; quin bona fide nobis sint tradita; nempe summa Historiarum Scripturæ, quia notissima omnibus fuerunt.* Which I mention, not for that we need his Testimony, or think it of any Value: but to shew, that Truth will dazle the boldest Enemy, when it looks him in the Face.

50. There is that dependance of one thing on another throughout the Old Testament; and those frequent References to precedent Times; by those which both Immediately and Remotely follow: that it is impossible, any thing should be delivered down, through all Ages with greater Certainty. In *Deuteronomy*, *Moses* epitomizes the books of *Exodus*, *Leviticus*, and *Numbers*; and appeals to the Elders and People, for the Truth of all the Great Things therein contained, as transacted before their Eyes, in the Forty Years past. The 24th Chapter of *Joshua*, is a brief Rehearsal of the Mosaick History. And the References therein made, to the Authority of *Moses*, are so frequent; that the whole Book is but the fulfilling, of what that Great Prophet had commanded, should be done. In the Book of *Judges*, Chapter 2. 7. 12. Chapt. 6. 8. and Chapt. 10. 11, 11. The People are put in remembrance of the Great Works, God had done for them; as yet fresh, and not to be denied. And Chapt. 12. *Jephtha* gives an Historical Account of Things, for the space of Three Hundred Years back, viz. From the Marching of the *Israelites* out of *Egypt*, to his own time: and appeals to the King of the *Ammonites* for the Truth of all. The 12th Chapter of the first Book of *Samuel*, mentions some Passages of the Mosaick History, and a good part of the Book of *Judges*. The 2 *Sam.* 7. 10, 11. and 1 *Chron.* 17. 9.

make

make that Reference to the Afflicted State of the *Jews*, in the time of the Judges, as is fuitable to the Story and Series of that Book. *Solomon's* Excellent Prayer, at the Dedication of the Temple, has relation, not only to the History of his Father, but to much of the Pentateuch. And the *Levites*, in another excellent Prayer of theirs, *Nehem.* 9. give the Summ of the History of the Pentateuch, of the Bock of *Joshua*, and of the *Judges*. In no less than Three or Four and twenty Psalms, are short References made to some part or other of the Sacred Story. Besides which, the 105th, is an Abstract of the *VV*hole, from *Abraham*, to the coming of the *Israelites* into *Canaan*. The 106th, another, from their coming out of *Egypt*, throughout the Time of the Judges. And the 78th, another, from the same *Epocha*, to the Reign of *David*. In most of which, mention is made of the wonderful *VV*orks of God. But of none, more often, than that Golden Chain of Miracles, upon the Deliverance of the *Israelites* out of *Egypt*. Mentioned over and over, in all the Historical Books, by *David* in his Psalms, and by most of the Prophets.

51. There is also an excellent Agreement in those Narratives, which are given us, by distinct Authors at large. In 1 *Sam.* 31. and 1 *Chron.* 10. the Authors give an account of the same Transaction; differing in some *VV*ords, especially in the latter part: but agreeing in Sense, without the least Contradiction. The only particular, wherein they seem to interfere; is, in what is said of *Saul*, when he was slain. In *Samuel*, as above, *Vers.* 10. 'tis said, *That the Philistins put his Armour in the House of Ashteroth, and fastened his Body to the Wall of Bethshan.* In the *Chronicles*, *That they put his Armour, in the House of their Gods, and fastened his Head in the Temple of Dagon.* And both very truly. The former, not gainfaying, but only omitting, the Disposal of his Head; the latter, of his Body. And the Disposal of his Body, by the Men of *Jabesh* afterwards, is mentioned by both of them. *Nathan's* Message from God to *David*, and *David's* Prayer of Thanksgiving thereupon, 2 *Sam.* 7. are both recorded in 1 *Chron.* 13. So in 2 *Sam.* 8. and 1 *Chron.* 18. In 2 *Sam.* 10. and 1 *Chron.* 19. In 2 *Sam.* 24. 15. and 1 *Chron.* 21. 14. In 1 *Kin.* 8. and 2 *Chron.* 5. 6. we have so many several Histories, given us twice over by two Hands. In 2 *Kin.* 18. 19. In 2 *Chron.* 32. and *Isaiab* 36. 37. we have the same History, given thrice by three Hands. And so in 2 *Kin.* 24. *Jeremy* 39. and *Jeremy* 52. All of them agreeing, without the least Contradiction in Sense. And yet, which is especially to be noted, with some difference in the Words. *VV*hereby it is evident, that the Authors, neither copied one from another; nor from one Original. For then, as was always done in Transcribing; they would have kept strictly, to the same *VV*ords and Letters to a Title. But that the *Jews* had several Records of the same Transactions; Two whereof, were the Originals, from whence these Books were extracted.

52. Neither is the Agreement between the Prophets, less evident. We may not overlook the Similitude of their Expressions. The Prophet *Jeremy*, in a Vision of the woful Desolation coming upon the *Jews*, Chapter 4. 23. begins with these *VV*ords: *I beheld the Earth, and lo,*

it was without Form, and void: The very same, wherewith *Moses* describeth the Chaos. In cursing the Day of his Birth, *Chapt. 20. 14.* he speaks very like *Isaiab*, or what Prophet soever was the Author of the Book of *Job*, Chapter 3. upon the same Occasion. In describing the Blessedness of the Man, that trusteth in the Lord, he speaks very like to *David*, in the First Psalm: and so in sundry other Places. *The Lord*, saith *Joel*, Chapter 2. 13. *is gracious and merciful, slow to Anger, and of great Kindness, and repenteth him of the Evil.* And so doth *Jonah*, in the very same VVords. In *Psalm 46. 10.* all Nations are required to pay an awful Reverence to the Divine Majesty, in those VVords, *Be still, and know that I am God.* So *Habakkuk*, Chapter 2. 20. *But the Lord is in his Holy Temple, let all the Earth keep silence before him.* And *Zechary*, Chapter 2. 13. *Be silent, O all Flesh, before the Lord; for he is raised up out of his Holy Habitation.* The sameness of which, and many other Expressions, argues That they were all moved to speak, by one Religious Principle, and Divine Authority.

53. But much more, the Conformity of their Doctrine, every where, unto the Law of *Moses*, and whatsoever is by him said, of the Nature of God, and of our Duty to him. This Law, *David* admired above all things: and hath written several Encomiums upon it. To the Law, and to the Testimony, saith *Isaiab*, to the *Jews* who sought to False Prophets, *Chapter 8. 20.* *Remember the Law of Moses my Servant, with the Statutes and Judgments.* *Mal. 4. 4.* are almost the concluding VVords of that Prophet, and of the Old Testament. It was this Law which they all read and studied, as *David* did, Day and Night: which they all preached and expounded to the People: by which they convinced them of their Crimes, with the Justice of their Punishments; and assured them of Mercy upon their Reformation. In all which, it was impossible for them, not to tend towards it, as their Common Centre. Herein differing infinitely from all the Heathen Philosophers, who either through Ignorance, could not agree; or through Emulation, rather studied to contradict one another.

54. And as the Historians and Prophets, all agree, in Truth, as their Rule: so in the Honour of God, as their great End: That is, in magnifying of God in his VVord and VVorks, and nullifying of Man. Of the former, I have given divers Instances. And they are as singular, above all other Writers, in the latter; neither concealing nor extenuating the Faults of any. Not those of the People. *Understand*, says *Moses*, that the Lord thy God giveth thee not this good Land to possess, for thy Righteousness; for thou art a stiff-necked People, *Deut. 9. 6.* A great and everlasting Dishonour recorded of his own Nation. Not those of the Priests, not of *Aaron* himself, the first, and one of the best. Not of their best Kings; *David*, *Hezekiab*, *Josiab*. The first of whom, was constrained by a Divine Impulse, without which, he would never have done it, to compose a Penitential Psalm, to be kept among the rest, as a publick and perpetual Record of his Crimes. Nor is the Fault of *Moses* himself, for which he was denied Entrance into *Canaan*, left unrecorded.

55. It is then very clear, from all that hath been said, That the Sacred Scribes, were far from intending to give us a Specimen of their VVit, in setting forth, either their own Fame, or that of their own Nation. But on the contrary, were so extreamly satisfied of the Weight and Excellency of the things they reported, as to conclude the Addition of Humane Ornaments, was but to paint the Sun-beams. And all of them agreeing herein from first to last: 'tis a strong Argument, that they were not guided by any false and mutable Principles of Corrupt Nature; but by one eternal Spirit of Truth.

56. We may add, that besides the Witnesses which the Writings of the Old Testament, bear one to another: They are undeniably authorized in those of the New. Both by the Apostles, in their Epistles, Acts and Gospels; in all which, they are frequently recited: and likewise by our Blessed Saviour himself; by whom, they are both alledged, and imitated. He cites much of the History; as of the Flood, the Destruction of *Sodom*, *Lot's Wife*, &c. And many of the Laws; as of *Rebellious Children*, the *Leper's Offering*, and sundry others. Most of his preceptive Blessings, in *Matth. 5.* are taken from thence. *To this Man will I look*, says God by *Isaiah*, 66. 2. *that is poor and of a contrite Spirit.* And our Saviour, *Blessed are the poor in Spirit; for theirs is the Kingdom of Heaven.* *The Meek shall inherit the Earth*, says *David*, *Psal. 36. 11.* And our Saviour, *Blessed are the Meek, for they shall inherit the Earth. Who shall ascend into the Hill of the Lord? and who shall stand in his holy Place? He that hath clean Hands and a pure Heart*, says *David*, *Psal. 24. 34.* And our Saviour, *Blessed are the Pure in Heart, for they shall see God.* And the Precept wherewith this Fifth Chapter concludes, *Be ye therefore perfect, as your Heavenly Father is perfect*; answers to that of *Moses*, *Deut. 18. 13. Thou shalt be perfect with the Lord thy God.* Of Prophecies, he recites sundry of Himself, of his Gospel, his Apostles, the *Jews*, and the Temple. Comprehends all the Sacred Writers, under the Title of *Moses and the Prophets.* And by expounding *Elijah*, promised in the last Chapter of *Malachi*, as meant of *John the Baptist*: lets us know, that where the Law and the Old Testament ended, there the Gospel began. No Man therefore, can call in question, the Authority of the Old Testament, who owns the New; or the VV wisdom and Sanctity of our Blessed Saviour; which the greatest Enemies of the Christian Religion, *Pagans*, *Mahometans*, and *Jews* themselves, have acknowledged: as shall hereafter be proved.

C H A P. IV.

*Of the Contents of the HEBREW CODE.
And first, of the History.*

1. **I**N speaking of the Contents of the Old Testament, I shall consider, First, some Particulars, as Historical; then the Miracles, the Prophecies and the Laws. To the last of which, all the three former have an especial Regard.

2. There is nothing recorded in the Sacred Story, but what is worthy, and on some account or other, necessary, to be known. And many things withal, such as are told us no where else. Or if any of them are, they have been borrowed from hence.

3. We have no where an Instance of the Perfection of Humane Nature, as it came out of God's Hands, or so much as a Guess at it, but here only, *viz.* in *Gen.* 2. 19. 20. where *Adam* is said, to give Names to all Creatures. Their being brought to him, was a Ceremony, sufficient to solemnize the Donation of Dominion over them. But he could not have given them fit and proper Names; and such, as had withal the Divine Approbation, *Vers.* 20. without having a certain and distinct Knowledge of their Natures. And it is reasonable to believe, that he had this Knowledge, without Experience or studying for it. That being created, not an Infant, but a Man: he had the Faculties of his Mind, given him in some Equality of Perfection, with the Parts of his Body. And therefore, that he then knew many things, by some sort of Intellectual Instinct; as Birds, and other Animals do now, by that which is Phantastick. And which, of the two, would have been less credible; had we not the Demonstration of it in their Works.

4. 'Tis here only, that we understand, how Man came to lose this Perfection: Upon what score, or by what means, God being perfectly Good; Death and all other Evils came into the World? A Question, wherewith the best of the Gentile Philosophers have been puzzled; but could never answer. But here we are plainly told, that the Cause hereof, was the Transgression of a Positive Law. Which God, foreseeing, did also fore-ordain, That, together with Mankind, every thing else in this Lower World, should recede from that Perfection wherein it was created. And was therefore also pleased to create the World, in the Seventh Month, *Æthanim*, anciently called the First; that is, in *Autumn*. Both that Man, and all the Chief Fruits of the Earth, might meet together in their best Estate: and that soon after he fell, he might see Winter coming on, and all Nature in a sort of dying Condition, like himself, or putting on Mourning for his Fall.

5. *Sanchuniathon* and *Herodotus*, do both harp at the holy Line before the Flood; especially the latter, as in the Second Chapter hath been shewed. But we have it compleat, both before and after the Flood, no where, but here. Given for a Visible Security, to the Church; That the Perfection of Humane Nature, lost in the first Link of this Chain; in the Fulness of Time, should be exhibited to the World, in the Last.

6. The

6. The Longevity of the First Ages, chiefly before the Flood; tho' witnessed by the most Ancient Records of *Egypt*, *China*, and other Nations, as hath been shewed: yet is no where, so fully and particularly mentioned, as in the Scripture. Nor is there any thing in Nature more credible. Tho' 70 or 80 Years, are now the usual Old Age: yet some have lately doubled that Number. And it were as possible, with respect to Flesh and Blood, to be redoubled twice or thrice over: if we consider Man before the Flood, as coming out of God's Hands, without the Seeds or Relicks of any sort of Disease. And then also living under a Temperate Climate, in a Serene Air, on a Simple Diet, and among those of the Holy Line, who probably liv'd longer than other Men, joyn'd with Temperance, Sobriety, Chastity, Equanimity, Industry, and all other Virtues, conducing to the Prolonging of Life. But when, with the Flood, some great Alteration befel the Earth: and probably, the Sun and Moon likewise, the Grand Regulators of Life and Death: When the Salubrity of the Earth, and the Air, was impaired; and herewithal, the Excellency of the Vegetable Diet; and feeding upon all sorts of Flesh, being now allowed; Men indulged themselves in all the kinds of Excess: there were but too many Causes, sufficient to reduce the Life of Man to a shorter Measure.

7. Many very ancient Writers, agree with the Scriptures, in reporting the Universality of *Noah's* Flood. But we are no where, but here, informed of the Time, Justice, and Means hereof. Neither of the moral Cause, a Deluge of VVickedness, equally Universal; nor of the Natural. Said, besides the Forty Days Rain, to be the *Breaking up of the Fountains of the Great Deep*. Upon which few VVords, the best Conjectures are, or may be grounded concerning the same.

8. Sundry likewise of the *Greeks*, and other Historians, make mention of *Noah's* Ark. But no Man hath given us a Description of it, but only *Moses*. And if we consider the Capacity and Fashion hereof; we can have no colour of Reason, to doubt of its Fitness, for the Use he tells us was made of it. For if we compute the Number, and Bulk, of all the Creatures said to have been preserved therein; with the Space necessary for their free Station, and Food: Four hundred and fifty thousand Cubick Halt-Yards, the Content of the Ark, was room enough for all, and to spare. And for floating, without sailing, for which it was intended; there could not have been devised a more convenient Figure. And being, no doubt, the first Ship that was ever made; and the first Occasion *Noah* had for Mathematicks, in the making of it: it is reasonable to believe, that as *Moses* truly reports, he was instructed herein by the same Wisdom which made all other Things, in Number, Weight and Measure.

9. Neither is there any one, who hath given us so full and certain an Account of the Original of Nations, as *Moses* hath done. Nor of their Derivation from one Man. Much more credibly, than from the feigned *Aborigines* of every Countrey. VVhich way soever Islands came to be made; it is not necessary to suppose they were all made at once. As *England* and the *Isle of Wight* were formerly Continent: so in all likelihood, were *England* and *France*; and many other Countries, now become Islands. And why not *Africa* and *America*? There are but 24 Degrees between the most Westerly Part of *Africa*, and the most Easterly of *Bra-*

file : and they abutt upon one another. It is therefore very likely, they were once joined with a Neck of Land. Which a Violent Earthquake, or strong Current, or both these, and perhaps some other Causes together, might easily break, and carry under Water, as it now lies. Or at first, perhaps, only a smaller Part of it, next to the *African* Shore; and so the Remainder might be that very Piece of Land, called by the Ancients, *The Atlantick Island*. Which Island, not being Mountainous, but a vast Plain, as *Plato*, who describes it in his *Critias*, affirms it was : and which we may as well suppose, to be seventy times the Length of *Salisbury-Plain*; as that is of any ordinary Meadow : it might very easily at any time, by the Causes aforesaid, be laid under Water, where the *Atlantick Ocean* now runs. Or this Neck of Land, might be part of the Universal Shell. Which standing for some time after the General Flood, before it fell; was Bridge enough for the *Africans* to pass over into *America*. And why might not the Fall hereof, occasion that lesser *Ogygian* Flood? Or what, if after all, *Japan* is no Island? but as some good Voyagers of late, strongly suspect, is Continent with *America*? And there may be, or have been, other Ways thither, which we neither do, nor can know, without a perfect Geography, which we never yet had. So that, for any Man to say, there neither is, nor ever was, any Way, because we cannot shew it : is like a Negative Evidence; which Lawyers have so much Wit, as not to allow for any. * And I know not why others should have less.

10. Nor can we doubt of *Blacks* being bred, as well as *Whites*, of the Children of one Man. 'Tis true, that living, and breeding within the *Torrid Zone*, or without it; is not enough alone to produce this difference. For the *Ethiopians* and *Malabars*, tho' in part, equally distant from the Line: yet those are but dusky; these are black. And 'tis said, that all over *America*, there are no *Blacks*, but only at *Quaveca*. Yet this hinders not, but that the Climate may co-operate with the Native Causes. Which seem to be chiefly these Three, *viz. The Distribution of the Capillary Arteries, more numerously into the outer part of the Skin; A less proportion of Capillary Veins, to return the Blood thence; and, The extream Thinness of the Cuticle.* By which means, some smaller part of the Blood, becoming stagnant herein, like any other Blood, when it's dry, or upon a Bruise, it turneth Black. And therefore, among the *Ethiopians*, there is a sort of Breed, which are neither Black, nor Tawny, nor properly White; but, as is likely, from the make of their Skin, are rather Pale, like dead Men. And in *Blacks* themselves, the Palms of their Hands, and the Soles of their Feet, where the *Cuticle* is much thicker; and into which, the Capillary Arteries shoot more sparingly; are of a whitish Red. Where these then, and perhaps some other Native Causes, meet with a suitable Climate, we may suppose they never fail to produce a Black Breed. So, in part of the Province of *Quantung* in *China*, the People who are near the *Torrid Zone*, are Black: but in that of *Peking*, the most Northerly, they are White. And some Climates may be fitter to breed *Blacks*, than others; which, tho' of the same Latitude, yet may not be so hot: or the Heavens, or the Earth, may be different in other respects. Every *Florist* can tell, how great an Alteration, the transplanting of some Flowers, only from the
Field,

Field into a Garden, will make in their Colours. And every good Herbalist, the great difference in Plants of the same kind, only by growing at several Latitudes, or in several Parts of the World, tho' in the same Latitude. Nor is the Shortness, and woolly Curl of a *Black's* Hair, any stranger; than for a Naked Dog, when brought from a Hot to a Cold Climate, to become Hairy. If we must have one *Adam* for *Whites*, and another for *Blacks*; must we not have a Third for *Tawnies*? and a Fourth for *Pales*? If one for white, and another for black Skins; why not one for White, and another for Black Hair? and another for Red? Properties, which in a Breed of Parents always in the same Climate, and both of the same Colour; would be as constant in the Hair, as in the Skin. And were it not as necessary, to have Original Standards of Dimensions, as well as of Colours? One for the Gigantick Breed of *Asia*, and another for the Dwarfs of *Lapland*?

11. It was likewise becoming the Divine Majesty, not vainly to repeat the Creation of Man. Not to make one Man, merely for the sake of a white Colour, and another for a Black. But having made him fit to transplant himself all over the World; to project at once the Causes, of all the Variations, which in time should happen to his Seed. And it was becoming, with respect to his intended Dealing with Man, not to repeat the same Transaction over and over; but that one should serve for all. Nor was it less suitable unto Humane Nature, or to the Nature of Right, in the Possession of the several Parts of the World; that all People herein, should at first be under the Government and Disposal of one Man.

12. The Transactions likewise recorded in the Scriptures, are very singular. When *Adam* had eaten of the Forbidden Fruit; the Method, and the Solemnity used in Arraigning and Condemning the Three Criminals, *Gen. 3.* may be a Pattern unto all Courts of Justice, for their Imitation.

13. The bold Exploit of *Simeon* and *Levi*, tho' no where commended, but accurst; yet served to effect the contrary to what *Jacob* expected would have followed. Which was, upon his Passage to *Bethel*, to strike a Terror into all the Cities round about, that they should not pursue after him, *Gen. 35. 5.*

14. No History, Romance, or Drama, ever gave us a Composure, fuller of moving Scenes, than the Story of *Joseph*. Wherein the Reader of a few Leaves, lives as many Years as *Joseph* did, between Hope and Fear. Nor can he avoid joining with him at last, in a Consort of weeping Joys. An admirable Sample of Providence drawn on purpose, as a Scheme of the Author's Skill; in the many secret and sure Steps he then took, and takes every where to attain his Ends.

15. How wonderfully was the Preservation and Preferment of *Moses* contrived, *Exod. 2.* by that Wisdom, which had also Forecast, what to do with him? Which, tho' it be imitated by the Tale of *Romulus* and *Remus*; yet any one that compares them together, will acknowledge, how far in Fineness and Credibility, the Fable comes short of the True Story.

16. When

16. When *Pharaoh* was resolv'd, with Pride, Injustice and Cruelty, to oppress those, whose Ancestor had made him Great: With what excellent Majesty, is *Moses* sent to him? Thus saith the Lord God of Israel, *Let my People go, that they may hold a Feast unto me in the Wilderness.* And every time he refuses, *Moses* makes his Demands still higher: *Our little ones and our Cattle shall go with us; there shall not a Hoof be left behind,* Ex. 10. 9. 26. and the Tyrant is punished with still greater Plagues. Till he that scorn'd to obey, begs a Blessing; and those he had begger'd, are sent away laden with the Choicest Treasures.

17. The Feat of *Jael*, the Stratagem of *Gideon*, the Courage of *Sampson* at his Death, were all of them extraordinary, if only considered in themselves: much more, in the great Use which was made of them.

18. Such too, was the Sequel of *Absalom's* foolish Ambition. *David's* sending of *Hushai* back to him, the Sham-Advice which *Hushai* gave him thereupon, the most secret Intelligence hereof sent to *David*, and *David's* passing over *Jordan*, that his Small Army might engage *Absalom's* in a Wood; strangely concurring to his Overthrow.

19. The Faithful Love between *Damon* and *Pythias*, was rare, and highly commendable. Yet inferiour to that between *Jonathan* and *David*. Those were Private Men, and had nothing perhaps to lose, but a Contemptible Life. But *Jonathan* lays his Life, and the Kingdom to which he was Heir, both at stake, for the Preservation of his Friend.

20. *Aeneas* living above 250 Years, before the Building of *Carthage*; it was impossible, that He and *Dido*, should ever have seen one another. But suppose the Poet's Tale, of his Reception by that Queen, and her dying for love of him, to make him look great, were true. Yet I think, any one will say, that in a few Lines of *Solomon* and the Queen of *Sheba*, we have a Transaction of a far higher Pitch. It being much more for the Honour of a King, to be visited, and nobly presented, by a Queen; than only to be courteously received: a piece of Hospitality, due to every Stranger. And much less, to be admired, as *Aeneas*, by a weak Woman: than as *Solomon*, by one that was so much wiser, as to have regard, in all respects, unto her own Honour, as well as that King's. Shewing her Ability, to make a judicious Remark, of whatsoever she had heard or seen.

21. Nor was *Solomon* more to be admired for his Wisdom, Magnificence, or any thing else contributing to the Heighth of his Glory; than it is astonishing to see his Fall. An Example singled out, to demonstrate the Insufficiency of any Humane Wisdom, to maintain its own Post, whenever left unto it self.

22. Neither is the Beauty of the Scripture-History, justly chargeable with any Blemish. With nothing Immoral. *Pharaoh*, by *Joseph's* means, became Proprietor of all the Land of *Egypt*. And not unjustly, as the Case was. The Corn, for which he bought it, was the King's. And the People, instead of accusing *Joseph*, frankly own, that he had saved their Lives.

23. It may be thought, that *Ebud* was culpable, in making shew of Submission and Kindness, when he intended none. And why so? *Eg-lon* was conscious to himself, That without Cause, he had oppressed *Israel* 20 Years, and possessed *Jericho*, one of their Principal Cities; and was resolved to keep, what he had robbed them of. So that he had no ground at all to trust *Ebud*, or to expect any Kindness from him. Neither doth the Historian relate what *Ebud* did, as an Example to be followed. Because he had a Special Commission for what he did, not only from the Princes of *Israel*, Judg. 3. 15. but also, which no Man now can pretend, from God himself, *Verf.* 15. 20. the only Infallible Judge in a Case of this Nature, of all the Circumstances ingredient to the Definition of Good or Evil.

24. Some may think of *Jael*, that by inviting *Sisera* into her Tent, she was no better than a Trapping Hussy. But nothing so. What she did, was very prudently, to save her own Life. For she might well expect, That *Sisera* routed and pursued, had she refused him, or been shy, either in a Rage, or to prevent her telling of Tales, would have killed her upon the spot. And had she not then gone through, *Barak* and his Men, who were also coming, in the heat of their Pursuit, would have done as much, for her giving Refuge to their Chief Enemy. And what she did, was justly too; upon a Rank Idolater and cruel Oppressor; not submitting, but flying, and resolved to continue what he was; and therefore to be spared, upon no Pretence whatsoever.

25. I think it is not clear, whether *Jephtha* offered his Daughter in Sacrifice, or only devoted her to perpetual Virginity. Suppose the former. Yet the Historian, neither justifies, nor condemns him; but very wisely, delivers bare Matter of Fact. Which, as he was no where commanded; so neither was he forbid, as *Abraham* was in his Attempt. But permitted, to teach them more Prudence, in the Matter of their Vows, while they were yet free: and more Religion in observing them, when they were once obliged. *For God taketh no delight in Fools*, Eccles. 5. 4.

26. Tho' *David* had spared both *Joab* and *Shimei*; yet his Charge to *Solomon* concerning them, was Prudent and Just. The one, as a Murderer, the other, as a Traytor, had deserved Death: And *Solomon* too, is required to act wisely: that is, not to take them off upon the old score, but to lay hold upon a new, and just Occasion for it: which he also did. *Joab*, siding against him, with *Adonijah*; and *Shimei* departing from *Jerusalem* contrary to his Oath, and the Condition he had accepted for his Life. For which, and his being of the House of *Saul*, he was no longer to be trusted.

27. *Naaman*, by the Prophet, asks pardon of God, If, when his Master went to worship in the House of *Rimmon*, and leaned on his Hand; he then bowed himself. To whom the Prophet answers, *Go in Peace*, 2 Kin. 5. 18. Supposed by some, to be a Dispensation for his worshipping of *Rimmon*. But is nothing less. He desires Leave; neither to worship him, nor to feign his doing it: but only, not to be rude to the King. For whom, it was impossible to lean upon *Naaman*, and to bow down to the Ground, which was the worshipping Posture, except *Naaman* did bow down with him. Who, at the same time, as he did his Duty to his Ma-

ster, sufficiently testified his Contempt of his Master's Idol, by sacrificing neither to that, nor to any Gods, but only to the Lord, 2 *Kin.* 5. 17.

28. It may seem, that *Mordecai* was a proud Captive, in refusing to bow to *Haman*, the greatest Prince of the Realm; and when he knew too, that it was expected of him. But it seems, he did not think it decorous, nor perhaps lawful, to give Worship to a Man, descended of *Agag* King of the *Amalekites*; a People, whom he knew to be devoted, by God himself, unto utter Destruction.

29. Neither in the Scripture-History, is there any thing Romantick or Absurd. But if any Particulars seem to be such; it is, because we are ignorant of the true Sense of many Hebrew Words; as the best Learned in this Language, must acknowledge themselves to be. No Stranger, tho' he has learn'd to speak *English*, yet without being taught, can tell what we English Men mean, by a *Peny-weight*. For tho' a Peny weighs but eight Grains; yet by a *Peny-weight*, we mean 24 Grains. So 'tis said, 2 *Sam.* 14. 26. *That Absalom's Hair weighed 200 Shekels after the King's Weight.* By which Form of Speech, the *Jews* might descend as much below the reputed Weight of a Shekel; as we, when we say a *Peny-weight*, ascend above the Weight of a Peny. For 200 of these Shekels, as commonly reckoned, was 50 Ounces. Whereas, there are seldom above 30 Ounces, allowing 3 or 4 more for Waste, in the most monstrous Peruke. The Excess therefore, being so very great, and so far from any part of that Beauty, for which *Absalom* was admired: it may seem to be above Suspicion, that so grave an Historian, should expect to be believed, in saying what he is commonly supposed to do. And therefore, that we are either yet ignorant of what is here meant by a *Shekel*, or of the Phrase, *after the King's weight*.

30. And why not of the Weight of a Shekel, as well as of a Talent? Of the several kinds whereof, both among the *Jews*, and in other Nations, we are still in the dark. This I prove, by what is said of the Oracle or most Holy Place. Which being an exact Cube, of Ten Yards in Length, Breadth and Height, 1 *Kin.* 6. 20. it was comprehended within 777600 square Inches. And both the Ceiling and Floor, as well as the Sides, were all over-laid with Gold, 1 *Kin.* 6. 20. 30. 2 *Chron.* 3. 5. Amounting to 600 Talents, 2 *Chron.* 3. 8. Should we then allow, what we need not to do, that the Gold, wherewith it was over-laid, was of that Thickness, for every Square Inch to contain a whole Drachm, that is, one Eighth of an Ounce; yet it would have come in all, but to 97200 Ounces. Whereas, in 600 Talents, according to the received Account of a Talent, there are 900000 Ounces. That is, above Nine times the former Number; and would have made the Gold a quarter of an Inch thick to no purpose.

31. Again, *Eupolemus*, cited by *Eusebius*, *Pr. Ev.* 9. 4. saith, *That in reckoning the Charge for the Temple, a Talent signified but a Shekel.* Which Shekel, if it weighed, as is supposed, half an Ounce: then there went to over-lay the Oracle, but Three hundred Ounces. Now an Ounce of Gold, answering in Quantity, to about 2000 Leaves, three Inches, and $\frac{1}{4}$ square, each Leaf containing a little more than 10 and a half Square Inches; such Leaf Gold, as Gilders now use: 'tis plain, That

21000 Square Inches of Leaf-Gold are equal to an Ounce of Gold: and 300 Ounces, to 6300000 of Square Inches. In which Number, the Measure of the Oracle, viz. 777600 Square Inches, is contained 8 times, with a Fraction of near one Tenth. Should we then allow, that *Eupolemus* was not mistaken in the *Talent*, nor we in the *Shekel*; what is called *Overlaying*, must have been *Gilding*, viz. with a sort of Leaf-Gold, having something more, than Eight times the Substance of Leaf-Gold now in use. Which yet is inconsistent with what is said, 2 *Kin.* 18. 16. That *Hezekiah did cut off the Gold from the Doors of the Temple, and from the Pillars, which Hezekiah King of Judah, had over-laid.* VVhere, by over-laying, Gilding cannot be understood.

32. Yet, from what *Eupolemus* saith, thus much may be gathered, That the *Jews*, besides the larger *Talent*, had one that was much less VVhich being so, what is said, 1 *Chron.* 22. 14. ought no longer to seem incredible: That *David*, even in the rime of his Trouble, provided an Hundred Thousand Talents of Gold, and a Thousand Thousand Talents of Silver. VVhere, by *Talent*, if we understand the Greater; there was Gold and Silver enough, not only for over-laying the Temple, and all the Vessels belonging to it, but well-nigh to fill it. But if the Less; it was no more, than what was possible, and necessary for him to do.

33. There are many other Words, which tho' *Hebrew* as well as *English*; yet cannot be supposed to signifie the same thing in that Language as in our own. VVe are not very certain, what any of the Four Odoriferous Ingredients were, prescribed, *Ex.* 30. 23. for the Anointing Oil. The Myrrh, which is also *Hebrew*, by the *Arabick* Translator, is rendred *Musk*. But if it were a Gumm, as is most likely; yet it seems not to be that, to which we have given the same Name. Which, though a good Drug, and yields a wholesome Scent; yet none of the most fragrant, which that Oil was intended for, and not for Physick. The *Calamus*, in the *Hebrew*, is *Caneh*, that is, *Cane*; the Stalk of a Plant, and not the Root, as is the *Calamus* of the Shops. The *Cinamon* in the *Hebrew*, *Chenemon*, I take to be the very same with that described by *Dioscorides*, *Lib.* 1. c. 13. But not the Bark, we now call *Cinamon*. This Bark not growing in *Arabia*; from whence, 'tis like, the *Jews* had all their Spices. And tho' it agrees in Taste with *Dioscorides's* *Cinamon*, so far as to be biting, $\delta\rho\mu\delta\ \kappa\alpha\iota\ \delta\upsilon\kappa\tau\iota\omega\delta\upsilon$ yet of the Dulcitude, eminently mixt with the Acritude, and remaining in an Infusion hereof in Water, when the Acritude is lost; he says not one Tittle. And for the *Cassia*, the Fourth Ingredient for the said Holy Oil; it can neither be the *Cassia Fistularis*, a Purge, and without any Scent: nor the Bark commonly called *Cassia Lignea*: the said Bark, being most certainly a Species of the Modern *Cinamon*.

34. *Moses* is commanded, *Ex.* 30. 24. To mix with *Frankincense* these Sweet, that is, *Fragrant Spices*; יְדֻשְׁמָנִים viz. *Stacte*, *Onycha*, and *Galbanum*. And *Galbanum* is mentioned, *Eccles.* 24. 15. as yielding a pleasant Odor. Not when mixed with other Ingredients, but of it self. Not as grateful to some diseased Women; but generally to all People. Can we think then, that the filthy stinking Gumm, by us called *Galbanum*, tho' *Hebrew* as well as *English*, was put by God himself, among *Fragrant Spices*? and for the making so choice a Perfume?

35. 'Tis said of *Solomon*, 1 *Kin.* 4. 33. That he spake of Plants, from the Cedar in *Lebanon*, to the Hyfop, also *Hebrew*, which springeth out of the VVall. As much as, to say, *From the Greatest, to the Least*. Of which Least, are the *Ruta Muraria*, *Paronychia*, and some others, which grow upon the VValls. But what we now call *Hyfop*, as it is far from being one of the Least, so is it no VVall-Plant.

36. Our Translators however, have done well, where being at a loss for the True *English*, they have kept to the Text. But in some Places, where the Text is plain, they have ventur'd, tho' very Learned Men, to guess themselves into no Sense. In 1 *Cant.* 14. The Spouse compares her Beloved, as in our English Bibles, to a Clutter of *Camphire*. Yet the *Hebrew* is, a *Cluster*, or *Bunch of Copher*. VVherewith the *Syriac* agrees, as to the Radical Letters. And also the *Septuagint*, Βίτρυς ἢ κίπρυς. *Cyprus autem*, says *Plin.* 12. 24. est *Arbuscula in Syria frequentissima, Coma odoratissima, ex qua fit Unguentum Cyrium*. And *Tirinus*, *Hujus flosculi, instar Uvarum, in Botros coeunt*. And what difference can be greater, than between a *Bunch of Copher* or *Cyprus*, that is of Fragrant Flowers, and *Camphire*, a meer Juice, and of a scurvy Scent?

37. The Prophet *Jeremy*, Chap. 4. 30. foretelling *Judah* of her Remediless Condition; among other Expressions, according to our English Bibles, hath this: *Though thou rentest thy Face with Paint, in vain shalt thou make thy self fair*. In the *Hebrew*, it is not *thy Face*, but *thine Eyes*. And *Jezebel* is said, 2 *Kin.* 9. 30. *To paint her Eyes*. 'Tis probable, by drawing certain Lines between them, or upon the Eye-Lids, as that which was esteemed Ornamental. And what is more material, it seems, that by *scindere*, is meant no more than *Partes distinguere*. Had our Translators then ventur'd here to make a Guess, they would not have been without good Company: the *Arabick*, the *Syriack*, the *Chaldee* Paraphrase, and the *Septuagint*, all saying, not *though thou rentest*, but *though thou paintest thine Eyes*. And it must be a strange Paint or Ointment, that should make a Rent, which uses to heal: and a strange Rent, that should make a Face fair. Which Instances may suffice to shew, that the seeming Faults of this nature, are not to be imputed to the Sacred VVriters, but to our own Ignorance and Error.

38. Neither is there any thing in the Scripture-Story, to be accounted Trivial. The Passage inserted of *Samuel's Mother*, 1 *Sam.* 2. 19. *That she made him a little Coat, and brought it to him from Year to Year*; may seem to be of this nature. Yet serves to shew the Truth, not only of the Author's Narrative; but also of *Hannah's Religion*; tacitly proposed as a great Example. For having devoted her Son, to the Service of God, for his whole Life, 1 *Sam.* 1. 11. she resolved, not to take him home at any time, tho' so very dear to her; but strictly to observe her Vow.

39. The noting of *Jacob's* homely Speech before *Pharaoh*, his being so easily cheated with *Leah* instead of *Rachel*, and some other Particulars; not only make good the Character, of his being a Plain Man, 25 *Gen.* 27. but serve the better, to shew the Effects of his Father's Blessing at other times. As in that piece of Philosophy, his laying the peel'd Rods before the best of the Leaping Cattel. And afterwards, in the Meeting he gave his Brother, *Gen.* 32. and 33. managed with all the Prudence, which a Business of that nature was capable of.

40. The particular Account we have of his VVives and Children; was necessary to shew the preferring, by God's especial Direction, the Younger before the Elder. And is that also, which runs through the Scripture-Story. *Abel, Seth, Shem, Abraham, Isaac, and Jacob*, were all younger Sons. *Judah*, one of *Leah's* younger Sons, was Head of the *Jewish Nation*. *Joseph*, a Son of the younger Sister *Rachel*; or *Ephraim*, the younger Son of *Joseph*, was Head of the Ten Tribes. *Moses* was *Aaron's* younger Brother. And the Charge he gave the *Geršhomites*, was only to take care of the Hangings of the Tent: VVhereas the *Kohathites*, the younger Family of *Levi*, had the more honourable Office, of looking to the Ark, &c. In like manner, those Judges, who were also their Deliverers, were still the most unlikely: *Joshua*, a Servant; *Othniel*, of *Caleb's* younger Family; *Ehud*, Left-handed; *Deborah*, a VVoman; *Gideon*, of a poor Family, and himself the Least in his Father's House; *Jephtha*, a Bastard, and excommunicated by his Brethren; *Sampson*, an Effeminate Man; *Saul*, of the smallest Family of a small Tribe: *David*, the youngest of all his Brethren; and *Solomon*, the like. All, whom God was pleased to choose, and to notifie to us, partly to distinguish our Saviour's Line; partly, to shew the fulfilling of sundry Prophecies, spoken of those, whom he preferred, or otherwise disposed of. As also to represent the particular Care he took of that People, as their King. And his Right of Absolute Dominion over them, and all Mankind.

41. The Memoirs we have, of most of the Kings after *Solomon*, may be thought by some, to be a dry Story. But very vainly. For the Author having the Command of the Publick Journals, could not want Materials for a large Volume. His Design therefore, was not to give a particular Account of the Counsels and Transactions of their Reigns: but with exactest Truth, to demonstrate those things, which are much more regardable; *viz.* The Certainty of the Predictions of *Moses* and other Prophets, concerning that Nation: the Patience of God, in bearing with their Infinite VVickedness, for the space of 900 Years: and his indispensable Justice, in removing them, at the last, out of his sight. VVithal, to represent the Pravity of Humane Nature, in their unexampled Contumacy, of breaking through all the Guards, of Laws and Miracles, Promises and Threats, Justice and Mercy. And to admonish all others, *That Sin*, as *Solomon* saith, *is a Reproach to any People*; and fails not, sooner or later, to be their Ruin. And there is no other Book extant, so fully answers these Ends of its being writ.

CHAP. V.

Of the *MIRACLES*.

1. **T**HE Account we have in the Scriptures of sundry Miracles, is an Excellent Part of the History. The Credibility and Truth whereof, I have before shewed, from the Veracity of those who give it. I shall now undertake to prove the same, from the Nature of the Account it self, and such other Evidence, as hath relation to it.

2. In order to which, it is requisite, First, to distinguish the Original Works of God in the Creation; from those, commonly called *Miracles*. The former, are said by *Moses*, to be finished in six Days. Which, by most, are Literally understood, to be so many Natural Days of 24 Hours. But some perhaps may think, that hereby are meant, as many Years or Ages. It being unknown to us, whether, and how far, the Deity made use of Second Causes, so as to keep to their Pace, in the Creation it self. Not to give Existence, unto the meanest Beings, but only in the Disposal of them, according to his own Direction, unto the Ends for which he did intend them. Others, it may be, may think on the contrary, that the Mention of Days and Nights, was to help us more distinctly to contemplate the Divine Operations: but that the Work was begun and compleated all at once.

3. Now let Men suppose, which soever of these three Ways they will; they are all of them possible. The two former Ways, are possible, because the latter. For how could God want sufficient Power and Skill, to give an entire Existence all at once, to that, which he had before Entirely, tho' Transcendently, in Himself? By the First Chapter of this Work, it is plain, That it was as easie for God, to make at once, the Universal Matter, as one Single Atome. We cannot suppose, that he gave Being to one Parcel of Matter, after another, as if he was fain to take Breath. And it was as easie for him, to give Existence at once, to the whole Stock of Vital, as well as Corporeal Beings. And so likewise, at once, to give them all, their Essence; that is, their particular Mode of Existence. And therefore, to give Being at once, unto Universal Nature. But if he could have made the Universe, in one Moment: it was then, as easie for him, to make it in six Ages, Years, or Days, as himself pleased.

4. This Work of Creation, tho' it hath not the Name of a Miracle; yet of all Miracles, was the greatest. After which, no other, with respect to the Power of God, can be looked upon as Incredible. Yet because that for the working of Miracles, some may ascribe more to God, than he thinks fit to do; and others, more to the Devil, than he is able: I shall next define, what a Miracle is, properly so called.

5. And first, that I may not repeat, I desire the Reader to review, what in the Chapter; *Of the Nature of God's Government*, I have said, and proved, viz. 'That God having made, and put into Perfect Order, a World of Instruments or Second Causes: it seems not becoming his Di-

vine

vine Wisdom and Majesty ; to do any thing without the Mediation and Use of these Causes.

6. And it is that, which the Scriptures also teach. So *Pfal.* 78. 43. God is said to work his Signs and Wonders in *Egypt*. Yet, *Verf.* 49. to do this, by sending of evil Angels among them: *Sennacharib's* Host was destroyed by an Angel ; *Daniel's* Prophecie explained by an Angel ; and the Law given by the *Disposition of Angels*. And many other the same Acts and Operations, are ascrib'd to God in one Scripture, and unto some Second Cause, in another. And it is expressly said, *Gen.* 2. *That when God had finished the Six Days Creation, he thenceforward rested, from Creating of any thing else :* that is, from doing any thing, without the Co-operation of Second Causes.

7. Which Causes are all reducible unto these Two, *Vital* and *Corporeal* ; both describ'd in the two precedent Books ; and concurring to the entire Frame of the Universe. And the Universe in Motion and Operation, is that, which we are properly to understand, by Nature. And so, every Second Cause, whether belonging to the *Corporeal* or the *Vital* World ; is properly called a *Natural Cause*.

8. It is also necessary, the Reader should review, what in the Chapter, *Of Celestial Mind*, I have said and proved, *viz.* 'That God hath some way or other, established a Power in the *Vital*, over the *Corporeal* World. He hath made the Minds of Men and of other Animals, able to command their own Bodies. And would it not be very strange, if the Power which every Man hath, yea, every Child, or Beast, should be denied to a Superiour Mind, that is, an Angel ?

9. But albeit every Miracle is effected in the Use of some Second or *Natural Cause* : Yet to make it a Miracle, it is requisite, that this Cause be unknown to us ; either in it self, or as to the manner of its Operation. So an Eclipse of the Sun, as it is an Effect of the Regular Motion of the Moon, according to the Laws of Nature established from the Beginning, is as wonderful, as any Miracle whatsoever. Yet is it not accounted or called a Miracle ; in regard the Cause hereof, is not unknown to us.

10. Again, there is nothing in the World, but what is indeed doubly miraculous, *viz.* in its own Nature, and in the Cause or Project of its Relation to the Universe : Neither of which, can we ever search out unto Perfection. But howsoever the Cause be unknown to us ; Yet if the Effect be ordinary ; that is to say, very frequently seen and taken notice of ; it is not look'd on, as a Miracle. So is not, for Instance, the Splendor of the Sun : tho' no Miracle can be more admirable. A Disease, in as much as it depends upon Natural Causes, is a Natural Thing, as well as good Health. Yet is it said to be *Preternatural* ; that is, something beside the ordinary State of Nature. And so too, when we speak of *Supernatural* Causes and Effects ; we are to understand them of such as are extraordinary, that is, beside the ordinary Course of Nature.

11. In the being Extraordinary, there is required, a Limitation of Time, Place, and all other Circumstances. Laid by the Deity in the Project of Universal Nature. Otherwise, it could not be said to be a Miracle, but only a strange Accident. And altho' every thing, which comes to pass in the World, be indeed limited, *ab origine*, to its own Time and Place : Yet the Seasonableness hereof, is more apparent in those Effects, which we esteem Miraculous.

12. And lastly, That what comes to pass, be also adapted unto some good and necessary End. Without which, it were not a Miracle, but a Trick.

13. A Miracle then, is the extraordinary Effect, of some unknown Power in Nature, limited by Divine Ordination and Authority, to its Circumstances, for a suitable End.

14. Now, if we compare this Definition, with the Miracles reported to us in the Scriptures; it will appear to be very applicable to them. To none better, than the Ten Plagues upon *Egypt*: with that *Prælu-dium*, the seeming Change of the Rods, into Serpents. I say, the seeming Change: for as much as what is here said, is not to be understood, of a Real Serpent, but only the Appearance of it. According to the Scripture Stile, which commonly giveth the Name of a Thing to that, by which it is represented; and so Men do in all Languages. So *Exod.* 32. 1. the People bid *Aaron*, to make them Gods: that is, the Images of some *Egyptian* or other Gods. And *Verf.* 35. they are said to be plagued, not for the Image of a Calf, but for the *Calf which Aaron made*. And to Instance, in the very Word before us; when *Num.* 21. *the People were stung with fiery Serpents*; God bids *Moses* not to make the Image of one of those Serpents, but *to make him a Fiery Serpent*, and set it upon a Pole. In like manner, the Rods of *Aaron*, and of the Magicians of *Egypt*, which are said *to become Serpents*; were only invested with the Phantastick Image of a Serpent. Nor would it have consisted with the Divine Wisdom, then to have made a Real Serpent. For in so doing, he must have given it a Mind, with all the External and Internal Organs, necessary unto Motion, Nutrition, Generation, and Sense. The doing of which, had been altogether in vain: as serving to no Use, for a Creature, which was immediately to be turned again into a Rod. 'Tis also said, that the Magicians did, in like manner as *Aaron* did, *Ex.* 7. 11, 12. But no Man will allow the Devil a Power, to make a Real Serpent. And the making of an imaginary Serpent, being imitable by the Devil, was more to the present purpose, than a Real one would have been. For in shewing of this Sign, his Power was limited by some other above him; unto this Circumstance, That *Aaron's* Rod, seemed to swallow up the other Rods: which the Magicians could neither prevent, nor imitate. Whereby God's Ends were fully answered: as in permitting them to go half way, to harden *Pharaoh's* proud Heart: So, in not permitting them to go through, to bar him from any just Pretence unto further Opposition. Withal, to confirm *Moses's* Faith and Courage, in going on with his Commission, and expecting the Final Issue. So then, the Image of a Serpent, which was here made, was an extraordinary Effect, performed and limited, we know not how, by some Created Power, with God's Authority, and for his own weighty Ends.

15. Nor is there any Incredible Power, ascribed to the Devil, in his Imitation of the two following Signs, *viz.* *The turning of the Rivers into Blood*, and *Bringing the Frogs from thence into the Houses of the Egyptians*. By what means this great Alteration, and Corruption in the Waters, were affected; is wholly unknown to us: the Scripture giving no Hint of any Cause, as it doth of the following Signs. 'Tis very probable, that the Pestilential Plague, which in the Process of this Transaction,

action, was inflicted, both upon the Beasts of the Field, and on the Body of Man; began here, in the Waters. That is to say, that all the Fish, small and great, with the *Hippopotamus*, *Crocodile*, and other Amphibious Creatures, were seiz'd with a Dysenterick Murrain. By which they were constrained to void, together with their Excrements, so great a Quantity of purulent and stinking Blood; as was sufficient to discolour and corrupt the Water, in most of the Rivers. And it was not impossible for the Devil, being permitted, to inflict the like Plague, upon the Fish of those Rivers and Pits, which *Aaron* had left untouched. Nor was it less easie for him, to direct the Motion of the Frogs in any Number, to the Houses of the *Egyptians*, as *Aaron* had done. Yet his Power was herein limited, that when he had brought them thither; he could not return them back: this being reserved to be done by *Moses*.

16. The next Plague, was the turning of the Dust of *Egypt* into Lice. How this was done, is also unknown to us. Peradventure the Eggs of some sort of small Insect, here called Lice; being mixed every where with the Dust, more numerously than in former Years, and suddenly hatched; swarmed upon the Bodies of Men and Beasts, as the Frogs had done upon the Land. Howsoever they came, their Coming was limited to that very Season, when *Aaron* had struck the Dust with his Rod. Which the Magicians could neither hinder nor bring to pass in like manner: but confess'd to *Pharaoh* that it was the Finger of God. The like may be said, of the following Swarms of Flies. Brought, it may be, by a Southern Wind, from some Part of *Africa*. But a still one, sufficient for so small an Insect, and therefore not mention'd.

17. 'Tis also likely, that the same *African* Wind, which brought these Flies; being still and hot, brought also the Infection, which bred the following Murrain. And whereas, precedent to the next succeeding Plague, *viz.* the Boils upon Man and Beast; 'tis said, that the Ashes which *Moses* sprinkled towards Heaven, should become small Dust in all the Land of *Egypt*; it may seem that hereupon there fell a Shower of Dust; such as sometimes happens in hot Countries. And that it was accompanied with that Infection in the Air, which suddenly bred the Boils. Nor could the Devil want Power, tho' he did Authority, for the Performing of both these Signs: To have caus'd a great Murrain in the Beasts, as well as to make a *Dæmoniac*; and the Boils upon the *Egyptians*, as well as on the Body of *Job*. But he was so far over-ruled, that he could neither hurt nor help them, as *Moses* did.

18. Nor is it denied but that there were sundry Natural Causes, made use of for the following Plagues. The Hail, which even in some Cold Countries, is now and then big enough to kill the Poultry: was then, it seems, so great, as to kill all that were in the Field, both Man and Beast. The Locusts, according to what I have supposed of the Flies, are said to be brought by a Wind, which swept them together from other Countries, where they were bred. And a strong West Wind also took them all away into the Red Sea. Hence *Plin.* 11. 29. *Gregatim sublata, scil. Locustæ, vento, in Maria aut Stagna decidunt.* The Darkness, might be a prodigious Fog; because it is said to be thick and to be felt. And the same Easterly Wind, which brought the Locusts; might bring with it from the Coasts of *Barbary*, the Nest of Pestilential

Plagues; that Infection, which soon after the Darknes was over, produced the dismal concluding Stroke, the Death of all the First-born.

19. But in the Use of all these Natural Causes, there was a Threefold Limitation, *viz.* To the Persons, the Time, and the Place. To the Persons, acting. For in the three first Signs, tho' the Magicians went half way: yet they could not go through, as *Moses* and *Aaron* did. And in all the rest, they were bound Hand and Foot, not being able to do, or undo, any thing belonging to them. And to the Persons, suffering; as in the Plague of Pestilence. The Infection spreading into every House and Field; yet in an extraordinary manner, seizing only upon the First-born. To the time, both of their Concurrence, and of the Predictions made of them. Had the Concurrence of so many rare *Phænomena*, been within the compass of One Year; yet had it been a Year so strange; as no other, there or elsewhere, ever matcht. But, what is yet stranger, they all met together in the Compass of six Weeks, if not in one Month, or thereabout. For they began at a warm time of the Year, fit for the Breeding and Multiplication of Murrains, Frogs and Insects, as in the three first Plagues. The Hail, the Seventh Plague, fell about the same time, *viz.* when the *Flax* was bolled, and the *Barley* eared; yet before the Wheat and Rye were grown up. And they were all finished, the Night following the 14th of the Month *Abib*, the *Julian* 4th of *May*. And with respect to the Predictions *Moses* made, both of their Coming and Going; they were fixt to a Day. And they were likewise limited to their Place. Sent into all the Land of *Egypt*; yet excluding *Goshan* in the midst of *Egypt*. Neither the Hail from Heaven, nor the Lice in the Earth, nor the Frogs from the Water, nor the Locusts in the Air, tho' this bloweth where it listeth; nor any other Plague, touched upon this Place. Whereby it is evident, that albeit some of the aforesaid Causes, are set down by *Moses* himself, and some others we may guess at: yet how far the Operations of the Corporeal World went alone, or were mix'd with those of the Intellectual; is utterly unknown to us. And the confining and matching of them all to this Transaction; was a VVork, well worthy the Skill of the Author of both VVorlds to forecast.

20. Nor were they less suitable unto the Ends he propos'd to himself, in this Transaction. To shew us, how admirably he hath put together all the Parts of the Creation, or the Universal Machine; so as, when and how he pleases, to make them serve his turn. To call those, who without Cause, and for a long time, had oppress'd the *Israelites*, to a severe Reckoning. And *Egypt*, being the first and grand Nursery of Idolatry; to bring the utmost Contempt upon all their Gods; in mastering *Pharaoh*, and Them, with some of his most despicable Creatures, Flies and Lice. To display his Mercy to his afflicted People; in their Deliverance then, when in the greatest Desperation. To exhibit the Truth and Certainty of his Promise, to their Fore-fathers, upon the appointed time, the End of 430 Years, to a Day. To confirm also their Faith, in what he had promis'd themselves; That notwithstanding the seeming Impossibilities they should meet with in the Wilderness; if they did not hinder it, he would bring them into *Canaan*. And to prepare them with humble Minds, to embrace those Laws, by which he intended to rule them, when they were there. The VVisdom and Goodness whereof, they

they could not pretend to dispute; when given by the same Hand, by which they had been delivered. The Miracles therefore, annexed to the Transaction between *Moses* and *Pharaoh*; having all the forementioned Marks of Credibility belonging to them: we have no Cause to doubt, but that they were performed, as *Moses* hath said.

21. But I further add, the Notoreity, and Effects, of all that was done. As in *Egypt*, the Theatre, so among all the People round about, the Spectators of the fearful Scene. Among whom, *Jethro*, the Priest and Prince of *Midian*, within a few Days after all was over, came to congratulate *Moses*, his Son-in-law, in the Wilderness. The *Hivites* of *Gibeon*, upon the Fame hereof, were frighted into their Wits, to make their Peace, and save themselves from utter Destruction. And the *Philistine* Priests, 1 *Sam.* 6. 6. had kept the Memory hereof fresh unto the Days of *Samuel*, 400 Years. But *Sethosis*, Successor to *Amasis*, or *Armais*, drowned in the Red-Sea; was, it seems, so astonished hereat: that altho' his Exploits in the East, are set down by *Manetho*, as performed in the first Nine Years of the *Jews* being in the Wilderness; yet he dar'd not to touch them in all that time; tho' an unarm'd People; and were, either in Revenge, to have been destroy'd; or were as well worth the Regaining, as his Predecessor thought them worth the Keeping.

22. Moreover, as for other Reasons, so to cut off all pretenses unto Disbelief, in After-Ages; the Divine Wisdom thought fit to make mention of this Miraculous Deliverance, the Preface to the Ten great Commands. The Profession too, enjoyn'd to be made by every Houlholder, every Year for ever, upon his Offering of the First-Fruits, *Deut.* 26. was a short Commemoration of this Great Work, and of all that was antecedent and consequent to it. The Redemption, and Sacrifice of the First-born of Man and Beast; was a lively Symbol of their being sav'd, when the *Egyptians* were destroy'd. But especially the *Passover*, which by its very Name, shew'd from the Beginning, of what it was a Sign. And by the Circumstances and Ceremonies belonging to it; as making the 7th Month, wherein it was first kept, from thenceforward, to be the First; killing the Paschal Lamb, on the same Night wherein the First-born were slain; sprinkling the Blood upon their own Houses, which were passed by; eating it with Unleaven'd Bread, their Loins girded, their Shoes on their Feet, and their Staff in their Hands, all in haste; and the Catechizing of their Children, for their understanding the Reason of all this: became a visible, constant, and everlasting Monument of the whole Matter of Fact.

23. In the working of most of the other Miracles recorded in the Scriptures; sundry Natural Causes were made use of, which are either mentioned, or may be guessed at. Not to explain the Miracles; for so far as the Cause is known, the Effect is no Miracle. But further to shew, the Subserviency of all Causes, known or unknown to us, to the Divine Providence. And by way of Concession to those, who may possibly be so weak, as to argue from the being of Natural Causes, to the Non-being of Miracles.

24. The Passage of the *Israelites* through the Red-Sea; is compared by *Josephus*, with that of *Alexander's* Army, through the *Pamphilian*, as if it gave way to them: but without any Ground. For by *Strabo*, *Lib.* 14. we are better inform'd, *That the Hill Climax, lying upon the Pamphilian Sea, leaveth a narrow Passage upon the Shore, which at a low Ebb,*

is so dry, that it may be forded on foot. But that Alexander coming thither, before the Waters were gon off, was fain with his Soldiers, to wade all day long up to the middle. Neither, as Sir Walter Raleigh well observes, could this Way over the Red-Sea, be made by a low Ebb, after a great Spring-Tide, caused by the Wind. Because that this blew full West: Whereas the Sea stands, in a manner, North and South. And had Moses taken the Advantage of any supposed Ebb; can we imagine Pharaoh and all his Host, to be ignorant hereof? Yea, of that, which every Waterman's Boy, could not but know?

25. It is then plain, by the History, *Ex.* 14. 21, 22. compared with the following Song of Moses, *Ch.* 15. 8, 10. That it was a strong East Wind, which blowing athwart the Sea, both divided the Waters, and at the same time, froze them with so thick an Ice, as to bound them like a Stone Wall, on both sides the Way it had made. And it was this too, which made Pharaoh and his Army so bold, as to follow; when they saw the Way on both Sides, and at the Bottom, all of firm Ice. And when Moses stretched out his Hand over the Sea, to bring the Waters upon the Egyptians; it is as plain, that it was a Westerly or other warm Wind, which thawing the Ice, let the Sea in upon them. Yet the Winds which thus blew, were truly miraculous. Both in being limited exactly to their special Season; when the Israelites were to be preserved, and the Egyptians destroyed: and in being so extraordinary, as never to blow with the like Effects, upon that, or any other Sea, before or since.

26. The Israelites were led over the Red-Sea, and through the Wilderness by a Pillar of a Cloud by Day, and a Pillar of Fire by Night. Probably, it was a kind of Meteor, shining only in the Dark. But that it was made on purpose, and the Motion hereof governed, and not at all fortuitous, is clear: In that, as they passed through the Sea, it was made to stand behind them, and so between them and the Egyptians: Whereas in the Wilderness, it was all the Way before them. Nor did it rest upon any Tent, but only on the Tabernacle. Neither did it appear only at some Seasons, and uncertainly, as Meteors use to do; but continu'd throughout all their Journeys, a Visible Miracle for 40 Years, *Ex.* 40. 30.

27. Natural Causes were made use of, for supplying the Israelites with Manna. It was both preceded and accompanied with a Dew, which fell in the Night, *Ex.* 16. 14. *Num.* 11. 9. And there are Honey-dews, many times, found upon the Leaves of some Trees. And it hath been a Question; among Botanicks to this Day, Whether the Honey which Bees suck, be the Sweat of Plants, or a Meteor descending from the Air. I take it to be a Mixture of both. For as Honey differs in Nature, with the Flowers from whence it is sucked: So those Flowers yield most, which are best fitted to receive and lodge the Nocturnal Dews.

28. But whatever Ordinary Causes were made use of; they were assisted by Extraordinary, and unknown to us. It fell upon every Night, saving that before the Sabbath; and then, never. For which Cause also, on the foregoing Night, they were supplied with a double Quantity. And if they kept it until any other next Day, saving the Sabbath, it stank, and bred Worms; but then never. Neither did it fall upon any Trees, or Flowers; but upon Grass, or a bare Sandy Ground, such as belongeth to a Wilderness.

derness. And this Ordinary Course, was constantly observed for 40 Years. And then the *Manna*, of a sudden, as wonderfully ceas'd to fall, the very day, after the People had the Corn of *Canaan* to eat. Of the Truth of all which, as Six hundred thousand *Israelites* were Eye-witnesses, for the said 40 Years: So an *Omer* of it was laid up before the Testimony, as a standing Evidence of the same. And the Wilderness it self, was, and is no less. Wherein it had been impossible, for so great a Multitude, to have subsisted an hundredth part of that time; but by this, or some other miraculous Way. And why not that, which is so plainly and circumstantially set down?

29. And the Reasons, why God was pleas'd to feed them this way, were many and great. In Justice to punish them for their Impatience and Desperation for want of Meat; after they had been Miraculously supply'd, when in the greatest Strait for want of Drink, *Ex. 15*. In Kindness, for their Health: by cleansing them with that soft Aerial Diet, from the *Egyptian* Mange, wherewith many of them, could not, in the time of their Bondage, but be more or less infected. And which a luxurious Diet, might have made so contagious, as to have spread all over the Camp. To bring them, by a spare, and simple sort of Diet, to comply the better with that Temperate One, he intended ere long to prescribe them. To tame their wanton Appetites, which had taught them to hanker after *Egypt*, and to deprectate that inestimable Favour, which brought them up from thence. To humble those, who would else have conceited, he was so fond of them; that he could not chuse but pamper them, albeit they thought or spake of him, as they list. To prove their Faith, in that All-sufficiency, to which *Eden*, or a Wilderness, was al one. And his Ability, not only therein to spread their Table; but to bless any thing to them, he had a Mind to make their Food.

30. When the People and their Cattle were a-thirst, *Ex. 17*. upon *Moses's* striking the Rock, there presently came a great deal of Water out of it. That this was a Spring, is allow'd; and that then it first brake forth. We will suppose to, that this Spring arose from the usual Causes. Yet who, but the Author and Disposer of all Causes, could so exactly have fore-ordain'd those of this Spring; and limited every Circumstance thereunto precedent, as the Thirst and Importunity of the People, *Moses's* Address thereupon, the Orders he then received what to do, and his Observing of them; so as the last, his smiting of the Rock, should meet to an Instant, with the gushing out of the Water? And that all this was thus done, the Names of *Massa* and *Meribah*, given to the Place, were a double Witness, not to be gain-said.

31. 'Tis said, *Numb. 11. 31*. That the Wind brought the Quails from the Sea, and let them fall round about the Camp. Probably, a South Wind, *Pf. 78. 26*. which blew them assant over the Red-Sea. Whencesoever it came, it was certainly governed by an Extraordinary Cause; in sweeping together, so prodigious a Number of Quails, as should make, as it were, an Encampment a Yard high, and at least 24 Miles in compass. And in bringing the Quails, and letting them fall, not into the Middle of the Camp, upon the Peoples Heads; but only round about it. And of their Gluttony, and the Plague that followed thereupon; the Name of *Kibroth-Hattaavah*, given to the Place, was a Memorial never to be forgot.

32. Upon the Rebellion of *Korah*, 'tis said, *Num. 16. 32. That the Earth opened her Mouth, and swallow'd up the Men, and the Houses, and Goods appertaining to them.* 'Tis likely that this was an Earthquake. But the limiting hereof, and of all the antecedent Circumstances; so as it should come to pass, in one only fit Place, the middle of the Camp; where *Korah* had his Station; and in that only fit Moment, which *Moses* had predicted; was the Contrivance of the Disposer of Universal Nature.

33. Presently after this, *there also came out Fire from the Lord, and consumed the 250 Men, that had offered Incense.* Which, it may be, was some Extraordinary Lightning: to which, the Sulphureous Steams ascending from the Earth where it opened, did in some part contribute. Yet the Divine Direction, and Authority, were apparently seen, in its destroying every Man of the said 250, and no one besides, in so great a Camp.

34. I allow too; that the Blossoming of *Aaron's Rod*; whose Preferment, as being of the younger House, was envy'd by these Rebels; and its bringing forth of Almonds in one Night: doth not infer, That the Blossoms and Almonds were created; that is, that God did then use, his own Infinite Power, to produce them. For I have shewed in the *Anatomy of Plants*, that the Leaves, Flowers, and Fruits, of all Trees, are in being or actually form'd, in the unexpanded Bud. But there was a miraculous Acceleration in the Motions of Nature; without which, so sudden an Expansion and Growth of these Parts, could not have been effected. And the Covering of the Altar, made with the 250 Censers; and this Rod, laid up before the Testimony; were standing Witnesses of all that was done.

35. When the People were stung with Serpents, and thereupon died, *Num. 21. 9.* if they look'd upon the Serpent, which *Moses*, by God's Direction, had set upon a Pole; they then liv'd. Now, altho' the Strength of Phancy, hath been known to cure an Ague; it may be one, in a thousand: yet who ever knew it to prevent, the fatal Effect of a Viper's Bite? And of the most venemous sort, as these; it seems, were, called *Fiery Serpents*. And the Cure received hereby, was in all respects, so wonderful; that the Serpent which *Moses* made, was not only preserv'd, in Memory hereof, but worshipp'd with Incense by the People, *2 Kin. 18. 4.* for above 700 Years after: till *Hezekiah*, to suppress that Idolatry, was forced to destroy it.

36. Tho' there is no mention of any VVind, used for cutting off the VVaters of *Jordan*, *Josh. 4.* yet from Verse 23. it may seem, there was. If so, it was a kind of *Tornado*, blowing not athwart, as at the Red-Sea, but up the River, and less Horizontally. VVhatever was the proximate Cause, the Regulation of it was such, as made the Effect to be very wonderful. For the VVaters are said to be raised above their Level, and to stand upon a Heap. And this was done at the time of Harvest; when the River was at the highest, and overflowed its Banks. And at the very instant, in which the Priests that bare the Ark, touched the Brim of the VVaters with their Feet. And as soon as ever, the People and Priests were passed over; the VVaters returned, and overflowed the Banks, as before.

37. 'Tis likely, that the Fall of the Walls of *Jericho*, was effected by another Earthquake. But the Earthquake, and the End of the preparatory 7 Days, were miraculously adjusted unto one Moment. And the Ceremony was answerable, to so conspicuous a Miracle. The Men of War, were to compass the City 7 Days, 7 Priests were to bear before the Ark 7 Trumpets, and on the 7th Day, they were to compass the City 7 times. All which, may seem to have been fitter for Magicians, than for Soldiers. But they were to do this upon great Reason. For first of all, in regard they had no sort of military Engines, wherewithal to besiege the City: how was it possible for them, as Soldiers, to go to work? Yet God saw it fit they should do something; and all they could then do. To let them know, that tho' they could not see a Reason for what they were commanded: yet they were never to distrust his Ability, or dispute his VVill. That they were not at any time to expect his Assistance, in sitting still; but upon their Perseverance, in the regular Use of such Means, as were in their Power. To foretel them withal, that in all their future VVars, they were to expect the Victory, more from the Means of his providing, than their own. And sensibly to admonish Them, and all Men; that what is done by us, in order to any End, is nothing to what Himself doth, whether we see it or no: VVhat we do, being but the Ceremony; but what He doth, the Substantial Cause of all.

38. 'Tis said, *That at the Command of Joshua, Chap. 10. 12. the Sun and Moon stood still.* Upon which Passage, *Joshua*, says *Spinosa*, *diuturnioris illius Lucis, causam veram ignoravit: at putavit illo die, Solem aliquandiu stetisse. Nec ad id attendebat, quod ex nimia glacie, quæ tum temporis in Regione Aeris erat, Refractio solito major, oriri potuerit.* But first, see how he falsifies the Text, in saying, *aliquandiu*? whereas the Sun is said to stand still, for about a whole Day. And for his *Glacial Air*, where is the Shepherd so simple, but could have told him, That Snowy, or whatever else he means by *Glacial Air*, or Clouds, may serve to darken the Day, but not at all to prolong it.

39. That the Sun might properly be said, then, and not before, to stand still; I have shewed in the Third Chapter. VVhat made it so to do, whether the Approach of some Dark and Unknown Celestial Body, or other Cause, who can say or gain-say? And tho' the *Phænomenon* might be visible to all People, at least, between the Two Tropicks: Yet is it not necessary, we should have it mentioned in any prophane VVriters: of whom *Sanchuniathon*, the most Ancient, lived near 300 Years, after the thing was done. But *Joshua* prayed, and gave the VVord of Command, in the Sight of all *Israel*. And the Miracle is still the more credible, because it was Regular; the Moon standing still as well as the Sun. That is, the Sun standing still it self, caused the Earth to do likewise; as this, did the Moon. And tho' now, there was no need of Moon-Light; yet was it hereby order'd, That there should be no *Anachronism* in the Account of Time, among the *Jews*, not so much, as in a single Day, nor any Disorder in their Sett-Feasts.

40. VVe are told, 2 *Kin.* 20. 11. *That upon the Prayer of Isaiah, the Sun went back ten Degrees.* Upon which VVords, *Isaiah*, says *Spinosa*, *de Pareliis, fortè nunquam, nec per somnium cogitavit.* But with what Sense? as if a false Sun, had there been any, were not much more to have been taken notice of, and mentioned, than a false Shadow, by him supposed to be

be made by it? The *Phænomenon* doubtless was miraculous. For tho' the Retrogress, was but Ten Degrees, that is, two Thirds of an Hour: Yet was it so far taken notice of abroad, that the King of *Babylon* sent his Embassadors to *Hezekiah*, both to congratulate his Recovery, and to inquire of the *Wonder* that was done in the Land, 2 Kin. 20. 12.

41. The consuming of the Sacrifice by Fire from Heaven, was a frequent Miracle: As of that which *Aaron* offer'd for himself and the People, *Lew.* 9. 24. the Burnt-Offering at the Dedication of the Temple, 2 *Chron.* 7. 1. Done, as at other times, so then, in the Sight of all the People. At no time more remarkably, than upon *Elijah's* Transaction with *Abab*, and the murderous Prophets of *Baal*, upon Mount *Carmel*. And through the singular Wisdom and Magnanimity, wherewith *Elijah* was then inspir'd; nothing could have been better attested. *Elijah* commands *Abab*, to gather all *Israel*, that is, the Chief of all the Ten Tribes, and the Prophets of *Baal* before him. *Abab*, who had sought *Elijah* through all Kingdoms, with a Purpose to slay him: is now afraid to touch him, or so much as to dispute his Command. *Baal's* Prophets must be present, that they might both be openly condemned; and ready to suffer the Punishment, by the Law of *Moses* due to them. All *Israel*, that they might both be Witnesses and Executioners of all that God, by *Elijah*, intended to say and do. And what was said and done, from first to last, was so full of Divine Majesty, that the Memory hereof, continued near 1000 years after, unto *Tacitus's* time. VVho, tho' an Enemy to the *Jews*, yet in his History, *Lib.* 2. he takes notice, and says as much of it, as in his chopt *Latin* he could well do: *Est Judæam inter Syriamq; Carmelus: ita vocant Montem Deumq;. Nec Simulachrum Deo, aut Templum, sic tradidere Majores; Aram tantum & Reverentiam.* Undoubtedly, the Altar of the Lord, then repaired by *Elijah*, or another like it, in the same Place, and standing, it seems, in the Time of *Tacitus*, as a Monument of that famous Transaction.

C H A P. VI.

Of the PROPHECIES.

1. **T**O Prophecy, in the largest Scripiture Sense, is, to declare the Revealed Will of God. But the Prediction of things to come, is that in particular, of the Nature, Truth and Excellency whereof, I am next to speak.

2. And *First*, The Being of Prophecies, supposeth, the Non-being of Contingents. That is to say, that albeit there are many things, which seem unto us to be Contingents, yet were they so indeed, there could have been no Prophecy; but only Predictions, which were contingently true or false. So that with respect to the Deity, there can be no such thing: As in the Chapter, *Of the Nature of Providence*, I have said and proved. Or, which is all one, that there can be no Contingent, seemingly, so loose and independent, but it is a Link of some Chain. And consequently, the foreknowledge which God hath of it, is as certain as that he hath of any other Event.

3. A Prophecy then, or Prophetick Prediction, is a Declaration of the Divine Prescience, looking at any distance through a Train of Infinite Causes, known and unknown to us, upon a sure and certain Effect. So that the Prophecies contained in the Scriptures, supposing them to come within this Definition, are as wonderful as any Miracles therein recorded. All the Question then, which can be put, is only in Point of Fact. Whether the Prophecies contained in the Scriptures were really such, in the Sense aforesaid? or were only the Dreams of Phanciful, or the Conjectures of Crafty Men, who had the luck, or the foresight to hit upon some Events? But that they are really such, as aforesaid, will be acknowledged, if we consider, either the Manner of their being given, or the Matter of them, or the Evidence wherewith they have been fulfilled.

4. As God thought fit to make use of Means, in the working of Miracles; so likewise in the revealing of Prophecies, and of his Mind in other respects unto Men. To *Moses*, by real Words; to whom he is often said to speak, while he was well awake; And by real Sights or Visions; as of all the Patterns which he saw while he abode in the Mount. The Sight might be real, though only of Similitudes. To the High Priests by Urim and Thummim. To other Prophets by such Words and Visions as were impressed, not upon their Senses, but their Phancies, either in a Dream, as for the most part; or sometimes, awake, as 2 *Kings* 3. 15. where the Efficacy of the Musick which *Elisha* called for, was succedaneous to the force of Sleep. And it is probable, that Musick was used as a help, in composing all the Prophetick *Psalms*. Which way soever the Phancy was wrought upon, the Impression was many times so very strong, as to make them sick, or faint, or otherwise to operate upon the Body, as all strong Phancies are used to do.

5. Yet we are not to suppose, that God made an Immediate use of these Means; but that the Holy Angels were employ'd to effect and manage them all. That they have a Power to operate upon the Minds, as well as the Bodies of Men, I have before proved, in the Chapter, *Of Cælestial Mind*. And the same is agreeable unto what the Scriptures teach. For Evil Angels themselves have been permitted to do it: As when in *1 Kings 22. 22.* they went forth, and became a *Lying Spirit in the Mouth of Ahab's Prophets*. And we have no ground to think that God's Menial Servants should have any less Authority or Skill. And whereas, in giving the Law, God is often said, To speak unto *Moses* in the Tabernacle: In the *7th* of *Numbers*, 8, 9. 'tis also said, *That when Moses went into the Tabernacle, he heard the Voice of One speaking to him*, that is, of one who was God's Vicegerent herein.

6. But although good and bad Angels have a power to offer the Images of things, both to the Senses, and the Phancies of Men; yet having brought them thither, how far they operate afterwards upon the Intellect, is more than they can have any certain knowlege of. In regard the Phancy hath an Arbitrary Power of forming many other Images, wherein they have no hand. So that the utmost we may allow them to know, doth not at all detract from the Title of *καρδιογνώσκων* as proper to God only. Who hath reserved to himself, the Power of entrance within this *Sanctum Sanctorum*, the Intellectual Part of the Mind.

7. Neither doth it follow, that the Revelation made by Angels as God's Agents, was a meer Phantasm: But was of that nature, as though it began in the Phancy, yet it always terminated in the Understanding. The Images whereby it was represented, being chosen and appointed by God himself; to whom the way and measure of Communication, between the Phancy and the Understanding, are perfectly known. The Prophets then, though they did not always know the meaning of the Revelation; yet was it possible for them always to have assurance of the Reality, that is to say, the Divinity hereof.

8. And that they always had, is very clear, from various Examples. The Prophet, who in *1 King. 13.* against the Command God had given him, hearkened to one who lied to him; was soon after slain by a Lyon, for so doing: The justice of which Punishment, strongly implieth, the certainty which the Prophet had of God's Command to the contrary. When *Abraham* was commanded to sacrifice *Isaac*, his dutiful, and his only Son; the Son of his best beloved Wife, of his Old Age, and of the Promise; and in contradiction to a Law, solemnly given to the World, against the shedding of Innocent Blood; yet resolved to obey. Which so pious and wise a Man would never have done, had he not been sure, as he could be of any thing else, that this Command was not a Phantasm, but Divinely given. Neither, without thinking unworthily of God, can we suppose, that he rewarded *Abraham* with the greatest Blessing he ever bestowed on any Man, and with the greatest Solemnity of an Oath, only for his being obedient to a Whimsy. *Elijah* then offer'd a most publick Sacrifice upon Mount *Carmel*, when High Places were forbidden. But who can think, that one of his Eminent Sanctity, would have done this, upon a bare Imagination, without being very certain, as he was, *1 King. 18. 36.* of Authority from God, for what he did? I will add one more Instance.

Benhadad,

Benhadad, not honestly keeping the Articles of Peace, made with *Abab*; *Abab*, from the justice of his Cause, and his Success in beating that King twice before, was encouraged by 400 of his Prophets, to fight him again. Yet one single *Micaiah*, 1 *Kings* 22, with admirable Resolution opposing them all, foretels *Abab* of certain Death, if he did; and bids all the People, to bear witness of what he said: Which no Sober Man, without the greatest assurance of a Divine Commission, would have done. And for his Sobriety, let his Answers to *Abab* speak for him.

9. The Matter likewise of Prophecies, shews the certainty which the Prophets had of the Revelation made of them. If of things of their own Age and Country; they could not but expect, to be stoned, or confounded, in case of Fallhood. If of things at a great distance of Time, to some Hundreds of Years; or of Place, unto which they were altogether Strangers; what ground could they have for Conjectures? or what, for any to suppose their Predictions were no more; when as they were spoken of those things, wherein so many of them, and so often, agreed?

10. The Weight of the Matter, also shews the Majesty of the Author. As being, not only concerning the Condition of the *Jewish* State, through all Changes, until its final Dissolution: but likewise, of their Neighbours round about, and of all the Chief Kingdoms in the World. Whose Crimes and Punishments, God was pleased, by *Jonah*, *Jeremiah*, *Ezekiel*, and other Prophets, solemnly to reprove, and foretel. That albeit the *Jews* were his chosen People; yet his Justice every where, and the Universality of his Government, might be attested and own'd.

11. Again, there are some Prophecies of that nature, that they cannot be said to be fulfill'd, so long as the World continues; but are always fulfilling. So *Moses*, speaking of the Locusts, which God brought upon *Egypt*; tells us, not only, that they were such, as never were before, but plainly and peremptorily, such as should *never be again*: which no Man, if but of ordinary Sense, would have adventured to say, without a Divine Authority. How great too, is that Speech of God, in promising, *Gen.* 9. 11, that there should *never more, be an Universal Deluge*? That neither the same, nor any equivalent Causes, should ever meet again, to produce another. And in promising, *Gen.* 8. 22. That *While the Earth remained, Seed-Time and Harvest, Summer and Winter, and Day and Night, should not cease*. Neither *Moses*, nor any Man, could have told, but that some time or other, the Earth might be forced, by some unknown Cause, to quit the Ecliptick Line. Who then but God, that made the World could predict, it never should? Or whom besides, could it have become to utter that Prediction.

12. But the Prophecies which are compleatly fulfilled, are much more numerous. Of which there are those Instances, as well in relation to the *Gentile* World, as to the *Jews*; wherein the Predictions, are so fully answered by the Sequel of things; as to prove them grounded on an Infallible, that is, a Divine Revelation.

13. *Nineveh*, and the *Assyrian* Monarch, repenting upon the Miraculous preservation and preaching of *Jonah*; were spared at that time. But growing hereupon more wicked, and dealing cruelly with the People of the Great God, who by *Jonah* had made himself known to them:

them: their utter Destruction was resolved on, and predicted by Three Prophets. By *Isaiab*, Chap. 10. about 180 Years before it came to pass. By *Nabum*, about 120. And by *Zephany*, about 20. And accordingly, by *Nabopollasar*, General of the King's Army, and *Astyages*, Vice-Roy of *Media*, was then taken, with the King: and so far depopulated, and ruined, and the Monarchy with it; that no Prince, ever after, attempted to re-edify it. And is, at this time, a small Town, which no Traveller, were it not for its antient Glory, would esteem worth the seeing.

14. The false and treacherous usage, which the Captive Jews met withal, from the *Tyrrians*; was foreshewed to *Joel*, Chap. 3.; and to *Amos*, Chap. 1; about 30 Years before the partial Captivity of the Ten Tribes, by *Tiglath-Pileser*; and 70 Years, before the Universal, by *Shalmaneser*. And their Punishment for the same, about 200 Years before *Tyrus* was subdued by *Nebuchadnezzar*. Then the greatest Mart in the World: and of that strength, as to hold out a Siege of Thirteen Years. The Calamities they should hereby sustain: and their following Captivity for 70 Years; were both predicted by *Isaiab*, Chap. 23, about 150 Years beforehand. And last of all, *Ezekiel*, foretels the concluding Fate of this City. Whose Prophecy, Chap. 27, though pronounced a little before the Siege laid against it by the *Babylonians*: yet chiefly relates, to that made by *Alexander*, about 250 Years afterward. When, not being Surrender'd, as it was to *Nebuchadnezzar*; upon Terms; but taken by Storm: the Inhabitants were all put to the Sword, or taken Captives; and the City all burnt to the ground, and lieth in its Ruins unto this Day. According to the peremptory Prediction of that Prophet, Verse 35 of the same Chapter: *The Merchants among the People shall hiss at thee; thou shalt be a Terror, and never shalt be any more.*

15. The *Egyptian* Monarchy, was once very great. As appears by the Exploits of one of their Kings; mentioned by *Manetho*, *Herodotus*, *Diodorus*, and *Tacitus*, under the several Names, of *Sethosis*, *Sesostris*, *Sesoosis*, and *Ramses*; all the same Man, as the Primate *Usher* well conjectures. And after all that he had won in *Asia*, was lost again; it is yet certain, that a great part of *Africa*, continued in Subjection under his Successors for a long time. In so much, that *Apries*, whom the Prophet *Jeremy* calls *Pharaoh Hophra*, when the *Assyrian* Monarchy was grown great, was then able to take *Sidon* and other Cities from the *Phœnicians*; and getting a great Victory over them and the *Cyprians* in a Sea-Fight, returned with much Spoil. From whenceforward, he looked on himself, to be Invincible. And is therefore personated by *Ezekiel*, Chap. 29. 3, as speaking, like *Nebuchadnezzar* of *Babylon*, those haughty words, *My River is mine own, and I have made it for my self.* And by the same Prophet, is compared, as well as *Nebuchadnezzar*, unto a great Eagle. And knew his own strength so well, as to undertake the defence of *Jerusalem* against him: though afterwards, not out of fear, but treachery, he left the City in the Lurch. For which cause, when he was now invested with great Power and Glory, and in a fair way, to second the Atchievements of his Ancestors: the Prophet *Jeremy* predicts his Fall, Chap. 44. 30. And both he, and *Ezekiel*, the overthrow of his Kingdom, and the Captivity and Dispersion of his People, *Jer.* 43. 46. *Ezek.* 29. 30, 31. Both

Both of them also predict the return of their Captivity, *Jer.* 46. 26. *Ezek.* 29. 14. And the latter, after the set time of 40 Years. Notwithstanding which, *Ezekiel* adds, That *Egypt* should never after this recover her former strength, so as to rule over other Nations as she had done; but be the basest of Kingdoms; which also came to pass. For soon after their Revolt from under *Cyrus*, they were again subdued by *Cambyfes*; and were for the most part a Tributary Kingdom, both under the *Persians* and the *Macedonians*: 'Till the *Romans*, first disposing hereof, at their pleasure; in the end, made it a Province. As at this day it is no better than a Bashawship, under the *Grand Signior*.

16. *Babylon*, once the Glory of the *East*, for the intolerable Pride and Luxury of the King and People, *Isa.* 47. 7, 8, 10. The Cruelty wherewith the Prophet foresaw they would use the *Jews*, *ver.* 6. Their Insatiable Thirst of Dominion, *Habak.* 2. 6 — 10. And the Prophane and Villanous Riot they committed in the Temple, *Jer.* 51. 11. was threatened by these three Prophets with utter Ruin. By *Isaiah*, to shew the certainty of it, in six several Chapters, *viz.* 13, 14, 21, 43, 46, 47. about 220 Years before it came to pass; by *Habakkuk*, about 170. And by *Jeremy*, *Chap.* 25. 12. Seventy Years. The end of which Years he fixes for the set time.

17. Their Prediction of sundry Particulars relating to it, is also wonderful: The Truth whereof is evidenced, partly by some Historical Remarks in the Prophecy of *Daniel*, and partly by the Relations of *Herodotus* and *Xenophon*. *Isaiah* singles out a *Persian*, and gives him withal the Sirname of *Cyrus*, for the Captain of the Army against *Babylon*, *Chap.* 44. 28. And *Jeremy* assigns him the *Medes*, for his chief Confederates, *Chap.* 51. 28. as we know they were. *Jeremy* saith, That the *Babylonians* should hear a Rumor of their Enemies, the Year before they came near the City, *ver.* 46. For *Cyrus*, when he came to the River *Gyngis*, for want of Transport Vessels, could go no further, till by cutting a great many Chanals from the River, he brought it to so low an Ebb, as to be fordable; and so marched thence the year following. In which Performance, what *Isaiah* had foretold, *Chap.* 44. 27. began likewise to be fulfilled: *That saith to the Deep, Be dry, and I will dry up thy Rivers.* *Jeremy* further tells us, That though the best part of the *Chaldean* Army, the Chivalry, should come forth to fight with *Cyrus*, *ver.* 27. yet like Women they should soon make a Cowardly Retreat into the City, *verse* 30; which they also did. With *Isaiah*, *Jeremy* further foreshews, *Chap.* 50. 38. That upon the coming of *Cyrus*, a Drought should befall the Waters of *Babylon*. For *Cyrus* drawing off the Waters of *Euphrates*, by several broad and deep Canals; he thereupon made an easie entrance into the City. This being done, *Jeremy* also saith, *Chap.* 51. 31, That one Post should run to meet another, to shew the King of *Babylon* that his City is taken at one end. Not only in regard of its great extent, 20 Miles over: but because the King and his Lords, who should have been present, where there was the greatest danger; were so secure, as then to be Feasting in his Palace. The same Prophet describes beforehand, the Revels of this Feast, *Chap.* 51. 38, 39: *They shall roar together like Lyons, they shall yell as Lyons Whelps: in their Heat, I will make their Feasts, and will make them drunken, &c.* So *Daniel*, *Chap.* 5. 1, 4, tells us, that the King made a great Feast, to a Thousand of his Lords, and drank Wine

before the Thousand: And that in their Drink, they praised, or as *Jeremy*, roared out in praising, the Gods of Gold, Silver, Brass, Iron, Wood, and Stone. And to shew, not only the Year, but the particular time of it, wherein the City should be Taken; the same Prophet, Chap. 51. 41, doth not say, How is *Babylon*, but how is *Sheshak Taken*? The Revels which were now made, being upon the Festival, which was Instituted in honour of *Sesach*, the Goddess of *Babylon*, and called by the Greeks, Σαρχαία & Σαχέα ἡμέρα. And as *Jeremy* foreshews the Desolation, which immediately followed: So both *Isaiah* and himself, the final Ruin of that City. It shall never be inhabited, says *Isaiah*, Chap. 13. 20, 21, from Generation to Generation; but wild Beasts of the Desert shall lie there, and their Houses shall be full of doleful Creatures. The Wild Beasts of the Desert, says *Jeremy*, Chap. 50. 39, shall dwell there; it shall be no more inhabited for ever. Which was, indeed Gradually, but Literally fulfill'd. First *Cyrus* made the City a Widow; not being stiled the King of *Babylon*, but of *Persia*. Then *Histaspis*, rebelling against *Darius*, broke down the Walls. Next, *Seleucus Nicanor*, spoyled it of the Chief Citizens, with their Wealth; both which he carried to *Seleucia*, now *Bagdet*, about 50 miles distant. After which, the *Parthians* took away the Remnant, to *Ctesiphon*. And in the time of *Adrian*, nothing was left, but the bare broken Walls. Within which, for some time, were kept all sorts of Wild Beasts for Chase. But at this time, says *Benjamin Bar Jona*, in his Itinerary, tho the Ruins of *Nebuchadnezzar's* Palace are still to be seen; yet no Body dares to venture in, for fear of Serpents and Scorpions which possess the Place.

18. The Prophecies of *Daniel*, are also great and Noble. *Nebuchadnezzar's* Image, Chap. 2. is so far interpreted by the Prophet himself, *verse* 38, to 43. as easily to be understood of the Four Pagan Monarchies. The Head of the Image, the *Babylonian*, being of all the Richest, is said to be of Gold. The Silver Breast and Arms, were the Second, *verse* 39. Larger, but less wealthy: arising from the Coalition of Three great Kingdoms; the Breast, the *Babylonian*; the Two Arms, the *Median*, and the *Persian*. The Brazen Belly and Thighs, which should rule over all the Earth, *verse* 39, were the *Grecian*. Still less Opulent, tho of greater Extent: And the Thighs, the Two chief Kingdoms of the Four into which it was divided, in the *North* and *South*. The Iron Legs, were the *Roman*, *verse* 40. signifying the Invincible Courage of that People, without any Wealth. Which they neither had, nor minded, till upon the Conquest of *Asia*. The Feet and Toes, which were of Iron mixed with Clay: foreshewed, that the *Roman* Empire, in the latter end of it, should be divided, *verse* 41. For from the time of *Antoninus Pius*, who adopted *Marcus Aurelius*, and *Ælius Verus*; it was govern'd, for the most part, by Consorts, who had their distinct Provinces. And after *Constantine*, was divided into *East* and *West*. And the Iron being mixed with Clay, also foreshewed, That the *Romans* should mingle themselves with the Seed of Men, *ver.* 43. And accordingly, the Emperors, after the first Twelve *Romans*, were chosen out of all other Nations. In the Hundred Years, next before *Constantine*, of no less than Seven Nations, besides *Italians*. Lastly, By the Stone cut out without Hands; is meant, the Kingdom of Christ, set up without the help of any Human Wisdom, or Military Power. This Stone, brake the Feet of the Image. For when the Roman Emperors

rors became Christian; as the *Apotheosis*, was then laid aside; so the Imperial Power and Laws, were in many points alter'd, and stood entirely upon a New Foundation. And together with the Iron and Clay; the *Brass, Silver, and Gold*, were also broken: while the Stone grew into a Mountain which filled the Earth. For the Christian Religion, being by the Apostles carried into all Nations; and with the Emperors, the whole Empire, at length, becoming obedient to the Faith: the *Roman, Grecian, Persian, and Babylonian* Idolatries, were destroyed throughout the World.

19. Some of the following Prophecys, in this Book, are very mysterious: But I will instance in one more, *Chap. 8.* which is so far also interpreted, as to be spoken of the *Grecian* Power, *Verse 21.* and beyond all contradiction, is fulfilled in every Part. The Prophet *Verse 3.* saw a *Ram with two Horns.* Interpreted, *Verse 20.* to be the two Kings of *Media* and *Persia.* Of these two *Horns, the higher,* is said, *to come up last, Verse 3.* For though *Darius the Mede*, upon *Belshazzar's* being slain, took the Kingdom, *Chap. 5. 31.* yet he received it of *Cyrus the Persian*, a younger Man, and Prince of a later date; but in this Expedition the Captain, and the Conqueror. And is therefore said, *Ver. 4.* To spread his Dominion, *and become great.* After this, *ver. 5.* he saw an *He-goat*, which came from the *West.* That is, from *Greece, ver. 21.* which lies Westward of *Persia.* And is said, *To come on the face of the whole Earth, ver. 5.* That is, to march through the whole *Persian* Empire: And to come so, *as not to touch the ground, ver. 5.* That is, with that wonderful Expedition, that he seemed not to march, but to fly: *Which also had a notable Horn between his Eyes, ver. 5. viz. Alexander;* properly called, *the first King, ver. 21.* though not of *Macædonia*, yet of the *Grecian* Empire. Then *ver. 7.* he saw him come close unto the *Ram.* For *Alexander* carried the War out of his own Kingdom, into the heart of the *Persian.* *And there was none that could deliver the Ram out of his hand, ver. 7.* For though *Darius* had in his Army 400000 Men, yet who knows not of his woful Overthrow? *But when the He-Goat was grown strong, ver. 8. the great Horn was broken:* That is, when *Alexander* had erected the *Grecian*, on the Ruins of the *Persian* Monarchy, he presently died of a Fever. After whom, came up *Four notable Horns, towards the four Winds of Heaven, verse 8.* For upon *Alexander's* Death, tho a great number of Captains, at the first, divided among themselves, the Provinces of the Empire: yet to make good this Prophecy, they were quickly reduced unto Four Kingdoms, set up by Four of the Chief; *viz. the Egyptian, by Ptolemy; the Syrian, by Seleucus; the Grecian, by Philip; and that of the Lesser Asia, by Antigonus.* And *verse 22.* it is also said, That these Four shall stand up out of the *Nation:* foreshewing, that they should be all *Greeks;* as they were. *And in the latter time of their Kingdom, verse 23;* that is, a little before the *Romans* swallowed them all up. *When the Transgressors were come to the full, verse 23:* that is, when the *Jews,* and their Enemies, were both grown to the height of Wickedness. Out of one of the Four, *verse 9.* came forth a little Horn, which waxed very great, towards the *South, the East, and the Pleasant Land.* That is, *Antiochus Epiphanes;* whose Arms, from a mean beginning, prevailed in *Egypt, Syria, Babylonia, Armenia, Persia, and Judea.* Who is said too, *To be a King of fierce countenance, and understanding dark sentences, ver. 23.* Very aptly,
for

for he was cruel and crafty, and understanding this Prophecy to be spoken of himself, made him resolve to fulfil it. He is therefore also said, *ver. 10.* To cast down some of the Host of Heaven, and of the Stars to the ground: For he constrained some of the Jews, both People and Priests, to abjure the Law of Moses, and receive his own. And *verse 12.* 'tis said, *That because of Transgression, an Host was given him against the daily Sacrifice.* And *ver. 24.* That his power should be mighty, but not by his own power. For God being provoked by the wickedness of the Jews, stirred up two Kings, *Eumenes*, and *Attalus*, to assist and strengthen him against that People. And one of the two High-Priests, *Jason* and *Onias*, to supplant the other, perfidiously opened to him the Gates of the City. And *ver. 14.* 'tis said, *That he should thus prevail, unto two thousand three hundred Days*, viz. Natural Days, as appears *ver. 25.* That is, about six Years. And from the time that *Antiochus* being in *Egypt*, resolved upon his Expedition against *Jerusalem*; to the cleansing and restoring the Service of the Temple, were six Years, and something over. But *v. 25.* 'tis said, *That he should be broken without hand*: That is, not by any Human Means, but the stroke of Divine Vengeance: And such accordingly was his fearful End. Thus far of Prophecies relating to the *Gentile World*.

20. Of those concerning the *Jews*, and their Ancestors, there are many which relate unto particular Persons. So peculiar was the regard the Divine Providence had towards them. When *Abraham* had refused the King of *Sodom's* Rewards, and might well have expected, the four Kings he had lately overcome by surprize, *Gen. 14.* would have conspired to destroy him, God takes the occasion to assure him, *Chap. 15. 1, 15.* He would be his shield, and his exceeding great reward; and that he should go to his Fathers in peace. *Joseph* dreams, *Gen. 37. 9.* That the Sun, Moon, and Eleven Stars made obeisance to him: Upon which his Father asks, *ver. 10.* Shall I, and thy Mother, and thy Brethren come to bow down our selves to thee to the ground? Which, as it came to pass in substance, upon *Joseph's* Preferment, and his Father's dependance on him in *Egypt*; so when his Brethren, *Chap. 50. 18.* Went and fell down before his face, saying, We be thy Servants; it was literally and circumstantially fulfilled. Upon *Feroboam's* erecting and offering his Prophane Altar and Sacrifice, *1 Kings 13. 1.* a Prophet was sent to tell him, *ver. 2.* That a King of the Posterity of *David*, *Josiah* by Name, should offer the Priests of the High Places, upon that very Altar: which came to pass about 350 years after, *2 Kings 23. 16.* God tells *Jeremy*, *Chap. 15. 20.* He would make him as a fenced Brazen-wall, against whom the Jews should fight, but not prevail; for he would be with him, to deliver him. Which he also did, in a wonderful manner. The people cried out, He is worthy to die: The Princes conspired against him; and *Jehoiakim* the King would have burnt him alive. He was cast into the Dungeon, where he sank; and for some time remained in the Mire, and without Food: Yet *Ebedmelick*, a Stranger, and a Courtier, and some or other of the Princes at other times, concealing him, or interceeding for him, saved his Life. That extraordinary Prophecy concerning *Zedekiah*, *Ezek. 12. 13.* That he should not see *Babylon*, though he should die there; I have already mention'd upon another Argument, in the 3d Chapter. And the Passage wherewith this Prophecy is introduced, *ver. 12.* is also remarkable. He, viz. *Nebuchadnezzar*, shall cover his face, viz. *Zedekiah's*

ab's, that he see not the ground with his Eyes: That is, in disgrace, before his further Punishment; as *Ahasuerus* did *Haman's*, *Esth.* 7. 8. For God would the Prophecy should be enigmatically declar'd; that neither the *Babylonians*, nor the *Jews*, for sundry reasons, should understand it, till after it was fulfilled. Principally for the hardening of *Zedekiah's* Heart; who, supposing *Ezekiel* to speak Contradictions, resolv'd not to regard what he said. Besides these, there are many more Predictions relating to single persons; of the fulfilling whereof, the Sacred Writers make no Remark, but leave it to be done by the observing Reader.

21. The Prophecies of *Jacob* and *Moses*, *Gen.* 49. and *Deut.* 33. concerning the several Tribes; as they agree together, so were very evidently fulfilled. First, As *Reuben* was the first Born, *Jacob* calls him, *The excellency of dignity and strength*, ver. 3. That is, by Right of Primogeniture, both the Royal, and the Sacerdotal Dignities, with a double share of his Patrimony, belonged to him. But in regard he had been guilty of Incest; he tells him plainly, *That he should not excel*: That is, that he had forfeited his Right, to be distributed among the other Tribes; as it also was. And *Dathan* and *Abiram*, who being Princes of this Tribe, *Deut.* 11. 6. took upon them to assist *Corah*, in invading the Priesthood; with a purpose to possess themselves of the Sovereignty, were miraculously destroyed. And *Deborah*, *Judg.* 5. 15, 16. emphatically puts a Mark of Disgrace upon *Reuben*, for their sheepishness above the other Tribes. But because this Tribe, though fitted with a Commodious Country, on the *East* of *Jordan*; yet generously engaged to join in all the War with the other Tribes: *Moses* so far turned the Curse into a Blessing, as to say, *Deut.* 33. 6. *Let Reuben live, and not die, and let not his men be few*. That is, as a reward for his Service, let not this Tribe be extinct, or contemptible.

22. The Rights which *Reuben* lost, were bestowed severally upon Three other Tribes. The Regency, upon that of *Judah*, *Gen.* 49. 8, 10. Therefore, besides the Kings of *Judah*, whereof three were Monarchs; *Othniel*, the first of the Judges, and *Zerubbabel* the first of the Princes after the Captivity, with his Successors, for near 300 Years, were of this Tribe. Which also continued more distinct and visible than the rest, till the coming of *Shiloh*; that is, our Saviour: And gave the Name of *Jews* to the whole Nation; and of *Judea*, to their Country. By virtue of the same Blessing, this Tribe received, with the Regency, whatever else was thereunto suitable, viz. Courage, Prudence, Plenty, Strength, and Victorious Success, ver. 8, to 12. and *Deut.* 33. 7. Therefore in all their Journeys through the Wilderness, this march'd first: This first of all fought and beat the *Canaanites*; and of all the Tribes, was by far, the most numerous, both in the Wilderness, and afterwards in the Land of *Canaan*: According to the additional Blessing of *Moses*, *Let Judah's hands be sufficient for him*. And lastly, the True Religion, which remained in this Tribe, when in the rest it was lost.

23. The Priesthood was bestowed on the Tribe of *Levi*. True it is, that this Patriarch, having a hand in the slaughter of the *Shechemites*, his Posterity was accursed by *Jacob*, *Gen.* 49. 7. Saying, *I will divide them in Jacob, and scatter them in Israel*: That is, they shall live dispersed among the other Tribes, without any entire share, or Lot of Houses or

Lands; which they also did. But first *Aaron*, having boldly assisted *Moses*, in confounding the Idolatrous Priests of *Egypt*, the Priesthood was given to him, and his Sons for ever, *Exod.* 29. 9. And herewith the Office of teaching the Law, *Deut.* 33. 10. And the whole Tribe of *Levi* afterwards, having, at *Moses's* Command, performed a most famous Act of Justice, upon the Worshippers of the Golden Calf, *Exod.* 32. 26 to 29. was chosen in lieu of the first Born, to Minister in the Service of the Tabernacle, and the Temple, *Num.* 3. 6, 7. For which, besides 48 principal Cities, out of the other Tribes, they had also given them, a great and the best part of the Offerings, and the Tithes, God himself becoming their Inheritance, *Deut.* 18. 2. and thereby turning the Curse into a Blessing. And as the Multiplication of the Tribe of *Judah*, so the Diminution of this, is observable; all the other Tribes being more than double; and those of *Judah* and *Dan*, treble unto this. Whereby the convenient share, which was allotted to them, was not overstock'd. And as all the Male *Levites*, from a Month old, and upward, were 22000, *Num.* 3. 39. So the first Born Males of all the other Tribes, from a Month old, and upward, instead of which the *Levites* were taken, *ver.* 12. were 22273. *ver.* 43; very near the same Number. So admirably did the Providence of God order this Equation, that the Curse and the Blessing might decently meet together, and both of them, without interfering, be fulfilled. To this Blessing, *Moses* adds his Prayer, *Deut.* 33. 11. *Smite through the loins of them, that rise against him.* Answer'd, not only in the rare and successful Valour of the *Maccabees*, but herein also, In that there never was any H. Priest, no not in, nor after *Herod's* time, when by Money, or other Interest they were so often remov'd, excepting of the Tribe of *Levi*.

24. The double Portion was given to *Joseph*, an eminent Prophet and Confessor in the Land of *Egypt*, and divided between his two Sons, *Ephraim*, and *Manasseh*, *Gen.* 49. 25, 26. and *1 Chron.* 5. 1. And herewithal, a Regency pointed at, in that part of *Jacob's* Blessing, *From thence is the shepherd the stone of Israel*, *ver.* 24. Whereby it was predicted, that as three of the principal Rulers and Deliverers of the whole Jewish Nation, *viz.* *Joshua*, *Deborah*, and *Gideon*; so when it was divided into two Kingdoms, *Feroboam*, the first King of the Ten Tribes, should be of this House. Which was also foreshew'd by *Moses*; saying, *Deut.* 33. 17. *That Joseph with his horns*, that is, *Ephraim* and *Manasseh*, *should push the people together to the ends of the Earth.* And what *Jacob* had predicted, *Gen.* 48. 19, *That the Tribe of Ephraim should be greater than that of Manasseh*; was made good. As in the situation of the share which fell to this Tribe: So in the multiplication hereof, above that of *Manasseh*; especially in the number of Warlike Men. Whereof *Moses* foreshews, in confirming the same Blessing, *Deut.* 33. 17. *That there should be Ten in this Tribe, for One in the other.*

25. The Predictions likewise of the other Tribes, were plainly fulfilled. 'Tis said of *Benjamin*, *Gen.* 49. 27. *That he should raven like a Wolf; in the morning devour the prey, and at night divide the spoil.* Foreshewing, that this Tribe should be added to that of *Judah*, for a supply of Auxiliary Troops upon occasion. And *Ehud*, *Saul* and *Mordecai*, who were of this Tribe, made a prey of their Enemies. To *Jacob's* Blessing, *Moses* adds, *Deut.* 33. 12. *That as the beloved of the Lord, he should dwell in safety by him.* Therefore as this Tribe was under the protection

protection of *Judah*; so it dwelt, in part, in and near *Jerusalem*, and had the Temple within it self. *And that he should dwell between his shoulders.* Foretelling, that the Lot of this Tribe, *Should come forth between those of Judah and Ephraim*; Which it also did, *Josh. 18. 11.*

26. The Tribe of *Simeon* was joined with that of *Levi*, in their Father's Curse, *Gen. 49. 7. I will divide them in Jacob, and scatter them in Israel*: And therefore had no part of *Caanan* allotted to it, but what was given it out of that belonging to the Tribe of *Judah*. From whence, after they became numerous, some of them also made an Inroad upon *Gador*, and *Mount Seir*, and there took possession. 'Tis said of the Tribe of *Zebulon*, *Gen. 49. 13. That they should dwell at the Haven of the Sea*: That is, by the *Mediterranean*; unto which one end of their Lot was extended. And *Deut. 33. 18. That they should rejoice in their going out*: That is, in their Voyages. And *v. 19. Should suck of the abundance of the Seas*, viz. by their Traffick with their Neighbours, the Merchants of *Tyre* and *Zidon*. Of *Iffachar*, *Gen. 49. 15. That seeing Rest was good*: that is, staying at home: *And the Land Pleasant*: so as to enjoy himself in his Tents, *Deut. 33. 18*: He bowed his Shoulders to bear: that is, fell to Husbandry. Whereby, *Deut. 33. 19. he sucked the Treasures hid in the Sand*: as *Zebulon* did those which came by Sea; and so enjoyed great Plenty. Out of which, he was well contented to pay Tribute, *Gen. 49. 15.* Of *Dan*, *Gen. 49. 16. That he should judge his People, as one of the Tribes.* So did *Samson* a *Danite*. And, verse 17, *be a Serpent by the way, that biteth the Horse-beels, so that his Rider should fall backward.* Elegantly expressing, how *Samson* dealt with the *Philistines*, chiefly at his Death. And verse 18, *that he should wait for the Salvation of the Lord*: That is, for the Assistance, which the House of *Joseph* gave this Tribe, against the *Amorites*, *Judg. 5. 34.* And *Deut. 33. 22. That as a Lyon's Whelp, he should leap from Bashan: as they did, when they took Leshem, Josh. 19. 47.* Of *Gad*, *That a Troop should overcome him; but he should overcome at the last, Gen. 49. 19.* As they also did, with *Saul's* assistance, when *Nahash* the King of the *Ammonites*, came up and encamped against *Jabesh Gilead*, *1 Sam. 11.* To which *Moses* adds, *Deut. 33. 20. That he dwelt as a Lyon, and teared the Arm, with the Crown of the Head.* Foreshewed of *Jephtha* the *Gileadite*, who overthrew with a great Slaughter, both the said Kings, and the Tribe of *Ephraim*, *Judg. 11. 12.* Of *Naphthali*, *Gen. 49. 21. That he was a Hind let loose.* Very aptly applied, as having excellent Pasture, wherein to range, as *Iffachar* had Tillage. And therefore said by *Moses*, *Deut. 33. 23. To be full with the Blessings of the Lord.* Assigning him his Possessions, in the *West* and *South*: where accordingly, this Tribe obtained their Lot, *Josh. 19. 34.* And lastly, of *Asher*, *Gen. 49. 20. That his Bread should be fat.* And *Deut. 33. 24. That he should dip his foot in Oyl.* Hereby signifying, his Lot should abound, not only with Corn, as *Iffachar's*, but also with Wine and Oyl.

27. The Predictions likewise of the Nation of the *Jews*, and the fulfilling of them, whether with respect to their Adversè, or Prosperous Estate, are no less Remarkable. The false and cowardly report of all the Spies, sent to search the Land, except *Caleb* and *Joshua*, *Num. 13. 5*: occasioned the Peoples disbelief of God's Power and Promise to bring them thither, *Num. 14.* For which cause, he passed that just Sentence, *That all who were in the Muster-Roll, except the two afore-*
said

said, should die in the Wilderness, verse 29. 30. And when they were numbred again, about 28 Years after, of more than 600000 Men, who were of the first Muster, not one save *Caleb* and *Joshua*, was then left alive, verse 64, 65.

28. If what the *Jews* saw done by God, against their Enemies, and for themselves; the Terror wherewith his Laws were first delivered; the Comminations, Promises, and vehement Suasions, wherewith they were reinforced; and the Three Solemn Covenants, wherewith they had bound themselves; be well considered: it may seem Impossible for them ever to have forgotten all. Yet they are foretold, *Deut.* 31. 16; and Chap. 32, that they would as certainly do it, so as to commit the most abominable Idolatries, as if it were already done. And so, no sooner was *Joshua* dead, and the Elders his Contemporaries, but all came to pass, *Judg.* 2. 11.

29. And the Prediction of their Punishment for the same, is as clear and express. *Joshua* tells them, Chap. 23. 12, 13, That if they joynd affinity, with the remnant of the Nations, they had subdued; they should continue as *Snares and Traps to them, and as Scourges in their Sides, and Thorns in their Eyes*. And it appears, *Judg.* 1, That not any one Tribe, was able totally to rid the Country of them, where they had their Lot. And as *Moses* had before told them, in that famous Prophecy, *Deut.* 28, that if they were guilty as aforesaid, they should by one Enemy or another, be continually oppressed, verse 33. So it appears by the Book of *Judges*, that in the space of about 400 Years, *viz.* from their first settlement in *Canaan*, to the Reign of *David*; they were by Six several Tyrants, one after another, very grievously Oppressed; taking all together, for above 100 Years; a 4th part of the whole Time. After the Reign of *Solomon*, were continual Wars between *Rehoboam* and *Feroboam*: and between their Successors, *Asa* and *Baasha*. And especially between that wicked *Ahaz* and *Pekah*; who Slew in *Judah*, 120000 in one Day. Besides the vexations they gave to one another; Their Temple, and the King's Treasuries, were robb'd and rifled by *Shishack* King of *Egypt*; *Samaria*, and other principal Cities of the Ten Tribes, taken by the King of *Syria*; first in the Reign of *Baasha*, then of *Ahab*, and of his Son *Jehoram*, when the Siege was accompanied with a dismal Famine.

30. But the Prophets chiefly insist upon the Captivity. Predicted by God himself, *Deut.* 32: 24, 25, 26. By *Moses*, *Deut.* 28. 41, 63. By *Joshua*, 23. 15, 16. By *Solomon*, 1 *Kings* 8. 46. By these, of the whole Nation. Of the Ten Tribes, by *Hosea*, 9. 17. 11. 5. and 13. 16. By *Amos*, 5. 5. and 6. 7. And by *Micah*, Chap. 1. Of *Judah*, by *Habakkuk*, 1. 9. By *Zephany*, 1. 4. By *Isaiab*, 39. 6, 7. By *Jeremiah*, 15. 3. By *Ezekiel*, 12. 11. And by these two, at fundry other times.

31. Accordingly, first *Tiglath-Pileser* King of *Assyria*, carried away Captive, part of the Ten Tribes, 2 *Kings* 15. 29. Then *Shalmaneser*, besieging *Samaria* Three Years, 2 *Kings* 17. 5, took away all the rest, and so put an end to that Kingdom. About the same time, *Sennacherib* took the fenced Cities of *Judah*, 2 *Kings* 18. 13; and carried a multitude of the People to *Damascus*. After whom, the King of *Babylon* Besieged and Took *Jerusalem* twice, 2 *Kings*, 24, and 25, and so completed the Captivity of the whole Land. *Moses* foretels them, that

that their Kings should not be slain, but carried Captives with the People, *Deut.* 28. 36; as were *Manasseh*, *Jeboiachim*, and *Zedekiah*. That the Nation, which would take them Captives, should not be any of their Neighbours; but one, which neither they nor their Fathers had known, *Deut.* 28. 36. *Ezekiel*, that this Nation, should be the *Chaldeans*. *Jeremy*, that *Nebuchadnezzar* should be the Man. And that the length of their Captivity, should be precisely 70 Years, 25. 11. Attested by *Daniel*, 9. 2. Again, God, in *Deut.* 32. 23; *Moses*, in *Deut.* 28. 21, 22, 23; and *Ezekiel*, 5. 12; foreshew the Miseries and Desolations, which should precede the Captivity, by horrible Famine, Plague, and Sword. And the Book of *Lamentations*, pathetically describes, how all came to pass. *Moses*, *Deut.* 4. 25. & 28. 25. and *Ezekiel*, 5. 12, both predict, that they should not be taken Captives into some one Country; but scattered among all the Kingdoms of the Earth. So in 2 *Kings* 17. 6, tis said, that *Shalmaneser*, carried the Ten Tribes into *Halath*, and *Haber*, and the Cities of the *Medes*. And by *Amos* 1. 9, and *Jeremy* 40. 12. and 43. 5, it appears, that *Judah* was also driven to dwell, besides *Damascus*, among the *Tyrrians*, *Moabites*, *Ammonites*, *Edomites*, and many other Nations. And lastly, their Condition, when thus scattered abroad, is as plainly foretold, *Jerem.* 44. 12. and *Ezek.* 29, &c. That the Remnant of them, should be further consumed: as they were by *Nebuchadnezzar's* Army in *Egypt*. And that they should be in fear day and night, and have no assurance of their Life: as it befell them, through *Haman's* means, all over the Empire.

32. After their Return, they had their Country Taken and Retaken, by several Kings; who fought not against them, but to win them: yet to their great Vexation. And they suffered a world of Injuries from their Enemies. Chiefly from *Antiochus Epiphanes*, Prophefied of by *Daniel*, as is before shewed. For after *Jason* and *Menelaus*, had by Villanous Practices, made themselves High-Priests, Robb'd the Temple, and done other Enormous Deeds: God was pleased in his Righteous Judgment, to put them into that Tyrant's Hands. Who, being conquered by the *Romans*, obtained *Judea*, among other Countries, for himself. And being, after some Years, rid of him: they were tried, what use they would make hereof. But the High-Priests, and generality of the People growing worse and worse; they were permitted to contrive themselves at last, under the *Roman* Scourge. For *Pompey*, upon *Hircanus* the 2d his Address to him for Succour; Opposed and Subdued *Aristobulus*, the Usurping Brother. But herewithal, abrogating the Royalty; *Hircanus* was only made High-Priest, and *Antipater*, *Herod's* Father, Procurator of *Judea*. And albeit *Herod*, by Craft and Flatteries, got himself declared King of *Judea* by the Senate: yet upon his decease, the People, having enough of one *Idumean* King, voluntarily Subjected themselves unto the Empire; which soon after, dealt with them, as they deserved. And as *Moses* also plainly foretold, they would, *Deut.* 28. 49, &c. That a Nation should come against them, from the end of the Earth, as swift as the Eagle flyeth, whose Tongue they should not understand; who would eat them up, and reduce them to those streights, as to eat one another. Meant of the *Romans*, the most remote, of all the Enemies they ever had, singular for their Military Expedition, had the Eagle for their Ensign, and whose Language was unintelligible to them. And having devoured their Substance by

Ravenous Procurators; brought upon them at length, that Famine; wherein, by feeding, like *Canibals*, upon one another, the Prediction, to a Tittle, was fulfilled.

33. The *Jews*, notwithstanding all their Sufferings, enjoyed sundry great Blessings. Chiefly Three; a Numerous Offspring, the Land of *Canaan*, and the Divine Presence. Of the former, *Abraham* had the Promise, Four several times, *Gen.* 13, 15, 17, and 22. which was again confirmed to *Isaac*, *Gen.* 26; and to *Jacob*, *Gen.* 28; for their greater assurance, it should be made good: as it also was, in an eminent manner. First, in *Egypt*: where the Children of *Israel*, tho' greatly oppressed, and many of their Males destroy'd: yet are said, *Exod.* 1. 7, 9, 10, 12, 22, To increase and multiply abundantly, so as to fill the Land, and to make *Pharaoh* jealous of them.

34. And no less, afterwards in *Canaan*; as appears by several ways of account. Partly, by the Number of their Towns. For whereas in *England* and *Wales*, are contained about 39000 Square Miles: In *Judea*, about 200 Miles long, and 70 over; there are but 14000: not much more, than a Third part of the former Number. Yet upon this Spot of Ground, stood about as many Towns, as are in *England* and *Wales*; reckon'd about 8800. For there belonged to the Tribes of *Judah* and *Simeon*, at least 115 Cities, or Walled Towns, *Josh.* 15. To each of which, if we allow Ten Villages, there were 1265 Towns, belonging to those Two Tribes. 'Tis said likewise, *Deut.* 3. 5, and *Josh.* 13. 30, That in the Kingdom of *Og* alone, were 60 Cities, with high Walls; besides a great many Unwalled Towns, all given to the Half Tribe of *Manasseh*. If then we allow to each Pair, one Pair with another, the like Number, as to the Tribes of *Judah* and *Simeon*; they make together, 7590; not much short of the Number of Towns in *England* and *Wales*; a Territory, almost Thrice as big. *Xiphilinus* also reports, from *Dio Cassius*, That when *Adrian* sent his Army, under *Julius Severus*, into *Judea*: no fewer than 985 very noted Towns, *κῶμαι ὀνομαστόταται*, were by them destroyed. To each of which, if we allow but 8 Villages, they make 8865, somewhat exceeding the Number of Towns in *England* and *Wales*.

35. The same may be gather'd from the number of the Militia, compared with that of the other Males, and the proportion between the whole number of Males and Females. The Militia consisted of all those who were able to go forth to War, from 20 Years old, and upward: That is, as is probable, from 20 to 50, not beyond. The Fatigue of War, being harder than any Service belonging to the Tabernacle, or the Temple: for which that Age was not exceeded. And it was the Age wherein the *Roman* Soldiers, probably in imitation of the *Jews*, became *Emeriti*. Or if we allow, that some hardy Men above that Age, were mustered; we may yet suppose, that in so healthful a Country, as many lived beyond 70, as were fit to go to War, beyond 50. The number then of Males, not mustered for the War, may be reckon'd $\frac{1}{4}$ th part more, than of those which were. Now *Jehoshaphat's* Militia, is reckon'd, *2 Chron.* 17. 1160000; besides Garisons, in all the fenced Cities of *Judah*. But because this Muster includes only the Tribes of *Judah*, *Benjamin*, and *Simeon*; we will take that, which was made by *Joab*, at the appointment of *David*, including all the Military Tribes, but that of *Benjamin*, and consisted of 1300000. To which

if we add only 100000 for the Tribe of *Benjamin*, and 50000 for that of *Levi*, not number'd; they make 1450000, the number of the Militia Males. Whereunto, if we add again, $\frac{1}{4}$ th part, *viz.* 362500; it makes 1812500, the number of Males exempted from the Militia: Which being also added to 1450000, the number of the Militia, makes 3262500, Males. Next, the proportion of Males unto Females, as Sir *William Petty* observes from the Bills of Mortality, is as 13 to 12. If then, from 3262500, the number of Males 2500000; that is, about $\frac{3}{4}$ th part, be deducted; there remains for the number of Females, 3022500; which being added to the number of Males, makes in all, 6275000. And according to Sir *William Petty's* Computation, the number of Souls in *England* and *Wales*, is about 6440000; tho' some think, he has overreckon'd. And the Account I have now given, is yet the more credible, if we consider what *Josephus* reports; That at the Return of the Captivity, there went out of *Babylon*, of the Tribes of *Judah*, and *Benjamin*, more than 4500000, that were above 12 years old. As also what *Calvisius* observes from the same Historian, that some time before our Saviour's Birth, the Paschal Lambs being numbered, were found 256500. To each of which, if only 12 persons be allowed, they make 3000000 of those only, who were able, and permitted to be at the Passover. Wherewith we may also compare the Sacrifice, which *Solomon* offer'd at the Dedication of the Temple, of 22000 Oxen, and 120000 Sheep.

36. Another great Blessing, which the *Jews* enjoyed, was the Land of *Canaan*, promised to *Abraham*, for his Posterity, as an everlasting Inheritance, *Gen.* 13. 15. and 17. 8. To *Isaac*, *Gen.* 26. 3. To *Jacob*, *Gen.* 36. 12. And *Jacob* and *Joseph*, both prophesy, of their Return from *Egypt* thither, *Gen.* 48. 21. and 50. 24. Which Predictions were made good in a wonderful manner. By their Preservation in *Egypt*, and in the Wilderness; their Conquest of the Country afterwards; and their possession of it for the space of 1600 Years. Tho' often engaged in Civil Wars; surrounded with Neighbours, to whom their Religion and themselves were odious, and their Land tempting, in the highest degree; and at the Passover, and other times every Year, left naked and destitute of all defence. According to that Eminent Promise, *Exod.* 34. 24. *Neither shall any man desire thy Land, when thou shalt go up to appear before the Lord thy God, thrice in the year.* And that in *Deut.* 28. 10. *And all people of the earth, shall see, that thou art called by the name of the Lord; and they shall be afraid of thee.*

37. Nothing could be more wonderful than the Return of this Peoples Captivity; both in it self, and as it fully answer'd the Predictions concerning the same. Delivered by most of the Prophets, not only of *Judah*, but also of the Ten Tribes. By *Hosea* 14. 5, &c. by *Amos* 9. 4. by *Micah* 7. 8, &c. by *Zephany* 3. 20. by *Jeremy* 30. 3. and 31. 4, 5, 6. and 50. 4, 5, 19, 20. and 51. 5. and by *Ezekiel* 26. 22, 24. Most particularly by *Isaiah*, in that admirable Prophecy, *Chap.* 44, and 45. about 200 Years before it came to pass. He singles out the very person for this Service, and gives him the Name of *Cyrus*. Which so far prevailed, both among the *Jews*, in his own Country, and all the *Greeks* and *Latins*, who make mention of him: That if he had any other, as *Grotius*, from *Herodotus*, says he had, it was soon utterly lost, and unknown. As *Persian*, it is supposed by *Ctesias*, and with him

him by *Plutarch*, to signify the Sun. As *Hebraick*, and written with a *Caph*, may not improperly be derived of *Cherub* and *Rus*: As much as to say, a Prince of a Right Noble, and Angelical Mind, without great Riches. Which is very agreeable to his Character. Given him not only by those Prophane Authors, who best knew his Story; as in the 3d Chapter of the 3d Book hath been shewed; but by the Prophet himself. By whom God is pleas'd to call him, *His Shepherd*, Chap. 44. 17. That is, not a Tyrant, but a Gentle and Benevolent Prince, who would take care of the Empire, and of the *Jews* therein dispersed, as of his Flock. And Chap. 45. 13. further to say, *That he had raised him up in righteousness, and would direct all his ways.* And for the like reason, he was likewise pleas'd to give the Name of *Cherub*, to the King of *Tyrus*, *Ezek.* 28. 14. viz. *Hiram*; whom the Prophet, looking backward, chiefly means. This Prince, having eminently assisted in the building of the first Temple; as *Cyrus* did of the latter. And that *Cyrus*, according to his Name, was a Prince of, at that time, a poor Kingdom, is also well known. And is therefore told by the Prophet, Chap. 45. 3. *That for his reward, he should receive the Treasures of the Babylonian.*

38. Nor doth *Cyrus* more fully answer the Prophecy, in his Person, than in what he performed. As appears by his Proclamation, in *Ezra*, Chap. 1. Wherein *Isaiab's* Prophecy is succinctly repeated. In the Prophet, Chap. 44. 24. God is stiled, *The Lord, that stretcheth out the Heavens.* And *Cyrus*, ver. 2. stiles him, *The Lord God of Heaven.* In the Prophet, Chap. 45. 3. he is also stiled, *The God of Israel.* And in the Proclamation, ver. 3. the Temple is called, *The House*, not of the God of the *Jews*, but of *the Lord God of Israel.* The Prophet proclaims, Chap. 45. 1, 2, 3. *Thus saith the Lord to Cyrus, whose right hand I have holden, to subdue Nations before him, &c.* And *Cyrus* proclaims, ver. 2. *The Lord God of heaven, hath given me all the Kingdoms of the earth.* The Prophet, Chap. 44. 28. personates *Cyrus*, saying to *Jerusalem*, *Thou shalt be built; and to the Temple, Thy foundation shall be laid.* And *Cyrus* proclaims, ver. 3. *That God had charged him to build him an house at Jerusalem.* The Prophet by the same Words, foreshews, that *Cyrus* should not barely permit the *Jews* to build the Temple; but give them a Publick and Solemn Invitation to it. So *Cyrus*, in the same 3d Verse, *Who is there among you, of all his people, let him go up to Jerusalem, and build the House of the Lord God of Israel?* The Prophet too foreshews, Chap. 45. 13. That whereas there is no release of Captives, without Redemption, the *Jews* should be remitted into their own Country, without *Price or Reward.* And *Cyrus* proclaims, That the People in all parts of the Empire, instead of requiring of the *Jews* Redemption-Money, should supply them with *Silver and Gold, and with Goods, and Beasts* for their Journey. They were often delivered by their own Judges, and their own Kings. But to make good this Prophecy, were favoured by a Prince, who was a Stranger to them; and assisted by strange and barbarous people, of all sorts; among whom they were scatter'd throughout the Empire.

39. After they were returned into their own Country, some of their Enemies threatned; and others used their utmost endeavours to destroy them; but all in vain: That the Prophecy of *Jacob* might be fulfilled; *That the Scepter should not depart from Judah, nor a Lawgiver from between his feet, until Shiloh came.* That is, that no Power on Earth should

should be able to destroy the *Jewish* Commonwealth, before the Coming of Christ; and all things were done in order to the setting up of Christ's Kingdom in the World.

40. The preservation of this Commonwealth, supposeth another, and the greatest Blessing, the *Jews* did or could enjoy; which was, the Especial Presence of God, as their King. In token whereof they received his Laws, and Counsels from time to time: Miracles were wrought, and Predictions made, and fulfilled, on their behalf; and themselves honour'd and preferr'd, before all other People. This happy Relation to him, though forfeited a hundred times over; was yet continued, and testified, every way; till upon their Captivity they were rejected. And though he left them destitute of Miracles, Prophecies, and the use of the Urim and Thummim, ever after; yet was pleased, to renew the substance of his Covenant with them; and to foretell them, that he would. For in that most Divine Song, *Deut.* 32, having foreshew'd the Idolatry of the *Jews*, and their Punishment for it; and that of their Enemies, who overacted herein; he tells them, *He would repent himself for his Servants, and would be merciful to his Land, and to his People*, ver. 36, 43. By *Jeremy*, Chap. 31. 33. and by *Ezekiel*, Chap. 11. 20. he promises, *That he would be their God, and they should be his people.* That he would give them, viz. the whole Nation of the *Jews*, one heart, and one way, *Jer.* 32. 39. *That he would cleanse them from all their Idols*, *Ezek.* 36. 25. And that *Ephraim*, viz. the Ten Tribes, should say, *What have I to do any more with Idols?* *Hos.* 14. 8. Which Promises, were very remarkably made good. For whereas the *Jews* in general, from their first coming into *Canaan*, to the time of *Samuel*, often fell to Idolatry; and from the time of *David*, fundry Kings of *Judah* did the like; and the Ten Tribes had been at no time free from it: after the Captivity, they never returned to it again. They who before, had courted all sorts of False Religion and False Gods: From thence forward, could neither be tempted, nor compelled by any kind of Force, to relinquish the True.

41. The first apprehension they had of danger, was from *Alexander*. Who having taken and ruin'd *Tyre*, threatned *Jerusalem* in the next place. But being met by *Jaddus* the H. Priest, in his Pontifical Robes, and by him shew'd the Prophecy of *Daniel* concerning himself, and his Conquest of *Persia*; it so far prevailed with him; that he, whose Ambition, was not only to subdue all Nations; but to plant the *Grecian* People, Language, and Laws among them; left the *Jews* in full and safe possession of their Own. Albeit, both *Curtius* and *Arrian*, who purposely wrote his Story, either out of envy, or minding only to set down the Feats of his Arms, omit this Transaction, wherein he had no occasion to make use of them. And the consideration of this distinguishing Act of *Alexander*, was that, no doubt, which chiefly moved *Demetrius*, *Ptolemy's* Library-Keeper, to look upon the *Hebrew Code*, as a great Treasure, and worth his Master's Purchase, though with the Redemption of 100000 *Jews*. Was that which made *Antiochus Soter*, to give the *Jews* in *Ionia*, the Right of Citizens, together with the use of their own Religion. *Ptolemy Evergetes*, to offer at *Jerusalem*, upon his Conquest of *Syria*, many Eucharistick Sacrifices, and worthy Gifts to the Temple. And *Antiochus* the Great, to do the like.

42. After this *Antiochus Epiphanes*, by his Edict, commanded his Subjects every where, To conform to the Religion of the *Greeks*, upon pain of Death. Unto which, while all other Nations became obedient; a great number, both of the Priests, and People of the *Jews*, contemned the same. For reflecting upon what their Apostacy had already cost them; and the High Honours, which sundry of the *Persian* and *Grecian* Kings had done unto their Temple, and Laws; and that God himself, speaking as aforesaid by the Prophets, had now undertaken for their Loyalty: It so far reinforced their Native Courage; that they resolved, rather to endure all manner of Torments, than to comply with any part of the *Gentile* Idolatry; or so much as to taste any Unclean Meats.

43. Having triumphed over *Antiochus's* utmost Cruelty, in giving their Testimony to the Divine Law: they also gave very singular Instances of Military Courage on the same account. Chiefly under the Conduct of *Judas Maccabæus*. Who, in the Six Years, wherein he was their General; with a small number, and without any Chivalry, became victorious in near twenty pitch'd Battels. In one of which, the Enemy had 40000 Foot, and 7000 Horse. But *Judas* taking his opportunity, when *Gorgias* and *Nicanor*, the two Generals of the Enemy, had divided their Army between them, and were separated one from the other, with only 6000, put to flight the one half, and so the other ran away. After this, and several other Victories; *Lysias*, Vice-Roy to *Antiochus Eupator*, came upon him with 80000 Foot, with all the Horse he could raise, and 80 Elephants. But was overthrown, with the loss of 11000. Whereupon, acknowledging the Divine Presence in favour of the *Jews*; he sought Peace of them, upon any reasonable Terms. Which being demanded, the King readily granted all. Nor were the *Jews* beaten in any Battel, in which this Noble Hero was their Leader; till, forgetting where their true strength lay, they had applied themselves for protection to the *Romans*. Nor did the unfortunate Death of *Judas* abate the Resolution of his Successors. Evidently fulfilling, as all the Prophecies aforesaid, so that of *Ezek. Chap. 38*, Concerning *Gog*, that is, *Lydia* and the neighbouring parts of *Asia*, before *Ezekiel's* time; possessed by *Giges*: and *Magog*, that is, *Syria*, wherein the City *Hierapolis*, by the *Syrians* was called *Magog*. By which, as *Junius*, *Polanus*, and *Grotius* well observe, we are to understand, the Kings of the Lesser *Asia* and *Syria*, their joining together to invade and root out the *Jews*; and their shameful Overthrow.

44. But the *Jews*, seeing their Enemies to be restless, were tempted to make their Address to the *Romans*, as aforesaid. Who frankly gave assurance of Friendship unto those; who now by their Arms, as well as many other ways, were become famous. Infomuch, that among sundry Acts in their favour; they sent their Letters unto five Kings, and nineteen Cities, Countreys, and Islands, to forbid them all Hostility against this People; whom they stiled, their Friends, Allies, and Brethren. Whereupon, not only the *Lacedemonians*, but *Demetrius Soter* first, and then *Nicator*, with other *Asian* Kings, sought their Friendship, and caressed them with Gifts, and Titles of Honour. So eminently did the Providence of God operate on their behalf, in making the Proudest and most Malicious of their Enemies, to be at peace with them. Nor would he ever have forgot the Covenant, renewed between

tween himself and them, had they not cancelled it again, with their own Hands. Towards the doing whereof, the Address which *Judas Maccabæus* made to the *Romans*, when he had so often vanquished his Enemies, without any Foreign help, was the first Fatal Dash. For upon his next Encounter, in the same Year, he fell before them. To this they added, the taking in of Stipendiary Soldiers; and sundry more. Until, delivering our Blessed Saviour to the *Roman Power*, and saying, when they knew they were restored to a Theocracy, *They had no King but Cæsar*; they hereby gave the concluding Stroke.

C H A P. VII.

Of the Divine Law. And First, Of the Law given to Adam and Noah.

1. **A**Mong other Uses, which God made of Miracles and Predictions; this was a principal one, for the greater Sanction of his Law: upon which, they may be said to have waited, as a most Honourable Retinue. And on this account alone, though we looked no further, it may challenge our highest regard. Much more, if the manifold Reason, apparent in the Dispensation and Nature of it, be likewise considered. For though the Deity is not bound to give us a Reason for what he commands: yet as he is pleased in condescension, to express his Reasons for some Precepts; so where they are not express'd, they are yet to be supposed. That is to say, Whatsoever good Reason, Natural, Moral, Political, or Religious, may be by us assigned; was undoubtedly intended by Himself, the Author of all the Reason we are Masters of. And when we contemplate, that *πολυποικιλῆ σοφία*, or Multiformed Wisdom, visible in his Works of Creation: we must believe, it equally belongeth, to those of his Providence: a chief part whereof, is the Dispensation of his Laws.

2. There have been Four Dispensations of the Divine Law; by *Adam*, *Noah*, *Moses*, and *Jesus Christ*. In that by *Adam*, there are sundry Precepts, both before and after the Fall, whereof we have an account. Before the Fall, of these Five, *viz.* Of Food, the Sabbath, Labour, Moderation, and Marriage.

3. God having made Man, the first thing he took care of, was his Life; in the Appointment of his Convenient Food: *I have given you every Herb, and every Tree for Meat, Gen. 1. 29.* Which, comprehended with the Herbage of Plants, their Roots, and Fruits. Preferable unto Flesh; not only, as sweeter; and ready Cook'd: but much fitter to maintain that Vigour, and Longevity, which this Diet, and the better Condition the World was in before the Flood, were intended for.

4. The next Institution, was that of the Weekly Sabbath: *And God blessed the Seventh Day, and Sanctified it, Gen. 2. 3.* Spoken, not by way of Anticipation, of what God did afterwards; as some have thought:

thought : but of what he did, so soon as he had made the World. For the Sabbath is no where said to be blessed, nor the Reason given for it, but in the 4th Command, and in the 2d Chapter of *Genesis*; unto which, what is said in the Command, is plainly referr'd. And what could be more proper, than that the hallowing of a Day, should begin with the Reason of it? as the Passover, and other *Jewish* Festivals did. To say then, That the Sabbath was first instituted, when the *Jews* were in the Wilderness : is to say, That God had forgot the Reason given for the sanctifying of it, above 2000 Years. Nor do the *Levites* in their Prayer, *Nehem.* 9. 13, 14. say, That God had given the *Jews* his *Judgments and Laws*, and among them, his Holy Sabbath. But they use another Word; That as he had given them his *Laws*, so he had notified, to them his *Holy Sabbath*. Το σαββατὸν σε τὸ ἅγιον ἐργασίας αὐτοῦ, say the *Septuagint*. But why another Word, if they had not another Meaning? and every Novice knows, that *Legem Notificare*, doth not signifie, To give a Law, but *Legem ferre*. For a Law cannot be said, To be made known, before it is. The Sabbath then, being said, to be made known to the *Jews*; it was in being, before it was made known to them. That is to say, it was then instituted, when the Creation was finish'd; but through the general Corruption of Mankind, had been utterly forgot.

5. It was commanded, To be a Day of Rest. Not of meer rest from Labour; but to be a Holy Sabbath. We cannot say properly, That a Day is Sanctified and Blessed, unto meer Rest; or that an Idle Day, is a Blessed Day. This were to make good the Ridicule of the *Gentiles*; who being ignorant of the true Reason and End hereof, spake contemptuously of it, by saying that it was, *Dies turpi damnata veterno*. Who can think, that God intended, Man should keep the Sabbath, no otherwise than his Cattle, in taking his ease? and not rather, that every one, according to his Opportunity, and best Understanding, should make a Sacred use of it? It is as unbecoming a Man, as it is impossible for God, to do nothing. And since daily Business is forbid; it was intended; we should then do, what God himself, is said to do; that is, rejoyce in his Works. Which we cannot do, except we take a convenient time, to contemplate the same. Again, *Isaiab* pronounces them blessed, who Sanctify the Sabbath, in not doing their own Ways, nor finding their own Pleasure, nor speaking their own Words. Now the Prophets, were Expositors of the Law. If then the Sabbath was Instituted from the Beginning: what *Isaiab* saith of it is spoken not to the *Jews* only, but to all. And what he saith, is also grounded on the Immutable Reason hereof. It is therefore evident, That God having made Man, and taken care for his Corporal Food: he next provided, that he might Live, as became a Reasonable Creature. That his Contemplation of the World about him, and the Author of it, on that Day: might be the Food and Sustenance of his Mind, and his Preparation for a Celestial Life. And the Day it self, a Typical Prediction of that Eternal Sabbath.

6. In the next place, he was also pleased to ordain, a suitable sort of Physick. For the Body, useful Labour, *Gen.* 2. 15, And the Lord God put the Man into the Garden of Eden, to dress it. For the Mind, Moderation or Government of the Phancy, *verse* 17, Of the Tree of Knowledge of Good and Evil, thou shalt not Eat. Upon which two Precepts,

Epictetus,

Epictetus, who, no doubt, had seen the Books of *Moses*, grounds that famous Saying of his, Ἀλέχῃς ἢ Ἀπέχῃς. The Sum of all Humane Wisdom, consisting in the Practical Knowledg, of what we ought to Bear, and Forbear.

7. Care having been taken of the Individual; provision is also made for the Species; viz. by Marriage, and that single, *Gen. 2. 24, Therefore shall a Man leave his Father and Mother, and cleave to his Wife.* There being as good Reason, why a Man should have but one Wife, as why he should have any. For since the number of Males and Females, is in a manner equal: to have many Wives, is a Monoply; invading the common Right of every Man, to have one. It divides that Love into Shares, which being entire, would be more generous. Not only abates the Vigour of the Body, but Enervates the Mind. The Squabbles of Envious Rivals, will either break the Domestick Peace, or it must be preserved with Rigor. And how base must be that Breed, for the most part, which is thus begot, by one Slave, upon another?

8. After the Fall; besides the institution of Apparel; the great and manifold use whereof we all know: some Precepts were given by way of Punishment. And were therefore partly Natural, and partly Preternatural. In the giving of these,

9. Next unto Generation, already provided for, God was pleased to take care of Order and Government. The first Institution whereof, was in those Words, *Thy Husband shall rule over thee, Gen. 3. 10.* For though Wit, Strength, and Beauty, may give Power: yet nothing doth so firmly establish the Right of Dominion, which any one hath over his own Species, though by Consent, as a Divine Authority. And all Dominion beginning in Families; it was sufficient, to establish the Headship of the Husband over the Wife, as a Pattern unto all other Governments. Who ought so to rule the People, as Men their Wives, for their joynt Interest and Honour.

10. Besides some Retrenchment of Liberty; God was pleased to abridg Mankind, of those Excellent Fruits in the Garden of *Eden*, the better half of his Food; and to condemn him, to live only upon Herbs, whereof Corn was the chief, *Gen. 3. 18, 19.* For the Command of Abstinence before given, was grounded upon that high and immutable Reason, that being so quickly broken, God saw it requisite, so much the more strictly to renew it. Nor was this done, only to cure the Mind, and subject the Appetite and Phancy unto Reason: but to be the means, of so much the longer Life, as Corn gives more Nourishment and Strength, than any the most delicious Fruits.

11. The Subtracting of Food, by Nature ready prepared; required the adding of more Labour, *verse 19. In the sweat of thy Face, shalt thou eat thy Bread.* A Precept, wherein, as the Labour and Art of Tillage, are exprest: So a regular Care and Pains, in whatsoever appertains to the use of Life, is understood. And was therefore given, not only by way of Punishment; but for the Melioration of our selves, and of every thing within our reach. And consequently every Man, of whatsoever State or Quality, as an Improvable Creature, and a Member of the Common-wealth, is hereby obliged. Nor can we expect, to perform any thing to purpose, in the neglect of our Obedience to it.

12. Of the Laws given to *Adam*, these are all, that are mentioned. But we cannot doubt, but that God, by *Adam*, gave sundry others unto Mankind. We are told, *Gen.* 6. 4, That before the Flood, there were many Men of Renown. Yet the Scripture, is so far from relating any of their Deeds, as not to give us their Names. Nor have we so much as the Names, of more than 26 of the Posterity of *Adam*, which overspread the World, for the space of 1600 Years. And the Life and Character, of that excellent Man, *Enoch*, is summed up in 3 or 4 Lines. So that the mention only of a few Laws, with the omission of the rest; is suitable to the account we have of all other things, before the Flood.

13. It is apparent, that God having made Man, a Creature governable by Law: he never intended to leave him to the Light of Nature. For if so, why did he give him any one Law? And if he gave him some few Laws; why not all that were necessary to be given, though not to be recorded?

14. If God saw it necessary, to govern Man, by positive Laws, before the Fall: how much less afterwards, when he had shewed, how unfit he was to govern himself was he, then, to be left Lawless? So then, having to do, with the same Humane Nature, that is, with Man in his Lapsed Estate, as well before, as at any time after the Flood: the Reason for his being then governed by many of the like Laws, was also the same.

15. Of Laws not mentioned, we are to reckon those among the Chief, which concerned the Regulation of Divine Worship. For if in the Institution of the Sabbath, God was pleased to appoint the especial Time, why not also the Manner of it? And it would have been the highest Presumption in *Adam*, at any time, much more in his Lapsed Estate, herein to have been his own Rule. Nor for any part hereof, could a Divine Direction be more necessary, than for the Offering of a Sacrifice: the doing of which, could not be indicated by the Light of Nature. For that which is Nature now, was Nature then. No Man makes a Present, though to a Prince, but of something useful, to himself, or those about him. Nor does he that receives a Gift, think it acceptable to the Benefactor, to offer him part of it back again; but to return him suitable Thanks. If then *Abel* considered, that something was to be Offered; he would also have considered, what was most likely to be accepted. Was it a part of his Flock? No: He that gave him all he had, could not need or value, such a Gift. He knew that *Adam*, by his Disobedience, had forfeited all that God had given him. Yet had a bountiful Allowance, and a Promise withal, that the Loss he Sustained by the Devil's means, should be repaired. And therefore would conclude, That to Thank, Believe, and Obey him, was what he expected; and particularly, to obey him, in this Act.

16. Much less could the Offering of a Burnt Sacrifice, be indicated by the Light of Nature. And still less, the burning of Flesh and Bones, which make so egregious a stink. Could he have thought the burning of any thing, acceptable; why not rather, of some Fragrant Wood or Gum?

17. Nor the killing of any thing in order to it. For when we consider the averſion, which all people to this day, have from killing of Beaſts, but Butchers who are uſed to it: and that of *Pythagoras*, and many other Vertuous Men, from killing of any Living Thing: we cannot think, that cutting the Throat of an Innocent Lamb, could enter into the Head of *Abel*, one of ſo gentle a Diſpoſition, as a Ho- mage acceptable unto God; had he not been commanded to do it.

18. How, again, could it ſeem natural to *Abel*, to kill and offer that, which he was forbid to eat? Howſoever ſome Learned Men, from certain weak and unconcluding Arguments, have thought the contrary. I deny not, but that Fleſh was eaten before the Flood, and was one of the Crimes the World was then guilty of; as our Saviour, *Matt. 24. 38.* ſeems to intimate. But to ſay, it was allowed, is directly to contradict the Text. For when Herbs and Fruits are mentioned, *Gen. 1. 29, 30.* as allowed: can we think, that Fleſh would not alſo have been added, had God intended it ſhould be eaten? When afterwards, *Gen. 3. 18.* *Adam* is told, *That he ſhould eat the Herb of the Field*; is there any mention made of Fleſh? When *Noah* was commanded, *Gen. 6. 19.* *To take of all living Creatures into the Ark*: it is diſtinctly added, *ver. 21.* *That he ſhould alſo take unto him of all Food.* Therefore thoſe Living Creatures were not intended for Food, but to keep ſeed alive, *Gen. 7. 3.* and for Sacrifices, *Gen. 8. 20.* Nor would it have been ſaid after the Flood, *Gen. 9. 3.* *Every living thing ſhall be meat for you, as well as the green herb*; if the eating of Fleſh had been allowed before. To ſuppoſe then, that *Abel* offer'd a Lamb, as the beſt ſort of Meat, when it was unlawful to eat Fleſh; or that he burnt it, or otherwiſe offer'd the Fleſh, the Wool, or the Milk, as a deviſed Ho- mage to his Lord and Benefactor, when nothing hereof could be indicated by the Light of Nature, is a Phantaſtick Conceit. But to ſay, he did it, becauſe he was commanded; is agreeable unto good Senſe, and the Scriptures.

19. For the Character which our Lord gives of *Abel*, is this, *That he was a righteous man, Matt. 23. 35.* And no other Overt Act of *Abel* being mention'd, beſides the offering of his Sacrifice; it is evident, that his Righteouſneſs did therein conſiſt: That is to ſay, In his offering ſuch a Sacrifice, as was Legitimate, or according to God's Inſtitution. For he is ſaid, *To offer with the firſtlings of his flock, of the fat thereof, Gen. 4. De pinguiſſimis,* ſays *Buxtorfe.* And why ſo? when we have no Inſtance, that I know of, where the Subſtantive is in this manner put for the Adjective? He therefore with his Burnt-Offering brought alſo a Peace-Offering; wherein the Fat was then, as well as afterwards in the *Mofaical* Law, commanded to be burnt. It is ſaid too, *Heb. 11. 4.* *That by Faith, Abel offered a more excellent Sacrifice than Cain.* That is, he knew he offer'd a Righteous or Legitimate Gift; unto which only, his Belief of Acceptance could belong. God like- wiſe tells *Noah, Gen. 7. 1.* *Thee have I ſeen righteous before me in this generation.* And *St. Luke 1. 6.* ſaith of *Zacharias* and *Elizabeth*, *That they were both righteous, walking in all the Commandments of the Lord.* And *δικαιος*, is the Word uſed, both by the *Septuagint*, and this Evan- gelift, as well as by *St. Matthew* of *Abel* himſelf. Nor is being Righte- ous,

ous', spoken in the Scriptures of any man, to express his conformity to the Law of Nature, but the positive Law of God.

20. On the contrary, when *Cain*, upon the non-acceptance of his Offering, was out of countenance: God tells him, *Gen. 4. 7. If thou dost not well, μὴ ἔρθῃς*, say the *Septuagint*, *Not rightly*, or as I have prescribed: *Sin lieth at the door*: that is, thou art to be dealt with as a Contemner of my Law. For *sin*, if *St. John* knew how to define it, is the *transgression of the Law*: That therefore which *Cain* brought, was the Meat-Offering of the First-fruits. But omitting to bring the Oyl and Frankincense, then it seems, as well as afterwards, commanded, he failed of Acceptance.

21. The Assurance too, which *Abel* had of his being accepted, and *Cain* of his being despised, *Gen. 4. 4, 5.* must needs be grounded on some infallible Token given to them both. But what this Token was, whether Fire from Heaven, which consumed *Abel's* Sacrifice; but not *Cain's*, as is reasonably thought, or some other, is not express'd. Why then should it seem strange, for the Law it self, in the same History, not to be express'd, but only supposed? And why not this Law supposed, as well as that, *Gen. 6. 2.* relating to Marriage? Where the Sons of God, are branded with this Crime, of *Taking them Wives of the Daughters of Men*. For God having banish'd *Cain* and his Posterity from his own Presence; and therefore also from the Company of the Faithful, to whom upon solemn occasions he shewed himself: it is plain, That to prevent any Society between them, he prohibited, though the Prohibition be no where mention'd, their marrying one among another: as he did the *Jews*, from marrying with their Neighbours, for the same reason, *Josb. 23. 7, 12.* Upon the general breach of which Law, and hereby the Corruption of all Mankind; God was pleas'd to declare, *Gen. 6. 2, 3. That his Spirit should not always strive with man.*

22. We are therefore to conclude, That being there was always a necessity, soon after the Fall, as well as in after-Ages, That the Corruption of Mankind should have bounds set to it: and that the Terms of Reconciliation, and Acceptance with God, should be known: He was pleas'd to give unto *Adam*, together with the Promise of a Saviour, a System of Laws; and by him, to publish them to the World. And the Universal Contempt of these Laws, described, *Gen. 6. 5, 11, 12.* is a very high and unanswerable vindication of his Justice, in the Destruction of it.

23. The Second Dispensation of the Divine Law, was by *Noah*, stiled by *St. Peter*, *2 Epist. 2. 5, A Preacher of Righteousness*: That is, of the Law of God, which had been given to Mankind, and of the Obedience due to it. And having been God's great Prophet, to the Old World, for 120 Years before the Flood, *Gen. 6. 3.* there is no question, but that he continued in the same Office, and with the same Authority to the New World afterwards.

24. In this Dispensation, mention is also made of some few Laws. As after the Creation, so after the Flood, God took the first care of the Life of Man. *First*, By his appointment of suitable Food, *Gen. 9. 3. Every moving thing that liveth, shall be meat for you, as well as the green Herb.* The Earth and Air being now in a worse condition; and so the Vegetable Diet; Animals were allowed. And the rather, with respect

spect to the Colder Climates; probably uninhabited before the Flood. Wherein, as there is less variety of delicious Plants; so Flesh is more requisite and desirable. Likewise, to answer God's Intent, of reducing the Life of Man, to a shorter Measure. But withal, to give more Vigor unto Mens Minds, though it abated that of their Bodies. For of Land-Animals, which come best within our notice, the Carnivorous, as Hawks among Fowls, and Dogs among Quadrupeds, are of all others, the most sagacious. And the allowance, was of all Edible Animals. To make way for that Restraint, intended to be put upon the Jews in after-time.

25. And because, it seems, Men before the Flood had learned, with other Barbarities, not only to eat Flesh, but to eat it raw; as the *Tartars* do at this day: Therefore at the same time as Flesh was allowed; the eating of Raw Flesh, was forbidden, *Gen. 9. 4. But flesh, with the blood thereof, shall ye not eat.* And much more strictly, the eating of Blood alone. Partly, because Raw Flesh, would have been insuperable to the Stomach in most Countreys: especially those which are very hot; as in *Persia*, where they roast it, till it falls from the Bone. Partly, as it would have yielded an ill sort of Nourishment. Infecting the Mind with Melancholy, Phantastick, and Savage Conceits. And contributing to the unequal growth of the Body. For besides a Man, no other Creature has the Rickets, but a Butchers Dog, that lives much upon Blood. But chiefly, to admonish Men, of the Sacracy of the following Command against Murther. Teaching them by an awful abstinence from the Blood of Beasts; so much the more religiously, to beware of meddling with Human Blood.

26. The Command against Murther, follows in *ver. 5th. And surely your Blood of your Lives will I require.* This Sin having been a great part of the Violence, which filled the Earth before the Flood: God saw it requisite to proclaim his Law against it, with a Treble Guard. Besides annexing to it a severe Penalty; prohibiting also the eating of Blood; that men might not dare to be guilty: and extending the Penalty, unto Beasts; that Men being guilty, might the less presume to escape.

27. Besides the Laws now mentioned, we must suppose, that many more were given by *Noah* to the New World, as a Repetition of those given to the Old. Of this, we have some hints, from what is recorded of the worst and most Idolatrous People. The Men of *Sodom* are said to be *Sinners before the Lord exceedingly*, *Gen. 13. 13.* And therefore, with all other Nations, had received the Divine Law by Tradition, and could not pretend Ignorance. When the King of *Egypt* had taken *Sarah* into his House, with a purpose to Bed her, *Gen. 12.* What made him say, *Why didst thou not tell me, she is my Wife?* but for that he knew Adultery, to be forbidden by the Law of God. He was not admonished by the Law of Nature; which This, and other Nations, made no scruple to break afterwards, when the Law given by *Noah*, was forgot: Bedding, as oft as they had a mind, not only another Man's Wife, but their own Mothers. By what God said to *Abimelech*, when he had done as *Pharaoh* did, *Gen. 20. 3. Thou art but a dead man, for she is a man's Wife;* and by what *Abimelech* replies, *ver. 4. Wilt thou slay a righteous Nation?* It appears, that himself, and his People, all knew, and acknowledged the same Law. And by what

God saith, *ver. 7. Restore his Wife, for he is a Prophet, and shall pray for thee*: It further appears, that *Abemelech* knew what a Prophet was, and the Sacrary of his Office, without being described.

28. But the clearest proof of the Legislation aforesaid, may be gather'd from certain Passages recorded of some of the Holy Line: intermingling much more, than they seem at first to do. The Apostle tells us, *Heb. 9. 19. That Moses took the Blood of Calves and Goats, with Water, and Scarlet Wool, and Hysop, and sprinkled both the Book of the Law, and all the People.* Yet in *Exod. 24*, to which he refers, there is no mention made of any thing but Blood. In like manner, before the giving of the *Mosaick Law*, some Ceremonies only touched, were accompanied, as is likely, with many more; making together one entire System of Laws.

29. *Noah* is said, *Gen. 8. 20. To offer upon an Altar, Burnt-Offerings of Clean Beasts, and Fowls.* Wherein Four Particulars, appertaining to the Law of Sacrifice, being mention'd, without taking notice of their Institution: naturally lead us back unto *Adam*, to whom it was first given. And what is subjoined, *ver. 21. That the Lord smelled a sweet savour*: further shews, that, in obeying hereof, *Noah*, as well as *Abel*, was accepted. For it had been an ill-chosen Metaphor, to express the Divine Acceptance, by *smelling a sweet savour*, which arose from nothing, but the stink of burning flesh.

30. 'Tis said, *Gen. 15. 9, 10. That Abraham took the Heifer, Shee-goat, Ram, Turtle-Dove, and Pigeon, as he was commanded, and divided them all, except the Birds, which he divided not.* Whereby it is apparent, that though *Abraham* was bid to take all those five Animals: yet he knew what to do with them, without bidding; having received direction already, by the Law of *Noah*. And the Ceremony, of not dividing the Birds, was the same, as again repeated in the *Levitical Law, Lev. 1. 17.*

31. *Melchizedeck*, perhaps *Sem*, is said to be the Priest of the most high God. Whoever he was, nothing can be more evidently inferr'd, Than that there was a Prescription of Rules then, as well as afterwards, appertaining to the Priesthood.

32. Before the Tribe of *Levi* was chosen, the Father of every Family, was a Priest. Therefore *Abraham*, and so *Isaac*, and *Jacob*, in all their Travels, where ever they pitched their Tents, are also said, *To erect an Altar, Gen. Chap. 12. Chap. 13. Chap. 26. Chap. 33.* The first thing to be done for the Worship of God, being put by a *Synecdoche*, for the whole Service. As in the New Testament, the entire celebration of the Eucharist, is expressed, by *Breaking of Bread*. And that the Priesthood, and whatever else belonged to the Birthright, was then settled by Divine Appointment; is further evident from the Style which the Author to the *Hebrews, 12. 16.* useth concerning *Esau*. Who, for parting with it, is there called, not meerly, a *Foolish*, but a *Prophane Person*.

33. 'Tis said of *Jacob, Gen. 28. 18, 22.* That in his Journey to *Padan-Aram*, he took the Stone, which had been his Pillow, and setting it up for a Pillar, poured Oyl upon the top of it; vowing that it should be God's House. Why Oyl, rather than any other Liquor? Or why any Liquor at all? In that no Light of Nature, could direct him to what he did, whereby either to make the Stone more Sacred, or more Remarkable.

able. It is therefore reasonable to believe, That as by the *Mosaick-Law*, the Tabernacle which was God's House, and all things in it, were Consecrated with a Holy Oyl: the like was always done by Prescription to the Patriarchs, for whatever place was intended for Divine Service.

34. But nothing can be more convincing, than that Eminent Testimony, which God gives of *Abraham*, *Gen. 26. 5.* That *he obeyed his Voice, and kept his whole Charge, viz. his Commandments, his Statutes, and his Laws.* Where, by Laws, are meant, Ceremonial Laws. For *Thora*, here rendred, Law; is used for Law, in the Book of *Leviticus*, almost throughout. And *νόμος*, is also the word used both here and in *Leviticus*, by the *Septuagint*. What then can be plainer, than that the Commandments, Statutes, and Laws, so particularly here mentioned; were answerable to the Moral, Judicial and Ceremonial Laws, given afterwards to the *Jews*? All which, though the whole Race of Mankind, had received by Tradition from the Prophet *Noah*: yet *Abraham* alone, is noted by God, to give exact Obedience to them.

35. We are therefore to conclude, That it pleased God, as at the first by *Adam*, so once again by *Noah*, to give the World, together with the Precepts which are mentioned, an entire body of Laws, by which it was to be govern'd. Extending his Benevolent Care herein, not only to the Holy Seed, but to all Mankind, as became the Rector of the Universe.

C H A P. VIII.

Of the Mosaick Law.

1. **T**HE next Dispensation of the Divine Law, was by *Moses*. Upon the first Defection of the World; God resolved, *Noah* and his House excepted, to destroy it. Upon the Second, after the Flood; though he had promised not to destroy it: yet having Twice given it his Laws, and therein a double Instance of his Rectoral Care of it: he was not bound, to renew his Covenant with it any more; but of his meer Grace, Selected the *Jewish Nation*, for his peculiar Treasure, *Exodus 19. 5.* So then, the *Mosaick Law*, was God's Gracious Recognition of the Primitive, with the addition of such other Laws, as should be suitable unto that People, and the further Revelation of himself, in the fulness of Time, unto all Mankind.

2. The Excellency of this Dispensation, was such in every part, as well became the Divine Author hereof. The Preparatory Part, was very admirable. For first in contriving the *Israelites* into *Egypt*; and when their Oppressors there, were intent upon their Ruine, in leading them out again with Safety and Honour: as he shewed them his Right to rule over them; so his purpose to rule them with such Laws, as being obey'd, could not fail to make them Happy. And he led them from *Egypt*, into a Wilderness; as for other Reasons, so to give them these

these Laws, with the greater Decency, when they were separate from all other People. And not in the Plain of this Wilderness, or in Secret, as the Laws of all other Nations have been given; but on Mount *Sinai*, higher than *Horeb*, and the rest adjacent, as his Visible Throne. Whence, not only the Neighbouring Camp, of Six Hundred Thousand Souls, might hear him Speak: but, with these, the Nations afar off, and round about, might have the Sight of his Glory. Which they heard and saw without a Figure; that they might not think him representable by any. Yet arrayed with Flames, and thick Darkness, to let them know, That as Light, so Himself, was Visible unto all, in his Works; but in his Essence, unto none. Having employed Men and Angels, and all the Artillery of Nature, in their late Deliverance; and condescending now to come down, and to make a Gracious Covenant with them, *Exodus* 19. 5, 6: it was necessary to keep these his Favourites from growing over bold. The Solemnity therefore of their own Preparation, *Exodus*, 19. 10, 11, 15; the Sacrecy of the Mount it self, *verse* 12, 13; the Smoak, and Devouring Fire thereupon, *verse* 18, and *Chap.* 24. 17; the Sound of the Trumpet, *verse* 16; and the unexpressible Terror of God's own Voice, *verse* 16; Comma's and Periods made to each Precept, with Lightning and Thunder; and every Word, like a Bomb from a fir'd Mortar, flying all over the Quaking Camp: were Tremendous Ceremonies, fitted to beget a Profound Regard, not only in this People, but in all others, who can but form the Idea of so great a Scene. Wherein, to excite their Respect, as well as Fear, they were shewed Heaven and Hell met together.

3. The Decorum observed, in delivering the several parts of the Law, was likewise Extraordinary. The Moral was Writ, and Proclaimed, by God himself, upon Mount *Sinai*, in the most August manner, in the Sight and Hearing of all the Camp. That all together, might create the deepest Sense, of what the People understood best, and was of greatest Moment. The Judicial, was also spoken upon Mount *Sinai*; but without any Terror, and in the Hearing of *Moses* only; and was by him only, writ. And so the Orders, for the *Apparatus* of the Ceremonial. While God spake the Moral, no Mortal Creature, not *Moses* himself, was suffer'd to be upon the Mount, *Ex.* 19. 24, 25. & 20. 20, 21. & 24. 1, 9. While he spake the Judicial, *Moses* indeed, as God's Prime Minister, was permitted; and he alone. But when God had done speaking, *Aaron* also, and the Elders of *Israel*, as with *Moses* joint Executors of the Law, were honour'd with the same Approach. The Congregation, who upon giving the Moral, stood afar off; attended only unto the Third Day, *Exod.* 19. 11. But *Moses*, who; to receive Orders for the Ceremonial, was admitted to the Divine Presence; gave his Attendance unto the Seventh Day, *Exod.* 24. 16. While the Judicial was giving, *Moses* being only near the Thick Darkness, *Exod.* 20. 21, received it in the Sight of all *Israel*: as equally concerned herein, and understanding the Reason of it. But upon giving the *Apparatus* of the Ceremonial, he was called up within the Cloud, *Exod.* 24. 18. To signify, that this Law was intended to be a Mystery unto that People.

4. And the Method, where requisite, is very exact. For albeit the Judicial Law, hath respect chiefly to the Precepts of the Second Table; yet was it given before the Ceremonial, because it was better understood

derstood, and there was present occasion for it: and so far as the Reason of it extends, it is of Eternal Obligation, unto all other Nations. In the Ceremonial, from *Exod.* 25, to the End of the Book, the Materials, and Furniture of the Tabernacle, are in perfect Order, prescribed, and put together. And the *Apparatus* being finish'd, We have next, the use of it for the Offerings, from *Levit.* 1, to 10. The Materials whereof, the Causes for which, the Manner wherein, and the Persons by whom they were to be made; being all mentioned in the Like Order. And so most of the following Laws, in this and the next Book: though the Method is secret as to some few. And some, for good and great Reason, were occasionally given. So when *Nadab* and *Abihu*, being Drunk, and not knowing what they did, had offer'd strange Fire, *Lev.* 10. 9; the Priests were then forbid to drink any Wine, upon going to perform Divine Service. For it was not to be supposed, by giving a Law beforehand, that any Man would dare to be Drunk at that time. And God by shewing his Justice on the Offenders, before the Law was given; gave it the greater Sanction. So the *Manassites*, having represented to *Moses*, the Law of Inheritance, with respect to the Daughters of *Zelophehad*, *Num.* 36: God was pleas'd to ordain, That every Heirefs should Marry within her own Tribe. And to commend, what the Tribe of the Sons of *Joseph* had said. To shew, that as *Elihu* saith, *Job* 36, being great in Wisdom, and knowing all good Reason to come from himself; he despiseth not any that say or do well. As also, to teach Men, to hearken unto good Advice, from whomsoever it comes. And these and other Laws, were occasionally given, and with respect to those of the same Classis, out of Order, for this further Reason; To make it evident, That these Books, with no shew of good Sense, were ever to be taken, for the Studied Composition of any Man. Whereas the Book of *Deuteronomy*, wherein a great part of them is repeated; is compos'd by *Moses*, in the most exact Method from first to last.

5. If we look next, into the Reason or End of the Law it self; we shall find it answerable to a Legislator, whose Will is the Supreme Reason of Things. The high esteem, which the best Lawgivers of other Nations had of it, I have already shew'd. My business therefore here, is to shew the Reason it carries along with it, and of those things which are peculiar to it self.

6. Now this was Twofold, Temporal and Spiritual. By the former, I mean, the regard the Law hath, to the Politick, Domestick, and Personal Welfare of Mankind. Wherein, as the Second Table of the Moral Law, and most of the Judicial, is directly concerned; So collaterally, much of the Ceremonial: of all which, it will suffice, to give some Instances.

7. The Fifth Commandment, limits not Obedience unto Good Parents, but requires it unto all: *Honour thy Father and thy Mother*. So *Epicletus*, *Μήτι εν προς αγαθόν πατέρα φέσει οικειώδης; εν, αλλά προς πατέρα*: Because we are related to them, not as Good, but as Parents. And bad Parents, while they do ill themselves; know better, and will require that of their Children, which is best for them.

8. And Rebellious Children, were punished with Death, *Ex.* 21. 15, 17. *Deut.* 21. 18, 21. Why not, for contemning the Guardians of their Infancy, and the Authors of their Life? The *Jews* too, for

Reasons hereafter mentioned, were by Law restrained from disinheriting their Children. To balance which Law, it was necessary to awe them into Subjection, by this severe Penalty. And the further Care God took in this point, appears *Num.* 30; where he thinks fit to dispence with a Sacred and Solemn Vow made to himself; rather than to allow of any pretence unto Disobedience.

9. Care was also taken, to adjust the obligation between Masters and Servants. Among other Laws, by this, That if a Servant had received his Wife of his Master; when his Years were expired, he was put to his Choice, Whether he would go out free, without his Wife and Children; or continue a Servant, with them, *Exodus* 21: 4, 5, 6. And very justly: in that he knew his Choice, when he took his Wife.

10. Under the Command of Obedience to Parents; God intending to declare his Will in few Words, chose to comprehend that also due to Magistrates. Because Originally, most Princes, were Fathers of Families. And Father and Mother, were both among the *Jews*, and in other Nations, Honorary Titles, given to all Superiors, and such as were of Esteem and Dignity, *Judg.* 5. 7. *2 Kings* 5. 13. and 13. 14. And they who have learned to be good Children; are fitted to become good Citizens, and good Subjects.

11. For the better Government of this People, Judges and Officers were to be chosen in every City, *Deut.* 16. 18. These made the Lesser *Sanhedrim*. Before whom, all Causes, within the Jurisdiction of the City, were heard, and determined, as by the Civil Law, without a Jury. Tryals by Juries, being, I conceive, taken up in *England*, when the Commons, and those before whom their Cause was to come, had that dependance upon the Crown, the Nobility, and the See of *Rome*; that it was seldom safe, at least, not fair, to commit the Tryal of it unto them alone. Whereas the *Jews*, having no other Nobility among them, but by Office: and in diverse respects, especially before the time of the Kings, being a Free People: every Man, but a Slave, was in a manner, try'd *per Pares*; the *Sanhedrim* it self being equivalent to a Jury.

12. Besides this, there was also established, a Superior Court, *Deut.* 17. 8, 11; whereunto Appeals were made in doubtful Cases. And he that refused to submit to the Sentence here given, was put to Death, *verse* 12. A severe Penalty: but this having been before laid upon obstinate Children; it had been incongruous, to inflict any less, upon a Subject offending in like manner.

13. But the Supream Court, was that of the Greater *Sanhedrim*. A kind of Parliament, consisting of the Prince, Chief Priests, and 70 or 72 of the Elders or Heads of the People, *Numb.* 11. 25. Who yet, I conceive, had no Legislative Power: But only, of giving Judgment upon some extraordinary Persons, and Cases, according to the Law. For as it was Impious, for the Scribes, to make any Additions in Copying the Law: so would it have been Dangerous, to have allowed that Government, to add any Fundamental Rules, to those already given by God himself.

14. If, after they were settled in *Canaan*, they would have a King; among other Rules, he was, upon no account, to be a Stranger, *Deut.* 17. 15. As one, that was very likely, both to Overstock them with Foreigners;

Foreigners ; and to make Innovations in their Law. Or should he do neither ; yet no Stranger could be thought fit for a Regency over God's peculiar People. And he was to be of God's chusing, *ibid.* That they might understand him to be only a Deputy to himself, who was their King properly so called, *1 Sam. 8. 7. Psalm 68. 24.*

15. As to the Military Orders ; the marching of the several Tribes, of the distinct Families in that of *Levi* ; and their Stations round the Tabernacle ; described, *Numbers Chap. 2. 3, 10.* were more decent, convenient, and safe, than any other that could have been devised. The Militia consisted of all that were able, from 20 years old and upward. Who being listed in the Muster-Roll, followed their Trades, or other Business, till they were called to War. Answered by our Train'd Bands : which, supposing them to be well disciplin'd, are fitter to fight *pro Aris & Focis*, than any other sort of Soldiers. Therefore they had no Press for any War ; because they all knew their Duty before-hand. On the contrary, care was taken, that the Army should be purged of all that were faint-hearted, or had a hankering to be at home, *Deut. 20. 5 — 8.* For that the Victory was not then got, by the Arts we now use, but by meer dint of Sword.

16. To give the greater force to the Sixth Command, *No ransom was to be accepted for the life of a Murderer, Numb. 35. 31.* No Sanctuary could protect him, *Deut. 19. 12. The revenger of Blood himself might kill him : tho not without Witnesses of the Fact, ver. 30.* yet without any Legal Process, *ver. 19.* If a Beast slew a man, he was to be stoned, and not to be eaten, *Exod. 21. 28.* Nor might any one Beast be eaten, that was slain by another, *Exod. 22. 31.* If one were found slain in the Field, and the Felon unknown ; the Magistrates of the next adjacent City, were in the most solemn manner to purge themselves, *Deut. 21.* And if one killed another, though by meer accident, yet unless he took Sanctuary, he was to die for it, *Num. 35. 12.* Inasmuch, that there is not any Nation upon the Earth, where the Laws have raised so strong a Rampart against Murder. As to shew, how much God abhorreth it : so the better to represent the disposition of this people to it. Betimes appearing in the Slaughter of the *Shechemites* ; and afterwards, in other Passages of their Story. And to balance the Commission, they had to kill every Living Creature, of the Nations devoted to destruction : Teaching them, nevertheless, piously to abstain from shedding of Innocent Blood.

17. Of a Purchas'd Servant, the Rule was given, *Exod. 21. 21.* That if he dy'd under the Rod, the Master should be punish'd : But not if he continued a day or two ; because he was the Master's Money. And therefore it was to be supposed, he could not intend to kill him, to his own loss. And that no unjust Rigor was hereby countenanced, appears from what was ordained, *Deut. 23. 15, 16.* That if a Servant, being oppress'd, made his escape ; no man might deliver him again into his Master's hands.

18. God was pleas'd to take care, not only of their Lives, but of their Health. And to this end, as he had done before, to *Adam* and *Noah*, to prescribe them their Food. Whereby, as the most ancient Physick consisted in Diet ; so *Moses* became the first Dietetick Writer, of any now extant. I know that a late Learned Author, thought, and argues, That God in giving them his Laws for Diet, had no regard to their

their Health. But what he denies in one Page, he grants in another; That some Meats were preferr'd, they are his own Words, *Propter salubrem succum*. And why might he not make Laws, as well as work Miracles, for their Health? which he often did. Why not by his Laws, take care of the Health of Men, as well as of their Goods? as is done in the Eighth Command; though, of the two, sometimes the less valuable.

19. Considering therefore, the manifold Wisdom of God, in all that he saith and doth: we may believe, that together with the Spiritual Reasons he had, for appointing them their Food, one Temporal End, was to secure their Health. So, no manner of Fat, not mixed with the Flesh, but separate, and belonging to the Inwards, was to be eaten. For this, with other Reasons, because it is injurious to the Stomach. Nor any Blood: as yielding, especially in hot Countries, an Atrabilarious Chyle. On the Feast of Tabernacles, which lasted seven Days; one Bullock was to be deducted every day, *Num* 29. 13, &c. The better to beware a Surfeit. Among Fishes, those only were allowed to be eaten, which have Fins and Scales: among Birds, and Beasts, those only which live upon Fruits, and Grass, and that ruminant, and feed clean: all of them own'd, by every knowing and civilized Nation, to be the most wholesome.

20. Among other sorts of Flesh, which the *Jews* were forbid, was that of Swine. 'Tis true, as the foremention'd Author urges, their Neighbours bred them in great abundance. And the *Romans* reckon'd Swines Flesh, among the chief of their Dainties. But *First*, the *Romans* were in a much more temperate Climate; the nearest part of *Italy* being more remote from the Line, than the farthest part of *Judea*. Nor did the People who were Neighbours to the *Jews*, or the *Romans*, in eating of Swines Flesh, mind their Health, but to gratifie their Appetites, and pamper their Lusts. Nor were *Rome* and *Italy* ever so full of Diseases, as when they were grown Luxurious. We are then nevertheless, to believe, That one Reason why the *Jews* were forbid Swines Flesh, was because it is unwholesome, as apt to beget the Leprosy, and sundry other Diseases in hot Countries. It was therefore, as *Herodotus* tells us, equally abominable to the *Egyptians*. *Plutarch* notes, that the very Milk of this Beast, being drunk, produceth the Scab. And *Hippocrates* observes, *Lib. Pop.* 5. That the Flesh, if not well roasted, throws people into a *Cholera Morbus*, that is, it works vehemently, by Cholerick Vomits and Stools. Neither here in *England* do we eat it in Summer; nor is it so generally agreeable to the Stomach, as any other Flesh. And if not well salted, as well as roasted, infallibly gives many a *Diarrhæa*, or turns to a dangerous Fever. And had the *Jews* been taught to salt it, tho' it had prevented a Surfeit; yet in them, would the rather have produced the Scab. And would likewise have tempted them, to salt other Meats; little used among the Eastern Nations, as there, not so wholesome. And therefore also Salt was prescribed, for the seasoning only of the Meat-Offerings, *viz.* Those Offerings which consisted of Vegetables, but not those of Flesh, *Lev.* 2. 13.

21. Neither may we doubt, but that there were other Collateral Ends, in giving these Laws to the *Jews*. Partly, for the better improvement of their little spot of Ground. So their being forbid to eat the Coney;

Coney; induced them to hinder the Breed of this Animal, so very destructive to all sorts of Corn. Therefore also in *England*, if the King grant a Warren to any one in his own Lands, for Pheasants or Hares; no man may there chase them, without the Owner's Licence: but for Conies there is no such restraint, *Crompt. Jurisd.* 148.

22. As also, to restrain their Venereal Lusts; being, as *Tacitus* calls them, *Projectissima ad Libidinem Gens*. Both by lessening the variety of Meats; which is it self an Incentive: and by forbidding, in special, those which stimulate; as all shell'd and flying Insects, *Lev.* 11. 23. Which in hot Countreys partake, more or less, of the Fiery and provoking Nature of the *Cantharis*, or *Spanish Fly*. And consequently, to fit them for begetting a healthier and stronger Breed; and so, becoming more populous.

23. The restraint put upon all Inordinate Venery, was also stricter than in any other Nation. The lesser Offences of this kind, were punished, either by a Fine, *Exod.* 22. 16, 17. or by Scourging, *Lev.* 19. 20. or by Barrenness, *Lev.* 20. 20, 21. among the *Jews* a great Curse. All the Greater, not only Buggery, Sodomy, and Incest; but also Adultery, and Wedlock, or Fornication, with any near of Kin, were punished with Death, *Lev.* 18. and *Chap.* 20. 12, 17. Nor were Men and Women to imitate one another in their Apparel, *Deut.* 22. 5. And in Case of Jealousy, the Tryal of the Wife's Innocency, was as solemn, as that of the Magistrates, in Case of Blood, *Num.* 5. 12 — 26. For nothing less, would have been of force, to bridle those, who from the Nature of their Country, their Constitution, and the Example of other Nations, were so prone to offend, though against the greatest Reason.

24. For *First*, Adultery, is of all the most Villanous Theft. Besides the Danger accruing to the Husband, by this sort of Burglary; it robs him of the chiefest Property he hath, the Duty and Affection of a Wife. And brings Thieves, under the Name of Children, to rob him of his whole Estate. All the sorts of Incest, are more than British. For some Beasts, as the Camel, will not be compell'd to cover their own Dams. And would introduce a Monstrous Confusion. It being impossible, in Case of Marriage, suppose, between a Man and his Mother, for the Indispensable Duty of Obedience, from a Wife and a Son, to consist together. Nor will any thing more tend, to debase a Nation, or Family, than Wedlock within This, or other Degrees of Consanguinity. Wherein, as the Phancy is Vile and Low; so the Mixture too similar. Which is so very certain, that they who are curious, only in the Breed of a good Fighting Cock, or a good Hunting Dog; allow them not to match with their own Kindred. Withal, it contracts that Love and Friendship, into a narrow Compass; which as the Blood and Spirits of a Commonwealth, ought to be diffus'd into every Vein and Part of it. Nor would Whoredom, if permitted, be less mischievous, in depopulating any Country. For a Woman, admitting, suppose, Ten Men; will be so far from having Ten times as many Children, as she would have by one; that she will have none at all.

25. The better to keep them within due bounds, they were Indulged a Threefold Liberty. Exemption from the Wars for a Year, if newly Married: Divorce, in case of dislike: and Polygamy. And the

last, the rather, because what is done by Castration among Beasts ; might be effected by their Captivities and frequent Wars : By means whereof, 'tis probable, there were fewer Men, fit for Marriage, than Women ; or fewer ready at hand. Yet the King was required, not to multiply Wives, *Deut.* 17. And by his Example, the People were much less to do it. Lest it should cowardize their Military Courage. Therefore the King in *Daniel*, Chap. 11. who was of a High Mind, and bent upon Great Attempts ; is said, To abandon the desire of Women. Neither might a man meddle, tho' with a Captive, till she had bewailed her Father and Mother a full Month. That the Mourning Affection being spent, it might not spoil the Conjugal, and thereby deprave the Conception. And tho' a Marriage was not Indissoluble ; yet a Divorce, to make them more considerate in what they did, was irrevocable, *Deut.* 24. 2, 3, 4. It was also required, *Levit.* 15. 18. That after Coition, any the most Lawful, both Parties should bath themselves. That the trouble of Washing, might help to induce them to a convenient degree of Continnence. And to that Modesty, becoming even the Privacies between Husband and Wife.

26. There were some other Rules hereunto belonging, of great use, both to the Parents, and the Children. A Bearing Woman was to continue separate, for some Days, from all Company. And all the time of her Purgations, before she might be Church'd, or her Husband lie with her, *Lev.* 12. Necessary, to prevent the Alienation of his Affections from her. The said purgations, being very ill scented to the end of the Term. And most of all, about the beginning : by reason of that Humour, which may be called *Fluor Viridis*. Especially in those, who are of a Swarthy Complexion, as the *Jewish* Women ; and most of all, as is likely, in hot Countries. While therefore the Husband absents, no harm can follow : for the Women are the better for it.

27. It is observed also by *Hippocrates*, *de Mul. Morb.* 2. 37, 38. That Coition in the time of these Purgations, is in *Greece*, so mischievous, as to cause a *Prolapsus Uteri*. And why not also in *Judea*? And by impressing some Impurity on the Conception ; is equally injurious to Posterity : as hereupon, it becomes Mishapen, or Unsound. For the numerous increase whereof, God having engaged by his Promise ; he also took care, by this, as well as other Means, to see it fulfill'd. And therefore, we are not to wonder, That Coition with any Menstruous Woman, was not only forbid ; but this too, under the severe Penalty, of both Parties being cut off from among their People *Levit.* 20. 18.

28. The Time of a Bearing Woman's Separation, is also fitly set. Upon the Birth of a Female, double to that of a Male : the different Terms of the Purgation, There, requiring as much. And for both, more than in many other Countries, remoter from the Line, and so the Influence of the Sun and Moon. Therefore in *Greenland*, the Women have no Menstruous Purgations. Here in *England*, they continue, at the most, but a Week ; and the Bearing Purgations seldom more, than 14 Days. Whereas in *Greece*, they compleat, for a Male, 30 Days, for the most part ; and for a Female, 42. *Hipp. de Mul. Morb.* 1. 98. And why not yet a longer time in *Judea* and other Countries, which are

are still more Southerly? And *Avicen a Persian*, and diligent observer, seemeth to affirm as much. *Lib. 1. Fern. 2. Doct. 2. Chap. 11.*

29. The Laws for securing every one's Property, were very exact. *If an Ox, Ass, or Sheep, being stoin, was found alive in the hand of the Thief; he was to restore double, Exodus 22. 4.* To wit, the Principal, and the Value of it, for the Trouble given to the Owner. *If kill'd, or sold; though only a Sheep, yet was he to restore Fourfold, Exoduss 22. 1.* The Trouble and Charge of obtaining Restitution, thereby becoming much the greater. *And if an Ox; Fivefold, ibid.* For that the Labour of the Ox, was also to be considered. If he could not do this, he was to be Sold, *Exodus 22. 3.* Rather than kept to work it out; lest he should study revenge. Nor had every Owner, occasion for a Slave. And if he committed a Nocturnal Theft, he might be innocently kill'd, *Exodus 22. 2.* For killing is then frequently intended by the Thief, rather than fail of the Theft, or of secrecy therein. But the Legal Punishment of these Felons, was not Capital, as it is with us: who have taken up the Custom from former Times, when Thieves were more numerous, and desperate. We have learned indeed, Since the growth of our Plantations, sometimes to Transport them. But no Satisfaction is hereby given to the Party Robb'd, as by God's Law, is done.

30. When the Injury was done by a Cheat; the principal was to be restored, and a Fifth part of the Value, to be added to it, *Levit. 6. 2, 5.* A Reparation, much less, than what was required upon a downright Theft, *Exodus 22.* Because one may have his Goods stoln, tho he takes care to preserve them. But if he is Cheated, it is more his own fault.

31. If a Beast intrusted with any Man, was certainly Stoln, he was to make it good, *Exodus 12.* For he that intrusts any thing with another; thinks it safer in the Trustee's hands, than his own. And he that accepts the Trust, bids him to think it. But if driven away, no man seeing it; he was not bound to do it, *Exodus 22. 10.* For that, notwithstanding any thing appearing to the contrary, might be done by the Owner himself. Nor if it was Torn, *Exodus 22. 13.* Because he was not bound, for the safety of any Man's Beast, to venture his own Life. Besides which Rules, there are sundry others, in Case of Damage, laid down in this Chapter, with exact Justice. And *Levit. 19. 13. Deut. 24. 14, 15,* care is taken of the Right of the Poor, as well as of the Rich.

32. Special care was also taken, of their real Estates. For each Tribe, by Lot, *Num. 33. 54.* That none might Seditiously pretend, then, or afterwards, either that *Jacob* and *Moses*, had partially bequeathed the Land, or the Elders so divided it: but every one, by so publick a Transaction, might see the Agreement, between the Prediction, the Precept, and the Lot; and so be well contented, with the share given them by God himself.

33. For each Family, by settling the Descent. First, upon the Sons: whom, though hated, yet it was not in their Father's Power, by any Tricks, to Disinherit. And after these, upon the Daughters, or other Kindred, according to the degrees of Consanguinity; so as no Inheritance, was to go from one Tribe to another, *Num. 27. 8, 9, 10, 11. Num. 36. 7. Deut. 21. 15, 16, 17.* By which Laws, they were the more obliged exactly

exactly to Register their Genealogies; the Distinction of the Tribes, was ascertained; and the Redemption of their Estates at any allowed time, with their Claims at the Year of Jubile, were Indisputable: than which, nothing could tend more to the Quiet of this People.

34. The *Levites* also, though being under *Jacob's* Prophetick Curse, they had no Original Lot: yet that Curse being turned into a Blessing, they had a Secondary Lot, of 48 Cities, with their Suburbs, out of the other Tribes, *Num. 35. Joshua 21.* Together with the Tithe of the Product of the Country, *Num. 18. 21, 24.* And the Tithe of this Title, was to be the Priests, *Num. 18. 12, 26, 28.* That those who wholly attended upon the Service of God, might have the Best, and without Trouble. And the same Proportion was also observed, in the Dividend which was made of the Martial Spoil, *Numb. 31. 25, &c.*

35. He that is Idle, Rob's the Publick: from which, the Sturdy Begger may be said to Steal, by the Givers Consent. It was therefore a Precept given, not only to the *Jews*, but to all Men, *Six days shalt thou Labour.* Which, though it be only annexed to that for keeping the Sabbath; whereunto it was also subjoyned in the Beginning: yet this People looked upon themselves, to be so far obliged by it; that no Man thought it below him, to learn a Trade. Neither might any one stay at *Jerusalem*, or elsewhere, from his own House, above 20 days; lest his Business there, should be neglected: as by *Aristæas*, in his History of the *Septuagint*, we are informed. By which means, in part, as this People were more Wealthy than their Neighbours: so, more Populous; as it conduced much, as well as the Dietetick Laws, to keep them in Health.

36. Laws were also given, for regulating the Courts of Justice. No Man was to be judged Convict of any Offence, small or great, not of Murther, nor of Idolatry it self, without Two or Three Witnesses of the Fact, *Num. 35. Deut. 17. 6.* For though it is possible; for Two Witnesses to Lye, as well as one: yet the Circumstances of their Evidence, like the Notches of a pair of Tallies, by their agreement or disagreement, shew when it is True or False. And if a Witness prov'd to be false; he was to be punished, *Secundum Talionis Legem.* For it is likely, few of the *Jews* believing, that God knew their Hearts; they were thence the more prone to Falshood, not to be repressed by any Law less severe. They were also forbid all Misreports in private, *Lev. 19. 16.* Both as Evil in themselves, and as they are the Seeds of False Evidence: the Authors being under a Temptation, to stand to what they have once said, though before the Magistrate.

37. The Judges were not only forbid the taking of Bribes, *Exodus 23. 8:* but were all of them, both the Priests and the Elders, wholly Independent upon any. That they might consider the Cause, if I may have leave to say, as Metaphysically, as if the Person were a Nonentity, *Exodus 23.* It was also expressly forbid, That any Man should be put to death, but for his own Sin, *Deut. 24. 16.* Lest this People, inclinable to Blood and Revenge; should suppose the Power, which God assumeth to himself in the *Second Command*, of Animadverting upon the Children of Evil Parents, did any way belong unto Them.

38. They were also prohibited all Extortion, and whatsoever was inconsistent with Brotherly Love. Usury, very Strictly. As being by This, and perhaps, by all the Neighbouring Nations, as abominably practised, in lending, not only of Money, but even of Victuals, upon Use, *Lev. 25. 37. Deut. 23. 19.* Wherefore also, in *Exodus 22. 25,* where Usury is first mentioned, and by which Text, we are to Interpret all that follow, it is forbid to be taken of a Poor Man. And so likewise, *Lev. 25. 35, 36.* For every Jew, as is before noted, having a Trade; as the Rich had no Temptation to make a Trade of Usury; so if prompt payment was then commonly made, as is likely, for all Goods; he could have no occasion to Borrow. It seemeth therefore, that as the Rich never used to Borrow, so neither were they concerned in this Precept. Nor any now, where the lending of Money, upon Use, is not an Oppression, but a Kindness.

39. Pledges too, were so far regulated, that though they were taken without Usury; yet were to be restored by Sun-set, if the Owner had need of them, *Deut. 24. 12, 13:* as suppose of his Raiment, *Exodus 22. 26.* Where it is asked, *Wherein shall he Sleep?* It being in the hottest Countries, the most Dangerous, to sleep ill cover'd in the Night. And he that took a Pledge, was not to go into his Brother's House to take it, but to receive it without Doors, *Deut. 24. 10, 11.* That he might neither see the Nakedness of his Brothers House; nor covet any other Pledge, than what he could best spare.

40. If they might not oppress, nor grieve others, on pretence of saving themselves from Damage; much less might they hurt them, without any Cause. *Not study Revenge, Lev. 19. 18. Not afflict Widows and Orphans,* unable to defend themselves, *Exodus 22. 22. Not Curse the Deaf, Lev. 19. 14.* Nor theretofore, speak evil of any behind their backs. *Not put a Stumbling-block before the Blind, ibid.* Much less, Scandalize, or Misguide, the Ignorant.

41. On the contrary, they were bound, to *love their Neighbour, as themselves, Lev. 19. 18.* To do good to every Man: besides lending the Poor *gratis;* freely and cheerfully to give to them, *Deut. 15. 7, 8, 10.* The Corners and Gleanings of the Field and Vineyard, were to be left for their Use, *Lev. 19. 9, 10.* And for their Sakes, partly, the Land to rest, every Seventh Year, *Exodus 23. 11.* Strangers likewise were to be beloved, assisted and helpt, *Deut. 10. 10. and 22. 2.* Yea, and Enemies too, *Exodus 23. 4, 5.* In so much, that what Cicero thought, *de Leg. 1^o.* might seem to some Incredible, between one Wise Man and another, *Ut nihilo sese plus quàm alterum diligit;* the Perfection of the Divine Law, requires towards all.

42. These and many other Judicial Laws, so much conducing to the Happiness of this People; were herein also very singular, In being, for the greater part of them, given together. The Laws of other Nations, have had their new Editions and Amendments, in several Ages. So the Grecian Laws, by *Draco, Licurgus, Solon,* and others. Among the Romans, *Romulus* established the Senate; *Numa,* the Religious Offices and Ceremonies; *Tullus Hostilius,* the Militia; *Servius Tullius,* the Publick Registries; in no less a space than 200 Years. Nor were the Tables brought from Greece, till many Years after. Whereas the Judaic Law, was all given by one Man, *Moses;* and the main Body of it, in not much more than one Year. Plainly shewing, that it came from

God, who knew how to give such Precepts, all at once, as should need no Emendation.

43. These Precepts, as they are not over-numerous; so neither, Verbose, but very Sentenciously express in a few comprehensive words. Herein imitated by those of the Twelve Tables. Of which, *Sextus Cæcilius*, a Roman Lawyer of great Authority, speaking in their Praise, saith, that they were written, *Absolutâ verborum brevitate*. True it is; that the Ceremonial Law, which is a System of Sacraments, leaves no circumstances to the discretion of any Man or number of Men; but prescribes what the Priests and the People were to do, to a Tittle. Yet withal, very Succinctly. But the Judicial, much more. For the Circumstances of Persons and Things, being Infinite; they were left to the Prudence of those, who were to give Judgment by this Law, as their Fundamental Rule. Not being bound, to keep to the Letter of the Law; but having Authority, to make an Equitable Construction hereof, according to the Intent and meaning of the Law-giver, *Exodus* 21. 22, 30. *Deut.* 17. 8, 11. Which Authority, the Prophets also had, and used, in their Sermons to the People. Nor therefore, was there any Court of Justice among the Jews, but what was properly, a Court of Equity.

44. From all which, they received great advantages. For the Rules not being Voluminous, and Intricate; but few, and Equitable: the Judges were able perfectly to remember them all, and with greater presence of Mind, and less danger of Error, to give Judgment in every Case. And where all things were thus plain and cleer, *πάντα ἀπλάκη δόξα*, as *Philo*, speaking of these Laws, saith they were: as the Parties concerned in the Suit, had no occasion for any to plead on their behalf; so the Suit, was always ended, at the furthest, in 5 Days. Not permitting of frivolous Nonsuits, and otherlike Tergiversations, which no way relate to the Merits of the Cause; and by reason whereof, the Law it self, is a grand Oppression, in most other Nations. And thus far of the Reason of the Law, as it had respect to the Temporal Welfare of this People.

45. The Spiritual Ends, were likewise many and great. Unto which, both the First Table of the Decalogue, and the whole Ceremonial Law, were intended.

46. In the time of this Dispensation, Polytheism had so far overspread the World; that the Unity of the Deity, was as it seems, not only to all other Nations, but to the generality of the Jews, as great a Mystery then, as the Trinity of Persons, is now. Therefore God saw it necessary, to give it as his first and great Command, that they should acknowledge none other but Himself. And the Preface to it, *I am the Lord thy God, which brought thee out of the Land of Egypt, out of the House of Bondage*; was a Reason for it, they could not Answer. For he who had so lately, and in their sight, confounded the Reputed Gods of *Egypt*, of all others the most famous: thereby shewed, that if these were no Gods, much less were those of any other Nation in the World.

47. By this Command, God not only asserted his Unity, but also gave them an intimation of his Essence. For the *Egyptians*, as well as other Nations, assigned several Powers and Perfections, to their several Gods. If then there was one God, Superior to them all; they

they could not but conclude, That this One, had all Perfections in himself.

48. But the evincing of this, was more particularly intended by the Second Command, Not to represent the Deity, by any Materials, Figures, or Sensibles, whatsoever. The Reason whereof, as the Prophets, and other Wise Men among the *Jews*, might infer, was indeed, Because he is Incorporeal, that is, a Spirit; and so, hath no Figure at all. And every Figure, must be in some Place. But he, who had no Figure, could be in no Place: and therefore, was also Immense. And consequently, could not be without all other Perfections, answerable to the Manner of his Existence, so Transcendent to that, of all other Things. Agreeably unto which, they were also taught, to express the Idea they had of him. *Do not I fill Heaven and Earth, saith the Lord? Jer. 23. 24. Behold, Heaven, and the Heaven of Heavens, cannot contain thee, 2 Chron. 6. 18.* By which Sayings, the Divine Immensity, is as fully express'd, as by the Artificial Term, Ubiquity, that is, Every-where-ness, or by any Metaphysick Book.

49. The *Third Command*, Not to take the Name of God in vain; was given, To shew the Sacracy of this most Excellent Majesty. That He, in whom all Perfections were summed up; must needs be Great, above all Expression, or Thought, we can have of him. Which Greatness, the Total of his own Perfections, as it also implies a necessary Aversion from all Imperfections in the Creature, is his Holiness. Excellently expressed by *Eliphaz, Job 15. 15. Behold he putteth no trust in his Saints, yea the Heavens are not clean in his sight.* They were therefore taught the greater regard to the Deity himself, in being admonished to reverence his very Name.

50. Having propos'd to them, the immediate view of his Essence or Divine Nature: he directeth them, in the *Fourth Command*, To clear and fortify their Conceptions hereof, by the Contemplation of his Works. The Magnificence and Beauty whereof, and their Uses one to another, being seen: must convince them, that the Power, Wisdom, and Goodness of their Author, could have no Bounds. And by telling them, They were *all made in Six Days*; He assured them, that they were made in Time; and therefore could not be Eternal: but that He, who made them, must be so. Suitably unto what is said, in the first Words of the Sacred Story, *That in the beginning, God created the Heavens and the Earth*: That is, in the Beginning of Time. He therefore that made Time, and the World together, was Eternally, before them both. His Ubiquity likewise, was hereby more apparent. That he who made all that is Visible every where; is so every where himself, as could be nothing else. Of which, *David, Pjal. 139,* gives an admirable Description, fit for any plain Man, Poet, or Philosopher, to read with pleasure. As also his Prescience. For if every Human Art, is nothing else, but the Artificer's Idea of his Work: then the Motion, Life, and Stuff, wherewith God has made the World, were all Eternally in himself. Who therefore tells *Jeremy, Chap. 1. 5. Before I formed thee in the Belly, I knew thee*: that is, he knew him, to Be, before he was.

51. With the Works of Creation, it was very natural for them, to contemplate those of Providence: for the sake of which, the World and every thing therein, was made. Among other Particulars, of the
Destruction

Destruction of the Old World, and the Means provided for another.

52. With both these, they were invited, To consider themselves; as a principal Part of God's Creation, and about whom his Providence, here below, was chiefly concern'd. In seeing the Beauty of the World, they could not but observe the Spots, which the Folly of Mankind had stuck upon it: and the Briars and Thorns, which the Ill Culture of Themselves, and That, had produced. So as at once, to see, a World of God's making; and another of their own.

53. But if all other things round about them, came from God's hands so very fine: they could not but believe, That the Mind of Man, was also made with exactest Symmetry in all its Parts. And thereby be provok'd, to aim at their Original Perfection, and to Imitate the Author of it.

54. Neither did God tell them, he had made Heaven, as well as this Lower World; but to lift them up thither. To see he had furnish'd the same, with Company so much the more agreeable, as they were nearer, to him. Nor could they think, he would have pointed them to the Place; had he not intended, by his Laws, and This, in Special, to prepare them for it. Nor therefore, that in keeping a Holy Sabbath, a meer Cessation from Labour, was all that was required; that is, to trifle it away: but that they were Indulged a Seventh Day, to the end, the Reflections they now had, of the Great things aforesaid, might be the Freer, and more refin'd.

55. The Jews, and chiefly the Wiser and more Religious among them, were further instructed in these and other Divine Mysteries, by the Ceremonial Law.

56. This begins with the Order for making the Tabernacle, with all things belonging to it, and the Ornaments of the Priests. Where it is to be noted, in the first place, that the Description hereof is not entire. Therefore Moses is bid to make them, not according to This, but to the Patterns shewed him in the Mount, *Exod.* 25. 9, 40. and 27. 8. For a brief Description, suitable to the Majesty of the Speaker, being intended; those Particulars only were insisted on, from whence the rest might be gather'd, and the Symmetry, Order, and Beauty of every thing, be understood.

57. The Numbers, and Measures, had a Threefold Perfection: In themselves, in relation one to another, and to the Body of Man. Among those who speak of the Nature of Numbers; the Greek Mathematicians accounted the Number 6, the most perfect. Because there are so many ways, whereby Numbers may be proportion'd one to another. Therefore in reckoning, as *Vitruvius* observes, *Lib.* 3. 1. a Sixth part, signify'd an Unite; and Seven, was called *ἑξακτον*, as much as to say, One, added to Six; beginning the Numeration again with, 7, as is now done every where, with 11.

58. If we consider the respect which Number and Figure have one to another; a Cube, which, of *Rectilinears*, is the most perfect, as it hath 6 Equal and Similar Plains, so each Plain hath 4 Equal Sides. And the most perfect of Triangular Solids, the Equilateral; as it hath 4 Equal and Similar Plains, so each Plain hath 3 Equal Sides. We may then reckon the most perfect Numbers, to be 4, and 6; and next, the Numbers which come of these, divided, multiplied, or compounded.

And

And those Measures to be the most perfect, which are answerable. Therefore the Creation, of manifold Perfection in Number and Measure, is said to be finished in Six Days. And the Motion of the Earth is such, as to make the Day 24 Hours, that is, 4 times 6. The Tribes of *Israel*, were Twice 6, or Thrice 4. The 72 Elders Twelve times 6, or Thrice 4 times 6. The Preparation for the Passover, and the Day of Atonement, were both on the Tenth Day of the Month, or the 6th, after the 4th. And *Moses* was with God in the Mount to receive the Orders for the Tabernacle, 40 Days, or 4 times 10.

59. Of these, the Parts, Furniture, and Court of the Tabernacle, do all consist. The Boards for the West End, the chief side of the Most Holy Place, were 6. The apparent Boards for each side, were 20, or twice 6, and twice 4. Or if we add the other Board, coupled within, to that next the West End, there were thrice 6, and 3. The Number likewise of Boards, for the Breadth and Length of the Tabernacle, was Commensurable by, 3, which it contains 16 times; as 16, is also commensurable by, 4. The Number too, of the apparent Boards in a Side, is made up of 4 Numbers augmented by Arithmetical Proportion, from 2 to 20. For 2, 4, 6, and 8, make 20. The Breadth of each Board, was $1\frac{1}{2}$ Cubit; that is, the 4th part of 6 Cubits: and the Length, was 10 Cubits, or 4 and 6.

60. The Bars on each Side, were 5; a 4th part of the Number of apparent Boards. And with those in the West End, were 3 times 5. The Pillars, next to the Most Holy Place, were, 4: but those at the Door of the Tabernacle, 5: a less perfect, and therefore fitter Number: and answerable to that of the Bars. Therefore also their Sockets were of Brass; whereas those of the Pillars next the Veil, were of Silver. Their Length, was the Height of the Tabernacle, which we may gather from the Curtains.

61. These, with the other Hanging Pieces, were 6 in Number. The Inmost Curtains were 10, or 4, and 6; each of them 4 Cubits broad, and 28, that is, 4 times 7, in Length. Therefore the Height of the Tabernacle, was 19 Cubits and $\frac{1}{2}$ or $9\frac{1}{2}$ above the Boards. For twice $9\frac{1}{2}$ for the 2 Sides, and 9, for the Breadth, make 28. So that the ends of the Curtains being tacked to the ends of the Boards, and supported above by Transoms over the tops of the 4 utmost Pillars; the Roof made Right Angles with the Sides; not standing up with a Ridge, but flat, like the Top of a Bed. And the breadth of the Ten Curtains, being 40 Cubits; there were 30, for the length of the Tabernacle, $9\frac{1}{2}$ to the Boards for the West End, and $\frac{1}{2}$ a Cubit over the Boards, as belonging to the most Honourable Place.

62. The Curtains of the Tent, were of the same breadth, but each of them 2 Cubits longer, and were Eleven; the Eleventh being doubled at the Front. And so, as they hung a Cubit over the Boards on each side, *Exod.* 26. 13; to the better half of a Curtain, hung over the Boards in the West End, *ver.* 12.

63. We cannot suppose, that the Glorious Furniture of the Tabernacle, stood in a Wilderness upon the Ground: but that there was a Floor fit for it, that is, made of the same sort of Boards overlaid. It is very probable too, that the Floor was raised above the Ground: In the Sanctuary, one Cubit; in the Most Holy Place, $1\frac{1}{2}$ Cubit, *viz.* the breadth of a Board. And so, there might be 6 Steps advance above

the Ground ; 4 at the Door of the Tabernacle, for the Sanctuary, and 2 more, for the Most Holy Place. And between the Steps at the Door, viz. against the Middle Pillar, there might be a kind of Pulpit for the H. Priest to stand upon, when he blessed the People.

64. The Materials of the Tabernacle, thus put together, made a Noble Figure, in the Whole, and in its Parts: Taken entirely, or with the 2 Ends, it was a Prism, consisting of 6 Parallelogram Plains, each Plain having 4 sides: Between the Breadth, Height, and Length whereof, there was an Arithmetical Proportion. For $19\frac{1}{2}$ Cubits, were the breadth of 13 Boards. Therefore the breadth, height, and length of the Tabernacle, were as 6, 13, and 20. The Tent of Goats-Hair, hanging a Cubit below the Tops of the Boards, without; reduced the appearance of their length, to 9 Cubits, the Breadth of the Tabernacle. And the first rise of the Floor, being as much, had the same Effect within. And whereas the height of the Curtains, was by this means $\frac{1}{2}$ a Cubit more than the apparent length of the Boards: it was, because the Curtains were there the same to the Boards, as the *Epistylum* is to the under Column. Whereof *Vitruvius, Lib. 3. 2.* gives the Rule, *Contracturæ, propter altitudinis intervallum, Scandentis Oculi Speciem fullunt: quamobrem adjiciuntur Crassitudinibus temperaturæ.* Which is applicable to length or height, as well as thickness, or breadth. And so the $\frac{1}{2}$ Cubit, with respect to the Sight, is here lost. The said Contractions, answering to Harmonick Proportion, wherein the higher the Note ascends, the quicker is the Motion, that is, the Vibration, by which it is made.

65. But in the Figure of the Most Holy Place, in which neither the People, nor the Priests, had opportunity to gaze; an exact Homologous Proportion was observed; the height, being just double to the length and breadth, so as to make a double Cube. With a Lofly Roof over the Mercy-Seat; a Canopy fit for so great a Throne.

66. This, which was the only Furniture of the Most Holy Place, consisted of 4 Parts, the Ark, the Mercy-Seat, and the Cherubims: or if we take in the Staves of the Ark, of, 6. In the Measures of the Ark, the Proportion was Homologous; as being $1\frac{1}{2}$ Cubit, both in height and breadth. And as the breadth was equal to the breadth of the Boards: so the length, $2\frac{1}{2}$ Cubits, was proportional to their length; and the height, to their Number. For as $2\frac{1}{2}$ multiply'd by, 4, makes, 10, the length of the Boards; so $1\frac{1}{2}$ multiply'd also by, 4, makes 6, the Number of the Boards in the West end, that is, the chief side of the Most Holy Place.

67. The Propitiatory or Mercy-Seat, was wholly of Gold. Of the same length and breadth with the Ark whereon it stood. Probably a Span or $\frac{1}{2}$ a Cubit high, the Common Measure of all the parts of the Tabernacle. Having also a Hanging Border, answerable to the Crown of the Ark. And it is likely, there was a Footstool suitable to it.

68. The Cherubims, were of a Compounded Figure. Coming nearest, as is most likely, to that of a Man. No other Creature, as *Cicero* somewhere well observes, being properly said, to have a Face. Certainly, not of the same, with those described by *Ezekiel, Chap. 1.* For those had each of them 4 Faces; these, but one. And are therefore said, *Exod. 25. 20. To look towards the Mercy-seat, or one towards another.* In which Posture, with their Wings stretched out Vertically, or on

on high, *Exod.* 25. 20. it seems, that two of them, meeting together behind, made the back of the Throne; and the other two, the two Sides. And the Length of the Wings, being equal to that of the Body, from the Shoulders downward; they made the Throne, one Third of the Height of the most Holy Place, or 6 Cubits.

69. Without the Veil, were the Altar of Incense, the Table, and the Candlestick. The Measures of the Altar, were also Homologous; as being a double Cube, whose height was two Cubits, that is, 6 times 6 Inches, or 4 Spans; and whereof the Figure, was the same with that of the most Holy Place.

70. The height of the Table, was equal to that of the Ark; the Breadth and Length, to the Breadth and Height of the Altar. The Proportion of which Measures, was therefore Arithmetical; the Inches of the Breadth, Height, and Length, being 18, 27, and 36; that is, 2, 3, and 4 Spans. The same proportion with that, which *Vitruvius*, *Lib.* 6. 5. assigns, as the most perfect, to an Inner Parlour or Dining-Room of an Oblong Figure: *Altitudo*, says he, *sic habere debet rationem, ut Longitudinis & Latitudinis Mensura componatur; & ex eâ summâ dimidium summatur, & quantum fuerit, tantum Altitudini detur.*

71. The Shaft of the Candlestick, had 4 Bowles, with 6 Branches proceeding from it. And it is probable, that these were spread to the Breadth of 4 Spans, or 2 Cubits, answerable to the Length of the Table. And that the breadth of its Foot, and that of the Table, were also the same. And that the Incident Light, it gave to the Table and the Altar, might be the more conveniently reflected; it was necessary, it should be higher than them both. And not too high, for the Lamps to be dressed, if of 3 Cubits: and so, there was an Arithmetical Proportion, between the Breadth of the Foot, the Spreadth of the Branches, and the length of the Shaft.

72. The Number of Cubits, going to the Length of the Tabernacle, is made up of 4 Numbers, augmented by Arithmetical Proportion; *viz.* 3, 6, 9, and 12. which make 30. which numbers, together with the sacred Text, seem to determine the Position of all the Parts within the Tabernacle. For supposing the Throne was placed, at the convenient distance of its own breadth, $1\frac{1}{2}$, from the West side of the most Holy Place; the forepart thereof did then stand forward 3 Cubits. From whence, to the insides of the 4 Pillars, were 6 Cubits more; which, with the 3 former, squar'd the Floor of the Most Holy Place. Upon the Chapiters whereof, the Veil hung without them, another Cubit forward, under the Golden Taches of the Curtains, *Ex.* 26. 33; in all, 10 Cubits. Next, the Altar, being also placed at the distance of its own Breadth, 1 Cubit, from the Veil, *Exod.* 30. 6. the forepart thereof, stood forward from the Veil, 2 Cubits more, the Measure of its own Height. After which, at the distance of 9 Cubits from the Most Holy Place, or 8 from the Veil; the Table and Candlestick were conveniently placed; so as the East end of the Table, stood forward 10 Cubits from the Veil, and 10 from the East end of the Tabernacle; and so the Candlestick. Or if we measure from the West end of the Table, and so of the Candlestick, to the East end of the Tabernacle, there were 12 Cubits, the last of the proportional Numbers aforesaid. And being thus placed, the Candlestick gave the better Light to the Altar, and the Table; and all of them were at a decent distance from the Door.

73. The

73. The Furniture I have now described, is all that is mention'd. But it is probable, there was one Piece more. For *Lev.* 16. 23. *Aaron* is commanded, To go into the *Tabernacle of the Congregation*, and put off the *Linnen Garments*, which he put on, when he went into the *Holy Place*, that is, the Court of the *Tabernacle* so called, *Lev.* 6. 26. and to leave them there; that is, in the *Tabernacle*. Where, it is not to be supposed, they were left upon the Ground, but laid up in a convenient Chest, to be there kept, for the Annual Solemnity of the Atonement Day. And that this Chest, was situate against the middlemost of the 5 Pillars, at the Door of the *Tabernacle*, as the fittest place.

74. Without the *Tabernacle*, stood the *Brazen Altar*, and the *Laver*. The Measures of the *Altar*, were 3 Cubits in height, 5 in length, and 5 in breadth; and therefore in Homologous Proportion one to another. But between the breadth of the *Golden Altar*, of the *Brazen*, and of the *Tabernacle*, the Proportion was Arithmetical. The Horizontal Plain of the *Brazen Altar*, was also square, as that of the *Golden*. And the *Golden Altar* being raised with the Floor, one Cubit, and the *Ark* $\frac{1}{2}$ a Cubit more; the *Ark*, the *Golden Altar*, and the *Brazen*, were all three of equal height. And so, both the *Altars* had a Lowly Figure, with respect to the *Throne*. So *Vitruvius*, *Lib.* 4. 8. *Aræ semper inferiores sint collocatæ, quàm Simulacra quæ in Æde fuerint.*

75. The *Altars* were likewise placed, neither against the South side, of the *Tabernacle*, nor against the North side: but the *Brazen* directly before the Door of the *Tabernacle*; and both, before the *Throne*, *Exod.* 40. 5, 6. that is, properly toward the East. So *Vitruvius*, *Lib.* 4. 5. *Aras omnes Deorum, necesse videtur, ad Orientem Spectare.*

76. Between the *Tabernacle* and the *Brazen Altar*, stood the *Laver*: we may suppose, equally distant from them both. And might be two Cubits over, and with its Foot, as high. If then we allow 10 Cubits for the becoming distance of the *Altar* from the *Tabernacle*; the *Laver* was, 4, from them both. And the Approach, from the Gate of the Court to the *Altar*, was of a convenient Length.

77. The Court, was 100 Cubits long, and 50 broad. For which the Pillars on each side, were 20; of equal number with the Boards of the *Tabernacle*, and half as high. And their height and distance one from another, the same. In each end of the Court, the Pillars were 10: double the number of those in the Front of the *Tabernacle*. This, I suppose, was so situate within the Court, that the West end of the Court, being at the awful distance of 20 Cubits, from the West end of the *Tabernacle*: the sides of the Court, were also at the same distance from the sides of the *Tabernacle*, with a small difference, not discernible. And so, a Line drawn transversly, by the East end of the *Tabernacle*, divided the Court into 2 Squares.

78. The Gate of the Court, having 4 of the 10 Pillars, was 20 Cubits wide; 4 times the breadth of the *Altar*, for a more advantageous approach and view. Which very division of the Breadth of the Court into 10 Parts, and the Proportion between the Right and Left Parts, and the Gates; was imitated by the *Tuscans* in their Temples: *Latitudo Templi*, says *Vitruvius*, *Lib.* 4. 7. *Secundum Tuscanam Rationem, dividatur in Partes decem. Ex his, Ternæ Partes, dextræ ac sinistræ, Cellis minoribus, sive ubi Alæ futuræ sunt, dentur; reliquæ Quatuor, mediæ Ædi attribuantur.*

79. Lastly, The same *Vitruvius*, *Lib.* 3. 1, tells us, *Non potest Ædes ulla, Sacram puta, cum Symmetriâ atque proportione rationem habere Compositionis; nisi uti ad Hominis bene figurati Membrorum, exactam habuerit rationem.* Where he gives no comparative Instances, but took his observation from the *Greeks*; as these might easily do, from the Tabernacle. In which, the principal Numbers and Measures, answered to those in the Body of Man, the most perfect of Compounded Figures.

80. For as the Chief Parts, serving to support the Body, *viz.* the Thighs, Legs and Feet, are 6; and the Fingers and Toes, on which the Weight of the Body may Hang, or Stand, are 20: So the Boards, at the end of the Tabernacle, were 6; on each side, 20.

81. The 4 Pillars within the Veil, answer'd to the 4 Bones of the *Cubiti*; standing at much the same distance from the West-end of the Tabernacle; as these do, when so placed on the Breast, as to make Right Angles on each side with the *Brachium*.

82. The 5 Pillars at the Door of the Tabernacle, answer to the 5 Principal Commanders of the Body, the Arms, the Chine, and the Legs.

83. The Dimple in the upper Lip, is $\frac{1}{2}$ an Inch; and the first Joint of the Middle Finger, an Inch. These 2, measure both the whole Body, and all its Parts. But to shew this, is not my business now. What is to our purpose, is this; Nine Inches, make a full Span, that is, $\frac{1}{2}$ a Cubit; the least and the Common Measure, of all the Parts of the Tabernacle. And if we take an Inch, for a Span, or $\frac{1}{2}$ a Cubit; then the Breadth of a Board, that is, $1\frac{1}{2}$ Cubit, or 3 Spans, answered to the Breadth of the Foot, which is 3 Inches: and the Length of a Board, 10 Cubits, or 20 Spans, to the Length of the Leg, which is commonly about 20 Inches.

84. Again, as the Breadth of the Foot, is to the Length of the Foot, 3 Inches to 10; So is the Breadth of the Body, to the Length of the Body, 3 times 6 Inches, to 10 times 6; in both, as 3 to 10. Unto which Measures, the Breadth and Length of the Tabernacle, were exactly proportioned; being as 3 times 6 Spans or $\frac{1}{2}$ Cubits, to 10 times 6.

85. It is further observable, that the Length or Height of the Pillars, was as the Length of the Pillars of the Body, from the Sole of the Foot, to the top of the Hip. And from the bottom of the *Os Sacrum*, to the Crown of the Head, is the same Measure; to which therefore, the Height of the Tabernacle was proportioned. That is to say, as the Length of the Tabernacle, was to a Man lying at his full Length; so the Height of the Tabernacle, was to the Height of a Man sitting upon the Ground.

86. Nor were the 4 Entrails of the Tabernacle, if we may so call them, without their Analogy to our own. The Throne, the Incense-Altar, the Table, and the Candlestick; not unaptly answering, in Number and Situation, to the Brain, Heart, Stomach, and Liver; the 4 principal parts of the Body.

87. The same Numbers were observed in the Ornaments of the High-Priest, as in the Tabernacle. There were Six of them; the Breast-Plate, the Ephod, the Robe, the Coat, the Miter, and the Girdle, *Exodus* 28. 4. And the Stuff, wherewith they were made,

was of 4 kinds. As were also the Colours, wherewith they were Embroidered. And the Ingredients, both for scenting the Holy Oyl, and compounding the Incense, were of the same Number, 4.

88. In the Breast-Plate, the Stones were twice, 6, in 4 Rows. The Figure hereof, Square; as the Floor and Roof of the most Holy Place, and the Horizontal Plain of the Altars.

89. Into this were put the Urim and Thummim, as appears from the Text, *Exodus* 28. 30. For which purpose, it must needs be open on One of the Four Sides. But we have no ground, with *Montanus, Antiq. Jud. Lib. 6*, to suppose it open on the right side: but rather at the Top. And so, it was a Square Purse, wherein the Urim and Thummim, were secretly and securely reposed.

90. The Arts used for the Sanctuary, and these Ornaments; were Architecture, Alchymy, Founding, Forging, Carving, Polishing, Engraving, Embroidery, and sundry others.

91. And the Materials, were of the best which Nature produceth. The best of Metals; and the best of Gems. The choicest Wood, that was fit for this purpose; the finest Linnen, that of *Egypt*, then the most famous; besides the Hair of White Goats, Silk died with all the Richest and most Beautiful Colours; and for the Anointing Oyl and Perfume, the most fragrant of Scents. The Perfume, imitated by the later *Egyptian* Priests, in their *Cyphi* or Sacred Perfume: from whence the *Antidotus Cyphoides* of *Andromachus*; in which, there are Three of the Four Ingredients here appointed, *Gal. de Comp. Med. Lib. 8. 7.*

92. After the Description of the Holy Garments, and the Sanctuary: Orders were also given for the Divine Service; *viz.* for the Persons, the Materials, and the Ceremonies thereunto belonging. And with these, likewise such Rules, as appertained to the People. All which were a sort of Cabalistical Paraphrase upon the First Table; as the greater part of the Judicial Law, was a plain one upon the Second. Therefore *Moses* tells the *Jews*, *Deut. 30. 6*, *That God would Circumcise their Heart, to love him with all their Heart and with all their Soul.* By whose applying of Circumcision, the first or Initiating Ceremony to the First Command, we are directed to a Spiritual Interpretation of all the rest. And it is evident, that with *David* and the rest of the Prophets, the Apostles also, do all interpret the Levitical Law in this manner.

93. One great use which God made hereof, was to exhibit himself to the *Jews*, and by them to the World. To shew Them and Us, the Wisdom of his Omnipotence. For in forcing the *Egyptians*, to bestow the best of their Treasures, upon the basest of their Slaves: He contrived, among other Ends, that for Erecting, and Furnishing such a Tabernacle, and such Glorious Ornaments for the High Priest, and the Offerings of the Princes, for the Dedication of the Altar; nothing should be wanting, though in a Wilderness; but of every thing enough and to spare, *Exodus* 36. 5.

94. His Wisdom was also miraculous, in the Persons appointed to do the Work, *Bezaleel* and *Aholiab*. For we have no ground to suppose, that either of these had learned all or any of the Arts employed herein, while they were in *Egypt*; where all was done to destroy and beslave them.

them. And *Bezaleel* is said, *To devise* what he did, *Exod.* 35. 32. And therefore, was neither taught in *Egypt*, nor by *Moses*. And if *Moses* had been the Inventor; he might, without vanity, have given the Privilege of being the Artificers, to some of his own Tribe. And had been imprudent, if not unjust, in preferring those of any other. But *Bezaleel* is chosen, a Man of the Tribe of *Judah*, a younger Son. And though by *Jacob's* Blessing, this Tribe was made the chief: yet was it a Military Blessing, which had no regard to any other Art, than that of War. Nor was any of the Sons of *Ephraim*, the next Principal Tribe, given to assist him; but *Aboliab*, of the Tribe of *Dan*; the Son of *Jacob* by neither of his Wives, but a Concubine; and whose Blessing contains nothing which respecteth this Transaction. In both, to shew the direction of a Divine Hand from first to last.

95. By the Beauty of the Pontifical Ornaments, and of the Tabernacle, and the Order of the Service belonging to it: they were also conducted, to contemplate that of the Universe. To see that nothing therein came by chance; but that all things were disposed, according to their Nature and Use, in Number and Measure, by the Magnificent Architect; who in the one, did every where geometrize, as well as in the other.

96. To see likewise, the Order and Beauty of his Providence: whereof these were a particular and very eminent Instance, and an Emblem of the whole. That he knew how to use the World, and all Men and things therein; with the same skill, as that wherewith they were made. That in adjusting the Form of the Tabernacle, to Human Form, to make it comely: he had taken a just Measure of Human Nature, and of every thing that was necessary for Men to do, and enjoy, to make them happy. The Ark, the Tabernacle, and the Temple, being some of the Great Letters of that Hand, in which we read the Wisdom, Justice, and Exact Proportion of all his Works.

97. There are some Curve Lines and Figures, which we can by no known Rule, reduce unto strait ones: and so *vice versa*. But the Author of Nature, and therefore of these Lines and Figures, perfectly knows their Equation and Proportion one to another. In like manner there may be some Strokes and Figurations of his Providence, perfectly comprehended by himself, tho' to us, inexplicable.

98. By the Veil before the Oracle, they also understood, that at the same time, as himself was invisible; He saw all Men and things. That as the Most Holy Place, needed no Light; so neither did himself, any: nor any means to discover the most Secret Thoughts of Men; but that Light and Darknes, Visibles and Invisibles are all alike to him.

99. The standing moreover of the Altars, directly before him; shewed, the Actions of Men, and chiefly, those of Religion, to be all in his Eye, and well observed by him. And that he sat on his Throne, the Mercy-Seat, not as an unconcerned Spectator, but a Judge.

100. In the Position of his Throne, above the Ark, wherein the Law was kept; was shewed, That He, who was of necessity unaccountable to his Creatures: whilst he gave his Laws unto Them, might do what he pleased himself, as being above all Law.

101. He likewise represented to them, the Holiness of his Majesty, in the most comely Form of the Tabernacle, and of the Pontifical Robes. Bespeaking this Reflection, That all sorts of Moral Deformity, were as abominable unto Him, as any of those are to us, which are Visible.

102. The awful distance from the Tabernacle, maintain'd by the Court and Altar on all sides ; and the length of the Tabernacle it self ; served doubly to advance the Majesty of the Most Holy Place. Which hereby became inaccessible, not only to the Eye, but even to the Phancy.

103. The profound respect, which the Sanctuary it self did tacitly command, was yet further secur'd, by the Regulation of the Service, belonging to it. Of so great a Camp, wherein 600000 were enrol'd; only *Aaron* and his Sons were permitted to Minister in the Priest's Office, *Exod.* 28. 1. And *Aaron* the High Priest alone, to go into the Most Holy Place; and this, but once in a Year. Neither he, nor any Priest, might kill the Sacrifice, except at the Tabernacle Door: nor meddle with the Holy Things; nor Minister at the Altar; nor go into the Sanctuary; without washing their Hands and Feet: Nor drink any Wine before-hand: none of all this, upon pain of Death, *Lev.* 17. 4. *Exod.* 30. 19, 20, 21. Nor were the Priests to defile themselves for the Dead, except of their nearest Kindred: and the High Priest, not for any; nor so much as to leave the Sanctuary upon this occasion, *Lev.* 21. 10, &c. The Office of the *Koathites*, was to bear the Holy Furniture; but not till all was covered by the Priests. For if they presumed to touch any part of it; or so much as to look upon it, uncover'd; they were to die for it, *Num.* 4. 15, 20. And so was any Man, not being a *Levite*, that should dare to meddle, with any the meanest part of this Service, *Num.* 1. 51. And all the People, whatever they were doing, at the greatest distance, within the sound of *Aaron's* Bells, when he went into the Sanctuary, and returned; were to put Body and Soul into Reverence: and their omission of it, through his neglect, must have cost him his Life, *Exod.* 28. 35. Who was also required, to make an Atonement for their Sins of Ignorance, *Num.* 15. And consecrated, *To bear the Iniquity of their Holy things*, *Exod.* 28. 38. To convince them, that Holiness was the perfection of Divine Majesty. And that the minutest Ceremonies, with respect to that, were as indispensable, as any other part of the Law.

104. And the Care which God took, by these and other Laws, to beget and secure the Veneration due to him: served to render his Goodness the more conspicuous, and decently to make way for it. For the Reason he was pleas'd to express, for their making a Sanctuary, was not to represent his Greatness, but his Goodness to them; that is, *That he might have a House to dwell in among them*, *Exod.* 25. 8. The thought of which Condescension, inspired *Solomon*, at the Dedication of the Temple, *2 Chron.* 6. 18, with that most Divine Rapture, *But will God indeed dwell with men on the Earth? Behold the Heaven, yea, the Heaven of Heavens cannot contain thee; how much less, this House which I have built?* Therefore also when *Moses* desir'd of God, to shew him his Glory, *Exod.* 33. 18. the Answer He made him, was, *That he would shew him his Goodness*, *ver.* 19. as that which he would have accounted his greatest Glory. For which cause also, with others, the Propitiatory

was

was placed above the Ark; that is, above the Law it self. That albeit he had executed great Judgments on the Contemners hereof, and done many famous things besides, for the Sanction of it: yet men might acknowledge, *He had magnified his Mercy above all his Works.*

105. In the Tabernacle, the Jews likewise saw something of Heaven. By the Charge which *Moses* so often received, *Exod. 25, 26, and 27.* To make it with all its Furniture, *after the Patterns shewed him in the Mount:* they might understand, what *St. Stephen* also tells us, *That all was given to him, by the Ministry of Angels.* And by the Cherubims on the Throne, That the Communication, which God at any time had with *Moses* afterwards, was also by their Mediation. Whose Complex Figure, likewise indicated, not, I conceive, as some Learned Men think, the Properties of the Deity Himself; for so they had been a Pair of Idols; but of this Cœlestial Retinue. And being, as is likely, of several Forms, on the Throne, the Veil, and the Curtains: the Priests might easily infer, that they were of several Orders. And that each Order had their distinct Office or Province, either as Guardians, or Overseers, of the Church. Whereunto the Psalmist alludes, in saying, *The Angel of the Lord encampeth about them that fear him.* And *St. Paul*, in admonishing Women, *To be modest in the Church, because of the Angels.*

106. They were invited moreover, by the Tabernacle which came from Heaven; to consider the polluted and deformed Estate of this Lower World, the Wilderness wherein it was erected. As also, by the Consecration appointed hereupon. Both Persons and Things belonging to it, were all of God's Creation. And according to his own direction, were here put into their Use and Office. Yet every Person and Thing, the most Beautiful Garments, and the Finest Gold, *Aaron*, and the Ark it self, must have a threefold Consecration; by Sacrifice, Anointing, and Sprinkling with Blood, *Exod. 29. Numb. 8.* Even the Fire, which purifieth and refineth all other things; must here, come from Heaven; and was never after to go out, *Lev. 6. 13. and 9. 24.* To demonstrate to them, That all Men, and all the World, as far as related unto Men, were defiled, and of themselves unfit for God to have any thing to do with them.

107. In seeing what the World was, they were obliged to think, what themselves were intended to be. In being carry'd from *Egypt*, to live, in a manner, out of the World: they were admonished, to as entire a Separation from all the Evil that was therein. And were therefore told, That whereas in *Egypt*, the Priests only were accounted Holy: themselves *should be a Holy Kingdom of Priests, Exod. 19. 6.* And if God was pleas'd, in some sort, to represent himself to them by Visible Things: it is manifest, he did it, That they might not only know, but imitate Him. Wherefore also he propos'd to them the Tabernacle, both as an Emblem to contemplate, and a Pattern to follow. Expecting of them the like Order, Measure, and Proportion, in all their own Works. That is, the love of true Religion, and Vertue, as the Beautiful Symmetry which would best agree with it. And by the Pectoral on *Aaron's Breast*, they were assur'd, that in their answering his Expectation herein, he would never forget them, but as his Jewels, have them always in his Eye, and under his especial care and custody,

Exod. 28. 12. That as Heaven is the first created Copy of Himself: so this State and Nation might be a Copy of Heaven, and every way, of all others, come the nearest to it.

108. To this end, there was ordained over them, a most Sacred Priesthood. Whose Office was, To perform Divine Service; To enquire of God for them, in Cases Urgent and Arduous; to inform them both of the Matter, and Meaning of the Law; and to set them in all things, an unblameable Pattern: and so, to be a standing Light to this People. Indicated, by that part of their Duty, which was, To Light and Dress the Holy Lamps, and keep them always burning.

109. Unto all which, they were abundantly qualified. Their Consecration was solemn, and of 7 Days continuance. Wherein, among other Ceremonies, *the Blood of the Ram, was to be put upon the Tip of their Right Ear, Thumb, and Great Toe, Lev.* 8. 23, 24. That is upon the 3 principal Members of Conversation, and but upon their Extream Parts. Implying, with the Atonement, also a Covenant; not to hear, or approve, a Syllable of that which is Evil, nor to have the least hand in it, nor to take one step toward it.

110. To this was added, the Sacred Unction, *Levit.* 8. 30. Notifying, an extraordinary Effusion of the Gifts of the Holy Ghost. Whereunto St. *John* alluding, in his First Epistle, 2. 20, tells those to whom he wrote, *That having an Unction from the Holy One, they knew all Things.*

111. With both these, the High Priest had moreover, the *Urim* and *Thummim*. Which Dr. *Spencer* thought, to be a Pair of Images, *Vol.* 2. *Pag.* 331, and 366. Yet in *Judg.* 18. 14, 17, 18. The *Urim*, that is, according to the same Author's Opinion, the *Teraphim*, is distinguished, both from a Molten, and a Graven Image: besides which two kinds, there were no other.

112. I rather suppose, they were a pair of Jewels; that is, of Diamonds set in Gold; whereon the Word *Teraphim*, or some other Angelick Name or Names were engraven, as those of the Tribes, upon the Stones of the Pectoral. And that as some Diamonds will be made to shine in the Dark, by known and ordinary Causes: so were these by unknown and extraordinary. And that this Shining, was an Affirmative Answer, to the Queries and Doubts which were proposed. Whether this was so, or not; their being preserved in so beautiful a Case; sheweth, that they were themselves of greater Beauty, and of Honourable Use. As also doth the Interpretation which the *Septuagint* give of their Names. The former, being by them render'd *Ἀλῶσις*, or Declaration; the latter, *Ἀληθεία*, or Truth. It seemeth therefore, that as by the former, they were instructed, especially in Affairs of State, in what to Do: so by the latter, in what they were to know and believe. That by virtue of this latter, as subordinate to their Consecration, the High Priest, and under him the rest, were both gifted, and authorized to be Commentators upon the Law. Of whom it is said by *Malachi*, *Chap.* 2. 6. *That the Law of Truth was in their Mouth.* That is to say, the True Intent and Meaning of the Law; not only of the Moral, and Judicial, but of the Ceremonial. And therefore, as it is said, *John* 1. 17. *That Truth, that is, the Law of Truth, came to us, by Jesus Christ:* so, to those of this People, who being Wise and Just Men, were desirous to learn; the Priests were their

then ready to shew the True, that is, the Mystical Sense of this Law. And that the Sense hereof, by them thus given, was the principal part of the *Hebrew Cabala*, or Divine Philosophy.

113. By this Law, God took care, to consecrate to himself the People, as well as the Priests. Partly, by the appointment of certain Marks, which betokened Spiritual Uncleanness, and the Nature of it. And partly, by such Institutions, as were fit to expiate the same. By the Uncleanness of bearing, and Menstruous Women, they were put in remembrance of the Original Sin of *Eve*: denoting, both the Guilt, and the Pollution, thence derived. Therefore *David* confesses, *Psal. 51. That he was shapen in Iniquity, and conceived in sin.* And *Job, Chap. 14.* speaking of Man that is born of a Woman, asketh, *Who can bring a clean thing out of an unclean?* By that of an Issue, that is, a *Gonorrhœa*, was indicated, that *Adam*, tho' tempted by *Eve*, yet was no less in the Transgression. And therefore, that the Pravity of Human Nature, was the greater from a double Taint.

114. The Leprosy was of several kinds, in *Judea* as well as other Countries. That which in *Leviticus* is called, the Plague of Leprosy; seems to have been derived from *Pliny's* Mentagra, a sort of Scurf common in *Egypt*. Now as the former marks, betokened the deepness or fixedness of the said original Taint: so, this, as it was a spreading Disease, the extent of it. That the taint was Universal, within and without; or together with the Body, the Soul and Spirit, that is, both the Phancy and the Intellectual Mind, and so, the whole Humane Nature, was defiled. And particularly, in those Men, whose Vicious Inclinations were so far indulged, and permitted to break out, as to become apparent unto others.

115. Yet it is observable, *Lev. 13. 13.* That if the Leprosy had covered the Leper all over, he was to be pronounced, Clean. As being a Sign, that the Blood had discharged all its Impurity upon the Skin. Now the external Turpitude, being greater, when all over, than only in some parts: it evidently shews, that God in this Law, as well as the rest, had respect to Internal Cleanness, or the Purity of the Mind, whatever became of the outside. And that if Men, by a Sensible and Unreserved Confession, did lay their inside all open before him, he would account them Clean.

116. Besides the marks of uncleanness aforementioned, there were divers others: as having touched the Carcase of any Unclean Creature, *Lev. 11.* Or of any Clean Creature, that dyed of it self, *ibid.* Or any Persons, or Things, that were themselves Unclean, *Lev. 15. Num. 19.* Now as the former, served to shew the Original, and Polluting Nature of Sin, by Generation; so these, the Contagious Nature of it, by Converse. And therefore, that all impure Company, and Occasions, of Seeing, Hearing, or Thinking of Evil, were to be avoided. And that as a Vessel, which had not a Cover bound upon it, was to be Unclean, *Num. 19. 15*; So the Heart, which was not kept with all Diligence, would certainly be defiled.

117. Of these uncleannesses, were likewise several Degrees. Some, were only to wash themselves; others, were to be put out of the Camp. To advise them, that some Sins were more Contagious, than others; and of some, the Infection, more Dangerous. Therefore also, he that touched the Carcase of an unclean Beast, was Unclean,

clean, only till the Evening. But he that touched the Dead Body of a Man, was Unclean Seven Days. Signifying, that in a Moral, as well as a Physical Sense, *Corruptio, Optimi, est Pessima*. That God made Man Upright, but he hath sought out many Inventions. That therefore all Occasions of Evil, were to be avoided; but most of all, the Company, or Example of those, as the most noxious, who, in St. Paul's Style, were *Dead in Trespasses and Sins*.

118. To the same Intent, besides the Temporal Ends aforementioned, the Dietetick Laws were also given: *viz.* To admonish them, with respect to the Examples of Good and Evil: that is, of the Virtues and Vices, whereof there was a Resemblance, in the Creatures they were allowed or forbid to eat. For those which were appointed for Sacrifice, are of all others, the most Gentle and Innocent. If then God himself had a regard to the Disposition of these Creatures: was it not, partly, that the Jews should learn to have the like? So, in being forbid to eat of Rapacious Birds and Beasts; they were advertiz'd, That Power, Will, and Appetite, give no Man a Right: but that Justice and Benevolence towards others, ought to be used by every one, in what he Enjoys. And so, by other Meats prohibited, of other Crimes. More especially by the Hog: which, besides his Uncouth gate, Ill-favour'd Shape, Rough Hide, Untunable Grunt, Filthy Wallow, Voracious and Loathsome Feed; is also Restive and Unruly, mischievous where e'er he comes to Root, and so dangerously dogged, as sometimes to Rent even those that Feed him. Evidently made, for an Emblem of all sorts of Vice. So Suitable a Choice, did the Devils who were dispossessed, make of this, above any other Animal, wherein maliciously to divert themselves, *Matth. 8. 32.*

119. Again, there being required, not so much as to Taste those things which were Unclean; was to tell them, they were so far from being permitted the practise of Evil; that they were not allowed any Inclinations to it: but were to bridle their Phancy's, as well as their External Acts. And to the same purpose, were also given the Laws, relating unto Marriage. For had they been permitted to match with their Kindred, with whom they were so familiar, and to whom their access was at all times so easie: it would have so debauched their Phancies by degrees; as to have introduced all the Leudness, that was ever put in Practise in other Nations. On the contrary, being confin'd within certain Bounds, they were obliged to consider, that the Eye, and Desire, were of themselves Boundless and Infinite; and could never be a Rule, unto any Wise Man. And by Subduing their Appetites, in relation to Meat, Drink, and Venery; of all the most unruly: they would be able more easly to master, all other Irregular Motions, and Inclinations unto Evil.

120. The Laws appointed for Expiation, consisted of divers kinds of Sacrifice; whereof the chief, were the Burnt-Offering, the Meat-Offering, the Peace-Offering, the Sin-Offering, and the Trespass-Offering: with some other Ceremonies.

121. The Mystical Intent of these Sacrifices, I conceive, was Two-fold, Direct and Oblique. By the Immediate or Direct Intent, they were of use to all the People; even those, who could not see a far off. And so, every Sacrifice was understood, to represent the Sacrificer himself. Which Comment St. Paul also makes, in exhorting the *Romans,*

mans, Chap. 12. 1, To present their Bodies to God, as a Living Sacrifice.

122. The Burnt-Offering, was a *Holocaust*. Which was either Continual, or Occasional. The Continual, prescribed, *Exod. 29.* by the Materials whereof it consisted, *viz. the Whole Lamb, Fine Flower, Oyl and Wine*; and its constant Use; seemeth to have been a Compendium of all the rest. And so, a Confession, and Atonement, with respect to daily Guilt; and a Thankful Acknowledgment of Divine Bounty daily enjoyed.

123. The Occasional, is prescribed, *Lev. 1.* in this manner. He that made the Offering, was to do it with a *Male*. That is, with good Understanding. Without any *Blemish*. That is, without any Evil Affection, *Lev. 22.* And of his own *Voluntary Will*. As also in the Offering for the Sanctuary, *Exodus 25. 2,* God expected: who loves a Spontaneous Religion. To present it *before the Lord*. Believing he should be accepted. To put his *Hand upon the Head of it*. Thereby offering himself, as deserving to dye. For so it follows, *verse 4,* and it shall be accepted for him. The Priest to *sprinkle the Blood upon the Altar*. Thereby to Sanctify the Offering. Then he that brought it, to *Cut it in pieces*. Betokening his Contrition. So *David* expounds it, *Psalms 51. 17, The Sacrifices of God, are a Broken Heart.* And *verse 8, Make me to hear Joy and Gladness, that the Bones which thou hast Broken may rejoyce.* Then the Priest, to *lay in order upon the Fire, both the Wood and the Parts*. A Regular Devotion, was to be joyned with the External Service. But the Beast was first to be *Flay'd, and the Inwards, and the Legs to be Washed*. To be offered with a pure Heart, and Hand; clean in the Sight of God and Man. To which our Lord alludes, in what he did, *John 13,* and said, *verse 10, He that is washed, needeth only to wash his Feet.* And then, all to be burnt upon the Altar, with *Fire which came from Heaven*. To shew, that his Offences, in the Judgment of God, merited the severest Punishment. That the Sense of God's Displeasure, should be very grievous to him. And that his Mercy was admirable, though he was a Consuming Fire.

124. The Meat-Offering, consisted of *Fine Flower, or Parched Corn, with Oyl, Salt, and Frankincense*. The Oyl never to be omitted, but mingled with the Corn, as well as the Flower, *Lev. 2.* The Flower or Corn and the Oyl, were to signify, That God was both their Life, and the Light of their Countenance, *Isaiah 61. 3. Psal. 45. 7.* Oyl, as a soft Body, and free from all Acrimony, being frequently put in Scripture, for an Emblem of Joy. The Salt, which is Incorruptible, That what he was, according to his Covenant, he would be for ever; and expected from them the like Constancy, *Lev. 2. 13.* And the Frankincense, That they were to praise him, with their Hearts lifted up on high, as they saw that to ascend. But the mixing of *Leaven*, was forbid. That is, of Hypocrisy, *1 Cor. 5. 8.* Whereof it was a Token, as by raising the Bread, it made it to be more in shew, than in substance.

125. The Peace-Offering was either in Thanksgiving, or in fulfilling a Vow. This was also to be without Blemish, as the Burnt-Offering; but might be either *Male or Female*. Because it required in the Sacrificer, not so deep a Thought, to be sensible of what he enjoy'd; as of what he deserved to suffer. He was here also, as there, to *lay*

his Hand upon his Offering. Therby professing, that herewithal, he owed, and offer'd up himself, Body and Soul unto God. And all the *Fat of the Inwards*, was to be burnt. That is, he was to have Joy and Gladness in the Favour of God. The Fat being the same in a Peace-Offering, as in a Meat-Offering, was the Oyl. And to mind him of his Sincerity herein; with the Fat, *the Kidneys* also were to be burnt. For the Ancients supposed the Chief *Viscera*, to be so many Seats of the Soul. That the Liver, as the prime Instrument of Sanguification, was the Fountain of Life. Therefore *Solomon*, setting forth the shortness of a Fornicator's Life, *Prov. 7.* expresth it, by *having a dart struck through his Liver.* And so *Aristotle, de Part. Anim. 4. 2.* ascribes the Cause of *Longevity*, to this Part. From whence also it hath the *English* Name. In the Scripture, it is commanded, *Thou shalt love the Lord thy God with all thine Heart.* So likewise the Author of the Book *de Corde*, ascribed to *Hippocrates*, supposed the Mind to be lodged in the Left Venticle. And *Aristotle, That the Heart, was, as it were, another Animal, de P. A. 3. 4.* In like manner, the Reins, in Scripture, are often put for the Affections and the Mind; as in *Psal. 26. 2. Jer. 12. 2.* and in other Places. The Sacrificer then, was to offer the Kidneys with the Fat, to indicate, That as his Contrition was to be real and sensible, in the Burnt-Offering; so his rejoicing, in this, and his Devotion perfect in all its Parts.

126. The Sin-Offering, was either for a Priest, the Congregation, a Ruler, or one of the People. For a *Priest*, it was the same in all respects, as for the whole *Congregation.* For that an Error in the Priest, would some way or other, have an Influence upon all the People. And the Ceremonies hereof, were more, and more solemn, than for the Burnt-Offering, for a Single Person and a Laick. Both thankfully to acknowledge the Divine Clemency, in not putting them upon the Discovery by some Terror, as in the Case of *Achan*: and to demonstrate their detestation, of what they came at length to understand. For a Ruler, most of the Ceremonies were omitted; yet the Offering was to be a *Male.* But for one of the People, a *Female.* Which was also required for a Trespass-Offering, upon concealing another Man's Sin, *Lev. 5. 1, 6.* But if his Trespass-Offering, was for his own Sinful Act, though a *Commoner*, it was to be a *Male, Lev. 6. 6.* So exact a Judgment of every Offence, did God expect to be made by Them, as well as it was done by Himself. And the reason why an Atonement was to be made for Sins of Ignorance: was because there is no man that offends, but he might have used more care and circumspection, than he did. That is, the Commission of a Sin of Ignorance, must always come from a Sin, it may be, many Sins of Omifion.

127. Besides Sacrifices, there were other Ceremonies appointed for the purifying of the several sorts of Uncleanness. For that coming from a Less Contagion, as upon touching the Carcass of any Unclean Creature, all that was required, was to *wash their Cloaths.* But for that coming from a greater, as upon touching the Dead Body of a Man, or a Grave; the Unclean Person, having been sprinkled with the *Water of Purification*, on two several Days; was then both to wash his Cloaths, and to *bathe himself.* Which done, they were to bring an *Heifer.* A Female, as in the Trespass-Offering for concealing another's Sin,

Sin. To be *kill'd, and burnt*, without the Camp, and the Blood to be sprinkled directly *before the Tabernacle*, 7 times, *viz.* To expiate the Guilt. It being hardly possible, for one to converse with Prophan and Vicious Men, but with some degree of Imitation. And tho' he should come off, without Infection; yet he cannot be without Guilt, in exposing himself to the danger of it. The Heifer was *to be Red, and well-favour'd*. To shew the Infected, what he was avowedly to abandon, by that which was so opposite unto Death. As were also the *Scarlet, Hyssop, and Cedar wood*. Chiefly, the Last: both as it is *Longevous*, and an Evergreen; and of Evergreens, the best scented; and by its Procerity, with the Erect and Regular Position of its Cones and Branches, of all, the most beautiful; and the fairest Instance of the Perfection of Vegetable Life. And for making the Water aforesaid, they were to take *the Ashes*, of all together. Which being purified, and acuated by the Fire; were both clean, and cleansing. And these were to be mixed with *Running water*. Which also cleanseth it self. And lastly, a *Bunch of Hyssop*, which was some Odoriferous Plant; being dipped in this Water, he was as aforesaid, on two several Days to be sprinkled herewith. To signify, that having made his Vow, he was to join with it, the use of all other fit and proper Means, to make and keep himself Pure.

128. For Uncleaness by Contact or Contagion, no Altar-Sacrifice was appointed. But for that of a *Gonorrhæa*, both a Sin-Offering, and a Burnt-Offering. As for that which betokened the Pollution of Original Sin, a much deeper Stain. And the same was also done for the purifying of a Child-bed Woman. But whereas, for a *Gonorrhæa*, it sufficed to offer *Birds*: the Woman, if able, was to bring a *Lamb*. As being first in the Transgression.

129. The Law for cleansing the Leper, *Lev. 13, 14*. was the most operose of all others; comprizing the Ceremonies, for all the former Uncleanesses, with others superadded. If any one had the Leprosy *in his Head*, *Lev. 13. 44*. That is, if the Pravity of his Mind so far prevailed, as to spread and break forth into Vicious Practices, or Irreligious Sentiments and Expressions: The Priest, having pronounced him, *Unclean*; he was to *rent his Cloaths, be bare-Headed*, cover his *Upper-Lip*, cry, *Unclean, Unclean*; and dwell alone *without the Camp*. That is, being convinced by the Law, and ashamed, and astonished, at the Condition he was in; was to look upon himself as actually Excommunicated, from the Presence and Favour of God, *Psal. 51. 11*. If after this, *the Leprosy was healed*, *Lev. 14. 3*. That is, if it appeared, he was a true Penitent: The Priest was to perform the Ceremonies belonging to the *Two Birds*: That is, he was first of all to make Expiation, so far as to absolve his Conscience: the Demerits of his Sin being signified by one of the Birds, his Pardon by the other. *Psal. 51. 7. Isa. 1. 18. Heb. 10. 22*. And having then *washed his Cloaths, and himself, and shaved off all his Hair*, and at the *end of 7 Days* done the like again: That is, having used the Means, for obtaining a clear Head, or sound Judgment of things, and a clean Heart; and manifested his Repentance, by a new Course of Life, *Heb. 10. 22. Isa. 1. 16, 17*. The Priest was then more solemnly to make an Atonement for him, with *all sorts of Offerings*. No less sufficing, for that Pollution, which with the Body, hath defiled the Soul and Spirit, or in *St. Paul's Style*, *The Mind*

Mind and Conscience of a Man; by which all Men transgress more or less, and is the immediate cause of all the Wickedness in the World. And herewithal, he was to put some of the Blood of the Trespass-Offering on the Tips of his Right Ear, Thumb, and Great Toe. Signifying, his Solemn Covenant, Not to return into the way of Sinners. And of the Oyl of the Meat-Offering, on the same Parts, and on his Head. To let him know, it was the Anointing or Gift of the Holy Ghost, which should enable him to keep the same.

130. Besides these Solemn Purgations, and the Yearly Atonement, whereof anon: the Sanctity of this People, was herein also intended, In that no kind of Sacrifice was appointed for Capital and Presumptuous Sins. Which was *David's* Meaning, in saying, *Psal.* 51. 16, *That God desired not Sacrifice, else he would give it.* There being none Instituted for the Expiation of those Sins, whereof he confessed himself guilty in that *Psal.* Therefore also a Leprous House, if incurable, was to be pulled down. That is, He that being often reprov'd, hardneth his Neck, shall suddenly be destroyed without remedy. *Prov.* 29. 1. And so a Leprous Garment, if incurable, was to be burnt. Unto which *St. Jude* alludeth, in saying, *And others save with fear, pulling them out of the fire; hating even the Garment spotted with the Flesh.*

131. But the strongest Guard, is that which the Wisdom of God, hath set against Idolatry; the Nurse of all other Crimes. The Idolater, was punish'd both in his own Person, and in his Posterity, *Exod.* 20. Whoever, Wife or dearest Friend, should tempt any one, though secretly, to this Sin, was to be stoned to death, *Deut.* 13. yea, a Prophet, if he did it, though by a Sign which came to pass, *ibid.* And of an Idolatrous City, every Living Creature was to be destroyed, and the City Burnt, and never to be rebuilt, *ibid.* No Diviner, or Observer of Times, that is, of Lucky Days or Hours, was permitted to live, *Deut.* 18. Nor were they so much as to mention the Names of other Gods, *Exodus* 23. 13.

132. With these, and some other Judicial Laws, many others which may be reckoned among the Ceremonial, were directed unto the same end. Temples should be so built, and the Altars placed, says *Vitruvius*, *Lib.* 4. 5, *Ut Vota suscipientes, contueantur Ædem & Orientem Cæli.* The Tabernacle, on the contrary, was so placed, that when they Sacrificed, their Backs were on the East. A Grove of no sort of Trees, was to be planted near the Altar of the Lord. As out of a Superstitious Imitation of *Abraham*, was done by the *Heathen*. No Sacrifice, was to be made with Honey: Nor Oblation of the First Fruits to be burnt. Because the *Heathen* did both. The Fruit to be *Three Years* as Uncircumcised. Whereas the *Heathen* gave the First to their Gods. A Kid, not to be Seethed in the Milk of the Dam. Because many Prophane Nations, at the end of Harvest, were wont to do it in a Magical way: and then to sprinkle their Orchards, Gardens, and Fields with the Milk, to make them fruitful the next Year. No Man to Plow with an Ox and an Ass: Nor to Sow his Vineyard with divers Seeds: Nor to wear Linsy-Woolsey. Because the *Egyptians* used these mixtures in their Magical Tricks. Not to Cut, or Burn Marks upon themselves: Nor to Round the Corners of their Head or Beard. Which the *Assyrians*, and others did for the Dead; and when they consecrated themselves unto Devils: as is witnessed by *Porphyrus*, and others.

others. Chiefly, by *Rabbi Maimon*; who, hath made his Observations, from the *Arabick* Translation of those Books; wherein the *Zabii*, a sort of *Amorite*-Priests, have described the Rites of the Eastern Idolatry.

133. With the same Intent, they were also forbid, to Marry with any of the Idolatrous People round about them. For that the Love of their Persons, would Infallibly bring them, by degrees, to be in Love with their Religion. As it did *Solomon*; permitted to transgress, as an eminent Instance of Humane Frailty; and to shew, with how much Reason, the Law was put as a Guard upon this People.

134. And to the same end, among others aforesaid, the Dietetick Law was also given. Partly, as some Creatures, worshiped by the Gentiles; and some others abused in their Sacrifices, and Divinations; were by this Law pronounced, Unclean. And partly, as it was a Bar, by which the *Jews* were kept, from having any Fellowship with the *Gentiles*, in their Riotous and Profane Feasts.

135. And this, with divers other Laws, and Means, were the more proper Remedies against Idolatry; as by conducing to the Peoples Health, they rendred Medicine, to be of little use to them. For the better understanding of which, it is requisite to shew, in short, the State and Condition of Medicine at that Time.

136. The *Egyptians* being, from sundry Causes, not here to be discoursed of, the most diseased of all People: were also the First Authors of Medicine. *Mizraim* their First King, that is, *Menez*, or *Osiris*, or *Dionysius*, or *Bacchus*, all being the same Man, with his Wife *Isis*, applied themselves, to furnish their People with wholesome Food. He, with Wine, which he had learned to make, of his Grandfather *Noah*; and with Water, in making the best use of the *Nile*, for their Drink. She, in teaching them, among so many sorts of Roots and Fruits wherewith *Egypt* abounds; to distinguish the Noxious, many of which, as *Sulpitius Sev.* & *P. Alpinus* observe, are very sweet and tempting, from those which are wholesome and fit to Eat. From whence, she was called *Υγία*, and *Salus*.

137. Their next King was *Orus*; by *Herodotus*, *Diodorus*, and *Athenagoras* in his Appology for the Christians, said to be *Osiris's* Son. Who seeing Food provided for, bethought himself of some Means, such as they were, for the Cure of Diseases. The first step he took, being affrighted with a Plague, was to offer Sacrifice to the Celestial Bodies: which he supposed to be Gods, and the only Arbiters of Life and Death. Therefore *Anebo* the *Egyptian* Priest, personated by *Jamblichus*, in his Book of the *Egyptian* Mysteries, saith, That even in his time, they knew no other way to cure that Disease. And what *Isis* had found out for Food, he thought the best to be applied to this purpose. So *Porphyrius*, in his Book of Sacrifices, tells us, that the most ancient *Egyptians*, did *Cœlestibus litare*, with Herbs, Roots, and Fruits. Which at first, he offered singly; but afterwards, of several kinds together, supposing them, as is intimated by *Proclus*, to be the more acceptable.

138. The Plague and other Contagious Diseases, being blown away, as they commonly were and are, by the *North* Winds: *Orus* thought it decent, to Solemnize his Sacrifices with Musick. And that he had excellent Skill herein, is witnessed by *Diodorus*. From whence also,

he is taken to be the *Egyptian Apollo*. And seeing it to be acceptable to the People, he applyed this also, with the Sacrifices unto which it was annexed, to the Cure of Diseases. For which reason, Musick is by *Jamblichus*, in his Book aforesaid, enobled with the Title of Divine. And it seemed, for many Ages alter, so necessary unto Medicine; as to give occasion to *Thessalus*, the Head of the Methodick Sect in the Reign of *Nero*, to brag, That he could make Physicians, without the help, either of Astrology, or Musick.

139. And all Musick consisting in a proportionate Measure; he saw it requisite, the Notes or Tunes, and the Words he used with them, should be commensurate one to the other: and so became the First Poet or maker of Verses. Which being used with the Musick, were supposed to have the same Divine Vertue. And came at length, to be used alone in the cure of Diseases. And it is by *Sanchuniathon* affirmed, that *Misora*, that is, *Mizraim*, was one of those two Antient Gods, whose Sons were the Inventors of Medicinal Charms. And these, as it seems, were all the Means that *Orus*, or the *Egyptian Apollo*, invented for the cure of Diseases; viz. Sacrifices, Musick, and Charms. Upon which Three, he began likewise to build the Art of Divination: and as a Branch hereof, his Magical Prognosticks in relation to Diseases.

140. Next to *Orus*, Succeeded *Athothus*; by *Sanchuniathon*, named *Taautus*; by the less antient *Egyptians*, *Thoyth*, and by the *Greeks* in *Alexandria*, *Thoth*; and was the most antient *Egyptian Mercury*. Said by *Manetho* and *Eratosthenes*, to be the Son of *Menez* or *Mizraim*; and was therefore younger Brother to *Orus*, whom he Succeeded by *Noah's* Gift: as is witnessed by *Sanchuniathon*: *Saturnus, in Deum Taautum a Misore natum, Egypti Regnum contulit*. This Man, to add to what his Predecessor had done, was the Inventor of Images, dedicated to the Sun, Moon, and Stars; with the Figures hereof upon them, according to their Position in the Heavens. Supposing, they would be more effectually moved by the Sacrifices offered to them, if hereby honour'd and presentiated. And that none might be without what he thought so necessary for the Peoples Health; he caused the making not only of Images of Gold and Silver; but of certain Sculptures or Paintings upon Wood, or some other Ground. The Figures or Marks, made upon all these, were properly called, *Characters*: and were the original, of all those used by Magicians in after Times, for the Cure of Diseases. Whence it is, that of these *Characters*, those which were properly made, are said by *Jamblichus*, to be *Diis Congrui*: that is, agreeable to the Celestial Bodies, they were supposed to represent. In which Sense also, the Author of the Epistle to the *Hebrews*, speaking of the Second Person in the Sacred *Trinity*, useth the same Word.

141. The same *Athothus*, observing how naturally the Musick of the Sacrifices, put the Body into many Motions; thence took occasion, to reduce the Motion of the Feet, as *Apollo* had done those of Speech, to a proportionate Measure; that is, to an Artificial Dance. And that he was the First Author hereof, is argued, from his being described with Wings, not only on his Shoulders, but also on his Heels. And that he had taught the People, to apply it to Religion, is as evident from the *Jews*; who had learned of the *Egyptians*, to Dance about the Golden Calf. And seeing it naturally to conduce towards
the

the Cure of some Diseases : 'tis likely, that hereupon he invented several sorts of Dances : not as considering their Natural, but Magical aptitude, unto several sorts of Diseases. Supposing, some certain Numbers and Measures of Steps, as well as of Words, to have a Divine Power.

142. And that he might make his Motions with more ease, in so hot a Country ; 'tis likely, he danced half naked ; as *David* did before the Ark ; disdaining the Author of this Ceremony, should shew more Zeal before an Idol, than himself before the True God. And therefore, as *Gymnasium*, properly signifies the Place where people exercise themselves being stript : So upon this foundation, which *Athothus* or the first *Egyptian Mercury* laid ; was afterward built the *Gymnastick Art*. For which cause also *Jamblichus*, speaking of the Powers flowing from the Gods : among those which co-operate with Nature, mentions only the *Medicinal* and the *Gymnastick*, as the Two principal, and of kin one to another. Nor is there ground to think, that in Medicine, *Athothus*, or the first *Mercury*, understood any thing more. So that all the means which the *Egyptians* made use of hitherto, in the Cure of Diseases, viz. till about the 350th Year after the Flood ; were to be referred entirely to their Practical *Theology*, stiled by *Jamblichus*, *θεουργικὴ τέχνη*, of which their Magical Medicine was a principal part.

143. After they began to sacrifice Animals, as well as Plants ; and had learned the Art of Embalming : the Priests had hereby the opportunity of observing the Structure of the Inward Parts ; and so, of making many both Anatomick and Pathologick Remarks. In the doing whereof, it appears by what *Pliny* saith, *Lib. 19. 5. That the Kings themselves did often assist*. And frequently perceiving the inefficacy of their *Magick* ; they began likewise to enquire into the Physical Power of Herbs, and other Remedies, proper for the Cure of Diseases. And the Cures supposed to be made, whether by Natural or Magical Art, were preserved by some sort of Memoirs made of them by the Priests. Wherein a more especial care was taken by *Serapis*, or *Apis*, one of the chief, and the *Egyptian Æsculapius*.

144. Upon these accounts, the Priests, as they were the Doctors in Philosophy ; so the only Physicians properly so called, by whom Directions were given to Chyrurgions, Embalmers, and all other Operators, appertaining unto Medicine. And were of that Honourable Esteem, as *Gyraldus* reporteth from *Plato*, that of these the Kings were often chofe. For albeit the Servants of *Joseph*, who embalmed his Father, are called Physicians ; yet are we to understand those Men, who by the Priests, the True Physicians, were directed, as Operators, in Curing the Infirm, or Embalming the Dead. And therefore the *Septuagint*, who knew the Law in this Case, do not say, the Command was given τοῖς ἰατροῖς, but τοῖς ἐνταφιασταῖς, a sort of Men, to whom was committed the care of Funerals.

145. The next and greatest Improver and Patron of the *Egyptian Medicine*, was *Hermes Trismegistus*. So called, says *Diodorus*, and others after him, from ἐρμηνεύω : because he interpreted the Hieroglyphicks and Sacred Tongue. But this, though he did, yet the derivation of his Name from thence, is a Fiction. For according to the *Greek* way of deriving a Noun, from a Verb ; he should not have been called Ἐρμῆς, but Ἐρμηνεύς. And therefore, on the contrary, as Ἑλλῆσι, ἑλλῆσιζω,

ἑλλωίζω, and other like Words, are all derived of ἑλλω, the Son of *Deucalion*, who first planted *Greece*: So ἐμδρῶς, ἐμδρῶω, and other like Words, are all derived of Ἐμῶς. For the Original whereof, we are not to look into *Greece*, but *Egypt*: where we find *Armais*, one of their Kings, and somewhat junior unto *Moses*, as *Hermes* is also said to be. And the Radical Letters in both, are all the same. Which *Armais*, was also called *Amerfis*, that is, *Mercurius*, by mistake, *Mercurius*; the *Coptick* Letter, *Sima*, being written like the *Roman*, c. And *Trismegistus*, or Thrice very Great; answerable to a like *Egyptian* Name, now lost: given him, as he was esteemed, a great Philosopher, a great Priest, and a great King.

146. This Second *Mercury*, having before him a considerable Stock of Observations, provided by the Priests, and many others of his own: composed all, as *Jamblichus* from *Sulencus* and *Manetho* reports, into many thousands of Volumes; that is, of so many Leaves rolled up. And of Books made of these Volumes afterwards, *Clem. Alexandrinus*, *Strom.* 6. saith, *There were two and forty which were useful*; Six of them appertaining unto Medicine, viz. of Anatomy, Diseases, Chyrurgery, Pharmacy, and particularly for the Eyes, infested with many Diseases in *Egypt*, and for Women. Which Books became, as may be gather'd from *Diodorus*, as it were the Statute-Law in *Egypt*, for the Practice of Physick in after-times.

147. Yet in all these Books, it is certain, that with the Physical account of Things, there was a mixture of *Magick*; the Author of them being the great Establisher of this Art. And if some Chronologers are not mistaken, in saying, That *Armais* was the King who was drowned in the *Red-Sea*: then the same *Armais*, that is, *Hermes Trismegistus*, was the very Man, who by his Magicians contended with *Moses*: and was therefore raised up, the more remarkably to confound them at his Fall. And it is manifest, that the Books now, and anciently extant under this *Hermes's* Name; are all of this Nature. Which Books, though not writ by himself, but certain of the later *Egyptian Priests*; yet are believed by *Jamblichus*, *Porphyrius*, and others, faithfully to represent his Sense. Therefore also *Celsus*, cited by *Origen* against him, *Lib.* 8. tells us, as a piece of *Egyptian Philosophy*, in his time currant, That the Body of Man, is divided into 36 parts; each of them possessed with a God, or a *Dæmon*; which being called upon by the *Magi*, cure the Diseases of the Parts they possess. And as they affixed several unto one Man; so, says *Herodotus*, to every Beast, One; to all, says *Justin*, but the *Hog*. And by the Author of the Book entituled, *Trismegisti Asclepias*, the same, in effect, is said of Plants, and of Stones; viz. that there was τὸ θεῖον, something of Divinity in them all. Nor were the Magical Ceremonies laid aside in *Galen's* Time; as appears, by what he reports of one *Pamphilus*, *Qui ad præstigiaturas Egyptias Versus fuit, junctis Incantationibus quas obmurmurat, cum Herbas colligunt*. And the Author of the Book, *de Medicamentis Expertis*, ascribed to *Galen*, speaking of the *Egyptian Priests*, hath this Passage, *Laudamus Medicos Altarium, Egyptiorum puta, qui curant cum Cibis Sacrificiorum*.

148. Nor did Magical Medicine keep within *Egypt*; but was thence spread abroad into most other Countries. Partly, as they fell under the Government of some of their Conquering Kings. And partly, as *Egypt* was the great Academy, unto which the Philosophers of other Nations

Nations made their resort: and from whence Physicians were often called unto Foreign Princes; who with their Physical, carry'd abroad their Magical Skill. The Junior *Apollo*, was the Author of *Divination* in *Greece*, as in *Egypt* the Elder. And in *Epidaurus*, *Cous*, and other places, his Temple was always full of Sick People: and that too, of *Æsculapius*. Medicines were called *Pharmaca*, which anciently signified, Poysons: because it was believed, that unless they were Magically used, they would do more hurt, than good. Therefore *Jarchas*, in the *Life of Apollonius*, also tells us, that they who were esteemed the Sons of *Æsculapius*, had made but small proficiency in the Art of Medicine, *Nisi Æsculapius, juxta Patris sui Vaticinia, Morbis proficua Remedia composuisset*. Nor were the *Oriental Nations* without their *Teraphim*, a sort of Constellated Images, by them so called, and used, among other purposes, in the Cure of Diseases. From whence, *ἑραπεύω*, signifies both to Worship, and to Heal. And *Eusebius* in his *Prolog. ad Lib. 4. Præp. Evang.* reduceth all to *Theology*, as in *Egypt*, so among the rest of the *Gentiles*: *In Gentilium Theologia Civili, continentur Oracula, Responsa, & Curæ Morborum*. So true, is that Saying of *Celsus* concerning *Hippocrates*, in his Preface; *Primus Disciplinam hanc, Medicinalem puta, ab studio Sapientiæ Separavit*: that is, from *Magical Theology*, the reputed Wisdom of those Times.

149. This being the Ancient State of Medicine in *Egypt*, and all over the World; the *Jews*, by all proper Means, were waylay'd from having any thing to do with it. And first, they were peremptorily required, To expel from among them, all those, who practiced the same, *Deut. 18. 10, 11*. Those who sacrificed their Children, as the *Phœnicians* did, for a Remedy against the Plague: as also Diviners, Observers of Times, Enchanters, Witches, Charmers, Consulters with Familiar Spirits, Wizards, and Necromancers: so many kinds of Magicians, who among other things, undertook the Cures, and Prognosticks of Diseases, so many several ways. Particularly, the Charmer, *ver. 11.* termed by the *Septuagint*, *φάρμακος ἐπασίδων ἐπασίδων*, one that used Medicines, and Charms together.

150. And as they were commanded to expel this sort of Men: so they were allowed the Study of Nature, and the Use of Natural Remedies within themselves. The Priests were obliged to know the Signs of the Leprosy, so as to be critical in distinguishing it from divers other like Diseases. They had always among them a sort of Apothecaries, who kept, and prepared certain Roots, Oyntments, and other Physical Materials, for those who had occasion for them, *Exod. 30. 25. 1 Sam. 8. 15. Eccles. 10. 1. Solomon's Knowledge of the Virtues of Plants*, is mentioned, as a very considerable part of his Wisdom. After whose Example, the succeeding Kings, both of *Judah* and *Israel*, as *Pliny* tells us, *Lib. 12. 25.* had also their Physick Gardens. Such was that, which *Ahab* made of *Naboth's Vineyard*. He was not so sick and fullen for a Garden of Pot-herbs; but for such Plants as were choice and Medicinal, whereof the *Balsamus* was the Chief. Therefore also *Joram*, *Ahab's Son*, being wounded by *Hazael's Men*, went back to *Jezreel*, where this Garden was, to be healed of his Wounds, *2 Kings 8. 29.* It was not *Ahab's Crime*, that he would have a Garden, but violently taking away the Life and Lands of a peaceable Subject. And when the *Greeks* had taken possession of *Jury*, the *Jews* applied them-

elves to their Reformed Medicine. *Eleazar* the High-Priest, in his Discourse with the Embassadors of *Ptolemy*, hath this Passage, *Ingentia sunt profectò, si quis considerat diligenter, Formatio Corporis, Dispensatio Alimentis, & ad singula Membra, mirabilis transitus.* By which sensible Words, he seems to have been an Inquisitive and Knowing Anatomist. And the Practice of Physick was become so innocent in our Saviour's Time; as to permit him to say, *The whole need not the Physician, but they that are sick.* Thereby approving of that, for which *Aza* King of *Judah*, was justly condemned, *viz. In that he sought not to the Lord, but to the Physicians,* 2 *Chron.* 16. 12. *Reprehenditur,* says *Grotius,* *quòd Deum seriâ Pœnitentiâ ac prece non adiverit, sine Quo, nihil valet Medicorum auxilium.* A Pious Reflection; but doth not reach the apparent reason of his Crime; which was, because at that time, there were no other, but Magical Physicians.

151. And the better to wean them from this Prophane Rout, God was pleas'd to tell them, upon the first fit occasion, That he himself would be their Physician; *I am the Lord that healeth thee,* *Exod.* 15. 26. or *the Lord thy Physician;* so the *Chaldee* paraphrase, and the *Syriac.* Who healeth thee of those Diseases, which the Magicians of *Egypt* could neither prevent, nor cure. This Gracious Title he made good, partly, by Miracle; as in sweetning the Waters of *Marah*, killing the Sting of the Fiery Serpents, suddenly removing the Plague of Pestilence, and the Leprosy. Which latter, though of the ordinary kind, seems to have been miraculously cured: for we read of no Remedies that were used. And partly, by those Means, the Operations whereof are not unknown. To this, among other Ends, he dieted them with Manna in the Wilderness, 40 Years. That the Seeds of those *Egyptian* Diseases they brought with them thither, being starved; they might thence forward, beget a more hail Posterity. The Country whither they were going, and which God is elegantly said, *To have espied out for them,* was fitted, above all others, for the same purpose. It had no Marsh Grounds, and therefore the Water was all good. And no less the Air; both for the same Cause, and as not being an Island; at a convenient distance from the Ecliptick; and standing high, above all the Country round about. Likewise the South-East Wind, blowing from *Arabia Felix*, and the Odoriferous Woods of *Libanus*, Embalm it all over the Land. And the *Red-Sea*, and *Mediterranean*, intercept the *Venim* of that from *Africa*, of all the most dangerous. Inasmuch, that whereas the Plague happens in *Egypt* once in 7 Years, or thereabout; we read not, that I remember, of any one in *Judea*, but what was miraculous, in 1500 Years. And being withal very Mountainous, it produced, no doubt, a great variety of Excellent Herbs; which made the very Flesh and Milk of their Cattel to be Medicinal. Chiefly, the Balsam Shrub; naturally produced in the Fields of *Jericho*; and naturally, there only, as *Josephus*, *Plini*, and *Strabo*, do all testify. The most precious Juice whereof, was a kind of *Panacea* for their External Diseases; as the Air was, for those within. Likewise their frequent Wars, the Precept for Daily Labour, and the Matrimonial Laws, did much conduce to keep them in good heart and health. As also did the Dietetick, as hath been said. Both in chusing for them, that Food which was the most wholesome; and in restraining them, from too great a Variety: sometimes as destructive to the Health, as Gluttony; and

and always a Temptation to it. And it was much more becoming the Wisdom of God, to teach the *Jews*, how to prevent Diseases, than how to cure them: That is, how to be prudent and vertuous, rather than upon presumption of a Cure, to be extravagant. As we see all people are, where Physicians are rely'd upon. Whereas if they could once learn to live by Rule, Physicians would have little to do. And thus far of the Immediate or Direct Intent of the Law, *viz.* with respect to the Nation of the *Jews*.

152. Besides the Direct, there was also an Oblique or Typical Intent of the Ceremonial Law. The very Persons, Transactions, and State of the *Jewish Nation*; were Types of *Christ* and of the Christian Church: as *Grotius* somewhere well observes. So, for example, the High-Priest and 70 Elders, and *Jacob* and the 12 Patriarchs; were both answered by *Christ* and his 70, and 12 Apostles. Their wandering in the Wilderness 40 Years; foreshew'd the Removable State of the Christian Church, from one Kingdom and Country to another: many Parts, where she once pitched her Beautiful Tents, being now left desolate. And from their fighting out their way at last into *Canaan*: we must expect, that the nearer the World is at an end, Religion will meet with so many more, and those more dangerous Enemies. But as that Warfare was followed with the Sabbatical Year: So will this end, in Heavenly joy and rest.

153. But the Typical Intent of the Law it self, is much more conspicuous. The Apostle therefore tells us, *Heb.* 10. 1, That the Law, he saith not, some part of the Law, but the whole Ceremonial Law, had the *Shadow of good things to come*. And *Chap.* 9. 8, 9, That the Tabernacle, and therefore also, the whole Divine Service belonging to it, was a Parable, *παραβολή*. The Interpretation whereof, are *Jesus Christ* and his Church.

154. I have before shew'd, in what respects the Tabernacle and its Furniture, did both answer to the Body of a Man. But the special Antitype hereof, was *Christ*, and his Body; his Natural Body, and his Mystical Body, the Church. Therefore the Apostle, *Heb.* 10. 20, compares one Part of it, *viz.* the Veil, which hung between the most Holy Place and the Sanctuary, to his Flesh. Which, as the Veil, was both the Partition, and Medium of Communication, between the Deity and the Church. And the Apostles *Peter* and *Paul*, give the Name of Tabernacle to their own Bodies, *2 Pet.* 1. 14. and *2 Cor.* 4. 1, 5. And the latter, gives every good Christian the Honourable Style, of being the Temples of the Holy-Ghost, *Rom.* 6. 19. But the Tabernacle, not being figured as the Temple; but like a Body or Trunk without Arms, or with the Arms folded together: shew'd, that the Church, then confined within the *Jewish Nation*; was so to continue for many Ages, until the *Gentile Branches* were engrafted. The Double Sockets, on which the Boards stood, with the Pillars, and Bars: Foreshew'd the stability of the Church, against which, *the Gates of Hell should not prevail*. And the Coupling of the Curtains, so as to make them one Tabernacle, *Exod.* 26. 6. the Unity hereof, in all Points essential to its Being.

155. And the better to shew, that this Body was model'd in Heaven: albeit the several Parts of the Furniture, *viz.* The Ark, Altar, Table, and Candlestick, had so many several sorts of Covers: yet had they all

of them, one of a Sky-Colour, *Numb. 4.* The Candlestick, eminent-ly represented, the 7 Chief Cœlestial Bodies of the System wherein we move. The Shaft in the midst, answering to the Sun: That is, to *Christ the Messiah*, stiled by the Prophet *Malachi; Chap. 4. 2, The Sun of Righteousness.* And the 6 Branches, to the 6 Greater Planets: that is, the Apostles, who were sent out by 6 Pairs; and are called, *The Light of the World.* And the 7 Lamps, served to the Candlestick, as did the 7 Deacons to the Apostles, and the Church: Or the 6 Branches and 6 Lesser Lamps, representing the 12 Apostles, who first preached to the *Jews*: the middlemost and biggest Lamp overagainst the Shaft, was *St. Paul*, the great Apostle of the *Gentiles*, And the Candlestick stood on the *South* side of the Tabernacle: answerable to the *Southern* situation of the Ecliptick, with respect to *Judea*, and the far greater part of the World. And as the said Lights, always Shine in the Heavens; so they always did in the Tabernacle; and shall never be extinguished in the Church: nor the Light the Church shall enjoy in Heaven, *the true Tabernacle, which the Lord pitched and not man, Heb. 8. 2.*

156. Nor did the Shew-Bread, which also answered to the Pattern in the Mount, less evidently represent *Christ the Messiah*. Who therefore calls himself, *the Bread which came down from Heaven, for the Life of the World, John 6.* And it was called Shew-Bread, or the Bread of Faces, to signifie, that his Death, though not till 1500 Years after, did then operate: all Times and things to come, being present unto God, and already before his Face. And this Bread, being, as it were, a perpetual Meat-Offering; with which a Drink-Offering, was often, if not always, joyned: therefore, though it is not said, yet we are to suppose, that when the Priests did Eat it, they Drank some Wine with it, the one, as his Flesh, the other, as his Blood. Nor can we apply the Bowls, which belonged to the Table, to any other use. In their Eating and Drinking whereof, every Week, and as is most likely, on the Sabbath day; they gave occasion to the Apostles and Primitive Church, to do the like. And in doing of this through all Ages; they had, though not by Promise, reserved for the *Messiah* himself to give, yet in a Type, the Revelation of Eternal Life.

157. In order to which, as the Table shewed the Efficacy of his Death; so the Altar of Incense, the Fervency, and most acceptable Suavity of his Intercession. And as its being placed without the Veil; shewed, he should begin his Intercession here in the Church on Earth: so being of the same Figure, with the most Holy Place; that he would continue it, in Heaven.

158. Again; the Heighth and Length of the Ark, and the Height of the most Holy Place and Length of the Tabernacle, being Proportionals: shewed, that as the Law, preserved in the Ark, came from Heaven, so was fitted unto Humane Nature, and the Church; both in the *Jewish* and the *Christian* State. And the upper Plains of both the Altars, being of the same Figure; and the Proportion both of these and the Ark being Homologous: it was hereby indicated, that as the Sufferings, and Intercession of *Christ*, were answerable one to another; so both of them, to the Perfection of the Law. And the Height of the Brazen Altar and the Length of any Side hereof, being

being double to the Height and Length of the Ark: shewed, that the Sufferings of *Christ*, did doubly answer to the Law; *viz.* in removing the Curse, and purchasing all the Blessings, Temporal, Spiritual, and Eternal, therein expressed or understood. And the Arithmetical Proportion, which belonged to the Table and Candlestick, being less perfect than the Homologous: as proportional, it shewed, that the Preaching of the Gospel, and the Eucharist, should both be Instituted and begun by *Christ* himself: but as Arithmetical, should be continu'd by his Officers in the Church.

159. And the Order wherein all things were placed, was as vocal. Next to the Altar, stood the Laver. That is, *Christ* being Sacrificed, Baptism was next to be Preached unto all Nations. Upon receiving of which, they were to be admitted, as the Priests having washed themselves, into the Tabernacle; that is, the Church, the Body of *Christ*. Wherein, being first Illuminated by the Candlestick; that is, the Heavenly Doctrine of the Apostles; they were then to be admitted to the Shew-Bread; that is, to the Communion of Saints in the Lord's Supper. For all whom, the Altar of Incense; that is, the Heart of *Christ*, maketh continual Mediation. Until he comes, at last from the most Holy Place, attended with *Cherubims*, to judge the World.

160. And as the Tabernacle it self, so the Divine Service, with the Persons and things appertaining to it, were all Typical; whereof I shall also give some examples. *Aaron* was to officiate, in the most Beautiful, Glorious and Holy Garments: and to bear the Iniquities of the People, *Exodus* 28. To represent, as a Type of *Christ*, the Dignity of his Person, and the efficacy and necessity of his Mediation. Therefore also, he that was only guilty of Chance-medly, yet was not to go out of the City of Refuge, before the Death of the High-Priest. Prefiguring the Death of *Christ*, as necessary for the Remission, even of accidental Errors.

161. And as the Death of *Christ* was prefigured by that of the High-Priest: So also by that of the Vilest of Men. Hence it is said, *Deut.* 21. 23, *He that is Hanged, is accursed of God.* That is, He that is Crucified. For to Hang a Man, as in our Northern Countries, is meant and done; is to Hang him, *Sub Ligno*, and not, *Super Ligno*. Whereas the *Hebrew* expresseth it to be done, *Super Ligno*, that is, by Crucifixion; as the *Arabick*, *Vulgar Latine*, *Septuagint*, and *Chaldee* Paraphrase, do all render it. Which Sort of Death, being that, whereby the most Notorious Offenders were Punished, among the Oriental Nations: *Moses* tacitly foreshews, that *Jesus Christ*, in bearing the Sins of the whole World, should dye the accursed Death of Crucifixion.

162. Upon numbring the People, every Man was to give a Ransom for his Soul, lest the Plague should break forth among them, *Exodus* 30. 12. Which Ransom, without any respect of persons, was the same for all, *verse* 14. Called the Atonement-money, and dedicated to the Service of the Tabernacle, *verse* 16. Foreshewing, that *Jesus Christ* should come, in the fulness of time, to give himself a Ransom for all; *1 Tim.* 2. 6. The omission of requiring this Atonement-Money; I conceive, made *David's* Sin, upon numbring the People, to be the greater.

163. All the Animals appointed for Sacrifice, had these Two Qualifications: They were the most Harmless in their Nature: And to be without Blemish. The former, to shew the Immaculate Conception and Sanctity of *Christ's* Humane Nature. The Latter, His Spotless Life and Death. He is therefore said, to be *Holy, Harmless, Undefiled, Separate from Sinners*. And his Blood, to be as that of a Lamb, without Blemish or spot. Besides Innocence, another peculiar Quality in a Lamb, is Taciturnity. And so it is said of *Christ*, *Isa. 53. 7, That being brought as a Lamb to the Slaughter, he opened not his mouth*. And the Evangelists tell us, that neither *Pilate*, nor the Priests, nor the People, by all their false and malicious accusations, and barbarous usage, could prevail with him, to say a word in his own defence.

164. In every Sacrifice, he that brought the Offering, was to lay his Hand upon it. Thereby transferring his own Guilt and Punishment upon *Christ*, *Isa. 53. 6*. To exhibit the Atoning Virtue or Merit of his Death; the Blood in the Burnt-Offering, was sprinkled round about upon the Altar: and on the Day of Atonement, on the Mercy-Seat. And to shew the Spontaneity hereof; in the Sin-Offering, it was poured out at the bottom. He is therefore said by *Isaias, 53. 12, To pour out his Soul unto Death*. To shew likewise the Inefficacy of the Blood of Beasts to Aton for Sin; it was sprinkled upon the Leper, and on the Day of Atonement on the Mercy-Seat, 7 times. Whereas the Blood of *Christ* Sufficed in being once Shed. For which cause also the High-Priest, went with Blood into the Holiest, but once in a Year: as *Christ*, having once suffered, did into Heaven. *Heb. 9. 11, 12*.

165. Again, The Sacrifice was Burnt; to represent the Extremity of our Lord's Sufferings. Especially, his Agony, *Luke 22. 44*. Wherein he is said to *Sweat great drops of Blood*. More than any Corporeal or Mental Pain, was ever known, in any other Instance, to produce. And the Beast which was Sacrificed in the Sin-Offering, was Burnt without the Camp: as *Christ* also suffered without the Gate. *Heb. 13*. And the Offering of *Christ* thus performed, is said, *To be of a sweet savour unto the Lord: Recha Nichocha, a Savour of Rest: that is, wherein God was pleased to acquiesce or rest satisfied*.

166. On the Day of Atonement, Two Goats, the most Inferior of all the Beasts of Sacrifice, were to be used, *Lev. 16*. To shew, that *Christ* did not only suffer Pain, but Shame and Reproach, and was made a Curse for us, *Heb. 13. 3. and 12. 2. and Gal. 3. 13*. One of the Goats was to be taken for a Sacrifice, by Lot: whereof God himself is said, *Prov. 16. 33, to have the whole disposal*. To shew, the Innocency of *Jesus Christ* was such, that no Tribunal could have condemned him, had not the Counsel of God, in his deep project of our Redemption, disposed of all Circumstances leading to it, so as to bring it about, *Act. 4. 28*. The other Goat, was by the same Lot, to be for *Azazel*, *Lev. 16. 8*. That is, having all the Iniquities of the People confessed over, and by the Hand of the High-Priest, laid upon, his Head; *verse 21*; he was then to be sent into the Wilderness, to *Azazel* the Devil: as Doctor *Spencer* hath well observed. And in like manner, I conceive, that our Blessed Saviour, having born our Sins in his own Body on the Cross: was some way or other further

ther put into his Hands. The chief reason why a little before he gave up the Ghost, he cryed out; *My God, my God, why hast thou forsaken me?* He likewise tells the *Jews*, who came to take him, *That it was their Hour, and the Power of Darknes, Luke 22. 53.* How far therefore after his Death, he was put into the Hands of the Infernal Tribunal, as he was before into that of the *Roman*; we may humbly think, but no man may presume to say.

167. I shall add one more Remark upon the whole. By the Description before given of the Tabernacle, and the Pontifical Robes; and the account of the Materials for the Divine Service: it appears that 6, and 4, were the 2 Numbers, which ran through all. The former Number, shewing, That the state of the Church, both *Jewish* and *Christian*, was, and was to be a New Creation. The Number, 4, That the Second and Third Persons in the Sacred Trinity, by virtue of their Divinity, were, and were to be, Co-operators herein. Particularly, with respect to the Divinity of Christ, both the Altars were square; and so, the upper Plains of both, had 4 equal sides; the Meat-Offering, Honey and Leven being forbidden, consisted of 4 Parts: the Animals which were sacrificed, were of 4 Kinds.: and the Ingredients of the Holy Perfume, were also 4. With respect to the Divinity of the Holy Ghost, the Pectoral or Purse, wherein the Urim and Thummim were reposed, was square: and the Sweet Spices for scenting the Holy Anointing-Oyl, were 4. All which, answering to the like number of Consonants in the Great Name of God, *Jehovah*; known, and revered among the *Gentiles*, by that of *Τετραγεγραμματος*: It was hereby indicated, that in the Deity, there is a most Sacred Trinity of Persons; unto each of which, the self-same Adorable Name, doth equally belong. Which being well understood by the Prophets, and some of the Priests; and by them suggested to Inquisitive Strangers; occasioned the Philosophy of the *Platonick*, and other *Pagan* Trinities.

168. Now the Reasons why God was pleased to institute this Ceremonial Law, were many. Not meerly, or chiefly, to humour the *Jews*, as some have supposed. And in favour of this Opinion, have cited *Chrysostom*, in *Act. 7. Homil. 17.* as saying, *That before the Idolatry of the Calf, there was no mention made of Sacrifices; or at least, they were not commanded.* And *Jerome*, in *Ezekiel 20*; and the Author of the *Apostolical Constitutions*, *Lib. 6. c. 20*, as affirming the same. And *Grotius*, in *Exod. 15. 26.* excepting the Passover, doth the like. But it is as certain, as strange, that they are all overseen: as will appear to any one, upon comparing *Exod. 20, 24, 29,* and *32 Chapters*, and *Lev. 8.* all together.

169. Much less, in imitation of the *Egyptians*, or any other Nation. Between those Ceremonies which were Natural, there might be some Similitude. In *Egypt* and all Hot Countreys, Bathing is necessary to keep them clean. Which God was pleased to apply, as perhaps the *Egyptians* also did, to a Religious Use. What can be more suitable to a Thank-Offering, than to rejoice? Wherein therefore God would have the *Jews* to use Wine, albeit the *Zabii* did the like. For he did not think fit, to forego his own Law of Nature, because he saw it observed by them. But that these, or any of the rest were borrow'd, can never be prov'd. For they who give us an account of the *Egyptian* Ceremonies, *Ælian, Apuleius, Diodorus, Berosus, Manetho, Herodotus*, lived from

from 600 Years to 1100 after *Solomon's* Reign ; which began above 250 before the first *Olympiad*, the *Epocha* of all such Prophane History, as hath any thing of certainty in it. And *Solomon* having built the Temple, enriched *Judea*, and married *Pharaoh's* Daughter : the *Jews* hereupon, were highly honour'd, by the *Egyptians* and other Nations, far and near ; as *Ezekiel*, in his most elegant Parable, *Chap.* 13, 14 ; tells them, *And thy Renown went forth among the Heathen, for thy Beauty.* Now as the Wiser part of the Heathen World, ever had a regard to the *Jewish* Story and Laws ; as in the 2d *Chapter* hath been shewed : so it is likely, that now especially, they began every where, to imitate the Religious Rites of this People. And therefore, where we meet with any Resemblance, we are to look for the Original, not among the Traditions of the *Egyptian* Priests, but in the Law of *Moses*. And the contrary is opposite to the plainest Scripture, *Lev.* 18. 3. *After the Doings of the Land of Egypt, shall ye not do, nor walk in their Ordinances.* And unto all good Sense. Being as much as to say, That God had no better way, to separate a most Holy People to Himself ; than by borrowing his Laws for it, of the most Prophane. Which would only have tempted the *Jews*, to suppose the *Laws* he imitated, were as good as his own ; and for ought they knew, he did but marr, instead of mending them, where they differ'd.

170. The Reasons then, of the Ceremonial Institution, were such as these. *First*, The Condescention which God made, in commanding a Tabernacle to be erected, *wherein he might dwell among them* : was so admirable, as to be above a President, in any pretended Deity. It was therefore necessary, that a Guard of Ceremonies, as the Bounds which were about the Mount, should keep them at an awful Distance. Putting them in mind, that how near soever he was come to them ; Heaven was still his Throne.

171. And they were as necessary a Guard, to the Majesty of the Law. While they consider'd, that the most Mysterious and the Plainest parts of it ; were both given by the same Divine Legislator. And as it became the Deity, in speaking plainly, to command, not only their Words, and Actions, but their Thoughts, as equally known to him : so in speaking mystically, to make it impossible for Them, or Us, to have known His ; had not the Prophets and Apostles, been Commentators hereupon.

172. By all the Ceremonies relating to External Uncleanesses ; the Sanctity likewise of the Law, became the more evident. For if they were so carefully to avoid these : with how much more detestation, those of the Mind ? And if so many Marks of Uncleaness were given, to admonish them, that, as *St. Paul* interprets, they were to *avoid all Appearance of Evil* : how much rather, those Things, which are universally owned to be such ?

173. And the same was taken care of, by some Particulars, Postpon'd unto the Book of *Deuteronomy*. Which God gave leave to *Moses*, to allow of ; tho' he did not think fit, in a manner, to revoke any precedent Laws, by doing it himself. Whence, our Saviour, speaking of the Law of Divorce ; tells the *Jews*, not that God, but that *Moses*, for the hardness of their Hearts, gave them that Law. Who being a Prophet, prescribed some things in this Book, as *St. Paul* did, by way of Permission, and not of Command.

174. Likewise the Fulness of the Law, was more manifest; In that so many Ends or Intents, were comprized in the self-same, and these a few Words; as fittest for God to speak. Not only in the Mystical Laws, belonging to Divine Service; but in many others. As in that, which requires them, *Not to muzzle the mouth of the Ox, which treadeth out the Corn.* By which short Precept, they were taught exact Justice in the meanest Case which could be thought of. And much more in all others: the Less, taking in the Greater; but not, *vice versa*. So if any one found a Bird's Nest; he was not to *take away both the Dam and her Young.* To indicate, That if in the Lesser Instances, of Taking and Using these Creatures, Men were not to overdo: How much more were Conquerors in their Triumphs, and Princes and all others, in their Worldly Acquisitions, to use a certain Moderation and Temper.

175. We see moreover, that in all Nations, Proverbial and Parabolick Sayings, are many times more operative, than those which are plain. God therefore gave the *Jews* a Parabolick Law; that he might induce them to think the more, and more deeply of the Intent and Meaning hereof. If the Ark and Tabernacle, were made with so much Cost and Art; were so exact in the Symmetry of all their Parts: what was the Law it self, the Jewel therein preserved? And from all the other Mysteries, they could not but conclude, the Things were of the greatest Moment, under so high-wrought and rich a Cover.

176. By this Operose and Mystical Service, He also proved, whether after He had done so many extraordinary Things for Them; they would do any thing alike for Himself? And could believe, that whatever he commanded them to do, tho' they understood not the Reason of it, was nevertheless heartily to be obeyed.

177. The Law was likewise set upon a Hill, for the rest of the World to look and light their Candle at. Therefore sundry Legislators, Philosophers, and other Strangers, having conversed with the *Jews*, returned home, with most of the Moral and Judicial Commands along with them. Into which, they were the rather invited to enquire, by the Splendor and Singularity of the Ceremonial.

178. And albeit they borrowed much of this also; yet in making so many False Interpretations, and Prophane Additions: did thereby demonstrate, the Power of the Kingdom of Darkness, and the sinfulness of Sin. And so much the more glorified the Grace and Truth which came by *Jesus Christ*, in subduing, and healing the same.

179. To conclude, The Ceremonies and other Types, which have respect unto *Jesus Christ*, were ordained for this, among other Ends, That the World might the rather be induced to believe in him; when they saw how admirably These and their Anti-type, agreed together. And therefore in the Discourse which our Saviour had with the Two Doubting Disciples; the only Means he made use of, to renew and confirm their Faith; was his expounding to them all the Scriptures, both in the Prophets, and the Law of *Moses*, concerning Himself, *Luke 24. 27.*

180. So justly did *David*, when he had, and had lost, extraordinary Wives, Children, and Friends; had been long a Soldier, a Courtier, and a King; and as a Wise Man, and a Prophet, had taken a True Measure of Things: Then utter, those sensible Words, *I have seen an End of all Perfection, but thy Commandment is exceeding Broad.*

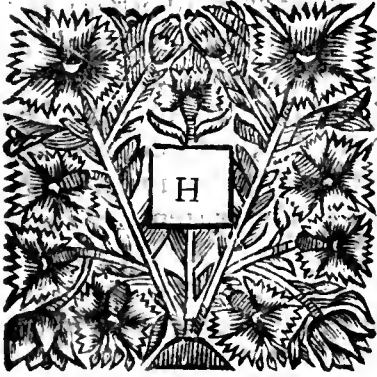
And thus far of the Hebrew Code, or Old-Testament.

THE
FIFTH BOOK.

Wherein is shewed, that the New Testament is also GOD's Positive Law.

C H A P. I.

Of the INTEGRITY of the New Testament.

I.  Having shewed the Integrity, Excellency, and Divine Authority of the Old Testament: I now proceed to demonstrate, That the same Qualifications, do equally belong to the New.

2. And *First*, I will prove, That it is Entire. That is to say, that as the Books whereof it consists, are not Apocryphal or Spurious; but were Composed, or Approved, by the Apostles of *Jesus Christ*: So likewise, that all the

known Versions, and Copies of the said Books, have ever since been kept, as to any material Alterations, Uncorrupted.

3. Of the Twenty and Seven Books herein contained, the Authors of Twenty, were always acknowledged: *viz.* of the Four Gospels, the *Acts*, Thirteen Epistles of *St. Paul*, the First of *St. Peter*, and the First of *St. John*.

4. Of the Gospel according to *St. Matthew*, *Origen*, cited by *Eusebius*, *Hist. Eccl.* 6, positively saith, *That it was by him Written, for the Use of the Hebrews.* In the Preface, or the Postscript, of the *Syriac, Persian, and Arabick* Versions, it is affirmed, that for Their Use he Wrote it in the *Hebrew* Tongue. *Athanasius*, in *Synop. S. S.* yet more particularly saith, that he wrote it, by the direction of the Apostles, about Eight Years after the Death of *Christ*, and before he left *Judea*: and that it was Translated into *Greek*, by *St. James* the less. *Jerome*, in *Catal. Scr. Eccl.* & *Euseb. Hist. Eccl.* 5, both tell us, that *Pantenus* the Philosopher, Predecessor to *Cl. Alexandrinus*, being sent about the Year of our Lord 200, by *Demetrius* Bishop of *Alexandria*, as an Evangelist to the *Indians*; found among them the said *Hebrew* Gospel, and carried it with him upon his return. And *Jerome* further affirms, that there was a Copy of it, then preserved in the Library at *Cæsarea*, when he wrote this Catalogue. And Copies hereof, are also extant at this day.

5. Of

5. Of the Gospel according to St. *Mark*, said by *Nicephorus* to be St. *Peter's* Nephew; the Preface, or the Postscript to the Three afore-said Versions, affirms, that it was by him written in *Latin*. And he is therefore by *Jerome*, called, *Peters* Interpreter. *Irenæus*, *contra Hæc.* 3. 1, saith, that it was dictated to him, by St. *Peter*. And it is observed by *Chrysostom*, to imitate the Conciseness of *Peter's* Style. *Jerome*, from *Cl. Alexandrinus*, gives us a more particular account; that this Evangelist, being St. *Peter's* Disciple, whom he mentions in his First Epistle; at the request of the Brethren in *Rome*, wrote the said Gospel, as an Abstract of what he had heard from St. *Peter's* own Mouth. Who, having heard it recited to him, approved it, and authorized the reading of it in the Churches. And *Eusebius*, *Hist. Eccl.* 2, gives us the same account of it. not only from *Clemens* afore-said, but also from *Papias* Bishop of *Hierapolis*. Who being a Disciple of St. *John*, could not be left under a Mistake herein.

6. Of the Gospel according to St. *Luke*, the Preface to the *Syriac* and *Persian*, saith, That he wrote it in *Greek* at *Alexandria*. But *Jerom* affirming, that he practised Physick at *Antioch*; it seemeth, that he wrote it, though not in *Alexandria*, yet in *Alexandrian Greek*. Having had his Education, as is likely in that City; then the most famous University, as well for the study of Medicine, as of all other Learning. Which is also the reason, why he makes his Quotations always from the *Septuagint*; wherewith he was better acquainted, than with the *Hebrew*. The Preface to the *Arabick*, asserts him to have been One of the Seventy Disciples. Whether he was, or not, we have sufficient Authority for his Gospel. Whereof *Origen*, quoted by *Eusebius*, *Hist. Eccl.* 6, affirmeth that it was by him written, for the use of the *Gentiles*; in St. *Paul's* Travels and Ministry. And we may as well say, he did not write it; as suppose, he did not shew it to St. *Paul*, and frequently discourse with him of the Contents, in those 17 or 18 Years, in which he was his constant Companion. And St. *Paul* in citing a Passage, as Scripture, *1 Tim.* 5. 18, not according to St. *Matthew* 10, 10. *The Labourer is worthy of his Meat*, τὸ τοιοῦτον, but, of his Hire, τὸ μισθόν, according to St. *Luke* 10. 7; shews, he was satisfy'd of the Authority this Gospel had, precedent to his own Approbation. Nor would he have given *Luke* the Elogium; *That his Praise was in the Gospel throughout all the Churches*; had he abused them with a pretended Authority for what he wrote.

7. Of the Gospel according to St. *John*, *Jerom* informs us, That it was by him written last of all, upon the request of the *Asian* Bishops; to enable them the better to assert the Divinity of Christ, in opposition to *Cerinthus* and other Hereticks. And *Euseb.* *Hist. E.* 3. *That it had never been question'd by any: but was received and own'd by the Churches throughout the World*. Who saith, moreover, *Chap.* 24, *That the same Apostle, reviewed all the other Gospels, and attested the Truth of them*. Nor doth *Cl. Alexandrinus*, Who gives us his Account of the Gospels, from the Ancient Presbyters; nor *Dionysius* of *Corinth*, who lived nearer than *Clemens* to the Apostles Time; both cited by *Eusebius*, *Hist. E.* 6; Nor *Justin Martyr*, who was yet nearer, and mentions the Gospels by the Title of *Apostolical Memoirs*; nor other Ecclesiastick Writers, tell us of any besides these Four, which were ever received by the Churches.

8. The Acts of the Apostles, which *Jerom* styles *Egregium Volumen*, is affirmed by him, by the Author of the Preface to the *Syriac* Version, and by all that give us an account of the Sacred Writers, to be writ by *St. Luke*. The matter whereof, to the 15th Chapter, he received from the same Eye-witnesses, as of his Gospel. The rest, to the End, he reporteth from his own knowledge. And it is Absurd to think, either that *St. Paul* would omit to inspect the Journal of his own Acts: or being subjoyned, as it antiently was, to the Gospel aforesaid, that *St. John* would omit to review them both together.

9. Of the Epistles, *Jerom* numbers Thirteen, as undoubtedly written by *St. Paul*. Nine of them, to Seven Churches; viz. the *Romans*, *Corinthians*, *Galatians*, *Ephesians*, *Philippians*, *Colessians*, and *Thessalonians*. And Four more, to Three of his Disciples, *Timothy*, *Titus*, and *Philemon*. And *Origen*, gives the same Testimony of them. Nor do the Ancients suggest any doubt concerning them, among the Churches. And they are therefore called by *Eusebius*, *Hist. Eccl. 3, Epistolæ Pauli Notæ ac Testatæ*.

10. Of the First of *St. Peter*, the same *Eusebius Hist. Eccl. 3*, also saith, that being delivered by the Ancient Presbyters, as of Undeniable Authority; it was received with the Consent of all. And *Origen*, cited by the same Author, *Hist. Eccl. 6*, saith as much of it, viz. That it was *omnium asseveratione & approbatione accepta*.

11. And of the First of *St. John*, the same *Eusebius, Hist. Eccl. 3*, in like manner affirms, that it is most certainly Genuine; and was received as such, throughout all the Churches. And *Jerom*, in *Catal. S. E.* that it was approved as His, *ab Ecclesiasticis, & Eruditis Viris, universis*.

12. Of the other Seven Books, viz. the Epistle to the *Hebrews*, that of *St. James*, the Second of *St. Peter*, the Second and Third of *St. John*, that of *St. Jude*, and the *Apocalypsis*; the Authors were doubted of, by some few, for a time.

13. Of that to the *Hebrews*, the Authority was never questioned. It was only supposed by some, that *St. Paul* was not the Author: *τις τοῦτο*, as *Jerom*, by *Sophronius*, his Interpreter, is made to speak. Which supposal, was grounded on the difference between the Style of this Epistle, and of those acknowledged to be *Paul's*. Therefore *Tertullian* guessed, it was writ by *St. Barnabas*. Others, by *Clemens Romanus*; putting *St. Paul's* Sense, into his own Words: so *Origen*. Who saith withall, that the Ancients, upon good ground, had delivered it to Posterity, as *St. Paul's* Epistle. *Cl. Alexandrinus*, cited by *Eusebius*, affirms, that it was written first in *Hebrew* by *St. Paul* himself; and then turned to *Greek* by *St. Luke*, for the use of the *Gentiles*. And thinks, his not beginning with the Apostolick Style, used in all his other Epistles, was to avoid Envy; and that he might not seem to assume the office of an Apostle to the *Hebrews*, *St. Peter's* more immediate Province. But his Valediction, *Grace be with you all*; is the same, or to the same effect, in all his Epistles: and the same as in that to *Titus*, to a Tittle. And in *2 Thess. 3. 17*, is by himself made the Mark, whereby he would have them all known to be his. And it is further observable, that the distinction between the Soul and the Spirit, is no where made in the New Testament, but by *St. Paul* in *1 Thess. 5. 23*, and in this Epistle, *Chap. 4. 12*. *Eusebius*

also though he tells us in one place, of the doubt made by some, of the Author of this Epistle: yet elsewhere, he reckons it one of the Fourteen, which, saith he, *Pauli notæ ac Testatæ dicuntur*. And *Athanasius* makes it one of the same Number: in whose time, it was bound up with the rest, in one Volume. And so do the Oriental Versions. And some Greek Copies, collated by *Curcelleius*.

14. Of the Epistle of St. *James*, our Lord's Brother, that is, his Kinsman, though not reckoned by *Origen*, with the other Scriptures: and though *Eusebius* saith, *Hist. Eccl.* 2, that some few doubted of the Author, because it was not often cited by the Ancients: and perhaps also, because it seems at first sight, to contain a Doctrine about Faith and Works, contrary to that of St. *Paul* to the *Romians*: yet the same Historian assures us, from his own knowledge, that it was Publickly received and approved in very many of the Churches. And by *Athanasius*, 'tis reckoned one of the Catholick Epistles; with the rest whercof, in his time, it commonly made one Book.

15. The Author of the Second of St. *Peter*, for some time, was doubted of, as *Jerom* saith, because the Style differs from that of the First. And yet some of St. *Paul's* Epistles, are of as different a Style, as these Two. And though *Eusebius* also owns the Doubt; yet saith withall, that the Contents hereof, being very profitable, it was most diligently read with the other Scriptures. And *Origen*, that it was believed, St. *Peter* wrote this, as well as the First. Nor can any one that compares the First and Fourteenth Verses of the first Chapter, with the great Sanctity of the whole Epistle, suppose it to be writ by any other Man.

16. Of the Epistle of St. *Jude*, of affinity, both for Style and Matter, with St. *Peter's* Second; and as that, chiefly writ against the *Gnosticks*: *Jerom* saith, that because it citeth a Passage from an Apocryphal Book, called, the Apocalyps of *Enoch*, it was rejected by many. But speaks of it withall, as believing it to be his. And why might not *Jude*, cite a Passage or two, out of one or more Apocryphal Books; as well as *Paul*, out of those, which are called Prophane? Truth may be contained in such Books: and *Jude*, as well as *Paul*, be enabled to discern the same from Falshood. And as by *Cl. Alexandrinus*, this Epistle is reckoned among the rest of the Holy Scriptures: so *Eusebius* affirmeth of his own knowledge, *Hist. Eccl.* 2, That it was Publickly Approved in very many Churches.

17. Of the Apocalypsis, *Dionysius* Bishop of *Alexandria*, cited by *Eusebius*, *Hist. Eccl.* 7, saith, that he dared by no means to abrogate it, seeing the Contents hereof to be so admirable; and that by very many of his Brethren the Bishops, it was so highly esteemed. *Athanasius*, that it was approved by the most Ancient Holy Men, endowed with the Spirit of God, as written by St. *John*. And *Origen*, and *Justin Martyr*, that it was truly his. *Jerom* more particularly affirms, that it was by him written, in his Banishment at *Patmos*. And *Irenæus* saith as much: and that he wrote it, about the end of *Domitian's* Reign. And sundry of the most Ancient Bishops, as *Theophilus* of *Antioch*, *Victorinus*, and others, wrote their Commentaries upon it, and cited it, as Scripture, against the Hereticks.

18. One reason, why it was not presently taken into the Canon; might be, because it contains some Things, which aimed directly at *Rome*, and the Empire. And being perhaps entrusted with *John* the Presbyter, might therefore be supposed, to be his. 'Tis also wanting in some of the *Syriac* Copies; Yet is extant, in others. And so likewise, are all the Six aforesaid Epistles. And, with this Book, are also extant, in the *Arabick*, *Armenian*, *Coptick*, and *Ethiopick* Versions. And either in the Preface, or in the Postscript, unto most of these Versions, they are all Entitled, as in our Bibles. Arguments, of the Sense, the Ancients had of these Books, through all the *Eastern* Churches. And that the want of them, in some Copies; arose more, from their being writ later, and less universally known, than from any other Cause. And therefore the Scruple, which some had concerning them, upon so little ground: only shews, how very extremely cautious the Churches were, of not receiving any Books, as of Divine Authority, but with the greatest assurance which could be had of it. Of more than Fourscore Apostles, and Prophets, *viz.* the Twelve, and the Seventy, sent to the *Jews*; with *Paul* and *Barnabas* to the *Gentiles*: We have the Writings, of Six or Seven only. Some other Pious Books, were cited, and Publickly Read: But the Ancients did not write their Commentaries upon These, as they did upon the Books aforesaid, as well as the other Scriptures. And the Early and Effectual Care which was taken, in Detecting, and Suppressing of so many Gospels, Acts, and Epistles, as by the Hereticks were pretended: is a great Evidence, That the Books which now compleat the *New-Testament*, having passed the strictest Scrutiny: were then, and not till then, received and own'd.

19. Nor therefore can it, in the least, diminish the Authority of the Holy Scriptures, to alledge, That the first very Publick Recognition made hereof, was by the Council of *Laodicea*, in the Year 364, *viz.* 330 Years after our Lord's Ascension. For we are to consider, That it was the Business of the Council, not so much to declare, Which were the Authentick Books of Scripture; as, which were not. For it is a vain Conceit, for any Man to think, a Council would, or could declare, which were Authentick; had they not been before known and generally owned to be such. The Declaration therefore which that Council made; was not because the Church then doubted of the True: but because the growth of Heretical Books, made it then necessary, tho' not before, for the better information of the People, to distinguish the True, from the False. Several Councils or Synods, had been called an Hundred Years before This: as that of *Antioch*, against *Paulus Samosatenus*, in the Year 266; that of *Carthage*, under *Cyprian*, in the Year 258; and before this, that against *Beryllus* an *Arabian* Bishop, in the Year 230. For which Synods, it had been very idle, to have opposed these Hereticks, as they did, with their Proofs cited from the Books of the *New-Testament*; had not the said Books, been then received on all Hands, as unquestion'd.

20. All the Four Gospels, with the other Scriptures, were acknowledged by one Sect or another, of the worst of Hereticks; *Ebion*, *Marcion*, *Valentine*, and others. Who would never have corrupted them, as they did; could they have invented any tolerable pretence against their Authority; And by the most Vehement Enemies of the Christian

stian Religion. Neither Jew, nor Pagan; Celsus, Porphyrius, or Julian; ever denied, but that the Books of the *New-Testament* were written by those Men, who are Entitul'd to them. How much more abundantly satisfy'd, were the Churches themselves? Which, for some Centuries, had either the Autographa, of the Apostles; or such Copies, as by them were attested. By what *Tertullian* saith, *de Præscript. Hæret.* can be meant no less: *Percurre Ecclesias Apostolicas, apud quas ipsæ adhuc Cathedræ Apostolorum, suis Locis præfidentur; apud quas, Authenticæ Literæ eorum recitantur; sonantes Vocem, repræsentantes Faciem.* As if by them, the Apostles were heard, and seen, speaking to the Churches face to face. And it is affirmed, by the Author of the *Alexandrian Chronicle*; That the Gospel of St. John, writ with his own Hand, was kept at Ephesus, where he wrote it, and where he died, to the time of Honorius, about the Year 400.

21. Besides these *Autographa*; 'tis certain, that Copies were immediately taken, and these innumerable. Answering to the number of Churches, and of Church-Officers, which the Apostles Ordained, and settled, throughout the Empire. And Philosophers in every Country, becoming Christians, wrote Apologies for the Faith, to the *Gentiles*; as *Quadratus*, and *Justin Martyr*, at Athens and in *Palæstine*: and Defences against the Hereticks; as *Archelaus*, and *Castor Agrippa*, against *Basilides* and the *Manichæans*: and with these, many others, near the Time of the Apostles; such, as *Eusebius* styles, *πρώτους ἐν ἐναργείᾳ*. Who being Men of that Character, would not be without a Copy of those Books, which were the Foundation of all they wrote. Neither in those early Times, when the Zeal of Religion was great, would the ordinary People themselves, be without as many of the Sacred Books, as they could procure. And tho' under *Dioclesian's* Persecution, some through fear, deliver'd them up; yet many others, chose rather to die the most cruel Death, than to do it. And how many more, must there needs have been possessed of them, who were never put upon that Tryal? *Inspicite*, says *Tertullian*, *Dei Voces, Literas Nostras, puta Apostolicas, quas neque Ipsi supprimimus, & plerique Casus ad Extraneos transferunt.*

22. And that these Copies were likewise sufficiently attested, is as certain. For as the Authors, and the other Apostles, lived long enough, Themselves to attest many of them; *Luke*, to the Age of 84, *Simon Zelotes* to 120, *Mark* to the Year of our Lord 65, *Peter* and *Paul* to the Year 70, and *John* to the end of the first Century: So they left over the Churches, those Men, whose Evidence was Unquestionable. At *Jerusalem*, after *James* the Less, our Lord's Kinsman; his Brother *Simeon*. At *Rome*, *Linus*, *Cletus*, and *Clemens*, successively; all of them Apostolical Men: the Two former, Companions of *Peter*; the latter, of *Paul*. At *Antioch*, *Evodius* First, and then *Ignatius*: Said by *Nicephorus*, to be that very Child, which our Lord once set in the midst of the Disciples. And who therefore in the Preface to all his Epistles, styles himself, *Θεράπων*. At *Alexandria*, after the Evangelist *Mark*, *Arrianus*. At *Smyrna*, *Polycarp*: the Evangelist *John's* Disciple, and Successor as Bishop of all *Asia*. At *Ephesus*, *Timothy*; in *Crete*, *Titus*; at *Hieropolis*, *Papias*; at *Philippi*, *Epaphroditus*; at *Byzantium*, *Stachys*; at *Athens*, *Dionysius*: together with the rest. All which, though the Names of a few only are transmitted to us, must be allowed

to have been well acquainted with the Apostles, their Books, and their Hand-Writing. And many of them, also lived to the latter end of *Trajan's* Time, near Fourscore Years after our Lord's Ascension. And some of them, longer: *Ignatius*, to the Year 110; *Polycarp*, to the Year 168. Whereby, as they were very fit, so had Time enough, to attest both the Original Scriptures, and innumerable Copies thence Transcribed.

23. We are moreover, to consider, That the Spirit of Prophecy, which ceased from *Malachi*; was again revived in *John the Baptist*; and continued in the Church, above 150 Years: not only till *Justin Martyr's*, but till *Irenæus's* time, as they both testifie. Now as the Offices of a Prophet, were divers among the *Jews*; why not also in the Christian Church? as to reveal the Will of God, in predicting of things to come: so likewise, to interpret the Sacred Scriptures, and to distinguish them from all others. Not only, by their Verbal Testimonies, but as often, and as many ways as was necessary, with their Hand-writing. And their doing of this, for which they were so well qualify'd; is Expressly affirmed by *Eusebius*, *Hist. E.* 5. 8. where he saith, *That the Divine Authority of the Scripture, was by the Ancient Presbyters, Testata & Consignata.* And *Athanasius*, to the same effect; *That agreeable to the Scriptures of the New-Testament, innumerable Books were written from time to time, by Great and Wise Men, filled with the Holy Ghost, εἰς μαρτυρίαν τῆς περλαβόντων ἢ διαρῶπιον,* to attest and illustrate the same.

24. Neither have the Books of the New-Testament, been augmented, or Lessen'd in their Number; nor the Contents hereof, by any Evil Alteration, been corrupted, from the Days of the Apostles, and of Apostolical Men, unto this present Time.

25. Not by means of the Catholicks, whether through Neglect, or Falshood. The early care they took, about these Books, in dividing them into Chapters; not the same we now have, but much shorter; and every Chapter into lesser Segments; both number'd at the beginning or end of every Book: could not possibly consist, with any Neglect. And that this was done, is certain, from many Ancient Copies. As also from the Tables, which exhibit the Agreement between the Four Gospels; with the Additions, or Omissions, in any one. Completed by *Eusebius*, Bishop of *Cæsarea*. But begun by *Ammonius* the Philosopher, one of *Origen's* Masters, at *Alexandria*, about the Year 250. And were frequently extant, says *Jerom*, *Præf. ad Evang.* in the more Ancient Copies, *Arabick, Ethiopick, Greek, and Latin.* In the making, and using whereof, they were obliged to take notice, with the Chapters and Segments, of every single Word. And if of every Word, could they take any less, in numbering the entire Books?

26. And with respect to their Probity, *Tertullian*, *de Præscript. Hæret.* appeals to the Hereticks themselves: *Quid contrarium nobis, in nostris Codicibus? Quid de proprio intulimus, ut aliquid Doctrinæ Evangelicæ contrarium, & in Scripturis deprehensum, Detractione, vel Adjectione, vel Transmutationæ, remediaremur?* Nor could they have been Dishonest, if they would. For Heresies growing together with the Church; made Men, on all hands, strictly watchful and jealous one of another, from the first. *Epiphanius*, in *Anchor. Reports*, That whereas in the most Correct Copies, it was written, *Luke 19. 41. That*

Jesus wept: And that *Irenæus* had cited this Passage against the Hereticks, who denied the Real Body of Christ: The Orthodox, not considering the force and end of it, and fearing the Hereticks might abuse it, had blotted it out. And yet at this day, it is found, in all the *Greek Copies*, and in all the *Oriental Versions*. Whereby it appears, that it was not in the power of the Catholicks themselves, tho' in so minute an Instance, to make so Universal an Alteration in the Copies, as should take effect.

27. Much less, was it in the power of the Hereticks, to do it. True it is, that sundry Apocryphal Gospels, Acts, and Epistles, were by them forged and pretended, as is aforesaid: some of which were extant, even in the time of *Leo*, the first *Roman Bishop* of that Name, about the Year 440; as appears in his 93d Epistle. Likewise, that they did not stick to alter the Authentick Books; either by adding, or expunging, as seemed best to serve their turn; as is observed by *Socrates*, *Hist.* 7. by *Eusebius*, *Hist.* 5. by *Dionysius* of *Corinth*, cited by *Eusebius*, *Hist.* 4. and more particularly, by *Tertullian*, in his Books before cited against *Marcion*. Notwithstanding which, they were never able, either to corrupt, or to forge so many Copies, or to give that Authority unto any, as thereby to transmit them to Posterity.

28. How was it possible for them to do this, when they could not agree among themselves, upon the Alterations they undertook to make? Those, for example, made by *Asclepiadotus*, and *Theodotus*, were very different; and those by *Hermophilus* differ'd from both: And the first and last of *Apollonius*, contradicted one another; as *Eusebius* observes, *Hist.* 5.

29. How, again, could they do it, when they had not a command of all the Books? For the Books of the *New-Testament*, wherein all Points of Faith are frequently repeated, were dispersed all over the World, long before they were bound up together; when they were by a few only, entirely possessed. And therefore when no Heretick could corrupt those he had; but he was presently discover'd, by their contradiction unto those he had not.

30. Much less, had they a Command of all the Copies. For tho' Heresies were numerous from the beginning: yet the Hereticks were of that dissolute sort of Life, and their Opinions so very phantastick and leud; that their Followers, for the first 300 Years, were infinitely inferior in number, to the Catholicks: *viz.* till about the time of *Arius*, when *Constantine* had given Peace to the Church, and made it all one with the Empire. After which, tho' sometimes, when favour'd by the Emperors, they were very numerous, and of much Authority: Yet the Authentick Copies, were then so universally known; that it was in vain for them to use any more Tricks.

31. And the Honest and Diligent Care, the Church ever took of the Sacred Books; is yet further evident, from the many Versions made hereof, within the Four first Centuries.

32. The *Greek Gospel* of *St. Matthew*, is it self a Translation. Supposed to be performed by *James* the Less, as is aforesaid. Next to this, was the *Syriac Version*. According to the constant Tradition of the *Maronite* and *Syriack* Christians, performed by certain Disciples of the Apostles, or other Apostolical Men. And therefore found, by those who have made it their business to enquire, to be, and ever to have

have been, of great Authority, among the *Syrians, Mesopotamians, Chaldeans, Egyptians, Maronites, Nestorians, Jacobites, Indians*, and all other *Oriental* People, who speak or understand the *Syriac* Tongue. And it was a principal Guide to those, who made the other *Oriental* Versions. And it is very probable, That from the early undertaking of this Version, the Second Epistle of *Peter*, the Second and Third of *John*, that of *Jude*, and the *Apocalypsis*, are all wanting in some of the most Ancient Copies hereof: The said Books, not being then so universally known. Nor perhaps, as yet written. The last of them, not before the Year 95, or thereabout. And it appears, that the Second Epistle of *Peter*, was also written, but just before his Suffering, Ch. I. 14. and therefore, not before the Year 66. And that of *Jude*, later; as being writ in imitation of St. *Peter's*.

33. The *Latin* Version, viz. the most Ancient, used at the first in the *Latin* Churches; being the Language of the Imperial Seat, was likewise very early. Of which, that in the *Claramontain Code*, is well supposed to be a Copy. At the request of *Damasus* Bishop of *Rome*, revised afterwards by *Jerom*: at least, as far as the Four Gospels. Not as if it was ill done: but because some Errata slipt into the Copies, and the Alteration made in the *Latin* Tongue, in 400 Years, might require it. For this purpose, going into *Judea*; he there met with several *Greek* Copies, which he made use of: and by himself are Stiled, *Vetusti Codices*. And therefore, could not but be written by those, who were Contemporaries, either with the Apostles themselves, or their Immediate Successors.

34. The Church likewise in *Alexandria* and *Egypt*, soon becoming famous, had the Scriptures Translated into the *Coptick* Tongue from the beginning. In which, and not in the *Greek* or *Arabick*, they read them in their publick Liturgies. And so too, the *Ethiopians* their Neighbours, having embraced the *Christian* Religion, about the Apostles times; had then, no doubt, the *Ethiopick* Version for their Use. In part, viz. the Gospels, from the *Syriac*: wherewith this Version agrees sometimes, when it differs from the *V. Latin*, the *Arabick*, and most of the Antient *Greek* Copies. And in part, viz. the *Acts* and *Epistles*, from the *Latin* and *Greek*: as may be gather'd, from the *Ethiopick* Postscript to the *Acts*, and the Preface to the *Epistle* to the *Romans*.

35. It appears likewise, That the New Testament, was very soon Translated into *Arabick*; in which St. *Paul* Preached the Gospel very early. Wherefore, in the *Arabick* New Testament of *Erpenius*, the *Acts of the Apostles* are postpon'd to the *Epistles*; as in the *Alexandrian* and some other Ancient *Greek* Copies. We are therefore to look upon that of the Bishop of *Sevil*, in the Year 717, to be only this revised.

36. Neither were the *Persians*, among whom the *Christian* Religion was Publickly Tolerated, and the Churches under Ecclesiastick Government, without the Scriptures in their own Tongue; as by several Writers of the Fourth Century, is affirmed.

37. Besides which, *Ulphilas* Bishop of the *Goths*, and Inventor of the *Gothick* Letters, about the Year 300, Translated the Scriptures, at least, those of the New Testament, into the *Gothick* Tongue; as *Socrates*, *Sozomen*, and *Nicephorus* report. And about the same time, it

it was put into *Sclavonian*, by *Methodius*. And toward the end of the Fourth Century, into *Armenian*, by *Chrysoſtom*; and *Dalmatian*, by *Ferom*. And *Auguſtine*, *Theodoret*, and others Teſtify, that in the Firſt Ages of the *Chriſtian Church*, the Scriptures were carried, with the Faith, into moſt other Languages. And Manuſcript Copies of moſt of the Verſions aforeſaid, viz. the *Syriack*, *Latin*, *Coptick*, *Arabick*, *Gothick*, and perhaps of all the reſt, as well as of the *Hebrew* and *Greek*, are extant at this day: Some of them ſuppoſed to be written Twelve or Thirteen Hundred Years ſince. In which, being compared all together, there is found, in every thing Material, an Univerſal Agreement.

38. Again, if we examine the Writings of the Ancient Doctors, wherein they recite the Scriptures of the New Teſtament: a great Agreement may be obſerved every where, between their Quotations and our preſent Bibles. True it is, that the ſaid Doctors, being very converſant with the Scriptures; which they highly honour'd, and built all upon, quoted them, *memoriter*, for the moſt part. Whereby it came to paſs, that now and then, we have ſome minute difference in the Words, when the Senſe is retain'd. But they commonly keep to the very Words of the Scriptures, as we now Read them; and which, by moſt of them, are frequently recited. By *Clemens Romanus*, in his Epiſtle to the Church of *Corinth*: by *Juſtin Martyr*, in his Second Apology, his Dialogue with *Tryphon*, and his Book of the Trinity: by *Clem. Alexandrinus*, in his *Pædagogia*, and other Writings; if one may gueſs, in more than 500 places: by *Origen*, in moſt of his Works: who, beſides the Quotations he makes, out of all the Books of the New Teſtament; in his Commentary on the Epiſtle to the *Romans*, recites it all from the beginning to the end. And by *Athanaſius*; who, with many other Texts through his Works, in his *Synopſis S. S.* gives us the Beginning of all the Books of the New Teſtament, juſt as we now Read, without any Material Variation. Inſomuch, that as *Flaminius Nobilius*, hath reſtored the firſt *Latin* Verſion, out of the Doctors of the *Latin Church*: ſo I doubt not, but, if it were neceſſary, one that has Leiſure, might draw up a compleat New Teſtament, out of thoſe of the *Greek*.

39. The Proofs already given, of the Integrity of the New Teſtament; may ſatisfy any one, that reads them with a Temper fit to be informed. Yet to remove all manner of doubt, or pretenſions for it, I further add, The Agreement of all the Manuſcript *Greek* Copies among themſelves: whereof there are many now extant of great Antiquity. Thoſe which were procured by Cardinal *Ximiny*, for the *Complutenſian* Edition: thoſe which were made uſe of by *Eraſmus*, for that of *Baſil*: by *Stephanus*, for that at *Paris*, 15 more; partly in the King's Library, and partly from *Italy* and other Parts: By *Beza*, beſides thoſe of the King's Library, ſome other Ancient Copies; among which, that once belonging to the Monastery of *Irenæus* at *Lyons*, given by *Beza* to the Univerſity of *Cambridge*; written in *Greek* and *Latin*, both in *Greek* Capitals; and with this the *Claromontane* Code, in *Greek* and *Latin*, as the former, and written with the ſame Character: by *Curcelleius*, ſome others; two of them once belonging to *Tbuanus* and Cardinal *Mazarine*: by Biſhop *Walton*, the *Roman*, *Alexandrian*, and fundry others, for the *Polyglot* Bible. To which, the *Oxford* Editi-

on, hath added those of the Twelve *Bodleian*, not before Collated; the Sixteen *Vellelian*; those in *Lincoln*, *Magdalen*, and *New Colleges* in *Oxford*; in *Emanuel* and *Caius Colleges* in *Cambridg*; that of the *Monastery of St. Germans* in *France*; Two of *A. Bishop Ushers*; those of *Junius*, *Petavius*, and some others; in all, about a Hundred Copies: which by the Persons aforesaid, and others, have been diligently compared together. There is also in the *Norfolcian Library*, now in the possession of the *Royal Society*, an *Evangelistary*; viz. the Four *Gospels*, divided into Sections, for the several Months of the Year, of great Antiquity. As appears, by the Character, which is the great Capital: by the Orthography, by which ω , is frequently put for ω , η for ι , ϵ for α , ϵ for η , and the like: by the Accents, of as many more sorts, as are now in use; then invented, when the Varieties of the *Greek Pronunciation*, were much better known, than they are now: and the Words are so contiguous, as to be undistinguished by the Writing, one from another. Here is also in the same Library, the Four *Gospels* in one Volume, with *Eusebius's Canon*. In which, though the Letters are of the smaller kind; yet some of them, are of a very different make, from the present; so β is written μ , ν written γ , and ι is never subscribed, but put after the Vowel, as $\theta\epsilon\iota\omega\iota$ for $\theta\epsilon\iota\omega$, $\acute{\alpha}\nu\tau\omega\iota$ for $\acute{\alpha}\nu\tau\omega$; and many words are much abbreviated: upon which accounts, it seemeth also to be of some Antiquity. In which, and all the aforesaid Copies, there appears, as to every thing Material, a very great Accord.

40. It is acknowledged, and needeth not to be dissembled; that the various Lectons are very numerous. *Stephanus* hath observed above 2000, in Collating only 15 or 16 Copies. And those of the rest, being added, may peradventure double this Number. But as in considering the Causes of the said Variations; we shall no longer marvel that there are so many: so any one that will take but a little pains, in examining the Nature of them, may be fully Satisfied, that the Scriptures are hereby, neither Mutilated, nor Depraved.

41. And First, In regard that no other Books, have been so often Transcribed, as these of the New Testament: it could not be, but that either through Neglect, or Ignorance, many Errata's must have slipt into the Copies. So *Rom. 10. 9*, to $\chi\epsilon\iota\lambda\epsilon\nu$ Ἰησοῦν , as we read in our printed Testaments; the *Alexandrian Code* adds, $\chi\epsilon\iota\lambda\acute{\iota}\nu$. But whether it was added by mistake, in the one, or omitted, in the other; it hath no Influence on the Sense of the Text. In *Rom. 12. 3*, the first M.S. Copy of *New-College*, reads, $\pi\alpha\nu\tau\acute{\iota}$ $\tau\acute{\alpha}$ $\pi\iota\sigma\tau\acute{\epsilon}\nu\omicron\nu\tau\iota$ $\epsilon\nu$ $\upsilon\mu\acute{\iota}\nu$. Whereas in our printed Testaments, the two first Syllables of the Participle $\pi\iota\sigma\tau\acute{\epsilon}\nu\omicron\nu\tau\iota$, being omitted, we read, $\pi\alpha\nu\tau\acute{\iota}$ $\tau\acute{\alpha}$ $\epsilon\nu\tau\iota$ $\epsilon\nu$ $\upsilon\mu\acute{\iota}\nu$. Yet both, to the same Sense; because they were only Believers, to whom *St. Paul* wrote. In *2 Tim. 2. 3*, for $\sigma\acute{\upsilon}$ $\epsilon\nu$ $\kappa\alpha\tau\alpha\gamma\alpha\pi\acute{\alpha}\delta\eta\sigma\iota\nu$, as in our printed Testaments; the *Alexandrian Code*, contracting $\sigma\acute{\upsilon}$ $\epsilon\nu$ into $\sigma\upsilon\nu$, reads $\sigma\upsilon\nu\kappa\alpha\tau\alpha\gamma\alpha\pi\acute{\alpha}\delta\eta\sigma\iota\nu$. Which, had it been any sort of Correction, and not a Mistake in the Scribe, it should have been written, $\sigma\upsilon\kappa\alpha\tau\alpha\gamma\alpha\pi\acute{\alpha}\delta\eta\sigma\iota\nu$, not with a ν , but a γ , as it also is, in *Ch. 1. 8*. In the *2 Theff. 2. 13*, for $\epsilon\acute{\iota}\lambda\epsilon\tau\omicron$ $\upsilon\mu\acute{\alpha}\varsigma$, the *Vellelian Copies* read, $\eta\acute{\iota}\mu\acute{\alpha}\varsigma$: and so in *v. 14*, in those of *Curcellieus*. Both Errata of the Scribe; as making what the *Apostle* affirms, to be no Sense. And of the like Errata, there are many more; some in the Printed Testaments, but most of them in the Manuscripts.

42. But the far greater number of Various Lecti^ons, is of such, as either by Addition, or Omission, but most of all, by Correction, have been purposely made. Of Passages added, we meet with many, which are evidently borrowed of some other Text of Scripture. So to the end of the Parable, *Matt.* 13. 23. The first of the *Bodleian* Copies adds, *He that hath ears to hear, let him hear*: Borrowed from *Mark* 4. 9. where the same Parable, concludes with this Admonition. To those Words, *Mark* 15. 3, *And the Chief Priests accused him of many things*: The Second *Bodleian*, and the First of *Stephanus*, add, *But he answered nothing*: according to *Luke* 23. 9, 10. And so our *English* Bibles also read; departing from the Printed *Greek*. And the Reading is warranted, from the following Verse. And the like borrow'd Additions we have in the other Evangelists; as also in the Acts and Epistles.

43. Besides the Additions, which are borrow'd Text: there are also found, not a few Paraphrases. So, to those words, *Mark* 4. 9, *He that hath Ears to hear, let him hear*: The *Cantabrigian* Copy of *Beza* adds, *And he that hath Understanding, let him understand*. To those, *Acts* 5. 39, *If this Work be of God, ye cannot overthrow it*: The first *Bodleian* adds, *Neither ye, nor your Rulers*: the *Cantabrigian*, *Neither ye, nor Kings, nor Tyrants*.

44. Of the foresaid Additions, the Borrowed Texts, are the most frequent in the Gospels. The Scribes, perhaps, supposing those Passages, which they found in one Gospel, and not in another; to have been Omissions made, by some other precedent Scribes. And it is very likely, they were at first distinguished from the known Text, by Asterisks, or some other way. The Paraphrases are oftener found in the *Acts*: perhaps, in imitation of the *Chaldee* Paraphrases: And as we meet with them now and then, in the *Oriental* Versions: and sometimes, in the *Septuagint*. And 'tis probable, that at first, they were read only in the Margin. In most of the Epistles, the Various Lecti^ons of this, or any other sort, are but few.

45. The Omissions, in comparison; are no where, many. One or two Copies, omit the 30th verse of *Matt.* 5. Yet without detracting any thing from the Precept therein contain'd; which is fully expressed by the foregoing Similitude. So in the first *Usserian* Copy, those words, *John* 1. 20, *And denied not, but confessed*; are left out. Yet are not lost; but fully expressed, in the foregoing part of the Verse. And most of the other Omissions, are of the like nature. And the same words are seldom found omitted, in more than one or two Copies; for a hundred, wherein they are read.

46. The Doxology, *For thine is the Kingdom, the Power, and the Glory, for ever, Amen*; as in *Matthew*, subjoined to the Lord's-Prayer: is omitted in many Ancient *Greek* Manuscripts. And in the *Hebrew* Gospel. And is therefore supposed, to have been originally, the Response of the People, where the Prayer was recited in the Liturgy. The more likely, because omitted by *Luke*. But afterwards, being put, perhaps, into the Margin of the Gospel it self, by some Scribe; it was taken in at length, by others, into the Text. Yet is it read in the *Syriac*, and *Ethiopic* Versions; as also in the *Arabick* Copy of *Erpenius*; and in most of the *Greek* Copies. Some of which may have a more Ancient Pedigree, than some others, writ before them.

47. As for the History of the Adulterous Woman, in *John 8. Eusebius* affirms, *Hist. E. 3. That it was added* (and probably in another Character) *by the Ancient Papias*. Who being one of St. *John's* Disciples, could not be deceived in point of Fact. And therefore, though omitted in some Copies, yet is read in many more; both of these now extant, and of those collated by *Jerom*. As it also is, in the *V. Latin*, and in all the Oriental Versions.

48. Of the Corrections, some few seem to have been made, in conformity to the *Latin*: in which Language, 'tis reckon'd, *Mark* wrote his Gospel. So *Chap. 10. 50.* for ἀνασᾶς, the *Cantabrigian Copy*, reads, ἀναπίνδισας.

49. But the greater number, I take to have been occasioned by the Writings of the Ancient Doctors. Who in reciting the Scriptures, *memoriter*; did it, sometimes, with a little variation of the Words, tho' not of the Sense, as is aforesaid. Unto which, some Scribes, seem to have regard, rather than to their Copies. So the *Alexandrian Copy*, *Stephanus's Second*, and the *Roman*, in the First Verse of St. *Jude*, read not ἡγιασμένοις, as in our Printed Testaments; but ἡγιαπημένοις, according to *Athanasius* in his *Synopsis*. So all the Copies of *Stephanus*, and the *Alexandrian*, in *1 Tim. 6. 5.* read not παραδιτρεβαί, as in our Testaments; but διαπρατρεβαί, according to *Clemens Alexandrinus*, *Stromat. 1.* So in *Rom. 2. 17.* the *Veslesian*, and Second of *Stephanus*, read not ἰδέ, as in our Testaments; but εἰ δὲ, after *Origen*, in *Locum*: with sundry more of the like kind.

50. But those Corrections, which I take leave to call, *Endemial*, make the greatest bulk of various Readings; being far more numerous, than all the other kinds put together. Very frequently made, by substituting of *Synonymous Words*: as ἀγαθός for, καλός: σημεῖον, for σύσημον: μνηστὴρ for ἐδούς: διδάσκαλος for κηθηγητής. And so of Verbs; as ἐξεζητήσατο for ἀναζητήσατο: ἀντοφθαλμεῖν for ἀντιλέγειν: φανερωσθήσεται, for ἀποκαλυφθήσεται: with many more. And sometimes, of Adverbs; as πολλάκις for τὰπολλά. And of Præpositions; as ἐπὶ μισθία, for ἐν μισθία. And they are frequently made, by varying the Form: as τὸς περιήτας τὸς ὑπαρχοντας πρὸς ὑμῶν, for τὸς περιήτας τὸς πρὸς ὑμῶν: διὰ συνείδησιν τοῦ Θεοῦ, for διὰ συνείδησιν Θεοῦ: ὁ δὲ διέλεν, for ἡ διέλεν: ἀποπέλλω the Present Tense, for ἀποπέλω the Second Future: χωρίζεσθαι the Infinitive Present, for χωρισθῆναι the first Aorist; and a great many more of the like.

51. Now it seems to me, very evident, That in these and the like Variations, the several Scribes, or other Learned Men, who had the collating of their Copies; had regard to the Words, and Forms of Speech, most in use in their own Time and Countrey: There being no Language, but which receiveth Alterations, in the way of Speaking and Writing. Who knows not, how different the *Greek*, which is now spoken; is from what we have preserved, in the Writings of the Ancients? And the Alteration may be observed, in some degree, in the intervening Ages. Whereby it hath come to pass, That many Words and Phrases, becoming obsolete; have been exchanged by the Collators of the Copies, for others more in use, in the Age and Country wherein they lived. And this, not only innocently, but commendably: as well as our *English* Translators, have exchanged a great many Words, and Forms of Speech, in *Tindal's* Translation;

Translation; and many more, in that of *Wickliff*; for others, now more familiar. Had the Apostles themselves, been Contemporaries here, with *Wickliff*; they would have spoke, as *Wickliff* did. Whose own Words, nevertheless, we should have been obliged to vary, from the Variation of our Language.

52. It is then apparent, as well from this present Induction, of the several kinds of various Readings; as from all the foregoing Evidence: That no part of the History, written by the Evangelists; no Revelation, Precept, or Institution, ever contained in the *New-Testament*, is now depraved, or lost. And consequently, that the Copies we now enjoy, are the same with those attested by the Successors of Christ's Apostles: which is that I undertook to prove.

C H A P. II.

Of the TRUTH and EXCELLENCY of the New Testament. And First, As they Appear from the WRITERS hereof.

1. **T**HE Integrity of the New Testament, being proved; is sufficient to evidence the Truth and Excellency hereof. But to obviate all Pretences to the contrary; I will next demonstrate the same, in the following manner.

2. If they who have written the several Parts of this Book, were neither Themselves Deceived: Nor had a mind to deceive others: then they have recorded nothing but Truth. And consequently, those things which all Men must acknowledge to be very Excellent.

3. And *First*, Let us only suppose them, to have made use of their Senses, and an ordinary Understanding; and it was impossible for them to have been deceived in what they report. The Genealogies were not of their own making; but such as they transcribed from the Publick Records, before the Destruction of *Jerusalem*, or any other of the Cities, wherein they were kept. And when *Zacharias*, *Simeon*, and other Eminent Persons, being either prophetically ascertain'd of the Messiah, his being come, or in expectation of his coming: would be sure, both themselves to inspect them, and to secure them for the satisfaction of all others. Of what relates to the Conception and Birth of *John the Baptist*, and other Particulars precedent to his Ministry, they had also an account from the same *Zacharias*, and from *Elizabeth*. Of his Ministry and Sufferings, from these, and from his Disciples; of which number, were some of the Apostles themselves. And what passed in *Herod's* Court, concerning him, they might have from *Matthaeus*; brought up with *Herod*, and afterwards eminent in the Church, *Acts* 13. 1. Of the Conception, and Birth of our Saviour, and other Particulars precedent to his Baptism; they had an account as well from

from *Simeon*, and *Anna*, and the Parents of *John*, as from *Joseph* and *Mary*. As also from the Wise Men out of the *East*; and from the Shepherds. Who being several of them, all seeing the same Vision, hearing the same Musical Voice, with words too great for Shepherds to invent, or fancy, and receiving that Advertisement which they found to be true: could not possibly be mistaken in their Report. Of his Baptism, and what then follow'd, they had an account from *John*, his Disciples, and many of the People then present. Of his Fasting and Temptation, from the same *John*: who, 'tis likely, retir'd with him into the Wilderness, where he had been himself before, and bore him company till his return. Of his Publick Ministry, Themselves, with the other Apostles, were Eye and Ear Witnesses, for the space of Three Years, from first to last, *John* 15. 27. The early call of seven of them, is set down, *Matt.* 4. 18, 21, *Mark* 2. 14, and *John* 1. 43, 45. And Three of them, viz. *James* the Less, with *Simon* and *Jude*, were his Kinsmen; and therefore with him from the first, tho' their Call is not mention'd. Wherever he was, the Twelve, or most of them, were always with him: all over *Galilee*, on the Coast of *Judea*, going up to *Jerusalem*: by Sea and Land, in the Fields and the Wilderness, the Villages and Cities, the Synagogues and Temple: when he wrought his Miracles, deliver'd his Doctrine, spake his Prophecies. In the doing of all which, it is frequently mention'd, *That his Disciples*, as well as the Multitude, *were with him*, or, *came unto him*. That we might be well assur'd, They reported nothing but what they heard with their own Ears, and saw with their own Eyes. Besides these, there were seventy more, whom he sent out by Two, and Two, before him, into every City, and Place, where he himself intended to come, *Luke* 10. 1. Who were so many more Witnesses, of all that he therein spake and did. And being all of one mind, they must needs be supposed, frequently to discourse together, of whatever they had heard or seen. Of some few Particulars, he had, for certain Reasons, only a select number of them to be Witnesses. Of the Prophecy, *Matt.* 24, the Four Chief Disciples, *Peter* and *Andrew*, *James* and *John*, *Mark* 13. 3. Of his Transfiguration, Three of the same. As also of his Agony. In which they heard the beginning of his Prayer, mention'd by three of the *Evangelists*; tho' with sorrow they fell asleep before he concluded and came to them, *Luke* 22. 45. Nor did he any Miracle so privately; but he took care, the same Three Disciples should be with him; as in *Mark* 1. 29, 30. and 5. 37, 40. Of his Tryal, Sentence, and Sufferings thereupon, *Peter* and *John*. The later of these Two Witnesses, being known to the High Priest, went in with *Jesus* into the Palace. Nor did he ever leave him after: for we find him at the Cross, till he gave up the Ghost. And by the Wisdom of our Saviour, it was contriv'd, that *Peter* should be the other. Having, by foretelling him of his Denial, given him occasion, so far to make good his Confidence, as to *follow him into the High Priest's Palace, to see the end*, *Matt.* 26. 58. Which, we may be sure, having so bitterly repented of his Fall, he also did. With these, many others, particularly *Nicodemus* and *Joseph of Arimathea*, who were both Rulers of the *Jews*, and Disciples of *Christ*, *Matth.* 27. 57, *Luke* 23. 51, *Job.* 3. and 12. 42, were very competent Witnesses of what was said and done, before, at, and after the Tryal. The same *Peter* and *John*, were also

Witnesses of his Resurrection: and with these, the rest of the Apostles. To whom (and above 500 Brethren beside) he shewed himself alive, by many Infallible Proofs, eating, and discoursing with them, of the Kingdom of God, for the space of 40 Days, *Luke 24, John 20. 21, Acts 1. 3, and 1 Cor. 15. 6.* And then ascended up into Heaven, in the presence of them all.

4. And the remarkableness of all the Particulars aforesaid, was such, as could not but engage the Witnesses, to be very intent and diligent in observing them: so as, with *Mary*, to keep them all in their Heart. And that they so did, is also evident, from the Particularity wherewith they mention every Thing. *Luke*, together with the Year, wherein *John* began his Ministry, viz. the 15th of *Tiberius Cæsar*, as an exact piece of Chronology, *Secundum Latitudinem*, sets down all the chief Governors and Governments, Ecclesiastic and Civil, at that time, throughout *Palæstine*, *Chap. 3. 1.* If Places are mention'd, 'tis in conjunction with their special Name, or Names, as *John 19. 13.* Or with their Neighbourhood, as *Luke 24. 13.* If Persons, in conjunction with some of their Kindred, as *John 18. 26. Mark 15. 21.* Or with their Country, as *Mark 7. 26.* Or their Quality, as *Acts 10. 1.* Or with some other Circumstance, which shewed a particular Remark. So in *Judæa*, where a Crowd of People would have been very troublesome in the Heat of the Day; we are told, That they brought their sick to *Jesus*, to be healed, when the Sun was set, *Matt. 8. 16. Mark 1. 32, Luke 4. 40. Mark* tells us, *Chap. 2. 4, That the Paralytick was let down in a Bed, through the uncover'd Roof of the House.* A remarkable Circumstance, neither to be invented, nor forgot. The Woman, *Luke 8. 43.* is not said, to Touch our Saviour's Garment; but precisely, the Border of it. It was the man's Right Hand, that was withered, *Luke 6. 6.* The Nobleman's Child was healed in the Seventh Hour, *John 4. 52.* The Ten Lepers which met our Saviour, lifting up their Voices, stood afar off: But one of them, the Samaritan, seeing himself healed, fell down at his feet, *Luke 17. 12.* The Approach was alike fit for the Clean; as the distance for the Unclean. *Luke*, with *Zacheus's* Character, gives us the very Species of the Tree into which he climb'd. As our Saviour once beheld *Jerusalem*, *Luke* tells us, 19. 41, 42, That he wept over it, saying, If thou hadst known, even thou, at least, in this thy day, the things that belong unto thy Peace — But now they are hid from thine Eyes. An Excellent *Apostrophe*, expressing the greatness of his Passion; and therefore, with his sense, his very words. *Pilate* is said to ask, concerning our Saviour, Whether the man were a Galilæan, *Luke, 23. 6.* And very naturally. For when the *Evangelist* speaks of him in his own words, he calls him, *The Lord.* But *The man*, was *Pilate's* Stile. By which, and infinite other like Instances, it is most apparent, That the Sacred Writers, did not Take and Report Things at random; but every where, with that Circumspection, as to be very well assur'd of what they wrote.

5. And that they were as well Discreet in reporting, as Attentive in observing every thing: appears also, in that there is no part of their Testimony, but what is very properly express'd. Some few passages, may be seem to be otherwise. Our Saviour is said by *Matthew*, 5. 13, to ask, If the Salt hath lost its savour, wherewithal shall it be salted? As if it were possible for Salt to lose its Savour. Yes; for it is

to be understood, as spoken of the *Minera Salis*; either a kind of Bole, or of Rock-Salt. Out of which the True Salt being extracted; the rest was an Insipid *Caput Mortuum*: and so, as is added in the same Verse, of no use.

6. The *Pharises* are told, *Matth.* 9. 17, That *New wine, must be put into new Bottles.* By which, though the Art of making Glass, was then known; yet we are not to understand Glass Bottles, which Age spoileth not; but such as were made of Leather; used both then, and now, among all the *Eastern Nations*.

7. He, saith our Saviour, *Mark* 3. 29, that shall blaspheme against the *Holy Ghost, hath never forgiveness.* And yet, as we read, it is immediately added, That he is only in danger. But we wrong the Evangelist; who saith, consistently with himself, ἄλλ' ἐποχὴς ἔστι, but is bound over to *Eternal Damnation.*

8. The same Evangelist, speaking of *Herod, the Tetrarch,* 6. 14, gives him the Title of King. For so he was Styled at Court, and the Court imitated by the People. *Luke* tells us, 3. 2, That the Word of God came unto *John, when Annas and Caiaphas were High-Priests.* For the Jews were then indulged by the Empire, to have a Prince of their own, though Subordinate to the *Roman Governour.* *Annas* therefore, was both a High-Priest, and the Ἀρχὴν τῆ λαῶν. But *Caiphas*, was their *Pontifex-Maximus*: the former answering to *Moses*, to *Aaron* the latter.

9. The same Evangelist tells us, 6. 1, of the *Disciples going through the Corn Fields, upon the second Sabbath after the First.* So we Translate; but not well, as the *Primate Usher* observes. For *Luke* saith, ἐν σαββάτῳ δευτέρῳ σαββάτῳ, on the second first Sabbath. That is, not on the first Sabbath of the Old Year, but of the New; Instituted, upon the Marching of the *Israelites* out of *Egypt.*

10. *John* tells us, That *Jesus* departed from *Sychar, a City of Samaria, into Galilee,* 4. 43. For which, v. 44, he gives this reason, *Because a Prophet hath no honour in his own Country.* Yet our Saviour, was a *Galilean.* But *John's* words are; ἐν τῇ ἰδίᾳ πατρίδι, In his own native Place: by which he means, the City *Nazareth.* Unto which, though within *Galilee,* yet the Countrey of *Galilee* is opposed; as the Land of *Judea,* is to *Jerusalem,* Chap. 2. 23. and 3. 22 compared. Wherefore also the *Syriack,* and *Arabick,* read not, in his own Countrey; but, in his own City.

11. This Evangelist, is made by our Translators, to report the saying of *Christ* to *Mary Magdalen,* in these words, *Touch me not; for I am not yet ascended unto my Father,* Chap. 20. 17. But with what Sense? He saith no such thing. For ἀπὼ, signifies, not only to Touch, but to Hold or Clasp about. And therefore, She is said by *Matthew,* 28. 9. who speaks of the same Act, not, to Touch his Feet, but to Hold him by the Feet. Nor is ἀναβέβημα, here to be constru'd in the *Preter Tense.* For that the *Hebrew Tense Abar,* as is observed by *Broughton,* and by *Eusebius* and other *Greeks,* is used also, for some Indefinite Time not Past. Which *Hebraism* of our Lord, *John* expresses in *Greek.* As if he had said, *Hold me not so fast, for I do not yet Ascend.*

12. Paul is made in our Bibles to require of the *Corinthians*, 1 *Ep.* 6. 4, That if they had Judgments of things pertaining to this Life; they should set them to Judge, who were least esteemed in the Church. A strange Command, if the Question he puts in the following *verse*, be well considered: *Is it so, that there is not a Wise Man among you; to judge between his Brethren?* It is therefore evident, That Paul doth not give a Command, but asks a Question, in the 4th *verse*, as well as in the 5th: *Do ye set them to judge, who are least esteemed in the Church?* and so, both the Questions, are very properly put. The same Apostle, speaking of the Womans being Covered in the Church, 1 *Cor.* 11. 10. saith, *that because of the Angels, she ought to have power over her Head.* That is, though her Husband had power over her Person, and much more, her Dress, upon all other occasions; yet here, his Authority was to be void.

13. In praying for the *Thessalonians*, 1 *Ep.* 5. 23, he is made very uncouthly to express himself; That their *whole Spirit, and Soul, and Body, might be preserved blameless, &c.* Whereas he saith it not; but properly and Philosophically, *δολικλεον δμων, τδ πνευμα, κη η ψυχη, κη τδ σωμα*, your *whole Selves, Spirit, Soul, and Body.*

14. And it had been as strange an Expression of this Apostle, in saying, *Heb.* 7. 3, That *Melchizedeck was without Father or Mother;* more than can be said of *Christ* himself: had he not told us his meaning, by the following Word, not well rendered, *without Descent.* For, to be without Descent, is to be, without Original. He is not said to be *αγεννητος*, but *αγγελολογος*, without any Register'd Genealogy. By which one word, the whole *verse* appears to be a Parable. Nor is there an Instance to be met with, throughout the New-Testament; wherein the Sacred Writers use other words, than such as are proper to express, what they intend. If then, they knew, as Witnesses, how to Speak, it is also evident, that they knew, as such, how to observe, whatever they speak of.

15. Now of those Four, who have writ the Life of *Alexander: C. Nepos, Arrian, Curtius, and Plutarch;* not one of them was born, till some Hundreds of Years after his Death. And therefore, for any thing appearing to the contrary, they received their Account of him, through a great many Hands, which we know nothing of. And yet his Story is generally believed. Whereas the Life of *Christ*, was writ by Four Men, who being his Disciples, and the Companions of many others, that were so likewise: have recorded no flying Reports, nor their own, or other Mens Conjectures; but only those things, which with all Distinct and Due Observation, they saw and heard themselves, or received immediately from those that did. In which respects alone, the *Gospels* are a better attested Record of *Christ*, than that of any other person in the World.

16. Neither do they give us any Relation of Things, but such as is very credible in its own nature. *Matthew* tells us, *Chap.* 2, That *Wise men came from the East, saying, Where is he, that is born King of the Jews?* And why not, when *Suetonius*, in the Life of *Vespasian*, *Chap.* 4, is so express, as to say, *Percrebruerat Oriente toto, Vetus & Constans Opinio, esse in Fatis, ut eo tempore, Judæa profecti, rerum potirentur.* *Matthew* says too, *That being come, they report, That they had seen his Star,* *Chap.* 2. 2. And who more likely to observe a New Star, than they

they who lived in that part of the World, where *Astrology* was most study'd, and in greatest Request.

17. The *Paralytick*, *Matt.* 8. 6. is said, to be *grievously tormented*. For tho' a *Palsy* may be indolent: yet it falls out sometimes, especially if depending on a Hot Cause, to be joined with strong Pains. A *Grain of Mustard*, is said, *Matth.* 13. 32, to be the least of all Seeds. Which is True, in our Saviour's Sense; though the Seeds of many other Plants are far less. For that which is here said to grow of this Seed; is not called *βοτάνη*, the general Name for all Plants; but *λάχανον*, viz. of that sort, for which we do *λαχάνειν*, that is, bestow the Husbandry of Digging.

18. The *Pharisees* are said, *Mark* 3. 6, To take counsel with the *Herodians*, how to destroy *Jesus*. For notwithstanding that the *Herodians* were *Sadduces*; a Sect so contrary to the *Pharisees*: yet no two sorts of Men besides, were so likely to join in this Conspiracy. The former, as jealous for their Spiritual, the latter, their Temporal Court and Jurisdiction: concluding, that the Kingdom of *Christ* taking place, both of them must certainly fall. Our Saviour representing to his Disciples, *Mark* 10. 23, How hardly, at that time, they who were Rich, should enter into the Kingdom of Heaven: the Evangelist says, v. 4, That they were astonished at his words. As well they might, when themselves, though very Poor; yet then looked for no other, but a Worldly Kingdom of Wealth and Grandeur. Our Lord is said, *Mark* 11. 13, upon seeing a Fig-tree with Leaves, to have look'd to find something on it, that was Edible. Because the Fig-tree puts forth the Fruit, before the Leaves. And *Mark* doth not say, *εἰ ἐυρήσει καρπὸν*, but *εἰ ἐυρήσει τι*, something towards Fruit, though, as is added in the end of the verse, *The time of Figs*, that is, of ripe Figs, was not come.

19. When *Paul*, after his Conversion, was come to *Jerusalem*, he is said, according to our Bibles, *Act.* 9. 29, To dispute against the *Grecians*; and that they went about to slay him. But what had *Paul* to do with the *Greeks*, and not the *Jews*, at *Jerusalem*? And why should the *Greeks* there, and not the *Jews*, go about to slay him? Therefore *Luke* doth not say they were *Greeks*, as we falsely read, but *Hellenists*; not *ἑλλῆσι*, but *ἑλλῆσις*: that is, those *Jews*, who spake *Greek*, and made use of the *Greek Bible*. *Luke* saith, *Act.* 17. 18, That at *Athens*, certain *Epicureans*, and *Stoicks*, encountred *Paul*. And where was *Paul*, more likely to be encountred by those *Philosophers*, than in that City?

20. *Paul*, having spoken over-boldly to the High-Priest, *Act.* 23. 3, excuses himself v. 5, by affirming, that he was ignorant of his being the High-Priest. And why not? when at that time, the High-Priesthood being sold to him, that gave most, there was almost every Year; a new one. As he was reasoning before *Felix*, of *Righteousness*, *Temperance*, and *Judgment to come*, *Act.* 24. 25; *Luke* says, that *Felix* trembled. As one might well do, who is said by *Tacitus*, to have been guilty of all Unrighteousness, and Intemperance: *Per omnem Sævitiã, ac Libidinem, jus Regium, servili Ingenio, in Judacã exercuisse.*

21. Nor is the Account they give us, of the Miraculous Works of our Saviour, less Credible. For albeit they tell us of many, which

are all very wonderful: yet no where, do they undertake, to give us an account, of the Causes, of any of them: but, as true and proper Witnesses, deliver bare matter of Fact. In observing of which, if we suppose them, but to have made use of their Senses, and that Common Understanding of Things, which all Men possess, who are in their Wits: it was Impossible for them, to have been Deceived: as shall be made more fully to appear, in the following Chapter.

22. I next say, and shall prove, that as they could not be deceived, in what they have Written; so neither, could they have a mind to Deceive. For First, if we consider when they Wrote; they must needs see it Impossible to be done. *Matthew* wrote his Gospel, about the 8th year after our Saviour's Ascension; *Mark*, about the 10th; *Luke*, the 15th, *John*, the 32d. *Theoph. Pref. in Matth.* And *Peter and Paul* most of their Epistles, much sooner. When Friends, and Enemies, of all sorts, our Lord's Spectators, and Auditors, were yet living, and would all have accused them of Falshood, had they been guilty of it.

23. Or could they have hoped, to publish a Fable, undiscovered: yet they knew the Consequence. That by the tenor of their own story, they should be obliged, in foregoing the Benefits, and suffering the Miseries of this present Life, and Death it self; to stand against all opposition, unto what they had writ: which they also did. And can any Man think, they were so foolishly Hardy, as to do all this for a Lye? And a Lye they were not sure of concealing? That any thing could have carry'd them through all, less than Truth? And the assurance they had of this Truth?

24. We can never imagine, That they intended to Write, Lose, and Suffer all; only to acquire a vain and empty sort of Dominion over Fools. And of whom, they could only hope, that they would believe a Romance. Nor, if any one could be supposed, to have intended thus much, thatso many should have center'd in the same mind. Nor, that so dishonest a mind, could any way consist, with their Innocent and Vertuous Life, so Beneficent unto all, and by their greatest Enemies acknowledged to be such; Who indeed objected against them, their being Illiterate, but never any Crime.

25. And their Writings have all the Marks of Truth and Honesty, that can belong unto any. How many large Volumes have been writ, upon our Saviour's Life, and upon the Lives of his Apostles? But the Sacred Writers themselves, are very compendious: Not dilating, or amplifying, upon any thing they report; as if they expected therefore to be believed. The account of that stupendious Miracle, of *feeding 5000 with 5 Loaves*; is given us, in a few short Lines. And the History of our Saviour's Glorious *Transfiguration*, in as small a compass. When he sent his Disciples for the Colt, whereon he rode into *Jerusalem*, *Luke 19*; he did it, with no less than 5 or 6 miraculous Predictions: *That they should certainly find an Asses Colt, just at the entrance of the Village, not loose but tied, yet never backt, that the Owner would be by to question the losing him, yet let him go*: all in the compass of 3 verses. With innumerable others, the Greatest things, in the fewest words, that were ever wrote.

26. And they are as plain and simple, as they are short. That Saying of *Christ*, *I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these things from the Wise and Prudent, and hast revealed them to Babes*: is mention'd both by *Matthew* and *Luke*. Tho' hereby they excluded themselves, from the number of worldly Wise and Prudent Men. *John*, relating the Passages, which followed upon *Lazarus's* being sick; with much Simplicity, brings in this Parenthesis, *Now Jesus loved Martha, and her Sister, and Lazarus*. *Achilles* had just so much Vertue, as *Homer* had Wit to bestow it upon him. But the Divine Historians write otherwise. Had they been minded to give us a Story of the *Virgin Mary*, of their own devising; would they not have told us of one, that was never espoused, but always lived a single Life? Would they not have dissembled the Plight, that *Mary* was in, at our Saviour's Birth? without attendance, without a Midwife, without a Nurse? Or so Vile a Place? For the Royal City, a Small Town? For a Palace, an Inn? For a Cradle, a Manger? Or that the Three first Worthies of the Son of *David*, were all Fishermen? They who have told us so many of his Excellent Sayings, in the time of his Ministry; and even in his Minority, of his disputing with the Doctors; had they been Romancers, would they at his Tryal have made him speechless? They inform us of many strange Things, but neither Prove them, nor Explain them. Nor use they any sort of Flourishes, or Turns of Elocution, whereby to excite the Reader's regard. Throughout all they say, making it evidently to appear, That they wrote not for their own, but their Master's Glory. Nor can the finest Garb, ever equal the Beauty of Naked Truth.

27. Their Modesty likewise, whether with respect to themselves, or others, is conspicuous. In enumerating the Apostles, *Mark* and *Luke*, put *Matthew* before *Thomas*: but *Matthew* gives him the Precedency to himself. *Luke* tells us, that when *Jesus* called *Matthew*; *Matthew* made him a great Feast in his own House, Chap. 5. 29. But *Matthew* useth only these words, *As Jesus sat at meat in the House*, Chap. 9. 10. Modestly concealing the Manner and Place of his Entertainment. *Matthew* and *Luke*, to set forth the Extremity of *Peter's* Sorrow for his denying of *Christ*; both tell us, *That he wept bitterly*. But *Mark*, by *Peter's* direction, saith no more of it, *but that he wept*. Nor do any of the *Evangelists*, not *John* himself, the Beloved Disciple, Invidiously omit to mention his Noble Confession of *Christ*, *Thou art that Christ, the Son of the living God*; but they all give him the Honour of it. And though they are obliged to give an account of some Bad Men; yet they add no Reflection of their own. On the contrary, *Matthew* and *Mark*, in relating *Herod's* beheading of *John*; though they faithfully tell the Fact: yet commend *Herod*, as a Lover of *John's* Ministry, and say of him all the good they can.

28. Neither is the Impartiality, wherewith they tell one another's Faults and Infirmities, and especially their own, less observable. *Matthew* having been before his Call, a Receiver of the *Roman Taxes*, commonly called, a *Publican*; that is, a Cheating Extortioner, one that knew how at once, to squeeze the People, and defraud his Masters: Though it is passed over in silence, by the other *Evangelists*; yet is expressly owned by himself, Chap. 10. 3. This *Evangelist*, in giving an account of the *Woman, that had been afflicted 12 Years with an*

Issue

Issue of Blood; only relates, How by touching Jesus in the crowd, she was perfectly healed, Chap. 9. 20, &c. But Luke, that he might not seem to be false, in concealing so great a Blot upon his Profession, tells us, That she had spent all her Living upon Physicians, and yet was never the better, Chap. 8. 43. When the Disciples had attempted to cure the Man that had Fits, Matt. 17. 16. the Evangelist dissembles neither their Impotency; nor the Cause of it, their Unbelief. Nor the Ambitious Contest that was between them, Chap. 18. 1, Who is the greatest in the Kingdom of Heaven? That is, Which of us Twelve? Mark 9. 34. Luke 9. 46. Nor the persisting of James and John, in the like afterwards, Matt. 28. 21. Mark 10. 37. Matthew likewise informs us, That when our Saviour was apprehended, all his Disciples forsook him, and fled: and therefore he himself. Nor do any of the Evangelists omit Peter's Abnegation. And whereas Luke and John, pass over his Cursing and Swearing; Mark by Peter's direction, mentions both. And withal, the warning which the first Crow should have given him; which the rest omit. Luke tells us, That the Sanhedrim took Peter and John, for what they were, ignorant and unlearned men, Acts 4. 13. Nor doth he conceal the Contemptuous Opinion, which the Athenian Philosophers had of Paul, Acts. 17. And every where else, the like Impartiality, with all the foregoing Properties, are so peculiar to the New Testament History; that one would think Epictetus came fresh from reading a Gospel, when he spake that Sentence, Σημεῖα προσηγορευτῶν, &c. The Signs of any one's Proficiency in the School of Vertue, are, To besatyr no man, to flatter no man, to traduce no man, to impeach no man, in nothing to trumpet his own Praise. And how impossible was it, for the Vertue of such Perfection, in this nature, to have consisted with a wicked Mind? That is to say, an intent to delude the whole World, in a Business of the greatest Moment.

29. Again; all Fabulators, that is, such as being deceived, or intending to deceive, give us a false account of Things; discover themselves, by interfering with other Books. Whereas, if we compare the Books of the New Testament, either with Human Writings, or with those of the Old Testament, or with one another: we shall find a very great Accord every where.

30. Josephus, Antiq. 18. 7, agrees with all the Evangelists, concerning John the Baptist. Whose Character he gives with Honour, saying, That he was a man of singular Probity; with whose Exhortations to Universal Justice and Piety; the Multitudes which heard him, were much taken. He there also speaks of our Saviour with great Veneration, as an Excellent Man; If, saith he, it be lawful to call him a Man. Which very Words, with the following, are quoted by Jerom, in Catal. S. E. as we now read them. That he was born in Betlehem, Justin, in Apol. 2^o, Alledges the Poll that was made under Cyrenius, in proof of it. And Josephus agrees with Luke 2. 1, 2, That Cyrenius was sent by Augustus into Syria, to which Province Judæa belonged, Uti non modo jus diceret, ut Prætor; sed Opum cujusque & Facultatatum, ut Censor, æstimationem faceret, Antiq. 15. 11. By which, we are to interpret what he says in the 13th Chapter of his following Book, viz. That Sentius Saturninus was Governor of Syria, at that time. That is, so as to have Cyrenius at the same time, either his Consort, or his Deputy. The Stable too, wherein our Saviour was born, hew'n out of a Rock, is said by Origen, To
have

have been known and acknowledged, even by Infidels, in his time. Of his Death, Mark tells us, Chap. 15. 10, That Pilate knew the Chief-Priests had delivered him for envy. And Josephus, *Antiq.* 18. 4, That the Princes of the Jewish Nation, of which Rank were the Chief Priests; of meer malice, prevailed with Pilate to crucify him. That he was crucified under Pilate, in the Reign of Tiberius, is also recorded by Tacitus, *Annal.* l. 15. 44. And Rabbi Ula, cited by Du Plessie, saith, That Jesus of Nazareth, of the Blood Royal, was crucified on the very Day of the Passover: Herod's Slaughter of the Children, in the Town and Coasts of Bethlehem, related by Matthew; is taken notice of by Macrobius, *Saturn.* 2. 4. And in the Succession of Archelaus to his Father Herod, Josephus agrees with the same Evangelist. As he also doth with Paul, concerning Herod the Tetrarch's Army being routed by Aretas the King of Arabia Petraea, 2 Cor. 11. 32. *Jos. Ant.* 18. 7. With Matthew and Mark, in his marrying Herodias his Brother Philip's Wife. *Ib.* And with Luke, in his being fatally smitten with a Divine Stroke, for permitting himself to be deify'd by the flattering Rout, Luke 12. 23. *Jos. Ant.* 19. ult. What is said of Theudas, *Acts* 5. 36, is also attested by the same Historian, *Antiq.* 20. 2. Where, as by Luke, he is represented an Impostor, that had drawn much people after him. And so likewise, what is said, v. 37, of Judas Galilæus; whom the said Historian calls Judas Gaulanites, *Ant.* 18. 11. And of that Egyptian, *Acts* 21. 38; whom he calls Magician and False Prophet, *Ant.* 20. 6. The Sadduces are said by Luke, To believe, that there is no Resurrection, neither Angel, nor Spirit, *Acts* 23. 8. Agreeing with the Account, which Josephus and Philo give of them. In the Description of Paul's Travels, Luke has given us a great deal of Geography. Very consonant to the Divisions and Names of Places, then in use, and to be met with in other Authors of the best Note. With sundry other Particulars; some whereof, will fall into the following Chapter. Now as three or four Parities are sufficient to shew the Truth of a Tally, without continuing them from end to end: So the matching of some Particulars, in the Sacred Story, if there be no Contradiction in the rest, but only Silence; is sufficient to shew the Truth of the Writers, throughout the Whole.

31. There is likewise a perfect agreement between the Books of the New Testament, and the Old: so as to be Witnesses to the Truth of one another. Whereof, having already given sundry Instances in the 3^d and 8th Chap. of the foregoing Book; I will here add but one or two more. Stephen's Speech, *Acts* 7, and the 11th Chapter to the Hebrews; are Two Abstracts of the Old Testament History. The Epistle to the Hebrews, a Comment upon the Levitical Law. The Moral Precepts of the New Testament, a Comment upon those of the Old: which our Saviour saith, *Matth.* 5. 17, He came not to destroy, but fulfil. Many Prophecies are mention'd, as accomplish'd: and many Types are answer'd in their Antitypes. Among others, Isaac was an eminent one: who in perfect Obedience to his Father, submitted himself to Death, And bare the Wood of the Barnt-Offering upon his own Back, *Gen.* 22. 6. as our Saviour also submitted, and bore his own Cross. And Joseph was another: who by direction of Judah, one of the Twelve, was sold to the Ishmaelites, and by them put into the Hands of Potiphar the King's Officer, *Gen.* 37. 26, 27, 36. And by the direction of Judas, one of the Twelve, Jesus was sold to the Jews, and by them put into the

Hands of *Pilate*, *Cæsar's Officer*, *Matt.* 26. 10, 16, 41, 42. and 27. 2. *Joseph*, having by false accusation, been condemned to the Dungeon; was raised thence, and made the Saviour, and Ruler of *Egypt*, *Gen.* 47. 20. and 39. and 41. 14, 41. And *Jesus*, having by false accusation, been condemned to Death; was raised thence, and made the Saviour and Ruler of the World, *Matt.* 28. 18.

32. Of the Prophecies, besides those which have respect to Things of greater Moment; some of them, relating meerly to the Circumstances of Time, or Place, were admirably fulfill'd. As that in *Micah* 5. 2. of our Saviour's being to be born in *Bethlehem*. Brought about, by the Universal Tax in the Time of *Augustus*: which obliged *Joseph* to go with his Wife from *Nazareth* where he lived, to *Bethlehem* the Town of *David* his Progenitor, when her Reckoning was just up, *Luke* 2. 1 to 6. And so of the Types; as that of the Year of *Jubilee*. Which was to be a Year of Liberty; and on the tenth Day of the Seventh Month, (a Day both of Penance and Expiation, *Lev.* 16. 29, 30) Proclamation hereof was to be made by sound of Trumpet, throughout the Land, *Lev.* 25. 9, 10. Of which Years, the 30th and last, fell out upon the 30th of our Saviour's Age, and on the beginning of his Ministry; whose Trumpet *John the Baptist*, having preached Penance, *Matth.* 3. 1, 2. Himself then proclaimed liberty to the Captives, on the acceptable Year of the Lord, *Isa.* 61. 1, 2. *Luke* 4. 18, 19. So likewise the Time of his Death, as it was cast upon the Chief Day of the *Pascha*; so upon the very Hour appointed for the Evening-Sacrifice: at which Instant, he was pleased to give up the Ghost; or in the Prophet *Isaiab's* words, *To make his Soul an Offering for Sin*.

33. Some of the Prophecies, having a double aspect, are seemingly, but not indeed, misapply'd. That of *Hosea* 11. 1, *Out of Egypt have I called my Son*: That is, *Israel*, or the Children of *Israel*: is by *Matthew* applied to our Saviour. For as it was a Memorial of what was past, it had respect only to *Israel*, as the Type: But as it was a Prophecy, to *Christ*, the Antitype. And *Matthew* is justify'd in the like Application by our Saviour himself, *Chap.* 15. 7, 8; where He tells the *Scribes* and *Pharisees*, *Well did Isaias prophesie of you, saying; This people draweth nigh unto me with their Mouth, &c.* For as the Words were spoken by *Isaias* directly to the *Jews* of his own Time; so Prophetically, to those of our Saviour's.

34. There are also one or two seeming Contradictions to the Scriptures of the *Old Testament*: as the Second *Canaan* in the Genealogy of our Saviour, given by *Luke*. But this *Caanan*, as *Beza* notes, is not to be met with in the most Ancient Copies: being put into the Latter, to make them agree with the *Septuagint*. And *Mr. Gregory* hath, I think, sufficiently proved, That as the most Ancient Copies of the *Septuagint* it self, had it not; so, the *Hebrew*, never. Besides which, *Abraham* for *Jacob*, in *Stephen's* Speech, *Acts* 7. 16. and if there be any other difference of the like nature; it can only be imputed to some negligent or presumptuous Scribe. As also must the Transposing of some part of the 19th and 20th verses of *Acts* 13, which ought to be read thus, *He divided their Land to them by Lot, in about the space of four hundred and fifty Years; and after that, he gave them Judges until Samuel the Prophet*: as in *Beza's* *Cantabrigian* Copy, in those of *Valesius*, *Wetzelius*, and the 2d of *New-College*.

35. There

35. There is moreover a perfect agreement in the Writings of the New Testament, among themselves. And first, in the *Acts* and *Epistles* with the *Gospels*. The Apostles shewing every where, the great Regard they had, not only to our Saviour's sense, but his very Expressions. He having said, *Blessed are they, which are persecuted for Righteousness sake*: Peter also learn'd to say, *If I suffer for Righteousness sake, happy are ye*, 1 *Ep.* 3. 14. Himself commands, *Swear not at all — but let your communication, be yea, yea, and nay, nay*. And James 5. 12, *Swear not — but let your yea be yea, and your nay, nay*. Our Saviour, *Matth.* 6. 24, calls Covetousness, *the serving of Mammon*; the *Assyrian* God of Riches. Therefore Paul also calls it *Idolatry*, *Colos.* 3. 5. Our Lord, representeth the unexpectedness of his coming, *Matth.* 24. 43, in saying, *If the Good Man of the House had known, in what Watch the Thief would come; he would have watched*. Therefore Paul also tells us, 1 *Thess.* 5. 2, *That the day of the Lord cometh as a Thief in the Night*. And Peter in the same Words, 2 *Ep.* 3. 10. John the Baptist tells the Jews, *Luke* 3. 16, *That Christ should baptize many of them with the Holy Ghost, and with Fire*. And Luke informs us of the Miraculous Effusion of the Holy Ghost upon all those, who at the first believed, *Acts* 4. and 8. and more eminently, on the Apostles, *with Cloven Tongues of Fire*, *Acts* 2. The Apostles were commanded, *Luke* 24. 47, *To preach the Gospel among all Nations, beginning at Jerusalem*. And accordingly, both the Twelve, and Paul himself, began to preach, *First at Jerusalem, and throughout the Coasts of Judaea, and then to the Gentiles*, *Acts* 26. 20. Our Saviour exhorting his Disciples, *John* 13. 34, *To love one another with a hearty and beneficent Love, like his own; files it, A New Commandment*. Therefore James 2. 8, Entitles it, *The Royal Law*: as that which was specially recommended by Christ the King of his Church. By which Examples, and infinite more which might be given; it is most apparent, That the *Acts* and *Epistles*, are nothing else, but a true and faithful Paraphrase, upon the *Gospels* as their Text.

36. In the *Epistles*, there are sundry Historical Passages, the agreement whereof, with the same in the *Acts*, is very exact. Peter tells the People, *Acts* 3. 15, 17, *That neither they, nor their Rulers, (Jewish or Roman), knew what they did, in killing the Prince of Life*. And Paul, the *Corinthians*, 1 *Eph.* 2. 8, *That none of the Princes of this world, knew what they did, in crucifying the Lord of Glory*. Paul, 1 *Tim.* 1. 13, owns the Persecution himself had raised: whereof Luke gives an account, *Acts* 8. 3. He tells us, both of his being stoned, and scourged. The former whereof, Luke relates, *Acts* 14. 19. and 16. 23. the latter, *Acts* 21. 32. His going into *Arabia*, presently after his Conversion, *Gal.* 1. 17; being but for a short time, is omitted by Luke: as are some other Particulars. But of what follows, mentioned by both, the accord is observable. *And after many days, saith Luke, Acts* 9. 23. *Then after three Years, saith Paul, Gal.* 1. 18. *The Jews, saith Luke, took counsel, and watched the Gates of Damascus day and night to kill Paul, Acts* 9. 22, 23, 24. *In Damascus, saith Paul, the Governor, (set on by the Jews) kept the City with a Garrison, desirous to apprehend me; 2 Cor.* 11. 32. *Then, saith Luke, the Disciples took him by night, and let him down by the Wall, in a Basket, Acts* 9: 25. *And through a Window, saith Paul, in a Basket was I let down by the Wall, and escaped his hands, 2 Cor.* 11. 33. *And when Paul was come to Jerusalem, says Luke, Acts* 9. 26.

Then

Then I went up to Jerusalem, says Paul, Gal. 1. 18. Barnabas took him, says Luke, and brought him to the Apostles, Acts 9. 27. Where, says Paul, I saw two of the Apostles, Peter and James, Gal. 1. 18, 19. And he was with them, saith Luke, coming in, and going out at Jerusalem, Acts 9. 28. And I abode with them, says Paul, fifteen days, Gal. 1. 18, 19. His going likewise to Jerusalem with Barnabas the second time, is mentioned by Luke, Acts 15. 2. By himself, Gal. 2. 1. As also his Journey from Troas, to Macedonia, by Luke, Acts 16. 11, 12: by himself, 2 Cor. 2. 12, 13. Insomuch, that with a little pains, one might almost make another Journal of his Travels, agreeing to that of Luke, out of his *Epistles*. Tho' in doing of this, we are not always to mind the Postscripts; some of which, are certainly in the wrong. As that subjoined to the First *Epistle* to the *Corinthians*; affirming it to be written from *Philippi*; which could not be. *Philippi*, being a City of *Macedonia*, through which, he tells them, he should pass in coming to them, Chap. 10. 5. So that when he wrote, or dictated this *Epistle*, he could not be in *Macedonia*; nor therefore at *Philippi*. But was then at *Ephesus*; as by comparing Acts 18. 23, 19. 21, 20. 1, 2, and 1 Cor. 16. 1, 8, may be gather'd.

37. The agreement between the Writers of the New Testament, is every where Perfect; but most Conspicuous, between the Four Evangelists. Some few Particulars, are recorded by One only, or by Two of them. But the far greater Number, and of the greatest Importance, are recorded by all Four: As *John the Baptist* his Ministry, and Testimony of our Saviour, the Descent of the Holy Ghost upon him in the Form of a Dove, the Miracle of the five, and of the seven Loaves, our Saviour's riding into Jerusalem, Peter's Confession, and Abnegation; the Betraying, Apprehending, Examining, and Condemning of Christ; his Crucifixion, and Resurrection; with many others throughout his Life.

38. Nor do they contradict one another, in the account they give us of these, or any other Particulars. They may seem sometimes to do it from sundry Causes; chiefly Three. Sometimes, in not confining themselves unto Words, where it was unnecessary, but only to the Sense of what was said. So for *Matthew's uttermost Farthing*, Ch. 5. 26; *Luke*, 12. 56, Says, the last Mite: which is but half a Farthing, *Mark* 12. 42. *Matthew* 10. 29, the Question is, Are not two Sparrows sold for a Farthing? *Luke* 12. 6, Are not five Sparrows sold for two Farthings? And such is the recital, which they all make of Peter's Confession: according to *Matthew*, Thou art Christ the Son of the Living God; to *Mark*, Thou art the Christ; to *Luke*, Thou art the Christ of God; to *John*, Thou art that Christ, the Son of the Living God.

39. Sometimes, in recording Things, without respect to the Order of Time; but rather, as they have some relation one to another. So *Matthew* gives an account of *Herod's* Beheading *John*, though out of Order of Time, yet upon an apt Occasion. He may seem too, to deliver some things out of Order, only because they are Repeated: as *Christ's* proposing the Sign of the Prophet *Jonas*, Twice, upon Two several Occasions, Ch. 12. 40, and 16. 4. And the like may be observed in *Luke*, 8. 16, and 11. 33. It is also to be Noted, that as our Saviour is sometimes said, to Answer, when to a precedent Passage

sage of his own ; he subjoins another, as *Ch. 11. 25* : So the Particles, *Now*, and *Then*, frequent in the Gospels ; do not necessarily denote any precise Time, but are commonly used, only as Words of Transition, from one part of the History to another ; as in *Matthew 26. 6.* and *26. 14.* And as the order of some things, is observed in *Luke*, and the other Evangelists, when not in *Matthew* ; so, of some in *Matthew*, when not in *Luke*. So our Saviour's Discourse, which *Matthew* gives us entire, in his 5, 6, and 7 Chapters : *Luke*, in several Parts, *Ch. 6, 8, 11, 12, 13,* and *14.* For as in the *Acts*, the greater part whereof, we may suppose to be a Synopsis, of his own Journal, all things are delivered in due Order : so in his Gospel, consisting of the Memoirs of the Apostles, and other of our Saviour's Disciples, *Chapter 1. 2,* he sets them down, as they were Recollected to him.

40. A Third, and the most frequent Cause, of the seeming Contradiction we meet with, are the Omissions made by one Evangelist, of some particulars which are mentioned by another ; and so *vice versa*. Whereas, no Man ever said, that to be Silent, is to Contradict. And some Histories in one Evangelist, seem to be misrelated in another ; because they are taken for the same, when indeed they are not.

41. These and some other Causes, well considered ; may suffice to reconcile the Gospels, wherever they seem to interfere. Yet to make their Agreement the more evident, I will shew it in some of those Exceptions, which may possibly be put in against the same.

42. *Matthew*, in our Saviour's Genealogy, reckons from *David* to the *Babylonian Captivity*, but 14 Generations. Whereas there were indeed 17, whereof he omitted 3 ; *viz. Abaziah, Joash,* and *Amaziah*. Probably, because their Descent from *Jezabel*, *2 Chon. 21. 6,* and their being guilty of Idolatry, met together, as a double Blot upon them. According to *Matthew*, *Jacob* is put for the Father of *Joseph* ; according to *Luke*, *Heli* : in the former, by Nature ; in the latter, by Law ; and so throughout. Therefore *Joseph* is said to be Begot by *Jacob*, his Elder Brother *Heli*, dying Childless : but he is only said to be *Heli's* Son ; that is, his Heir, according to the *Hebrew* Stile. Several of the *Apostles*, *Peter, Bartholomew, &c.* had two Names. Therefore also the difference found in some of the Names in the Two Genealogies, might arise from the giving of two Names to the same Person ; *Matthew* using one, *Luke* the other. Besides which, there may be other Reasons for the diversity of Names here, as well as of Numbers, in the Catalogues given us by *Exra* and *Nehemiah*. Well known, though not to us, yet to the *Jews* ; and especially those who had the care of the Publick Records, or liberty of inspecting them : whereof the Genealogies aforesaid, must be allowed to be Copies.

43. *Matthew* says, *Chap. 5. 1,* That *Jesus, seeing the Multitudes, went up into a Mountain, and sat down and taught them.* *Luke, 6. 17,* That he came down with his Disciples, and stood in the plain : and *v. 20,* That he began his Sermon, as in *Matthew*. Yet without the least contradiction. For having called his Disciples to him in the Mount, and chosen the Twelve out of them, *Luke 6. 13* ; he then undertook a double Work : First, to heal the People ; and having by his Miracles prepared

them for his Doctrine, then to Preach to them. And both these, as *Matthew*, so *Luke* saith, he then did. Only, as *Matthew* omits, his coming down from the Mount, to Heal them; So *Luke*, his going up again, to Preach to them: as is very evident, upon comparing *Matth.* 4. 23 to 25, with *Luke* 6. 17 to 20.

44. *Matthew* saith, *Ch. 8. 5. That Jesus being entred into Capernaum; a certain Centurion came unto him.* *Luke* doth not say, he came; but *that he sent*; first, *the Elders of the Jews*, and then *some other Friends*, *Ch. 7. 3, 6.* *Matthew* therefore means, by no unusual kind of Speech, that he came by his Messengers, as his Proxies. So *Christ* is said by *John*, 3. 22, to Baptize; though himself Baptized not, but only his Disciples. And *Paul* tells the *Ephesians*, 2. 17, That *Christ came and Preached Peace* to them: that is, by himself His Messenger. And it answers *Matthew's* own Style in other places: as *Chap. 14. 19*, where he saith, That *Jesus commanded the multitude to sit down*. Whereas the other Three Evangelists say, That *he commanded his Disciples, to bid them do it*. And upon *John's* sending his Disciples to *Jesus*, he speaks just in the same manner, *Ch. 11. 2, 3*, Now when *John* had heard the Works of *Christ*, he sent two of his Disciples, and said unto him *ἔπεμψεν αὐτοῦ*. And so *Suetonius*, *Thallo a manu, quod pro Epistola prodita, denarios quingentos accepisset, Augustus Crura effregit*: though it was the Hangman that did it. And *Luke* also, who tells us that *the Centurion sent to Jesus*; though he relateth the Words of the first Messengers, in the Plural Number, as speaking them in his Praise, of their own accord: yet those of the second, in the Singular, *I am not worthy, that thou shouldest enter under my Roof*; as speaking in the Name of the Centurion himself. Whereupon, as *Luke* tells us, what our Saviour said to the People about him; So *Matthew*, his Answer to the Messenger, *Go thy way*, in a suitable Stile to their own.

45. *Matthew*, beginning to relate our Saviour's Transfiguration; *Ch. 17. 1*, saith, *That after six days, he took Peter, &c. into a Mountain apart.* *Luke*, 19. 28, *That about eight days after, he took Peter, &c. into a Mountain to pray.* And both, truly. For *Matthew* speaks indefinitely; but *Luke* precisely, *μετὰ τῆς λυγῆς τέτῃς, ὥσπερ ἡμέραι ἑπτὰ*. Hereby shewing, That the Transaction began upon the Evening of the Seventh Day, the time when our Lord used to go into a Mountain to pray; and ended in the Morning of the Eighth; as is evident from *v. 28* and *37* compared.

46. *Matthew* saith, *Chap. 19. 16*, *That one came and asked our Saviour, Good Master, what good thing shall I do, that I may have Eternal Life?* and that the Answer was, *Why callest thou me, Good? &c.* to *v. 21*. And so *Mark*, in like manner, *Chap. 10. 17*, to *21*. Whereof *Luke* 10. 25 to 37, seems to give a very different account. But not so: For tho' we have the same Question put here, as in *Matthew* and *Mark*: yet is it another Man that puts it, with another Intent, and has therefore another Answer. But if we look further, *Luke* 18. 18 to 22. we have the same Question, put by the same Person, with the same Answer, as in the other Two Evangelists; the former History, being given us by *Luke* only.

47. *Matthew* 20. 30, gives us an account of Two Blind Men, *Who miraculously received their sight*. But *Luke*, who records the same History, 18. 35, mentions but one. As being the Leading Man, the Chief

Chief Speaker, and more known to the People. Therefore *Mark* 10. 46, who also mentions but one; yet gives both his, and his Father's Name. *Matthew* also tells us, That our Saviour did this Miracle, *after his passage through Jericho*: and so likewise *Mark*. *Luke*, according to our Bibles, *As he was come nigh to Jericho*. But I say, first with *Grotius*, That ἐν τῷ ἐγγύς, doth not always signify an approaching motion; but sometimes, propinquity: and much more, ἐν τῷ ἐγγύς, as if the *Evangelist* said, *Being as yet nigh unto Jericho*. Yet this alone, will not satisfie. Because by the first *Verse* of the following *Chapter*, *And Jesus entred, and passed through Jericho*; *Luke* seems to imply, that the Miracle was done before. I therefore further say, That this *Verse*, is out of its place. Of the like Transposition made by the Scribe, or some other Person, we want not Examples. There seems to me, to be one, in *Gen.* 4. 7, part of God's Speech unto *Cain*; tho' we have no Copies that shew it: *If thou do'st well, shalt thou not be accepted? and if thou dost not well, sin lieth at the door: And unto thee shall be his desire, (Abel's); and thou shalt rule over him*. Who can see the Connection of the last Clause? But being subjoined to the first, nothing can be plainer: *If thou dost well, shalt thou not be accepted? and unto thee (as Elder Brother) shall be his desire, and thou shalt rule over him. But if thou dost not well, Sin lieth at the door*. In the New Testament, we have divers Examples, and in divers Copies. Besides that in *Acts* 13. 19, 20, before given: those Words, *Matt.* 23. 8, *And all ye are Brethren*; in one or more Copies of *Curcelleius*, are omitted in the said *Verse*, and added to the end of the 9th. In *Luke* 6, the whole 5th *Verse*, *And he said unto them, the Son of Man is Lord also of the Sabbath*; in *Beza's Cantabrigian Copy*, is transposed to the end of the 10th. And in the *Syriac Version*, the 24th *Verse* of the last *Chapter* to the *Romans*, *The Grace of our Lord Jesus Christ be with you all*; is omitted where we read it in all the *Greek Copies*; and added to the 27th, or end of the *Epistle*. In like manner, those Words, *And Jesus entred and passed through Jericho*; which should have been subjoined to the 34th *Verse* of the 18th *Chapter*; being supposed to be out of its place, was omitted there, and made the first *Verse* of the *Chapter* following.

48. *Matthew* gives us the History of our Lord's cleansing the Temple, in *Ch.* 21; *Mark*, in *Ch.* 12.; *Luke*, in *Ch.* 19; all of them, as not long before his Suffering. *John*, about the beginning of his Ministry, *Ch.* 2. Therefore he did it Twice: *John* mentioning the first time, which the other Three omit; and these the last time, which *John* omits.

49. In like manner, *Matthew* and *Mark*, relating the History of *Mary's* anointing our Saviour, both say, *That she poured the Oyntment upon his Head*: *Luke* and *John*, upon his Feet. Therefore she did both: the two former, mentioning only what was usual; the two latter, only what was extraordinary. And whereas *Matthew*, *Mark*, and *John*, relate it as done towards the time of his Suffering; *Luke*, long before, *Ch.* 7. 38. It was therefore done twice by the same *Mary*: Of which Two Histories, *Luke* only gives us the first; the other Three, the Last.

50. *Matthew* tells us, 26. 34, *That Christ said to Peter, Before the Cock crows, thou shalt deny me thrice.* And so *Luke* and *John*. *Mark*, 14. 30, *Before the Cock crows twice, thou shalt deny me thrice.* Yet without any Contradiction. For the Cock usually begins to crow, first, a while after Midnight; and then, sometime before Morning. But this latter Crow, was that which was and is every where principally regarded. So *Juvenal*, S. 9. v. 106, *Quod tamen ad Galli Cantum facit ille secundum.* And *Amm. Marc.* speaking of the Mountain *Castus*, *From whence, saith he, the Sun is seen first to rise, about the second Cock Crow.* Whereupon; the Cock-Crow came to signifie, not only the Voice of the Cock; but that particular time of the Night, which next precedes the Morning. And in this Sense, it had been used by our Lord himself, upon a former occasion, *Mark* 13. 35, *Watch ye therefore, for ye know not when the Master of the House cometh, at the evening, or at midnight, or at the cock-crow, or in the morning.* It is then evident, That *Mark*, by *Peter's* direction, gives us the very Words of Christ; the other Three Evangelists, only his Sense: *That Peter should thrice deny him, before that time of the Night, which is precisely called ἀλεπτροραυία,* and was the Time of the Second Crow. And *Luke* particularly saith, of *Peter's* Last Denial, *That it was not till about an Hour after the second;* and so must needs have been at the time aforesaid.

51. *Matthew* and *Mark* say, *That when Peter denied Christ the second time; it was a Maid that spake to him:* *Luke*, in the Masculine Gender, ἐπερ, another. But besides what *Grotius* observes, That when it importeth not, for the Sex to be known, the Masculine Gender is commonly used for the Epicene: It moreover appears, That they all say, what is strictly True. In that both a Maid, mention'd by *Matthew* and *Mark*; and a Man, by *Luke*, spake to him at the same time. As is clear from *John*; who saith not, either that it was a Maid, or a Man, but speaketh plurally, *They said therefore unto him.* And tho' *Mark* doth not express so much; yet his observing, that the Maid first gave the hint to the Men that stood by; shews, that one of them seconded her in what she affirmed.

52. *John*, who never left our Saviour to the last; and therefore could not be mistaken; tells us, Ch. 19. 17, *That going to be crucified, he bore his own Cross.* *Matthew*, *Mark*, and *Luke*, *That one Simon, a Cyrenian, was compelled to bear it after him.* Therefore they made him at first, to bear it himself, as *John* saith, and as Malefactors used to do. But seeing him too faint and weak to go through with it: as after his Agony, and Watching all Night, and Fasting all Day, and being Scourged, and led by the Soldiers from place to place, he might well be: *they then compelled this Simon to carry it for him.*

53. *John* tells us, 19. 14, *That it was about the Sixth Hour, when our Saviour was led away to be crucified:* that is, some time before it. And so *Luke* 23. 44, *That it was about the Sixth Hour, when he had been a while upon the Cross:* that is, the Sixth Hour was not yet come. But *Mark* 15. 25, *That it was the third Hour when they crucified him.* And all very truly. For the Hours of Sacrifice and Publick Prayers, being the Third, Sixth, and Ninth; it became customary, for the Hours between them, not to be distinctly number'd. But whatever was done before the Ninth Hour, was reckon'd within the Sixth; and so, before the Sixth, within the Third. *Mark* therefore, in saying, *That it was the*

the third hour, means, That it was within the compass of that time, which was reckond to the Third Hour, though towards the latter end of it; that is, *about the Sixth Hour*, as *Luke* and *John* also say.

54. *Matthew* saith, 27. 34, That the Soldiers gave our Saviour Vinegar to drink, mingled with Gall. And so *Luke*, 23. 36, That they offered him Vinegar. But *Mark* 15. 23, That they gave him Wine mingled with Myrrh. And they are all true. For First, The Word which *Matthew* and *Luke* use for Vinegar, is not ἐμόδιον, but ἔξο, properly called Vinagre, or Vinum acre. And the Ethiopick Version also reads, Wine. Next, by Gall, *Matthew* meant, according to the Hebrew Stile, only something that was Bitter; as Myrrh also is. So *Moses* expresses himself, *Deut.* 29. 18, Lest there should be among you, a Root that beareth Gall and Wormwood. And *Rev.* 8. 11, A third part of the Waters, are said by *John*, who often Hebraizeth, to become Wormwood; that is, Bitter, as himself explains it in the same Verse. And the Persian Text, reads neither Myrrh, nor Gall, but Bitterness. It is further to be noted, That anciently, the choicest sorts of Wine, were those tinctur'd with Myrrh: Lautissima Vina erant, saith *Plin.* 14. 13, Myrrhæ odore condita. And were therefore given as a Cordial, to those that were faint. So then, as *Mark* tells us, The Wine which the Soldiers gave our Saviour, was of this Sort; which he elegantly calls οἶνον ἐσμουρισμύδιον. But as they mocked him in every thing else which they said and did: so also, as *Luke* tells us, they did now; giving him indeed, some of the said Wine, but such as had lost its Scent, and was grown sower. And if they had not, upon tasting, found it so; we may be sure, they would have drunk it themselves.

55. *Matthew* saith, 27. 44, That our Saviour was reviled, by both the Thieves who were crucified with him. And so *Mark* 15. 32. *Luke* saith, 23. 40, That one of them rebuked the other. Therefore at the first, they both acted the same part. But one of them, when he saw our Saviour's admirable Patience under his Pains; and towards his Brutish Enemies; and his equal Goodness, in praying for them; and that Heaven began now, to cover their monstrous Deeds with Thick Darkness: by the Omnipotent Grace of Christ, became a Penitent in a moment of time. As *Matthew* and *Zacheus* also did; a pair of worse Thieves, but more artificial in their way.

56. Likewise in the Acts, the Two Accounts which *Luke* and *Paul* give of the Cœlestial Voice, seem to Interfere. *Luke* tells us, 9. 7, That the men who were with *Paul*, heard the Voice: ἀκούοντες μὴ τῆς φωνῆς. *Paul* himself, *Ch.* 22. 9, That they heard not the Voice of him that spake: τὴν δὲ φωνὴν ἐκ ἤκουσαν τῷ λαλῶντι. Yet without any the least contradiction. For as φωνή, signifies not only an Articulate Voice, but any Sound; as in *Exodus* 19. 19, it is used by the Septuagint: So, ἀκούειν, signifies not only, to Hear, but to Understand. And so, it is evident, That *Luke* useth both these Words, in their General Sense; but *Paul*, in the Special. Who therefore, to φωνήν, adds τῷ λαλῶντι, which *Luke*, doth not do. That is, They Heard a Noise, as *Luke* saith; but Understood not the Words which were Spoken, as *Paul*: and both very Truly.

57. There are many other Seeming Contradictions, especially in the *Gospels*, besides those I have now mentioned. Yet not any one, except a few Errata of the *Scribes*, but if well look'd into, is very reconcilable unto Truth. Or if after we see so great a Number of Evident and Adorable Truths, there should be any that are obscure; We are not to charge them upon the Writers; but our Ignorance of many Particulars, commonly known at the Time of their Writing; though utterly lost to us, at so great a Distance.

58. And had St. *Peter*, and the rest of the *Apostles*, been a Conclave of the Wisest Men that ever wrote: they could not have pitched upon a better manner of Writing, than This, unto which they were Divinely led. For most Particulars, being recorded by Two or Three of them, and many of the most Important, by all Four; their Testimony is the stronger. And the rather, in that each of them, being likewise Singular, in the recording of some; and both in the Order, and the Manner, wherein he hath set them down: It is an undeniable Proof, That they neither Combin'd together, as wary Knaves would have done, nor Transcribed one from another; but are Four Distinct Witnesses, of what they have writ.

59. It was also becoming the Majesty of Divine Wisdom, to let us know, it was not so meanly employ'd, as in prompting them to a Road of Words. That the Guide they follow'd, was the Spirit, not of Verbal Punctuality, but of Solid and Substantial Truth.

60. Nor was it less for the Honour of their Great Lord, that what they wrote, should be done in that manner, as to be taken right. Not for a Compleat History: but only such a Specimen of his most Divine Words and Deeds; as is sufficient for the Church's Use.

61. And that it should be put into such a Dress, as would most besit both the Writers, and the Contents. And therefore, as the Propheetick Elocution, was best adapted to the Splendor of the Ceremonial Law: So Plainness of Speech to the Simplicity of the *Gospel*.

62. And as would best fit it, for the Use of all Nations. As being much more easily transferred, from a Plain and Simple Stile, into all other Languages. And whereas the Modes of Elocution differ in every Language; and in the same Language, almost in every Age: Good Sense, and Inteligible Words, will ever be acceptable, and throughout the World.

63. Whether then we consider, the Qualifications of the Writers, or of the Testimony they have given: we must conclude, That as they could not be deceived; so neither have a mind to deceive. But of all the men that ever were in the world, are the most deserving to be believed, in what they have said.

C H A P. III.

Of the CONTENTS of the New Testament.
And first, of the MIRACLES.

1. **H**AVING shewed the Truth and Excellency of the New Testament, from the Writers hereof: I will next demonstrate the same from the Contents. Reducible to these Three Heads, *viz. The Miracles, the Doctrine, and the Prophecies.*

2. The Description of a Miracle, I have already given, *Book 4th Ch. 5th*; whereunto I refer the Reader. What I am now to do, is to prove the Truth and Excellency of those Miracles, which are recorded in the New Testament. And this will appear to us, whether we consider them, in the evidence we have of Fact, or in their Causes, or in their Reason and Ends.

3. The Evidence we have of them is Threefold; in the Scripture it self, in the Writings of the Primitive Church, and in sundry others besides. In the Scripture it self, it is full and clear. In which it appears, first, That the Miracles were of all sorts: in Heaven and Earth, in the Air and Water, in Plants and Animals, Men and Devils. All manner of Diseases were Cured; Feavers, Dropsies, Atrophys, Inveterate Hamorrhages, Epilepsies, Palsies, Leprosies, Torments; in which one word, all Tormenting Diseases are comprehended. The Crooked, Lame, Blind, Deaf and Dumb, were Healed; Dead People raised to Life, and Dæmoniacks dispossest: To the end, that although it was the self-same Power, by which any one of these was done: yet Men, in seeing it to be so unlimited, might the rather be induced, to contemplate the Excellency of the Person to whom it belong'd.

4. And the Patients upon whom these Cures were wrought, were Innumerable. *The Blind receive their Sight*, says our Saviour to *John's Disciples, the Lame Walk, the Lepers are Cleansed, the Deaf Hear, the Dead are Raised*: all in the Plural Number, and in the self-same time and place. And *Matthew* tells us, that *he went about all Galilee, healing all manner of Sickness among the People, Ch. 4. 33.* That *he went about all the Cities and Villages, healing every Disease among the People, Ch. 9. 35.* That *great Multitudes followed him, and he healed them all, Ch. 12. 15.* And so likewise *Ch. 15. 31,* and *Ch. 19. 2.* At which, and other times, the same Operations, being by Himself, and his Apostles, over and over repeated: Men had every where, the opportunity of observing them; and of being well assured, they were no Casualties, but the Effects of his Irresistible Command.

5. And yet it was very rarely, that he did any Miracle, before he was besought. Some few he did; as *raising the Widows Son*, and *feeding the Multitude*: for the special Reasons, he then had for so doing. But the People generally made their Application to him, before he took any notice of them. Partly, that the most jealous and captious Spectators, might have no ground to suspect him, to
pick

pick and choose those, which he thought to be the most Curable. So that in curing a great Number of them together, still as they came to him: it was all one, as if he had undertaken at once, the Cure of all the World.

6. The Manner too, wherein he was pleased to heal the Sick, and perform his other Miracles; though it was diverse, yet was always very Easie. For the most part, only by speaking a Word, *I will, be thou Clean*. Like the Stile he used at the Creation, *Let there be Light*. Or only by laying his Hand upon the Patients: Who were hereby to know, they had their Manumission to the liberty of Health, by him that was their Supreme Lord. As he used, sometimes, several Actions, in one Cure: so he often, used none, and healed many at a distance; as the Centurion's Servant, and the Nobleman's Son. To convince them, he was not confined to any; but could heal them in the use of one, as well as another; or without any at all; present or absent, according to his Uncontroulable pleasure.

7. But the Words and Actions he was pleased to use, with other Circumstances; served him to excite the Spectators, the better to observe and consider what was done. The Paralytick, *Matth. 9. 6*, was not only healed; but to give a sufficient proof of it, was bid, to *arise*, and like a stout Porter, to *take up his Bed, and go home with it*. When our Lord walked on the Sea, to make the Miracle the more apparent; he would not do it in a Calm, but on the Boisterous Waves. When he Raised the Ruler's Daughter, he told the People, *She is not Dead, but Sleepeth*. Knowing, they would Laugh him to Scorn, *Mark, 5. 40*; and that their so doing, would the better certify the truth of the Miracle. When the Multitude was miraculously Fed, he commanded his Disciples to place them in Ranks, *by Hundreds, and by Fifties*. That it might appear, the Number was not a random guess, but visibly and exactly computed. And the gathering of the Fragments into Baskets, was a further Evidence of the Multiplication, and that the People had enough and to spare. Nor would Romancers have made the Fragments of Seven Loaves, fewer than those of Five.

8. 'Tis certain, that in our Saviour's time, there were many Dæmoniacks, properly so called. The People say of him, *Mark 1. 27, He commandeth the Unclean Spirits, and they obey him*. And *Matthew, Ch. 4. 24*, distinguishes between *δαίμονιζόμενοι* and *σελῳιαζόμενοι*, in one and the same *verse*. But lest it should be thought, that these were all, either Mad-men or Epilepticks; and that the People and *Matthew* both, make this distinction, for want of Learning: therefore in that History, *Luke, 8. 27*, our Saviour, in asking the Patient his Name, and permitting the Devils, to go into the Swine; puts the matter out of doubt. For as the Answer, *Legion*, was too Witty for an Ignorant Fellow, to make of his own accord: so the Vanquishing only of a Disease, depending upon any other Cause or Causes, could have no operation upon the Swine.

9. And the Miracles, except for certain necessary Causes, a few only; were all thus performed in the face of the Sun: that is, they were exhibited to a Publick, and an universal Test. Together with the Disciples, the Multitudes were the Spectators, almost every where and from every Quarter. Besides whom, the *Pharisees* and *Sadduces, Cesarians*

Cæsarians and *Herodians*, and among them all, many of the Chief Priests, and Doctors of the Law; out of Curiosity, or Spite, took their opportunities, to see and examine them. And the Miraculous Vision was then made to *Paul*, when sundry in joint Commission from the High-Priest, were in company with him.

10. Of the number of Spectators, were those likewise who were well acquainted with the Feats of Magick, and with the Hippocratick Medicine; both being commonly, and distinctly practis'd in our Saviour's time. The latter introduced by the *Asian Greeks*: the former, supposed by *Josephus*, *Antiq.* 8. 2, to be the Relicks of *Solomon's* Ethnick Curiosity. Who also affirms, *ibid.* that many of the Doctors of the *Sanhedrim*, were then Magicians. Hence we read not only of *Elymas* the Sorcerer; but of the seven Sons of one *Sceva*, Chief of the Priests, who were Exorcists, and of the Tribe of *Jewish* Mountebanks, τῶν περὶ ἑρμούων Ἰουδαίων, *Act.* 19. 13, 14. So that both the said Arts, being now studied, and put in practice: it was easie for all Men, to observe the difference between These, and our Saviour's Wonderful Works. In doing of which, he was oblig'd, neither to the use of Remedies, with Physicians; nor with Magicians, to a Train of Ceremonies. Therefore *Luke*, a Physician bred at *Alexandria*, then famous for the *Greek* Medicine; gives us rather a more particular account of his Miraculous Cures, than the other Evangelists. And the Magicians, which saw the Miracles done by *Paul* at *Ephesus*, in the Name of *Jesus*: burnt their Conjuring Books, to the value of 50000 pieces of Silver, *Act.* 19. 19. As therefore the operations of the Devil, were more remarkably permitted in *Egypt*, in the time of *Moses*; to shew how far the Divine Power, was able to stint and excel them: so were Possessions, and the Feats of Magick, in the time of our Saviour and his Apostles; That all Men, who had the sight and memory of their Works, by comparing them together, might own the Triumphant Victory, which *Christ* and Christianity had obtain'd.

11. Nor is it a matter of less moment, that as our Saviour Himself, had no Education, in any manner of Learning, not so much as of the *Hebrew* Letters; as both the Scriptures testify, and *Origen*, *cont. Cels.* l. 6, saith his very Enemies believed and own'd: so his Apostles and other primitive Disciples, to whom he gave the power of working all kind of Miracles, and of speaking with Tongues; were most of them Fishers, and such other Illiterate Men: that is, Men of whom it was known, that they had never learned so much as to Read. How much less, could any Man suspect them, to have been prying into curious Arts or Books? Our Saviour then, in giving Commission, for the doing of Miracles, to the simplest of Men: did offer and exhibit them, to the Test of the Wisest.

12. Nor therefore could any thing have been better attested, than was his Resurrection. Not only, in that by Dying so publicly and apparently on the Cross, and having his Sepulchre watched by the Soldiers; many of the self-same Witnesses, of all sorts, who saw him dead, likewise saw him alive again; and conversed with him, for the space of 40 days afterwards: but also, by his Enduing a number of Illiterate Men, with the Power of doing all the same Miracles as himself had done: which they also did, in his Name; throughout

throughout the World. Hereby giving assurance unto all, That it was not the Name of a Dead Man; but of one, who then Lived, and Reign'd, as Prince of Heaven and Earth.

13. To the Scriptures, were very early added, the concurrent Testimony of other Writers, *Christians, Jews, and Pagans*. *St. Luke* tells us of several, who before himself, had published the History of the Gospel: declaring those Things, which they had from Eye-Witnesses, and were most surely believed by the Churches. Of which History, the Miracles must needs have been a principal part. Of *Polycarp*, a Disciple of the Apostles, *Irenæus* saith, that he had often heard him relate many things, which he had received from the Mouth of *St. John*, and of several others, who had seen our Saviour, both concerning his Miracles, and Doctrine; πάντα σωφωνα ταῖς γεγραφαῖς, all of them agreeing with the Scriptures, *Epist. ad Flor. Quadratus*, another Disciple of the Apostles, in the Apology he presented to *Adrian*, also saith, That the Works of our Saviour were even then conspicuous: some of those, whom he had healed of sundry Diseases; and of those, whom he had raised from the dead; being then living, and conversant with himself and others. Which Apology, kept as a Treasure by many of the Brethren, is cited both by *Eusebius* and *Jerom*, and these very words therein. And *Ignatius*, in his Epistle to *Polycarp*, (which Epistle *Jerom* also cites; long before the Epistles of this Martyr were corrupted) affirmeth, that he had seen our Lord, after his Resurrection. Being, as is probable, one of the 500 Brethren, of whom, *St. Paul* saith, he was seen at one time. Besides whom, *Justin Martyr*, *Athenagoras*, *Tertullian*, *Minutius Felix*, *Arnobius*, in their Apologies now extant; with many others, whose Apologies are now lost, but were presented, as most of the former, to the Emperors of their own times, and to the Presidents of the Empire: do all of them, speak of the Miracles of our Saviour and his Apostles, as every where known and acknowledged. Who being most of them eminent Philosophers, or otherwise Learned; and not born of *Christian* Parents, but bred up in *Pagan* Idolatry, their Testimony could proceed from nothing less, than their being irresistibly convinced of the Truth of what they had Seen and Heard.

14. And although it is probable, that in the *Dioclesian* Persecution, all sorts of Books, containing any thing in favour of Christianity, were sought for; and most of them, especially those written by *Jews* or *Pagans*, were delivered up and destroy'd: yet so it hath fallen out, that even of these, besides some particulars, then not seeming to relate to it; some others preserved in the Writings of the Ancient Doctors, and some in their own Authors, have been transmitted to us. *Josephus*, an eminent *Jew*, and contemporary with the Apostles, among other particulars, in the Character he gives of our Saviour, *Antiq.* 18. 4, not only saith, That he was a Teacher of those, who readily embraced the Truth, but also, that he performed many Miraculous Works. And that he was therefore believed by many, both *Jews* and *Gentiles*, to be the Messiah. *Celsus*, an *Epicurean* Philosopher, is cited by *Origen*, *cont. Cels.* l. 1, Saying of our Saviour, That having lived a Servant in *Egypt*, for some time: he returned thence, instructed in the admirable Arts of that Nation; and permitted himself, to be esteemed a God. Whereby it appears, that though by his Malice against the *Christian* Religion, he

he made an errant Coxcomb of himself; as may be seen by These, and the rest of his own Words, faithfully cited by *Origen*, to his Face, then living: yet he was not so far gone distracted, as to deny the matter of Fact. Neither are our Saviour's Works denied by *Julian* himself: as appears by the Books which *Cyril* Arch-Bishop of *Alexandria*, presented to the Emperor *Theodosius*, against his Paganick Mish-mash. *Justin* likewise, in his Second Apology, appeals to the Romans, that is, to the Journals of the Empire in *Pilate's* time, as testifying of the same. And of the Gentiles in general, *Arnobius* boldly affirmeth, *That notwithstanding their Laws were charged by our Saviour's Doctrine with infinite Vanity: yet they dared not to accuse of Falshood, the Records of his Wonderful Works.* *Phlegon Trallianus*, *Adrian's* Freeman, whose Chronicles are mentioned, and were read, in whole or in part, by *Suidas*, *Photius*, *Origen*, and others; is cited by *Origen*, in his Answer to *Celsus*, as ingenuously owning of our Saviour, That he had the Gift of Prophecy; and affirming, *That whatsoever he had predicted, came to pass.* Which we must allow, to have been as miraculous as any of his works. His *destroying the Works of the Devil*, as the Scripture speaks, was owned by *Porphyrius* the Platonist. And was the Sense of those Words; which, about the time of our Saviour's Death, were spoken in the Air, and heard by a certain Mariner, and his Company at Sea, *Ubi ad Palodes veneris, annuncia, Magnum Panum esse mortuum.* The Matter was strictly examined by *Tiberius Cæsar*, and found to be certain: as *Plutarch*, *de Oracul. Defectu*, relates. The Star which appeared at his Birth, is mentioned, as *Sir Charles Woolfsley* saith, by *Chalcidius* the Philosopher, in his Comment upon *Plato's Timæus*. Of the Earth-quake at his Death, though the *Evangelists*, like themselves, only bear witness of what they saw in *Judea*, where they were at that time; *Yet was it testified*, saith *Eusebius* in his *Chronicon*, *by several Pagan Historians, to have been extended as far as Bithynia, and therein to have ruined, a great part of the City Nice.* So universal, saith *Orosius*, *That part of divers great Cities fell by it.* The great Darknes, is described by the forementioned *Phlegon*, as he is cited by *Origen*, and *Eustathius Antiochenus*, in *Eusebius*; saying, in *Chron. l. 13*, *That it happened in the 4th Year of the 202 Olympiad, the Year of our Saviour's Passion. That it began at the Sixth Hour of the Day, that is, at Noon, as the Scriptures also say: and was the greatest Eclipse of the Sun, so he calls it, as was ever beheld, the Stars being then seen.* The same is also recorded by *Thallus*, *Hist. l. 3.* another Pagan, cited by *Africanus*. And *Tertullian* in his Apology, and *Lucian* the Martyr, cited by *Eusebius*, both appeal to the Roman Chronicles, for the Truth hereof. The Resurrection of our Saviour, is also acknowledged by *Josephus*, as undoubted: saying, *That he appeared to his Disciples alive, upon the Third Day.* And *Tertullian* affirms, *That an account hereof, and of his Ascension after forty Days, was given by Pilate to Tiberius Cæsar.* Neither could any of the Jews, or Pagans, deny the Miracles performed by the Apostles. And *Phlegon* hath mentioned particularly those of *Peter*. And the Wonders effected, even by their Sepulchres, like the revival of the Corps, which touched the Bones of *Elisha*, were so great, and so many, and so well attested, as to extort a Confession of them, from *Porphyrius* himself. Unless then, as *David* said in a Passion, we will deliberately say, *That all men are Lyars, and that all History*

is a Lye; we must acknowledge the Truth of the History aforesaid, and therefore also the Excellency of the same.

15. Yet because that some men, seeing the matter of Fact cannot be denied; may have recourse to the Efficacy, or Lucky Hit, of Natural Causes; rather than ascend, to a Divine: I will allow them all, that may any way be pretended unto, And hereby shew, the weakness of this Subterfuge, against the aforesaid Evidence.

16. And first, I allow, and in *Ch. 1*, of the *3d Book*; and *Ch. 5*, of the *4th Book*, have asserted, That God doth nothing, nor therefore any Miracle, but by the Intervention of Natural Causes; Coporeal, or Incorporeal, or both. That it is not to be supposed, either that he hath not made Instruments enough to do his Work: or that he intended not to use them, when they were made.

17. I allow too, and also infer, That the Intervening of Natural Causes, being every where necessary; their Efficacy must be great. That Nature it self is a Standing Miracle: the Operations whereof, we should as much wonder at, as any Miracle, if we did not see them every day. As the Power of the Loadstone, in carrying 60 or 80 times its own weight, without any visible hold. The being and going of *Antipodes*, with their Feet against ours. Where it never Freezes, you may as well tell the people of Cold Fire, as of Hard Water. And most Things besides, within the compass of our Senses, are equally miraculous.

18. But as the Ordinary Effects of Nature, are Miracles in course; so Miracles, specially so called, are Natural Effects, either out of Course, or otherwise Extraordinary: *viz.* by the Ordination and Authority of the Supreme Cause. Wherefore, as the asserting of Miracles, doth not derogate from the Wisdom of the Creation, nor the Majesty of the Creator: so neither, doth the intervening of Natural Causes, overthrow Miracles.

19. On the contrary, it ought the rather, to confirm our Belief of them; *viz.* as the manner of their Production, is in part, conceivable, and partly, not. For so far as the Cause is conceivable; is not the Effect the more credible? And being, in part, Inconceivable, the Effect is hereby also the more Credible, as it so well becomes the Author of all Causes.

20. I conceive therefore, That as our Saviour would not create any New Matter; so, though he wanted not Power, or Skill, neither would he Create (as in his making of Man out of Præexistent Matter) any New Organ, so as to make a New Arm or a New Leg. That is, he did not think fit, to abate from the decency of his works, by confounding Creation and Providence. And the works he did, being such as were Inimitable: it was beneath his Divine Wisdom, to do any thing more, as well as less, than enough.

21. Of the Miracles he was pleased to do, it may possibly be thought, That most of the Cures were effected with the Sanative Virtue of his own Body. That if some Diseases are propagated from one Person to another, by Contagion: there may be such a sort of Emanation, as is effectually Sanative, as well as Deleterious. Especially from One, that never had any Preternatural Infirmary; but was of a Constitution so perfect, as to answer the Perfection of his Mind. And the *Gospel* may seem to say as much. *Many* are said to be made whole,

whole, not only upon his touching of them; but likewise upon their touching of him, *Mark* 6. 56. And *Luke* tells us, 6. 19, *That the whole Multitude sought to touch him; because there went Virtue out of him, and healed them, all.* And when the Menstruous Woman was healed, *Ch.* 8. 46, He tells his Disciples, *That he perceived Virtue was gone out of him.* Which seemeth, not to be meant meerly of his Divine Virtue, or Command; For so, his Speech had been improper: being, in that Sense, as much as if he had said, I perceive, that I have commanded her to be whole. And in *Galen*, a Medicine is often called *δωξμῖς*, the word which *St. Luke* here useth.

22. Be it so then, that the Cures were wrought, as I have now supposed: they were nevertheless, many ways miraculous. Not one only, but divers kinds of Diseases, were subdued. And such as were of a contrary Nature. What can be more so, than a *Paralytick Atrophy*, either to a Dropsy, or a Fever? The Sanative Emanations, being in an unconceivable manner, distinguished, and directed by him. And the Cures were not in a longer time, as upon the use of Medicines, but all of them immediately effected. Nor had the Body of any other person in the world, before or since, the like Healing Virtue. So as to shew, in how admirable a manner, he was entirely fitted, with his Divinity, his Soul and Body, for the welfare of mankind.

23. Among the many Blind People, to whom he gave Sight; He seems in one Instance, *Mark* 8. 24, to intend to shew us, in some part, the manner, wherein the Cure was effected. 'Tis there said, *That a certain Blind Man, who received his Sight; saw Men, at first, walking like Trees.* That is, with their Heels upward. According to the Observation made, I think, by *Aristotle*, *That Man is an Inverted Tree.* Therefore, as upon the first time of his looking up, the Humours of his Eyes, which had been clouded, were then clear'd: So upon the Second, their Figure, which had been alter'd, was then rectify'd; and the Images of Things, before inverted, were now duly impress'd. So that there were divers Miracles contained in this one. The two aforesaid, in rectifying the Organism of the Eye: and the preventing a Relapse, by so suddain an access of Light, as was here, and always made; but upon Couching an Eye, is always very cautiously avoided.

24. It is further probable, That our Saviour did most of his other Miracles, as Healing at a distance, Raising the Dead, Dispossessing of Devils, &c. with the Ministry of the Upper World. As having the disposal of this Lower, by himself put into their Hands. And therefore, whatever he was pleased to effect by their means, was the more wonderful: as it shewed, the Upper and Lower Worlds were both of them under his Supreme Command.

25. It is wonderful to consider, how Bread, being eaten, is turned into Flesh. And Water, every Year, into the Juice of the Grape. How much more wonderful, was his turning of Water into Wine, without any Machines, as is done in a Vine, and in a few moments? Not by annihilating the water, which is the Basis of all Wine; or by creating of any new matter: but by a miraculous Rendevouze of those Principles, in the Air, which in conjunction with the Water, made Wine.

26. And he was pleased twice, to multiply Bread. In the former Miracle, one Fluid was turned into another: in this, a Fluid into a Solid; *viz.* by a miraculous Election and Mixture of those Principles in the Air, which together with the Air were fit to multiply the Substance of Bread. Plants of several Kinds, will indeed grow, if only hung up in the Air, so as to multiply their Substance; that is, to increase both in Bulk and weight. Nor is the Earth, properly so called, the Food of any Plant: but only fit to bear it up, and to lodge the Water and Air, from whence, together with the Salts and other Principles dissolved therein, it hath its Nourishment and Growth: and so, an Acorn groweth into an Oak. But if the doing of this, which in the usual Course of Nature, requireth many Years, is yet very wonderful; how much more so, was so great a multiplication of the Bread, in so small a time as one or two Hours?

27. If the Star which appeared at our Saviour's Birth, was a Meteor: 'tis then likely, that such a Body of Light, as shone round about the Shepherds, was miraculously contracted into the Seeming Bulk, with the Figure, and Scintillation of a Star. If a true Star, as is most likely; because they were Astrologers, who call'd it by that Name, and were guided by it: then was it also a New one. That is to say, one which then newly appeared, as one in the Head of *Cetus*, and some others have done; and afterwards, by unknown Causes, disappeared in a short time. And it seems, as those, to have been a Fixed Star. Which, though it kept in one place, when observed both in *Arabia* and *Judæa*; yet by a movable Stream of Rays, somewhat like the Pillar of Fire over the Tabernacle, might seem it self to move, and to stand directly over the House in *Bethlehem*, where our Saviour was born. Now although this Star, be allowed to have been coeval with the other Stars: yet the projecting of its appearance just at the time of our Saviour's Birth, and its disappearance presently after, with its seeming Motion, and Station over the House where he then was; were all of them truly miraculous.

28. The Darkness which accompanied our Saviour's Crucifixion, was supposed by *Thallus* and *Phlegon*, to depend upon an Eclipse of the Sun: which could not be. Because the Moon was then in the Full: and therefore opposite to it. And *Luke* expressly saith; *That the Sun it self was darkned, viz.* from some unknown Cause, in a wonderful manner. And the fixing of it, precisely to the time of the Passion; could belong only to the Divine Præscience: which was here, and is every where, truly miraculous. And so also was the Earthquake; upon the same account.

29. Nor will the Miracles aforesaid, appear less admirable; if we consider the many and weighty Reasons, besides the already mentioned, which our Saviour proposed to himself, in the doing of them.

30. He never did any lightly; but being humbly besought. To let them know, that however ready he was to help them; their Homage was nevertheless due to Him.

31. He did them, not merely to make the People gaze; but when there was need. He then miraculously fed the Multitude, *when they had been with him three days, and had nothing to eat, Mark 8. 2, 3*: and so, upon other occasions. Not to shew his Power only, but his Benignity, unto Men.

32. In opening the Eyes of the Blind; he shew'd himself to be the great Author of Divine Light. So he interprets, when he cured the Man that was born Blind, *John 9. 5, As long as I am in the World, I am the Light of the World.* And his curing of all other Diseases of the Body; Signified, that he came prepared, to heal those of the Mind: *To save his People from their Sins.*

33. His Raising the Dead; that he was *the Resurrection and the Life.* And was therefore, unto all intents, the Saviour of Souls. Wherefore also, upon healing the People, he not only said, *Be thou Clean,* or, *Be it as thou wilt:* but, *Thy Sins are forgiven thee.* And to his saying, *Thy Faith hath Saved thee;* not adding, *Go in Health,* but *Go in Peace.*

34. His restoring of those that were Possess'd: shewed, that he came to disarm the great Enemy of our Salvation: or, as the Scripture speaks, *To destroy the Works of the Devil.* That is, his operations upon the Minds of Men, as well as their Bodies.

35. Many of the Miracles performed by the Prophets, and some of those done by the Apostles, were to the hurt of Men. But Himself never wrought any one, except to the benefit of the Party. Hereby to notify to us, his Divine Nature: *viz.* as in a Moral Sense, he was the Author of Good, and not of Evil.

36. By doing hurt to none, he likewise shewed, that he came with a purpose, of Saving every Man, that was not resolved to Damn himself.

37. Therefore also he healed, all that had Faith to be healed, both Good Men, and Bad. The Ten Lepers; though *but one returned,* to give Glory to God. That no Man, never so Bad, should doubt of his Salvation, upon Believing.

38. Yet gave he leave, to his Apostles sometimes to Hurt and Destroy, as in the Case of *Ananias* and *Saphira.* Knowing it necessary, by a mixture of Fear, to secure the Disciples from growing proud; either of their extraordinary Gifts, or other Testimonies of his Favour.

39. The Miracles wrought by all the Prophets, both for Number and kind, excepting so far, as destructive, met in those done by Himself. And most of them, were also more conspicuous. *Elijah* made a Miraculous encrease of Food, for a Woman and her Son: but our Saviour, for many Thousands.

The same Prophet, gave the power of Miracles to one Man, *Elisha:* our Saviour, to the 12, and the 70, with the Deacons, and many of the Brethren. Who likewise, upon Believing, generally received an Extraordinary Gift of the Holy Ghost, and of Tongues. To shew, that he was the great Prophet sent to the *Jews* and to all the World.

40. Wherefore also his Miracles, were usually the Preface to his Doctrine. The better to assure the Auditors, it came from Heaven; and that the *Panacea* he used to heal them withal, was his Divine Word, equally Sanative both of their Bodies and Souls.

41. When he chose his Apostles, he is said, *Mark 3. 15, To call unto him, whom he would: viz.* with that efficacy, which none would withstand. When he called *Matthew* to his Discipleship, a *Publican,* that is, one of the worst sort of Men: upon his saying only,
Follow

Follow me: he immediately left all, rose up, and followed him, Luke 5. 27, 28. And so *Zacheus*, another Rich *Publican*: all of them great Miracles. By which he shewed, he had an Uncontroulable Power over the Mind of Man. And that it is His Magisterial Call, that makes any Bad Man, to become Good.

42. There is no Part of Nature, *Terrestrial* or *Celestial*, which was excluded from the effects of his Divine Power. Diseases were Cur'd, Tempests were Still'd, Seas were Calm'd, the Rocks were Rent, the Sun was Darkened, Departed Spirits Recall'd, Unclean Ejected, Angels gave their attendance in their Course. To shew, that by his Father's Gift, he was Lord of the whole World. And therefore, that he could not want Authority, to be the Legislator hereof.

43. As he hung upon the Cross, he gave up the Ghost, before it was expected, and with a loud Voice. To make it appear, that though he permitted himself, to be brought thither; yet had his Life in his own Hands, and Dyed when, and how he pleased. And then, as he had foretold the People, in a Figure, and his Disciples in plain Terms; on the third day, he rose again from the Dead. In doing whereof, being that which neither the *Jewish*, *Roman*, nor *Infernal* Powers, could prevent: he Confirmed the Truth of all his other Miracles, and of all his Doctrine: giving us assurance of his being the Author of Eternal Salvation, unto those that Believe.

CHAP. IV.

Of the DOCTRINE. And first, of those Things which we are to BELIEVE.

I. **T**HE Miracles aforesaid, being so extraordinary: testify the Doctrine which they recommend to us, to be answerable. As being a Divine Revelation; by which the *Mosaick Law*, is explained, and published to the whole World. Informing us both of those things which are to be Believed; and of those which are to be Done. Of the former the chief particulars shall be the Subject of this *Chapter*.

2. The Belief of there being but One God, is now very familiar and common. But before the preaching of the Gospel, *Polytheism* was so Ancient and Universal, that to all the World, the *Jews* only excepted, *Monotheism* was a Mystery. For even the Wiser Sort knew not the being of One only God; but only that there was one among the Gods, who was Supream. Nor were the *Jews* themselves made acquainted with the Divine Essence: except in a Parabolick way, or by such words and things, from whence it might be gather'd. 'Tis true, that in the Old Testament, mention is often made of the Spirit of God: and so too, of the Spirit of a Man. But God is no where, by *Moses* or the Prophets, expressly said to be a Spirit: but first of all, by our Saviour in the Gospel.

3. The

3. The Being of the *Sacred Trinity*, was yet a greater Mystery; not only to the *Gentiles*, but to the generality of the *Jews*. A few only of the Priests and Prophets, having some Dark Notice hereof given to them.

4. The Appearance of the *Second Person* unto *Abraham*, when awake, and his Communing with him; are very particularly described, *Gen. 18*. Where he is, by *Abraham*, called, *The Judge of all the Earth*. And by *Moses*, styled *Jehovah*, throughout the *Chapter*. And in *Daniel*, *Nebuchadnezzar* is said, to see one walking in the midst of the *Fiery Furnace*, like unto the *Son of God*. Both which, seem to be Eminent Types, of his Incarnation and dwelling among Men.

5. Frequent mention is also made of the *Holy Spirit*. By which Name, the *Third Person* in the *Holy Trinity* is distinguished from all Created Spirits of the Upper World; comprized under the Common Name of *Angels*.

6. The *Sacred Trinity*, is likewise sundry ways represented, by the Mysteries in the *Mosaick Law*; as hath been shewed *Book 4. Chapter 8*. And that the Discovery hereof, being made to Strangers, occasioned the *Philosophy* of the *Platonic*, and other *Pagan Trinities*.

7. But the Revelation hereof, is much more evidently made to us in the *New Testament*. And herewithal, the Union of the *Second Person*, with the Human Nature, in the *Person* of *Jesus Christ*.

8. His Divine Præheminency, is set forth, in his being said, *To sit down at the Right Hand of the Majesty on High, far above all Angels, Principalities and Powers, Heb. 1. 3. Eph. 1. 21. 1 Pet. 1. 22*. And therefore, above all Created Beings.

9. To shew his Omniscience, he is said, *John 2. 24, To know all men*. An Attribute given in Scripture to God only. He tells *Peter*, *Luke 22. 31, That Satan had a design to have him, That he might sift him as Wheat, &c.* Shewing, that he knew, not only the Thoughts of Men, but of the Devil. His sending *Peter* to Angle for a Fish, that had chanced to swallow a piece of Money: shewed his Omniscience, even to the Præscience of Contingents. And *John 21. 17*, he is expressly said by *Peter*, to know all things: and *Peter* is not corrected.

10. The Man who humbly besought him for his Child, *Mark 9. 24*, in saying, *Help, Lord, mine Unbelief*; acknowledged his Divine Power. And so did the *Apostles*, when they made the same Prayer to him, *Increase our Faith, Luke 17. 5*. To comfort them, he bids them, *Let not your Heart be Troubled, neither let it be Afraid, John 14. 27*. Angels, both Good and Bad, may move, but cannot command. But *Christ* here commanded, and with admirable Effect. *Let not your Heart be troubled*, and, *They had great Joy, Luke 24. 52, 53*. *Neither let it be afraid*: and, *They had great Boldness, Acts 4. 13*. And to his Omnipotent Wisdom, the Creation and Government of the Universe, are ascribed, *Heb. 1. 2. Ephes. 3. 9*. And *Colos. 1. 16, 17, 18*, very particularly.

11. *Melchizedeck* is said, *Heb. 7. 3*, in *Having neither Beginning of Days, nor end of Life*; to be made like unto the *Son of God*. That is, his having no Genealogy enumerating his Ancestors and Successors;

fors; was a Resemblance of the Eternity of the Son of God. And Himself declareth the Eternity of his Being, in that part of his Prayer, *John 17. 6, Glorify Me, with the Glory which I had with Thee, before the World was.* As also in his Answer to the Jews, *John 8. 58, Before Abraham was, I am.* Hereby representing his Constant and Immovable Eternity. The *Persian* and *Ethiopick Versions*, read, *I was*; as more easy to conceive. But the *Syriac, Arabick, and Vulgar Latine*, read, *I am.* And so all the *Greek Copies*, without Variation. And, *1 John 1. 2, He is called, That Eternal Life, which was with the Father.*

12. Those Words, *The Son of Man, which is in Heaven, John 3. 13*; represent his Ubiquity, by virtue of his Divine Nature. Those Words, *Which is in Heaven*, are indeed omitted by the *Ethiopick Version*. But the *Syriac, Persian, Arabick, and Vulgar Latine*, read the Words as in the *Greek*. And the *Greek Copies* are all the same, without Variation.

13. *St. Paul* also describes his Divine Essence, *Phil. 2. 6, by his being in the Form of God*: and on this account, *his being Equal with God*: as the Words are read without Variation, in the *Syriac, Arabick, and Vulgar Latine*; and in all the *Greek Copies*. And the *Apostle*, in saying, *Heb. 2. 16, That he took not on him the Nature of Angels*, demonstrates the same. In that all Created Beings of the Superior World, are comprehended under that Name and Nature.

14. *St. Thomas*, speaking to him, *John 20. 28, calls him, My Lord, and my God*: and he is not corrected. So all the *Greek Copies*; and all the *Versions*. The *Angel* too, *Luke 1. 16, 17, gives him the same Title*; saying of *The Baptist, That he should go before the Lord his God, in the Spirit of Elias*. So likewise *St. Paul, 1 Tim. 3. 16, Great is the Mystery of Godliness: God was manifested in the Flesh, &c.* And by the same *Apostle*, the Church of God is said, *To be purchased with his own Blood, Acts 20. 28.* And *St. John*, in the first Chapter of his Gospel, is so express, that nothing can be more. Not only in the First verse; read, without Variation, in all the *Greek Copies*, and in all the *Versions*: but throughout the Chapter: wherein there is no Various Reading, by which the Sense can be pretended to be alter'd. A Testimony so eminent, and given by one, so little to be suspected, for having been dabling with Books: that *Amelius the Platonick*, contemporary with *Plotinus at Rome*; took especial notice of it: as he is cited by *Eusebius, Præp. Evang. 11. 19*, and more at large, by *Cyril of Alexandria, Cont. Julian l. 8*. Besides which, there are so many more proofs; that whoever is so resolute, as to reject them all; must also resolve, to blot out the better half of his *New Testament*.

15. Nor was the Appearance of a Divinity among us, Unbecoming. He was, in a sort, present among the *Jews*; especially in the *Tabernacle*, and the *Temple*. Both which, being *Glorious Types* of the Body of *Christ*; as hath been shewed in the 8th Chapter of the 4th Book: the Divine Presence in These, forefignified a yet Nearer, and more Visible Presence, by mediation of the *Humane Nature*, afterwards. And those Words of *Solomon, 2 Chron. 6. 18, But will God in very deed dwell with men on the Earth?* were not only a Speech of admiration, but a Prophecy. God, who is Immense, cannot but be every where, and in every part of the Universe. Why not then, Conspicuously in that
Part,

Part, which of all that are Visible, is the most Noble? If present in a Temple of man's building, one way; why not another, and more eminently, in that most Sacred Temple, which Himself erected, and not Man?

16. And the Scriptures give us the Marks of the Divine and Humane Natures of Christ, in a Becoming Conjunction, from first to last. He humbled himself, in coming from Heaven to us. But his Coming was honour'd with a Divine Prediction, 4000 Years beforehand. And the whole Ceremonial Law, with the Priesthood, and all the Prophets, founding their Trumpets in their order, as a Magnificent Cavalcade, made way for him.

17. *He was made Flesh.* But *Conceived by the Holy Ghost*; and in the Inclosure of a *Virgin's Womb.* *He was Born too in an Inn.* But in such an Inn, as had a Star for it's Sign. And was Cradled in a *Manger.* Yet then worshipped, by men of Noble Education, and Birth. Who coming from *Arabia*, or *Sheba*, South-East of *Judæa*; presented him with the like Gifts, as one of their Queens had done to *Solomon.*

18. His Birth, instead of being attended with Gossips; was celebrated with a *Quire of Angels.* Who, in Honour hereof, proclaimed an Holy-Day of *Peace*: which continued to the *Jews*, both in *Judæa*, and throughout the Empire, to the end of *Tiberius's* Reign: as is witnessed by *Tacitus*, and by *Philo* in his Embassy to *Caius Cæsar.*

19. As he had no Education: So he sat among the Doctors when a Youth; to shew, he had no need of it. Though *he took upon him the Form of a Servant*: yet upon his Transfiguration, had his Attendants from Heaven. And whereas his Contemporary *Augustus*, the Greatest Prince, for Extent of Dominion, the World ever had; was afraid of being called Lord: *Domini appellationem, ut maledictum & approbrium semper exhorruit*, as *Suetonius* saith; Himself demanded the Title, as his Right, *John 13. 13, 14.*

20. He asketh his *Disciples*, *Matth. 16, Whom do Men say, that I the Son of Man am?* Knowing, *Peter* would immediately reply, *Thou art the Son of God.* That the Conjunction of his Divine and Humane Natures, might the better appear, by such an Opposition.

21. When the Ruler addressed to him, with the Title, not of Lord, but of *Good Master*: He answer'd, *There is none Good, but One, that is, God.* That is to say, Originally. Or as *Cicero* speaks of Vertue, *Solum est Bonum, Honestum*: that is, chiefly. And so, it was suitable to the Ruler's Opinion, of his being a *Meer Man.* And to his own Intent, of concealing his Divinity. For which cause, he also commanded his *Disciples* to keep secret his Transfiguration, with other eminent Testimonies of it, till after his Resurrection. And though he answer'd him as a Man; yet in giving him a New Law, *Go and sell all that thou hast*; he did that, which belongeth to God only.

22. He tells the *Disciples*, That the precise time of the Day of Judgment was unknown, both to the *Holy Angels*, and to himself, *Mark 13. 32.* For as he *increased*, not only in *Stature*, but in *Wisdom*, as a *Man*, *Luke 2. 52*: So, with respect to his Humanity, this Day was still a Secret to him. Yet at the same time, he tells them with a Divine Majesty, *Heaven and Earth shall pass away, but my Words shall not pass away.*

23. In his Prayer for his *Disciples*, *John 17*, he professeth to his Father, *This is Life Eternal, to know Thee, the Only True God*. But as this was meant, in opposition to Polytheism: So in this Prayer too, *ver. 5*, he declares his own Co-eternity with the Father. And we are to consider, it was the same *Evangelist*, who wrote this Prayer, and the first *Chapter* of this *Gospel*.

24. How meekly did he ride to *Jerusalem upon an Ass*? but with *Hosanna's and Branches of Palm-trees*; was Triumphed by the *People*; and with their very *Cloaths spread along the way*: as *Cato of Utica*, the Emperor *Commodus*, and some other Princes have been.

25. When his Hour was come, a whole Band of *Roman Soldiers* being sent to apprehend him: he slept forth, unarmed, and put himself into their Hands. Yet with his Looks, and speaking but one Word; as if he had Lightned and Thunder'd on 'em; *they went backward, and fell to the Ground*. When he hung, as a Vile Malefactor, upon the Cross; and at the point of Death: his Answer to the Believing Thief, shewed him, to be *the Lord of Life and Glory*. As he thus suffer'd and dy'd; Heaven and Earth suffer'd with him. *And the Vail of the Temple was more remarkably Rent in two*; than if, with the Earthquake, the Temple it self had fallen to the Ground. An evident Token, that the same Divine Authority, by which it was appointed, now took it away.

26. And as *the Appearance of the Son of God in the Flesh*, as thus made, was Becoming: So it was also Necessary. It was Necessary, on God's part. 'Tis true, he could have Heal'd, and Sav'd the World, by some meer Man. And so too, he could have done it, without any Man, or without any Means. But this had been, to Re-make the World, and not to Govern it. Having made mankind fit to be govern'd; and given Laws fit to govern us: he had obliged Himself, to Transact with us, as a Legislator. Infinite Justice, was to be answer'd: and a Purchase made, of Heaven and Eternity. And what could be of equal value unto these, less than Infinite?

27. And it was Necessary on our part also: as being not till then, when all other means, which had been used to relieve us, were invain. God had given his Laws, Twice already, *viz.* by *Adam* and by *Noah*, to the World. By which, having as often been rejected; he gave them by *Moses*, a Third time, to the Nation of the *Jews*. And sent his Prophets from time to time, to put them in mind of them: by reprimanding both the Prince and the People; or commending them, as there was occasion; and foretelling them, of what they were sure to find, according to their Doings. By the fulfilling of which Prophecies, and the Septennial Lecture of the Law to Strangers, as well as Themselves; it likewise became as a Light set upon a Hill, and drew upon it the Eyes of the *Gentiles* round about, as in the *8th Chapter* of the *4th Book* hath been said. Who were hereby admonished of their Duty, at a Distance, for many Ages. After all, when neither the Philosophy of the *Greeks*, nor the Morality of the *Romans*, tho' both assisted with this Light, did any thing prevail: when instead of owning and serving the True God; even Men, were every where Deify'd; and the Foullest Crimes, passed for Vertues and Religious Mysteries: When the *Jews* themselves were debauched with the Impious Errors and Practices of other Nations; and the *Pharisees* and *Sadducees*, who sprang up hereupon,

hereupon, taught the People These, instead of the Divine Law : when the Case was thus grown desperate, and the whole World, ripe for Ruin : then it was, that God sent his Son, to Heal, and to Save it. Chusing rather, to make a seeming failure in point of Majesty; than in his Goodness and Condescension unto Men.

28. The Divinity likewise of the *Holy Ghost*, is much more clearly and fully Revealed to us in the *New Testament*, than in the *Old*. The Proofs are not so numerous, as those we have of the Divinity of *Christ*. For, in that the *Holy Ghost* hath no Personal Union with a Body; nor, except in one great Occasion, was ever Visible; there is not the same Reason for them. But those we have, are sufficient.

29. The Name it self, *viz. The Holy Spirit or Ghost*, used in the *Old Testament*; is also in the *New*. By which he is here, in like manner as there, distinguished from all Created Beings of the Upper World. As appears, among other places, from *1 Pet. 1. 12*: where the *Apostle*, speaking of the *Gospel-Revelation*, saith, *It was preached with the assistance of the Holy Ghost sent down from Heaven*; and was a Subject, which the Angels desired to look into. Like unto which, is that also of *St. Paul*, *1 Tim. 3. 16*, *God was Manifested in the Flesh, Justified by the Spirit, Seen of Angels*. But if the *Holy Ghost*, could be reckon'd to any sort of Angelick Being; where had been the Sense of *St. Peter* or *St. Paul's* Words?

30. The *Apostles*, in the Commission given them, *To Baptize all Nations*; are Commanded to do it, *In the Name of the Father, and of the Son, and of the Holy Ghost*, *Matt. 28. 19*. The Words are the same in the *Syriac, Persian, Arabick, Ethiopick, and Vulgar Latin*; and in all the *Greek Copies*, without any Various Lection. In the giving of which Commission, to suppose any Authority, could be joined with that of *the Father*, less than Divine; is below the Understanding of a School-Boy.

31. The same Divine Authority is asserted by *St. Paul*, *1 Cor. 12. 11*; where, in speaking of *the Gifts of the Holy Ghost*, he tells us, *That he divideth them to every Man, as he willeth*. And by *Christ* himself, *John 3. 8*, *The Wind bloweth where it listeth: so is every one that is born of the Spirit*. By which Similitude, we are taught, That the *Holy Ghost*, is neither Directed, nor Authorized, in his Operations, by any Created Power.

32. Therefore also the *Apostle Peter*, *1 Ep. 1. 2*, joins the *Father, Son, and Holy Ghost* together, in those Three Divine Acts, which concur to the Salvation of Mankind, *Election, Justification, and Sanctification*. And *St. Paul* likewise, in his Benediction to the Church at *Corinth*, *2 Ep. 13. 14*.

33. 'Tis also evident, That in *St. Peter's* Speech to *Ananias*, the *Holy Ghost* is called, *God*; *Acts 5. 3, 4*, *Why hath Satan filled thine Heart, to lye unto the Holy Ghost?* — *Thou hast not lyed unto Men, but unto God*. And so also by *St. Paul*, *1 Cor. 12. 6* and *11* compared. And *Heb. 9. 14*, he is called, *The Eternal Spirit*. An Epithet, which can belong to none, but a Divine Being.

34. The Providence of God, was likewise so far unknown, before the Preaching of the *Gospel*, as to be doubted of, by many who took themselves, to be among the Wisest of the *Gentile World*. When they saw Bad Men, to fare well; and those who were better, to fare worse;

they would hardly believe any thing of it: much less, its Universal Extent. They supposed it too, to be inconsistent with the Happiness, or Majesty, of a God, to concern himself about any thing here below: So *Lucretius*, *Euripides*, and others express themselves. But the Scriptures give us great assurance hereof. The *Old Testament*, in many particular Cases, as of *Joseph*, *Moses*, *David*, and others, as well as with respect to the Nation of the *Jews*. The *Gospel*, much more fully, both in the like Particulars; and by the Doctrine which is applicable unto all, both *Jews*, and *Gentiles*. Our Saviour tells his *Disciples*, *That not so much as a dead Sparrow fell to the ground, without their Heavenly Father. And that the very Hairs of their Head were all number'd.* As if he had said, There is no Person, or Thing, seemingly so contemptible, or trivial; as not to be under his Eye, and some way or other to subserve his Ends; and these such, as for his Servants are always the best.

35. The Divine Act of Election, is represented too, by certain Examples in the *Old Testament*; as in preferring of *Isaac* before *Ismael*, *Jacob* before *Esau*, and the like. But the Eternity of this Act, distinctly ascrib'd to *the Father*; and its Extent unto all Degrees and Qualities of Men throughout the World; are only to be understood by the Doctrine of the *Gospel*; wherein they are very clearly asserted: as in *John* 17. 6. *Acts*. 13. 48. *Ephes*. 1. 4. *2 Tim*. 1. 9; and in many other Places.

36. That of Justification, was Typify'd by the Passover, and other Sacrifices and Ceremonies of the Law. But is plainly Taught us, and distinctly ascribed to *the Son*, in the *Gospel*; especially *St. John's*; and in the *Epistles*, from first to last.

37. The Act or Work of Sanctification, was also signified, by the Washings, Unctions, and other Purifications, under the Law. But in the *Gospel*, as it is ascribed to the Holy Ghost, is a clear Doctrine, beyond all contradiction. That is to say, That no Man is, or can be better than another, but *by the grace of God*. *If any Man be in Christ*, saith the *Apostle*, *he is a new Creature*, *2 Cor*. 5. 17. *We are his Workmanship, Created in Christ Jesus*, *Eph*. 2. 10. *Except a Man be Born again of the Spirit, he cannot enter into the Kingdom of God*, *John* 3. 3, 5. Which, and other like Phrases, though they do not prove, an alteration in the Substance, or Essential Faculties of the Mind: yet they prove thus much, That a Man's Sanctification, is as truly ascribed unto God, as his Creation, or his Formation in the Womb.

38. We have also some Instances in the *Old Testament*, wherein both Good and Bad Angels, have been concerned about us Men, and our Affairs here below. But it is the Doctrine of the *Gospel*, That as the Good are employed, so the Bad employ themselves, for the Good, or Hurt of every Man: *Matt*. 18. 10. *Luke* 16. 22. *Heb*. 1. 14. *Ephes*. 2. 2. And therefore, that the Holy Ghost ever did, and now doth his work, by the Ministry of Angels. Heretofore, in revealing of Prophecies. Whence, the Spirit of the Prophets, is said to be subject to the Prophets. That is, The Angel or Spirit, whose Office it is, under the Holy Ghost, to communicate the Gift of Prophecy. And so now, in Sanctifying, Comforting, and doing whatever else is necessary to the Salvation, of God's Elect. Our Saviour himself, when in his Agony, was corroborated by an Angel. For though the Angels are employed; yet in that they do nothing, but with the Direction, and Authority

Authority of the *Holy Ghost*: What they do, is nevertheless properly said, to be done by himself. Yet their assistance unto Good, is not so often, nor so particularly and clearly mention'd; as are the Devil's Temptations unto Evil. Lest, I conceive, it should have given occasion to the Worshipping of Angels. Which Superstition, some it seems, in *St. Paul's* time, began to introduce.

39. Of the *Resurrection of the Body*, and the *Life and Judgment* to come; the *Prophets* heretofore, had some foresight. And some Ceremonial Shadows hereof, were contained in the *Levitical Law*: as hath been shewed in the *Chapter* hereof. And from the *Jews*, the *Gentiles* received those Hints; on which they grounded all their Fables. But I find not, that any speak so plainly; as, after the *Gospel* was published at *Rome*, and all over the Empire, some of them had learned to do. So *Plutarch*, *Dabit Deus cuique, quod eo dignum est*. And, *Vitam Anima, quasi quoddam Certamen obit*; & *Certamine peracto, consequitur quod meruit*: very like *St. Paul*, *Rom. 2. 6*, and *2 Tim. 4. 7, 8*. For they are all so clearly and amply discover'd to the Christian World; together with the Glorification of the Body; the Judgment to be made by *Jesus Christ*, and *in the presence of the Angels*; with sundry other Particulars: That our Lord alone, is said by *St. Paul*, *To have brought Life and Immortality to light by the Gospel*.

40. These are the Chief *Articles* of our *Belief*. And the Plainness and Simplicity of the *Gospel*, in the Revelation made of them, so far as is necessary, to make one of the Meanest Capacity, a Good Christian; is very evident. Yea, it is one Mark of its Divine Original, and which our Saviour makes of equal force with his Miracles, *That it was preached to the Poor*, *Matth. 11. 5*. That is, designed for the Salvation, not of a few Wise or Great Men, but of all Mankind.

41. Nevertheless, that it remains *Mysterious*, in part; is as evident. However some Learned Men who own the *Gospel*, say there is nothing *Mysterious* herein. An Assertion, which though it may be Innocently meant: yet is so unlimited, as it may, I doubt, be very easily Improved to an Ill use. It may teach some, to neglect the Study of the *Scriptures*. And as much to wrest them to the Level of their own Understandings: as others have done, to make them Unintelligible.

42. I am not ignorant, that by *Mysteries*, were originally meant, *Idolatrous Ceremonies*. Because they who were initiated to the knowledge and performance of them, were obliged, *μὴν τοῖς ἑτέροις*, not to blab them. But nothing is more ordinary, than for the meaning of Words, by use, to be restrained or enlarged. *Mathematicians*, among the *Romans*, were for some time, specially meant of *Astrologers* or *Star-Prophets*; as appears in *Suetonius* and others, best skill'd in the Language of their own Country. But were at first, and are now meant, of those skill'd in any Science, wherein Quantity is consider'd. So the word, *Mystery*, though at first restrain'd, to signify only a Ceremony not to be divulged: yet by use (against which, to argue, is like disputing against matter of fact) whatever else, is any way secret, or abstruse; either not at all, or not entirely, or not easily understood; is said to be *Mysterious*. Such are all *Miraculous Operations*, such the ordinary Works of Nature; all Arts and Sciences, are such accounted and called. Such, not only the Divine
Vision

Vision made to St. *John*: but, in St. *Paul's* Style, the whole *Gospel-Revelation*; who calls it, *1 Tim. 3. 9, The Mystery of the Faith*. As being the Revelation of those Things, which yet, in part, are Mysterious.

43. And it is as evident, That any the same Revelation, may in several degrees, be more or less Mysterious, or Plain. Suppose one that holds in his Hand, the Internal Eye of an Ox, to take special notice of its Perspicuity: another, by the Discoveries, or if you will, the Revelations made in Anatomy, of its Humours; a Third, by his Skill in Mathematicks, of their Figures. Are not the Causes of Vision, better known to the Second, than the First? and to the Third, still better? Yet the entire Reason of Vision, remains a Mystery to them all. Forasmuch as in the Chain of Causes, belonging unto Vision; there are sundry other Links: Some of which, neither Anatomy, nor Mathematicks, nor any other sort of Philosophy, will ever be able to find out.

44. Nor therefore is there any Gospel-Revelation, but may be of use to us, whether as plain, or Mysterious; more or less, according to the knowledge we have of it. The Entire Scheme of Causes, necessary unto Vision: is, as is said, an Insuperable Mystery. Yet one that distinctly observes the Watery Humour of the Eye; is so much wiser than one who observes it not: as to know where a Cataract is bred; and that by Couching it, the Sight may be restored. And one that, in like manner, observes the Crystalline; knows how, by Optick-Glasses, the Sight may be assisted. And so far as his Knowledge further goes, it may be further useful to him. And the Causes whereof he hath no knowledge, saving of their Being: Yet even these, may be of great use, in representing to him the Divine Art, as Unsearchable. So as to give him occasion, to adore the Author, to humble himself the Observer, and vigorously to advance to further Enquiries.

45. And in like manner, we are to conceive, of the knowledge we have of Divine Revelations. The *Levitical Law* was such a Revelation, as was Mysterious throughout. Yet was so far understood, even to the Common People, as to be instructive to them. And to the Priests and Prophets, was much more: Who saw, not only the Direct, but also, in part, the Oblique, or Typical Intent of it; As I have shewed at large in the *8th Chapter* of the *4th Book*. But by the Gospel Revelation, is so far further explained; as in many Particulars to be better understood now, by the Simplest, than it was before by the Wisest. Yet is the Mystery of the Law, not so well seen in the Gospel Revelation, by Simple People, as it is by Men of better Understanding. Nor so well by any of these, as by Angels; who, by the Two Great *Apostles*, are also said, to contemplate the same, *1 Tim. 3. 16. 1 Pet. 1. 12.*

46. It becometh God, every where to act like himself. His Works of Creation, and General Providence being Mysterious: Those of his Especial Grace and Favour, cannot be otherwise. And if the Gospel Mysteries, lie not in Words only, but in the Works themselves, and in Things: no Words, by which they are revealed, can make them altogether plain. St. *Paul* himself, after he had received the abundance of Revelation; yet observed that Extent of Wisdom, in the Scheme of the Gospel; as to esteem it above his reach. Notwithstanding

ing therefore, it is one of the Excellencies of the Gospel, that there is enough herein, for the use of the Simplest: yet no Man can be so weak, as to suppose, it was adapted unto them only; and not to be of that perfection, as to be fit withal, to improve, and overmatch those, who are of the highest pitch.

47. Nor doth the Mystery of the Gospel-Revelation, lie only in the entire Scheme; but in sundry particulars hereof. Among others, in the Articles aforementioned. The truth of which, although asserted by the Scriptures; and the reasonableness hereof in several Chapters of this Discourse: Yet are we not able so to comprehend them, as to solve all the difficulties arising to us, concerning the same.

48. God is said in the Gospel, to be a Spirit. And no other known word, would have taught us to think of him more duly, or have been more answerable to the understanding of all Men. Yet, as he is said to be Light; to shew, he hath no Darknes in him, but is Omniscient: so he is said to be a Spirit: to assure us, that nothing Corporeal, doth or can, as *Epicureans* and *Hobbiſts* dream, belong to him. And therefore, not so much to tell us, what he is, as what he is not. For in that his Essence, is both Infinite, and Self-Existent: he is of necessity, such a Being, as is in Nature, not only different from any Created Spirit; but, in some respects, more different, than this is from a Body. For as much as a Body and a Created Spirit, are both alike in having an Essence, which is neither Infinite, nor Self-Existent.

49. As the Being of the *Sacred Trinity*, is asserted in the *Gospel*: so I have demonstrated the necessity hereof in the *First Chapter* of this Discourse. But who is able, to comprehend the Manner of it? If the Deity is so little known to us, either in the Nature of his Essence, or of his Self-existence: why should we expect to be more enlightened, in the Co-existence of Three Divine Persons herein? Nay, if we know not so much, as how the Understanding, and Will, the Faculties; do Co-exist with the Essence, of the Mind. Nor how to explain the Affections, of Unity and Trinity in Numbers. Nor how the Three Dimensions of a Solid, as of a Cone, do all meet in One Point. Every body knows they do; but no body knows how.

50. The Union of the Divine and Human Natures, in the Person of *Christ*, which the *Gospel* hath revealed to us; appears also, to be both Becoming, and Necessary. Yet the Manner of it, is unintelligible. But there is no Sense, in saying, That therefore it is Incredible. Forasmuch, as in our selves, the Union of the Body with the Mind, so as to make one Person; or the Union of the Soul with the Spirit, that is, of the Fancy with the Intellect, so as to make one Mind; are either of them, altogether as unintelligible to us.

51. As the Scriptures Teach, the Universal Extent of Providence: So in the *Chapter, Of the Nature of Providence*, I have proved the Necessity hereof: both unto the Being, and the Operation of every Thing, Present, and to Come. But who can measure all the Lines and Figures, Equations and Proportions of Providence? Who can explain the Consistency hereof, with the being of Contingents? Or God's being the Author of that only which is Morally Good;

with his Sufſentation of that Act, which is Morally Evil? No more can any Man reſolve me, whether that which is called, The Angle of Contact, be a True Angle, or not; ſo as not to run upon an Unanſwerable Difficulty, which ſoever he ſhall affirm.

52. Again, as the Divine Act of Election, is aſſerted in the *Gospel*: ſo the being hereof, is neceſſarily imply'd, in the Nature of Providence. Yet the Scriptures alſo aſſure us, That every Man's Deſtruction, is of himſelf. But it is not eaſy, ſo to explain the Conſiſtency of theſe Two Doctrines; as to anſwer all Objections, againſt one or other of them.

53. We have the ſame aſſurance, *That no man ſhall be ſaved, but through the Merit of Jeſus Chriſt*. And yet likewiſe, of the Neceſſity of Good Works. But how far theſe Co-operate, were it eaſy to determine, whence are all our Diſputes?

54. As alſo of the neceſſity of *the Grace of God, which worketh in us, both to will and to do*. Yet our Saviour tells the *Jews*, *Ye will not come to me, that ye might have Life*. Certain it is, That the Holy Ghoſt, putteth no force upon the Will. For ſo to Will, would be no Human Act; but would ceaſe to be, what it is called. Therefore *Chriſt* tells the *Scribes* of his *Disciples*, *ἐξ αὐτῶν ἀποκτενεῖτε*, *Some of them ye will kill*; as were better read, and not, *ye ſhall*. And ſo he tells *Peter*, *ἀπαρνήσῃ με*, *Thou wilt deny Me*; not, *Thou ſhalt*: As if the *Scribes*, or *Peter*, had been compelled to do, what they did. But how the Freedom of the Will, conſiſteth with the Power of Divine Grace; is not eaſy to determine. Nor is it, how, in our own Minds, the Freedom of the Will, conſiſteth with the Efficacy of the Underſtanding. I ſay thus, That though the Holy Ghoſt doth not compel, but only Propoſe: yet, when he pleaſes, he can ſo Propoſe, as he is ſure to prevail. And this, I think, if well conſider'd, will alſo reconcile the Freedom of the Will, with Election. But if any are unſatisfy'd, with this Solution; to them it ſtill remains a Myſtery.

55. As the Scriptures aſſert; ſo in the *Chapter, Of the Nature of Providence*, I have alſo prov'd, That both Good and Evil Angels have a Power of Operation on the Mind of Man. But the Manner of it, whether only by Mediation of the Body, or ſometimes immediately on the Mind it ſelf, and in other reſpects, is unknown to us. And ſo too, is the Manner of the Operation, of any Senſible Thing. In ſeeing a Red or Blue Colour, the Colour is actually made, upon the Black Wall of the Eye. But when we have the Conceit of Red or Blew, it cannot be ſaid, that the Fancy is colour'd. Nor therefore, that Colour in the Fancy, is formally, the ſame thing, as Colour in the Eye. How then, can Colour in the Fancy, be the Image of Colour in the Eye, which it hath nothing of? We know, it is; but how, we neither do, nor can know.

56. As the *Gospel* hath revealed to us, The Certainty of the Future Life, with that of a Final Judgment, and our being Inveſted with a Body, in order hereunto: So in the *Chapter, Of Cæleſtial*

Cælestial Mind, I have proved the reasonableness of them all. But how many Particulars, of all these are there, whereof we have no certain and distinct Knowledge?

57. The Sum and Importance of the whole Matter, is this; Not, to maintain a Word; whether Mystery, or no Mystery? But whether there are not some Things, made known to us in the *Gospel*, which we comprehend not, and yet are bound to believe them? I say, there are. For, to know, is not always to comprehend. A Furlong, as it is a Line, is of the same nature, as a Mile. Yet to go a Furlong, is not to go a Mile. Knowledge, so far as it goes, is of the same nature, as Comprehension. But we may so far know a Thing, as to be assur'd of its Being; when the manner of its Being, is unknown to us. We may therefore know Ten Thousand Things, which we comprehend not. There being hardly any thing in the World, the Nature whereof is perfectly known to us. Not so much as of Quantity abstractly consider'd; as I have shew'd in the *Chapter, Of Science*. Wherefore, as no Wise Man will believe any thing, but what he knows to be True: So, if only, what he comprehends, he shall believe nothing.

58. Nor therefore are we to impute it, as a Fault, to the Scriptures, that some things are not more Intelligibly express'd. For in that the Difficulties, depend not only on Words, but on the Abstruse Nature of Things, as hath been said: it is evident, that to comprehend them, other Words would not have done; but we must have had, another Sort of Understanding.

59. From whence it also follows, That we ought not to dispute about them. For if it is possible, that the expressing of our Conceptions, may be faulty; or our Conceptions themselves, may be false; and we are sure, that God cannot but be True: we have nothing further to do, than to acquiesce in what he hath said.

C H A P. V.

Of the *L A W S* of the *G O S P E L*. And first, of the *P R E C E P T S* which Equally concern all.

1. **A** Nother Point of the Divine Revelation, spoken from Heaven, and shewing the Intent of the *Mosaick Law*; are the *Laws* of the *Gospel*. Both the Precepts, given equally to all; and the Rules severally given, to the Officers, and the Unordained Part of the Church.

2. The Excellency of these Precepts, is very apparent, In the greatness of their Condescension, the Spirituality of their Nature, the Majesty of the Rewards annexed to them, and as *Christ* hath recommended them to us by his own Example.

3. In his Answer to the Lawyer, *Matth.* 22. 37 to 40, he reduceth the Moral and Judicial Laws to these Two, *viz.* *The Love of God and Man*. But all Mankind failing in the Exact Obedience requir'd; and incurring the Penalty annexed to them: he was pleas'd in the room of these Two, to substitute Two others, *viz.* *Repentance and Faith*. It is therefore written, *Mark* 1. 15, *That he began to preach, saying, Repent ye, and Believe the Gospel*. And *St. Paul* accordingly, *Acts* 20. 21, sums up the Precepts of the *Gospel*, in these Two, *Repentance towards God, and Faith towards our Lord Jesus Christ*.

4. Both these were Mystically taught, by divers Ceremonies in the *Levitical Law*. For as no Sin was remitted, without a Sacrifice: So a Sacrifice, though it had all other Requisites, yet was an abomination, except it was offer'd upon the Altar; by which it was sanctified, and accepted. And for Presumptuous Sins, no Sacrifice was allowed. *St. John* therefore, putting the Occasion of the *Gospel Law*, as a Gracious Supplement to that of *Moses*; and the Nature of it, as an Exposition of the same, both together; tells us, *That the Law came by Moses; but Grace and Truth, by Jesus Christ*.

5. *Repentance*, μετανοια, the Word which all the *New-Testament Writers* use; signifies, a *Change of the Mind*: or, of the *Sense and Judgment* we have of Good and Evil. And therefore comprehends a great deal in it: *viz.* *A Sound Understanding*, of the Foolish, Devilish, and Damnable Nature of Sin; with a *Resolution*, to Learn the Will of God, and Reform according to it.

6. *Faith* is defined, πραγμάτων ἐλεγχῶν ἔβλεπερδύων, *The Demonstration of things not seen*, *Heb.* 11. 1. And we are said, *By Faith to understand*, that the Worlds were framed by the Word of God. *Faith* therefore, is neither Enthusiasm; nor any Fancy: but an Intellectual Act. It is such, as it naturally follows upon *Repentance*; *Whosoever shall not receive the Kingdom of God, as a little Child* (seeing his Inability to save himself),

himself), *shall not enter therein*, *Mark*. 10. 15. And as it is founded upon the Power and Promise of God, *by Jesus Christ*: *He that believeth, shall be saved*, *Mark* 16. 16. Such was that of *Mary*, *Luke* 7. 50. To whom *Jesus* said, *Thy Faith hath saved thee, go in peace*. Whereas she was not healed of any Corporal Disease, nor had she any. And that of the *Centurion*, which was taken special notice of, *Matth.* 8. 8, 9. And that of the *Syrophanician*, *Matth.* 15. 28. To whom he replied, *O Woman, great is thy Faith*. He took no notice of her Wit; though very fine: but of her *Faith*, which made her witty. And never builds, but on the Noblest Sense of things.

7. *Faith* then, Is a firm Belief of the Promise of God, for the sake of *Christ*, to save them that Repent. Now nothing can be more stable than the Promise of God: nothing of more value than the *Blood of Christ*: nor therefore, can any Mathematick Evidence, be more certain, than that of *Faith*. What we have to do our selves, is to repent; that is, to come to our Senses. And if we will but be at leisure, to think of what God has said; we shall as certainly be taught, to Think and Do well.

8. On these Two Commands, hang all the *Gospel*, and all the *New Testament*. *Christ* himself in the *Gospel*, and his *Apostles* in their *Acts* and *Epistles*, being Commentators hereupon.

9. Our Saviour, in his Sermon, preached to his *Disciples*, the Substance whereof *St. Matthew* gives us in his 5th, 6th and 7th Chapters: goes through, in shewing the Nature and Effects of both.

10. He puts his first Benediction upon the Humble, *Ch.* 5. 3, *Blessed are the Poor in Spirit*. For as Pride was the first Sin, and that which ruin'd the World: So Humility is the first Step towards its Recovery. That is, the first part of Repentance, and therefore the Foundation of all Religion. As a Comment hereupon, we are enjoined, *To become as little Children*, *Matth.* 18. 3. That is, small and despicable in our own Eyes; whenever we think of God, and of the Fall of Man. To take heed, we conceit not, That God hath any need of us, *Luke* 17. 10. Or that we need not him, to all Intents and Purposes, *Rev.* 3. 17. Not to overvalue our own Wisdom, even with respect to Men, *Rom.* 12. 16. Or our own Goodness, *Phil.* 2. 3. But to submit and give Honour one to another, *Rom.* 12. 10. *Ephes.* 5. 21: as if we thought our selves inferior in both. Nor to hanker after Vain Glory; *fulgere Purpurâ, Mente sordescere*; *Gal.* 5. 20. With other Admonitions, to the like Effect.

11. He next adds, *ver.* 4, *Blessed are they that Mourn*. As the Humble aforesaid, will do. In seeing how Sin, in themselves and others, has stain'd the Glory of God's Creation. *For they shall be comforted. Because this Sorrow, worketh Repentance*, *2 Cor.* 7. 10. And knowing, that God approves the Rectitude of this Act; they take a Pleasure, even in their Pain. Their Tears, like *April* showers, fall while the Sun shines.

12. And with these, *The Meek*, *ver.* 5. Who seeing the admirable Condescension and Patience of God, towards themselves: think it very becoming, to carry it towards Him, in like manner, *Rom.* 12. 12. And towards others: *To condescend to men of low estate*, *Rom.* 12. 16. *To be patient towards all men*, *1 Thess.* 5. 14, &c. *Gentle and modest, in rebuking of any*, *1 Tim.* 5. 1, 2. *Not contentious in Matters of Judgment*

and Opinion, 1 Cor. 1. 10. *Nor pragmatically meddlesome with other mens Business, 1 Thess. 4. 11. For they shall inherit the Earth.* As the likeliest, of all Men, quietly to possess what they have.

13. Then ver. 6, he makes a further advance; *Blessed are they that hunger and thirst after Righteousness.* Who earnestly Desire and Endeavour after that; their want of which, Humility hath taught them to see. And to make a right Judgment, of the Excellency and Necessity hereof. *For they shall be filled.* Both with the Righteousness which they desire: *And with the Fruits of it, Phil. 1. 11.*

14. And with these, *the Merciful, ver. 7.* Who give a good proof of their Righteousness. As partakers of the *Grace of God*, imitate him in their Goodness unto Men. *These shall obtain Mercy, both of God and Man.*

15. And yet more eminently *Blessed, are the pure in heart, ver. 8.* Whose Righteousness, hath the Perfection both of Matter and Form. Who in being Merciful, Faithful, Just, and every way Righteous; have no Sinister Respects: but the Will of God, for their best Rule; and his Glory, for their Highest End. *For they shall see God.* They cannot fail of the Sight and Fruition of Him, to whom they always look in this manner.

16. And with respect to Men, there cannot be a more proper Effect, of the Peace which the Righteous have with God; than to be of the number of *Peace-makers, ver. 9.* *And if it be possible, to live peaceably with all men, Rom. 12. 18.*

17. Having by special Instances, shewed his *Disciples*, the nature of Repentance; and of that Righteousness wherewith it is compleat: He proceeds to the Tryal of their Faith. First, by their Inflexible Love of the Righteousness before described, *ver. 10, Blessed are they which suffer Persecution for Righteousness sake.* Which they only will do, who firmly Believe the annexed Promise, *For theirs is the Kingdom of Heaven.*

18. And to try it especially, by their Love to Himself, *ver. 11: Blessed, are ye when men shall Revile and Persecute you, for my sake.* Who have purchased the Kingdom for you; and whose Righteousness is so necessary an Addition to your own. Their Suffering thus, upon his account, they were to esteem a Privilege, *Phil. 1. 26.*

19. And their Faith, and Love, being try'd; he then bids them, *To hope.* That is, Patiently and Joyfully to expect, the Future Reward, *ver. 12, Rejoice, and be exceeding glad, for great is your Reward in Heaven.* According to *Luke, 6. 23, Rejoice and leap for Joy. With Joy unspeakable, and full of Glory, 1 Pet. 1. 8.* And the bestowing of so invaluable a Gift, is promised them by *Christ, John 14. 23,* in the most gracious Words that could be spoken: *If any man love Me, my Father will love him, and we will come unto him, and make our abode with him.* He shall not only be sure, of being carry'd up to Heaven: but in the mean time, shall have Heaven brought down to him.

20. Having taught his *Disciples* these Divine Principles: he puts them in mind, That being they were to teach them to others; it behoved Themselves, in the first place, to be well season'd with them, *ver. 13: Ye are the Salt of the Earth.* And then, To shew their Principles,

ples, by their Doctrine, *ver. 14, 15: Ye are the Light of the World, &c.* And by the Suitableness of their Example; *ver. 16: Let your Light so shine before Men, that they may see your Good Works.*

21. And the better to direct them in both; having first given them a Caution, *verses 17, 18, 19,* Not to *think*, he meant by these Principles, *to destroy the Law*; but to shew the Fulness and Spirituality of it: he next proceeds, *ver. 20,* To distinguish them, from the false and corrupt Principles of the *Scribes and Pharisees.*

22. In doing this, he here passeth over Five of the Ten Commandments. I conceive, for the following Reasons. The *First* and *Second*, because the *Jews* were then, and from the *Babylonian* Captivity, had been ever, free, from Polytheism and Idolatry. The *Third*, because they so far revered the Peculiar Name of God, יהוה, *Jehovah*: That it was forbid, under a great Penalty, to be mentioned by any but the Priests. Nor might the Priests themselves do it, saving upon their pronouncing the Solemn Benediction, appointed *Numb. 6. 23.* Yet under the Ninth Command, corrects their Prophanation of it otherwise. The *Fourth*, because they also observed the *Sabbath*, even to Superstition. Therefore to shew, he was not Captious, but Just in his Remarks; he is here silent. But takes occasion, *Matth. 12. 1 to 12,* and at other times, to correct that Error. Yet neither doth he hereby allow us, to be licentious. For if himself and his Apostles, in preaching Sanctity and Spirituality to the World; insist not so much upon one Day in seven, which they knew to be universally observed; but among Christians, would have every Day to be Holy: It were a very strange Inference, That therefore upon one Day in seven, we may be Idle, Voluptuous, and Prophane. The *Fifth*, because it seemeth, That the *Scribes and Pharisees*, who were notoriously guilty of breaking it; were those only, who lived in, or near *Jerusalem.* By whom, they who had a mind, by a wicked Vow, to defraud their Parents of any due assistance out of their Estates: were taught to make it irrevocable, by consecrating some part hereof, to the Temple. And we find him severely reprehending of These, upon this account, *Matth. 15. 1 to 6.* But the Priests, who lived in *Galilee*, where he was now Teaching; not having the fingering of the Money given to the Temple, as aforesaid: had no Temptation to promote the Doctrine, which pick'd it out of the Peoples Pockets.

23. He begins therefore with the Sixth Command, *ver. 21: Ye have heard it hath been said, Thou shalt not kill; and whosoever killeth, shall be liable to the Judgment.* And the *Scribes and Pharisees* went no further. As not accounting a man guilty, without Actual Murther. But he lets them know, *ver. 22,* That whoever bore Malice, or allowed any of those Passions, which lead to it; had a Murtherous Mind, and was liable to the Judgment, *viz. the Sentence of the Lesser Sanhedrim*: If his Malice appeared in Contempt; to the heavier Sentence of the Greater: If in Cursing, or that which was equivalent, *Luke 12. 20,* to be sent to *Gehenna*: The place where the *Jews* formerly, in Imitation of the *Heathen*, Offer'd their Children to *Molech*, to be burnt alive. That is to say, *He shall be liable to the Judgment of God*, which with respect to each of these Sins, will be answerably severe.

24, And if Malicious Words, and Thoughts, are within the breach of this Law : what are we to think of Duelling? Honour is pretended. Yet no person can be a Man of Sense and Honour; but either is, or aims at his being useful, To his Family, his Friends, and his Country. What then is hazarding all the Service he is, or may be capable of doing them, but Distraction? Before he adventures himself, he ought to ask their leave : in fighting for whom, he is sure to live and die with true Honour ; but no otherwise.

25. He next shews the extent of the Seventh Command, in reaching, in like manner, to the Mind of a Man, *ver. 28* : *πῦς ὁ βλέπων γυναῖκα*, *Whosoever looketh on a Married Woman* (so we ought to read) *to lust after her, hath committed Adultery with her in his Heart.* And *ver. 29, 30*, assures them, That tho' it be as hard sometimes, to extinguish a Venerable Passion ; as to part with a *Right Eye, or a Right Hand* ; yet it must be done. And *the Eye and Hand*, are the rather mention'd, as the principal Felons, which set the House on fire. And if Unclean Thoughts are unlawful ; then unclean Words, are more so ; all Putid and *Corrupt Communication*, *Ephes. 4. 29.* And *Fornication, and all Unclean Acts*, still more, *1 Cor. 6. 9.* And *Paul* adds to the Law it self, Two great Reasons ; *Because our Bodies are the Members of Christ : and the Temples of the Holy Ghost, 1 Cor. 6. 15, 19.* Therefore also *Men* are required, Entirely *to love their Wives, Ephes. 5. 28* : As the best preventive of Wandring Desires. And *Wives to reverence their Husbands, Ephes. 5. 33.* As the best preservative of their Husbands Love. And *to submit to them in every thing, Ephes. 5. 24.* Lawful, is understood : but not added, that Unlawfulness may not lightly be pretended.

26. He also takes occasion here to abrogate all Divorce ; *Saving, for the cause of Fornication, ver. 31.* Which Exception, *St. Mark* omits, *Chap. 10. 11*, Because it was meant by the *Pharisees* who put the Question, and well understood by the *Disciples*, of that Divorce, which the *Jews* were accustomed to make, upon every frivolous occasion. So unsufferable in a Commonwealth ; that not only *Augustus*, but *Tiberius, Domitian*, and other the worst of the *Cæsars*, punished those of the best Quality, who offended herein.

27. Nor is Polygamy any where allowed in the *New-Testament*. Upon *Peter's* saying to *Christ*, *We have left all, and followed thee, Luke 18. 28* : He replies, *No Man that hath left Brethren, or Wife, or Children, &c.* Mentioning, *Wife*, in the Singular Number, between two Plurals. Whereas, had he allowed of Polygamy ; he had here a special occasion, to have said, *Wives* ; where he spake of *losing all for his sake*. Nor doth *St. Paul*, in saying, *a Bishop, and so a Deacon, must be the Husband of one Wife, 1 Tim. 3. 2, 12*, allow Polygamy to other Men. For this having been used, before the *Gospel*, among all Nations : it must needs be, that many, both *Jews* and *Gentiles*, had more than one Wife, when they embraced Christianity. And these, albeit by the Law aforesaid, they were to keep their Wives, if Honest : yet might not, by *St. Paul's* Rule, tho' otherwise never so well qualify'd, be admitted to the Ministry. But we have no Instance in the Scriptures, or elsewhere, That the Marrying, and having of more than one Wife at once, was allowed to any Man, after he became a Christian.

28. He then puts a Guard upon the *Ninth Command*, which he doth the more effectually, by securing the Sanctity of the *Third*. For tho' the *Jews* had a Reverence for the Great Name of God, as aforesaid: yet would they usually *Swear by Heaven*, or any thing else, unto which he had a more peculiar Relation, *Verses 34, 35*: and *Matth. 23. 16, 18*. And by any thing they valued, and took to be in their own Power; as their *Head, Ver. 36*. And this they did in their Common Talk, *Ver. 37*. But our Saviour very wisely corrects them. Their Prophane Folly in the former: In thinking, that to omit the Name of God, would sanctify the Levity of an Oath. And their Atheism in the latter; as if they were Independent upon him.

29. In doing this, he hath put a strong Guard upon the *Ninth Command*. For he that plays with an Oath; will much more make a Jest of Falshood. But one that expects, without an Oath, to be believed: shews, he understands the value of Truth. And will take care, his Word it self, shall be Sacred.

30. He corrects in the next place, their Corrupt Doctrine and Practice, in Things relating to the *Eighth Command, Verses 39, 40, 41*. Forbidding to resist Evil, in taking a private Revenge of any Injury, belonging to whatever a Man may call his own; his Body, Goods, or Liberty. Or to revenge a lesser Injury, though by Publick Justice. The former, Because it proceeds from Passion and Malice; in no Case allowable. And therefore also, usually overdoes. Both with respect to the Injury receiv'd: and the Intent of the Author. For which reason, *Paul* also admonishes, *Rom. 12. 19, μη εαυτους εκδικεοντες, Be not your own Judges*. And the latter, obliges a Man, in the loss of his Quiet, Time, and Money, to commit a Grand Robbery upon himself. Both forfeit the General Respect, due to a Peaceable Man. And fix an Enemy, which Forbearance might have soften'd into Friendship.

31. He further intimates, *verse 42*, That where the Wants of any, make a Supply, a Debt: if also asked; to with-hold it, becomes a Theft. And it is still a Baser sort of Theft, for one Man to Defraud or Over-reach another, *1 Thes. 4. 6*. And the cunninger any Man is, in avoiding of Punishment from Men; he is the more obnoxious to Divine Justice. One likewise that is Idle, is a kind of *Felo de se*; letting his Time, Abilities, and Possessions, run to waste. And if poor, comes within *St. Paul's* Writ, *2 Thes. 3. 10, If any will not work, neither let him eat*: Let him be Outlaw'd from the benefit, either of Special, or Common Charity.

32. He then reprehends their pernicious Sense of the *Tenth Command*; and herein, of all the foregoing, *verse 43*: *Thou shalt love thy Neighbour, and hate thine Enemy*. Learning of *Polybius, Bonum virum decet, Amicorum Amicos colere, Inimicos odisse*. Whereas the End of the Law, is Universal Love. By *St. James*, entituled, *Νόμος βασιλικός*. Which is also *Plato's* Style, *Τὸ μὲν ἐρθεῖν, Νόμος ἐστὶ βασιλικός*. And by *St. Paul*, is admirably described, *1 Cor. 13. 4 to 7*. Which four *Verses*, contain more and better Morality, than all the *Heathen* Volumes. This Law extendeth, To Men in all Conditions, *Rom. 12. 10, 15. and 14. 7. Ephes. 4. 32. Gal. 5. 22, 23. 1 Thes. 5. 14. James 1. 17*. It extendeth to Strangers, *Luke 10. 33. Rom. 12. 13*. It makes not only a Good Neighbour, but the most Refined Gentleman. Of whom *St. Paul*, in

one single *Verse*, *Phil.* 4. 8, gives a more Compleat Character, than can be gather'd out of any other Book, in so few words. It extendeth to Enemies: *If thou see thine Enemy's Ox going astray, thou shalt bring it to him, Exod.* 23. 4. Yet this might be done without Love, only in external compliance with the *Law*. Therefore *Christ* here teaches his *Disciples*, to go further, *Verse* 44: *Love your Enemies*. Not only lesser Enemies, who shew their Ill Opinion; but such as have a Malicious Intent: *Bless them that curse you*. And such too, as proceed to put their Intent into Execution: *Pray for them, who despitefully use and persecute you*. Love them, and pray to God to love them, and to do them all the good, which it is not in your own power to do.

33. And the better to enforce this his *Command*; he directs them, *Verses* 45 to 48, in *loving, and doing good*, not to follow the *Precepts* of Sense and Fancy, but the *Example of God their Father*. Who is the Highest and Best Reason; and whom to imitate, the greatest Glory: So *Plato*; *He that would render himself acceptable to God, must endeavour to be like him; de Leg.* l. 4. So *Plutarch*; *The greatest Fruit we can have of the Divine Perfections, is to imitate them: Lib. de his qui Serò a Numine puniuntur*. And it appears from many more the like Instances, That this has ever been, the Deep and Deliberate Sense of Men. Take one more for all, in the Senate of *Rome*. By whom the Deifying of *Adrian*, was omitted, as *Dion* relates; for that the beginning and latter end of his Reign, were stained with the Blood of some of his best Subjects. Which shews, they were come to this Resolve, Let worldly Wisdom, or Empire, be never so great; Goodness is the Divinest part of Humane Nature.

34. Having thoroughly season'd his *Disciples*, with these Principles: He proceeds, *Chapter* 6, to direct them in some especial Parts of Practice: *viz.* In giving Alms, Prayer, Fasting, and worldly Affairs.

35. Condemning all Ostentation, *verse* 1 to 4, He requires Secrecy in their Alms: As the only sure Token of their Faith: in accounting the Promise of God to recompence them; a greater Reality, than the Money in their Purse.

36. As also in Prayer, *verses* 5, 6, for the same Reason. And *v.* 7, 8, he admonishes them, *Not, as the Heathen, to use Vain Repetitions*: Such Repetitions as proceeded not from the Fervor of their Thoughts. Eloquence it self is vain, when Men affect it; as if they were speaking it to God Almighty. Who is pleased with what is sensibly and humbly spoken; but not with Jingling. Much less were they to use a multitude of words, as *μη βαρτολογειν*, also signifies: No more than are necessary to express the Matter: as if God were moved with Tabering on a Drum. Therefore also in saying, *verse* 9, *After this manner praye*: he directs them in the Measure, as well as in other respects. Himself indeed, who had the work of Healing and Saving the whole World upon his Hands; and was laying the Foundation with a Compass of Thoughts answerable to it; is said, *Luke* 6. 12. *To continue all Night in Prayer*. Probably, in alternate Meditation and Prayer. But for our selves we hear the Rule; *God is in Heaven, and thou art upon Earth; therefore let thy Words be few*. And the same is prescribed in the *Verse* before us. And why not as the best, in Publick as well as Private? When Matter abounds, and the Pulse beats strong, a Prayer may be useful, though of
some

some length. But generally, the more compendious, if full of good Sense, and well utter'd, is the most Efficacious. Such a Prayer, if any, will lead the Auditory upward all the way. And the last words, Set them on the highest Ground; where they may see the World, round about below them.

37. By the same Words, *after this manner*, are also intended, the Method and Matter of Prayer. For both which, it seems, his own *Disciples*, as well as *John's*, stood in need of a Directory, *Luke 11. 1.* Praying, not having been before, in ordinary use. Therefore also it is said of *Saul*, upon his Conversion, *Behold, he prayeth, Acts 9. 11.* But is a Duty, principally recommended in the *Gospel*, and throughout the *New-Testament*, *Matth. 26. 41. Luke 18. 1. Rom. 12. 12. 1 Thes. 5. 17, &c.* And never omitted by *Christ* Himself, or his *Apostles*, upon Solemn Occasions; *Luke 3. 21. 6. 12, 13. 9. 29. Acts 1. 14. 6. 4, &c.*

38. In this *Prayer*, he doth not direct them, to address in his Name. This being then to be done, when he was in *his Glory*, *John 14. 13. and 16. 24.* The Title, *Father*, which in Praying they were to use; was anciently given, among the *Eastern Nations*, to their Kings. So *Abimelech*, was not the Proper Name of any one Man, but a Title given to the Kings of the *Philistines*. As much as, *Pater Meus Rex, My Father the King.* And as it became usual afterwards to say, *My Lord the King.* He therefore directs them to come, with a good Assurance, as Children to their Fathers: but with the deepest Reverence, as Subjects to the King of Heaven.

39. *Which art in Heaven.* Every where: but more eminently present, known, served, and enjoyed there.

40. *Hallowed be thy Name.* Be thou feared, honour'd, loved, praised; and glorify'd in all. The Holiness of God being the sum of all his Attributes. We are therefore taught, to begin with Praise. For God being before-hand, in his Goodness to every Man: it becomes us to Thank him for what we have, before we ask for more. And it is a Petition too. As much as to say, We glorify thy Name; and we would, that all the World should do, as we do.

41. *Thy Kingdom come.* In Universal Profession. For which, as we are here taught to pray, so to wish and hope for it, before any worldly Things. May it come: May Kings and Princes throughout the Earth, so govern their People; as owning them, to be Thy Subjects and Thy People, more than their own. And may he come himself, who is the only King of Glory.

42. *Thy Will be done on Earth, as it is in Heaven.* In Entire Reformation. Thy Will, which in Doing, we heartily Embrace; in Suffering, we humbly submit to. Thy Will, which proceedeth from Supreme Wisdom and Goodness, whatever it is, without exception, is Our Will; Let it be done. Were this but once done; we should have Heaven upon Earth.

43. *Give us this Day, our Daily Bread.* Be it bestowed on us, or got with the Sweat of our Brow; yet we receive it as Thy Gift, whose Hand is in all. *Give us this Day.* Being in thy Hands, we are not solicitous, what another Day may bring forth. *This Day.* Whether Empty or Full, in Sickness or in Health, in Disgrace or Honour; this, and every Day, our Dependance on Thee, is alike. *Our Daily Bread.*

Bread. Such, and so much Food, as is sufficient for the maintaining of Life and Vigor, but not of Luxury: Not a Feast, but *Bread*. Whatever Temporal Blessings it may please thee to give; it becomes us nevertheless, in Asking, to be modest. *Our Bread.* And with that Share or Proportion, which thou knowest is best for us, to be contented.

44. *And forgive us our Debts, as we forgive our Debtors.* Being taught to ask Forgiveness every Day; we are the more sensible we daily run in debt. *Forgive us.* We deprecate thy Justice, dreading to be called to a severe account. *Forgive us.* But we know thy Mercy is great; or we had never been bid to ask it of thee. *Forgive us our Debts.* Yet we ask it not lightly; as we would not lightly run into Debt: Not to any Man; much less to Thee, to whom we must ever be Insolvent. *As we forgive our Debtors.* Nor do we ask it without assurance, That the Compassion we have for others; is a Drop, and but a Drop, of Thy Ocean.

45. *And lead us not into Temptation, but deliver us from Evil.* As we deprecate thy Justice in the first place: So next, if it please thee, every lesser Rod. Therefore *lead us into no Temptation*, from either the World, the Flesh, or the Devil. *Lead us not into it.* For we know our Inability to resist it, of any kind. *But deliver us from Evil.* Yet if we must be Try'd; let thy Grace be sufficient for us.

46. He then directs them how to Fast, *ver. 16 to 18.* Solemnly, but not Hypocritically, as the *Scribes and Pharisees* did: Who were wont on purpose, to discompose their Faces, and affect a Slovenly and Forlorn Dress. Like Women, used to be hir'd, to make Feigned Tears and Lamentations at a Funeral. Whereas True Devotion, as it consisteth with Decency, so is altogether Inartificial.

47. Then, as to the Affairs of this Life; he would have their Care such, as is consistent with their Contempt of the World and a Heavenly Mind. He forbids them not, *καλα ποροειν*, To provide things honest, *Rom. 12. 17*: but *μεεμναιν*, all Solicitous and Anxious Care, *ver. 25.* And herein the *Apostles* agree with him, *Phil. 4. 5. Colos. 3. 2. 1 John 2. 15.* And this he doth, with no less than nine or ten Reasons for it. From the vanity, and short continuance of worldly wealth: *Where the Moth, and Rust corrupts.* And its Uncertainty: *Where Thieves break through and steal, ver. 19.* But on the contrary, the sufficiency, and certainty of that *above, Ver. 20.* From the Impossibility of vigorously minding both at once, *For where your Treasure is, there will your Hearts be also, Ver. 21.* Whether in Contemplation; *The Light of the Body, is the Eye: if therefore thine Eye be single, thy whole Body shall be full of Light, Ver. 22.* Or in Action; *No Man can serve two Masters, God and Mammon, Ver. 24.* From the Consideration, That God is the Creator of Soul and Body: *Is not the Life, more than Meat? and the Body, than Raiment? Ver. 25.* Will not he that gave you Life, give you Food to maintain it? That made your Bodies, find you Cloaths? From his Providence over Inferior Creatures; *The Fowls of the Air, which neither Sow nor Reap, Ver. 26.* And seen in the Growth of all Creatures, without their own Skill or Care, *Ver. 27; Who can add one Cubit unto his Stature? Yea, in the very Grass and Flowers of the Field: Finer than Solomon, in all his Glory, Ver. 28 to 30.* Not only from his General Providence, but the Care he had of themselves in special,

cial, as their Father, *Ver.* 32. Who would give them what was convenient, without any solicitude of their own, *Ver.* 33. And so they would be the fitter, to enjoy what they had: *Be not therefore careful about to-morrow, Ver.* 34. And to manage any Evil, if it should come: *Sufficient to the Day, is the Evil thereof.* So Seneca, *Ille beatissimus est, qui crastinum sine sollicitudine expectat, Epist.* 12.

48. Having taught his Disciples, to govern their own Actions: he then directs them, in the sense they were to have of other Mens: *Judg not, Chap.* 7. 1. They were not to be Uncharitable, so much as in their Thoughts, *v.* 3; *Why beholdest thou the Mote in thy Brothers Eye?* Much less, in words to be Censorious, *v.* 4; *Or how wilt thou say to thy Brother, Let me pull the Mote out of thine Eye.* For so to do, would be a certain sign, they saw not their own Faults; And behold, *a Beam is in thine own Eye.* And therefore, must needs be rash, in judging of another's: *v.* 5, *First cast out the Beam, &c.* And for all the mischiefs following thereupon; be themselves liable to the Judgment of God, *v.* 1; *Judg not thus, that ye be not judged.*

49. By the same Precept, all kinds of Raillery, are also forbidden, *1 Pet.* 3. 9. And Jestings, *ὄτραπέλια Ephes.* 5. 4: that is, Jeering. Or to Defame any Man, *μηδένα βλασφημεῖν, Tit.* 3. 2; whether by Satyrism or otherwise. Our Law suppresses, whatever may be called *Scandalum Magnatum*: and it doth well. But the Gospel better, in taking care of every Honest Man's Reputation.

50. Yet he adds this Caution, that they were not to look upon Prudence and Charity, as things Inconsistent, *v.* 6; *Give not that which is Holy, unto Dogs, nor cast your Pearls before Swine.* Though they were not to judge, of what they saw not: yet if Men discover'd their Bestiality by Words or Deeds; they were to account them incapable of Instructions; *Left they trample them under their Feet:* Ready to receive them first with Scorn. And then Maliciously to resent them; *And turn again and rent you.* Therefore also, if any House or City, did reject them; he bids them to *Shake off the Dust of their Feet, against the same, Math.* 10. 14, 15. As abhorring that any of the Guilt of so Damnable a Place, should stick to them at the Day of Judgment. And would have them, upon all occasions, to joyn the Two aforesaid Virtues together, *v.* 16, *Be ye Wise as Serpents, and Harmless as Doves.* In like manner, St. Paul admonishes the *Thessalonians,* *1 Epist.* 5. 14, *To warn those within the Church, which were unruly.* And the *Colossians,* *To walk in Wisdom, towards them that were without.* *Chap.* 4. 5. And tells the *Corinthians,* *1 Epist.* 6. 12, *That every thing Lawful, is not Expedient.* The better to Habituate them to Discretion, in whatever they said and did. With which excellent Rule of Paul the Apostle, agreeth that of Paul the Civilian, *Non omne quod licet, honestum est, Pand.* l. 50. T. 17.

51. Having delivered his Doctrine, in the Particulars aforesaid: he exhorts them to Pray for the Grace of God, *v.* 7, *Ask, and it shall be given you.* That is, the Holy Spirit, as Luke expounds, *Ch.* 11. 13; by whose help, they were to do all. And they were to ask with that Faith, and Perseverance, as was answerable to the bounty of the Giver; and the absolute need they had of the Gift, *verse 7 to 11.*

52. And withal admonishes them, not to receive the Grace of God in vain; but to look well to themselves. To recollect these his Precepts, and think upon them. For their better doing of which, he sums them up in this one, *Whatsoever ye would, that men should do to you; do ye so to them; for this is the Law and the Prophets, v. 12.* A Precept, so esteem'd and admir'd by the Emperor *Alexander Severus*, as is testified by *Lampridius* in his Life, That in Punishing any Criminal, he commanded it to be repeated over him. And withal to be Written upon the Walls of the Royal Palace, and in other Publick Places.

53. And then, to put on a resolution, strictly to observe them all, *v. 13; Enter ye in at the strait Gate, &c.* And the more difficult they found them, to use the greater Diligence, *v. 14, For strait is the Gate, &c.*

54. As also, to take heed of Hereticks and other Deceivers, that went about to teach them any other Doctrine, *v. 15.* Men of Wicked Lives and Practices, to *v. 18.* And such as, in a while, would be visibly distinguished, in suffering the Divine Vengeance, *v. 19.*

55. And to take heed too, of deceiving themselves, *v. 21, Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven: shall make their way into that Court, with a Compliment. Nor with the most splendid Profession, which is only Skin deep, v. 22, 23. Many will say to Me, Have we not prophesied, and done many mighty works in thy Name? &c.* Should they not only do the same Miracles, but Preach the same Doctrine, which *Christ* Himself did: yet if their Works were Evil, the Gate would certainly be shut upon them.

56. And therefore concludes, in telling them, *v. 24* to the end, That whoever both Learned and Obey'd these Precepts of his, Though beat upon with Afflictions from Heaven, Persecutions from Men, and Temptations from the Devil: Though *the Rains descended, the Floods came, and the Winds blew:* yet should they stand immovable, as on a Rock. But on the contrary, if they only learned to Talk of them, to Approve and Commend them; or if there can be any thing more, without Doing: they would certainly Yield, as soon as Tried; and the higher they built upon this Sand, the greater would be their Fall. And what this Standing, or Fall would be, he further tells them, *Matth. 25. 31* to the end: No less, than an Eternal Kingdom, or Damnation to Everlasting Fire. The Preaching of which, both here, and at other times, *Matth. 10. 28. 24. 51,* he knew to be necessary, both to preserve the Majesty of Divine Justice, and Preponderate the Wickedness of Mankind. And therefore, it is of Dangerous and Pernicious Consequence, for any Man to give, for Doctrine, his own limited Sense hereof. Words of the greatest Terror, must have a Terrible Intent; and we hear what they are.

57. Besides the Comment, which our Saviour in the Gospel, and his Apostles in their Epistles, have given us, upon this Sermon: they have hereunto added, the Duties of Governours and People, Parents and Children, Masters and Servants, one to another: with such other Precepts and Admonitions, as were necessary both for those they conversed with, and for the Church's Use to the end of the World. The agreeableness of all which, unto the best Reason, I have shewed,

as in this *Chapter*, so in several others precedent: as in that Of *Virtue*, Of the *Law of Nature*, Of That given to Adam and Noah, and Of the *Mosaick Law*; whereunto I refer the Reader.

58. Neither is the manner, wherein they are given to the World, grounded upon less Reason. The Sermon aforesaid, was delivered by our Saviour, as the *Mosaick Law*, upon a Mountain; a Throne of his own choice. But not with the like Terror: as inconsistent with the freedom and condescension, he used towards his Disciples and all others. And his design, of being brought awhile after, to a Judicial Tryal, and submitting to an Ignominious Death.

59. Nor did he think fit, to give the whole Gospel-Law in one entire System. To the End, that many of the same things, might more than once be repeated, without Indecency, which in a System it could not have been; and to very good purpose. Partly, to ensure the Text, from the Theft, or Depravation, of Bad Men. Partly to Clear it, by making one Text, a Comment upon another, of the like Import. As also, to make every Precept the more Cogent, the oftner it is insisted upon. And more Extensive to the Sense of every Man. The same Precept, having a different operation upon the Minds of Men, as it is diversly exprest.

60. That by the use of Metaphors, avoided by Legislators, his Sayings might have the more Force, and the greater Latitude. He bids his Disciples, *If their Right-Eye offended them, to pluck it out, and cast it from them.* Hereby, not only telling them their Duty, To quit all Vicious Habits, though never so dear: and to cast them away; to Abhor, as well as Relinquish them: But also intimating, the monstrous opinion Men have, of their being as Natural, and Useful to them, as any part of their Body. And therefore, that without the Grace of God, they can never be Masters of Reason and Resolution enough, to part with them.

61. That he might have room, to deliver a great part of his Doctrine in Parables. And this for sundry Reasons. To answer the Prophecies spoken of him, *Matth. 13. 35.* To use the most ancient way of Teaching, in those Countries, which were of greatest Fame for their Wisdom. More effectually to move those that heard him, with an honest and teachable Mind. Every Parable, being a kind of short Scene; wherein, with the Doctrine, an Example of Practice, were presented together, and the Auditors made to be Spectators. To confound the Scribes and Pharisees, who were Wise in their own Conceits, and Incurable. Disdaining to speak more Intelligibly to those, who rejected his Doctrine, though they saw his Miracles, and the Sanctity, and Beneficence of his Conversation. And sometimes, to convict them out of their own Mouths, as in *Matth. 21. 33. Luke 10. 30.* And in all his Parables, there is so perfect a Symmetry; that there is not a Clause; scarce a Word, but hath its double Sense, and Weight: as appears in that of the Tares, *Matth. 13.* and some others, which himself hath expounded.

62. That by some Sayings, which seem at first to differ from common Sense: we might be induced, the better to consider, with these, all his other Sayings. He tells his Disciples, *Luke 16. 10; He that is Faithful in that which is Least; is also Faithful in Much.* Which, says a Learned Commentator, seems to be a Paradox: *Because a Thief that*

that Steals a Great Booty, will let a Lefs alone. But a Thief doth not let a Lefs alone, because he is Faithful, but because it is Lefs. Therefore our Saviour shews the nature of True Virtue: which always proceeding from the same Principle, is of one and the same constant Tenor.

63. Likewise, that his Doctrine, as he saw fitting, might be the more Argumentative. So, when the *Sadduces*, who denied the Resurrection, and all the Scriptures but the Five Books of *Moses*; had puzzled him, as they thought, with a Knotty Question: he did not think it enough, barely to affirm, what they denied; but by a Proof taken from the *Pentateuch*, the Divine Authority whereof themselves acknowledged, puts them to silence, *Matth.* 22. 23, to 34. And at other times, though his *Ipse dixit*, ought to have sufficed: yet he was pleased to fortify his Doctrine, with Unanswerable Reasons; as in *Matth.* 20. 14, 15. 23. 19 to 22. *Luke* 13. 15, 16, &c.

64. That by Engrafting his Doctrine sometimes, upon known Customs, it might penetrate the more. So, alluding to that, of straining their Wine, for fear of swallowing some unclean Insect: he tells them, that they who *strain'd for a Gnat, could swallow a Camel*. Reproving their Hypocrisy, in making much a-do, about Lesser Faults, and nothing of the greater. And sometimes, upon the Sayings of Men, whose Writings were Univerfally Known and Esteem'd. He tells the People, *Matth.* 12. 50, *Whosoever shall do the will of my Father which is in Heaven, the same is my Brother, and Sister, and Mother*. The very Style, wherein *Homer* makes *Hector's* Wife to praise her Husband,

— οὐ μοι ἐστὶ πατήρ, ἢ πότνια μήτηρ,
Ἦδὲ κατήγνιτο· οὐδ' ἔμοι θαλερὸς ἀδελφεύτης.

You are not only my Husband, but my Father, and Mother, and Brother. What ye cannot endure, others should do to you; neither do ye to them: is a Saying of *Isocrates* in his *Nicocles*. Like unto which, is that of our Saviour, *Matth.* 7. 12: but by him transferr'd from a Negative Precept, to an Affirmative, with great Emendation. He Asks his Disciples and the People, *What shall it profit a man, to gain the whole World, and lose his own Soul? or what shall he give in exchange for his Soul?* So *Socrates*, *Animumne tuum, omnium & Græcorum & Barbarorum Ditione Imperioque commutares?* In *Plato's Alcibiades*. And he is pleased to describe the Day of Judgment, after the same manner as *Plato* does, in his *Timæus*. Where he tells us, That the Judges, having examined all things throughly, *Commanded the Just, to pass by the Right-Hand, and the other by the Left*. We may therefore suppose, that he who knew the Thoughts of all Men, and their Sayings without Reading them; and despised not any good Saying, of whomsoever: chose to resemble them in these, and sundry others of his own. That being observed by the more Learned *Heathen*, they might the rather be induced to assent to all he hath said.

65. Moreover; as the Apostles delivered their Doctrine by Epistles; Writing, or Dictating the same, with that Ease and Freedom, as was suitable to Men Inspir'd: So our Saviour delivered his own, in such Sayings, as were occasional and extemporal. Still more evidently

more evidently shewing the Divinity hereof, and that *he received not the Spirit by measure*. His Replies, as they were Sententious, becoming the Majesty of a Divine Legislator: So were they always adapted to Persons and Things, with great Wisdom. With how many Reasons, couched in two Verses, for his healing *on the Sabbath-Day*, does he nonplus the *Scribes and Pharises*? *Luke 13. 15, 16*. How excellently, in answer to a Lawyer, does he give the sum of the *Law*? *Matth. 22. 37 to 41*. His *Disciples* asking him, *Are there few that be saved*? He resolves not their Question; but bids them, *Strive to enter in at the Strait Gate*, *Luke 13. 23, 24*. Whereby he admonish'd them, That they were not so much concern'd to know, *How many*; as to take care Themselves were of the Number. To the *Samaritan Woman*, speaking of the *Messiah*, he gives a plain Answer; *I that speak unto thee, am He*. To *John the Baptist*, an Answer so full of Sense, as it was fit to be spoken only to a *Prophet*, *Matth. 11*. When he directed his Speech to the False Guides, with what Terror? *Matth. 23. 13 to 33*: every Sentence was another Thunder-clap. When of the poor deluded People, with what compassion? *Luke 19. 41, &c.* How gently and sweetly unto Babes? *Matth. 11. 25 to 30*. And so upon all other occasions, which were given to him, his Unpremeditated Sayings were such, as not only astonished the People, *Mark 1. 21, 22. 11. 18*: but made the Officers to cry out, *Never Man spake as this Man*, *John 7. 46*. And all in general, to wonder at the gracious words which proceeded out of his Mouth, *Luke 4. 22*. And albeit the *Gospels* have given us but a short Specimen of these his Sayings; and only the Sense and Substance of many: Yet if these we have, with the Circumstances belonging to them, be attentively consider'd; we must then read them with the like admiration; And wish, we had been of that Blessed Number who Liv'd, tho' we should have Dy'd, with him.

66. Another great Reason, why our Saviour was pleas'd to deliver his Doctrine in the manner aforesaid, was this, That his Life, whether we look upon it as Active or Passive, as an Illustrious Example of Practice, might all along be interwoven with it. *Titus Cæsar*, who by some was called, *Deliciæ Humani Generis*; yet before he came to the Empire, acted so much of Cruelty, Rapacity, Lechery, and of other Vices, that it was commonly expected he would have been a Second *Nero*. Whereas that little Account we have of our Saviour's Youth, *Luke 2*, shews us, how excellently he was employed, even then, *about his Father's Work*. Nor therefore, can any thing be more praise-worthy, than Early Thoughts of the End of Life. And though he knew himself to be *the Son of God*; and *Joseph* and his Mother, both knew the same, *Luke 1. 35*: yet he is said, *to be subject to them, ver. 51*. To give the greater Authority to the Law of Obedience unto Parents, and to all other Ruling Superiors. 'Tis said of *Augustus*, *That he would sit in Judgment of Causes brought before him, sometimes, very long, and late at Night: Tet would have his Play-Days, of the most Profuse Mirth, even among Boys, and when his Affairs required his Attendance*. And was therefore told of it with that Jeer,

*Post-quam bis Classe Victas Naves perdidit ;
Aliquando ut vincat, Ludit assidue Aleâ.*

But our Saviour, to shew himself a much greater Prince, and one that knew his Work much better; how admirably did he fill up his Time? So as to have no occasion to say, with the forementioned *Titus, Amici, diem perdidit*. He took all opportunities, in all Places, and at all Seasons, of doing good to his People: either in healing their Diseases, or in preaching to them the Kingdom of God. By Sea and Land; in their Temple and Synagogues; in their Houses and Streets; *throughout their Cities and Villages*, *Matth. 9. 35. Mark 2. 2. and 4. 1. Early in the Morning*, *Luke 21. 38. And till the Evening*, *Matth. 8. 16.* Nor would he omit his Instructions at Dinner, *Luke 11. 39. and 14. 7.* Nay, many times he had no leisure to Dine, *Mark 3. 20, 21. and 6. 30.* Neither did he lose the Night, rising up sometimes at Midnight, *Mark 1. 35.* But more often, withdrawing himself, *to the Wilderness*, or *to the Mount of Olives*, or *to Mount Tabor*, or some other Mount, or solitary place; he spent all, or the greater-part of the Night, in Meditation and Prayer, *Mark 6. 46. Luke 5. 16. 6. 12. 21. 37. 22. 39.* Infomuch, that from the first entrance he made into his Publick Ministry, his whole Life was, in a manner, one Continual Act.

67. Neither did he any thing of all this in a hurry: but with that Prudence, which was equal to the weight of his Work. As is evident from all that hath been said, both of his *Miracles*, and *Doctrine*, in this and the foregoing *Chapters*. Nor did he enter upon it, but after a Solemn Fast of *Forty Days*. The space of time, wherein *Moses* received those Ceremonies, whereof himself was to give the Substance. He called his Twelve *Apostles* to him, from the beginning; That his *Doctrine* and Example, might thoroughly confirm Those, who were to be his Witnesses to all the World. Nor were these, or the Seventy, without his particular Instructions, how to Execute their Commission. Three of these, *viz. Peter*, to whom he gave the Precedency; *James*, the first of the *Apostles* that suffer'd Martyrdom; and *John* the great Divine; were the Three first called, had Honorary Names given to them, and *saw his Glory in the Mount*. And the same Three, who had *seen his Glory*, were singled out, as the best prepared, to see his *Agony*. He gave the Precedency to *Peter*, when upon his making so famous a Confession, the rest were the rather induced to acquiesce. Yet to humble him, declar'd, That what he had said, came not from the depth of his own Reason, but a Divine Revelation. And permitted him to soil the Honour of it, by a woful Fall. His constant Deportment among them, was with all Becomingness. He began not to wash them, as their Servant, till he had put off his Garments: nor to speak to them, as their Master, till he had put them on again, and was sat down, *John 13.* And at all other times, he behaved himself with the freedom of a Friend or Brother, yet with the Majesty of a King. Hereby giving the highest Sanction unto all his Precepts, as equally Great and Good.

68. If we consider his Humiliation and Sufferings; his Example was herein also Admirable. To shew, that he indeed *took upon him the form of a Servant*, *Phil. 2. 7*; he began his Publick Ministry at the age of Thirty Years: the same wherein the *Levites* began their Service for the Tabernacle and the Temple. He was Tempted not only that the Kingdom of Darkness might be Defeated and himself approved, and made perfect: but to learn us also, to use the same Weapons,

Weapons, the Scripture, as himself did. He that was Lord of the World, and had also said, *It is more blessed to give, than to receive*: yet claimed not any kind of Legal Right; but took up with such Entertainment every where, as was freely offer'd. Meekly submitting unto that contemptible sort of Life, as was so necessary to make way for his Passion. Whereby he also removed all just Reproach and Dishonor, from the meanest Condition that any Good Man can be in; And recommended that Community of Goods and Possessions, which gave so great a Grace to the first Christian Church; And to the Stiff and Inflexible Rule of Commutative Justice, added that of Mutual Goodness. Notwithstanding his having a full and clear Prospect of his Passion; yet he used no sort of means to retard it, or hasten it on. Neither *Scipio* with all his Courage, nor *Cato* with all his Philosophy, had enough to stay for Death till it came. But Himself, as if he had been to resume his Glory, without Dying, steadily went on with his Work.

69. When his time was come, how many Terrors did he encounter with? The first of all, was the greatest. When, in the Garden, the Divine Nature withdrawn in a miraculous way, and the Devil let loose upon him, *Luke 22. 53*; he fell into an Agony, with Amazement, and Sorrow even unto Death; *Matthew, Mark, Luke*. In such a manner, and to such a degree, as made him in a very cold Night to Sweat Blood, *Luke 22. 44. John 18. 18*. When the foreknowledge he had of his Sufferings, gathering them, like a Burning-Glass, into one point, he felt them all at once. After he had been watching all Night, and his Spirits exhausted with his Agony; how was he Fatigu'd, for Nine or Ten Hours, from place to place? First led to *Annas*, then to *Caiphas* and the *Sanhedrim*, from thence to *Pilate*, from *Pilate* to *Herod*, from *Herod* to *Pilate* again, and then to his Cross. In all this time, not allowed once to sit down, nor to eat or Drink, nor any Cordial to support him, nor so much as a little Water to quench his Thirst. And that he might have no sort of Ease, beating Thorns, like Needles, into his Head, tearing his Back with Whips, and driving Nails into the most sensible Parts of his Body, his Hands, and his Feet; they fastend him to the Cross: with his Wounds open to the Air, and his whole weight hanging on them, for the space of Three Hours. He felt all this: though ready to ease all others of their Torments, yet used no miraculous Power to mitigate his Own. And what was yet more pungent, than his Corporal Pains; he is persecuted with all the signs of Malice, and the utmost Contempt. Apprehended, Bound, and Spit upon, and mocked with Vinegar and Gall, as a very Villain. Blindfolded, and required to tell, who struck him, as a false Prophet. Array'd with a Royal Garb, and ridiculed, as a counterfeit King. And bid to descend from the Cross, as a Blaspheming and Jugling Impostor. And who among either the *Jews*, or the *Romans*, had not a Hand in all this? he is Railed at and Reviled by the People; by the Servants and Soldiers Villanously used; Jeer'd by the Chief Priests; Scorned by *Herod* and his Men of War; and by *Pilate* disdainfully examined, and exposed to the Rout. Of his Disciples themselves, is by one Betrayed, Abjured by another, Suspected and deserted by all. And in the end, as one Laden with the Sins of all the World, in an inconceivable manner, Forsaken of God Himself.

70. His foreknowledge of all which, as it put him into the Agony aforesaid; so this, upon Prayer. And he Prayed long, and often, and earnestly; *with strong Cries and Tears*; That he might the more evidently demonstrate, after all, his entire Obedience to his Father's Will. And being admirably Fortified hereupon; with what Wisdom, Submission, and Equanimity, does he go through all? Seeing the Officers coming, that his Disciples might the better make their escape, he goes forth and puts Himself into their Hands. Having done this, he directs his Speech, First to *Peter*, and then to the Armed Multitude, with great Serenity. Being led away, and falsely accused before the *Sanhedrim*; and vehemently by the Chief-Priests and *Scribes* before *Herod*; who also asked him many Questions, expecting to have seen him do some Miracle; and before *Pilate*, who 'tis like, expected as much: as he disdain'd to gratify their light and vain Curiosity; so would not be provoked to speak one Word in his own Defence. Silently permits them to Scourge him, to Spit in his Face, to Strip him, and make a Mock-King of him; refused not to wear the Crown, took and held the Reed in his Hand. Choosing rather to be used, thought, and spoken of, with the greatest Contempt; to appear Despicable, in the extremest degree, than to do, or say any thing, which would have hindred his intended Passion.

71. But though he resolved to make no Defence; yet he let his Enemies see, what he could have done, if he had thought fit. He made them, upon their coming to apprehend him, to fall affrighted to the ground. And Healed the Servant's Ear, which *Peter* had struck off, before their Eyes. Correcteth both the Impertinence of the High-Priest, *John* 18. 21; and the Insolence of his Officers, with an Unanswerable Dilemma, *v.* 23. Plainly asserteth, his Regal and his Divine Power, *Matth.* 26. And puts a Bridle upon *Pilate's* Jaws, in bragging of his own, *John* 19. 10. He consults the clearing of his Innocency, so far as to be unjustly condemned, as the Son of Man, and a private Person; as well as the Son of God, and a King. He therefore bids *Peter*, to put up his Sword; saying, *They that take the Sword, shall perish with it.* That the Officers, and whole Band of Soldiers might testify, he taught no Rebellion against the Roman Power. And in telling *Pilate*, *My kingdom is not of this World*; he let him know, that he medled not at all with the Empire; but that his Kingdom was of another Nature, and Derivation. Nor was he in any time of his Passion, more concerned for himself, than for others, and that he might every way obtain the end of it. He took especial notice of *Peter's* Denial; and turning, looked upon him, to prevent his Despair, and to give him occasion to Repent. Those that follow'd him Weeping to his Crucifixion, he prophetically admonished of their own approaching Sorrows. He took a particular Care of his Mother, while he hung upon the Cross. To a Dying Malefactor, he Spake the Words of Eternal Life. And in the behalf of all about him, makes this Request, *Father, forgive them; for they know not what they do.* In leaving the presence of his Father's Glory, and submitting to the Cross: and here Praying, Pleading, and Dying, for Sinful Men, even those that brought him to it: he shews, how far the hardest Task he hath put us upon, was outdone by himself. He lets us know at once, the Extent

Extent of Divine Justice, the Sanctity of the Law, and the Strength and Weight of Sin; the Price of Heaven, and of Souls; and *the height and depth, and length and breadth of his Love to them, which passeth Knowledge.*

C H A P. VI.

Of our SAVIOUR'S PROPHECIES.

1. **O**UR Blessed Saviour, having Preached the Gospel in *Jerusalem* and *Judea* for some Years: he takes occasion, to foretel his Disciples, what would be the effect of it: *viz. his Passion*, and the Great Things which follow'd thereupon.

2. He foretold them of his Passion, at the least, Four several times. Twice, in general; that he *should suffer many things, and be killed*, *Matth. 16. 21. and 17. 23.* And Twice, more particularly; that he *should be betray'd to the Jews, by the Jews be delivered to the Gentiles, and by these be Mocked, Scourged, and Crucified*, *Matth. 20. 19. and 26. 2.* Their doing of which, considering his exact conformity to the Law, *Matth. 5. 17. and 8. 4;* and that he required of all others, the like, *Matth. 5. 19. and 23. 1, 2, 3;* his being a Prophet, *So Mighty, and so Beneficent, in Word and Deed*, *Luke 24. 19. Acts 10. 38;* and the Caution he used, in nothing Judicially to meddle, *Luke 12. 14. John 8. 11:* seemed to his Apostles, as it would have done to any body else, to be Impossible. That the most Innocent Person, and withal the most Excellent, that ever was in the World; should be so Cruelly, shamefully, and despitefully used, was that which they could by no means comprehend, *Matth. 9. 32.*

3. But what God hath once Decreed, and *Christ* hath Spoken, shall be done: all things shall be so contrived, as infallibly to bring it about. And First, it was ordered, that *Joseph*, being Espoused to the Virgin, *Luke 1. 27,* should take her to him, before *Christ* was Born, *Matth. 2. 4.* To the end, that his Miraculous Conception, being hereby concealed from the main Body of the *Jews*, those who resolved to shut their Eyes, should be Blind. Then *Herod*, who was always Cruel, becoming also Jealous of his Kingdom, upon the Report of the Wise Men, the Shepherds, and Chief Priests, concerning the *Messias* newly Born; resolved to destroy him, *Matth. 2. 2, 3, 4, 16. Luke 2. 17.* Neither did he himself, nor the Rulers of the *Jews*, make any Question; but that in the Slaughter at *Bethlehem*, what he intended, was done; and so the afore said report, a meer Phantasm. Again, his having been in *Egypt*, being known; but the time of his being carry'd thither, and his short stay there, not enquired into: served the Malice of some to report, and the Credulity of others to suppose, his Miracles done by *Egyptian* Magick. Being then carried back from *Egypt*, not to *Bethlehem*, but *Nazareth* in *Galilee*, the Town and Country, both contemptible; and there brought up: The *Jews* took

it for granted, without further enquiry, that he was there Born; whence they supposed, no Prophet, or Eminent Person, much less the *Messiah*, could arise, *John* 1. 46, and 7. 52. When he was enter'd into his Ministry, though he own'd himself to be the *Messiah*, to a Woman, and she of the *Samaritans*, with whom the *Jews* had no dealing, *John* 4. 9, 26: yet did it to no others, saving privately to his Apostles, upon *Peter's* saying, *thou art Christ*, *Matth.* 16. 16. And then too, commanded them, not to tell any Man what *Peter* had said, and himself had owned, *v.* 20. And when *John's* Disciples asked him before the Multitude, *Matth.* 11. 7, Art thou He, that is, the *Messiah*, that should come? He would not give a direct Answer, but such an one, as *John* well understood. Neither would he suffer the Devils to speak, because they knew him, *Mark* 1. 24, 25, 34, and 3. 12. And he constantly called himself the Son of Man. He charged also many to keep his Miracles secret. Among others, *Jairus*; who being the Ruler of a Synagogue, his Testimony might have been the more regarded, *Mark* 5. 43. And most of them, were done in *Galilee*, and other Places, remote from *Jerusalem*. The Rulers, Priests, and People, were likewise Scandalized, upon many accounts. At the meanness of his Education, and condition, *John* 7. 15: and at the meanness of his Relations, and Followers; all of them unfit for a King. At his Conversing, Eating, and Drinking, with Publicans and Sinners; as unfit, in their Opinion, for a Prophet, *Luke* 7. 34, 39. At the Sublimity of his Doctrine, *John* 6. 60. And its great Sanctity: Interfering with their Corrupt Traditions; *Matth.* 5. 6, 7; *Luke* 6. 11. *John* 5. 16: and their Wicked Gain, *Matth.* 21. 12. Nor did he only Teach, and Act, all that contradicted their Villanous Sayings and Doings: but most sharply reprehended them, to their Faces, and before the People; so as to fetch Blood with every Lash, *Matth.* 23. Upon which, they were so extremly enraged, that not above Two Days after, while their Revenge was boiling hot, they had contrived his Death, *Matth.* 26. 1, 2, 3. Which their wicked Purpose, was also confirmed, by the Awe they were under of the *Roman* Power. By which, should any other but *Cæsar* have been talked of, as King of the *Jews*; they must have expected, to be turned out of all, *John* 11. 48. Whereupon, *Judas* a Covetous Thief, chosen a Disciple, that he might be the *Sanhedrim's* Engine; took their Money to Betray him. Supposing, that when they had him in their Hands, he would either make his Escape, as he had often done, *Matth.* 21. 46. *John* 8. 59. and 10. 39: or Miraculously preserve himself, by destroying of them. And to finish what *Judas* had begun; *Pontius Pilate*, if we read but the Character which *Philo*, *de Legat. ad Cajum*, gives of him, appears to have been every way as fit a Man. Of all which Causes, with others which the Gospels mention not; our Saviour, having a Comprehensive View, did thereupon Infallibly foretel the Effect.

4. The Great Things which followed hereupon, were principally Four: *viz.* The Preaching of the Gospel unto all Nations: The Final Destruction of *Jerusalem* and the Temple: The Persecutions after following: and in the End, the Establishing of Christianity through the Empire. All which, as we find them severally Predicted, in several places; so likewise all together, in that admirable Prophecy, whereof we have the Sum, in the 24th of *Matthew*, and the 21st of *Luke*.

Luke. Delivered by our Saviour, in Answer to the Question put by some of his Apostles, *When shall these things be* (the Destruction of Jerusalem and the Temple) *and what shall be the Sign of thy coming, and* (as we Transtate) *of the end of the World, Mat. 24. 3.* The Original Words are, *ἡ συντέλεια τῆ αἰῶνος.* Which, I conceive, have no respect to the final Judgment of the World, as is commonly thought: but to the Consummation or End, First of the *Jewish State*, at the Destruction of the Temple; and then of the State of Gentilism, under *Constantine.* For as we have a full and evident Description of the last Judgment in the following *Chapter*; so in the conclusion of this Prophecy, the Apostles are told, that the Generation then in being should not pass till they had seen the Prognosticks therein mention'd, of what they were foretold should come to pass, *v. 33, 34:* which they also did.

5. The Preaching of the Gospel unto all Nations, and the foretelling hereof, will appear the more wonderful, if we consider the Opposition that was made against it. Predicted, in the 5, 9, 10, 11, and 12 Verses of this Prophecy. As also in *Matth. 10. 17, 18, 21, 22. Matth. 23. 34. Mark 13. 6, 9, 12, 13. Luke 21. 8, 12, 16, 17.*

6. And First, the mean Estate of all the Apostles, of whom, the Four Principal were Fishermen, and their known Illiterature; made them to appear contemptible unto those, who supposed the Pontifical Splendor, to be a necessary appendent to Religion; *Act. 4. 13.* And they were also accused of Magick, as their Master was. Their Doctrine was still more odious unto all. Partly, as through Ignorance of the Scriptures, it was taken to be altogether New. Which also gave occasion unto divers Impostors or False Christs, in the times of *Cuspius Fadus, Felix, and Portius Festus* Presidents of *Judea*; and with these, sundry Hereticks or False Prophets, to start up; Hoping to put in with the Apostles, and impudently to obtrude their real and pernicious Novelties, *Act. 6. 9. 8. 9. 13. 6. 15. 5.* To talk also of the Crucifixion of a Divine Person, or of a King; and of his procuring to the World Eternal Life, by Dying; seem'd a very strange Paradox, *Act. 17. 32.* To the Governing-part of the *Jews*, in the time of the Apostles, *viz. the Sadducees, Act. 5. 17;* nothing could be more offensive, than one of the Grand Doctrines of the Gospel, that of the Resurrection, *Act. 4. 1, 2.* To the Gentiles, nothing more than the acknowledging and worshipping of one only God. And the rejecting of Sacrifices, was a singularity to all the World: laying aside the *Levitical Law*, as useles; and condemning the Inventions of the *Heathen Poets, Philosophers, and Legislators*, as a heap of Trash. And among them, moreover those Rights, which were the Incentives of the People, and their Warrant unto all manner of Vice. For while they saw the Gods, whom they Honour'd, and with whose Pranks they made themselves Sport, to be Intemperate, Spiteful, and Lascivious; they could not but think the same things were Pardonable, if not Commendable, in themselves. Upon these accounts, the Apostles and their Doctrine were so abominable unto all, that Themselves and Followers met with all the opposition that could be made against them: Imprisonment, Banishment, Scourging, Reviling, Béheading, Stoning, Crucifying, Burning, and all manner of Deaths. And in all this, the People were assisted with the Civil Powers; at *Jerusalem,*

Jerusalem, and other Cities, and especially at Rome, in the Persecution under Nero. So eminently was this, as well as every other part of the Prophecy fulfilled, *Matth. 24. 9, Ye shall be hated of all Nations for my Name's sake.* And Tacitus, speaking of the Christians under that Persecution, as if Inspir'd to express the fulfilling of the said Prophecy, hath this Remark, *Haud perinde in Crimine Incendii, quàm Odio Humani Generis, convicti sunt*: That they suffered not, as Guilty of Burning the City, but as being Hated of all Mankind.

7. But all this notwithstanding, the Words of Christ were firm and stable, that before the End came, that is, the end of the Jewish State, *The Gospel should be Preached in all the World, Matth. 24. 14.* In order to which, having given the Apostles, his prime Ministers herein, his Consolatory Legacy, and Prayed for them, a little before his Death, *John 14 to 17*: after his Resurrection, he likewise endued them with a Miraculous Affusion of the Holy Ghost: represented, in part, with *Cloven Tongues of Fire, Act. 2.* Foretold them, first by the Baptist *Matth. 3. 11. He shall Baptize you with the Holy Ghost and with Fire*: and then by Christ himself; bidding them to tarry at Jerusalem, until they were endued with Power from on High, *Luke 24. 49*; and telling them, *ye shall be Baptized with the Holy Ghost not many days hence, Act. 1. 5.* By which he also gave them assurance of his own Divine Presence; *Lo, I am with you always, Matth. 28*: and fulfilled his Promise, that *he would come unto them, John 14. 18*: and the like in *Matth. 10. 23, Ye shall not have gone over the Cities of Israel, till the Son of Man comes.* And what he likewise promised to those, that by their Word should Believe, *He that believeth in Me, out of his Belly shall flow Rivers of Living Water, John 7. 38. and 17. 20.* Alluding to the Custom of Apollo's Priest; who First Drinking a Draught of Water out of a Consecrated Font, then gave his Response; *Tacit. Ann. l. 2.* And is Interpreted by St. John, *v. 39*, as spoken of the Spirit, which they that believed on him, should receive. And his Saying to the Sanhedrim, *Hereafter shall ye see the Son of Man sitting on the Right Hand of Power, and coming in the Clouds of Heaven, Matth. 26. 64*; was partly fulfilled, in Stephen's Celestial Vision, *Act. 7. 55*; and more eminently, in that of Paul, *Act. 26. 13 to 19.*

8. And the Alteration made in them all, by these means, was very admirable. Matthew was once a Vicious Publican, *Matth. 10. 3*; Paul, a Mad and furious Persecutor, *Act. 26. 11*; James and John, Ambitious, *Matth. 20. 21*; the rest, Envious, *v. 24*; all Poor and Ignorant, *Matth. 11. 25. and Act. 4. 13*; yet Sensual and Proud, expecting Preferment in a Worldly Kingdom; shamefully Timorous, so as to desert their Master, *Matth. 26. 56*; and Peter withal to Abjure him, *Mark 14. 71.* And the New believers, had most of them been the malicious and cruel Enemies before described, *Act. 2. 36.* But now, though their Master, as to his Visible Presence, was gone, and they had none to Conduct, or Encourage them: though they knew themselves to be Illiterate and Poor, destitute of all Humane Support, and sure to meet with nothing in their way, but Hardship and Terror, *Mark 16. 30. Acts 14. 22*: yet resolved to go on, till they had done their Work; whereof they had a great and noble Sense, *Acts 6. 4.* With this Resolution, they continu'd stedfast herein, *Acts 2. 42.* And in that mutual Love and Fellowship, which made every day to shine

shine, with Gladness and Joy, Act. 2. 46. & 13. 52. Throwing all they had into One Treasure, for their Common Use, who were of *One Heart, and of One Soul*, Act. 4. 32. To this Perfection of Beauty in their Minds; were added other rare and excellent Gifts: *viz.* The Power of Speaking with divers Tongues, of Casting out Devils, of Countermanding Poysons, and of Healing all sorts of Diseases. Promised, *Mark* 16. 17, 18; and *the Promise fulfill'd*, Act. 2. 4. to 11. 5. 15, 16. & 28. 5. So that the Apostles, as Princes with Crowns upon their Heads, sparkling with all kinds of Gems, drew all men's Eyes upon them; and every way they turn'd themselves, gave a several Lustre, Act. 4. 33. Infomuch that *Peter*, in one Day, with one Sermon, and the first he Preached, converted no fewer than *Three Thousand Souls*, Act. 2. 41. Five and Twenty times as many, as the Church, which had been gathering above Three Years under our Saviour's Ministry, did then consist of, Act. 1. 15. And with a Second, as many more were added, as made them about Five Thousand, Act. 4. 4. So eminently was that Prophetick Promise made to *Peter* and his Brother, fulfill'd, *Follow me, and I will make you fishers of Men*, Matth. 4. 19. Nor could any thing have been spoken with more Courage, Sharpness, and Sense, and in fewer words; than the two Speeches he spake a little after to the *Sanhedrim*, Act. 4. 8. & 5. 29. Nor a better Compendium of the Old Testament, than that of *Stephen*, Act. 7. spoken *Extempore*, Luke 21. 14; yet reduced to the Form, both of a History, and a Speech, with many pertinent and high Remarks; and with the Voice, *as well as the Face, of an Angel*, Act. 6. 15. Unto none of all which, were their Rulers able to make any Answer, but that of Violence. Nor had the Rout of *Libertines*, *Cyrenians*, and other *Hereticks*, who disputed with this Noble Martyr, any better Success, Act. 6. 9, 10. So amply was the Promise of Christ made good to them, *I will give you a Mouth and Wisdom, which all your Adversaries shall not be able to gainsay, nor resist*, Luke 21. 15. Whereupon, Multitudes in *Jerusalem*, and among them, many of the Priests themselves, became *obedient to the Faith*, Act. 6. 7. Where also the Apostles, notwithstanding the Persecution occasion'd by *Stephen's* Speech, kept their Station, as the Immovable Pillars of the Church, Act. 8. 7. And the rest, who were scattered abroad, were so far from being dismayed, that with the *Septemvirate*, the other Disciples, having also received the *Holy Ghost*, v. 17; as Evangelists themselves, preached *Jesus Christ* wherever they went. By which means, Churches were planted throughout all *Judea*, *Galilee*, and *Samaria*; besides *Phœnicia*, and other Neighbouring Parts; and the Gospel carried as far as *Ethiopia*; all in less than the Space of Two years, Act. 8. 27. 9. 31. & 11. 19. So wonderfully, according to that Prophetick Parable, *Matth.* 13. 31, 32, did this *little Grain of Mustard, spread and flourish into a Tree*.

9. The Apostles having planted Churches in *Jerusalem*, and throughout the *Holy-Land*; and continu'd here for some Years, by their Presence and Visits to Confirm them, Act. 9. 32: *Matthew* now, had Leisure to Write his *Hébrew Gospel*; *James* to Translate it into *Greek*; and the rest, to furnish themselves with the Copies of both. Having done this, they resolv'd to go on with their Commission, *Matth.* 28. 19. *Luke* 24. 47. And as the Twelve Heads of the Tribes of *Israel* did, Casting Lots; and obtaining each of them his Province, divided

rusalem, and other Cities, and especially at Rome, in the Persecution under Nero. So eminently was this, as well as every other part of the Prophecy fulfilled, *Matth. 24. 9, Ye shall be hated of all Nations for my Name's sake.* And Tacitus, speaking of the Christians under that Persecution, as if Inspir'd to express the fulfilling of the said Prophecy, hath this Remark, *Haud perinde in Crimine Incendii, quàm Odio Humani Generis, convicti sunt*: That they suffered not, as Guilty of Burning the City, but as being Hated of all Mankind.

7. But all this notwithstanding, the Words of Christ were firm and stable, that before the End came, that is, the end of the Jewish State, *The Gospel should be Preached in all the World, Matth. 24. 14.* In order to which, having given the Apostles, his prime Ministers herein, his Consolatory Legacy, and Prayed for them, a little before his Death, *John 14 to 17*: after his Resurrection, he likewise endued them with a Miraculous Affusion of the Holy Ghost: represented, in part, with Cloven Tongues of Fire, *Act. 2.* Foretold them, first by the Baptist *Matth. 3. 11. He shall Baptize you with the Holy Ghost and with Fire*: and then by Christ himself; bidding them to tarry at Jerusalem, until they were endued with Power from on High, *Luke 24. 49*; and telling them, *ye shall be Baptized with the Holy Ghost not many days hence, Act. 1. 5.* By which he also gave them assurance of his own Divine Presence; *Lo, I am with you always, Matth. 28*: and fulfilled his Promise, that *he would come unto them, John 14. 18*: and the like in *Matth. 10. 23, Ye shall not have gone over the Cities of Israel, till the Son of Man comes.* And what he likewise promised to those, that by their Word should Believe, *He that believeth in Me, out of his Belly shall flow Rivers of Living Water, John 7. 38. and 17. 20.* Alluding to the Custom of Apollo's Priest; who First Drinking a Draught of Water out of a Consecrated Font, then gave his Response; *Tacit. Ann. l. 2.* And is Interpreted by St. John, *v. 39*, as spoken of the Spirit, which they that believed on him, should receive. And his Saying to the Sanhedrim, *Hereafter shall ye see the Son of Man sitting on the Right Hand of Power, and coming in the Clouds of Heaven, Matth. 26. 64*; was partly fulfilled, in Stephen's Celestial Vision, *Act. 7. 55*; and more eminently, in that of Paul, *Act. 26. 13 to 19.*

8. And the Alteration made in them all, by these means, was very admirable. Matthew was once a Vicious Publican, *Matth. 10. 3*; Paul, a Mad and furious Persecutor, *Act. 26. 11*; James and John, Ambitious, *Matth. 20. 21*; the rest, Envious, *v. 24*; all Poor and Ignorant, *Matth. 11. 25. and Act. 4. 13*; yet Sensual and Proud, expecting Preferment in a Worldly Kingdom; shamefully Timorous, so as to desert their Master, *Matth. 26. 56*; and Peter withal to Abjure him, *Mark 14. 71.* And the New believers, had most of them been the malicious and cruel Enemies before described, *Act. 2. 36.* But now, though their Master, as to his Visible Presence, was gone, and they had none to Conduct, or Encourage them: though they knew themselves to be Illiterate and Poor, destitute of all Humane Support, and sure to meet with nothing in their way, but Hardship and Terror, *Mark 16. 30. Acts 14. 22*: yet resolved to go on, till they had done their Work; whereof they had a great and noble Sense, *Acts 6. 4.* With this Resolution, they continu'd stedfast herein, *Acts 2. 42.* And in that mutual Love and Fellowship, which made every day to shine

shine, with Gladness and Joy, Act. 2. 46. & 13. 52. Throwing all they had into One Treasure, for their Common Use, who were of *One Heart, and of One Soul*, Act. 4. 32. To this Perfection of Beauty in their Minds; were added other rare and excellent Gifts: *viz.* The Power of Speaking with divers Tongues, of Casting out Devils, of Countermanding Poysons, and of Healing all sorts of Diseases. Promised, *Mark* 16. 17, 18; and *the Promise fulfill'd*, Act. 2. 4. to 11. 5. 15, 16. & 28. 5. So that the Apostles, as Princes with Crowns upon their Heads, sparkling with all kinds of Gems, drew all men's Eyes upon them; and every way they turn'd themselves, gave a several Lustre, Act. 4. 33. Infomuch that *Peter*, in one Day, with one Sermon, and the first he Preached, converted no fewer than *Three Thousand Souls*, Act. 2. 41. Five and Twenty times as many, as the Church, which had been gathering above Three Years under our Saviour's Ministry, did then consist of, Act. 1. 15. And with a Second, as many more were added, as made them about Five Thousand, Act. 4. 4. So eminently was that Prophetick Promise made to *Peter* and his Brother, fulfill'd, *Follow me, and I will make you fishers of Men*, *Matth.* 4. 19. Nor could any thing have been spoken with more Courage, Sharpness, and Sense, and in fewer words; than the two Speeches he spake a little after to the *Sanhedrim*, Act. 4. 8. & 5. 29. Nor a better Compendium of the Old Testament, than that of *Stephen*, Act. 7. spoken *Extempore*, *Luke* 21. 14; yet reduced to the Form, both of a History, and a Speech, with many pertinent and high Remarks; and with the Voice, *as well as the Face, of an Angel*, Act. 6. 15. Unto none of all which, were their Rulers able to make any Answer, but that of Violence. Nor had the Rout of *Libertines*, *Cyrenians*, and other *Hereticks*, who disputed with this Noble Martyr, any better Success, Act. 6. 9, 10. So amply was the Promise of Christ made good to them, *I will give you a Mouth and Wisdom, which all your Adversaries shall not be able to gainsay, nor resist*, *Luke* 21. 15. Whereupon, Multitudes in *Jerusalem*, and among them, many of the Priests themselves, became *obedient to the Faith*, Act. 6. 7. Where also the Apostles, notwithstanding the Persecution occasion'd by *Stephen's* Speech, kept their Station, as the Immovable Pillars of the Church, Act. 8. 7. And the rest, who were scattered abroad, were so far from being dismayed, that with the *Septemvirate*, the other Disciples, having also received the *Holy Ghost*, v. 17; as Evangelists themselves, preached *Jesus Christ* wherever they went. By which means, Churches were planted throughout all *Judea*, *Galilee*, and *Samaria*; besides *Phœnicia*, and other Neighbouring Parts; and the Gospel carried as far as *Ethiopia*; all in less than the Space of Two years, Act. 8. 27. 9. 31. & 11. 19. So wonderfully, according to that Prophetick Parable, *Matth.* 13. 31, 32, did this *little Grain of Mustard, spread and flourish into a Tree*.

9. The Apostles having planted Churches in *Jerusalem*, and throughout the *Holy-Land*; and continu'd here for some Years, by their Presence and Visits to Confirm them, Act. 9. 32: *Matthew* now, had Leisure to Write his *Hébrew Gospel*; *James* to Translate it into *Greek*; and the rest, to furnish themselves with the Copies of both. Having done this, they resolv'd to go on with their Commission, *Matth.* 28. 19. *Luke* 24. 47. And as the Twelve Heads of the Tribes of *Israel* did, Casting Lots; and obtaining each of them his Province, divided

among them all the World, *Socrat. l. i. c. 19.* *Mark*, as is probable, making up the Number, in the room of *James the Greater*; beheaded by *Herod* about this time. Yet so, as two or more of them, bestowed their Labour sometimes, in one and the same Province, as they met with Opposition, or Success: as in comparing of *Origen*, *Eusebius*, *Jerome*, *Nicephorus*, and Others, doth appear. And the *Jews*, who at this time were numerous everywhere; chiefly among the *Eastern Nations*, and in the Greater Cities, as *Alexandria* and *Rome*, *Philo in Flacc. Joseph. 17. 12*: tho a great many of them were obstinate; yet many too, seeing how much nearer than Idolatry, the Religion of Christ came unto their own, were induced to embrace the same. And the Strangers which were at *Jerusalem* out of all Countries, upon the Day of *Pentecost*, and at other times; the Temple herein being the Glory, and the City itself, then the Centre of the known World: hearing with admiration, the Apostles preach in their own Tongues, and seeing their mighty Works; made way for their Reception everywhere among the *Gentiles*.

10. But the Great Promoter of Christianity among the *Gentiles*, was *St. Paul*. Born at *Tarsus*, the Metropolis of *Cilicia*, honour'd with the Privileges of *Rome*, and a famous University at that time, *Strab. l. 14*: where he also had his first Education. Afterwards, in *Jerusalem*, at the Feet of *Gamaleel*, a Celebrated Doctor, and then President of the Council. By his Natural and Acquired Endowments, his Miraculous Call, and double Consecration; admirably Qualified, to deal both with the *Jews*, and the *Greeks*. He began at *Damascus*, *Gal. 1. 17*; there confounding the *Jews*, whither he was going to assist them in the Persecution, *Act. 9. 22*. After this, having done the like at *Jerusalem*, *Act. 9. 29*; he returned to preach the Gospel in his own Country, *Act. 9. 30*. From whence, being brought by *Barnabas* unto *Antioch*, and there continuing to preach a whole Year, *Act. 11. 26*; the Disciples were so exceedingly multiply'd, that in this same City, where *Jason*, with Power from *Antiochus*, had set up a School, to introduce the *Greek Rites* and Learning; the Disciples or Scholars of Christ, were first stiled *Christians* by a Publick Act of the Church, *Act. 11. 26*. And where it is probable, *Theophilus*, to whom *Luke* gives the same Title, as *Tertullus* the Orator doth to *Felix*, received the Faith. Not long after, *Sergius Paulus*, Proconsul of *Cyprus*, hearing his Doctrine; and seeing his Miracle upon *Elymas*, became his Convert. On the account of which notable Transaction, 'tis probable, the Apostles gave him the Name of *Paul*, as they had done before to *Joses*, that of *Barnabas*, *Act. 4. 36*. From whence passing, through most of the Regions of the Lesser *Asia*; and afterwards, through *Macedonia*, and *Achaia*; with the assistance only of *Barnabas* and *Mark*, at the first, and then of some other Ministers; he Erected, and with his Visits and Epistles Confirmed, Thrice as many Churches, in the Space of Twelve or Fourteen Years; as *Alexander* did Cities in the same time, and with the assistance of many Wise Captains, and his Army. Among which Churches, some Philosophers, and some of High Authority, and Birth, began now, to come into the number of Disciples, *1 Cor. 1. 26*. And going at last, upon his Appeal, to *Rome*, and there preaching to the *Gentiles*, *Act. 28. 29*, as some others had done before to the *Jews*, *Rom. 16*: his Doctrine prevailed, and that by his Bonds, not only in the City,

City, but in *Nero's Palace*, *Phil.* 1. 14. & 4. 22. *Torpes* the Martyr, an Officer; *Poppæa*, a Concubine; *Clement*, a near Kinsman; with others in the Tyrant's own House, composing a Glorious Church.

11. At the same time as *Paul* was building of Churches, in the Parts aforesaid: the other Apostles were doing the like, among all other Nations, and in every City, *Tert. de Præf. Hæret.* In doing which, tho' some of them were removed by an early Martyrdom; as was also foretold them, *Luke* 21. 16: yet Men seeing them, not only to Do Great Things; but Themselves, and their Disciples, to be Invincible in their Sufferings; and at the same time, Inimitable in their Good-Will and Gentleness unto all: were the rather induced to receive their Doctrine, as of a Divine Original. They saw too, that Heaven animadverted upon their Enemies: that *Caiaphas*, who sat in Judgment upon Christ, was soon deposed; *Herod Antipas*, who mocked him, deposed and banisht; that *Pontius Pilate*, stabb'd himself; and most of the Senate, who refused to own his Divinity upon the Proposal of *Tiberius*, were by him destroy'd. That *Herod Agrippa*, who murder'd *St. James*, was eaten up of Worms; that *Simon Magus*, broke his own Neck; and *Nero*, who raised the first Persecution, cut his own Throat. By which, and other means, the Apostles were so wonderfully preserved, both in *Jerusalem*, and everywhere; that most of them lived to accomplish, what they undertook: Preaching the Gospel, as far as *Scythia* and *Britain* in the North; *Lybia* and *Ethiopia* in the South, *Persia* and *India* in the East. So as in the Space of Nineteen or Twenty years, from the time wherein they left *Judea*, to fetch a Compass, beyond the Bounds of the Empire. Making good the Ancient and Constant Opinion, mentioned by *Suetonius*, as prevailing all over the East, *Esse in Fatis, ut hoc tempore, Judæa profecti, Rerum potentur.* Applied by that Historian, to *Vespasian* and the Romans, without any Sense. For asmuch as the Romans, could not be said, *è Judæa proficisci.* But by our Saviour, most truly and plainly Expounded and Predicted of his Apostles: who, in pursuance of their Commission, going forth from *Judæa*; made their Conquest throughout the World.

12. The next of the Four Principal Heads, of his aforesaid Prophecy; is that concerning the Destruction of *Jerusalem* and the Temple; and therewith, the End of the *Jewish State*. And first, he tells his Disciples of sundry particulars, as the Forerunners hereof. That there should be many *False Christs, and False Prophets*, v. 5, 11; such as were before mentioned. Whereby many being tempted, to number our Saviour himself with the rest, and to slight his Predictions; hardened themselves in their Wickedness, till they were ready for Destruction. That they should bear of Wars, and rumors of Wars; and Nation should rise against Nation, v. 6, 7. And accordingly soon after, as *Herod* the Tetrarch, and *Aretas* the King of *Arabia Petræa*, fought for certain Lands in question between them: so the Jews and other Nations, dwelling together in the same Cities, rose up against one another: First at *Cæsarea*, then at *Scythopolis*, *Ptolemais*, *Tyre*, *Gadaris*; *Damascus*, *Alexandria*. At the latter end of *Tiberius's* Reign, the Empire also grew sick: the *Parthians*, destroyed *Armenia*; the *Daci*, *Mysia*; the *Sarmatians*, *Pannonia*; and *France*, their Neighbours. And in the

the time of *Claudius*, the *Peucines*, *Ostrogoths*, *Virtingi*, *Gepidæ*, and other *Scythian Nations*, invaded the *Roman Territory*. That moreover, there should be *Famines*, *Pestilences*, and *Earthquakes in divers Places*, v. 7. Which also came to pass, in the Times of *Claudius*, and *Nero*, and afterwards: The *Famine*, all over *Judea*; the *Earthquakes*, in *Crete*, *Smyrna*, *Malta*, *Chio*, *Samos*, *Coloss*, *Hierapolis*, *Laodicea*; in all which places, the *Jews* then dwelt. Likewise, that there should be *fearful Sights*, and *great Signs from Heaven*: mentioned, tho not by *Matthew*, yet by *Luke*, within the same Prophecy, 21. 11. And *Josephus* tells us, that before the Destruction of *Jerusalem*, on the 6th of the Ides of *April*, about Nine at night, the *Altar* and *Temple*, were surrounded for half an hour, with a *Light* as bright as *Day*. That the *Brazen Gate* of the *Temple*; which *Twenty Men* were scarce able to move; was found open'd of it self, at *Six at Night*. That those words, *Migremus hinc*, were often heard by the *Priests* in the *Temple* in the *Night-time*. And that one *Jesus*, the *Son of Ananas*, upon the *Feast of Tabernacles*, when the *City* was in perfect *Peace* and *Prosperity*, began to *Cry* publickly, *Wo, wo, to Jerusalem*: and so continu'd to do, tho once whipt for it to the *Bones*, night and day, for some years, till his *Brains* were knockt out in the *Siege*. And of the *Signs in Heaven*, *Tacitus* reports, *Visæ per Cælum percurrere Acies, rutilantia Arma, & subito Nubium Igne callucere Templum*. And *Josephus*, that there was a *Comet* appear'd a whole *Year* before-hand. He also tells them, that before the said Destruction, *Iniquity* should abound, v. 12. Accordingly, the *Prophanation* of the *Temple* by *Caligula*; the leud and exorbitant *Practices* of the *Roman Procurators*; and the *Wickedness* of the *Jews* themselves; the *Levites* obtaining of *Agrippa*, *Orders* in contradiction to the *Mosaick Law*; and *Judea* and *Jerusalem* swarming with *Robbers*, and all sorts of *murderous* and *tumultuous Villains*; were, among others, great *Occasions* of the *War*, which brought on their *Ruin*.

13. But that which he told them, should immediately precede the same; was the τὸ βδέλυγμα τῆς ἐρημώσεως, ἑστὸς ἐν τόπῳ ἁγίῳ; the *Abomination of Desolation, standing in the Holy Place*, v. 15. Citing the Words of the Prophet *Daniel*, 9. 27, according to the *Septuagint*, and with his own *Exposition*. For βῆψ, for the most part, as *Grotius* well observes, signifies an *Idol*: as in 1 *Kings* 11. 5, 7, and other places: where, as well as here, it is render'd βδέλυγμα by the *Septuagint*. Whereby we are therefore to understand, the *Military Ensigns* of the *Romans*; unto which were affixed certain *Shields*, wherein were the *Images* of the *Deified Cæsars*. Therefore also *Artabanus* King of *Parthia*, is said by *Suetonius*, to *Worship* with the *Roman Ensigns*, the said *Images*. For the sake of which; it also was, that the *Jews* would not suffer *Vitellius* the *President* of *Syria*, to lead his *Army* against *Aretas*, through *Judea*. And such *Ensigns* as these, *Titus* had in his. And by *standing*, ἐν τόπῳ ἁγίῳ, in the *Holy Place*; is meant, in *Judea* and the *Suburbs* of *Jerusalem*; which were accounted *Holy*, as well as the *Temple* and the *City*. So that by the *Abomination of Desolation, standing in the Holy Place*; is meant, the *Roman Army*, come with these *abominable Idol-Images* affixed to their *Ensigns*, to *destroy Jerusalem* and the *Jews*. Therefore *Luke*, reciting the *Sum* of the same Prophecy, 21. 20, adds, *When ye shall see Jerusalem compassed with Armies; then, know, that the Desolation hereof is nigh*.

14. He further tells them, the very manner wherein the City should be besieged: *Thine Enemy shall cast a Trench about thee, and compass thee round, and keep thee in on every side*, Luke 19. 43, 44. For of the Four Mounts, which *Titus* first raised against the City; the Besieged having destroyed Three: he thereupon, not only raised more, but encompassed the City round about with a Wall; so as to hinder all Persons from going in or out: whereby the Words of Christ were punctually fulfill'd. He likewise warns the Believers, before the approach of this Army, to make their Escape: *Then let them which are in Judea, flee into the Mountains, &c. Matth. 24. 16, 17, 18.* And accordingly a little before the Siege, the Christians, being again prophetically admonish'd to leave the City; retired, among other places, as *Eusebius* saith, to *Pella* beyond *Jordan*, and saved themselves. But of the rest of the *Jews*, he pronounces this Doom, *Then shall be great Tribulation, such as never was, nor ever shall be again*, ver. 21. And Luke 19. 44, *Thine Enemies shall lay thee even with the ground, and thy children within thee.* For a little before *Titus's* March towards *Judea*, all the Country coming up to celebrate the Passover at *Jerusalem*; at the same time wherein they had wickedly murder'd the Lord of Glory; were there shut in. And the City being divided into Three Factions, who in opposing one another, had set Fire to many Places; the Corn and other Provisions, were hereby destroy'd. By which means, the Famine; in a short time, became so very dismal, that the Besieged, Men, Women, and Children, were compelled to eat one another. With the Famine, was also joined a raging Pestilence. And both were follow'd, with Fire and Sword, and divers kinds of Tortures, which many were put to, by the Soldiers. Whereby, those who miserably perish'd in the time of the Siege, as *Josephus* computes, were Eleven Hundred Thousand Souls.

15. The Destruction of the People, was follow'd by that of the City. Burnt in the same Month, and on the same Day of the Month, *viz.* the Tenth of *August*, on which, as the Pimate *Usher* observes, it had been burnt before by *Nebuchadnezzar*. And with the City, the Temple it self; notwithstanding, both *Titus*, and the *Roman* Soldiers, had all a mind to have sav'd it. For the *Romans*, who had spar'd it to the last, being villanously set upon by the *Jews*; and *Titus* further incensed, by their rejecting of his offer'd Quarter: he commanded both the Temple and City, (except a part of the Wall, and a Tower or two, to shew the Magnificence hereof to Posterity) to be wholly razed to the ground. Whereby our Saviour's Prediction, *They shall not leave in thee, one Stone upon another*, Luke 19. 44. Matth. 24. 2, was fulfilled to a Tittle.

16. And that the *Jews* might never more think of Rebuilding them; as they had once done before; but know, that their Estate or Commonwealth, should now, without hope of Recovery, have an end: he also foretels, That the *Jews* who survived these Desolations, should be led away Captives into all Nations, and *Jerusalem* be trodden down of the Gentiles, Luke 21. 24. And accordingly, *Josephus* tells us, That of these Captives, were number'd, near a Hundred Thousand. And upon the bloody Tumults the *Jews* made afterwards; *Lucius* the Procurator of *Judea*, having at the Command of *Trajan*, first destroyed a great many of them: *Adrian* then, as *Eusebius* saith, filling *Judea* with Strangers; removed thence the whole Remnant of the *Jewish* Nation. Commanding by his Edict, That no *Jew* should thenceforth come near to

Jerusalem, nor so much as from any high Hill or Tower look towards it. And ruining that Particle of the Wall, which *Titus* had left standing; took away the very Name of the City; calling it, as *Dion* relates, after his own Name, *Ælia Capitolina*. And when afterwards, *Julian*, to set the *Jews* against the Christians, had commanded the Temple to be re-erected at his own Charge: a great Earthquake, shook the remainder of the Old Foundation all to pieces; and the Lightning which accompany'd it, with flaming Balls of Fire, destroyed the Workmen several times, and all the Instruments prepared for the Work: as is attested by *Socrates*, *Sozomen*, *Theodoret*, and *Gregory Nazianzen*; and by *Ammianus Marcellinus*, one of *Julian's* Officers at that time. Nor was the like Attempt, ever after reassumed.

17. The Third of the Four Chief Heads, our Saviour insisteth on; is that concerning the following Persecutions, and the Causes of the same. The Causes are Indicated in the first part of the 29th Verse: *Soon after the tribulation of those days, the Sun shall be darken'd, and the Moon shall not give her Light, and the Stars shall fall from Heaven*. By the *Sun*, he means Himself. And he is so called, by the Prophet *Malachi*, 4. 2. By the *Moon*, the Church; which is his Spouse, and from Him received her Doctrine and her Dignity, as the Moon doth her Light from the Sun. And by the *Stars*, particular Members of the Church: So they are called, *Dan*. 8. 10. By the Sun's being darkened, we are therefore to understand, the Defamations of the Person of Christ, and of his Religion, which were spread abroad, and generally believed among the Heathen World. That he was bred up in *Egypt*, where he learned the Art of Magick. And that returning thence, and selecting a certain Number of his own Nation, to be his Companions; he taught them the same Art. And herewithal, so much Immorality, that after a while, he was by them betrayed, and unawares apprehended, and executed according to his deserts. To prove which, *Celsus* the *Epicurean*, wrote a large Volume: wherein he speaks the prevailing Sense of men throughout the Empire. They compared too, his Miracles, with those of *Vespasian*, and of divers Magicians; and preferred some of them before him, as *Apollonius Tyaneus*. Of whom *Vopiscus*, in his Life of *Aurelian*, maketh this high Interrogatory, *Quid illo Viro Sanctius? Venerabilius? Diviniusque inter Homines fuit?* Appealing to the *Greeks*, who had written his Life. And the Emperor *Maximinus*, as *Eusebius* relates, caused a Book of Blasphemous Fables concerning the Person of our Saviour, to be composed and published throughout his Dominions. And his Religion suffer'd the same Blasphemous Obloquy, with himself. They who extolled the *Jews*, as superior in all kinds of Virtue, to the Christians, were the most favourable. Among these, *Porphyrius* took a great deal of pains. But by most people, the Christians were taken for the worst of men. *Athenagoras* tells us, in his Apology, they were reputed as rank Atheists, as *Diagoras*; who publickly asserted, That there was no God. And so *Dion* is to be understood, speaking of the Emperor *Nerva*; *Vetuit, ne liceret, aut Impietatis, aut Judaicæ Sectæ, quempiam insimulari*: by Impiety, meaning Christianity, as words equivalent. *Origen* likewise, in the Sixth Book of his Answer to *Celsus*, saith, That many of the Heathen, through extreme Malice, would affirm, as of their own knowlege, That the Christians were Whoremongers, and lived upon Man's Flesh. And *Minutius Felix* further relates, That it

was reported, and believed among the Heathen, That the Christians, in their private Meetings, were given to Incest, and all manner of Uncleaness. That they worshipped the Consecrated Head of an Afs, and even the Genitals of their High-Priest. And that in their initiating a new Profelyte, having prick'd an Infant to death, they tore him in pieces, and drank his Blood. The Substance of all which, is also mention'd by *Athenagoras*; *Tria Nobis*, (viz. Christianis) *impingant Crimina: Impietatem, Thyestea Convivia, Oedipodiſque Concubitus.*

18. It is further said, *That the Moon should not give her Light.* That Christianity should not only be falsely accused: but that the Church would degenerate into very great Corruption; so as not to give the Light, it once received, unto the World. And that so it did, appears by many of *Cyprian's* Epistles, and his Book, *de Lapsis*, to be a very sad Truth. Many both Men and Women grown gay, married with Infidels, and fell into Uncleaness; learned both to swear rashly, and to forswear themselves; departing from the ancient Simplicity, to hate and circumvent one another; and proudly to contemn those, who in the Church were set to rule over them. Nor were the Officers of the Church less guilty; so as in laying aside the care of their Flocks, and thrusting their Hands into Secular Affairs, they went a Hawking from one Province to another, for Profit and Preferment. The first and best, thought it very proper to speak as Brethren, *Charissime Frater*, which was *St. Paul's* Style. But afterwards, when they grew worse and worse, it is fulsome to hear, how they *Sanctissime* and *Beatissime* one another. And the same dismal account this Excellent Person gives of his own Times; *Eusebius* doth of the following, to this effect: That the Church making an ill use of Peace and the Favour of the Empire, grew wanton and dissolute. The People began to move Envy, Railery, and Sedition. And the Bishops to do the like; retaining nothing but the Shew of Sanctity, sunk into all manner of Vice; opposing, hating, threatening, and with a Tyrannical Ambition, endeavouring to supplant one another, *Hist. Eccl. 8.*

19. It is also added, *That the Stars should fall from heaven.* That many professed Christians, should become damnable Hereticks: Such as *Menander*, *Saturninus*, *Basilides*, *Cerinthus*, *Macedonius*, *Samosatenus*, and others; denying the Divinity of our Saviour, and of the Holy Ghost; and some, the whole New Testament. Many pretending to be very learned in *Galen*, *Euclid*, *Aristotle*; and Syllogistically to defend their Impious and Fantastick Opinions. Others, to gain them Credit, publishing them under the Names of the most Eminent Writers of the Church, and of the Apostles themselves; so as to supplant the Christian, and lay the Foundation of the *Mahometan* Religion.

20. From these, as the principal Causes, arose all the Persecutions Foretold in the last Clause of the 29th Verse: *And the Powers of the Heavens shall be shaken.* That is, the Celestial Powers, to whom was committed the Guardianship of the Church: and the Church it self, called the Kingdom of Heaven, from which, the Persecutions caused many Stars to fall. For the Empire seeing all the Evil aforesaid; and not knowing, or willing, to distinguish the good and Sound Part from the Corrupt: but taking the Opinions, and Practice of all to be alike; and all the False and Malicious Accusations laid against them, to be True: Christianity was accounted no better than, as *Tacitus* calls it, *Exitialis Super-*

Superstitio; or as *Suetonius*, *Superstitio nova & malefica*. And Christians were so odious unto all men, that as *Athenagoras* complains to the Emperor, They were permitted, *agi, rapi, & vexari, ob solum Nomen*. And *Justin Martyr*, *In nobis Christianis, Nomen arripitis pro Crimine*. For if any Christian was accused, contrary to the *Roman Law* in all other Cases, he was presently condemned, without examining, whether he was guilty of any Crime. And being it was known, that Christ, his Apostles, and the Primitive Christians, were all *Jews*: the Outrages which were made by the *Jews*, were by many imputed to the Christians, as not knowing how to distinguish them. And when they saw *Jerusalem* and the Temple to be destroy'd: they concluded, That the God of the *Jews*, or of the Christians, whom many took to be the same, had himself cast them off. Many too, who knew the expectation of the *Jews*, were jealous of a Fifth Monarchy, by which the *Roman* was to be overthrown. And many, who misunderstood the Christians: *Dum auditis*, says *Justin*, *Nos Regnum expectare; temerè de Humano suspicamini*. They knew also, that if Christianity gained Authority in the Empire, all the Gods, Oracles, and Religion of the *Romans*, would fall to the ground. Which the Empire, and more the Emperors, some of whom had their Temples, Priests, and Sacrifices, consecrated to their own Deities, were too Proud to endure. Wherefore, after *Herod's* Example, *Vespasian*, *Domitian*, and *Trajan*, gave commandment, that whosoever could be found of the Stock of *David*, should be put to death. Nine or Ten of them, between the Destruction of *Jerusalem*, and the Reign of *Constantine*, sc. *Domitian*, *Trajan*, *Adrian*, *Antonine*, *Severus*, *Maximinus*, *Decius*, *Valerian*, *Aurelian*, and *Dioclesian*, raised as many Persecutions against the Christians. Whereunto they were also provoked by their Minions, and others, who were infinitely enriched, with the Estates of those who were condemned. Men were forbid, under severe Penalties, not to turn Christians. Those who were of that number, were forced either to worship the Emperor's Image, and to curse Christ, *Plin. Ep. ad Traj. l. 10*: or upon refusal, were Imprison'd, Fin'd, Degraded, Banish'd, Tortur'd, kill'd with all manner of Deaths: and many Martyrs, who had been honourably buried; were dug up again, and thrown into the Sea. The Temples also of the Christians were all demolish'd; and as many Bibles as were deliver'd, or could be found, were publicly burnt. In doing which the Civil and Military Powers, in City and Countrey, were every where outrageously intent. Of all others, *Dioclesian* and his Colleague *Maximianus*, persisting with the most Devilish Cruelty. First commanding all the Presidents of the Churches throughout the Empire, to be Imprison'd; and then, by all manner of Tortures, forced to Sacrifice unto Idols. Whereupon, as there were infinite Numbers, who died Glorious Martyrs; no fewer than Seventeen Thousand in 30 days; so likewise, many ill-grounded, surprized, or otherwise of less Resolution; fainted and fell away.

21. But tho our Saviour foretold, the Powers of Hell thus Armed, would give those of Heaven a Shake: yet withal, that the Christian Religion should prevail, and be established throughout the World: which is the Last of the Four principal Heads of this his most Divine Prophecy, contained in the 30th and 31st Verses: *And then shall appear the Sign of the Son of Man in Heaven; and then shall all the Tribes of the Earth mourn, and they shall see the Son of Man coming in the Clouds of Heaven,*

Heaven, with Power and great Glory. And he shall send his Angels with a great Sound of a Trumpet, and they shall gather together his Elect from the Four Winds, from one end of Heaven to the other.

22. For the better understanding of which words, we are to remember, what I have before shewed in this Chapter, That our Saviour is said to Come, by any Extraordinary Exhibition of his Divine Power. Which is also an Infallible Sign, of his being in Heaven. No sooner then, did *Domitian* raise the first Persecution after the Dissolution of the Jewish State: but our Saviour began more Apparently and Universally to demonstrate, his *Ascention into Heaven*, and his sitting there, at the Right Hand of Power, Matth. 26. 64. So as in all respects, to make good with that Prophecy, the Conclusion of this, v. 34, *That the Generation then present, should not pass, till all these Things were fulfilled.* That is to say, All those things, which were themselves the Signs, and were the Fore-runners of the great Sign of his Coming. And therefore, what he then began, he continu'd to do, through all the Persecutions, till the full accomplishment hereof in the Reign of *Constantine*.

23. One great Sign of his Divine Power and Coming, was his striking of the Heathen Oracles dumb; as that of *Jupiter Hammon*, and those of *Apollo*; the *Egyptian*, *Bæotian*, *Pythian*, *Clarian*, and others, of which there were some Hundreds. All neglected, and forsaken of the People, and of the Priests belonging to them, before *Trajan's* time. As we learn, not only from *Athanasius*, in his Book, *De Incarnatione Verbi*; but from *Plutarch*, writing, Concerning the *Failure of Oracles*. And *Porphyrius*, upon the same Subject, cited by *Eusebius*, *Præp. Ev.* voucheth *Apollo* himself, as making his Complaint hereof. And the same *Porphyrius* is also cited by *Eusebius*, as lamenting, in his Book against the *Christians*, That from the time, wherein *Jesus* began to be worshipp'd; *Æsculapius*, and the rest of the Gods, had withdrawn Themselves from conversing with Men; so as now, no Publick or Common Benefit, was received by their means.

24. Another Demonstration or Sign of the Presence of Christ with his Church; was the *Power of Miracles*, which as yet continu'd herein. Especially, of ejecting Devils from the possessed. In *Rome*, and all over the World, many such, with the use only of the Name of *Jesus Christ*, who suffered under *Pontius Pilate*; were healed by the *Christians*, when the *Magicians* could nothing prevail. And if such as these, were set before a Heathen Court of Justice, and commanded by any Christian, to speak: they that before, pretended to be Gods, would confess themselves to be Devils. And sometimes, would tell their Proper Names, as *Saturn*, *Serapis*, *Jupiter*, or the Name of some other Devil. And upon their departure, would by Words and Groans, declare themselves to be under great Torments. Confessing *Jesus Christ*, and crying out many times, as they did when he was visibly on Earth, *We know thee who thou art, the Holy One of God*: as is witnessed, by *Justin Martyr*, *Tertullian*, *Minutius Felix*, *Cyprian*, *Athanasius*, *Arnobius*, and others, of their own certain knowledge. And it is reasonable to believe, That Christ permitted *Simon Magus*, *Apollonius*, and such other Magicians, to appear in the World; the better to shew, his own Invincible Power over them all.

25. And as everywhere in Cities and Towns; so in the Military Field, he was pleas'd to give, a very Publick and Eminent Testimony to his Servants the *Christians*, fighting under *Antonine* against the *Quadi*; an Army consisting of near a Million. For the *Romans* being by these hemmed in, and intercepted from having any Water for some days, and almost kill'd with heat and thirst: upon the Prayers of the *Christians* prostrate on the ground, of whom the *Legio Meletina* did then consist; they were immediately revived with abundance of Rain, and the Enemy destroyed, with the Thunder, Lightening and Hail, which came along with it. That the Victory was Miraculous, *Dio Cassius* and other *Pagan* Historians themselves acknowledged: but dissembled the procuring Cause. *Julius Capitolinus*, ascribeth it to *Antonine's* own Prayers: *Fulmen de Cælo, precibus suis, contra Hostium Machinamenta extorsit; Suis Pluvia impetrata, cum siti laborarent.* Where, by repeating of *Suis*; he is apparently Invidious to the *Christians*. Others reported it, says *Dio*, to be procured by *Arnuphis*, a Magician of *Egypt* in the Emperor's Army at that time. But as it doth not appear, he had any fancy for such kind of Cattel: so himself, in his Letter to the Senate, and People of *Rome*, gives the Honour of it to the *Christians*; as is witnessed by *Apollinarius* and *Tertullian*. Neither, says *Xiphiline*, was *Dio* ignorant, that the said *Legion*, was afterwards by *Antonine* called *Fulminans*, upon this and no other account.

26. Nor was the Power and Presence of Christ, less apparent in the Invincible Resolution of the Martyrs, than any other way. When ever examin'd, they boldly, and without hesitation, confessed themselves to be *Christians*. And being then requir'd, to Curse Christ, or to do Sacrifice to the Emperor and the Gods; they would by no means, be thereunto compelled: nor so much, as only to deny, what they had confessed. But chose rather, to suffer the loss of all; Relations, Friends, and Estates. And to endure, Prisons and Dungeons, Hunger and Nakedness, Stripes and Wounds, Wild Beasts and Fire, and all the Torments, which the Diabolical Wit of their Enemies could invent. Nor were they only some few, of a stout Heart, or long Standing, who did this: but Multitudes everywhere, and such as were by Nature soft and timorous; and with these, young Men and Women, and even Boys and Girls. The Tormented, overcoming their Tormentors, with a Cheerful Patience under all their Pains. And those who were condemned to dye; of both Sexes, and of all Ages, with a Divine and Inexplicable Alacrity, ran and threw themselves into the Flames. The truth of all which, is certify'd to us, by many concurrent Testimonies. In part, even by *Pliny*: who, in a Letter to *Trajan*, Epist. l. 10, speaking of some that being accused, comply'd, in doing those things which were required: concludeth thus, *Quorum nihil cogi posse dicuntur, qui sunt revera Christiani.* But more particularly by *Christian* Writers, the aforementioned and others, who were Eye-witnesses; and of whom, some themselves died Martyrs.

27. Neither could any thing, next to this Inspired Valour of the Martyrs, be more Miraculous, than what *Eusebius* relates in his Ecclesiastical History. He tells us, he was present and saw, when a Panther, and divers other furious Beasts, were one after another let loose upon the Naked Christians, and enraged with Fire and Wounds, so as almost to kill some who carelessly came too near them, and by the Christians themselves were provoked; yet could not be made to meddle with them. Insomuch, that after a long time, those who were appointed to put them to death, were forced to behold them.

28. Nor did Christ, the King of His Church, omit to set the Marks of Divine Vengeance, upon his Enemies. And particularly, upon every one of those Emperors, who raised the Persecutions. More or less, visibly, as they had been more or less malicious and cruel. *Domitian*, the first of them, after *Nero*, was slain, as *Suetonius* relates, by the Hands of his own Servants; having first, in defending himself, received a great many Wounds. And his Name and Memory, were made detestable, and Publickly Infamous by the Senate. Besides a Famine, and cruel Plague, which accompany'd *Trajan's* Reign: Heaven pursued him unto *Antioch*, and there further admonish'd him, by a dreadful Earthquake: which overthrew several of the Neighbouring Cities, and a great part of *Antioch* it self; as *Aurelius Victor* and *Dion* testify. By whom, and by *Ætius Spartianus*, it is also witnessed, That the Reign of *Adrian*, was stigmatiz'd with the like Calamities. And that *Adrian*, diseas'd and tormented all over his Body, would have kill'd himself. But not permitted to do this, being consumed with the extremity of his Pains, gave up the ghost. In the Reign likewise of *Aurelius Antonine*, while *Verus*, at whose instance it was, that he raised the Persecution, was yet living; were continual Wars, terrible Earthquakes, swarms of Locusts which destroyed the Corn, and great and frequent Plagues. *Septimius Severus*, finding his own Son contriving how to kill him, died of Grief. Of *Maximinus* the *Thracian*, *Victor* affirms, that upon a Sedition in the Army, he and his Son, were pulled in pieces by the Soldiers. *Decius*, being shamefully routed, and riding off to save himself; was swallow'd up of a deep Pit, and never seen more. *Valerian*, taken by *Sapores* King of *Persia*, lived with him, saith *Trevelius Pollio*, for some time, as his Slave. And as *Constantine* affirms, in *Orat. ad Sanctum Coetum*, was afterwards, by the same King's Order, flea'd alive. *Aurelian*, after he had received a most shameful Defeat at *Placentia*, and well-nigh ruin'd the Empire; was slain in his March into *Thracia*, in the same manner, as *Domitian*. And *Dioclesian*, falling into an Incurable Disease, abandon'd the Empire, and, as *Eusebius* saith, died Distracted. As *Victor*, fearing from *Constantine*, an Ignominious Death, took Poyson. Upon which also *Maximianus* his Collegue, hanged himself.

29. When Men began everywhere, from *Domitian's* Reign, to observe and contemplate these Things; how admirable also was the Power and Coming of Christ, in the Effect? Then setting up his own Kingdom, when the Empire was come to its greatest Strength and

and Altitude. The *Seri*, *Goths*, *Hircanians*, *Scythians*, *Egyptians*, *Chaldeans*, *Medes*, *Persians*, *Indians*, *Germans*, *Gauls*, and other *Europeans*; all immerſed in ſeveral kinds of Superſtition and Beſtiality; and worſhipping ſo many ſeveral Gods: unanimoſly learned to adore, *One Lord Jeſus Chriſt*. Notwithſtanding, that Perſecutions lay in their way, on every ſide; yet they ran through all, to embrace Chriſtianity; and by Oppoſition and Terror, were the more inflamed with the Love of it. "Many Chriſtians, ſays *Pliny*, in a Letter "to *Trajan*, of both Sexes, and of all Ages, and Qualities, are "called in Queſtion: not only Cities, but Villages, and the ſmalleſt "Hamlets, having caught the Contagion of Chriſtianity. In the "time of *Commodus*, many of the beſt Nobility in *Rome*, ſays *Eusebius*, and theſe the moſt Wealthy, with their Families, and all "their Kindred, became Chriſtians. We are but of yeſterday, ſays "Tertullian, to the Emperor, yet have fill'd you all over: your "Cities, Iſlands, Caſtles, Enfranchiz'd Towns, Council-Houſes, and "the Camp it ſelf: The Commons, Nobility, Court, Senate, and "Seats of Juſtice: leaving your Temples only, to your ſelves. And "the Wits, ſays *Arnobius*, of all ſorts, Orators, Lawyers, Phyſicians, Philoſophers, contemning whatever they were Maſters of, "moſt earneſtly applied themſelves to the ſtudy of Chriſt's Religion.

30. And the Religion they had once embraced, how zealouſly did they endeavour to promote? So amiable was the Example of thoſe who were Chriſtians indeed; that *Athenagoras* doubts not to make this Challenge; *Si quis Nos, vel magnum vel minimum deliquiſſe coarguere poteſt; Supplicium crudeliſſimum ſubire cupimus*. Their Love was ſo Sincere and Universal; that great Numbers of them Travelling, as Evangeliſts, far and near, preached the Goſpel, and communicated of their Subſtance to all that were in need. And Men of Erudition, carry'd on the ſame Deſign by their Writings. Beſides thoſe, who either wrote the Hiſtory of the Church, or to Illuſtrate the Chriſtian Religion; as *Papias*, *Hegesippus*, *Clemens Alexandrinus*, *Phileas*, *Cyprian*, and Innumerable others: many profeſſedly wrote againſt *Gentiliſm*; as *Juſtin Martyr*, *Tatian* his Scholar, *Minutius Felix* a Roman Lawyer, *Arnobius*, and *Lactantius*, Tutor to *Criſpus*, *Conſtantine's* Son. Together with whom, many likewiſe boldly preſented, or publiſhed their Apologies for the Chriſtians, to be peruſed by the Emperors under whom they liv'd: *Quadratus* and *Ariſtides*, unto *Adrian*; *Juſtin Martyr*, to *Antoninus Pius*; *Athenagoras*, to *Aurelius*; *Melite* and *Apollinarius*, to *Verus*; *Miltiades* and *Apollonius*, to *Commodus* and the Senate; *Tertullian*, to *Severus*; *Origen*, *Clemens's* Scholar, beſides the Letters he ſent to *Philip* the Emperor, and to his Mother *Mammæa*; wrote ſo full and perfect a Reply to *Ceſus* the *Epicurean*, as was never answer'd. And *Eusebius* firſt, and then *Methodius*, wrote againſt *Porphyrius* the *Platonist*, with the like Succeſs. In ſome of whoſe Works, though there are Miſtakes; yet as many may be ſhewed in *Ariſtotle*, *Hippocrates*, and other of the beſt *Heathen* Writers, and more groſs. The *Aſtronomy* of the Ancients, in ſuppoſing of Solid Orbs; was more ridiculous, than *Lactantius's* *Geography*, in denying *Antipodes*. And their Writings ſhew,

shew, they wanted neither Wit nor Skill, answerable to the Subject whereof they wrote. Of whom, as some were Persons of Noble Birth; so all of them professed Philosophers, brought up at *Athens*, *Alexandria*, and other famous Academies in the *East*, under the Masters of all sorts of Learning. Whereof, as Miracles gradually ceased from the Church, they made the greater Use. *Shining*, according to our Saviour's Prophecy, *Matth.* 24. 27, in these their Works, as well as in their Excellent Examples, *from East to West*.

31. And the Power and Coming of Christ, was yet further seen, In making the Emperors themselves, by their Edicts, or their Letters, to become Defenders of the Faith. Of whom, some who were truly Virtuous, as *Nerva*, *Antonine*, and *Aurelius*; favour'd the Christians, upon a just Sense of their Merit. Others, as *Trajan*, and *Adrian*, upon their raising a Persecution, receiving Letters from their own Ministers, in the behalf of the Christians; their proud Hearts were compelled to desist: and the Religion they scorned to Receive, they were yet ashamed not to Protect. And some, as *Commodus* and *Severus*, most severely punish'd the malicious and false Accusers hereof. Most of the rest, either found, or left the Christians in Peace. And for some time before *Dioclesian*, had been so benign to them; as to free them everywhere from Vexation and Trouble. Some of them also, were made Proconsuls of Provinces: and some, as *Dorotheus*, *Gorgonius*, and other Christians, were chief Favourites, and had great Offices at Court. The Presidents of the Churches, and those of the Empire, embraced one another with extraordinary kindness and respect. And the Congregations of Christians were become so great, that in every City, they were obliged to build new and bigger Churches to receive them. So ineffable was the Growth and Splendor of Christ's Religion throughout the World.

32. But of all the Signs of the Coming and Presence of Christ; those he was pleas'd to exhibit sometime after in the Days of *Constantine*, were the most Conspicuous. When the Kingdom of Darkness, knowing their Time to be short, had singled out Four furious *Leviathans*, *Dioclesian*, *Maximian*, *Maxentius*, and *Maximinus*, to tear all in pieces round about them: he chose then especially to appear, triumphant in Heaven and on Earth, with Power and great Glory. In order to which, the forementioned Prince, was raised up against them all. His Father *Constantius*, was the Son of *Eutropius*, in whom there was a Coalition of two very Noble Families, *Gentis Dardanæ & Claudiæ*, as *Pollio* saith. And being also a Prince of Singular Virtue, and a Christian, he was careful, that This his Son should be like himself. And the same *Pollio*, wrote the Life of *Claudius* for his Use. Nor was any thing else omitted, to make him a through-bred Soldier. Therefore, among the Chief Captains, which commanded under the Emperor *Probus*; though he was then very young, yet is reckon'd by *Flavius Vopiscus*, one of the first. This early Virtue, made the following Tyrants, under whom he also Commanded, as jealous of him, to conspire his Death. *Maximian*, to rid him out of the way, took occasion

caſion, to put him upon Encountering a Lion, and in the Theatre, as a Glorious Adventure. Which, as *David*, he alſo did, and overcame him. When this project fail'd, the ſame *Maximian*, warring in the *East*; ſent him againſt the *Scythians*, a moſt fierce Nation, as *Saul* ſent *David* againſt the *Philiftines*, in hopes he would have fall'n under them. But on the contrary, he not only obtained the Victory, but brought away Captive, the General of their Army. After this, perceiving his Danger, by Snares continually laid; he made his eſcape to his Father. Who dying not long after, left him by his Will, *France* and *Spain* for his Share. Over whom having Reigned Three years, with great applauſe: he was looked on by the Senate, as a Prince of Conſummate Wiſdom and Virtue, and highly favour'd of God and Man. And therefore the fitteſt of all others, to reſcue the Empire from Ravenous and Cruel Tyrants; and *Maxentius* in ſpecial, who had got poſſeſſion of the City. Unto which Great and Noble Enterprize, being invited by their Secret Letters; he readily undertook the ſame. And reſolving, though he had been ſeduced by *Fauſta* his Wife; yet herein, to rely only upon the God whom his Father worſhipp'd: he earneſtly pray'd to know, by ſome ſpecial Sign, who he was, and that he would afford him his Help. Whereupon he was honour'd, as *Paul* was, with a Celeftial Viſion. He ſaw, in appearance, over the Sun, at mid-day, this Figure χ , made with Light of a Golden Colour. Which being compoſed of the two firſt Letters of $\chi\rho\iota\sigma\tau\omicron\varsigma$, that is, of *Chriſt*; and having the reſemblance of a Croſs; was a Viſible Sign of the Son of Man in Heaven. And herewithal, this Inſcription, $\tau\acute{\epsilon}\tau\omega\ \nu\iota\kappa\epsilon$, that is, *With This, overcome*. And the whole Army, which was then upon their March with him, ſaw the ſame. And by a Second Viſion in the Night, he was commanded, To take the ſaid Figure for his Enſign: Upon which, applying himſelf with great concern to the Chriſtians, for the Meaning hereof; they took the occaſion, to Preach *Chriſt crucify'd* and his Religion to him, ſo as to confirm him herein.

33. That all this was only the General's Fancy, there is no Senſe in ſuppoſing. Becauſe there was no Model like it, in any Story, to ground it upon. Nor could it be a Fiction. For had he been minded to impoſe upon his Army; he would rather have told them, he ſaw the Spear of *Mars*, or the Thunderbolt of *Jupiter*, than any thing of *Jeſus Chriſt*: rather the Image of Chriſt in his Glory; than of a Croſs, the Memorial of his Suffering. Nor did he, in imitation of ſome *Roman* Generals, tell the Army of what himſelf alone had ſeen; but the whole Army is ſaid to ſee, what he ſaw. And had the Army been minded to flatter him, in ſaying as he ſaid: yet they could not have a mind to flatter themſelves, when they were going to fight a deſperate Enemy, and four times as ſtrong. And the Truth of all, as it is no-where contradicted by any Author; ſo is it atteſted by many. Not only by *Theodoret*, *Socrates*, and *Sozomen*, at ſome diſtance: but by *Artemius*, cited by *Jac. de Bie* in *Numiſm. Aur.* as ſaying, That what *Conſtantine* ſaw, was ſeen by all his Army, and particularly by himſelf, and many more, then in that of *Julian*. And *Eusebius* affirms, that he had
the

the relation of all, from *Constantine's* own Mouth; who assured him of the Truth hereof, with his Solemn Oath. And in one of his Letters to the Provinces in the behalf of the Christians, he hath also this Apostrophe unto Christ himself, *Tuo Vexillo, ubique Hostibus opposito, Exercitum triumphantem duxi.*

34. And what he there saith, he did. For advancing with his new Ensign, against *Maxentius*, possessed of *Rome*, and provided with an Army of a Hundred and Seventy Thousand Foot, and Eight Thousand Horse, four times the number of his own, as *Sozomen* computes, he presently put them to flight. Which *Maxentius* seeing, and attempting with some of his Captains, to escape over *Tyber* by a Bridge of Boats: the Boats, by some means, were forced asunder, and he and his Captains, like *Pharaoh* and his Host, were all drowned. In the next place, sending Letters to *Dioclesian*, in his own and *Licinius's* Name; Charging him, as having favour'd *Maxentius*, and still favouring *Maximinus*: *Dioclesian*, in Disgrace and Despair, for fear of the worst, made himself away. And *Maximianus*, his Colleague, who most of all raged against the Christians, being smitten with a Verminous Ulcer; set forth an Edict, in their behalf. A little after which, not able to bear the Pain and Stink of his Disease, he hanged himself. After this, *Constantine* also wrote to *Maximinus*; requiring him to recal his Edict against the Christians, and to give them Peace and Liberty. Which Letters, *Maximinus* Suppressing, and Arming himself; *Licinius* was sent after them, and *Maximinus* overthrown. Whereupon, he slew the Magicians, who had encourag'd him to the War. And being struck by the Finger of God, with grievous Pains; he put forth an Edict in favour of the Christians. Wherein, unto those whom he had before vilify'd, as the Pest of Mankind; not fit to live in any City, Countrey, or Desert, but with all the ways of Cruelty to be destroy'd: he now gives ample Liberty, *Religionem Christianam pro arbitrio sanctè, ut eorum mos fuit, & Augustè excolendi.* Gives them moreover Power to Rebuild their Churches; and restores their Possessions, which had been ravaged away from them. Upon the publishing whereof, the People everywhere cried out, *The God of the Christians, is the Great and True God.* And *Maximinus* himself, consumed with the force of his Pains, died confessing, *That what he suffer'd, justly came upon him, for his Madness against Christ.* So visibly and before all Men, were the Words of Christ fulfill'd; *Whosoever shall fall on this Stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder,* Matth. 21. 44. After all these, *Licinius*, though he had been joyn'd with *Constantine* hitherto; yet being vicious and rotten at the Core, and now seeing the Coast clear; resolv'd to set up himself, against *Constantine*, and against *Jesus Christ*. But having hereupon been often defeated, and at last, totally and disgracefully overthrown; *Constantine* took the whole Empire, and was Styled *Maximus* by the Senate. And the Civil Wars being ended; he also compelled the *Goths*, *Sarmatia*, and most part of *Scythia*, after several Victories obtained over them, humbly to accept of Peace. Wherefore other Titles were also added; as *Restitutor Humani Generis*, *Propagator Imperii*; *Fundatur Æternæ Securitatis*, and the like.

Medals were dedicated to him, with Honorary Inscriptions to the same Effect. And a Triumphal Arch of Marble, yet standing in Rome with this following,

*Imp. Cæs. Fl. Constantino Maximo,
P. F. Augusto. S. P. Q. R.
Quòd Instinctu Divinitatis, Mentis
Magnitudine, cum Exercitu suo,
Tam de Tyranno, quàm de omni ejus
Factione, uno tempore justis
Rempublicam ultus est Armis,
Arcum Triumphis insignem dicavit.*

35. While the Senate was accumulating Honours on the Emperor: he himself was studying, further to promote the Glory of Christ. Having crush'd the Enemies of Christ, by what means to cherish his Friends, and to amplify, and adorn his Spiritual Dominion. Unto which End, it appears, he took care, in the first place, to establish himself in the Empire. Therefore, among other prudent Acts, he Decreed, That the Fields and Towns, which were given to Maintain the Superannuated Soldiers, should also descend to their Heirs: whereby the Militia, became entirely devoted to him. Those of the meaner sort, for whom he had a particular kindness; though he was very bountiful to them, yet in bestowing of Honours, was more reserved: whereby he the better ensur'd the Respects of the Senate. And *Aurelius Victor*, though a *Pagan*, and in some things injurious to him; yet owns, That he was, in many respects, highly Qualify'd for the Interest of the Empire: as in Suppressing of Calumnies by severe Laws: wherein, 'tis probable, he had a special regard to the Christians: in encouraging of all Useful Arts; chiefly, all good Learning, in the study whereof, he was himself an excellent Pattern. And nevertheless, in giving Audience to Embassadors, and receiving the Complaints of Grievances from every Province. He likewise remitted by his Edict, of the yearly Land-Tax, which was due to him from the Empire, every Fourth Year for ever. By which means, he justly possessed, the Universal Love and Estimation of the People. And whatever *Pomponius Lætus*, from the Reports of Ill Men, may say of him, for putting his Son *Crispus*, his Wife, and some of the Nobility to Death: it is evident, he was by Nature, and in his Government, a Prince of Singular Goodness unto all his Subjects; and even to his Enemies. Whereof he gave this, as well as other Proofs, That as soon as he saw himself superior to them; instead of pursuing them, he would give his Soldiers Money to save them alive.

36. And to keep it fresh in his own and all men's Minds, by what means he came to his Throne: he caused his Statue to be set up, with a Cross in his Right Hand, and this Inscription, *Hoc salutari Signo, vero Fortitudinis Indicio, nostram Civitatem Tyranni Jugo liberavi, &c.* Hereunto only, referring the Success of his Arms. And had also the two first Letters of the Name of *Christ*, in his Ensign, beautify'd with a Crown of Gold and Precious Stones, and in his Helmet, ever after. Nor did he vainly think, that in doing this, he had made a Bargain with *Christ*, to be always propitious to him: but constantly besought his Help, with Fasting and Prayer, before he gave the Enemy Battel. Hereunto was added, his Paternal Care of the Church, in setting forth of sundry Edicts. One, for demolishing all the Temples of the Heathen Gods, with the Idols and Altars belonging to them. Others, which restored to the Christians, first their Liberty; and then their Possessions: and were otherwise in their favour. The Officers of the Church, that nothing might interfere with their proper Work, were exempted from all Secular Employment. He was also very Bountiful to them: and made them his Almoners, as he saw Occasion, for the Relief of the Christian Poor. Which Excellent Acts, interpret the Malice of *Victor*, in saying, *Constantinus, proverbio vulgari (among the Pagans) Trachala decem annis, prestantissimus; (while he inclined to Paganism) duodecim sequentibus, Latro; (when he restored to the Christians, what former Emperors had robbed them of) decem novissimis, Pupillus, ob profusiones immodicas, nominatus: (When he distributed his great Charity, to necessitous Christians all over the Empire.)* And that of *Pomponius Lætus, Liberalitatis Augustorum immemor, caput esse parcus, & interdum nimis tenax.* A very strange Character of a Prince, not only one of the most Liberal, but of the most Magnificent. Who, besides other Publick Works, built a Glorious Temple, over the place of our Saviour's Sepulcher. At *Antioch*, the Head of the *East*, a most Splendid Church. In *Constantinople*, several fair and sumptuous Ones: and the like, in every chief City, through all the Provinces of the Empire. In which, and other ways, *Incredibile est*, says *Eusebius*, & *supra omnem opinionem, quot Ornamentis locupletavit Ecclesiam.* In the mean while, employing his time in a most laudable manner, Himself compos'd Prayers for his Family and Soldiers. Often calling the People together, he read Moral and Divinity-Lectures to them. And wrote, moreover, innumerable Letters, to the Prefects, Bishops, and People, of every Province: reprehending, praising, and giving good advice to all, as he saw fit.

37. Of his doing all which, how unspeakable was the Effect: Wherein was fulfilled the close of this Prophecy, *v. 31; And he shall send his Angels, with a great Sound of a Trumpet, and they shall gather together his Elect from the four Winds, from one end of Heaven to the other.* That is, *Christ's* Ministers in the Church, called *Angels*, *Rev. 1. 20*, being now universally favour'd, as Captains going forth conquering and to conquer, shall boldly and openly preach

the Gospel, and gather his Elect together, through the Empire, and through the World: which was accordingly done. Multitudes everywhere coming in, and joyning with them, in Serving of Christ, and Celebrating of his Praises; rejoicing in the Operations of his Divine Power, and in the performance of all good Works. The Emperor, Pastors, and People, for some time, being all, as were the Primitive Believers, of *one Heart and of one Soul*. That nothing could have better resembled the Glory of Heaven; unless Christ himself had thought fit, once again to have dwelt upon Earth.

F I N I S.

