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*for the Author*

# HORÆ MOSAICÆ;

OR

A VIEW OF THE MOSAICAL RECORDS,

WITH RESPECT TO

THEIR COINCIDENCE WITH PROFANE ANTIQUITY;

THEIR INTERNAL CREDIBILITY;

AND

THEIR CONNECTION WITH CHRISTIANITY:

COMPREHENDING

The Substance of Eight Lectures read before the University  
of OXFORD, in the Year 1801; pursuant to the Will of  
the late Rev. JOHN BAMPTON, A.M.

---

BY GEORGE STANLEY FABER, A.M.

FELLOW OF LINC. COLL.

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VOL. I.

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— Ὁ τῶν Ἰσραηλίων θεσμοδότης, ὃς ὁ τύχων ἀνὴρ —

LONG, de Sub. sect. ix,

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O X F O R D,

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*Mar. 14, 1801.*

TO

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THE ANALYST OF ANCIENT MYTHOLOGY,

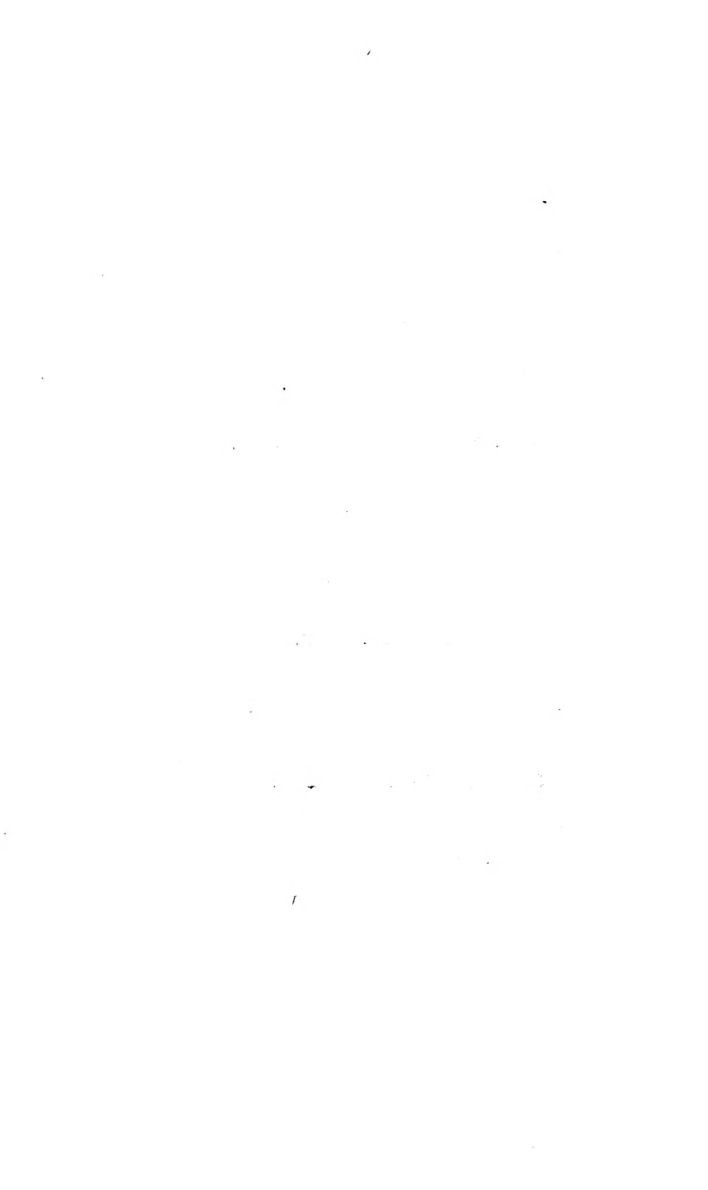
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---

E X T R A C T

FROM THE

LAST WILL AND TESTAMENT

OF THE LATE

REV. JOHN BAMPTON, A.M.

CANON OF SALISBURY.

——“ I give and bequeath my Lands  
“ and Estates to the Chancellor, Masters,  
“ and Scholars of the University of Ox-  
“ ford for ever, to have and to hold all  
“ and singular the said Lands and Estates  
“ upon trust, and to the intents and pur-  
“ poses hereinafter mentioned; that is to  
“ say, I will and appoint that the Vice-  
“ Chancellor of the University of Oxford  
“ for the time being shall take and receive  
“ all the rents, issues, and profits thereof,  
“ and (after all taxes, reparations, and ne-  
“ cessary

A 3

“ cessary deductions made) that he pay  
“ all the remainder to the endowment of  
“ eight Divinity Lecture Sermons, to be  
“ established for ever in the said Univer-  
“ sity——

“ I direct and appoint, that the eight Di-  
“ vinity Lecture Sermons shall be preached  
“ upon either of the following subjects—  
“ to confirm and establish the Christian  
“ Faith, and to confute all heretics and  
“ schismatics—upon the divine authority  
“ of the Holy Scriptures—upon the au-  
“ thority of the writings of the primitive  
“ Fathers, as to the faith and practice of  
“ the primitive Church—upon the Divi-  
“ nity of our Lord and Saviour Jesus Christ  
“ —upon the Divinity of the Holy Ghost  
“ —upon the Articles of the Christian  
“ Faith, as comprehended in the Apostles’  
“ and Nicene Creeds.”



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## P R E F A C E.

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THE Books of Moses constitute a part of divine revelation, against which Infidelity has of late years directed her principal attack. They have been studiously represented as little better, than a collection of popular traditions built upon scarcely a stronger foundation, than the legendary tales of classical antiquity. They have been pronounced to resemble the writings of Herodotus, rather than those of Thucydides; and to approximate in a still higher degree to the poems of Homer. Sometimes their credibility has been even totally denied; and the whole Volume contemptuously assigned to an age of fabulous uncertainty. At other times the mode of

attack has been changed ; and the hidden sap of treachery adopted, in preference to the open threats of defiance. Difficulties have then been industriously started ; the language of profane ridicule sedulously adopted ; and plausible objections urged in the shape of argument, or insinuated under the mask of an affected liberality. Nor are these antichristian efforts confined, in the present generation, to the subtle treatise, or the elaborate disquisition. *Every* vehicle of knowledge is seized upon : and while the bowels of the earth are ransacked, to convince the literary world of the erroneoufness of the Mosaiical chronology ; history and travels, satire and tragedy, nay even romances and novels, are employed to disseminate the poison among other classes of readers. Such are the labours of modern infidelity ; and thus, through the medium of Judaism, is a blow aimed at the vitals of Christianity.

On the other hand, many persons, who firmly believe in the great truths of the Gospel,

Gospel, and who fully admit the authority of the Pentateuch, seem to fancy, that there is very little connection between them. From this mistaken idea, their *whole* attention is directed to the New Testament; while the venerable code of the Law is neglected, and almost despised. They appear to imagine, that, as Judaism is now abrogated, they, as Christians, have very little concern with its institutes; and that it is useless to pay any great degree of attention to a volume of obsolete precepts. Thus they virtually, though perhaps not verbally, deny the connection between the Law and the Gospel; and pronounce one half of Scripture to be nearly devoid of utility.

Impressed with a sense of the danger which results from such opinions, I have endeavoured in the following pages to take a view of the Mosaical documents, both with regard to their credibility, and with regard to their connection with Christianity.

Their

Their credibility results, partly from external, and partly from internal evidence. A remarkable historical coincidence with profane antiquity constitutes the one; and various arguments, derived from an attentive survey of the documents themselves, serve to establish the other.

The consideration of this first part of my subject requires, no doubt, some degree of caution, in order that the imputation of fancifulness may be avoided. Should the ensuing disquisitions sometimes appear culpable in this respect; let it be always remembered, that, as every coincidence forms a complete and independent argument, so any single one may be safely expunged, without in the least affecting the evidence derived from another. Nevertheless, it is trusted, that, amidst all the obscurity of remote ages, and amidst all the intricacies of Pagan mythology, such vestiges of the truth may still be discovered, as could never have arisen from mere accident. When the whole world,  
from

from China to America, and from the northern seats of our Gothic ancestors to the remote shores of Hindostan, concur in maintaining the very same facts with those detailed in the Books of Moses; it is impossible to avoid believing their reality. The universal agreement of unconnected historians has always been deemed one of the strongest marks of truth; and perhaps no book whatsoever, certainly none even of much inferior antiquity, possesses this singular attestation to its authenticity, in so high a degree as the Pentateuch.

In stating the connection between Judaism and Christianity, I have considered the two dispensations, as forming jointly one grand scheme of divine wisdom to save mankind from everlasting destruction. Under the Law, no less than under the Gospel, salvation through the sole merits of a vicarious sacrifice is uniformly declared; and, from the first fatal transgression of Adam, to the last solemn day of general retribution, none can be saved from ruin,  
except

except through the efficacy of the sufferings of Christ. Upon this sure foundation rested all the hopes of the Jewish, no less than of the Christian church ; for, as our Reformers well express it, “ The Old Testament is not contrary to the New ; for  
 “ both in the Old and New Testament,  
 “ everlasting life is offered to mankind by  
 “ Christ, who is the only Mediator between God and man, being both God  
 “ and man. Wherefore they are not to  
 “ be heard, which feign, that the old fathers did look only for transitory promises<sup>a</sup>. ”

Infidelity may indeed scoff at a religion replete with tenets so mortifying to the fancied dignity of human nature : but the Christian has learned, from a more intimate knowledge of his own heart, to entertain a more humble opinion of its purity. Whatever may be the confidence, with which the Deist and the Pelagian at present build upon their proud moral inte-

<sup>a</sup> Article vii.

grity, and their imaginary rectitude of conduct; in the great and terrible day of the Lord we shall practically learn the need, which all men have of a Saviour. Every high thought, every presumptuous imagination, will then be cast down; the pride of man will be abased to the very dust; and the meritorious sacrifice of Christ will alone be exalted.

At the end of each volume, particularly that of the first, I have given the authorities, on which I have depended; and I may venture to say, that I have rarely advanced a supposition, without having the sanction of some ancient writer.

Jan. 17, 1800.

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P. S. Since it may perhaps be necessary to offer an apology for publishing this work, rather in the form of Chapters than in that of  
of

of Sermons, I take the liberty of stating the following particulars. Some years have now elapsed, since my plan was first sketched out; and, as the work was commenced without the least reference to the Bampton Lecturehip, the natural consequence of such a circumstance is, that it bears very little resemblance to sermons, either in point of matter or manner. Owing to the copiousness of the subject, it was found impracticable to deliver more from the pulpit, than that portion of it, in which the connection between the Mosaical history and profane tradition is considered: the remaining part therefore having never been read before the University could not with propriety be published in the shape of sermons; and the perspicuity and arrangement of the whole would have been considerably injured, by breaking it into detached fragments, which must necessarily have been nearly of the same length. On these accounts, neither the form of sermons has been adopted, nor is it wished that the following disquisitions should be  
called



called by the name, or considered in the light of sermons ; since they are totally dissimilar to that species of composition.

May 18, 1801.



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# HORÆ MOSAICÆ.

## BOOK I.

### THE CREDIBILITY

OF

### *THE MOSAICAL RECORDS.*

#### I.

#### THEIR EXTERNAL CREDIBILITY,

OR THEIR

#### COINCIDENCE WITH PROFANE ANTIQUITY.

#### II.

#### THEIR INTERNAL CREDIBILITY.

There are as manifest proofs of the undoubted truth and certainty of the history recorded by Moses, as any can be given concerning any thing, which we yield the firmest assent unto.

STILLING. ORIG. SACRÆ, B. II. C. 2.





## BOOK I.

### A VIEW OF THE CREDIBILITY OF THE MOSAICAL DISPENSATION.

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#### SECT. I.

ITS EXTERNAL CREDIBILITY, ARISING  
FROM THE COINCIDENCE OF THE MO-  
SAICAL HISTORY WITH PROFANE TRA-  
DITIONS.

#### CHAP. I.

STATEMENT OF THE SUBJECT—A VIEW OF  
THE ANCIENT HISTORY OF MOSES—AND  
PRELIMINARY OBSERVATIONS.

RESEARCHES into antiquity have this peculiar recommendation, that while they <sup>Statement of the sub-  
ject.</sup> interest the fancy, they also gratify our curiosity, and enlarge the boundaries of our knowledge. To many other pursuits the mind may perhaps devote itself from a conviction of their necessity, but it is obliged

SECT. at the same time to own its reluctance and

I. averſion. It will readily acknowledge their  
 ——— importance, but it will view them in the  
 light of a taſk, rather than that of a plea-  
 ſure; and ſubmit to the requiſite labour,  
 more from an expectation of future be-  
 nefit, than from any proſpect of immediate  
 gratification. But the fatigue, attendant  
 upon the ſtudy of antiquity, is relieved by  
 an unceaſing variety, and diminiſhed by  
 the charms of perpetual novelty. The lure  
 of preſent pleaſure is added to the antici-  
 pation of diſtant advantage; and, while  
 every faculty experiences the powerful ſti-  
 mulus of unfated curioſity, the purſuit is  
 dignified by a conſciouſneſs that its object  
 is not devoid of utility to the intereſts of  
 literature.

Nor is this deſire of contemplating the  
 deeds of other times merely an acquired  
 taſte, confined to ſome particular age or  
 country: it is a diſpoſition of the mind,  
 which equally characterizes a period of  
 rudeneſs, and an age of civilization. The  
 romantic fables indeed of a barbarous peo-  
 ple are gradually rejected by progreſſive  
 ſcience, and the wild uncertainty of tra-  
 dition

dition is succeeded by the laborious accuracy of patient investigation : but the ruling principle of curiosity still remains unaltered, though the faculties of the human mind are directed to an end more worthy of reason. As learning increases, legendary absurdities vanish ; and the religious opinions, the customs, the origin, and the architecture of our predecessors in various parts of the globe, all serve in their turns to arrest the attention, and to exercise the ingenuity of the antiquary. Even those, who have no inclination to submit to the fatigue of accurate scrutiny, will readily avail themselves of the labours of others, and peruse with pleasure the minute historical detail, or examine with eagerness the well supported hypothesis. Let it however be remembered, that the life and the abilities of man were never designed by Providence to be solely employed in prosecuting conjectures, which can serve no other purpose, than that of gratifying a vain curiosity. The Christian scholar will endeavour to make every literary pursuit, in which he is engaged, tend, if possible, to promote the glory of his Creator, and the best, the religious interests of mankind. In the so-

CHAP.

I.

SECT. lemn hour of retribution, an hour not very

- I. far distant from any of us, every pursuit,  
 ——— and every action, which has not, either  
 mediately or immediately, had a reference  
 to the one thing alone absolutely needful,  
 will then appear lighter than vanity itself.

The study of antiquity, if properly directed, may justly claim no contemptible rank in the service even of Religion. Every historical fact is entitled to a greater or a less degree of our belief, according as it is more or less supported by concurrent testimony, and more or less stamped with the marks of internal veracity. We are not accustomed to judge, how far a transaction is probable or improbable, by the circumstance of its being more or less remote from our own times; but we take into consideration the credit due to its historian, the coincidence of his narration with that of other authors, and the evidence which arises from its internal credibility. Hence we perpetually admit or reject the works of different writers, without being in the least influenced by the mere antiquity, or the mere lateness of the period in which they flourished; and the valuable remains  
 of

of classical history are received as authentic, while the fabulous legends of the middle ages are justly consigned to obscurity and contempt. In many narratives, even of modern date, we are obliged to depend solely upon the assertions of the compiler; and we admit by much the greatest part of ancient history entirely upon the supposed fidelity of the writer. We stop not to inquire, how far his detail is supported by the testimony of others; nor do we demand any other mark of internal credibility, than the unguarded simplicity of truth. Civilization was once at so low an ebb, that the science of the whole world centered almost exclusively in the petty republics of Greece. That country was doubtless indebted to other nations, and borrowed largely from the more ancient researches of Egypt and Phenicia<sup>a</sup>: but the writings produced in those other nations

<sup>a</sup> "The chief and most ancient histories among the Greeks were only a corruption of the history of elder nations, especially Phenicia and Egypt: for of these two Philo Byblius, the Translator of the ancient Phenician Historian, Sanchoniathon, saith, *they were, παλαιτατοι των Βαρβαρων, παρ' ων και οι λοιποι παρελαβον ανθρωποι, the most ancient of all the barbarians, from whom the others derived their theology*; which he there particularly instanceth in." Stillfleet, Orig. Sac. B. I. C. 2.

SECT. have, for the most part, either entirely perished, or have been handed down to us  
 I. — only through the medium of Greek literature. As we approach nearer to modern times, that most decisive species of evidence, concurrent testimony, gradually increases. The same facts are related by unconnected historians, in different countries, all far advanced in civilization; and the image of truth is thus stamped indelibly upon the several narratives.

The most ancient records now extant are those of the Jewish nation, and the series of events detailed in them extends even to the creation itself. The account of those early and singular transactions is given with an unexampled brevity, and an unaffected simplicity. The historian appears to be equally free from the love of praise, and the desire of exaggeration. Instead of labouring to extend his subject, he seems studiously to contract it; and instead of adopting the luxuriant language of allegory, he is remarkable for the majestic plainness of his expressions. The undoubted antiquity of the Pentateuch, and the high veneration in which it has ever been held by the posterity of Israel, cannot fail

fail of exciting the attention of every serious inquirer. Unlike the gaudy fables of Paganism, the narrative, which it comprehends, is short, simple, and unadorned. Supernatural interpositions indeed frequently occur; but they are invariably ascribed to one supreme and exalted Being, the Lord of heaven and earth. No mention is made of the real existence of any inferior deities, nor is there even a hint given of that canonization of mortals, which prevailed so universally in the mythology of the heathens. On the contrary, the religious worship of the Gentile world, though repeatedly mentioned by the author of the Pentateuch, is mentioned only in terms of the severest reprobation, and the most indignant contempt. The accommodating spirit of Paganism readily permitted an universal toleration, and encouraged the frequency of religious communion; but in the Jewish records, every species of worship, except that of the one true God, is pronounced to be vain and abominable. Like some detached and prominent mountain, in the neighbourhood of a vast and uniform plain, the code of the Hebrew legislator forms, in this respect, a striking contrast to the mythological fables of every other

CHAP.

I.

SECT. other nation, and with a solitary majesty

1. stands totally apart from the various systems of ancient idolatry. The grand characteristic of heathen devotion, however diversified by caprice, or modified by imposture, is uniformly Polytheism. The objects of adoration may indeed occasionally differ in number, titles, and attributes; but a multiplicity of deities still constitutes the general creed of paganism; and a dereliction of the pure worship of the Unity is equally chargeable upon the refinements of Europe and Asia, the degraded worship of the western hemisphere, and the base superstition of Africa. The wisdom of Egypt, the learning of Greece, the masculine energy of Rome, and the diversified knowledge of Hindostan, were alike unable to preserve them from the universal contagion. Israel alone was exempt, though far inferior to the literary part of the ancients in mere human philosophy, and the *exclusive* characteristic of the Pentateuch is the doctrine of the unity of the Godhead.

Such is the wonderful volume, to which the Jews pay implicit obedience, and upon which the whole fabric of Christianity is erected. It has long enjoyed a kind of pre-



prescriptive veneration, and its claim to divine authority has been rarely questioned by the unsuspicious piety of our ancestors. Penetrating into the most remote ages, it gives us a circumstantial detail of the earliest transactions, and removes at once the veil of obscurity from the primeval history of man. Here however an important question naturally arises from so interesting a subject, and a dispassionate inquirer after truth is led almost involuntarily to ask, whether this ancient narrative can stand the test of that scrutiny, which is usually deemed sufficient to establish a claim to historical authenticity.

The degree of credit due to the author of the Pentateuch depends upon the coincidence of his narrative with the records and traditions preserved by other nations, and upon the internal evidence of truth, which may be discovered in his writings. With regard to the second of these particulars, it shall be considered in a subsequent portion of this Work. It only remains therefore at present to examine, whether the transactions, detailed by Moses, rest upon his unsupported testimony alone, or whether they are not corroborated by

CHAP.

I.

SECT. by the concurrent voice of all nations, in  
1. all quarters of the globe.

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Various are the Pagan traditions, which minutely coincide with the Mosaic account of the early ages of the world: but let it be observed, that this similitude affords no just ground of concluding that they were derived from the Pentateuch. Such a circumstance is, in most cases, rendered utterly impossible by the remoteness of the nations, in which those traditions were prevalent, and by their total want of connexion with the posterity of Israel. The Arabs, or the Egyptians indeed, might possibly have borrowed from the Jews; but the Chinese and the Hindoos, the Goths and the Americans were effectually precluded by local circumstances from having had any knowledge of the favoured people of God. We must therefore conclude, that, whatever their popular belief might be, it descended to them, *not through the medium of Jewish antiquities, but down the stream of an universal and uninterrupted tradition.* The singular phenomenon of a general agreement among a vast variety of nations widely separated from each other, and effectually prevented by their mutual distance

distance from having had any recent inter- CHAP.  
course, can only be accounted for upon the I.  
supposition, that they all sprung originally ———  
from one common ancestor. To Noah  
alone we must look as the primordial  
source, to which all pagan nations were  
indebted for their knowledge of antedilu-  
vian events: and as for those, which took  
place immediately after the deluge, they  
can only have been diffused over the face  
of the whole earth by the posterity of the  
first descendants of that Patriarch. Hence,  
although the Mosaical documents are the  
grand and genuine repository of all those  
ancient facts; yet, profane traditions must,  
for the most part, have been derived, *not*  
*from the records of the Jews, but from cer-*  
*tain mutilated accounts of the facts them-*  
*selves.* Upon this statement depends the  
whole of the ensuing argument in favour  
of the authenticity of the books of Moses.  
If Pagan traditions are borrowed from  
the Pentateuch, instead of being derived,  
through the different Gentile lines of Shem,  
Ham, and Japhet, from the circumstances  
themselves, however they may tend to shew  
the antiquity of the sacred volume, they  
undoubtedly cease to be *undesigned* coinci-  
dences.

The

SECT. The narrative contained in the Penta-

I. teuch naturally divides itself into four distinct periods: the account of the creation—

A view of  
the ancient  
history of  
Moses.

the history of the time which elapsed between the creation and the deluge—the description of the deluge—and the annals of certain remarkable postdiluvian events. Upon inquiry, it will be found, that the remembrance of these circumstances has been preserved, in a very remarkable manner, by almost every nation upon the face of the earth. The same facts are related both in the east and in the west, with a singular degree of accuracy; and the variations, which occur in the several narratives, serve only to shew, that the knowledge, which was originally possessed by all the immediate descendants of Noah, has in process of time been gradually corrupted.

We are informed by the sacred historian, that the heavens and the earth were created in six days, by the agency of an all-wise and an all-powerful Being, who revealed himself to mankind by his incommunicable name of Jehovah. A sixth part of the time employed in the whole cosmogony was appropriated to the formation of man alone. The spiritual image of God

was

was impressed upon him, his soul was free CHAP. even from the slightest taint of evil, and I. all his inclinations were in perfect unison — with the will of his heavenly Father. Thus holy, and thus upright, he was placed by the Deity in the garden of Paradise, and entered upon a life of immaculate purity, and unmixed happiness.

This blissful state of innocence however was soon forfeited; man yielded to the temptation of a malignant spirit lurking under the disguise of a serpent, and violated the express commandment of God. The sentence of death was pronounced upon him in consequence of his disobedience, though its bitterness was alleviated by the promise of a mighty Conqueror, who was destined to bruise the head of that reptile, which had seduced him from the paths of holiness.

The baleful workings of sin appeared with their full horror in the next generation, and human blood was shed for the first time by the hand of a brother. As mankind multiplied, wickedness likewise increased, and the advanced age, to which they attained at that period, served only to augment the

SECT. the general corruption. At length the avenues to divine mercy were closed, and  
I. — those wretched victims of sin were sealed up in final impenitence. The elements waited to receive their commands from God, and the whole world trembled upon the verge of unexpected destruction. Suddenly the fountains of the great deep were broken up, and the windows of heaven were opened. A tremendous flood deluged the surface of the globe, and every soul perished, except the household of one pious Patriarch. Inclosed within a capacious ark, this favoured family remained secure amidst the wreck of universal nature, perfectly free from the least danger, because under the immediate protection of Omnipotence.

The waters at length abated, and Noah along with his offspring prepared to quit the ark, in which they had been preserved. The cultivation of the earth, and the planting of vineyards, first engaged their attention; but the harmony of the new world was soon disturbed by the wickedness of Ham. His unworthy treatment of his aged father called down a curse upon the head of Canaan, while the piety of Shem  
and

and Japhet procured a prophetic blessing CHAP.  
for their posterity. I.

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In a short time, the descendants of Ham, unmindful of the late judgments of God, corrupted themselves under the conduct of Nimrod the son of Cush. With a view of laying the foundation of an universal tyranny, and of preventing themselves from being scattered over the earth, like the children of Shem and Japhet, they prepared to build a city and a tower; but their impious design was frustrated by a miraculous interference of heaven, and they were doomed to the very condition, against which they had attempted to guard<sup>b</sup>.

The natural tendency to evil, so deeply

<sup>b</sup> I have here followed the hypothesis of Mr. Bryant, which supposes that the children of Shem and Japhet were not engaged in this rebellion against heaven, but that it was confined to the descendants of Ham. See Analysis, vol. iii. p. 19, 26. Some persons have maintained, that the words, בשמים וראשן should not be rendered, "Whose top *may reach* unto the heavens," but simply, "Whose top was to the heavens," in other words, "dedicated to the worship of the material heavens." How far the preposition ב will bear the sense of dedication, I will not take upon me to decide. The word *commonly* used, when that is imported, is certainly not ב, but אל or ל. See Gen. viii. 20, with various other passages of Scripture.

SECT. rooted in the human breast, soon produced

I. a general diffusion of wickedness and idolatry. The glorious orb of day withdrew the devotion of mankind from him who created it, and the worship of the host of heaven became almost universally prevalent. In these circumstances, God was pleased to take Abraham under his peculiar guidance, and to prove his faith by a variety of trials. A signal example of divine vengeance is recorded to have taken place in his days. Certain cities of Canaan having filled up the measure of their abominations, a torrent of fulphureous fire descended from heaven, and utterly consumed them; while the tract of country, in which they were situated, was converted into a noisome and stagnant lake.

From Abraham was descended, in a direct line, the patriarch Joseph. A number of providential events conspired together to throw him into the high situation of prime minister to the king of Egypt, and a dreadful famine of seven years produced the migration of his whole family into that country. Here, in process of time, they multiplied to such a degree, as to excite the jealousy of the reigning monarch. A most  
ini-



iniquitous scene of tyranny ensued, when CHAP.  
 Moses was raised up by God to be the de- I.  
 liverer of his brethren. A series of mira-  
 culous plagues inflicted by the hand of the  
 prophet, at length forced the reluctant  
 prince to consent to the departure of the  
 Israelites. Soon however, repenting of his  
 constrained permission, he pursued them  
 as far as the waters of the Red Sea;  
 which, in obedience to the divine com-  
 mand, opened a passage through its waves  
 for Moses and his followers, but return-  
 ing immediately to its accustomed chan-  
 nel, overwhelmed Pharaoh and his Egyp-  
 tians.

These are some of the principal circum-  
 stances recorded in the Pentateuch; and  
 they are said to have happened in the ear-  
 liest ages of the world: but the singularity  
 of the events, and the remote period to  
 which they are ascribed, seem to give us,  
 as reasonable beings, an undoubted right to  
 examine their claim to veracity. A blind  
 acquiescence in received opinions is re-  
 quired as a duty only by superstition and  
 imposture; genuine Christianity disdains  
 the lurking artifices of deceit, and founds

SECT. her empire no less upon the allegiance of  
 I. the understanding, than upon the subju-  
 ——— gation of the passions.

Preliminary  
 observa-  
 tions.

Perhaps no method of ascertaining the authenticity of the books of Moses is more striking or more convincing, than to bring together into one point of view the various traditions of Paganism, and to compare them with the history contained in the Pentateuch. The resemblance between them, in many instances, is so wonderfully accurate, that the necessity of a formal and laboured comparison is almost precluded. A bare statement of facts is sufficient to fix the attention, and to convince the understanding of any unprejudiced inquirer. This however is not always the case. Truth is frequently blended with fiction, or obscured with allegory; her form is sometimes severely mutilated, and sometimes unnaturally dilated; she is often nearly buried beneath a load of extraneous matter, and her features perpetually vary with the varying mythologies of different countries. Hence, it is absolutely necessary, that some rules of interpretation should be laid down, which may enable us  
 to

to penetrate through the thick gloom of heathen tradition.

CHAP.

I.

1. Allegory and personification seem to have been peculiarly agreeable to the genius of antiquity, and the simplicity of truth was perpetually sacrificed at the shrine of poetical decoration. Obedient to the call of a luxuriant fancy, inanimate objects burst forth into life and action, and the whole material creation assumed a new degree of importance. The progenitors of mankind were elevated to a rank above that of mortality, and were adored as gods by the blind superstition of their descendants. Universal nature, and even abstract ideas, received not unfrequently the honours of canonization, and acted a conspicuous part upon the stage of ancient mythology. The ocean put on the menacing frown of a gigantic demon; the ark was transformed into a mysterious female; and creative love was symbolized under the image of a beautiful sylph, decked with golden wings, and hovering over the wide expanse of the chaotic abyss.

2. The obscurity, necessarily attendant upon allegorical descriptions, was height-

SECT. ened by the vanity, which prompted each

1. nation to adapt, to their own peculiar mythology, facts equally connected with the whole race of mankind. Commemorative ordinances were established, and remarkable events were exhibited in a kind of scenical representation. In some cases their origin was remembered, in others it was totally forgotten, and thus would for ever have remained, had not the page of Scripture afforded that explanation, which had long been obliterated from the annals of Paganism.

3. A considerable portion of ancient fable has been handed down to us, through the medium of the literature of Greece, and in its passage has received a very great degree of corruption. The religion of that celebrated peninsula is confessedly of foreign extraction<sup>c</sup>. Egypt and the east were the sources, from which the Greeks equally derived their origin and their mythology: but the fastidious delicacy of classical ears, and the vain affectation of remote antiquity, induced them to corrupt various oriental words, and to seek for the radicals of them in their own language.

<sup>c</sup> Herod. lib. ii. sect. 4, 43, &c.

This vanity has been productive of many CHAP.  
 absurd misrepresentations, and has superin- I.  
 duced much obscurity over several remark-  
 able traditions. It will be necessary there-  
 fore, in the elucidation of Greek antiquity,  
 frequently to have recourse to the oriental  
 dialects<sup>d</sup>. The derivation of the very al-  
 phabet, used by that polite and ingenious  
 nation, offers itself as a clue to direct us in  
 our researches. It naturally leads us to  
 that wide spreading language, which once  
 extended itself over so many of the western  
 nations of Asia, and which still prevails, in  
 the shape of one of its dialects, through so  
 large a portion both of Africa, and of the  
 East: the same radicals equally serve to  
 form the basis of the kindred tongues of  
 Chaldea, Syria, Palestine, Phenicia, and  
 Arabia. By the commerce of Tyre this  
 language was diffused round the coasts of  
 the Mediterranean; and the adventurous na-  
 vigators of Carthage have left some traces  
 of it even upon the remote shores of Bri-

<sup>d</sup> Upon the propriety of adopting this system, let Plato himself speak: Εἶπω γὰρ, ὅτι πολλὰ οἱ Ἕλληνες οἰοματα, ἀλλ' ὡς τε καὶ οἱ ὑπὸ τοῖς Βαρβαροῖς οἰκοντες, παρὰ τῶν Βαρβαρῶν εἰληφάσι — εἰ τις ζητοῖ ταῦτα κατὰ τὴν Ἑλληνικὴν φωνήν, ὡς εἰκοτως κείται, ἀλλὰ μὴ κατ' ἐκείνην, ἐξ ἧς τὸ ὄνομα τυγχάνει, οὐκ ἔστιν ὅτι ἀποροῖ αὐν. PLAT. Cratylus.

SECT. tain. The secluded descendants of Israel

I. occupied but an inconsiderable division of  
 — that immense tract, over which this ancient tongue had extended itself; nor does it appear probable, that the Greeks borrowed many oriental radicals *immediately* from that people. It is more likely, that they were adopted from some of the collateral dialects of those eastern nations, which were less averse than the Jews from an unrestrained intercourse with mankind<sup>c</sup>.

<sup>c</sup> This supposition neither contradicts nor corroborates the opinion of Mr. Bryant, respecting the origin of the radicals, which form the basis of his very valuable work. He deduces them indeed from the ancient Ammonian dialect; but by much the greatest part of them, as must be evident to any person in the least degree conversant with the sacred language, is in reality pure Hebrew. The Ammonian tongue appears, in fact, to have been no other than a mere dialect, and, like most of the other dialects spoken in western Asia, to be ultimately resolvable into the language of Palestine. The present hypothesis therefore will remain equally tenable, through whatever channel the Greeks may be supposed to have borrowed their oriental radicals. For if the languages of Chaldea, Syria, Phenicia, and the Ammonians, be in reality only different dialects of one primitive tongue, it matters little, to which of them the Greeks were specially indebted.

The radicals, which Mr. Bryant produces as being Ammonian, *and which are at least equally Hebrew*, are Ham, Chus, Mizraim, Ab, Aur, El, On (אֵן), Ait (most probably the Chaldaic form of אֵן, as in the derivative אֵתֵן a furnace) Ad, Ees, Di, Cohen, Baal, Keren, Oph, Ain, Alpha, Aft,

Depending then upon the three rules CHAP.  
 which are here laid down, I shall endeavour to analyse many ancient traditions, I.  
 partly by divesting them of their allego-  
 rical obscurity ; partly by depriving them of  
 their local appropriation ; and partly by de-  
 ducing the etymology of terms, not from  
 Greek, but from oriental radicals.

If, in the sequel of the present investi-

bring forward any instances of “ common names relating to  
 “ places,” as Mr. Bryant himself allows, that “ they are for  
 “ the most part similar to those in the ancient Chaldaic, and  
 “ admit of little variation.” Anal. vol. i. p. 91.

Since then it appears, that the Ammonian is, in reality,  
 a mere collateral dialect with the Hebrew, I cannot see the  
 reason, why Mr. Bryant, and more particularly his ingenious  
 successor, Mr. Allwood, should censure so severely those who  
 make use of the Hebrew language in elucidating ancient  
 mythology. The fact is, they, who are thus censured, do  
 not so much depend upon the Hebrew, as upon the Hebrew  
 dialects ; but the Ammonian, from the specimens which are  
 given of it in the Analysis, is undoubtedly a collateral dia-  
 lect with the Hebrew ; consequently, most of those Greek  
 words, which are derived from it, must ultimately be re-  
 solved into that ancient tongue, which extended itself through  
 all the western regions of Asia. It matters little, whether  
 the Hebrew be the fountain, from which so many kindred  
 streams have flowed, or whether some more primeval lan-  
 guage be equally the parent of the Hebrew and its dialects :  
 it is sufficient for the present argument, if it be allowed, *upon*  
*the authority of Plato*, that many terms in the mythology of the  
 Greeks are borrowed from those whom he styles barbarians.

gation,

SECT. gation, it can be shewn, that by much the

I. greatest part of the facts, contained in the

—— Mosaical history, is to be found likewise in the writings of profane authors, this undesigned coincidence, one of the most decisive evidences of truth, will form a striking argument in favour of the authenticity and accuracy of the Pentateuch.



## CHAP. II.

HEATHEN COSMOGONIES. I. CHALDEE ACCOUNT OF THE CREATION. II. PHENICIAN ACCOUNT. III. PERSIAN ACCOUNT. IV. HINDOO ACCOUNT. V. CHINESE ACCOUNT. VI. TUSCAN ACCOUNT. VII. GOTHIC ACCOUNT. VIII. VIRGINIAN ACCOUNT. IX. OPINIONS OF THE ANCIENT PHILOSOPHERS; 1. ORPHEUS. 2. PYTHAGORAS. 3. THALES AND ANAXAGORAS. 4. HESIOD. 5. ARISTOPHANES. X. JEHOVAH'S NAME KNOWN TO THE PAGANS. XI. GENERAL USE OF THE SABBATH, ORIGINATING FROM THE FIRST GRAND WEEK OF THE CREATION.

IN examining the records of ancient Pagan nations, we must prepare ourselves to expect a variety of difficulties, and to encounter a multitude of dark and incoherent traditions. The adulteration of truth with mythological fables, and the mutilated state of many primeval narratives, severally contribute, though in a manner diametrically opposite to each other, to diffuse a great degree of obscurity over the remains of heathen antiquity. In the first of these cases, the fair face of truth is hid like the  
sun

SECT. sun behind a cloud; in the second, she is

I. shorn of her rays, and shines with only  
—— half her native lustre. The traditions of the Pagan world, when viewed from a distance, present to the imagination a wild and fantastic group of distorted images, which resemble rather the unrestrained effusions of romance, than the sober detail of authentic history. A perpetual love of the marvellous; an unwillingness to relate even the most simple circumstance, without some degree of exaggeration; and a national vanity, ever desirous of appropriating to a particular country, facts which equally concerned all mankind, form the most striking characteristics of ancient mythology. No truth was captivating, unless arrayed in the gaudy dress of allegory; nor was any allegory interesting, unless immediately connected with the history of each separate nation. Hence, though we meet with nearly the same traditions diffused over the face of the whole earth, yet we find the principal actors in them, and the particular district in which the events are said to have taken place, immediately adapted to the imaginary annals of every different people. If we consider these several mythological narratives detached from each other, they

they will convey to us only the idea of exclusive locality. We may indeed be occasionally struck with some partial resemblance between them and the Mosaic history; yet the impression will soon be obliterated, when we find, to all appearance, that the facts took place in two totally different countries. But, if we combine them together, so as to behold at one glance their singular mutual resemblance, and then compare the whole with the records contained in the Pentateuch, this momentary illusion will speedily vanish; and we shall be convinced, that, however each nation may have appropriated a circumstance to their own peculiar gods, and their own peculiar country, it is impossible for all to concur in relating the same facts, unless those facts had really happened in some remote period, when all mankind formed, as it were, but one great family. Had a single people only given an account of the creation somewhat resembling that of Moses, or preserved a tradition, that one of their ancient kings escaped from the waters of a deluge; we might then with justice conclude, that the former of these coincidences was merely accidental, and that the latter related entirely to a partial inundation.

CHAP.

II.

SECT. dation. But when we find, that nearly all

1. the Pagan cosmogonies bear a strong likeness to each other, though different deities may be represented by different nations as completing the work ; and, when we meet with some tradition of a deluge in every country, though the person saved from it is said, in those various accounts, to have reigned in various districts widely separated from each other ; we are constrained to allow, that this general concurrence of belief could never have originated from mere accident. While the mind is in this situation, Scripture comes forward, and offers to it a narrative more simple, better connected, and bearing a greater resemblance to authentic history, than any of those mythological accounts, which occur in the traditions of Paganism. A conviction immediately flashes upon the understanding, that this must be the true history of those remarkable facts, which other nations have handed down to us, only through the medium of fable and allegory. The *universality* of similitude between Heathen and Mosaical antiquities bears down every objection, and the authenticity of the Pentateuch is placed upon the sure basis of undesigned coincidence.

The

The history of the Jewish Legislator CHAP.  
 commences with an account of the cre- II.  
 ation of the world. This is a subject, that ———  
 has perpetually engaged the attention of  
 the more inquisitive part of mankind in all  
 countries; but in the east, the cradle of  
 the human race, we find those accounts of  
 it, which accord most accurately with the  
 page of Scripture.

I. The inhabitants of Chaldea, long ce-  
 lebrated for their astronomical observations,  
 and deducing their origin from the most  
 remote antiquity, are now utterly extinct  
 as a separate people, and their learning has  
 in a great measure perished with them.  
 Some remains however of their sentiments  
 respecting the creation of the world are  
 preserved in the page of Syncellus from  
 Alexander Polyhistor. Whatever know-  
 ledge they had of this event, they ascribe  
 to the teaching of an amphibious monster,  
 denominated Oannes. Like the emble-  
 matical deity so common throughout Asia,  
 his form consisted of the body of a man,  
 terminating in the tail of a fish. By day  
 he ascended from the waters of the Red  
 Sea, and conveyed his instructions in a hu-  
 man voice to the assembled multitudes:  
 but

I.  
 Chaldee ac-  
 count of the  
 creation.

SECT. but at night he retired from the land, and

I. concealed himself within the recesses of the  
 ——— ocean.

Oannes taught his auditors, that there was a time, when all things were darkness and water, in the midst of which various monsters of horrible forms received life and light. Over this chaotic mass presided the demon Omoroca, a mythological personification of the ocean. At length arrived the destined hour of creation. The monster Omoroca fell subdued beneath the victorious arm of Belus; the animals which composed her empire were annihilated; and the world was formed out of her substance. Oannes however taught, that this physiological description was to be taken merely in an allegorical sense, and that the whole fable alluded to the aqueous origin of the universe. Matter having been thus created, Belus divided the darkness from the light, separated the earth from the heavens, disposed the world in order, and called the starry host into existence. As for the human species, it was formed, by other inferior deities, out of the dust of the earth, and the water of the ocean personified under the mythological character of Omoroca.

roca. Hence man was endowed with intellect, and became a partaker of the divine reason<sup>a</sup>.

CHAP.

II.

Such are the principal outlines of the system of the ancient Chaldeans; but some degree of obscurity is thrown over it by the assertion of Syncellus, that Omoroca signifies also the moon—Ομορωκα· ειναι δε τουτο Χαλδαιῖσι μεν θαλαττ, Ἑλληνισι δε μεθερμηνευεται θαλασσα, κατα δε ισοψηφον σεληνη. This difficulty however will vanish upon a more attentive inquiry into the mythological opinions of the ancients; and the supposed connexion between that planet and the watery element will tend to prove, that, amidst all the darkness of allegory, the aqueous origin of the universe is alone to be understood. In the language of aboriginal Greece, *Μαια*, according to Eustathius, is equivalent to *Mother*; and the deep gloom of night is styled by Proclus, the supreme parent (*Μαια*) of the Gods. If from Greece we extend our researches into Assyria and Egypt, we shall find, that the former of these nations designates the

<sup>a</sup> Γενεσθαι φησι χρονον, εν ω το παν σκυλος και υδωρ ειναι—κ.τ.λ.  
SYNCELLI Chronog. p. 29.

SECT. element of water by the very same appel-

1. lation of Maia מַיָּה, and the latter by the

—— cognate term of Mo. The reason appears to be, because they esteemed water the principle, from which all other things were derived. Nor is this supposition devoid of classical authority. Plutarch, in his treatise upon Isis and Osiris, declares, that the moon was called Muth by the Egyptians, because it was conceived to be the parent of the earth: and, in a similar manner, Jamblicus, in his book concerning the Egyptian mysteries, asserts, that by the word Muth the Phenicians understood the chaotic mass of earth and water, out of which all other things were subsequently produced<sup>b</sup>.

Hence it appears, that, from the supposed aqueous nature of the moon, the ancient mythologists were accustomed to apply the same term indifferently both to that planet, and to the water of the chaotic abyss; and equally to consider each of them as the origin of the universe. Even after the commencement of the Christian

<sup>b</sup> See Baxter's 2d, philolog. letter; Archæologia, vol. i. p. 249.



era, the persuasion that the moon was a sphere of water still remained prevalent in the East; and a lunar purification of souls formed one of the most prominent features of the Manichean heresy<sup>c</sup>.

CHAP.

II.

With regard to this cosmogony of the Chaldeans, it is worthy of observation, that allegory is *avowedly* introduced into it, a circumstance equally serving to confirm the hypothesis which has been adopted, and to act as a guide in future researches of a similar nature. The watery element

<sup>c</sup> Theodor. Hæret. Fab. sect. i. c. 26. and Mosheim's Ecclef. Hist. vol. i. p. 300. Shakespeare, who has closely copied the superstitions of our Gothic ancestors, though in some cases he has blended them with classical mythology, may perhaps have derived, from this ancient opinion, the idea contained in the following lines :

“ Upon the corner of the moon,  
 “ There hangs a vaporous drop profound ;  
 “ I'll catch it ere it come to ground.”

MACBETH, A. iii. Sc. 5.

That the Scandinavians were originally an Asiatic people seems to be indisputable; and that they migrated from the confines of Persia, is rendered probable, by the circumstance of the Germans being enumerated by Herodotus among the tribes of the Persians. Through this channel the original Asiatic tenet may perhaps have been conveyed into the western world. Mr. Bryant however assigns a different reason for the prevalent belief in the aqueous nature of the moon. See Anal. v. ii. p. 397.

SECT. is expressly declared to be symbolized un-

I. ——— der the imaginary character of a gigantic demon; which, being severed into two parts, became the origin and principle of all things. Nearly similar to this is the doctrine of Moses, excepting only that it is free from allegorical obscurity, and expressed in the unadorned language of profane narration. While the chaotic mass was yet in a state of confusion, a thick darkness diffused itself over the face of the abyss: but in due time God severed the waters from the waters, and placed between them an expanse denominated heaven. Thus it is manifest, that the Pagan mythologists were accustomed to veil the simplicity of historical truth in the gaudy dress of allegory, and to represent the several parts of inanimate creation under the more poetical character of living agents. Provided this mode of interpretation be used, no small degree of light will be thrown upon various fables, which must otherwise have lain involved in impenetrable obscurity. Unless the early records of the Heathen world be divested of their glittering exterior, and a numerous host of imaginary beings be chased from the fairy land of tradition; the mythology of  
of

of the ancients, like an enchanted forest of romance, will defy every attempt to penetrate within its dark recesses. But when once the spell is broken, a thousand light and fantastic forms will vanish from our sight; the whole mysterious delusion will melt into unsubstantial air; and the naked simplicity of truth will alone remain.

II. The cosmogony of the Phenicians affords an additional proof of the truth of these observations, and is a striking instance of the propensity of the ancients to allegory and personification. Abstract ideas, as well as material substances, are elevated into the rank of deities; and the beaten track of history is quitted for the wild paths of poetical imagery. According to the Phenician system, the principle of the universe was a dark air, and a turbulent evening chaos; an opinion not very dissimilar to that contained in the exordium of Genesis. We there read, that the earth was without form and void; that darkness was diffused upon the surface of the abyss; and that the Spirit of God hovered over the face of the waters. Sanchoniatho afterwards ascribes to material operation the origin of that, which may be denominated

CHAP.

II.

II.  
Phenician  
account.

SECT. the will or desire of God, when in his great

I. wisdom he thought fit to create the world  
 — out of nothing. From this personification of divine love a chaotic mixture was produced, and within it were comprehended the rudiments of all things. Then appeared the sun, the moon, and the radiant host of heaven. Afterwards the fishes of the sea, and the whole brute creation felt the impulse of animal life. And lastly, two mortals were formed, the progenitors of all mankind. It is remarkable, that these two are said to have derived their origin from Colpias, and his consort Baau. The first of these terms, as Bochart justly remarks, appears manifestly to be a composition of three Hebrew words, signifying, *The voice of the mouth of Jehovah*; and in the latter we as naturally trace the scriptural בָּהוּ Bahu, one of the Mosaical appellations of the chaotic mass<sup>d</sup>.

III.  
 Persian ac-  
 count.

III. From this account of the Chaldee and Phenician cosmogonies, it will be no

<sup>d</sup> Cumberland's Sanchoniatho, p. 1, and 23. Bochart indeed would here read Baaut, instead of Baau, translating it *night*; but such an alteration appears to be needless, since the word Baau is so easily resolved into the Hebrew radical. Вост. Геог. Sacr. p. 706.

unnatural tranſition to proceed to that of CHAP.  
 Perſia, a nation, which, in many reſpects, II.  
 appears to have long preſerved a much ———  
 purer form of worſhip than its neighbours.  
 According to their ſyſtem, God created  
 the world, not indeed in fix days, but,  
 what is very ſimilar to it, at fix different  
 times. Each of theſe times comprehended  
 a conſiderable number of days, though not  
 an equal one; yet, in the ſum total, the  
 fix times amounted exactly to a whole  
 year. During the period of the firſt, were  
 created the heavens; during that of the  
 ſecond, the waters. The third was allotted  
 to the production of the earth; the fourth,  
 to the formation of trees and plants; and  
 during the fifth, the various tribes of ani-  
 mals received their exiſtence. The ſixth  
 ſpace of time, in exact conformity with the  
 ſixth day of the Moſaical cosmogony, was  
 devoted ſolely to the creation of man.

A conſiderable part of the ancient Per-  
 ſians believed, agreeably to the ſcriptural  
 hiſtory, that Adam and Eve were the ori-  
 ginal parents of the human race, though  
 others aſſigned different names to the firſt  
 created pair. The coincidence however of  
 the whole account with that of Scripture,

SECT. is peculiarly accurate, from whatever source

I. it may have been derived. Should it even  
 — be asserted, that the Persian Prophet Zerâdusht borrowed his system from that of Moses, it will serve at least to shew both the high antiquity of the sacred documents, and the uncommon degree of veneration, in which they were held. The pride of a Persian lawgiver would not have suffered him to borrow from any despised or obscure original; and a great degree of previous credit could alone have secured to the exordium of the Pentateuch the praise and the imitation of Zerâdusht<sup>c</sup>.

IV.  
 Hindoo ac-  
 count.

IV. Quitting the realms of Persia, let us next advance into the wide extended empire of Hindostan. Tradition, in this country, seems to have been early transmitted to writing; and it is natural therefore to expect, that it will only have suffered a partial corruption. The Institutes of Menu are supposed, by a great Orientalist<sup>f</sup>, to have been composed no less than 1280 years before the Christian era; consequently, the Author of them must have flourished, not very long after the days of

<sup>c</sup> Hyde, de Rel. Vet. Pers. p. 162, and 161.

<sup>f</sup> Sir. W. Jones, in Pref. to Inst. of Menu.

Moses.

Moses. This Hindoo tract commences with the following account of the creation. CHAP. II.

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“ Menu sat reclined, with his attention  
“ fixed on one object, the supreme God ;  
“ when the divine sages approached him,  
“ and after mutual salutations, in due  
“ form, delivered the following address :  
“ Deign, sovereign Ruler, to apprise us of  
“ the sacred laws in their order ; for thou,  
“ Lord, and thou only among mortals,  
“ knowest the true sense, the first prin-  
“ ciple, and the prescribed ceremonies, of  
“ this universal, supernatural Veda ; unli-  
“ mited in extent, and unequalled in au-  
“ thority.

“ He, whose powers were measureless,  
“ being thus requested by the great sages,  
“ saluted them all with reverence, and  
“ gave them a comprehensive answer, say-  
“ ing, Be it heard !

“ This universe existed only in the first  
“ Divine idea, yet unexpanded, as if in-  
“ volved in darkness, imperceptible, unde-  
“ finable, undiscoverable by reason, and  
“ undiscovered by revelation. Then the  
“ sole self-existing power, himself undif-  
“ cerned,

SECT. “ cerned, but making this world discern-

I. “ ible, appeared with undiminished glory,  
 ——— “ dispelling the gloom. He, whom the  
 “ mind alone can perceive, whose essence  
 “ eludes the external organs, who has no  
 “ visible parts, who exists from eternity,  
 “ even he, the soul of all beings, whom  
 “ no being can comprehend, shone forth  
 “ in person.

“ He, having willed to produce various  
 “ beings from his own divine substance,  
 “ first, with a thought, created the waters<sup>§</sup>,  
 “ and placed in them a productive seed ;  
 “ the seed became an egg, bright as gold,  
 “ blazing like the luminary, with a thou-  
 “ sand beams ; and in that egg he was  
 “ born himself, in the form of Brahma,  
 “ the great forefather of all spirits. The  
 “ waters are called *nara*, because they were  
 “ the production of Nara, or the Spirit of  
 “ God ; and, since they were his first *ay-*  
 “ *ana*, or place of motion, he is thence  
 “ named Narayana, or, moving on the  
 “ waters.

§ Similar to this is the language of the officiating Brahmen in the beginning of the Prologue to Sacontala ; “ Water,  
 “ says he, was the first work of the Creator.”

“ From



“ From that which is the first cause, CHAP.  
 “ not the object of sense, existing every II.  
 “ where in substance, not existing to our ———  
 “ perception, without beginning or end,  
 “ was produced the divine male, famed  
 “ in all worlds under the appellation of  
 “ Brahma. In that egg the great power  
 “ sat inactive a whole year of the Creator,  
 “ at the close of which, by his thought  
 “ alone, he caused the egg to divide itself.  
 “ And from its two divisions he framed  
 “ the heaven above, and the earth be-  
 “ neath ; in the midst, he placed the sub-  
 “ tle ether, the eight regions, and the per-  
 “ manent receptacle of waters. From the  
 “ supreme soul he drew forth mind, exist-  
 “ ing substantially, though unperceived by  
 “ sense, immaterial ; and before mind, or  
 “ the reasoning power, he produced con-  
 “ sciousness, the internal monitor, the ruler.

“ Thus having at once pervaded, with  
 “ emanations from the supreme Spirit, the  
 “ minutest portions of six principles, im-  
 “ mensely operative, consciousness, and the  
 “ five perceptions, he framed all creatures  
 “ —He, too, first assigned to all creatures  
 “ distinct names, distinct acts, and distinct  
 “ occupations—He, the supreme Ruler.  
 “ created

SECT. “ created an assemblage of inferior deities,

I. “ with divine attributes, and pure souls ;

—— “ and a number of genii, exquisitely deli-  
 “ cate ; and he prescribed the sacrifice or-  
 “ dained from the beginning—He gave  
 “ being to time, and the divisions of time,  
 “ to the stars also, and to the planets, to  
 “ rivers, oceans, and mountains ; to level  
 “ plains, and uneven valleys—for he willed  
 “ the existence of all those created things.  
 “ For the sake of distinguishing actions, he  
 “ made a total difference between right  
 “ and wrong, and enured these sentient  
 “ creatures to pleasure and pain, cold and  
 “ heat, and other opposite pairs—He, whose  
 “ powers are incomprehensible, having thus  
 “ created both me and this universe, was  
 “ again absorbed in the supreme Spirit,  
 “ changing the time of energy for the time  
 “ of repose<sup>h</sup>.”

It is almost superfluous to enter into a formal comparison of the preceding cosmogony with that of Moses. The resemblance indeed is far from being perfectly accurate, but in many points it is remarkably striking. The self-existent Being creates the world, not by an immediate ex-

<sup>h</sup> Institutes of Menu, p. 1.

ertion of his own power, but by the inter- CHAP.  
 vention of a divine emanation from his 11.  
 person. Similar to this is the doctrine of ———  
 the Chaldee paraphraſts, reſpecting the  
 Mimra, or Word of God, upon whom the  
 work of creation was devolved by the Fa-  
 ther. David ſpeaks to the ſame effect in  
 the thirty-third Pſalm; “ By the Word of  
 “ the Lord were the heavens made ;” and,  
 under the Chriſtian diſpenſation, Chriſt is  
 declared to be the Creator of all things.  
 “ In the beginning was the Word, and the  
 “ Word was with God, and the Word  
 “ was God. The ſame was in the begin-  
 “ ning with God. All things were made  
 “ by him ; and without him was not any  
 “ thing made that was made<sup>i</sup>.” Thus alſo  
 St. Paul affirms our Lord to be “ the  
 “ image of the inviſible God, the firſt born  
 “ of every creature : for by him were all  
 “ things created that are in heaven, and  
 “ that are in earth, viſible and inviſible,  
 “ whether they be thrones, or dominions,  
 “ or principalities, or powers ; all things  
 “ were created by him and for him : and  
 “ he is before all things, and by him all  
 “ things conſiſt<sup>k</sup>.” According to the Hin-  
 doos, the waters were firſt called into ex-

<sup>i</sup> John i. 1.<sup>k</sup> Coloff. i. 15.

iſtence ;

SECT. istence; and the Deity, in a manner simi-

1. lar to the Mosaical account, is represented

— as hovering over the face of the vast abyss.

At length, after the various works of the creation were finished, “He, whose powers “ are incomprehensible, is said to be again “ absorbed in the supreme Spirit, changing “ the time of energy for the time of repose.” In exact conformity with these sentiments of the Hindoos, we are informed by the Author of the Pentateuch, that God “ rested on the seventh day from “ all his work, which he had made,” and consecrated it, in a peculiar manner, for the offices of religion. Even the very names of Adam and Eve are still extant in the ancient records of Hindostan, and may be clearly traced in the Sanscreeet words Adima and Iva<sup>1</sup>.

v.  
Chinese ac-  
count.

V. The neighbouring empire of China, similar to that of Hindostan in its studious seclusion from the rest of the world, and

<sup>1</sup> “ The posterity of Adima, or Adim, (for the letter A in “ this name has exactly the sound of the French E in the “ word *j’aime*) through Ultanapada, is as follows: 1. Adim “ and Iva. Iva sounds exactly like Eve, pronounced as a “ disyllable, E-ve, &c.” WILFORD on the Chronol. of the Hindus. Asiatic. Res. vol. v.

equal-

equalling it in its claims to an almost un- CHAP.  
fathomable antiquity, next demands our II.  
attention. The account of the creation, —  
according to the ancient traditions of this  
people, does not indeed descend to the mi-  
nute particularities of the preceding one,  
but is nevertheless little inferior to it in  
point of accuracy. It is said, that they  
call the first of men Puoncu, and believe  
that he was born out of chaos, the allego-  
rical mundane egg of oriental mythology.  
From the shell of this egg, in the deep  
gloom of night, were formed the heavens;  
from the white of it, the atmosphere;  
and from its yolk, the earth. The order  
of creation was however as follows; the  
heavens were first made; the foundations  
of the earth were next laid; the atmos-  
phere was then diffused round the habi-  
table globe; and last of all man was cre-  
ated<sup>m</sup>.

<sup>m</sup> “ Porro primum hominem, quem agnoscunt Sinæ, Pu-  
“ oncuum nominant. Eum dicunt e Chao tanquam ex ovo  
“ natum, cujus testam seu corticem in cœlum, albumen in  
“ aërem, vitellum in terram abiisse, idque media nocte.—  
“ Primo tamen loco cœlos perfectos; stabilitam deinde ter-  
“ ram, tum spiritus, postremo homines extitisse.” MARTINII  
Hist. Sin. p. 13.

Let

SECT. Let us now once more turn our at-

I. tention to the cosmogony of Scripture, and

---

we shall find that Moses, in a manner strictly conformable to the system of the Chinese, describes a chaos as being the original production of God's creative power; and relates, that the heavens were framed previously to the earth, man being the last of all the works of the Deity. According to the Chinese, night was the season in which the creation took place; according to the Pentateuch, darkness was upon the face of the deep: and, in the Mosaic cosmogony, time is calculated, not by mornings and evenings, but by evenings and mornings.

With regard to the awful Being, from whom all things derived their existence, the Chinese assert, that “ the grand Unity  
 “ comprehends Three; that One is Three,  
 “ and Three are One. Tao, say they, is  
 “ life; the First begot the Second; from  
 “ those Two proceeded the Third; and  
 “ by the united Three were all things cre-  
 “ ated<sup>n</sup>. He, whom the eye cannot see,

<sup>n</sup> Du Halde's China, vol. iii. p. 30.

“ and

“ and who can be discerned by intellect CHAP.  
 “ alone, is denominated Y.” Hiuchin ex- II.  
 plains the meaning of this character in the ———  
 following words. “ In the beginning, Rea-  
 “ son (the Logos of Philo and the Scrip-  
 “ tures) subsisted in the Unity. This Rea-  
 “ son created and divided the heaven and  
 “ the earth, and harmonized and perfected  
 “ all things<sup>o</sup>.”

VI. It has been already observed, that VI.  
 the Persians believed the world to have Tuscan ac-  
 been created at six different times: the count.  
 same remark may also be made upon the  
 cosmogony of the ancient Etrurians. We  
 are informed by Suidas, that a sage of that  
 nation wrote a history, in which it is said,  
 that God created the universe in six thou-  
 sand years, and appointed the same period  
 of time to be the extent of its duration.  
 In the first millenary, he made the heaven  
 and the earth; in the second, the visible  
 firmament; in the third, the sea, and all  
 the waters that are in the earth; in the  
 fourth, the sun, the moon, and the stars;  
 in the fifth, every living soul of birds, rep-

<sup>o</sup> Memoires Chinois, cited by Bryant in his Philo Ju-  
 dæus, p. 287.

SECT. tiles, and quadrupeds, which have their

1. abode either in the air, on the land, or in  
 — the waters ; and lastly, in the sixth, man  
 alone. It appears therefore, that, accord-  
 ing to the system of the Etrurians, five  
 millenaries preceded the formation of man,  
 to which the whole of the sixth was de-  
 voted, and that the remaining period com-  
 prehends the whole duration of the human  
 race. So that the age of the world, from  
 its commencement to its termination, will  
 amount precisely to twelve thousand years<sup>p</sup>.

VII.  
 Gothic ac-  
 count.

VII. In the traditions even of our Go-  
 thic ancestors, blended as they are with  
 the most extravagant fictions, some re-  
 mains of the truth are still discoverable.  
 They appear to have supposed, that the  
 original act of creation took place previous  
 to the era of the first parents of mankind,  
 and that it was succeeded by the waters of  
 a deluge. It may not perhaps be very  
 difficult to reconcile this with the Mo-  
 saical account, if the process of renovation  
 after the flood resembled that of the first  
 creation of the world ; an hypothesis, which

<sup>p</sup> Ἱστορίαν δὲ παρ' αὐτοῖς αὐτῆς ἐμπειροῦς συγγραψάτο. κ. τ. λ.  
 SUIDÆ Lexic. vox Τυρρῆνια.



has been urged with some degree of probability<sup>1</sup>. In that case, the new world might not improperly be styled a new creation; and the ancient Goths, possessing only a confused tradition of the antediluvian ages, might deduce their immediate descent rather from Noah, than from Adam.

“ At the beginning of time (according  
 “ to a poem cited in the Edda), when no-  
 “ thing was yet formed, neither shore, nor  
 “ sea, nor foundations beneath; when the  
 “ earth was no where to be found below,  
 “ nor the heaven above: all was one vast  
 “ abyfs without plant or verdure—That  
 “ part of it which lies towards the north,  
 “ was filled with a mass of gelid vapours  
 “ and ice; while its interior was replete  
 “ with whirlwinds and tempests. Directly  
 “ opposite to it, rose the southern side of  
 “ the abyfs, formed of the lightnings and  
 “ sparks which flow from the world of  
 “ fire—As to that part which lay between  
 “ these two extremes, it was light and se-  
 “ rene, like the air in a calm. A breath  
 “ of heat then spreading itself over the ge-  
 “ lid vapours, they melted into drops; and  
 “ of these drops was formed a man, by

<sup>1</sup> See Catcott on the Deluge.

SECT. “ the power of him who governed. This

I. “ man was named Ymer—from him are  
 ——— “ descended all the families of the giants.”

A narrative is next given of the creation of a person, whose prototype seems to have been the scriptural Adam. From him was descended a patriarch, to whom were born three sons. Between this race and that of the giants an incessant warfare was carried on, which at length terminated in the death of Ymer. That event produced a deluge, in which all the families of the giants perished, excepting one, who saved himself in his bark. The whole of his household escaped at the same time, and by him was preserved the race of the giants. At this period, according to the Gothic mythology, the second creation took place, an event seemingly allusive to the renovation of the world after the waters of the deluge ; the three victorious sons of the Patriarch were elevated to the rank of deities ; and the earth was repopled with a new race of inhabitants, differing, in point of origin, from their predecessors. The bright luminaries of heaven now began to shine, and every star “ had its assigned residence. Hence the days were  
 “ dif-

“ distinguished, and the years reduced to CHAP.  
 “ calculation. For this reason it is said, II.  
 “ in the poem of Voluspá, Formerly the ———  
 “ sun knew not its place, the moon was  
 “ ignorant of its powers, and the stars  
 “ knew not the stations they were to oc-  
 “ cupy’.”

In this cosmogony, the chaos, from which the world was originally formed, is accurately described; and the opposition, during the antediluvian ages, between the descendants of Seth and the children of Cain, seems to be alluded to in the contests between the sons of Bore, and the giants. Whether in this Gothic deity, and his triple offspring, the Patriarch Noah and his progeny be described, it may perhaps be presumptuous to determine. The two accounts disagree indeed in various respects, yet there are certainly many points of resemblance between them; such as, their enmity with the race of the giants, their coincidence in number, and the circumstance of a deluge taking place at the respective eras in which they are said to have lived. In detailing the opinions of our Gothic ancestors, systematical regularity has

\* Edda, Fab. 1, 2, 3, 4, and 5.

SECT. been in some measure violated, as it would

I. have been difficult, if not impossible, to  
 — separate their accounts of the creation and  
 of the deluge. A great degree of confusion pervades the whole narrative contained in the Edda, from their having blended together those two important events. Perfect consistency, indeed, is alone to be expected from the decisions of perfect truth; and perfect truth can only be found in the word of God<sup>s</sup>.

<sup>s</sup> I have omitted noticing the cosmogony of the ancient Egyptians, as the obscure account of it which is given by Diodorus Siculus appears to have but very little coincidence with that of Moses. The following passage however will serve to shew, that they were not entirely ignorant of that thick darkness which involved the original chaotic abyss.

“ Damascius having inquired, *περι της πρωτης αρχης*, about  
 “ *what was the first principle in the world*, gives this as an  
 “ ancient Egyptian doctrine—*μαλλον δε και οι Αιγυπιοι αῖρήσιν*  
 “ *αὐμνηκασι*. *Σκοτος γαρ αγνωσεν αυτην ανομακασι, τρις και τελο*  
 “ *επισημιζοντες*. *The Egyptians have chosen to celebrate the first*  
 “ *cause as unspeakable*. *They accordingly style it, darkness un-*  
 “ *known*, and mention it with a threefold acclamation. Again,  
 “ *στο γεν και Αιγυπιοι σκοτος αγνωσεν εκαλεν, σκοτος υπερ νησιν*  
 “ *πασαν*. *In this manner the Egyptians styled the first principle*  
 “ *an inconceivable darkness: night and darkness past all ima-*  
 “ *gination*. This is perfectly consonant to passages from the  
 “ same Author, quoted by the very learned Cudworth—*‘Η*  
 “ *μεν μια των όλων αρχη σκοτος αγνωσεν ὑμνημενη*. κ. τ. λ. *There*  
 “ *is one origin of all things, celebrated by the name of unknowing*  
 “ *(incomprehensible) darkness*. Again, *Πρωτην αρχην σκοτος υπερ*  
 “ *πασαν νησιν* *σκοτος αγνωσεν*. *They hold, that the first begin-*  
 “ *ning,*

VIII. From the limits of the eastern CHAP.  
continent, let us now take our flight over II.  
the wide world of waters to the distant  
shores of America, and even there we shall  
meet with some obscure traces of primeval  
tradition. It is said by Hariot, that the  
Virginians suppose the world to have been  
made by one supreme Being, but that the  
immediate act of creation was devolved by  
him upon other secondary deities. Per-  
fectly according with the traditions of  
nearly every nation upon the face of the  
earth, and accurately coinciding with the  
cosmogony of Moses, they believe water to  
have been first produced, and afterwards  
to have been used as the principle, out of  
which all other things were formed<sup>t</sup>. The  
opinion indeed, that some mysterious ema-  
nation from the Almighty called the world  
into existence, and that water was the ori-  
gin of every creature, whether animate or  
inanimate, appears to have been very ge-  
nerally diffused through almost every quar-  
ter of the globe. Some proofs of this have  
already been adduced, and others yet re-

VIII.  
Virginian  
account.

*"ning, or cause of things, was darkness beyond all conception;  
"an unknown darkness."* BRYANT'S Egypt, p. 170.

<sup>t</sup> Purch. Pilgrimage, b. viii. c. 6.

SECT. main, which equally merit the attention of  
 1. the mythologist.

IX.  
 Opinions of  
 the ancient  
 Philoso-  
 phers.

IX. Several of the ancient Philosophers, from whatever sources they drew their information, coincide with Moses in their notions respecting the origin of the world.

1.  
 Orpheus.

1. Orpheus, both from the remote antiquity of the period in which he is said to have flourished, and from the more accurate resemblance of his system to that of the Hebrew Legislator, first deserves our notice<sup>u</sup>. In the second of his Hymns, he invokes Night, or Darkness, as the parent both of gods and men, and as the origin of all things; worshipped by mortals under the mythological name of Venus, a name probably intended to convey the idea of creative love<sup>x</sup>. He appears also to have

<sup>u</sup> I mean not to assert, that Orpheus was actually the Author of the poems ascribed to him; for that point is somewhat dubious: but it may not be improper to observe, that the argument will remain equally strong, whether they be the composition of Orpheus, or of any other ancient Greek mythologist.

<sup>x</sup> Νύκτα θεῶν γενέτειραν αἰετομαίηδε καὶ ἀνδρῶν.  
 Νύξ γενεσις πάντων, ἣν καὶ Κυπρίην καλεσώμεν.

HYMN. ii.

Thus

supposed, that the world was created by the agency of an emanation from the Deity, whom he styles “The First Born, ———” coinciding, in this respect, both with the Jewish, the Christian, and the Hindoo systems. The First Born is further said, like the oriental Brahma, to have sprung from the mundane egg, previous to his commencing the work of creation.

It is worthy of notice, that this mysterious personage is addressed by Orpheus, in the following remarkable terms ;

Πρωτογονον καλεω διφυη, μεγαυ, αιθεροπλαγκτην,  
 Ωογενη, χρυσεαισιν αγαλλομενον πτερυγεσσιν,  
 Ταυροβοαν, γενεσιν μακαρων θνητων τ' ανθρωπων.

HYMN. v.

If it be not too presumptuous to hazard such a conjecture, it is possible, that under the term διφυη, which commentators do not account for very satisfactorily, may be conveyed some imperfect knowledge of the double nature, divine and human, of our blessed Lord, the true Logos, and sole creator of the universe. The notion, so familiar to the Pagan world, especially to the

Thus we read in the Mosaical cosmogony, “darkness was upon the face of the deep.”

Hin-

SECT. Hindoos, of an incarnate deity, may per-

I. — haps have been derived from a mutilated tradition of that mysterious article of our faith, by which alone we hope to obtain salvation, and which appears to have been actually revealed to our first parents<sup>y</sup>. With regard to the expressions, *ταυροβοαν*, and *χρυσεαισιν αγαλλομενον πτερυγεσσιν*, they may perhaps have originated from the well known cherubic emblems, which had been displayed to mankind long before the promulgation of the Jewish Law<sup>z</sup>. One cannot however avoid being struck with the resemblance of the latter of these epithets, “exulting in his golden wings,” to the scriptural *מְרַחֵף*, beautifully as well as justly paraphrased by Milton, “dove like ‘fat brooding’<sup>a</sup>.”

Justin Martyr has preserved an oath of Orpheus, which merits some degree of notice. “I adjure thee, the heaven, the “work of the great and wise God; I adjure thee, the *Voice* of the Father, which “he first uttered, when by his wisdom he

<sup>y</sup> Gen. iii. 15.

<sup>z</sup> Gen. iii. 24. See Parkhurst's Heb. Lex. vox *כָּרַב*.

<sup>a</sup> See Parkhurst's Heb. Lex. vox. *רָחַף*.



“ laid the foundations of the whole world.” CHAP.  
 The word *Voice* is asserted by Justin Mar- II.  
 tyr to be equivalent to *Logos*. “ In this  
 “ passage,” says he, “ Orpheus styles the  
 “ *Logos, Voice*, for the sake of poetical  
 “ metre, as is manifest from what occurs  
 “ a little above, where, when the metre  
 “ allowed him to do so, he denominates  
 “ this very personage, *Logos*, as for in-  
 “ stance,

“ Looking towards the divine *Logos*, reverence him<sup>b</sup>.”

Some persons have supposed, that Orpheus entertained an idea, similar to that of the ancient Etrurians, concerning the duration of the present order of things; and which, though I know not how it originated, is familiar to the Christian world; namely, that from the era of the creation, to the final dissolution of the universe, a period of six thousand years will elapse. “ In the  
 “ sixth generation,” says Orpheus, “ cease

<sup>b</sup> Ουρανὸν ὀρκίζω σε, θεὸν μεγάλῃ σοφῇ ἔργον,  
 Αὐδὴν ὀρκίζω σε πατρός, τὴν φθιγγάτο παρῶτον,  
 Ἦνικα κόσμον ἅπαντα ἑαῖς στήριζατο βελαῖς.

Hanc *αὐδὴν* Justinus interpretatur *λογον*. Ἐνταυθα, αἶτ, τὸν  
*λογον αὐδὴν* διὰ το ποιητικὸν ὀνομαζει *μετρον*· ὅτι δὲ τὸδ' οὕτως ἐχει,  
 ἀπο τῆ μικρῇ προσθεν, τῇ μετρῇ συγχωρευτός αὐτῷ, *λογον αὐτοῦ*  
*ονομαζειν*· ἐφ' ἣν γὰρ

Εἰς δὲ *λογον* θεῖον βλέψας, τῷ τῷ προσεδρεύει.

ORPH. Op. Edit. Gefner, p. 364.

“ the

SECT. “the harmony of song<sup>c</sup>.” It is perhaps,

I. however, too bold to deduce such sentiments from so obscure a passage.

From these detached fragments, the opinion of Orpheus, respecting the creation of the world, may imperfectly be gathered; but Cedrenus has preserved a more methodical and better detailed account of the system of that ancient Writer. “In  
“ the beginning, according to the doctrine  
“ of Orpheus, was created the ether. Chaos,  
“ and gloomy night the first of all things,  
“ enveloped it on every side, and occasioned an universal obscurity. Nevertheless, there was a Being, incomprehensible, supreme, and pre-existing; the  
“ Creator of all things, as well of the ether  
“ itself, as of whatsoever is under the ether.  
“ The earth was hitherto invisible on account of the darkness, till the light,  
“ bursting through the ether, illuminated  
“ the whole creation. That light was the  
“ Being before mentioned, even he that is

<sup>c</sup> Ἐκὴ δ' ἐν γενεᾷ (φησὶν Ὀρφεύς) καταπαύσατο κόσμον αἰοδῆς—Severior Neander in Theognidem, putat Orphea hunc versum posuisse, de nobilibus illis vi millenorum annorum ætatibus, de quibus Judæi, et ex his Christiani. ORPH. Op. ed. Gesner, p. 379.

“ above all things. His name is Wisdom, CHAP.  
 “ Light, and Life ; but these three powers II.  
 “ are one power, the strength of which is ———  
 “ the invisible, the incomprehensible God.  
 “ From this power all things were pro-  
 “ duced, incorporeal principles, the sun,  
 “ the moon, their influences, the stars, the  
 “ land, and the sea ; together with all  
 “ things in them, whether they be visible,  
 “ or whether they be invisible. The hu-  
 “ man race was formed by an immediate  
 “ act of the Deity, and received from him  
 “ a reasonable soul. Thus were all things  
 “ created by the three names of the one  
 “ only God, and he is all things<sup>d</sup>.”

<sup>d</sup> —Εξ αρχῆς αἰδεῖχθη τῷ κόσμῳ ὁ αἰθερ ὑπο τῶ θεῷ δημιουργ-  
 γηδεὶς. Εἰτεῦθεν δὲ εἰτεῦθεν τῶ αἰθερος ἦν χάος καὶ νύξ ζοφερά,  
 πάντα δὲ ἐκαλυπτε τὰ ὑπο τὸν αἰθερα<sup>α</sup> σημαίων, τὴν νύκτα προτε-  
 ρεῦειν. Εἰρηκῶς ἐν τῇ αὐτῇ ἐκδέσσει, ἀκαταληπτοὶ τίνα καὶ πάντων  
 ὑπερτατον εἶναι, προγενεστερον τε καὶ δημιουργον ἅπαντων, καὶ αὐτῷ  
 τῷ αἰθερος, καὶ πάντων τῶν ὑπ’ αὐτὸν τὸν αἰθερα. Τὴν δὲ γῆν εἶπεν  
 ἔπο τῷ σκοτῶς ἀοράτον ἔσαν. Εἰφράσε δὲ, ὅτι τὸ φῶς ῥῆξαν τὸν αἰ-  
 θερα, ἐφῶτισε πᾶσαν τὴν κτίσιν, εἰπὼν ἐκεῖνο εἶναι τὸ φῶς τὸ ῥῆξαν  
 τὸν αἰθερα, τὸ προεῖρημενον τὸ ὑπερτατον πάντων. Οὐ ὄνομα ὁ αὐτοῦ  
 Οὐφεις ἀκῆσας ἐκ τῆς μαλίνειας ἐξείπετ’ μητις, ὑπερ ἑρμηνεύειν Βαβλῆ,  
 Φῶς, Ζωοδοτῆς. Εἶπεν ἐν τῇ αὐτῇ ἐκδέσει, ταύτας τὰς τρεῖς δειάς  
 τῶν ὀνομάτων δυνάμεις, μίαν εἶναι δύναμιν, καὶ κρατος τετῶν θεῶν ὃν  
 εἰδεις ὄρα<sup>β</sup> ἢς τίνος δυνάμειος εἰδεις δύναται γινῶναι ἰδεᾶν ἢ φύσιν. Εξ  
 αὐτῆς δὲ τῆς δυνάμειος τὰ πάντα γεγεννησθαι, ἀρχας ἀσώματους,  
 καὶ ἥλιον, καὶ σελήνην, καὶ ἐξέσσαν, καὶ ἀστρα πάντα, γῆν καὶ θα-  
 λᾶσσαν, καὶ τὰ ὀρωμένα ἐν αὐτοῖς πάντα, καὶ τὰ ἀοράτα. Τὸ δὲ  
 τῶν ἀνθρώπων γένος εἶπεν, ὑπ’ αὐτῇ τῷ θεῷ πλασθῆν ἐκ γῆς, καὶ  
 ψυχὴν

SECT. 2. Pythagoras, in a manner somewhat

1. similar to Orpheus, appears to have fallen  
 — into the early heresy of materialism, though,  
 2. Pythagoras, like him, he ascribes the creation of the  
 world to unity first producing a duad.  
 “The beginning of all things,” says he,  
 “is unity; but from unity sprung an in-  
 “finite duad, subject, like matter, to unity  
 “as its cause. From unity and the in-  
 “finite duad, were produced numbers;  
 “from numbers, points; from points, lines;  
 “from lines, planes; and from planes, so-  
 “lids. From these were formed sensible  
 “bodies, of which there are four elements;  
 “fire, water, earth, air. Lastly, from the  
 “elements, by various transmutations, was  
 “produced the universe, animated, intelli-  
 “gent, and spheroidical. Light and dark-  
 “ness are equally distributed through the  
 “world; and man, the lord of the cre-  
 “ation, partakes of the nature of the  
 “Gods<sup>c</sup>.”

ψυχὴν ὑπ’ αὐτῆ λαβεῖν λογικὴν, καθὼς Μοῦσης ἐξέθετο. Ὁ δὲ αἰὼς  
 Ὀρφεὺς ἐν τῇ αὐτῇ βιβλῷ συνέλαξεν, ὅτι διὰ τῶν αὐτῶν τριῶν ὀνομασίῶν  
 μίας θεοτήτος τὰ πάντα ἐγενετο, καὶ αὐτὸς ἐστὶ τὰ πάντα. CEDR.  
 Hist. Comp. p. 57.

<sup>c</sup> Ἀρχὴν μὲν τῶν ἅπαντων μονάδα· ἐκ δὲ τῆς μονάδος ἀορίστον δυ-  
 ἀδα, ὥς ἀν ὕλην τῇ μονάδι αἰτιῶν οὐκ ἵποσθῆναι. Ἐκ δὲ τῆς μονάδος  
 καὶ τῆς ἀορίστου δυάδος τρεῖς ἀριθμοί. κ. τ. λ. SUIDÆ Lex. vox  
 Πυθαγόρας.

The

The whole of this system evidently proceeds upon geometrical principles; and consequently in that respect is totally dissimilar to the Mosaic cosmogony. The reason why it is here introduced, is principally on account of the remarkable origin from which Pythagoras deduces the creation of the universe. Two proceed from one, forming conjunctly a triad; the author and disposer of all things. As for man, he is said to partake of the nature of God, and the cause of this participation is the soul which animates him. With regard to the component principles of this mysterious part of man, various were the suppositions of the ancient philosophers, and all equally distant from the truth<sup>f</sup>; yet

CHAP.

II.

<sup>f</sup> “Zenoni Stoico animus, ignis videtur—Aristoxenus  
 “Musici, idemque philosophus, ipsius corporis intentionem  
 “quamdam, velut in cantu et fidibus, quæ armonia dicitur:  
 “sic ex corporis totius natura et figura varios motus cieri,  
 “tanquam in cantu sonos—Xenocrates animi figuram et  
 “quasi corpus negavit esse, verum numerum dixit esse, cu-  
 “jus vis, ut jam ante Pythagoræ visum est, in natura max-  
 “ima esset. Ejus doctor Plato triplicem finxit animum.”  
 Moses himself maintains the blood to be the נֶפֶשׁ, or animal  
 principle of life; and, as the same word seems to occur oc-  
 casionally in the sense of soul, (Parkhurst indeed denies this)  
 the notion of blood being the soul may from this circum-  
 stance have been derived to some of the heathens. “Em-  
 “pedocles

SECT. in one point they, generally speaking, una-

1. nanimously agreed; its divine origin, and the  
 ——— resemblance of its nature to that of the  
 Deity<sup>g</sup>.

3.  
 Thales and  
 Anaxago-  
 ras.

3. Several of the ancient sages, without entering into any special account of the process of the creation, more or less agree with Moses in what they *do* maintain. Among these, may be reckoned Thales the Milesian, and Anaxagoras. Thales maintained, that water was the origin of all things, and that God was that supreme intelligence, who formed all things out of water<sup>h</sup>. Anaxagoras taught, that the uni-

“pedocles animum esse censet cordi suffusum sanguinem.”  
 TULL. Tusc. Disp. lib. i. sect. 9, 10.

g “Ergo animus (qui, ut ego dico, divinus) est, ut Euripides audet dicere, deus. Et quidem, si deus aut anima aut ignis est, idem est animus hominis—Sin autem est quinta quædam natura ab Aristotele inducta primum; hæc et deorum est et animorum. Hanc nos sententiam sentiti, his ipsis verbis in consolatione hoc expressimus: animorum nulla in terris origo inveniri potest—Quicquid est illud, quod sentit, quod sapit, quod vivit, quod viget, cœlestis et divinum, ob eamque rem æternum sit necesse est.”  
 TULL. Tusc. Disp. lib. i. sect. 26, 27.

h “Thales enim Milesius, qui primus de talibus rebus quæsit, aquam dixit initium esse rerum. Deum autem cum mentem, quæ ex aqua cuncta fingeret.” CICERO de Nat.

verse remained in a state of chaotic confusion, till arranged in order by the wisdom of the Deity<sup>i</sup>. CHAP. II.

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4. In a similar manner, one of the most ancient of the Greek poets describes  
 “ Chaos, as first existing. Next was produced the spacious earth, the seat of the immortals, Tartarus hid within the recesses of the ample globe, and divine Love, the most beautiful of the deities. From Chaos sprung Erebus, and black Night; and from the union of Night and Erebus were born Ether and the Day<sup>k</sup>.” 4. Hesiod.

In the midst of this mythological description, we may still discover evident traces of the primeval tradition. Out of Chaos is produced the globe of the earth; and divine Love, personified in the character of a beautiful sylph, bears a conspicuous part in the cosmogony. Evening<sup>l</sup> and

Nat. Deor. lib. i. cap. 10. Ἀρχὴν μὲν πάντων ἕδωρ ὑπέστησατο.  
 DIOG. LAERT. in Vita Thal.

<sup>i</sup> Πάντα χρεμάτα πρὶν ὅμῃ· εἴτα νῦν ἐλθὼν αὐτὰ διέκοσμησε.  
 DIOG. LAERT. in Vit. Anax.

<sup>k</sup> Ἦτοι μὲν πρῶτιστ' Ἄλως γενετ'· αὐτὰρ ἔπειτα  
 Γαί' εὐρυτέρενος, κ. τ. λ. HESIOD. Theog. 116.

<sup>l</sup> Erebus, Heb. עֶרֶב.

SECT. night are next introduced; and lastly day  
 I. and the ethereal light are generated.

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5.  
 Aristophanes.

5. There is a curious passage in the works of Aristophanes, which nearly coincides with the sentiments of Hesiod. “Chaos, and Night, and black Erebus, “and wide Tartarus, first existed; at that “time, there was neither earth, air, nor “heaven. But in the bosom of Erebus, “black-winged Night produced an ærial “egg; from which, in due season, beautiful Love, decked with golden wings, “was born. Out of dark Chaos, in the “midst of wide-spreading Tartarus, he begot our race, and called us forth into the “light<sup>m</sup>.”

X.  
 Jehovah's  
 name  
 known to  
 the Pagans.

X. Besides the traditional accounts, which the heathen nations possessed, of the creation of the world, to many of them the peculiar name of God was not unknown. Philo Byblius, by whom the works of Sanchoniatho were translated into the Greek language, informs us, that that ancient Author wrote a faithful narrative of Jewish

<sup>m</sup> Χαιος η, και Νυξ, Ερεβος τε μελαν πρωτον, και Ταρταρος συ-  
 γ' η' κ. τ. λ. ARISTOPH. AVES, 694.

affairs,



affairs, having received his principal in- CHAP.  
formation on that head from Jerombaal, II.  
the Priest of the God Jeuo<sup>n</sup>. It is not im-  
probable, if we may argue from similitude  
of names, and from the remoteness of the  
period in which Sanchoniatho flourished,  
that this Jerombaal was the Gideon of  
Scripture, styled in the Book of Judges,  
from his contention with the worshippers  
of Baal, Jerubbaal<sup>o</sup>.

Diodorus Siculus, after enumerating several Pagan legislators, who claimed for their laws the sanction of different deities, concludes with mentioning the name of Moses, who, he says, prescribed his ordinances to the Jews, under the authority of the God Jao<sup>p</sup>.

The name of Jupiter Sabazius, as Selden justly remarks, is clearly derived from Jehovah Sabaoth, a term perpetually ap-

<sup>n</sup> 'Ιστορεί δε τα περί Ιουδαίων αληθεύοντα, ὅτι καὶ τοῖς τρόποις καὶ τοῖς ὀνομασιν αὐτῶν τα συμφωνοτάτα, Σαγχοῦνιαθὼν ὁ Βηρυτιος, εἰληφώς τα ὑπομνηματα παρὰ Ἰερὸμβάλε τε ἱερέως Θεοῦ τοῦ Ἰεῦω. EUSEB. Præp. Evan. lib. i. cap. ix.

<sup>o</sup> Judg. vi. 32.

<sup>p</sup> —Παρά δε τοῖς Ἰουδαίοις Μωσὴν τοῦ Ἰαῶ ἐπικαλεσμένου Θεοῦ. DIOD. SIC. Bib. Hist. lib. i. p. 84. edit. Rhodomanni.

SECT. plied to the Most High, in the page of Re-

1. velation<sup>9</sup>; and that the celebrated Tetra-

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grammaton, the incommunicable name יהוה, was well known to the Greeks, appears abundantly from the writings of Clemens Alexandrinus, and Diodorus Siculus<sup>1</sup>. Even the immediate instruments of idolatry were sometimes forced to bear their testimony to the supremacy of the God of Israel; and IAO was pronounced by the oracle of Apollo to be the first and the

<sup>9</sup> “Undenam Jupiter Sabazius? nonne a Jehovah Sabaoth, quod inculcante sæpius Jeremia proprium Dei Opt. Max. nomen?” SELD. Proleg. in Dis Syr. cap. iii.

<sup>1</sup> Cited by Selden, de Dis Syr. Synt. ii. cap. 1. Respecting the manner in which the peculiar name of God became known to the Heathens, it is well observed by Lord President Forbes, that, “though the Roman people and religion were but modern, compared with that of some other nations, yet is their Jovis Pater, which took much time to be corrupted into Jupiter, very ancient; and, if they had their theology from the Hetruscans, or the Phenicians, the term Jehovah must have been very pure and distinct, when it came first into Italy, to have remained so long so uncorrupted, as we see it did. No man, in his senses, will think the ancient Greeks and Italians borrowed from the detested Jews the name of their God; and therefore it may be safely concluded, that the name, which travelled thus into Greece and Italy, in the earliest times, was the name of the God of the whole earth, used and honoured by all flesh.” *Thoughts concern. Relig.* p. 178.

greatest

greatest of deities<sup>s</sup>. In a similar manner CHAP.  
 the Hindoos, though they might not pre- II.  
 cisely be acquainted with the very name ———  
 of Jehovah, were yet not ignorant of its  
 purport. They ascribed the work of cre-  
 ation to THAT WHICH IS<sup>t</sup>, the self-existing  
 Being, the uncaused cause of all things.

XI. With regard to the particular num- XI.  
 ber of days which were employed in the Use of the  
 creation of the world, it has been already sabbath  
 shewn, that the ancient Persians and Etru- originating  
 rians were not unacquainted with it. The from the  
first grand  
week of the  
creation.  
 use of the sabbath, and the division of time  
 into weeks, which can only be accounted  
 for on the supposition of a remote tradition  
 of the grand week of the creation, seems  
 to have pervaded nearly every part of the  
 globe. Eusebius, in his *Præparatio Evan-*  
*gelica*, cites several of the ancient poets,  
 who speak of the seventh day as being  
 holy; Hesiod and Homer both unite in  
 ascribing to it a degree of superior sanctity;  
 and Callimachus asserts, that upon it all  
 things were finished<sup>u</sup>. The sabbath is said

<sup>s</sup> Φραζέο τον παντων υπατον Θεον εμμεν' ΙΑΟ. SELD. de Dis  
 Syr. Synt. ii. cap. 1.

<sup>t</sup> Exod. iii. 14.

<sup>u</sup> Αλλα και την εεδομην ιεραν, ου μορον ει' Εεεραιοι, αλλα και ει'

SECT. to have been observed among the ancient

I. inhabitants of Arabia, previous to the era  
 — of Mahomet; consequently, although that  
 Impostor confirmed the observation of such  
 an ordinance, he could not be said to have  
 first enjoined it to his followers, from the  
 knowledge which he possessed of the books  
 of Moses<sup>x</sup>. Thus also the natives of Pegu  
 assemble together, for the purposes of de-  
 votion, on one fixed day in every week<sup>y</sup>;  
 and the people of Guinea rest from their  
 accustomed occupations of fishing and agri-  
 culture, every seventh day throughout the  
 year<sup>z</sup>.

As for the division of time into weeks,  
 it extends from the Christian states of Eu-  
 rope to the remote shores of Hindostan,  
 and has equally prevailed among the Jews

Ἑλληνες ἴσασι, καὶ ἣν ὁ πᾶς κόσμος κυκλεῖται τῶν ζῶγοντινων  
 καὶ φρομενῶν ἀπαντῶν. Ἡσιόδος μὲν ἐν ἑτῷ περὶ αὐτῆς λέγει,

Πρῶτος ἐστὶν, τετράς τε, καὶ ἑβδομὴ ἱερὸν ἡμᾶρ.

Καὶ Ὀμηρος,

Ἑβδομαδὴ δ' ἡπείτα κατηλυθεν ἱερὸν ἡμᾶρ.

Ναὶ μὴν καὶ Καλλιμαχος ὁ ποιητὴς γράφει,

Ἑβδομαδὴ δὲ ἐστὶν, καὶ οἱ ἐτετύκτο ἀπαντα.

EUSEB. PRÆP. EVANG. lib. xiii. cap. 13.

<sup>x</sup> Purch. Pilgrimage, b. iii. c. 2.

<sup>y</sup> Ibid. b. v. c. 5.

<sup>z</sup> Ibid. b. vi. c. 15.

and

and the Greeks, the Romans and the Goths; CHAP.  
 nor will it be easy to account for this II.  
 unanimity upon any other supposition, than ———  
 that which is here adopted.

Even the Mosaical method of reckoning by nights instead of by days has prevailed in more than one nation. The polished Athenians computed the space of a day from sunset to sunset<sup>a</sup>; and from a similar custom of our Gothic ancestors, during their abode in the forests of Germany<sup>b</sup>, words expressive of such a mode of calculation have been derived into our own language<sup>c</sup>. The same custom, as we are informed by Cæsar, prevailed among the Celtic nations. “All the Gauls,” says he, “conceive themselves to be sprung from father Dis, and they affirm it to have been handed down to them by the Druids. For this reason, they measure time not by the number of days, but of

<sup>a</sup> “Eos (scil. Athenienses) a sole occaso ad solem iterum occidentem omne id medium tempus unum diem esse dicere.” AUL. GELL. Noct. Attic. lib. iii. cap. 2.

<sup>b</sup> “Nec dierum numerum, ut nos, sed noctium computant (sc. Germani). Sic constituunt, sic condicunt. Nox ducere diem videtur.” TAC. de Mor. Germ. c. 11.

<sup>c</sup> Such as *fortnight*, *se’nnight*.

SECT. “ nights. Accordingly, they observe their

I. “ birth-days, and the beginnings of months

—— “ and years, in such a manner, as to cause  
 “ the day to follow the night<sup>d</sup>.” We may  
 perhaps here likewise, in the imaginary  
 descent of the Gauls, trace the same ge-  
 neral tradition, which has spread itself so  
 widely, of all things being sprung from  
 night and darkness.

The result of the whole inquiry is, that  
 the accurate resemblance between the Mo-  
 saical account of the creation, and the va-  
 rious cosmogonies of the Heathen world,  
 sufficiently shews, that they all originated  
 from one common source; while the strik-  
 ing contrast between the unadorned sim-  
 plicity of the one, and the allegorical tur-  
 gidity of the others, accurately distinguishes  
 the inspired narrative from the distorted  
 tradition.

<sup>d</sup> Cæf. de Bell. Gall. lib. vi. cap. 18.

## CHAP. III.

PAGAN ACCOUNTS OF THE PERIOD BETWEEN  
 THE CREATION AND THE DELUGE. I. PA-  
 RADISE. II. THE FALL. III. THE SERPENT.  
 IV. TRADITIONS OF THE PROMISED MES-  
 SIAH. V. CAIN AND ABEL. VI. LONGE-  
 VITY OF THE PATRIARCHS. VII. GIANTS.  
 VIII. NUMBER OF GENERATIONS BE-  
 TWEEN ADAM AND NOAH.

THE events, which took place between the creation of the world and the deluge, are buried in such remote antiquity, that we are not to expect any very methodical and accurate account of them among the Pagan nations. Their annals seldom extended beyond the catastrophe of the flood, which formed an almost impenetrable barrier to the excursions of curiosity; yet, notwithstanding this circumstance, the antediluvian history of Moses will be found obscurely recorded in many profane traditions.

Pagan ac-  
 counts of  
 the period  
 between  
 the creation  
 and the de-  
 luge.

I. The Author of the Pentateuch, after having described the process of the crea-  
 tion, informs us, that man was placed by  
 the

I.  
 Paradise.

SECT. the Deity in the garden of Paradise. This  
 1. favoured portion of the earth is represented,  
 — as containing within itself every external  
 object capable of conferring happiness. The  
 beauty of its scenery, the salubrity of its  
 climate, the variety and excellence of its  
 fruits, all contributed to the beatitude of  
 the first pair, and tended to elevate their  
 thoughts to that Being, who was the au-  
 thor and contriver of such numerous bles-  
 sings. Considered in this point of view, it  
 was equally a delightful residence for man,  
 and a kind of magnificent temple conse-  
 crated to the service of God. Its very  
 name conveyed the idea of happiness and  
 pleasure, which can only exist in their full  
 perfection, when the will of man tho-  
 roughly coincides with the will of God,  
 and when obedience is unattended with  
 those painful acts of self-denial, and with  
 that hatred on the part of a debased world,  
 which at present are inevitably attached  
 to it.

The beauty of the garden of Paradise  
 cannot be conveyed to our minds in a  
 stronger light, than by considering, that  
 heaven itself is frequently designated by  
 this very appellation. “To day shalt thou  
 “ be



“ be with me in Paradise,” was the conso- CHAP.  
 latory promise of our blessed Saviour to III.  
 the penitent thief. “ If, therefore, we are ———  
 “ taught,” (to use the words of a late pious  
 prelate) “ that heaven resembles the garden  
 “ of Eden, it seems fair and reasonable to  
 “ conclude, that the garden of Eden re-  
 “ sembled heaven, and was, from the be-  
 “ ginning, intended to do so; that, like  
 “ the temple under the Law, and the  
 “ church under the Gospel, it was, to its  
 “ happy possessors, a place chosen for the  
 “ residence of God; a place designed to  
 “ represent and furnish them with ideas of  
 “ heavenly things; a place sacred to con-  
 “ templation and devotion; in one word,  
 “ it was the primitive temple and church,  
 “ formed and consecrated for the use of  
 “ man, in his state of innocence. There,  
 “ undisturbed by care, and as yet unaf-  
 “ fected by temptation, all his faculties  
 “ perfect, and his appetites in subjection,  
 “ he walked with God, as a man walketh  
 “ with his friend, and enjoyed communion  
 “ with heaven, though his abode was upon  
 “ earth. He studied the works of God, as  
 “ they came fresh from the hands of the  
 “ workmaster; and in the creation, as in a  
 “ glass, he was taught to behold the glo-  
 “ ries

SECT. "ries of the Creator. Trained, in the

I. "school of Eden by the material elements

---

"of a visible world, to the knowledge of  
 "one, that is immaterial and invisible, he  
 "found himself excited by the beauty of  
 "the picture, to aspire after the transcen-  
 "dant excellence of the divine original<sup>a</sup>."

Such was the Paradise of Scripture; and from it the Heathens derived that belief in a state of pristine integrity, and that idea of the peculiar sacredness of groves, which prevailed so universally among them.

A notion appears to have been very widely diffused, that mankind formerly lived in complete happiness and unstained innocence; that spring reigned perpetually, and that the earth spontaneously gave her increase. "Immediately after the birth of  
 "man," says Hesiod, "the golden age com-  
 "menced, the precious gift of the immor-  
 "tals who acknowledged Chronus as their  
 "sovereign. Mankind then led the life of  
 "the Gods, free from tormenting cares,  
 "and exempt from labour and sorrow.  
 "Old age was unknown; their limbs were  
 "braced with a perpetual vigour, and the

<sup>a</sup> Ep. Horne's Sermons, vol. i. p. 68.

" evils

“ evils of disease were unfelt. When the CHAP.  
 “ hour of dissolution arrived, death assumed III.  
 “ the mild aspect of sleep, and laid aside —  
 “ all his terrors. Every blessing was theirs;  
 “ the fruits of the earth sprung up spon-  
 “ taneously and abundantly; peace reigned,  
 “ and her companions were happiness and  
 “ pleasure.”

A similar idea, though not expressed with the elegance of the classical mythologists, occupied the minds of our Gothic ancestors. The first inhabitants of the world, according to the usual system of the Heathen nations, were considered by them as something more than human; their abode was a magnificent hall, glittering with burnished gold, the mansion of love, joy, and friendship. The very meanest of their utensils were composed of the same precious materials, and the age acquired the denomination of *golden*. Such was the happiness of the primitive race of mortals; a happiness which they were destined not

<sup>b</sup> Ὡς ἰμοθεν γεγαασι θεοι θνητοι τ' ανθρωποι,  
 Χρυσειον μεν πρωτισα γενος μεροπων ανθρωπων  
 Αδαιατοι ποιησαν, ολυμπια δωμα' εχοντες,  
 Οἱ μεν επι Κρονου ησαν, οτ' εραν ημβασιλευεν.  
 Ὡς τε θεοι δ' εζων κ. τ. λ. —

HÆSIOD. Op. et Dier. lib. i. l. 108.

SECT. long to enjoy. The blissful period of in-

1. nocence was soon contaminated; certain

---

women arrived from the country of the giants, and by their seductive blandishments corrupted its pristine integrity and purity<sup>c</sup>.

The circumstance, which principally deserves notice in this ancient tradition, is the cause assigned by the Goths for the termination of their golden age. Women are said to have corrupted it; and thus to have introduced sin and misery into the world. It may perhaps be difficult to pronounce whether this be an allusion to the fatal transgression of our first parent, or whether it may not rather refer to the intercourse between the sons of Seth and the daughters of Cain, which was the principal cause of the universal wickedness of the antediluvians<sup>d</sup>. In either case, its coincidence with the page of Scripture is not a little remarkable.

A similar belief in an original state of purity is strenuously maintained by the inhabitants of Hindostan. "There can arise  
" little doubt," to use the words of an elegant modern Historian, "but that by the

<sup>c</sup> Edda, Fab. vii.

<sup>d</sup> Gen. vi. 2, 4.

" Satya

“ Satya age, or age of perfection, the Brah-  
 “ mins obscurely allude to the state of per-  
 “ fection and happiness enjoyed by man in  
 “ Paradise. It is impossible to explain what  
 “ the Indian writers assert concerning the  
 “ universal purity of manners, and the lux-  
 “ urious and unbounded plenty prevailing  
 “ in that primitive era, without this sup-  
 “ position. Justice, truth, philanthropy,  
 “ were then practised among all the orders  
 “ and classes of mankind; there was then  
 “ no extortion, no circumvention, no fraud  
 “ used in their dealings one with another.  
 “ Perpetual oblations smoked on the al-  
 “ tars of the Deity; every tongue uttered  
 “ praises, and every heart glowed with gra-  
 “ titude to the supreme Creator. The  
 “ Gods, in token of their approbation of  
 “ the conduct of mortals, condescended  
 “ frequently to become incarnate, and hold  
 “ personal converse with the yet unde-  
 “ praved race of mortals; to instruct them  
 “ in arts and sciences; to unveil their own  
 “ sublime functions and pure nature, and  
 “ make them acquainted with the econo-  
 “ my of those celestial regions, into which  
 “ they were to be immediately translated,  
 “ when the period of their terrestrial pro-  
 “ bation

SECT. “bation expired<sup>c</sup>.” Nor is this notion of

I. late origin among the Hindoos; Calanus,  
 — according to Strabo, holds much the same  
 language. “Formerly,” says he, “corn of  
 “all sorts abounded as plentifully as dust  
 “does at present; and the fountains poured  
 “forth streams, some of water, some of  
 “milk, some of honey, some of wine, and  
 “some of oil. Owing to this luxurious  
 “abundance, man became corrupt, and fell  
 “into all kinds of wickedness; inasmuch  
 “that Jupiter, disgusted with such a scene,  
 “abolished the ancient order of things,  
 “and permitted the necessities of life to  
 “be obtained only through the medium of  
 “labour<sup>f</sup>.”

If from the realms of Hindostan we  
 recur once more to classical antiquity, we  
 shall discover in the mythological story of

<sup>c</sup> Maurice's Hist. of Hindostan, vol. i. p. 371.

<sup>f</sup> Το παλαιον πατή ην αλφειτων και αλευρων πληρη, καδαπερ και  
 ιεν κοιως και κρηται δ' ἐρῶσον, αἱ μὲν ὕδατος, γαλακτος δ' αλλαι,  
 και ὁμοιως αἱ μὲν μελιτος, αἱ δ' οἶνος, τινες δ' ἐλαιου· ὥστε πλεσμονης  
 δ' οἱ ἀνδρωποι και τρυφης εἰς ὑβριν ἐξεπεσον. Ζεὺς δὲ μισησας τὴν  
 καταρασιν, κῆραισε παντα, και δια πονη τον βιον ἀπειδειξε. Cited  
 in CLUVER. Germ. Antiq. p. 225. Thus the denunciation  
 of God against Adam, “In the sweat of thy face shalt thou  
 “eat bread.”

the

the garden of the Hesperides, an evident CHAP.  
tradition of the Mosaic Paradise. It is III.  
said to have produced golden fruit, and to  
have been guarded by a serpent, which  
Lucretius describes, as encircling with its  
folds the trunk of the mysterious tree<sup>g</sup>.  
Hercules overcame the serpent and pos-  
sessed himself of the fruit. This conclusion  
of the fable is supposed, by Sir Walter Ra-  
leigh, to have originated from the promise  
delivered to the woman immediately after  
the fall. "The fiction," says he, "of those  
"golden apples kept by a dragon, was  
"taken from the serpent which tempted  
"Eve; so was Paradise itself transported  
"out of Asia into Africa, and made the  
"garden of the Hesperides: the prophe-  
"cies, that Christ should break the ser-  
"pent's head, and conquer the power of  
"hell, occasioned the fables of Hercules  
"killing the serpent of the Hesperides, and  
"descending into hell, and captivating  
"Cerberus<sup>h</sup>."

<sup>g</sup> "Aureaque Hesperidum servans fulgentia mala  
"Asper, acerba tuens, immani corpore serpens,  
"Arboris amplexus stirpem."

LUCRET. de Nat. Rer. lib. v. 33.

<sup>h</sup> Raleigh's Hist. of the World, p. 73.

SECT. From the holiness of the garden of Eden,

1. the Pagans probably borrowed their ancient  
 ——— custom of consecrating groves to the worship of their various deities. That such was the case with the inhabitants of Canaan, appears abundantly from numerous passages of Scripture, in which the tendency of the Israelites to this mode of idolatry is severely reprobated. Tacitus mentions a similar custom as being prevalent among the Semnoncs, a tribe of the Germans, and likewise among several other clans of the same nation<sup>i</sup>. We are informed by Pliny, that among the Romans, trees were formerly the temples of the Gods; and that even in his time, according to the ancient rites, the simple peasantry yet dedicated every tree, which surpassed the rest, to the Deity<sup>k</sup>.

The description given by Quintus Curtius of the sacred grove of Jupiter Hammon is singularly beautiful, and almost presents to the imagination the deep shades

<sup>i</sup> Tacit. de Mor. Germ. 39, 40.

<sup>k</sup> "Arbores fuere numinum templa, priscoque ritu simplicitia rura, etiam nunc, Deo præcellentem arborem dicant." PLIN. Nat. Hist. lib. xii. c. 1.

and



and the crystal streams of Eden. “At CHAP.  
 “length,” says he, “they arrived at the III.  
 “consecrated habitation of the Deity, —  
 “which, incredible as it may seem, was  
 “situated in the midst of a vast desert, and  
 “shaded from the sun by so luxuriant a  
 “vegetation, that its beams could scarcely  
 “penetrate through the thickness of the  
 “foliage. The groves are watered by the  
 “meandering streams of numerous foun-  
 “tains, and a wonderful temperature of  
 “climate, resembling most of all the de-  
 “lightful season of spring, prevails through  
 “the whole year with an equal degree of  
 “salubrity<sup>1</sup>.”

The same ancient mode of worship prevailed likewise among the Celtic nations, and the Druidical rites were solemnized in mystic circles of huge rocks, concealed from the gaze of profane eyes in the deep gloom of immense forests.

Thus, even long after the time that Paradise was forfeited, sweet was its remembrance to the sons of Adam, and delightful every image which could recal it to their recollection. The grove formed a part

<sup>1</sup> Quint. Curt. lib. iv. c. 7.

SECT. equally in their pleasures, and in their re-

I. ligious rites; the sage delighted to muse  
 — beneath its cooling shades, and the most solemn offices of a splendid, though perverted worship were performed within its gloomy recesses.

II.  
 The fall.

II. The happiness, which man enjoyed in the garden of Eden, was probably of no very long duration. He transgressed the positive commandment of God, and thus became utterly depraved and corrupted. The taint of this rash act of disobedience derived itself to his remotest posterity, and the whole race of his descendants became vitiated to the very heart. The unassisted powers of our darkened understandings are now unequal to the task of comprehending divine truths; and, as long as we remain in a state of nature, even the Gospel itself is foolishness to us. Spiritual mysteries can only be spiritually discerned, and spiritual discernment can only be acquired by the illumination of the Holy Ghost<sup>m</sup>.

<sup>m</sup> Hence the Apostle prays in behalf of the Ephesians, that God would give unto them “ the spirit of wisdom and “ revelation in the knowledge of him : *the eyes of their understanding being enlightened* : that they might know what “ is the hope of his calling, and what the riches of the glory “ of

While our intellects are by nature thus spi- CHAP.  
ritually blind, our other faculties have ex- III.  
perienced a similar degree of perversion —  
and depravation. We have equally lost the  
desire and the power to obey the com-  
mands of heaven. Our affections are set  
upon things below, not upon things above;  
and the creature is set up as an object of  
worship, in opposition to the Creator. Sunk  
in the deep sleep of spiritual death, we are  
utterly unable of ourselves to help our-  
selves; and the same Almighty voice, that  
once called our material frame out of its  
original nothing, must again be exerted,  
ere we can be roused from our fatal le-  
thargy. “We are tied and bound with  
“the chain of our sins,” from which no-  
thing but “the pitifulness of God’s great  
“mercy can loose us.” And even when  
that is effected, our spiritual strength is so

“of his inheritance in the saints; (Ephes. i. 17.) that they  
“might be able to comprehend the breadth, and length, and  
“depth, and height; and to know the love of Christ, which  
“passeth knowledge.” Ephes. iii. 18.

Thus Bp. Reynolds; “All the good we have is from  
“God; he only must be sought unto for it; we have none  
“in ourselves: I know that in me, that is in my flesh,  
“dwelleth no good thing; *we can neither think, nor speak,*  
“*nor do it.*” REYNOLDS’S Works, first Sermon on Hosea,  
p. 747.

SECT. withered, and so decayed, that we cannot

I. advance a single step from the door of our  
 ——— prison-house, without the constant preven-  
 nient grace of the blessed Spirit<sup>n</sup>.

The manner, in which this miserable change was effected, is said, in the Penta-  
 teuch, to have been by our first parents  
 eating of the fruit of a particular tree, in  
 direct defiance of God's express prohibition.  
 An evil spirit assumed the form of a ser-  
 pent, and inflated their minds with a proud  
 desire of acquiring knowledge, superior to  
 that with which God had endowed them.

<sup>n</sup> An accurate inquiry into the nature of the human soul  
 obliged even a Pagan Philosopher to confess the truth of these  
 doctrines, though he vainly ascribed to philosophy that in-  
 fluence which belongs to the Spirit of grace alone. Γινωσκασι  
 γαρ, η δ' ος, οι φιλομαδεις, οτι παραλαβουσα αυτων την ψυχην η φι-  
 λοσοφια (ατεχνως ΔΙΑΔΕΔΕΜΕΝΗΝ εν τῷ σωματι και προσκε-  
 κολλημενην, αναγκαζομενην δε, ὡσπερ δι' εἴργμῃ, δια τετρα σκοπεισθαι  
 τα οἷα, αλλα μη αυτην δι' αὐτης, και εν παση αμαδια καλινδου-  
 μενην, και τε εἴργμου την δεινότητα κατιδουσα, οτι δι' επιθυμιας εστι,  
 ὍΣ ΑΝ ΜΑΛΙΣΤΑ ΑΥΤΟΣ Ὁ ΔΕΔΕΜΕΝΟΣ ΞΥΛΛΗΠΤΩΡ  
 ΕΙΗ Τῷ ΔΕΔΕΣΘΑΙ) ὅπερ οὖν λεγω, γιγνωσκασιν οι φιλομαδεις  
 οτι εἴτω παραλαβουσα η φιλοσοφια εχεσαν αυτων την ψυχην, ηρεμα  
 παραμυδνεται, και λυειν επιχειρει. Speaking afterwards of the  
 blindness of the soul, he asserts, that diseases are not the only  
 evil consequences which result from an indulgence of the  
 passions; αλλ' ο παντων μεγαισι τε κακαν και εσχατον εστι, ΤΟΥΤΟ  
 ΗΙΑΣΧΕΙ (scil. η ψυχη), ΚΑΙ ΟΥ ΛΟΓΙΖΕΤΑΙ ΑΥΤΟ. PLAT.  
 Phæd. sect. 33.

In

In an evil hour they listened to the suggestions of the tempter, and forfeited at once their innocence and their immortality. CHAP. III.

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Various traditions, more or less agreeable to this account, have been preserved in the records of Paganism. An idea of lost integrity seems to have pervaded nearly the whole world, and to have inseparably mingled itself with the religious belief of almost every people. This notion most particularly displayed itself in a constant desire of appeasing the supreme Being, by sacrificial rites and superstitious observances. Whether we direct our inquiries to the frozen north, or to the sultry regions of the south; whether we mount upon the wings of the morning, and survey the mighty empires of the east, or accompany the adventurous navigator of more modern times to the distant shores of the western world; the same religious notions, and the same expiatory ceremonies, will be found universally prevalent. The rude idolater of the recently discovered hemisphere, and the polished votary of ancient polytheism, equally concur in the belief, that without the shedding of blood there can be no re-

- SECT. mission of sins. Nor was the life of the  
 I. brute creation always deemed sufficient to  
 ——— remove the taint of guilt, and to avert the  
 wrath of heaven. The death of a nobler  
 victim was frequently required; and the  
 altars of Paganism were bedewed with tor-  
 rents of human blood. The original design  
 of these horrible rites was well known in  
 the secluded groves of Mona; and the  
 mysterious priesthood of Britain unani-  
 mously pronounced, that, unless the pol-  
 lution of our guilty race was washed away  
 in the life-blood of a man, the anger of  
 the immortal Gods could never be ap-  
 peased°.

The universality of sacrificial rites will naturally produce an inquiry into the source, from which a custom, so inexplicable upon any principles of mere natural reason, could have been derived. And here we are involuntarily led to the first institution of this ordinance, which is so particularly recorded in Scripture. When it pleased God to reveal his gracious purpose of redeeming lost

° See Cooke's Inquiry into the Patriarchal and Druidical Religion, p. 66. and Cæsar. Comment. l. vi. c. 16. "Pro  
 "vita hominis nisi vita hominis reddatur, non posse aliter  
 "Deorum immortalium numen placari, arbitrantur."

mankind by the blood of the Messiah, it CHAP.  
 would doubtless be highly expedient to in- III.  
 stitute some visible sign, some external re-  
 presentation, by which the mysterious sac-  
 rifice of mount Calvary might be pro-  
 phetically exhibited to all the posterity of  
 Adam. With this view, a pure and im-  
 maculate victim, the firstling of the flock,  
 was carefully selected; and, after its blood  
 had been shed, was solemnly appointed to  
 blaze upon the altar of Jehovah. When  
 the first typical sacrifice was offered up,  
 fire miraculously descended from heaven,  
 and consumed it; and when this primitive  
 ordinance was renewed under the Levi-  
 tical priesthood, two circumstances are par-  
 ticularly worthy of observation—that *the*  
*victim should be a firstling—and that the*  
*oblation should be made by the instrumentality*  
*of fire.* It is remarkable, that both these  
 primitive customs have been faithfully pre-  
 served in the Heathen world. The Ca-  
 naanites caused their first born to pass  
 through the fire, with a view of appeasing  
 the anger of their false deities; and one of  
 the kings of Moab is said to have offered  
 up his eldest son as a burnt offering, when  
 in danger from the superior prowess of the  
 Edo-

SECT. Edomites<sup>p</sup>. Nor was the belief, that the

I. gods were rendered propitious by this peculiar mode of sacrifice, confined to the nations which were more immediately contiguous to the territories of Israel. We learn from Homer, that a whole hecatomb of firstling lambs was no uncommon offering among his countrymen<sup>q</sup>; and the ancient Goths, having “laid it down as a principle, that the effusion of the blood of animals appeased the anger of the Gods, and that their justice turned aside upon the victims those strokes which were destined for men<sup>r</sup>,” soon proceeded to greater lengths, and adopted the horrid practice of devoting human victims. In honour of the mystical number three, a number deemed particularly dear to heaven, every ninth month witnessed the groans and dying struggles of nine unfortunate victims. The fatal blow being struck, the lifeless bodies were consumed in the sacred fire, which was kept perpetually burning; while the blood, in singular conformity with the Levitical ordinances, was

<sup>p</sup> 2 Kings iii. 27.

<sup>q</sup> Iliad. l. iv. v. 202.

<sup>r</sup> Mallet's North. Antiq. vol. i. c. 7.

sprinkled,



sprinkled, partly upon the surrounding multitude, partly upon the trees of the hallowed grove, and partly upon the images of their idols<sup>s</sup>. Even the remote inhabitants of America have retained similar customs, and for similar reasons. It is somewhere observed by Acoïta, that, in cases of sickness, it is usual for a Peruvian to sacrifice his son to Virachoca, beseeching him to spare his life, and to be satisfied with the blood of his child.

CHAP.

III.

Whence then, we may ask, could originate this universal practice of devoting the first born, either of man or beast, and of offering it up as a burnt offering? Whence, but from some perverted tradition respecting the one great sacrifice once to be offered for the sins of all mankind? In the oblation of the first born, originally instituted by God himself, and faithfully adhered to both by Jew and Gentile, we behold the death of him, who was the first born of his virgin mother, accurately though obscurely exhibited. And in the constant use of fire, the invariable scriptural emblem of wrath and jealousy, we

<sup>s</sup> Mallet's North. Antiq. vol. i. c. 7.

SECT. view the indignation of that God, who is

I. a consuming fire, averted from our guilty  
 ——— race, and poured out upon the immaculate  
 head of our great Intercessor. Had a con-  
 scientiousness of purity reigned in the bosoms  
 of the ancient idolaters, it does not appear,  
 why they should have had more reason to  
 dread the vengeance of the Deity, than to  
 expect and to claim his favour; yet, that  
 such a dread did universally prevail, is too  
 well known to require the formality of a  
 laboured demonstration. It has been sup-  
 posed, and not without some degree of pro-  
 bability, that the ancient Druids “believed  
 “in the doctrine of the defection of the  
 “human soul from a state of original rec-  
 “titude:” and it is actually asserted to be  
 the invariable belief of the Brahmins, that  
 man is a fallen creature. The argument  
 in both these cases is principally drawn  
 from the severe penitential discipline to  
 which they submitted, with a view of ul-  
 timately regaining their lost perfection<sup>u</sup>.  
 The Hindoos however, we are informed,  
 “have an entire Purana on this very sub-  
 “ject; the story is there told in the same

<sup>u</sup> Maurice's Ind. Antiq. vol. vi. p. 53.

<sup>v</sup> Ibid. vol. v. p. 957.

“manner” as it is narrated by Moses; CHAP.  
 “the facts uniformly correspond; and the III.  
 “consequences are equally tremendous<sup>x</sup>.” —

The same doctrine is inculcated by classical mythology, in the description given of the gradual deterioration of man during the period subsequent to the golden age. “The second race,” says Hesiod, “dreadfully degenerated from the virtues of the first; they were men of violence and rapine; they had no delight in worshipping the immortals, nor in offering up to them those sacrifices which duty required<sup>y</sup>.” Similar to this is the doctrine of Scripture. By the fall, every faculty of man was debased, and he lost that relish for divine communion which once was equally the glory, the privilege, and the felicity of his nature.

Cluverius conceives, that this dreadful

<sup>x</sup> Maurice's Hist. of Hind. vol. i. p. 369.

<sup>y</sup> Δευτερον αυτε γένος πολυ χειροτερον —

——— Ὑβριν γὰρ ἀτασθαλον ἐκ ἐδυναντο

Ἀλλήλων ἀπεχειν, ἐδ' ἀθανάτους θεράπευσιν

ἠθέλον, ἐδ' ἔρδειν μακάρων ἱεροῖς ἐπὶ βωμοῖς.

Ἡ θεμὶς ἀνθρώποισι καὶ ἡθεα —

HESIOD, Op. et Dier. lib. i. 126.

SECT. event was alluded to in the story of Pan-

I. dora. "Eve was first endowed by God

---

"with consummate beauty and graceful-  
 "ness; but afterwards, being seduced by  
 "Satan, she persuaded Adam, through the  
 "force of her blandishments, to violate the  
 "commandment of the Almighty. This  
 "circumstance is allegorically described by  
 "the poets in the fable of Pandora and  
 "Prometheus. That ancient personage is  
 "said to have stolen fire from heaven, and  
 "to have opened the mysterious box, which  
 "inundated the world with sin and mi-  
 "sery. Hope alone remained at the bot-  
 "tom of the casket, and that hope was  
 "Christ<sup>z</sup>."

III.  
 The ser-  
 pent.

III. With respect to the particular form, which the tempter assumed when he seduced our first parents, a traditional remembrance of it has been almost universally preserved. Terror, in many nations, operated so far as to make the serpent an object of worship; but the mythology of others represents him as trampled beneath the feet of some mighty deliverer.

<sup>z</sup> "Ceterum nec lapsum primorum parentum nostro-  
 "rum, &c." CLUVER. Germ. Antiq. p. 225.

The story of the garden of the Hesperides has been already noticed; it will therefore at present be sufficient to observe, that a coin of Antoninus Pius is yet extant, which bears a signal attestation to the history of the fall; Hercules is represented as plucking apples from a tree, round the trunk of which a serpent is enfolded<sup>a</sup>. CHAP. III.

The mythology of the Greeks, being principally borrowed from more ancient nations, contained various rites, with the original meaning of which they were totally unacquainted. Of this nature was the festival in honour of the Grecian Dionysus. The name of that Deity has been traced to the Sanscrit word Deva-Nahusha, pronounced in the popular dialects Deo-Naufh<sup>b</sup>, and signifying *the God Naufh*. Now, if we may be allowed to derive that term from נחש Naash, *a serpent*, the import of Deo-Naufh, or Dionysus, will be

<sup>a</sup> Gurtler's Orig. Mundi, p. 9. The same Author gives in the preceding page a singular derivation of the Teutonic, and it may be added the English word, *naked*. "This word," says he, "preserves the memory of our original innocence, for the Hebrew נָחַשׁ (naakee) signifies *innocent*."

<sup>b</sup> Wilford's Essay on Egypt, &c. in Asiatic Res. vol. iii.

SECT. *the serpent deity.* The word Naga in the

1. — Sanfrit actually fignifies a *ferpent*<sup>c</sup>, and it approaches very nearly in found to the Punic Nachash נחש, if the ח be pronounced as a guttural.

That this derivation may not feem too fanciful, let us confider how far the title of the Serpent Deity corresponds with the rites in honour of Dionyfus. During the period of the Bacchanalia, his frantic votaries appeared like perfons diftracted, wildly rambling in every direction, and clad in *the fkins* of fawns. Thefe were followed by a number of noble virgins, bearing golden baskets filled with *fruit*, in which, fays Potter, “confifted the moft myfterious part “ of the folemnity.” In the baskets were placed *ferpents*, which fometimes crawling out, ftruck the beholders with aftonifhment. In the mean time the whole multitude joined in reiterated exclamations of the word Evoc<sup>d</sup>.

<sup>c</sup> Wilford’s Effay on Egypt, &c. in Afiat. Ref. vol. iii.

<sup>d</sup> See Potter’s Grec. Antiq. vol. i. p. 383. alfo Gutler’s Orig. Mundi, p. 9. This latter Author derives the terms *Evoc*, *Evafmus*, &c. from *Eve*; yet, what appears to be a fingular oversight, he omits noticing the ferpents, which made fo conspicuous a figure in the rites of Dionyfus.

The

The whole of this remarkable festival CHAP  
appears to be a kind of scenical representa- III.  
tion of the fall of our first parents. Ex-  
cluded from Paradise, and distracted with  
grief, they were doomed to wander over  
the face of the earth in quest of another  
habitation. Like the ancient Bacchanals,  
they were clad in the skins of beasts, their  
native innocence being forfeited, and the  
happiness, which results from a sense of  
friendship with God, being intermingled  
with guilty fear and anxious distrust. The  
remembrance of the fatal fruit, and of the  
malicious tempter, perpetually forced it-  
self upon their minds, and, through the  
channel of oral tradition, was doubtless  
long preserved among their posterity. As  
the woman first plucked the apples, and  
afterwards carried them to her husband;  
when this circumstance came to be mytho-  
logically represented, the fruit, which con-  
stituted the most mysterious part of the  
Dionysia, was naturally placed in the hands  
of females, and by them alone borne in  
the sacred procession. For similar reasons,  
the serpent, which took his station near  
the forbidden tree, and there tempted the  
woman to transgress the prohibition of  
God, was, in the mystic rites of Dionysus,  
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SECT. closely connected with the fruit, and car-

I. ——— ried along with it in the same golden baskets. Lastly, in the term *Evoe*, which resounded from every mouth during the continuance of the festival, we may trace a manifest allusion to the name of our unhappy parent, through whose frailty, sin and death first entered into the world, and disturbed the original harmony of universal nature<sup>e</sup>.

Pherecydes Syrius styles the Prince of certain evil spirits, that contended with Saturn, Ophioneus, or the Serpent Deity; a circumstance, from which Celsus argued, that the Mosaical history of the fall was borrowed from Pagan traditions. He is however well answered by Origen, who clearly shews the great priority of the era of Moses to that of either Heraclitus or Pherecydes<sup>f</sup>. The objection therefore of

<sup>e</sup> The same idea may be found in Eusebius. Διουσοι Μαινολην οργιαζεσι Βακχοις ωμοσφαγια την ιερομαναν αγογιτες και τελισκεσι τας κρεανομιας των φορων, ανεγεμμενοι τοις ΟΦΕΣΙΝ' ιπολυλιζοντες ΕΤΑΝ εκεινην, δι' ην η πλανη παρηκολωθησε, και ο θαυατος επηκολωθησε και σημειον οργιων Βακχικων ΟΦΙΣ εστι τιτελισμενος. EUSEB. PRÆP. EVANG. lib. ii. c. 3.

<sup>f</sup> See the whole passage in Stillingfleet's Orig. Sacr. b. iii. c. 3.

Celsus,



Celfus, when thus confuted, allowing as CHAP.  
 he does this striking similarity, serves only III.  
 to confirm the system which is here adopted, ———  
 and to establish upon a surer basis the au-  
 thenticity of the Pentateuch.

It is well observed by Bp. Stillingfleet,  
 that, as Satan first tempted Eve by a pro-  
 mise of the acquisition of wisdom, so he  
 “ was always ambitious to have the world  
 “ think, that the knowledge of good and  
 “ evil was to come by the serpent still.  
 “ Thence came the use of serpents so much  
 “ in divination ; thence *שׂוֹפָר* signifies *to di-*  
 “ *vine*, from *שׂוֹפָר* a *serpent* ; and so among  
 “ the Greeks, *οἰωνιζέσθαι* is taken in the  
 “ same sense, from *οἰωνος*, a *serpent*. So  
 “ that excellent glossographer Hesychius ;  
 “ *οἰωνος, οφίς* ἐπιεικώς γὰρ λέγεται εἰς τὰς  
 “ *μαντείας τοὺς οφείας εἶναι, οὗς καὶ οἰωνοὺς ἐλε-*  
 “ *γον*——Thus we see, how careful the  
 “ devil was to advance his honour in the  
 “ world, under that form wherein he had  
 “ deceived mankind into so much folly and  
 “ misery<sup>s</sup>.”

According to Pierius, the ancients thought

<sup>s</sup> Stillingfleet's Orig. Sacr. b. iii. c. 3.

SECT. that destruction, misfortune, and terror,

1. ——— were symbolically represented by the serpent. Hence, at the Delphic oracle, there was a serpent which seemed to challenge Apollo to single combat, implying, as Plutarch supposed, that destruction is always adverse to health. By the serpent Python, slain by Apollo, some understand the force and malignity of those poisonous distempers, with which man is frequently forced to struggle in this state of mortal existence; while others conceive it to signify a race of demons, to whom, as Adamantius informs us, dragons and serpents perform the part of ministering attendants. In a similar manner, Diodorus Siculus asserts, that evil is symbolized by a serpent twisted in spiral volumes<sup>h</sup>.

<sup>h</sup> See Olaus Wormius de Monum. Dan. lib. v. This Author, among other pieces of antiquity, mentions a remarkable golden horn, in the collection of the King of Denmark, embellished with various hieroglyphics. In the first circular compartment is represented a naked man, with outstretched hands and feet, deploring, as it were, his own misery. On both sides, he is attacked by serpents, the poisonous teeth of which are directed against him. On this hieroglyphic the Danish Antiquarian makes the following remark.

“ It is impossible to describe human misery, in a more  
 “ apposite manner, than by the foregoing emblem. On one  
 “ hand, that old serpent, the Devil, perpetually annoys man-  
 “ kind,

The Goths, from whom so many modern European nations are descended, speak of the serpent, throughout the whole of their mythology, in a very remarkable manner. The evil being Loke is said to possess great personal beauty, united with a malignant and inconstant nature; and is described as surpassing all creatures in the depth of his cunning, and the artfulness of his perfidy. Two of his children, born from a demon styled The Messenger of ill, are Death<sup>i</sup>, and an immense Serpent. “The  
“ universal father dispatched certain of the  
“ Gods to bring those children to him.  
“ When they were come, he threw the  
“ serpent down to the bottom of the ocean.

“ kind, by inspiring evil thoughts, by inciting to wicked actions, and by bringing both soul and body into the greatest danger. On the other hand, the serpentine race of corporeal enemies threatens the persecuting sword, and the empoisoned chalice. Thus beset on all sides, the unhappy figure, which is here represented, cannot refrain from imploring assistance, and from shewing his distress by every external action.—I think, therefore, that by serpents attacking an unarmed man, is indicated the miserable condition of mortality.”

A print of the horn accompanies the description of it, which is given by Olaus Wormius; and, in point of antiquity, it is supposed, by the same Author, to be prior to the introduction of Christianity into Denmark.

<sup>i</sup> Or Hela.

SECT. " But there the monster waxed so large,  
 I. " that he wound himself around the whole  
 — " globe of the earth. Death, meanwhile,  
 " was precipitated into hell—Here she  
 " possesses vast apartments, strongly built,  
 " and fenced with grates of iron. Her  
 " hall is Grief; her table, Famine; Hun-  
 " ger, her knife; Delay, her servant; Faint-  
 " ness, her porch; Sicknefs and Pain, her  
 " bed; and her tent, Cursing and Howl-  
 " ing<sup>k</sup>."

In this horribly sublime description, it is impossible to avoid recognising an evident tradition of that evil being, who first brought misery and destruction into the world. Loke appears to be a personification of pride; he is represented as a haughty opposer of the will of heaven, and consequently, in the language of allegory, is said, with great propriety, to be the father of the infernal serpent, and of death: for pride reduced the once exalted archangel to his present condition, and was the primary cause of death, both temporal and eternal. The serpent is cast down to the bottom of the ocean, but he soon encompasses the whole world with his enormous

<sup>k</sup> Edda, Fab. xvi.

volumes. Language cannot better describe  
 the fall of the apostate angel, and his uni-  
 versal dominion over man in his natural  
 state, than this emblematical account. Last-  
 ly, death is cast into hell, that abode of  
 misery and despair, into which all the pol-  
 luted race of Adam were inevitably falling,  
 when a gracious mediator interposed be-  
 tween God and man.

CHAP.

III.

A belief, that the place of punishment  
 is full of serpents, equally pervades the Go-  
 thic, the Persian, and the Hindoo mytha-  
 logies; nor is it easy to say, whence this  
 coincidence, respecting that *particular* mode  
 of torture more than any other, could have  
 arisen, except from some universal, muti-  
 lated tradition, that “the dragon, that old  
 “serpent, which is the devil and Satan,”  
 had been cast into the lake of fire and  
 brimstone.

“There is an abode, remote from the  
 “sun,” says the Author of the *Voluspa*,  
 “the gates of which face the north; an  
 “incessant shower of poison streams into  
 “it through a thousand openings, and it is  
 “entirely composed of the bodies of ser-  
 “pents. Through the midst of it flow

SECT. "dark torrents, in which are plunged the

I. "perjured, the assassins, and the seducer.

— "A black-winged dragon flies incessantly  
"around, and devours the bodies of the  
"wretched, who are there imprisoned<sup>1</sup>."

In a similar manner, the Persians supposed the place of torment to be a dark and bottomless pit, full of scorpions and serpents, which gnaw and sting the feet of the damned. Through it flows a dark and fetid stream, black as pitch, and cold as snow, in which the souls of the wicked are plunged<sup>m</sup>.

The notions of the Hindoos are evi-

<sup>1</sup> Mallet's North. Ant. vol. i. p. 116.

<sup>m</sup> "Et tales sunt, quæ in libro Erdavirâph-nâma enumerantur pœnæ damnatis irrogandæ. Ibi enim, in capite de Statu Gehennæ, dicit Sorûsh et Adur-Jezad ei monstrâsse supplicia peccatorum, eumque deduxisse ad ripam nigri fontentis fluvii (cujus aqua ut pix, et frigida ut nix) in quem projectæ sunt miserorum animæ plorantes et deplorabiles. Deinde visæ sunt aliæ animæ in barathro tenebricoso, ex quo erumpebat fumus, et in quo erant scorpiones et serpentes et sanguisugæ pedes mordentes, et diaboli peccatorum animas jactantes, easque pungentes, et lacerantes, et vulnerantes, et mordentes, et rodentes, ut canes rodunt ossa. In alio angulo erat anima capite humano et corpore serpentis, &c." HYDE de Relig. Vet. Pers. c. xxxiii.

dently

dently derived from the same source. In CHAP.  
 their mythology, “the king of the evil III.  
 “affoors, or demons, is called the king of ———  
 “serpents, of which poisonous reptiles,  
 “folded together in horrible contortions,  
 “their hell, or Naraka, is formed<sup>n</sup>.”

IV. Nearly connected, in many instances, IV.  
 with these traditional accounts of the ser- Traditions  
 pent, are those of some mighty deliverer, of the pro-  
 some powerful deity, who was destined to mised Mes-  
 bruise the head of that poisonous reptile. siah.

In the Gothic mythology, Thor is re-  
 presented as the first born of the supreme  
 God, and is styled in the Edda, the eldest  
 of sons; he was esteemed “a middle di-  
 “vinity, a mediator between God and  
 “man<sup>o</sup>.” With regard to his actions, he  
 is said to have wrestled with death, and, in  
 the struggle, to have been brought upon  
 one knee<sup>p</sup>; to have *bruised the head* of the  
 great serpent with his mace<sup>q</sup>; and, in his  
 final engagement with that monster, to  
 have beat him to the earth and slain him.

<sup>n</sup> Maurice's Hist. of Hind. vol. i. p. 369.

<sup>o</sup> Edda, Fab. xi. in the notes.

<sup>p</sup> Ibid. Fab. xxv.

<sup>q</sup> Ibid. Fab. xxvii.

SECT. This victory however is not obtained but

- I. at the expence of his own life. “ Recoil-  
 ——— “ ing back nine steps, he falls dead upon  
 “ the spot, suffocated with the floods of  
 “ venom, which the serpent vomits forth  
 “ upon him<sup>r</sup>.”

The resemblance between this tradition, and the original promise, that the seed of the woman should bruise the serpent's head, but that the serpent should bruise his heel, is sufficiently obvious ; to enter into a more minute comparison is unnecessary.

Much the same notion, we are informed, is prevalent in the mythology of the Hindoos. Two sculptured figures are yet extant in one of their oldest Pagodas, the former of which represents Chreeshna, an incarnation of their mediatorial God Vishnu, trampling on the *crushed head* of the serpent ; while in the latter it is seen encircling the Deity in its folds, and *biting his heel*<sup>s</sup>.

A tradition of a similar nature appears

<sup>r</sup> Elda, Fab. xxxii.

<sup>s</sup> Maurice's Hist. of Hindostan, vol. ii. p. 290.



to have been familiar to the Chinese, though, like Virgil in his *Pollio*, they misapplied it to the reign of one of their sovereigns. "At that time," says a Chinese Historian, "a celestial spirit, passing about in all directions, gradually introduced civilization, and softened the native ferocity of man. This was effected the more easily, since the great dragon, which disturbed the whole world, by confounding heaven and earth together, had been slain. For after his destruction, matters were arranged, each according to its own proper rank and dignity<sup>1</sup>."

CHAP.

III.

In short, whether we consult the religion of the Greeks, the Goths, or the Hindoos, we every where meet with a sort of mediatorial deity, engaged in combat with an envenomed serpent. Hercules and Apollo, Thor and Cresshna, seem all to be the same mythological personage; all to

<sup>1</sup> "De hujus ducis ævo ita Sinensis historicus loquitur. "Tunc temporis cœlestis spiritus ubique discurrens, paulatim urbanos mores induxit, et absque magno labore mortales, alioqui disciplinæ capaces, ad humanitatem informavit; præcipue magno illo dracone occiso, qui mundum omnem turbavit, cœlum terræ miscendo. Eo enim perempto, suum res quæque gradum et dignitatem obtinuit." MARTINII Hist. Sin. p. 16.

SECT. be corruptions of the grand primeval de-

I. clARATION, “ that the seed of the woman  
 ——— “ should bruise the head of the serpent.”

A few of those traditions of the promised Saviour, which are unconnected with the history of the serpent, shall now be taken into consideration.

It is said, that Zerâdusht, or Zoroaster, predicted in the Zendavestâ, that in the latter days would appear a man called Oshanderbeghâ, who was destined to bless the earth by the introduction of justice and religion. That, in his time, would likewise appear a malignant demon, who would oppose his plans, and trouble his empire, for the space of twenty years. That, afterwards, Osiderbeghâ would revive the practice of justice, put an end to injuries, and reestablish such customs as are immutable in their nature. That kings should be obedient to him, and advance his affairs; that the cause of true religion should flourish; that peace and tranquillity should prevail; and discord and trouble cease<sup>u</sup>.

<sup>u</sup> See the original of this prediction in Hyde de Relig. Vet. Pers. c. xxxi.

From whatever source this singular opinion may have originated, the Christian is led almost involuntarily to compare the manifestation of Oslanderbeghâ, with the first advent of the Messiah; and the appearance of Osiderbeghâ, with that awful day, when the victorious Son of God shall descend from heaven with a shout, and commence his triumphant reign of a thousand years upon earth. It may perhaps be too presumptuous to assert, that Zerâdusht was divinely inspired, when he delivered this remarkable prediction; yet, even if such a supposition should be adopted, it will not be totally devoid of precedent in the sacred volume. The prophecies of Balaam yet stand upon record, and prove indisputably, that the Almighty was sometimes pleased to make even Pagan seers subservient to his purposes, and to use them as instruments of revealing his counsels to mankind.

According to Abulpharagius, the Persian Legislator wrote of the advent of the Messiah, in terms even more express, than those contained in the foregoing prediction. “Zerâdusht,” says he, “the preceptor of the Magi, taught the Persians concerning  
“ the

CHAP.  
III.

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- SECT. “ the manifestation of Christ, and ordered  
 I. “ them to bring gifts to him, in token of  
 — “ their reverence and submission. He de-  
 “ clared, that in the latter days a pure vir-  
 “ gin would conceive ; and that, as soon  
 “ as the child was born, a star would ap-  
 “ pear, blazing even at noon day with un-  
 “ diminished lustre. You, my sons,” ex-  
 “ claims the venerable seer, “ will perceive  
 “ its rising, before any other nation. As  
 “ soon, therefore, as you shall behold the  
 “ star, follow it whithersoever it shall lead  
 “ you ; and adore that mysterious child,  
 “ offering your gifts to him with the pro-  
 “ foundest humility. He is the Almighty  
 “ WORD, which created the heavens\*.”

There is a circumstance, related by Martinius in his History of China, which, if authentic, serves to shew, that Confucius, the Lawgiver of that immense empire, had preserved some remains of the ancient belief in the doctrine of a promised Saviour. Martinius asserts, that a Chinese Philosopher, who had embraced Christianity, pointed out to him the last sentence of the book of Chuncieu, written by Con-

\* Cited by Hyde de Relig. Vet. Perf. c. xxxi.

fucius ;

fucius; from which it appeared, that he CHAP.  
 had not only foreseen the incarnation of III.  
 the Messiah, but had mentioned even the ———  
 very year in the Chinese cycle, when that  
 event was to take place. In the thirty-  
 ninth year of the emperor Lu, the huntf-  
 men of that Prince killed, without the  
*western* gate of the city, a very scarce ani-  
 mal, known to the Chinese by the name  
 of Kilin. A constant report had always  
 prevailed, that, as soon as that animal made  
 its appearance, a hero of great sanctity  
 would succeed it, who should bring glad  
 tidings of great joy to all nations. Confu-  
 cius having learned these circumstances,  
 shed a profusion of tears, and, with a deep  
 sigh, exclaimed, Already does my doctrine  
 approach towards its termination, and will  
 soon be finally dissolved. After this, he  
 wrote nothing more, and even left a work  
 unfinished, declaring, that his rule of doc-  
 trine was at an end, and must speedily give  
 place to that of a true Legislator, who  
 would cause wars and tumults to cease,  
 and to whom all the different sects of phi-  
 losophers must yield.

It is worthy of observation, that this ani-  
 mal is described by the Chinese, as being  
 of

SECT. of a remarkably mild and placid disposition,

- I. — inſomuch that it hurts no perſon, not even thoſe who attempt to put it to death. And it is yet more remarkable, that the two words, by which we expreſs the idea of the *Lamb of God*, are ſaid to be equivalent to the Chineſe term *Kilin*. With regard to the year, in which our Saviour was born, the converted Philoſopher, from whom Martinius received this account, conjectured, that it was known to Confucius, from the following circumſtance. The Chineſe characters and name of the year, in which the animal was ſlain, exactly correſpond with their cyclical designation of that, in which the birth of Chriſt took place. In other words, the Chineſe reckoning by cycles, and calling each year in a cycle by a different name, the Kilin was ſlain, and our Saviour born, in the correſponding years of two ſucceſſive cycles. He added, that Confucius wept, from an emotion of exceſſive joy, becauſe he conceived, that the advent of the moſt Holy One was prefigured by this circumſtance. Laſtly, from the death of that myſterious animal, he might perhaps have conjectured the ſufferings of the Meſſiah; who was led like a lamb to the ſlaughter.

slaughter, through the *western* gate of Jerusalem<sup>y</sup>. CHAP.  
III.

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Confucius is said to have used these words, *Si fam, Yeu Xim gin*, The Holy Man exists in the west. But whether by this expression he alluded to Christ, or to the High-Priest of the Jews only, is perhaps a matter of doubt. Hyde adopts the latter opinion, and adds, that, about sixty-five years after the birth of our Saviour, the then Emperor of China, induced partly by the words of Confucius, and partly by an apparition which he saw in a dream, actually sent ambassadors into the west, to inquire after that holy person, and the holy law which he promulged. They advanced as far as an island in the Red Sea; but not venturing to proceed any further, they returned, and thus left the matter undecided<sup>z</sup>.

I do not here insist upon the universal persuasion, which prevailed at the time of

<sup>y</sup> "Unum tamen omittere non debeo, quod mihi philosophus quidam Sinensis, et ille Christianus &c." MARTIN. Hist. Sin. p. 149.

<sup>z</sup> Du Halde's China; vol. iii. p. 35. and Hyde de Relig. Vet. Pers. c. xxxi.

SECT. the birth of Christ, that a person was then

I. about to make his appearance in Judea,

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who should obtain the sovereignty of the whole world. This notion may be accounted for, without supposing that any particular original tradition was extant. The Jews had been lately conquered by the Romans, and numbers of them were spread through different parts of the empire; so that their hopes of the speedy manifestation of some powerful deliverer might easily have transpired. Add to this the existence of the Septuagint translation, which was probably in the hands of many of the curious, and it will not be difficult to conceive, how such a belief became so prevalent<sup>a</sup>.

V.  
Cain and  
Abel.

V. When the innocence of our first parents was forfeited, and sin entered into

<sup>a</sup> On this ground, I have omitted noticing the cosmogony of Ovid, and a corresponding passage in the sixth Eclogue of Virgil, when treating of the Pagan accounts of the creation; and, for a similar reason, I have forborne to cite, in the present disquisition, the Pollio of the latter Poet. That beautiful composition, and the whole cosmogony of Ovid, bear such a minute resemblance to the page of Scripture, that one cannot avoid suspecting the acquaintance of the Roman poets with the sacred writings.

the



the world, the evil propensities of a corrupt nature soon began to display themselves. A careless neglect of the divine ordinances on the part of one of the sons of Adam<sup>b</sup>, and a devout observance of them by the other, procured for Abel a mark of God's favour, which was denied to Cain. Jealousy and envy immediately took possession of his soul; hatred and malice followed; and murder, even the murder of a brother, was the result of these baneful and diabolical passions.

In Sanchoniatho's Phenician history, it is said, that the two first mortals were Protogonus and Eon, and that the latter of these found out the way of taking food from trees<sup>c</sup>. Their immediate descendants were Genus and Genea, a male and a female, who first began to worship the sun, deeming that bright luminary the only Lord of heaven<sup>d</sup>. By Genus, Bp. Cumberland understands Cain, and by Genea,

<sup>b</sup> Vide infra, b. ii. sect. ii. c. 2.

<sup>c</sup> Since the *latter* of these persons is so particularly mentioned as having first plucked fruit from trees, Sanchoniatho may perhaps obscurely allude to the transgression of our first mother.

<sup>d</sup> Cumberland's Sanchoniatho, p. 23.

SECT. his comfort. In defence of this supposition,

1. he gives several reasons; the principal of  
 ——— which are, the coincidence of the respective places of Cain and Genus in the table of descent, Cain being the son of Adam, and Genus of Protogonus; and the similarity of their names, Genus, with the Greek termination being dropped, and the G being pronounced hard, approaching very near in point of sound to the Hebrew Cain<sup>c</sup>. Sanchoniatho does not notice either Abel, or the line of Seth; Moses, on the contrary, dwells more particularly on that branch, as from it was descended Noah, the second parent of mankind.

It is a remarkable circumstance, that the Iroquois, a savage nation of America, should have accurately preserved a tradition of the event now under consideration. They believe, that the first woman was seduced from her obedience to God, and, in consequence of it, was banished from heaven. She afterwards bore two sons; one of these, having armed himself with an offensive weapon, attacked and slew the other, who was unable to resist his superior force.

<sup>c</sup> Cumberland's Sanchoniatho, p. 219.

Other children afterwards sprang from the CHAP.  
 same woman, who were the ancestors of III.  
 all mankind<sup>f</sup>. 

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In the system of the Hindoos, the first Menu is surnamed Swayambhuva, or Son of the Self-existent; and it is supposed, that by him the institutes of religious and civil duties were delivered to mankind. By his wife Satarupa he had two sons, who were particularly *distinguished*, and three daughters. We are not however told in what respect they were thus distinguished, excepting only, that the Deity is said to have descended from heaven, to be present at a sacrifice which was then offered up. The strict analogy between this part of the tradition, and the sacrifice which is mentioned by Moses as the cause of the wrath of Cain, almost induces one to imagine, that this very descent of God, upon the burnt offering of the sons of Swayambhuva, was the cause of the two brothers being thus *distinguished*<sup>g</sup>.

<sup>f</sup> Mœurs des Sauvages, tom. i. p. 43. cited by Banier.

<sup>g</sup> Sir Wm. Jones on the Chronol. of the Hind. in Asiat. Ref. vol. ii.

Baxter conjectures, that the name of the Patriarch Enoch, the seventh from Adam, was known to the ancient Phrygians,

SECT. VI. The longevity of the ancient Patriarchs is mentioned by a variety of authors. Several of these, whose writings are now no longer extant, are referred to by Josephus. He first mentions, on the authority of Moses, the great age to which men formerly attained, and then adds, “ All those persons, whether Greeks or Barbarians, who have written on the subject of antiquity, agree with me in this point. For Manetho, who wrote an account of the Egyptians, and Berofus, who compiled a narrative of the affairs of Chaldaea, and Mochus, and Hefsticus, and Jerome the Egyptian, who were the authors of different histories of Phenicia, all these bear testimony to my veracity.

VI.  
Longevity  
of the Pa-  
triarchs.

gians, and by them communicated to the Greeks. “ Quis nescit Enocham Hebræis dici Chanoch? Hujus etiam memoriam durasse videtur et apud antiquos Phrygas; sicuti et in Græco proverbio, Τα Καννακη, de omnium vetustissimis. De Cannacâ autem ita Zenobius in Epitome Proverbiorum, Tarræi atque Didymi vetustorum grammaticorum. “ Καννακης γαρ εγενετο Φρυγων βασιλευς, ως φησιν Ἑρμογενης εν τοις Φρυγιοις, προ των Δευκαλιωνος χρονων, ος προειδως τον μελλοντα κατακλυσμον συναγαγων παντας εις τα ιερα μετα δακρυων ικετευεν. Ἡραδης δε ο Ιαμβοποιος φησιν, ινα τα Καννακη κλαισω. “ Credibile est igitur, et in ore Phrygum fuisse Enochi Næ-nias, cum gens ista sit omnium vetustissima.” Archæologia, vol. i. p. 207.

“ Hesiod

“ Hefiod likewise, and Hecateus, and Hel- CHAP.  
 “ lanicus, and Acufilaus, and Ephorus, and III.  
 “ Nicolaus, relate, that the ancients lived ———  
 “ a thousand years<sup>h</sup>.”

The passage of Hefiod, alluded to by Josephus, appears to be one in his Works and Days, in which he describes men, during the primitive ages of the world, as being only infants, at the age of a hundred years<sup>i</sup>.

An ancient Gentile tradition of a similar nature is mentioned by the Roman Poet ;  
 “ After Iapetus had brought down fire from  
 “ the celestial mansions, wafting atrophy  
 “ and a ghastly brood of fevers hovered  
 “ over the earth ; and death, though even-  
 “ tually necessary, yet once far removed,  
 “ now quickened his footsteps<sup>k</sup>.”

According to Couplet, the Chinese have precisely the same idea of the longevity of the Patriarchs, who flourished previous to

<sup>h</sup> Joseph. Antiq. Jud. lib. i. c. 3.

<sup>i</sup> Ἀλλ' ἑκατόν μιν παῖς ἔτελ, παρὰ μητρὶ κεδνῇ  
 Ἐτρεφέϊ ἀταλλῶν μέγα νηπιός ὧς ἐν οἴκῳ.

HESIOD. Op. et Dier. l. 130.

<sup>k</sup> Hor. Carm. lib. i. Od. 3.

SECT. the deluge. Some of these they suppose

- I. to have attained to the age even of eight  
 — or ten thousand years; a period far surpassing that which Scripture assigns to the lives of the antediluvians. It is, however, most probable, that the years here mentioned were only lunar ones; in which case the two computations will coincide with a sufficient degree of accuracy, to shew whence the Chinese received their tradition. Relying upon this article of his national belief, the Emperor Hoam-Ti, in a medical book of which he was the author, proposes an inquiry into the cause, why the ancients attained to so advanced an age, compared with that of the moderns<sup>1</sup>.

It may here be observed, that we cannot, with any degree of consistency, suppose the Mosaical years to be lunar ones; for in that case, those, who attained to *the greatest* age, will fall considerably short of what many even in our own days have reached. Nor will it be very easy, if the computation be made by years of such a description, to point out the particular pe-

<sup>1</sup> Couplet Pref. ad Chronol. Sin.

riod, when that mode of reckoning is to CHAP.  
cease. The ages of the Patriarchs are re- III.  
gularly enumerated, even beyond the days —  
of Jacob; and, if lunar years be still used,  
the absurdity will be evident. In that  
case, *the old age* of Abraham, when his  
son was born by a special intervention of  
heaven, will amount to something more  
than eight solar years.

VII. The existence of giants seems also to VII.  
have been well known to profane authors. Giants.  
Sanchoniatho mentions, that from Genos,  
or Cain, were descended “sons of vast  
“bulk and height, whose names were given  
“to the mountains on which they first  
“seized<sup>m</sup>.” They are further said to have  
sprung up during an era of universal cor-  
ruption, and shameless depravity<sup>n</sup>. Thus  
likewise Hesiod describes the race of men,  
who lived during the brazen age, as fierce,  
strong, warlike, and insulting; their hearts  
were of adamant; their corporeal power  
immense; and their nervous arms, firmly  
knit to their broad shoulders, were irre-  
fistible<sup>o</sup>.

<sup>m</sup> Cumberland’s Sanchoniatho, p. 24.

<sup>n</sup> Ibid.

<sup>o</sup> — Δεινόν τε καὶ ἄρρηκτον, ὥσπερ Ἀχαιοί

SECT. The traditions respecting the attempt of

1. the giants to scale heaven, which make so  
 — conspicuous a figure in the writings of the  
 poets, have been thought to allude, perhaps  
 too exclusively, to the history of Babel.  
 That some of these traditions have an im-  
 mediate reference to the overthrow of the  
 Tower, is an undoubted truth ; but that  
 they all describe the same event, is an as-  
 sertion which ought not to be too hastily  
 admitted. The ancient mythologists, in  
 fact, speak almost unanimously of *three*  
 different and distinct wars, which took  
 place between the giants and the immor-  
 tals. In the first, Cottus, Briareus, and  
 Gyas were concerned ; in the second, the  
 Titans ; and in the third, Otus and Ephial-  
 tes. With this lawless pair, Typhoeus, a  
 terrific demon mentioned by Hesiod, ap-  
 pears, from the place which he occupies in  
 the Theogony, to be closely connected ;  
 and like them to allude to the events,  
 which happened in the plains of Shinar.  
 But as for the two preceding wars of the

Εργ' ἐμελε σπονδεντα, καὶ ἕβριες· ὅδ' ἐ τι σιτον  
 Ἡσδίων, ἀλλ' ἀδάμαντος ἔχον κρατεροφρονα θυμόν,  
 Ἀπλάστοι· μεγάλη δὲ βίη, καὶ χεῖρες ἀπείροι  
 Εἰς ὧμων ἐπιφυκόν ἐπὶ σίδεροις μελέεσσιν.

HESIOD. Op. et Dier. l. 144.

giants,



giants, there is a single circumstance, which CHAP.  
 proves decidedly, that they cannot bear any III.  
 relation to the overthrow of Babel. Ovid, ———  
 who has closely copied his predecessor Hesiod in his account of the four ages, places the impious race, which warred against the Omnipotence of heaven, in a period, not *subsequent*, but *previous* to the deluge<sup>p</sup>. The same observation may be extended to the treatise of Apollodorus, as shall be shewn at large hereafter, when the subversion of Babel is more particularly considered. It will follow, therefore, that the two first wars of the giants cannot have any connexion with the history of the Cuthites, although by the poets they may have been frequently confounded with it. They were both carried on *before* the epoch of the flood; and consequently they must relate to the events of an era *prior* to that awful catastrophe.

- <sup>p</sup> “ Neve foret terris securior arduus æther;  
 “ Affectasse ferunt regnum cœleste Gigantas,  
 “ Altaque congestos struxisse ad sidera montes.”

Metam. lib. i. l. 151.

- “ Pœna placet diversa; genus mortale sub undis  
 “ Perdere, et ex omni nimbos demittere cœlo.”

Ibid lib. i. lib. 260.

Jose-

SECT. Josephus, in some measure, adopts the

I. same hypothesis as that which is here advanced. “The angels of God,” says he, “cohabiting with women, begot a race “prone to commit injustice, despisers of “that which is good, and inflated with a “vain confidence in their superior strength. “The same actions are ascribed to them, “as the Greeks suppose to have been attempted by the giants<sup>9</sup>.” Cedrenus, who, much more reasonably than Josephus, supposes that this generation sprung from an intercourse between the sons of Seth and the daughters of Cain, asserts, though it does not appear from what authority, that God destroyed many of them with fiery globes and thunderbolts; and finding that the rest remained incorrigible, swept them away at length with the waters of the deluge<sup>r</sup>. This account singularly agrees with

<sup>9</sup> Πολλοὶ γὰρ ἀγγελοὶ Θεοῦ, γυναῖξιν συμμιγνέσθας, ἰδρίας ἐγέννησαν παῖδας, καὶ πάντος ὑπεροπτίας καλῆς, διὰ τὴν ἐπὶ τῇ δυνάμει πεποιθήσιν· ὅμοια γὰρ τοῖς ἰσχυροῦς γιγάντων τετελμησθαι λεγομένοις ἐφ’ Ἑλλήνων, καὶ οὗτοι δράσαι παραδιδόσθαι. JOSEPH. Antiq. Jud. lib. i. c. 3.

<sup>r</sup> Τῶν ἐκ ὀλίγης μὲν σφαιραῖς πυρός, ἧτοι κεραυνοῖς ἐρανοῦ δὲ ἰψίτος ἐξαναλῶσε βαλὼν· ἀνεπαίσθητους δὲ τοὺς περιλοιπὲς καὶ ἀδιόρητους ἐπιμεροῖστας, κατακλυσμῷ μετὰ ταῦτα τοῖς πάντας ἐξάλωσεν ὁ Θεός. CEDR. Hist. Comp. p. 10.

those

those profane traditions which have been CHAP.  
adduced, and may tend to shew, that many III.  
of the Heathen fables probably refer rather ———  
to the antediluvian giants, than to the dis-  
persions at Babel.

VIII. I shall conclude this disquisition, VIII.  
with noticing another coincidence, which Number of  
exists between the Pentateuch and several generations  
records of profane antiquity. The number between  
of generations between the creation and Adam and  
the deluge, including Adam and Noah, Noah.  
amount, in the Mosaical narrative, pre- s  
cisely to ten. In a similar manner San-  
choniatho, though he makes no mention  
of the flood, and though he appears to give  
the descent of Cain rather than that of  
Seth, still enumerates ten primary gene-  
rations<sup>s</sup>.

The Chaldee account, given by Alex-  
ander Polyhistor, Abydenus, and Berofus,  
is yet more decisive and satisfactory. These  
ancient authors all agree in reckoning ten  
descents from Alorus to Xifuthrus, in whose  
time the deluge took place; and who con-

<sup>s</sup> Cumberland's Sanchon. p. 41. and Table adjoining.

frequently,

SECT. frequently, for that reason, as well as from

I. a variety of corresponding circumstances,  
 — which shall hereafter be noticed, must be  
 the same person as the patriarch Noah<sup>t</sup>.

The antediluvian history of the Hindoos, as it has been well observed, appears to be divided into several detached portions unconnected with each other, owing to the different points of view in which they considered that early period. Yet, in the midst of this confusion, the number ten again makes its appearance. Ten children of Brahmah are said to have been *contemporaries* previous to the era of the deluge<sup>u</sup>. This contradiction to the Scripture account, however, is more apparent than

<sup>t</sup> Εν τῇ δευτέρᾳ (φασκεὶ ὁ Πολυΐωνας Αλεξανδρὸς) τες δεκα βασίλεις των Χαλδαίων—ἕως τῆ κατακλισμῆ, λέγει γὰρ ὁ αὐτὸς Αλεξάνδρος, ὡς ἀπο τῆς γραφῆς των Χαλδαίων αὐδὶς παρακατιῶν ἀπο εἰ-  
 λατῆ βασιλείας Ἀρδάτη ἐπὶ τὸν δεκάτον λεγόμενον παρ' αὐτοῖς Ξισου-  
 δρον οὕτως. κ. τ. λ. SYNCELLI Chronog. p. 30.

Βασιλευσαι δὲ τῆς χώρας πρῶτον λέγει (Ἀβυθῆνος) Ἀλῶρον—καὶ  
 Σισουδρος ἐπὶ τούτοις· ὡς τοὺς πάντας εἶναι βασίλεις δεκα. Ibid.  
 p. 38.

Ταῦτα μὲν ὁ Βηρωσσὸς ἱστορεῖ πρῶτον γενεσθαι βασιλεῶν Ἀλῶρον  
 —Ξισουδρον βασιλευσαι σαροῦς οκτωκαίδεκα ἐπὶ τούτου τοῦ μεγαν  
 κατακλισμῆ· φησὶ γεγεννησθαι, ὡς γενεσθαι ὁμοῦ πάντας βασίλεις  
 δεκα. Ibid. p. 39.

<sup>u</sup> Wilford on the Chronology of the Hindoos, in Asiatic Res. vol. v.

real,

real, and may be reconciled to it, without any very great difficulty. Let any person examine the Mosaical chronology, and he will find, that the longevity of the Patriarchs was such as to cause nearly the whole of the ten antediluvian generations to be contemporary with each other, during at least some portion of their lives. The supposition will appear in a yet more striking light, if the computation of the Samaritan Pentateuch be consulted. According to the chronology of that venerable relic of antiquity, the *whole* of the ten generations were contemporary; Adam having lived a considerable space of time after the birth of Noah. This circumstance having been stated, the Hindoos resume the subject, and view the ten descents successively instead of contemporaneously. We are then informed, that God gave two sons to Adima, the first of men, by whom the whole earth was peopled\*. From this Patriarch, if we count downwards ten descents, we shall find, in that place of the genealogy, a personage denominated Prithu. He is said

CHAP.

III.

\* Wilford on the Chronology of the Hindoos, in Asiatic Res. vol. v.

SECT. to have been a pious prince, and skilled in

- I. agriculture; a character, which precisely  
 — agrees with that of Noah. It is probable, that Prithu is only a different appellative of the person who is otherwise called Satyavrata, and in whose days the deluge happened<sup>y</sup>.

These are the principal coincidences, which occur between the sacred and profane accounts of the antediluvian period. Some are certainly of a nature so remarkable, that it is impossible to avoid being struck with them; and if others appear less obvious, they may be omitted without weakening the testimony of the remainder. There will still be a sufficient degree of evidence to prove, that all ancient history, whether it be sacred, or whether it be profane, uniformly relates the very same facts. The sole difference is, that the one, because inspired, is plain, simple, and unadorned; while the other has mingled traditional absurdities with real events, and has thus weakened its own credibility.

<sup>y</sup> Wilford on the Chronology of the Hindoos, in Asiatic Ref. vol. v.

Scripture serves to explain profane History, CHAP.  
and profane History confirms and demon- III.  
strates the authenticity of Scripture; thus ———  
even Pagan traditions may be made sub-  
servient to the cause of truth, religion, and  
happiness.

## CHAP. IV.

PAGAN ACCOUNTS OF THE DELUGE. I. CHALDEE ACCOUNT. II. GREEK ACCOUNT, CONFIRMED BY THE SYRIANS. III. PERSIAN ACCOUNT. IV. HINDOO ACCOUNT. V. CHINESE ACCOUNT. VI. GOTHIC ACCOUNT. VII. EGYPTIAN ACCOUNT; COINCIDENCE OF THE GERMANS. VIII. AMERICAN ACCOUNTS; 1. MECHOACAN. 2. PERUVIAN. 3. BRAZILIAN. 4. NICARAGUAN. IX. AUTHORS WHO SPEAK OF THE DELUGE; 1. THOSE MENTIONED BY JOSEPHUS. 2. MELO. 3. PLATO. 4. DIODORUS SICULUS. 5. EPIPHANIUS. 6. ABYDENUS. 7. KIRCHER. 8. CARTWRIGHT. X. TRADITIONS RESPECTING THE DOVE AND THE RAINBOW. XI. NUMBER OF PERSONS PRESERVED IN THE ARK. XII. REPRESENTATION OF THE DELUGE ON THE SPHERE.

Full in accounts of the deluge. IT is perfectly agreeable to those notions of retributive justice, which we have early been in the habits of forming, that, while mercy is extended to the humble and the faithful, a continued series of resolute wickedness, and an habitual contempt of God's commandments, should terminate in a signal



nal example of vengeance upon the impenitent. Exactly conformable to this idea is the Scriptural account of the deluge. The old world is said to have gradually arrived at such a pitch of wickedness, that God destroyed it by a supernatural influx of waters. One family alone was excepted, which, on account of its exemplary piety and steady adherence to the cause of religion, was saved from the general calamity.

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If this event ever really happened, it is natural to expect that some traces of it will be found in the records of Pagan nations, as well as in those of holy Scripture. The magnitude and singularity of the circumstance, if it be indeed agreeable to truth, must have left such an impression upon the minds of the survivors, as could not easily be eradicated from the traditions of their posterity. A deficiency in the memorials of this awful event, though perhaps it might not serve entirely to invalidate its reality, would certainly contribute much to weaken its claim to credibility. For it is scarcely probable, that the knowledge of such a calamity should be utterly lost to the rest of the world, and should

SECT. be confined to the documents of the Jew-

I. ish nation alone. We find however, that

—— this is by no means the case; a tradition of the deluge, in many respects accurately coinciding with the Mosaical account of it, has been preserved by most ancient nations.

I.  
Chaldee ac-  
count of the  
deluge.

I. The Chaldeans relate, that in the days of Xisuthrus, who, like Noah, was the tenth in descent from the first created man, the catastrophe of the deluge took place. Pursuant to the commands of the Deity, this person constructed an immense vessel, and having sufficiently stored it with provisions of all kinds, he entered into it with his wife, his children, and his friends. Nor was the brute creation forgotten. A sufficient number both of birds and of beasts were directed to be preserved amidst the impending universal destruction. The flood now commenced, and the whole world perished beneath its waters. After it began to abate, Xisuthrus sent out some of the birds; which, finding neither food, nor resting place, returned immediately to the ship. In the course of a few days, he again sent out birds, which returned to him with their feet besmeared with mud.

A third

A third time he sent them out, and saw CHAP. them no more. From this he conjectured, IV. that the waters had now abated from off ——— the face of the earth, and having made an aperture in the side of the vessel, he perceived himself driving towards a mountain; where at length disembarking with his wife, his daughter, and his pilot, he adored the earth, built an altar, and sacrificed to the Gods<sup>a</sup>.

With regard to this narrative, it will be sufficient to observe, that it is impossible to avoid believing, that it relates to the same event as that which Moses describes. The minute resemblance between the two accounts in a variety of particulars, precludes all possibility of doubt respecting their identity.

II. The Grecian history of the deluge is not less remarkable, than that of the Chal- II. The Greek account. deans; and its authority is the more uncontrovertible, as being preserved in the page of Lucian, a professed scoffer at all religions. The antediluvians, according to

<sup>a</sup> Syncel. Chronog. p. 30. Euseb. Præp. Evang. lib. ix. c. 12. et Joseph. Ant. Jud. p. 12.

SECT. this author, arrived by degrees at such a

1. pitch of wickedness, that they became  
—— guilty of every species of injustice. They paid no attention to the obligation of oaths, they were regardless of the rights of hospitality, and shewed no mercy to their suppliants. The patience of the Gods was at length exhausted, and a great calamity befel them. The earth poured out an abundance of water from the vast central abyss, and the rain descended in torrents from the heavens. The rivers soon overflowed their banks, and the sea became swollen to so tremendous a degree, that an universal deluge took place, by which all men were destroyed. Deucalion alone, for the sake of his prudence and his piety, was reserved to another generation. In obedience to the commands of heaven, he caused his children and his wives to enter into a capacious ark, which he had constructed for their preservation, and embarked likewise on board of it himself. Immediately swine, and horses, and the various species of lions, and serpents, and all other animals which are bred upon the face of the earth, came to him by pairs, and he admitted them all into the ark. There they lost their savage natures, and became perfectly innoxious ; a  
change

change which took place in them by a CHAP.  
 special interposition of the Deity. Thus IV.  
 they all failed together peaceably in one ———  
 ark, so long as the waters prevailed over  
 the surface of the globe<sup>b</sup>.

The same Author further adds, that he Greek ac-  
 was told at Hierapolis in Syria, that there count con-  
 was a chasm in that country once of con- firmed by  
 siderable dimensions, through which the the Syrians.  
 waters of the flood descended into the great  
 abyss; and that Deucalion, upon his safe  
 disembarkation, built an altar, and consecrated  
 a temple to Juno over the chasm. The aperture  
 was yet to be seen in his days, though at that  
 time only of small size; and he relates a ceremony,  
 which took place twice every year, in memory of  
 the catastrophe of the deluge. Vessels full of  
 water were fetched from the sea by the whole  
 body of the priesthood, assisted by the people  
 of Syria and Arabia; even the inhabitants of  
 the countries beyond the Euphrates attended  
 upon this occasion. The water being thus  
 brought, was poured out upon the floor of the  
 temple, and was

<sup>b</sup> Εκεινων δε περι των ανθρωπων ταδε μυθεονται ιερισαι καρτα  
 ιοντες, κ. τ. λ. LUCIAN, de Deâ Syriâ.

SECT. speedily lost in the chasm; which, small  
 I. as it was, received without difficulty the  
 ————— largest quantity of water. The people supposed, that this ordinance was appointed by Deucalion himself, to preserve the memory of that calamity from which he had been delivered<sup>c</sup>.

With regard to the circumstance of his building a temple in honour of Juno, rather than of any other Deity, it will easily be accounted for, if we admit the hypothesis of Mr. Bryant; that the Latin word Juno is simply a corruption of the Hebrew יונה *juneb*, a dove<sup>d</sup>. And this supposition seems to be confirmed by the constant attendance of Iris, or the rainbow, upon that mythological personage<sup>e</sup>. In the particular instance now under consideration, the hypothesis receives additional strength from the extraordinary veneration, in which the dove was held throughout the whole city of Hierapolis. While every other spe-

<sup>c</sup> Τα δε απο τῆς, λεγεται λογος ὑπο των εν τη ἱερῇ πολει μεγαλως αξιος θουμασαι, οτι εν τη σφετερῃ χωρῃ, χασμα μεγα εγενετο, και το συμπαν ὑδωρ κατεδιξατο. κ. τ. λ. LUCIAN. de Deâ Syriâ.

<sup>d</sup> Bryant's Anal. vol. ii. p. 258.

<sup>e</sup> Ibid. vol. ii. p. 345.

cies of birds was eaten without scruple, CHAP.  
the dove alone was exempted on account IV.  
of the sacredness which was attributed to  
it<sup>f</sup>. Some traces also of a remembrance  
of the calamity once brought upon the  
world by the watery element, may perhaps  
be discovered in the reverence which they  
paid to fishes, and in the form of the god-  
dess Derceto<sup>g</sup>.

III. A similar belief in an universal de- III.  
luge prevailed among such of the ancient Persian ac-  
Persians, as professed to hold their religion count.  
in its original purity; though some sects  
among them denied it entirely, and others  
maintained, that it was only partial, not  
extending beyond a mountain, situated on  
the confines of Assyria and Persia. It is  
said to have been asserted by Zoroaster,  
that that catastrophe would never have  
taken place, had it not been owing to the  
wickedness and diabolical arts of Malcûs.  
Whether we are to understand by this per-

<sup>f</sup> Ορνίθας τας μὲν ἀλλας σιτεύονται, ΠΕΡΙΣΤΕΡΗΝ δὲ μὴν οὐ  
σιτεύονται, ἀλλὰ σφίσι ἡδὲ ἸΡΗ. LUCIAN. de Deâ Syr.

<sup>g</sup> Δερκετες δὲ εἶδος ἐν Φοινικῇ ἐδησαμένη, θεῖμα ξένον ἡμίση  
μὲν ὀρνίθ· τὸ δὲ ἰκόντων ἐν μέτρῳ ἐς ἀκρὺς ποδάς, ἰχθύος οὐκ ἀπο-  
τείνεται.

Ἰχθύας χρεῖμα ἴσον νομίζουσι, καὶ ὅποτε ἰχθύων ψαύουσιν. Ibid.  
son,

SECT. son, Cain, the father of apostasy in the old

I. world, or whether it be only a general

— name for all his descendants, as those of Jacob are often collectively styled Israel, it is perhaps not material to attempt to determine. Noah himself, according to a Persian Author, dwelt in the mountain, from which the waters of the deluge burst forth; though, by the same writer, an absurd tradition is mentioned of the particular place from which they proceeded<sup>h</sup>. It appears, however, from the foregoing account, that though the stream of history might be corrupted, yet they concurred

<sup>h</sup> “Veterum Persarum Orthodoxi credunt diluvium, id-  
 “que fuisse universale, et totam terram occupasse. Sed ut  
 “varias habent sectas et opiniones, de omnibus hisce rebus,  
 “a tam remota antiquitate petitis, inter se subinde dissen-  
 “tiunt et in fabulationem excurrunt. Nam, referente Ibn  
 “Shahna Arabe, in libro de primis et posteris, dantur  
 “aliqui ex Magis qui negant diluvium,—alii ex Magis ag-  
 “noscunt diluvium: sed aiunt illud non fuisse universale,  
 “nec transivisse ultra jugum montis prope Hulvân; quæ  
 “est inter Assyriæ et Persiæ confinia urbs. Ex Zoroastris  
 “autem sententia aiunt, quod non fuisset diluvium, nec  
 “mundus submersus, nisi propter iniquitatem et diabolica  
 “præstigia nequissimi hominis Maleûs—In libro Pharah.  
 “Sur. memoratur mons illustris, ubi tunc habitavit Noah,  
 “cum ex eo erumperet aqua diluvii: et ibidem, Zala-Cu-  
 “pha dicitur fuisse nomen vetulae ex cujus furno aqua di-  
 “luvii primo erupit.” HYDE de Relig. Vet. Pers. c. x.

with



with most other nations in their general belief of such an event.

CHAP.

IV.

IV. From Persia let us proceed to the mighty empire of Hindostan, and there also we shall find a minute account of the subversion of the old world by the waters of an universal deluge. In the ancient poem of the Bhagavat is contained an account of a flood, which destroyed all mankind, except a pious prince, with seven of his attendants and their wives. To transcribe the whole narrative would be superfluous, as it is replete with fabulous corruptions and additions; but that part of it, which is more immediately applicable to the present purpose, is as follows. “The demon Hayagriva having purloined the Vedas from the custody of Brahma, while he was reposing at the close of the sixth Manwantara, the whole race of men became corrupt, except the seven Rishis and Satyavrata, who then reigned in Dravira, a maritime region to the south of Carnata: this prince was performing his ablutions in the river Critamala, when Vishnu appeared to him in the shape of a small fish, and after several augmentations

IV.  
Hindoo account.

SECT. “ tations of bulk in different waters, was

I. “ placed by Satyavrata in the ocean, where

— “ he thus addressed his amazed votary :  
 “ In seven days, all creatures, who have  
 “ offended me, shall be destroyed by a de-  
 “ luge, but thou shalt be secured in a ca-  
 “ pacious vessel miraculously formed : take  
 “ therefore all kinds of medicinal herbs  
 “ and esculent grain for food, and, to-  
 “ gether with the seven holy men, your  
 “ respective wives, and pairs of all animals,  
 “ enter the ark without fear ; then shalt  
 “ thou know God face to face, and all thy  
 “ questions shall be answered. Saying this,  
 “ he disappeared ; and after seven days,  
 “ the ocean began to overflow the coasts,  
 “ and the earth to be flooded by constant  
 “ showers, when Satyavrata, meditating on  
 “ the Deity, saw a large vessel moving on  
 “ the waters : he entered it, having in all  
 “ respects conformed to the instructions of  
 “ Vishnu ; who, in the form of a vast fish,  
 “ suffered the vessel to be tied with a great  
 “ sea-serpent, as with a cable, to his mea-  
 “ sureless horn. When the deluge had  
 “ ceased, Vishnu slew the demon, and re-  
 “ covered the Vedas, instructed Satyavrata  
 “ in divine knowledge, and appointed him  
 “ the

“ the seventh Menu by the name of Vai- CHAP.  
 “ vafwata<sup>i</sup>.” IV.

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The refemblance of the whole of this account to that of Mofes is very remarkable, particularly in the precise number of perfons who are faved. The Hindoos indeed have in fome meafure perverted the hiftory of the real ogdoad, by fupposing it to confift of eight *men*, and by affigning to each perfon his refpective confort ; yet the analogy is fufficiently ftriking to fhew, that both narratives have fprung from a common fource. Nor is the incarnation of the deity Vishnu, in the perfon of a being half man and half fifh, unworthy of notice. This Avatar bears fuch an exact fimilarity to the Syrian goddefs Derceto, that it ferves decidedly to confirm the fupposition, that that idol has an immediate reference to the deluge<sup>k</sup>.

<sup>i</sup> Sir Wm. Jones on the Chronol. of the Hind. in Afiat. Ref. vol. ii. An exact tranflation of the whole paffage of the Bhagavat may be found in vol. i. of the Afiat. Ref. in a Differtation on the Gods of Greece, &c. by the fame Author.

<sup>k</sup> A print of this incarnation may be feen in Maurice's Hift. of Hindoftan, vol. i. p. 507. In the print of the third incarnation of Vishnu, in the fame work, vol. i. p. 581. is represented a man fitting upon the Lotos, and near him, in  
 the

SECT. V. The ancient empire of China next

I. demands our attention. Notwithstanding

V.  
Chinese ac-  
count.

the jealousy, with which foreigners are regarded throughout the whole of that vast monarchy, a certain degree of knowledge has been obtained respecting their religious sentiments. A tradition of the deluge, though perhaps not so clear and decisive as those which have been already considered, is nevertheless discoverable in the mutilated records which they have preserved. Martinius informs us, that the Chinese writers make frequent mention of the flood, though they do not enter into the causes which produced it. This deficiency led that Author to doubt, whether they spoke of the Noëtic flood, or of some other deluge peculiar only to the realm of China. So far as this, however, he ventures to assert, that there is no great dissimilitude between the two accounts; and that in point of chronology they nearly coincide, each having taken place about three thousand years before the Christian era. The Chinese acknowledge, that, previous to the time of Fohi, who from some correspond-

the midst of the waters, a bow; manifestly alluding to Noah and the rainbow.

ing

ing circumstances appears to be the Noah of Scripture, their annals do not deserve the name of well authenticated history<sup>1</sup>. CHAP. IV.

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There are certain peculiarities, mentioned by the same Author, respecting the birth of Fohi, the first Emperor of the Chinese, which seem, in some degree at least, to mark his identity with Noah. He is said never to have had any father; but as his mother was walking on the bank of a lake, she was suddenly encompassed by a rainbow, and having conceived in consequence of it, she brought forth Fohi<sup>m</sup>.

<sup>1</sup> “ De diluvio multa est apud Sinicos scriptores mentio :  
 “ de illius origine causaque nulla. Quod proinde Noëtici-  
 “ cumne fuerit, an aliud Sinis peculiare, quale Ogygium  
 “ olim in Attica, in Thessalia Deucalionæum, nondum li-  
 “ quet. Illud pro certo compertum, Sinensem de diluvio  
 “ historiam non multum a Noëtico abesse, quippe quæ ter  
 “ mille circiter annis vulgarem Christi epocham prægre-  
 “ ditur. Ante Fohium quidem imperatorem constituta an-  
 “ naliū suorum initia Sinæ ipsi pro suspectis habent, ut  
 “ quæ falsa et ridicula quam plurima complectantur.”  
 MARTIN. Hist. Sin. lib. i. p. 12.

<sup>m</sup> “ Hunc Fohium e matre absque patre natum memo-  
 “ rant. Illam enim forte ad ripam lacus, a quo Lanthien,  
 “ ubi in provincia Xensi, abit, deambulantem, ingens  
 “ hominis vestigium in arena impressum calcasse, inde ab  
 “ inde circumdatam concepisse, in eademque provincia,”  
 Fohium enixam esse. Ibid. p. 21.

The

SECT. The whole of this is manifestly a my-

I. thological fable; yet, if it be divested of

---

its allegorical obscurity, it will be found to contain a tolerably accurate description of what may be called Noah's second birth into the world. The ark appears here to be personified under the character of a female, from whose fruitful womb proceeded the ancestor of the present race of mortals, after having been long shut up in the midst of gloom and darkness. Fohi was born without having had any father; such also was the case with Noah in his birth from the ark. The mother of the Chinese prince conceived as she was walking on the *bank* of a lake, being surrounded with a rainbow. In a similar manner the progeny of the ark were not brought forth into the world, till their allegorical mother had reached *dry land*; and their re-appearance upon earth, after the horrors of the deluge, was marked by the auspicious symbol of the rainbow. Nor are these the only points of resemblance between those two celebrated characters. The Chinese relate, that Fohi bred *seven* different kinds of animals for sacrificial purposes<sup>n</sup>; and Moses ac-

<sup>n</sup> Le Comte's Mem. of China, p. 313.

quaints us, that Noah was directed to take CHAP.  
 into the ark along with him, clean beasts IV.  
 and birds by *sevens*, and that, after his de-  
 liverance, he sacrificed of them a burnt of-  
 fering to the Lord. Lastly, according to  
 Martinus, this prince was born in the pro-  
 vince of Xensi or Shenfi<sup>o</sup>; which, except-  
 ing Sifan, is the most westerly, and con-  
 sequently the nearest to Mount Ararat, of  
 all the districts of China. As for Sifan,  
 being situated immediately on the fron-  
 tiers, it probably might not have been  
 added to the empire, at the time when  
 the tradition took its present form. From  
 this circumstance, as Martinus justly ob-  
 serves, it is reasonable to conjecture, that  
 the early Chinese, in the time of their first  
 monarch, had migrated from the west, the  
 country in which the ark rested, into their  
 present settlements in the east<sup>p</sup>.

The authors of that nation frequently  
 speak of two heavens, the latter of which  
 in point of time succeeded the former.

<sup>o</sup> Hist. Sin. p. 21. ut supra.

<sup>p</sup> “ Ex quo conjici potest, qui primi mortalium apud Si-  
 nas fuere, a regionibus, quæ magis ad occidentem ver-  
 gunt, paullatim ad orientem progressos.” MARTIN. Hist.  
 Sin. p. 21.

SECT. From the description which they give of

I. ——— them, the first appears to allude to the state of the world before the fall, and the second to its condition at the deluge. During the period of the first heaven, “ the whole creation enjoyed a state of happiness; every thing was beautiful, every thing was good; all beings were perfect in their kind. In this happy age, heaven and earth employed their virtues jointly, to embellish nature. There was no jarring in the elements, no inclemency in the air; all things grew without labour; and universal fertility prevailed. The active and passive virtues conspired together, without any effort or opposition, to produce and perfect the universe.”

In the books, which the Chinese call *king*, or *sacred*, we meet with the following passage :

“ Whilst the first state of heaven lasted, a pure pleasure and a perfect tranquillity reigned over all nature. There was neither labour, nor pain, nor sorrow, nor criminality. Nothing made opposition to the will of man.”

The philosophers, who adhered to these  
ancient



ancient traditions, and particularly Tchou-  
 angse, say, that, “ in the state of the first  
 “ heaven, man was united inwardly to the  
 “ supreme Reason, and that outwardly he  
 “ practised all the works of justice. The  
 “ heart rejoiced in truth, and there was  
 “ no mixture of falsehood. The four sea-  
 “ sons of the year succeeded each other  
 “ regularly, and without confusion. There  
 “ were no impetuous winds, nor excessive  
 “ rains. The sun and the moon, without  
 “ ever being clouded, furnished a light  
 “ purer and brighter than at present. The  
 “ five planets kept on their course without  
 “ any inequality. There was nothing which  
 “ did harm to man, or which suffered any  
 “ hurt from him ; but an universal amity  
 “ and harmony reigned over all nature<sup>1</sup>.”

These descriptions manifestly allude to a  
 state of pristine innocence, and coincide  
 with those notions of a golden age, which  
 have been so familiar to the bulk of man-  
 kind. On the other hand, the account  
 which they give of the second heaven  
 seems clearly to point out the dreadful  
 convulsion, which the world underwent at

<sup>1</sup> Chev. Ramfay on the Mythology of the Pagans.

SECT. the deluge. "The pillars of heaven were

I. "broken. The earth shook to its very

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"foundations. The heavens sunk lower  
 "towards the north. The sun, the moon,  
 "and the stars, changed their motions.  
 "The earth fell to pieces; and the waters  
 "inclosed within its bosom burst forth  
 "with violence, and overflowed it. Man  
 "having rebelled against heaven, the sys-  
 "tem of the universe was totally disor-  
 "dered. The sun was eclipsed, the pla-  
 "nets altered their course, and the grand  
 "harmony of nature was disturbed<sup>r</sup>."

This account is, for the most part, remarkably agreeable to that of Moses. We read in Scripture, that when the flood took place, the windows of heaven were opened, and the fountains of the great central abyss were broken up. Out of it proceeded an immense body of water, which had hitherto been lodged within the bosom of the earth. There is every reason indeed to think, that the whole was a most tremendous scene of uproar and confusion; the very reverse of a tranquil and still increase of the waters. The atmospherical

<sup>r</sup> Chev. Ramfay on the Mythology of the Pagans.

air, forced by a supernatural pressure into the cavity of the great abyfs, would compel it to difgorge its contents in the moft violent and dreadful cataracts; which being driven to an immense height in the air, and thence falling back in torrents, would agitate the ocean with a tempeft, of which we perhaps can fcarcely form an idea<sup>s</sup>. To thefe laft convulfions of an expiring world, the Hindoos appear to allude in the third incarnation of Viſhnu; when the Soors and the Affoors churn the waters of the troubled ſea with a huge mountain<sup>t</sup>. In ſhort, humanly ſpeaking, it ſeems *neceſſary* that ſome ſuch diſorder ſhould have taken place, in the miſt of which the ark was miraculoſly preſerved; while every attempt of the wicked inhabitants of the earth to ſave themſelves was fruſtrated, and their veſſels either daſhed to pieces, or overwhelmed by the violence of the tempeſt.

In the preceding Chineſe account, mention is made of the heavens ſinking lower towards the north than what they had

<sup>s</sup> See Catcott on the Deluge.

<sup>t</sup> Maurice's Hiſt. of Hindoſtan, vol. i. p. 581.

SECT. been previous to the deluge. It is not

I. improbable, that the inclination of the axis

---

of the earth, by which the diversity of seasons is occasioned, may be hinted at in this expression; as there is some reason to think, that such an alteration actually took place at the era of the flood. The general correspondence of profane traditions, in the opinion, that the earlier ages of the world enjoyed a perpetual spring, and the inference, which may be drawn from the page of Scripture itself, both seem to favour this supposition. The variety of seasons, and their difference in point of heat, is mentioned for the first time immediately after the history of the flood<sup>u</sup>. Not a word is said, relative to the distinction between winter and summer, previous to the narrative which is given of that awful event. The only passage, which bears the most distant allusion to any difference of seasons, is contained in the history of the creation. “And God said, Let there be lights in the  
“firmament of the heaven, to divide the  
“day from the night; and let them be  
“for signs, and for *seasons*, and for days,  
“and for years<sup>x</sup>.” Seasons indeed are here

<sup>u</sup> Gen. viii. 22.

<sup>x</sup> Gen. i. 14.

mentioned; but there is no reason to suppose, that the word מועדים, which is thus translated, is at all equivalent to *seasons*, when we use the term to describe the different portions into which the year is at present divided. According to the analogy of derivation, it simply means, *fixed and stated times for the meeting of assemblies*, and does not appear to have the least reference either to heat or cold. It is almost needless to observe, that the different aspects of the moon, and the different altitudes of the sun in different parts of the day, would equally serve to mark out stated times for assemblies, whether the axis of the earth was inclined, or whether it was perpendicular to the plane of its orbit.

Another reason for supposing that some considerable alteration took place at the deluge, may be deduced from the pertinacious adherence of the ancients to the year of three hundred and sixty days, till long experience had taught them the erroneousness of their calculation. But if we admit that such was really the length of the antediluvian year, the predilection of the early postdiluvians for that particular

SECT. number, will easily be accounted for<sup>y</sup>. It

I. — is far from being improbable, that a considerable portion of astronomical knowledge was transmitted to the inhabitants of the new world, through the medium of Noah and his sons. A passage in Josephus seems to favour the opinion, that the antediluvians were not deficient in that science, and that they were anxious to hand it down to their posterity<sup>z</sup>. Upon this supposition, another point of resemblance will be found between Noah and the Chinese Fohi. That prince is said to have been deeply skilled in astrology, and to have understood the method of describing the motions of the heavenly bodies by mathematical figures<sup>a</sup>.

The moral cause of the deluge is assigned by the Chinese in a very striking manner. “All these evils arose,” says the book Liki, “from man’s despising the supreme Monarch of the universe. He “would needs dispute about truth and

<sup>y</sup> Vide Cedren. Comp. Hist. p. 11.

<sup>z</sup> Joseph. Antiq. Jud. lib. i. p. 9. ed. Hudson.

<sup>a</sup> Martin. Hist. Sin. p. 22. and Kœmpfer’s Japan, p. 145.

“false-

“ falsehood, and these disputes banished the CHAP.  
 “ eternal Reason. He then fixed his looks IV.  
 “ on terrestrial objects, and loved them to ———  
 “ excess: hence arose the passions. He  
 “ became gradually transformed into the  
 “ objects he loved, and the celestial Rea-  
 “ son entirely abandoned him. Such was  
 “ the source of all crimes, and hence ori-  
 “ ginated those various miseries, which are  
 “ justly sent by heaven as the punishment  
 “ of wickedness <sup>b</sup>. ”

VI. The same universal tradition of VI.  
 the destruction of the world by the wa- Gothic ac-  
 ters of a deluge, prevailed among the count.  
 ancient Goths. Their belief however in that  
 event, as it has been already observed<sup>c</sup>,  
 appears to be confounded and blended  
 with their notions respecting the crea-  
 tion. Notwithstanding this circumstance,  
 the grand outlines of the diluvian history  
 are sufficiently conspicuous. All the fa-  
 milies of the giants are drowned in the  
 streams of blood, which flowed from the  
 body of Ymer, excepting one, who escaped  
 along with his family on board of his bark:

<sup>b</sup> Chev. Ramfay's Mythology of the Pagans.

<sup>c</sup> Vide supra, p. 50.

SECT. and from him were descended the succeeding  
I. race of giants<sup>d</sup>.

VII.  
Egyptian  
account.

VII. The account given by Plutarch of the Egyptian Osiris affords some grounds for imagining, that he also is the same person as the Scriptural Noah. He is said to have been a husbandman, a legislator, and a zealous advocate for the worship of the Gods<sup>e</sup>; in all which points he corresponds with that Patriarch. Typhon conspired against him, and by a stratagem prevailed upon him to enter into an ark, the top of which was immediately closed by his perfidious enemy. In this situation he floated down the Nile into the sea. The day, upon which he entered into the ark, was the *seventeenth* of the month Athyr, when the sun passes through the sign of Scorpio<sup>f</sup>.

<sup>d</sup> Edda, Fab. iv.

<sup>e</sup> Οσίριν—καρπους τε δείξαντα, και νομους θεμενον αυτοις, και θεους δείξαντα τιμην. PLUT. de Isid. et Osir. p. 356.

<sup>f</sup> Τιφωνα δε—δολον μηχανασθαι—Οσιριδος εκμετρησαντα λαβρα το σωμα, και κατασπένυσαντα προς το μεγεθος λαβρακα καλην—εισενεγκειν εις το συμποσιον—εμβαλῖν τον Οσίριν κατακλιθῆναι, τους δε συνοντας επιδραμοντας επιζῆναι το πωμα, και—επι τον ποταμον εξενεγκειν, και μεδειναι—εις την θαλασσαν—ταυτα δε πραχθῆναι λεγουσιν ἐξδομη επι δεκα μηνος Αθύρ, εν ᾧ τον σκορπιον ὁ ἥλιος διεξιςιν. Ibid.

With



With regard to this account, it may be CHAP. observed, that Typhon, according to Plu- IV. tarch, is merely a mythological person, expressive of the Ocean<sup>g</sup>. Consequently, the tradition signifies nothing more, than that the character denominated Osiris was in danger from the sea; and that he escaped by entering into an ark. It is not a little remarkable, that the day, on which this took place, precisely agrees with that of Noah's embarkation, previous to the commencement of the deluge<sup>h</sup>.

So long as Noah or Osiris remained confined within the ark, they might be said to be lost; and upon their emerging into open day, they were considered as found again. In memory of this event, on the nineteenth day of the month, men clad in long robes, assisted the priests in bearing

<sup>g</sup> Τυφωνα δὲ τὴν θάλασσαν. PLUT. de Isid. et Osir. p. 363.

<sup>h</sup> A strange story is told by Plutarch concerning Osiris and Isis, which cannot easily be accounted for, except upon a supposition similar to that which has been already advanced respecting the mother of the Chinese Fohi; viz. that the parent of Osiris and Isis, mentioned in the passage about to be cited, is not a natural, but a mythological one, even the ark itself, within whose womb, as it were, they were for a time confined. Ἰσιν δὲ καὶ Οσίριν ἐξωντάς αλλήλων, καὶ περιγενέσθαι κατὰ γαστροῦ ὑπὲρ σκοτῶ συνέβαιναι. Ibid. p. 356.

the

SECT. the sacred chest down to the sea. The

1. chest contained within it a little golden figure of a boat, into which they poured water, while they made the air resound with their cries, that Osiris was found again<sup>1</sup>.

The whole of this supposition is confirmed by the custom, which prevailed among the Egyptians, of carrying their eight great gods in the sacred Baris, or ark, during their solemn festivals<sup>k</sup>. This number, precisely corresponding with that which was saved in the ark of Noah, leaves but little room to doubt, how the allusion is to be interpreted.

Coincidence of the  
Germans.

Let us now once more revert to the ancient Goths or Germans, as their coincidence with the Egyptians, in this mysterious rite, may perhaps be thought to afford an additional proof of their possessing some obscure traditions of the deluge. Tacitus informs us, that part of the Suevi sacrificed to Isis, a circumstance which he

<sup>1</sup> Τῆδε ἐννατὴ ἐπὶ δέκα νυκτός, ἐπὶ θαλάσσαν κατέβησι. κ. τ. λ.  
PLUT. de Isid. et Osir. p. 366.

<sup>k</sup> Bryant's Anal. vol. iii. p. 9.

was unable satisfactorily to account for; though, from a ship's forming the symbolical part of their worship, he was induced to conclude, that that emblem had been adopted in memory of their having borrowed their superstition from some foreign country<sup>1</sup>. It cannot, however, be reasonably doubted, but that this ship was merely the sacred Baris, the perpetual concomitant of the worship of Isis; and that it was used by the Germans in the same sense as it was by the Egyptians. There is an account also given by Tacitus of a rite in use among the former of those nations, which, from its resemblance in some respects to the Egyptian solemnity in honour of the discovery of Osiris, may perhaps relate to the solemn procession of the Baris.

“ In an island in the ocean,” says he,  
 “ is a sacred grove, and in it a consecrated  
 “ chariot covered with a garment, which  
 “ the priest alone can lawfully touch. At  
 “ particular seasons, the goddess is supposed  
 “ to be present in this sanctuary; she is  
 “ then drawn in her car by heifers with

<sup>1</sup> Tacit. de Mor. Germ. c. ix.

“ much

SECT. "much reverence, and followed by the

I. "priest. During this period unbounded

—— "festivity prevails, and all wars are at an  
 "end, till the priest restores the deity to  
 "the temple, fatiated with the conver-  
 "sation of mortals. Immediately the cha-  
 "riot, the garments, and even the god-  
 "dess herself, are plunged into the waters  
 "of a secret lake<sup>m</sup>."

Other traces of the deluge, at least etymological ones, may also be found in this country. The river Danube, anciently written Danau, is supposed by an eminent Mythologist, to be simply *the river of Noah*, being compounded of *da*, a Chaldaic particle, and the name of that Patriarch. In defence of his hypothesis, he cites Herodotus and Valerius Flaccus, who both call this river Noas, omitting the prefix<sup>n</sup>.

If such a mode of derivation be allowable, it may be further observed, that the Danube springs from the mountain Abnoba<sup>o</sup>, which Cluverius conjectures the

<sup>m</sup> Tacit. de Mor. Germ. c. xl.

<sup>n</sup> Bryant's Anal. vol. ii. p. 339.

<sup>o</sup> Tacit. de Mor. Germ. c. i.

Germans themselves would have called A- CHAP.  
benowe<sup>p</sup>; a word, that may possibly be IV.  
deduced, upon the same principle, from ———  
Aben-Noah, אבן-נוח, *the stone, or mountain*  
*of Noah*<sup>q</sup>.

VIII. Having now taken a cursory sur- VIII.  
vey of the traditions of the eastern world, American  
let us next consider those of the American accounts.  
continent.

I. According to Herrera, the Mecho- 1.  
acans, a people, comparatively speaking, in Mecho-  
the neighbourhood of Mexico, were not can.  
destitute of some knowledge of the flood.  
They had a tradition, that a single family  
was formerly preserved in an ark, amidst a  
deluge of waters; and that, along with  
them, a sufficient number of animals were  
saved to stock the new world. During

<sup>p</sup> Cluv. Germ. Antiq. p. 710.

<sup>q</sup> The Greek word *Navs*, and its Latin derivative *Navis*, may both perhaps be ultimately resolved into the name of that Patriarch, who built the first vessel upon record. Even the English word *Jbip* is possibly nothing more than *bip*, an ancient mythological name of the ark, with the common prefix *S* added to it. Thus *Sindus* is used instead of *Indus*, and *Scutbai* instead of *Cutbai*. In a manner somewhat similar, the English gentile *Scot* is changed by the French into *Ecoffe*.

SECT. the time, that they were shut up in the

1. ark, several ravens were sent out, one of  
 ——— which brought back the branch of a tree<sup>r</sup>.

2.  
 Peruvian.

2. In a similar manner, as we are informed by Gomara<sup>s</sup>, the Peruvians believe, that it once rained so violently, as to deluge all the lower parts of the country. In consequence of this, an universal destruction of the human species took place, a few persons only excepted, who escaped into caves situated on the tops of the mountains. Into these elevated retirements they had previously conveyed a sufficient stock of provisions, and a number of living animals; lest, when the waters abated, the whole race should have become extinct. As soon as the rain ceased, they sent out two dogs, which returned to them besmeared with mud and slime. Hence they concluded, that the flood had not yet subsided. After a certain interval, they sent out more dogs, which, coming back dry, convinced them that the earth was now habitable. Upon this, they left

<sup>r</sup> Herr. Hist. of America, translated by Stevens, vol. iii. p. 250.

<sup>s</sup> Cited by Purch. Pilgrim. b. ix. c. 10.

the

the places into which they had retired, and CHAP.  
 became the progenitors of the present race 1V.  
 of men. The number of persons, whom ———  
 they suppose to have been thus saved,  
 nearly approaches to that mentioned in the  
 Mosaic account<sup>t</sup>. It consists of seven.  
 Perhaps it may not be very difficult to  
 account for the deficiency of the eighth.  
 The original tradition, like that of the  
 Hindoos<sup>u</sup>, may have been, that a pious  
 prince, with seven holy men, were saved  
 from the general destruction which pre-  
 vailed around them. In process of time,  
 the head of this company may have been  
 forgotten; and, in that case, the exact  
 number seven, comprehending only his fol-  
 lowers, would remain.

3. It is mentioned in a treatise written  
 by a Portuguese friar<sup>x</sup>, that the Brazilians  
 have likewise preserved a traditional ac-  
 count of the deluge. When that event  
 took place, all mankind perished, one per-  
 son and his sister only excepted, who  
 escaped on a Janipata. From this pair the

3.  
Brazilian.

<sup>t</sup> Cited by Purch. Pilgrim. b. ix. c. 8.

<sup>u</sup> Vide supra, p. 139.

<sup>x</sup> Cited by Purch. Pilgrim. b. ix. c. 5.

SECT. Brazilians deduce their origin. Leri<sup>y</sup> re-

1. ——— relates, that he was present at one of their assemblies, when, in a solemn chorus, they chanted a kind of requiem to the souls of their ancestors. In the course of the song, they did not fail to notice the catastrophe of the deluge; in which the whole world perished, excepting some of their progenitors, who escaped by climbing into high trees.

4.  
Nicaraguan.

4. Peter Martyr<sup>z</sup> informs us, that when the Spaniards first discovered Nicaragua, they attempted to persuade the prince of the country to become a Christian. Upon this, he immediately inquired, whether those, who professed the religion of Jesus, had any knowledge of the flood; which, according to traditional accounts received from his predecessors, had once covered the whole earth, and had destroyed both men and beasts. In short, all the inhabitants of the vast country of America appear more or less to be acquainted with this awful instance of Divine justice<sup>a</sup>.

<sup>y</sup> Cited by Purch. Pilgrim. b. ix. c. 5.

<sup>z</sup> Ibid. b. viii. c. 14.

<sup>a</sup> Ibid. b. ix. c. 8.



IX. 1. Josephus has enumerated a variety of ancient authors, who concur in asserting, that the world had once been destroyed by a flood of waters. "This deluge," says he, "and the ark, is mentioned by all those persons, who have written Barbaric histories; one of whom is Berofus the Chaldean. Speaking of the flood, he gives us the following narrative. It is said, that in Armenia, upon a mountain of the Cordyceans, part of the ship is even yet remaining. It is a custom to scrape from off it some of the bitumen, with which it was covered, and to carry it about the person, as a talisman to avert disorders. Jerome likewise, the Egyptian, who wrote the ancient history of Phenicia; and Mnaseas; and many others; make mention of these events. Nicolaus Damascenus, in his ninety-sixth book, gives an account of the same events, in these words. There is a great mountain in Armenia, situated above Minyas, which is called Baris. A report prevails, that, at the time of the deluge, many persons fled here, and were preserved. One, in particular, was conveyed in an ark, to the very summit of

CHAP.

IV.

IX.  
Authors  
who speak  
of the de-  
luge.I.  
Those men-  
tioned by  
Josephus.

SECT. "the mountain, and a considerable part of

I. "that vessel yet remains. He perhaps

— "may be the man, concerning whom  
"Moses, the Jewish lawgiver, wrote<sup>b</sup>."

2.  
Melo.

2. Melo, a bitter enemy of the Jews, relates, that the person, who was saved along with his sons from the waters of the flood, was afterwards driven away from Armenia by the natives, and expelled from his house and possessions. Upon this, he retired into the mountains of Syria<sup>c</sup>.

This testimony is the more valuable, as coming from a professed enemy. However Melo may have perverted the truth, enough remains to show, that, prejudiced as he was against the Jewish nation, he was nevertheless constrained to allow the reality of such an event as the deluge.

3.  
Plato.

3. Plato mentions, that an Egyptian priest declared to Solon, that, previous to the partial deluges of Ogyges and Deucalion, an universal one had taken place, in

<sup>b</sup> Joseph. Antiq. Jud. lib. i. p. 12. edit. Hudson. and Zonar. Annal. vol. i. p. 19.

<sup>c</sup> Euseb. Præp. Evang. lib. ix. c. 19.

which

which the original constitution of the earth CHAP.  
was much affected and considerably altered<sup>d</sup>. IV.

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4. Diodorus Siculus varies from Plato in  
some degree, by asserting, that the Egyp- 4.  
Diodorus  
Siculus.  
tians maintained the flood of Deucalion to  
have been general<sup>e</sup>; but this discrepancy is  
not of sufficient moment to invalidate the  
position, that the Egyptians *did* believe in  
a deluge that was universal<sup>f</sup>.

5. Epiphanius says, that in the high 5.  
Epipha-  
nius.  
tract of country in Armenia, called the  
Gordyeen hills, one mountain in parti-  
cular, loftier than the rest, bore in his days  
the name of Lubar, which, in the Arme-  
nian language, signifies *the descending place*.  
In all probability, it is the same hill, which  
Nicolaus Damascenus calls Baris<sup>g</sup>.

6. Abydenus, after giving an account of 6.  
Abydenus.  
the deluge from which Xifuthrus, the  
Chaldean Noah, was saved, concludes with  
asserting, in exact concurrence with Be-  
rofos, that the ark first rested in the moun-

<sup>d</sup> Plat. Tim. p. 23.

<sup>e</sup> Bibl. Hist. lib. i.

<sup>f</sup> Vide supra, Rule II. p. 21. and 30.

<sup>g</sup> Epiph. Adv. Hær. lib. i.

SECT. tains of Armenia; and that the remains of

I. the wood, of which it was built, were still

— used by the inhabitants of the country, to suspend round their necks as a talisman<sup>g</sup>.

7.  
Kircher.

7. Kircher is of opinion, that the oriental deity Nefroch was merely a representation of the ark of Noah, and that the person styled Janus by the western nations was seated in it. This seems to be confirmed by the derivation, which the Jewish Rabbi give of the word Nefroch; they suppose it to be a corruption of Nefra-Noach, נִפְרָא-נוּחָא, *the plank or ark of Noah*<sup>h</sup>. If this be the case, the worship of Nefroch will appear to have a manifest connexion with the Baris of Isis, so highly revered by the Egyptians.

The double countenance, with which Janus is delineated, may possibly allude to the retrospective and prospective view of the patriarch Noah, into the antediluvian and postdiluvian worlds. He resembles him likewise in another respect: the culti-

<sup>g</sup> Euseb. Præp. Evang. lib. ix. c. 12.

<sup>h</sup> Kirch. Panth. cited by Beyer in his addit. ad Seld. de Dis Syr. p. 323.

vation of the vine, and the use of altars CHAP.  
 for the purpose of sacrifice, were first in- IV.  
 troduced by that ancient deity<sup>i</sup>. His very ———  
 name seems to have an analogy to that of  
 Noah, and is easily resolvable into Januach,  
 יָנוּחַ, the third person singular in the future  
 tense of that verb, which is the root of  
 the descriptive name Noah. If such a  
 mode of derivation should appear con-  
 strained, let it be remembered, that nearly  
 the whole of the Grecian mythology, and  
 consequently of the Roman, did not ori-  
 ginate with them, but was borrowed from  
 the east; hence it is natural to expect,  
 that the names of many of their ancient  
 gods should be of foreign extraction. The  
 hymns of Orpheus abound with titles, ap-  
 plied to the deities invoked by him, which  
 cannot be traced up to any Greek radical,  
 and which in all probability are terms of  
 ancient devotion, retained long after their  
 signification had been lost. To take a sin-  
 gle instance; there are not many names,  
 which bear more evident marks of a fo-  
 reign extraction, than that of Apollo. It  
 is in vain to seek any satisfactory derivation  
 of it from the Greek language; but if we

<sup>i</sup> Bryant's Anal. vol. ii. p. 253.

SECT. have recourse to the oriental dialects, we

1. — shall immediately perceive, that it is a compound word, signifying *father Baal the Sun*<sup>k</sup>. Of this deity, Potipherah, the father in law of Joseph, was priest. He is styled by Moses, the Priest of On<sup>l</sup>; which the LXX. very properly render, the Priest of Heliopolis. In a similar manner, Balbec, or more properly Baal-Beth, was likewise called by the Greeks Heliopolis; agreeably to a custom, which we are told by Plato was familiar to his countrymen, of giving rather a translation of proper names in other languages, than the original words themselves<sup>m</sup>.

8.  
Cartwright.

8. It has been already observed, that the ancient Armenians seem to have had a standing tradition, that the Noëtical family descended from the ark in their country;

<sup>k</sup> Expressed אב-באל-עון, Ab-Baal-On.

<sup>l</sup> Gen. xli: 45.

<sup>m</sup> Το δ' ἐπὶ βραχὺ πρὸ τοῦ λόγου δεῖ δηλωσαί, μὴ πολλὰ κίς ἀκούτες Ἑλληνικὰ βαρβαρῶν ἀνδρῶν ὀνόματα θαυμάζητε, τὸ γὰρ αἰτίον αὐτῶν πευσσεσθε. Σόλων ἐπινῶν εἰς τὴν αὐτοῦ ποιήσιν καταχρησασθαι τῷ λόγῳ, διαπυνθανόμενος τὴν τῶν ὀνομάτων δύναμιν, εὖρε τῆς τῆ Λιγυπλίου τοῦ πρῶτου ἐκείνου αὐτὰ γράψαντας, εἰς τὴν αὐτῶν φωνὴν μετενηνοκτάς· αὐτὸς τε αὖ πάλιν ἑκάστου τὴν διανοίαν ὀνομασίᾳ ἀναλαμβάνων, εἰς τὴν ἡμετέραν ἀγῶν φωνὴν ἀπειργαφίτο. PLAT. Critias.

whence

whence they called one particular hill, CHAP.  
 where this transaction was supposed to IV.  
 take place, *Baris* and *Lubar*, terms equi-  
 valent to the Greek word *apobaterion*, and  
 signifying *the place of descent*. The modern  
 Armenians, as we are informed by Cart-  
 wright<sup>n</sup>, still preserve the same opinion.  
 An abbey of Gregorian monks is situated  
 at the foot of the hill, who pretend, that  
 some portion of the ark is yet in being,  
 though angels prevent any person from ob-  
 taining a sight of it. The foundations of  
 many buildings are still visible upon the  
 mountain, supposed to have been erected  
 in that situation by the first inhabitants of  
 the postdiluvian world, from a fear, if they  
 ventured lower down, of experiencing a  
 calamity, similar to that from which their  
 immediate ancestors had so recently escaped.

X. The Pagans had a variety of tra-  
 ditions respecting the dove, which they  
 generally connected either with some fable  
 concerning the sea, or with some story re-  
 lative to the prophetic powers of that bird.  
 Both these prevailing notions are easily ac-  
 counted for, if we consider the history of

X.  
 Traditions  
 respecting  
 the dove  
 and rain-  
 bow.

<sup>n</sup> Cited in Purch. Pilgrim. b. i. c. 8.

SECT. the dove of Noah. It flew back to him

1. from off the face of the waters, and thus

—— acted as a kind of augur, by shewing that the earth was not yet habitable. It is well known, that the dove is assigned to Venus, as a constant attendant upon her, and it seems to have been done in consideration of her character as Venus Marina, Venus rising from the waves of the troubled ocean. This Venus is usually represented encompassed with dolphins, and other aquatic animals; and is even said, in a time of great danger when pursued by Typhon, or the sea, to have assumed the shape of a fish°. That this deity was distinguished from others, who bore the same name, appears from Cicero, who enumerates four different goddesses, each worshipped under the title of Venus, one of whom sprung from the foam of the sea<sup>p</sup>. Upon the whole, it is sufficiently manifest, that the marine deity in question forms a part rather of the eastern than of the western mythology, being in reality no other than the Syrian Atargatis, or Derceto. A masculine idol, with much the same appear-

\* Ovid. Fast. lib. ii. v. 461.

<sup>p</sup> Cicero de Nat. Deor. lib. iii. c. 23.



ance, terminating in a similar manner in the CHAP.  
 tail of a fish, was worshipped by the Phi- IV.  
 listines under the name of Dagon; who, if ———  
 a late ingenious disquisition respecting the  
 origin of that people be admissible<sup>q</sup>, is in  
 all probability the same with the Indian  
 Vishnu incarnate under the form of a fish.  
 This last fable is universally allowed to re-  
 late to the deluge; consequently, it is not  
 improbable, that Dagon and Atargatis may  
 likewise have the same allusion. The god-  
 dess of beauty rising from out of the waves  
 of the sea, surrounded with marine ani-  
 mals, and attended by her dove, seems to  
 be no inapposite emblem of the world  
 emerging, in renovated beauty, from the  
 midst of the waters of the deluge, and hav-  
 ing the auspicious dove for its harbinger.

Lucian, in his account of the Syrian  
 goddesses, mentions, that there were three  
 statues placed in the adytum of the tem-  
 ple, one of Jupiter, another of Juno, and a  
 third made of gold, and placed between  
 them, dissimilar to both the others. The  
 Assyrians called it a sign, or emblem, though  
 they gave no account of its origin. Some

<sup>q</sup> Wilford on Egypt, Asiat. Ref. vol. iii.

indeed

SECT. indeed supposed it to be an image of Dio-

1. nyfus, others of Deucalion, and others again  
 — of Semiramis. From a circumstance connected with it, and which appears to explain the reason of its being called a *sign*, or emblem, it was in all probability a representation of Deucalion, the Noah of Scripture. Upon the top of its head was perched a golden figure of a dove, which twice in the year was brought to the sea side, to be present at the carrying of that water, which in memory of the deluge was poured down the chasm in the midst of the temple<sup>r</sup>.

Plutarch, in his treatise upon the sagacity of animals, says, that “ the mythology  
 “ gifts maintain, that a dove was sent by  
 “ Deucalion out of the ark, which, when  
 “ it returned to him, shewed that the storm  
 “ was not yet abated ; but when he saw it

<sup>r</sup> Εν μεσῷ δὲ ἀμφοτέρων, ἔστηκε ξοανὸν ἄλλο χρυσεόν, ἑδάμα τοῖσι ἀλλοῖσι ξοανοῖσι εἰκελόν—καλεῖται δὲ σημήϊον καὶ ὑπ’ αὐτῶν Ἀσσι-  
 ρίου· ἔδε τι νομοῖα ἴδιον αὐτῷ εἶδεντο, ἀλλ’ ἔδε γενεσιος αὐτῆ περὶ καὶ  
 εἶδος λεγούσι· καὶ μὴν οἱ μὲν ἐς Διόνυσον, ἄλλοι δὲ ἐς Δευκαλιωνα, οἱ  
 δὲ ἐς Σεμιραμιν ἀγούσι· καὶ γὰρ δὴ ὡν ἐπὶ τῇ κορυφῇ αὐτῆ, περιτρεχὴ  
 χρυσεὴ ἐφῆσθη—ἀποδύμει δὲ δις ἑκάστῃ ἐφέως ἐς θάλασσαν, ἐς κομῆ-  
 δην τε εἰπον ὑδάτος. LUCIAN. de Dea Syr. c. xxxiii.

Vide supra p. 135.

“ no more, he concluded that the sky was  
“ become serene again <sup>s</sup>. ”

CHAP.  
IV.

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The Sicilian medals of Janus, who from this, as well as from other circumstances, seems to have been a copy of the scriptural Noah, had on one side the double countenance of the deity, and on the reverse a dove bearing a branch in its mouth <sup>t</sup>.

With regard to the oracular powers of the dove, there is a curious narrative given by Herodotus, of two black pigeons having taken their flight from Egyptian Thebes, one of which went to Libya, and the other to Dodona. As soon as the latter arrived at the place of its destination, it perched upon a beech tree, and pronounced with a human voice, that an oracle of Jupiter ought to be there established <sup>u</sup>. The Egyptian account of the same circumstance explains these doves to be two priestesses, who were the founders of those two ora-

<sup>s</sup> Οἱ μὲν ἐν μυθολογίᾳ τῇ Δευκαλίωνι φασὶ περιεγεῖν ἐκ λαβράκος ἀφιερμένην δηλωμα γενέσθαι χειμῶνος μὲν ἐσὼ παλιν δυσμενὴν, ἐνοδιαστὶ δὲ αἰὲς πασαν. PLUT. de Solert. Anim. p. 968.

<sup>t</sup> See a print in Bryant's Anal. vol. ii. p. 260.

<sup>u</sup> Herod. Hist. lib. ii.

SECT. cles. It has been supposed<sup>x</sup>, that both the

I. Egyptian and the Grecian Thebes were so  
 ——— denominated from *Theba* תְּבֵה an ark, on account of the prevalence of those rites which respected the Baris. If this hypothesis be adopted, the reason will then be evident, why oracular persons proceeding from *Theba*, the very place where the Isiac superstition principally flourished, should mythologically be styled *doves*.

Perhaps one of the most signal gentile attestations to the truth of the Mosaical account of the deluge, is a coin struck at Apamea in the reign of Philip the elder, on the reverse of which is represented a kind of square chest floating upon the waters. A man and a woman are advancing out of it upon dry land, while two other persons remain within. A dove bearing an olive branch is fluttering above it, and another bird, possibly a raven, is perched upon its roof. In one of the pannels of the chest is the word *Noë* in Greek characters<sup>y</sup>.

<sup>x</sup> By Mr. Bryant.

<sup>y</sup> See a print of it in Bryant's Anal. vol. ii. p. 230.

The opinion that this medal relates to the deluge has indeed

There is a passage in the Theogony of CHAP.  
Hesiod respecting the rainbow, which is IV.  
not unworthy of notice. Iris, the daughter ———  
of Thaumas, is described as hovering over  
the broad surface of the ocean; and is said  
to be the messenger of Jupiter, whenever  
he is about to take a solemn oath by the  
waters of Styx <sup>2</sup>.

If we may be allowed to suppose Thau-  
mas a word not of Grecian, but of oriental  
extraction, we shall immediately perceive  
the propriety of the poet's description; and  
be led to see the connexion between the  
rainbow personified under the character of  
Iris, and the deluge. The daughter of  
Thäum תהום<sup>a</sup>, the vast central abyfs,  
which, when dislodged from its proper si-  
tuation, principally occasioned the cata-

deed been controverted by Mr. Barrington, Mr. Combe, and  
others, though perhaps with very little reason.

<sup>2</sup> Παυρα δὲ Θαυμαντος θυγατηρ ποδὸς ὡκεα Ἰρις  
Ἀγγελίης πωλεῖται ἐπ' εὐρεα ἰώτα θαλάσσης,  
Ὀπποτ' ἔρις καὶ νεῖκος ἐν Ἀθανάτοισιν ὀρήται.

— — — — —  
Ζεὺς δὲ τὴν Ἰρίν ἐπεμψε θεῶν μέγαν ὄρκον ἐνέικαις—

HESIOD. Theogon. v. 779.

<sup>a</sup> The ת being pronounced like the French *e*, which seems  
to be the universal pronunciation of that letter, the English  
alone differing from the rest of the world.

strophe

SECT. strophe of the flood, is said to hover over

1. the broad surface of the ocean. It is needless to mention the natural cause of the phenomenon of the rainbow; it is sufficient to say, that at the time when it was first made a sign to Noah, the drops of rain, of which it consisted; must have been exhaled from the waters of the retiring abyss. Hence Iris, with the most exact propriety, is said to have been the daughter of Thâum, or, if the Grecian termination be added, of Thaumas<sup>b</sup>; and her primary appearance, over the sea, is precisely such as it must have been to Noah. She is further said, always to have some connexion with the oath of that deity, whom the Greeks venerated as supreme; and the oath is represented as having a reference to certain waters, styled those of Styx, or hatred. The whole of this tradition will appear in a more striking light, if we consider the Mosai-  
cal account of the rainbow.

“ God spake unto Noah, and to his sons

<sup>b</sup> If Thaumas be considered as a compound word, *Thaumas* תהום-אש *the abyss and fire*, the accuracy of this allegory will be yet more conspicuous; the rainbow, or Iris, being formed by the reflexion of the rays of the sun from the drops of falling rain.

“ with

“ with him, saying, And I, behold I estab- CHAP.  
 “ lish my covenant with you, and with IV.  
 “ your seed after you, and with every liv- ———  
 “ ing creature that is with you ; of the  
 “ fowl, of the cattle, and of every beast of  
 “ the earth with you ; from all that go out  
 “ of the ark, to every beast of the earth.  
 “ And I will establish my covenant with  
 “ you ; neither shall all flesh be cut off any  
 “ more by the waters of a flood ; neither  
 “ shall there any more be a flood to destroy  
 “ the earth. And God said, This is the  
 “ token of the covenant which I make be-  
 “ tween me and you, and every living  
 “ creature that is with you, for perpetual  
 “ generations. I do set my bow in the  
 “ cloud ; and it shall be for a token of a  
 “ covenant between me and the earth.  
 “ And it shall come to pass, when I bring  
 “ a cloud over the earth, that the bow  
 “ shall be seen in the cloud : and I will  
 “ remember my covenant, which is be-  
 “ tween me and you, and every living  
 “ creature of all flesh ; and the waters  
 “ shall no more become a flood to destroy  
 “ all flesh. And the bow shall be in the  
 “ cloud ; and I will look upon it, that I  
 “ may remember the everlasting covenant  
 VOL. I. N “ between

SECT. “between God and every living creature

I. “of all flesh that is upon the earth.<sup>b</sup>”

Upon the whole we find, that both in the inspired history, and in the profane tradition, the Supreme Being is uniformly represented, as making the rainbow the sign of his oath. The waters of hatred, so celebrated in ancient mythology, and connected in so peculiar a manner with the oath of Jupiter, and the sign of the rainbow, naturally lead the mind to the waters of the deluge; those waters, by which God, in so eminent a manner, testified his hatred and abhorrence of sin. “God saw  
“that the wickedness of man was great in  
“the earth, and that every imagination of  
“the thoughts of his heart was only evil  
“continually. And it repented the Lord  
“that he had made man on the earth, and  
“it grieved him at his heart. And the  
“Lord said, I will destroy man whom I  
“have created<sup>c</sup>.”

XI.  
Number of  
persons pre-  
served in  
the ark.

XI. The number of persons saved in the ark, amounting precisely to eight, has been already noticed more than once, in the course

<sup>b</sup> Gen ix. 8

<sup>c</sup> Gen. vi. 5.



of the present inquiry; much therefore does CHAP.  
not remain to be said upon that subject. The IV.  
celebrated Ogdoas of the Egyptians, consist-  
ing of eight persons sailing together in the  
sacred Baris, was not entirely unknown to  
other ancient nations. Among the Chinese,  
the hieroglyphical character, by which they  
expressed a ship, consisted of a *boat*, a  
mouth, and the number *eight*. Two of  
these characters, the *eight* and the mouth,  
added to that by which *water* is designated,  
presented to their minds the idea of a *pros-  
perous voyage*<sup>d</sup>.

The mountain in Armenia, upon which  
the ark rested, was not only called Baris  
by the inhabitants, but likewise Thama-  
nim, or eight; and the city built at its  
foot, and the country around it, bore the  
same name; thus incontestibly proving the  
accuracy of the Mosaical account<sup>e</sup>.

## XII. I shall conclude this disquisition

<sup>d</sup> Bryant's Anal. vol. iii. p. 9.

<sup>e</sup> Ibid. Xenocrates may perhaps have derived his eight  
deities from the same source. He supposed them to be  
regents of the heavenly bodies; a notion easily accounted  
for, when we recollect the frequent union of Sabianism and  
hero-worship in the ancient systems of mythology. CR-  
CER. de nat. Deor. lib. i. c. 13.

XII.  
Representa-  
tion of the  
deluge on  
the sphere.

SECT. with noticing the singular manner in which

I. the history of the deluge seems to be portrayed on the southern hemisphere of the celestial globe. The greatest part of this division of the sphere is occupied with various aquatic animals; and water is represented as streaming upon it in almost every direction. In the midst of the waves appears a ship, called by the Greeks indeed *Argo*, according to their usual custom of adapting the traditions of other nations to their own history; but which most probably was originally delineated by a more ancient people, upon a more ancient sphere. Near the ship is a dove, which seems to be flying towards it; and at a small distance from it is a raven, perched upon the back of the sea serpent. In this last group is delineated a cup, proper for sacrificial libations. Farther on, as if he had lately left the ship, is the figure of the centaur, so much celebrated in Grecian story: he is piercing with his lance some kind of animal, which by modern astronomers is called a wolf, and bearing it to an altar, the smoke of which ascends towards a triangle<sup>f</sup>.

The identity of Noah and the ancient

<sup>f</sup> See Maurice's Hist. of Hind. vol. i. p. 344.

centaur

centaur seems to be sufficiently established. CHAP.  
 To use the words of an eminent Analyst, IV.  
 "It is said of the Patriarch, after the de-  
 "luge, that he became אִישׁ הָאֲדָמָה, a man  
 "of the earth, or husbandman. This cir-  
 "cumstance was religiously recorded in all  
 "the ancient histories of Egypt; and it  
 "was upon this account, I imagine, that  
 "the ox, so useful in husbandry, was made  
 "an emblem of the Patriarch. Hence we  
 "find many pieces of ancient sculpture,  
 "upon which is to be seen the ox's head,  
 "with the Egyptian modius between his  
 "horns, relative to the circumstances of  
 "this history §."

The very name of *Centaur*<sup>h</sup> is a manifest allusion to some person, who was skilled in husbandry. Chiron, the primitive centaur, is said to have been born of a cloud, and to have been intimately connected with the Argonautic voyagers; having instructed them in the science of astronomy, and having contrived a sphere for their use<sup>i</sup>. All these circumstances accord with the history of Noah; and the mytho-

§ Bryant's Anal. vol. ii. p. 417.

<sup>h</sup> A goader of oxen.

<sup>i</sup> Bryant's Anal. vol. ii. p. 477.

SECT. logical birth of the centaur forcibly reminds

- I. us of the second birth of the Patriarch, his  
 ——— descent from the ark, surrounded, as it had  
 been during the prevalence of the deluge,  
 with fogs and clouds.

The account, which is given of the ship Argo, will serve as an additional key to the history delineated upon the sphere. We are informed by Eratosthenes<sup>k</sup>, “that the asterism of the Argo in  
 “the heavens was there placed by Divine  
 “wisdom; for the Argo was the first ship  
 “that was ever built: it was moreover  
 “built in the most early times, or at the  
 “very beginning; and was an oracular  
 “vessel. It was the first ship that ven-  
 “tured upon the seas, which before had  
 “never been passed: and it was placed in  
 “the heavens as a sign and emblem for  
 “those who were to come after.” Plutarch<sup>l</sup> is yet more express; he asserts,  
 “that the constellation, which the Greeks  
 “called the Argo, was a representation of  
 “the sacred ship of Osiris.” Hence it ap-  
 pears, that the Argo was in fact the Egyp-  
 tian Baris, which contained their celebrated

<sup>k</sup> Cited by Bryant, Anal. vol. ii. p. 495.

<sup>l</sup> Ibid.

Ogdoas, and which was clearly a representation of the ark of Noah, containing within it that Ogdoas, from which the whole postdiluvian world was afterwards peopled. CHAP. IV.

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That part of the picture, which to a Christian is the most striking, is the ascent of the smoke from the altar, towards the figure of a *triangle*; a circumstance, from which one can scarcely help concluding, that the framers of that sphere had some obscure notions of the doctrine of the Trinity: but concerning this, let each person judge as appears to himself most probable.

From the evidences, which have been adduced, it is sufficiently clear, that the history of the deluge was by no means unknown to the heathens; but that, for the most part, their traditions bear a striking resemblance to the Mosaical account of that event. This subject has been frequently handled before by a variety of authors, so that it cannot be said entirely to possess the charms of novelty. The design of the present disquisition has been to compress into small compass, and to bring together into one point of view, those va-

SECT. rious traditions, which are the most con-

1. sonant with the page of Scripture. By the  
— whole thus combined, the moral certainty  
of the Mosaical history of the flood appears  
to be established on a basis sufficiently firm  
to bid defiance to the cavils of scepticism.  
Let the ingenuity of unbelief first account  
satisfactorily for this universal agreement of  
the pagan world; and she may then, with  
a greater degree of plausibility, impeach the  
truth of the scriptural narrative of the de-  
luge.

# CHAP. V.

PAGAN ACCOUNTS OF THE PERIOD AFTER THE DELUGE. I. TRADITIONS RESPECTING NOAH AND HIS THREE SONS; 1. SATURN. 2. TARGITAUS. 3. MANNUS. 4. SATYAVARMAN. II. THE TOWER OF BABEL; 1. THE SIBYL MENTIONED BY JOSEPHUS. 2. ABYDENUS FROM EUSEBIUS. 3. ALEXANDER POLYHISTOR FROM SYNCELLUS. 4. APOLLODORUS. 5. HOMER. 6. HESIOD. 7. NIMROD. 8. HINDOO ACCOUNT. III. SODOM AND GOMORRHA. IV. ABRAHAM; 1. MENTIONED BY BEROSUS, HECATEUS, AND NICOLAUS DAMASCENUS. 2. EUPOLEMUS. 3. ARTAPANUS. 4. MELO. 5. THE KORAN. V. ISAAC. VI. JACOB. VII. JOSEPH. VIII. MOSES. IX. THE PASSAGE THROUGH THE RED SEA. CONCLUSION.

IN considering the events which took place posterior to the era of the deluge, a certain degree of caution is necessary to be used; in order to avoid the imputation of discovering coincidences between sacred and profane history, which never existed, save in the imagination alone. It appears highly probable, that the Gentile world might have

Pagan accounts of the period after the deluge.

SECT. have some knowledge of the postdiluvian

I. events mentioned in Scripture, *down to a*

—— *certain period:* but we have very little cause to suppose, that they were much acquainted with the internal state of the kingdom of Israel, after it was finally established in the land of Palestine. The reason is obvious: while the greatest part of the transactions detailed in the other historical books of Scripture concern merely the Israelites, and the petty kingdoms situated immediately upon their frontiers; those, which are related in the Pentateuch, and which approach nearer to the time of the deluge, affect, more or less, the ancestors of *all* nations.

During the early ages, when a small portion only of the globe was inhabited, and when a wandering pastoral life was so frequent throughout the East; the knowledge of any fact would be more easily and more generally diffused, and a traditional remembrance of the same events would be carried into countries widely separated from each other. This state of things ceased soon after the Israelites became established in the promised land, and had been gradually undergoing a considerable change during



during some time antecedent to that pe- CHAP.  
 riod. Such a circumstance, added to the v.  
 seclusion of the chosen people of God from ———  
 the rest of mankind, is sufficient to destroy  
 all probability of certain ethnical fables  
 being derived from similar events, which  
 happened *during the existence of Israel as a*  
*nation*. The channel, through which tra-  
 ditions of Noah and his more immediate  
 descendants may have been derived to the  
 Gentiles, is easily pointed out : but it will  
 perhaps be no easy matter to enforce a ra-  
 tional conviction, that the sacrifice of Iphi-  
 genia was borrowed from the history of  
 Jephthah's daughter ; or that the Scrip-  
 tural Sampson was the prototype of the  
 Grecian Hercules. The cause of truth fre-  
 quently suffers no less from the ill-judged  
 zeal of friends, than from the misrepres-  
 entations of professed enemies. To re-  
 solve *every* Pagan tradition into some cor-  
 responding Scriptural event, is the height  
 of folly and credulity : but, to deny all re-  
 semblance and all connexion between sa-  
 cred and profane antiquity, is more nearly  
 allied to a blind and indiscriminate scepti-  
 cism, than to a dispassionate search after  
 historical veracity. The truth in this, as  
 in most other cases, is equally removed  
 from

SECT. from the two extremes: and we may per-

I. haps venture to assert in general terms,  
 ——— that, as it is natural to expect coincidences  
 between the Mosaical and Gentile accounts  
 of the *earlier* postdiluvian ages; so, *after-*  
*wards*, either none are to be found, or if  
 they be discovered, that we possess no cer-  
 tainty of their being any thing more, than  
 mere accidental resemblances.

This rule indeed is not entirely without exceptions. Events have sometimes occurred, even in subsequent ages, of so remarkable a nature, that they appear almost irresistibly to have attracted the notice of the Heathen world. Some remembrance of the sun's standing still in the days of Joshua seems to have been preserved in several different quarters of the globe. It is said, that, in the days of Yaus, the seventh Emperor of China, the sun did not set for the space of ten days, insomuch that a conflagration of the whole world was expected<sup>a</sup>. Martinius compares this event with the story of Phaethon, which may possibly have an allusion of a similar nature; and Herodotus was informed by the

<sup>a</sup> Mart. Hist. Sin. p. 37.

priests of Egypt, that, during the course of CHAP.  
 their astronomical observations, the sun had V.  
 four times varied from his usual course, —  
 having twice risen in the West, and twice  
 set in the East<sup>b</sup>. Whether this account  
 may not possibly have a double reference,  
 both to the miracle which took place in  
 the days of Joshua, and to the sun's going  
 back ten degrees upon the dial-plate of  
 Ahaz, may perhaps admit of some degree  
 of conjecture.

The conquest of the land of Canaan  
 seems to be another event, which was par-  
 tially at least known to the Gentiles. When  
 Joshua had subdued that country, many  
 of its inhabitants, if the testimony of Suidas  
 and Procopius may be depended upon, fled  
 into Africa, and erected columns, still ex-  
 tant in the days of those authors, bearing  
 the following inscription; “We are Ca-  
 naanites, who have been driven from our  
 native land by the robber Joshua<sup>c</sup>.”

Under this class may also be arranged

<sup>b</sup> Herod. lib. ii. c. 142.

<sup>c</sup> Suid. Lex. vox Χανααν, et Procop. de Bello Vandal.  
 lib. ii. c. 10.

SECT. the narrative of Herodotus respecting king

1. Sennacherib; which, however disguised and

— perverted by the Greek Historian, too nearly coincides with the Scriptural account of the defeat of that prince, to leave any just grounds for doubting their original identity<sup>d</sup>. Notwithstanding these exceptions however, it may still be asserted in general terms, that we are not to expect any frequency or certainty of coincidence between the traditions of Paganism, and the history of the children of Israel subsequent to the death of Moses.

I.  
Traditions  
respecting  
Noah and  
his three  
sons.

I. As such evident traces of the Scriptural account of the deluge occur in the records of almost every Pagan nation, so the history of the Patriarch, who escaped from its waters, being necessarily connected with that event, is likewise accurately preserved. We have already seen him described under the various names of Xisuthrus, Deucalion, and Satyavrata; each of whom was saved from destruction, in a manner strictly resembling the preservation of Noah. Other traditions, how-

<sup>d</sup> Herod. Hist. lib. ii. c. 141. See also Prideaux's Connection.

ever, respecting the Patriarch and his three CHAP.  
 sons are extant, in which as no direct men- V.  
 tion is made of the catastrophe of the de-  
 luge, they will properly come under confi-  
 deration in this division of the subject.

I. There are so many points of resem-  
 blance between Noah, and the ancient  
 deity Saturn, that one can scarcely avoid  
 concluding them to be one and the same  
 person. In the Theogony of Hesiod, Sa-  
 turn is said to be the son of the heaven  
 and of the earth, while the Ocean is as-  
 signed to him as a brother<sup>e</sup>: but Plato in-  
 timates that *all* the Gods (and consequently  
 Saturn must be included) were sprung from  
 the Ocean and Tethys<sup>f</sup>. Whichever of  
 these genealogies be adopted, it is remark-  
 able, that the Ocean bears a conspicuous  
 part in the tradition: and, if we consider  
 it as an allusion to the deluge, it will be  
 seen, with how much propriety the ancient  
 mythologists represented all their deities,  
 as bearing some relation to it. The pe-  
 culiar symbol of Saturn was a ship, in  
 which he is said to have escaped into

<sup>1.</sup>  
Saturn.

<sup>e</sup> Theog. v. 126, 137.

<sup>f</sup> Plat. Cratylus, p. 276.

Italy :

SECT. Italy<sup>g</sup>: but this emblem, like the Baris of

1. Egypt, most probably related to a nobler  
 ——— voyage, and to a more wonderful escape ;  
 when an incorrigible world was cut off in  
 the midst of their wickedness, and when  
 the church of God was confined within  
 the narrow limits of the ark. Saturn is  
 likewise usually represented with a scythe  
 in his hand ; and is celebrated as a skilful  
 husbandman, and as the first planter of  
 vineyards. In all these respects his cha-  
 racter sufficiently agrees with that of Noah.

One circumstance indeed is mentioned  
 in his history, the unworthy treatment,  
 that his father Cœlus, or the Heavens, ex-  
 perienceed from him, which perhaps it may  
 not be quite so easy to reconcile with the  
 Scriptural account of Noah<sup>h</sup>. Nevertheless,  
 if it be taken in an allegorical sense, the  
 awful event of the deluge may perhaps

<sup>g</sup> “ Causa ratis superest ; Thuscum rate venit in amnem  
 “ Ante pererrato falcifer orbe Deus.

— — — — —  
 “ At bona posteritas puppin fervavit in ære ;  
 “ Hospitis adventum testificata Dei.”

OVID. Fast. lib. i. v. 233.

<sup>h</sup> ——— φίλου δ' απο μηδρα πατρος

Εσσυμενας ημησε.

HESIOD. Theog. v. 180.

fuf-

sufficiently explain it. Obedient to the CHAP. command of the Almighty, the waters, v. gradually rising from the central abyfs, encroached upon the ancient limits of the material heaven, or the atmosphere, and thus curtailed it of its former extent<sup>i</sup>. Hence we are informed, in the metaphorical language of Hesiod, that it was the earth, which brought this calamity upon the heavens<sup>k</sup>.

The very appellation of Saturnus seems to point out the person, who was venerated under the name of that deity. Like the titles of the other most ancient Gods of Greece and Rome, we must seek for the origin of his name, not in the western, but in the eastern languages. It will there be found, that סַטוּר-נוֹחַ Satur-Nuh literally signifies, *the hidden Noah*, thus denominated from his having been concealed in the ark amidst the ravages of the de-

<sup>i</sup> I venture to say, curtailed it, in the strict philosophical sense of the word; as will sufficiently appear to any one, who has consulted Catcott's Theory respecting the causes of the deluge, one of the principal of which he supposes to be, a portion of the atmosphere forced into the central abyfs, and expelling its waters to the surface of the globe.

<sup>k</sup> Theog. v. 159. et deinceps.

SECT. luge. The derivation of his Greek name

1. Cronus is not very dissimilar: in the title  
 — of קֶרֶן-נוֹחַ Cron-Nuh, *the horned Noah*, we immediately recognize that usual symbol of the Patriarch, the agricultural ox<sup>1</sup>. This etymology is confirmed by Apollophanes, who, according to Fulgentius, maintains, that the signification of Saturnus is either Nus *the holy one*, or Nus *the husbandman*; thus clearly shewing, that the former part of the word is merely an epithet, and that the last syllable Nus is alone the proper name of the deity<sup>m</sup>.

In exact conformity with the triple offspring of Noah, three sons are likewise assigned to Saturn. One of these precisely resembles Ham in name; and in point of criminality there is not much dissimilarity between them. Egypt is denominated in Scripture the land of Ham; from that fruitful parent sprung all the manifold polytheism of Greece and Rome; and the classical Jupiter was there worshipped un-

<sup>1</sup> Vide supra, p. 181.

<sup>m</sup> "Apollophanes vero in Epico carmine scribit Saturnum quasi sacrum Nouv; aut Satorem Nouv." FULGEN. Mythol. lib. i c. 2. cited by Davis in his edit. of Cicero de Nat. Deor.



der the name of *Hammon*<sup>n</sup>. In a frag- CHAP.  
ment of Orpheus preserved by Porphyry, v.  
Saturn is described as being intoxicated at ———  
the time, when Hammon was guilty of  
his abominable wickedness; so exactly has  
the remembrance of the crime of Ham  
been preserved in the Gentile world°. In  
allusion probably to the same event, one  
of the laws of Saturn is said to have been,  
“ne quis deos nudos impune contem-  
pletur<sup>p</sup>,” that no one should be per-  
mitted to behold the deities naked with  
impunity<sup>q</sup>.

<sup>n</sup> Pure Sabianism appears to have been the most ancient  
idolatry; but in process of time deified mortals were sup-  
posed to be the regents of the heavenly bodies, and were  
worshipped conjunctly with them. Ham, from his Egyp-  
tian name,  $\text{𐤇𐤍𐤏𐤍}$ , Ham-On, seems to have been adored  
in union with the Sun, as Nimrod was elevated to the con-  
stellation of Orion. CEDRENI Hist. Comp. fol. 14.

<sup>o</sup> Παρά τῳ Ὀρφῆϊ ὁ Κρονὸς μελῖτι ὑπὸ Διὸς ἐνεδξενεταί· πλησθεὶς  
γὰρ μελῖτος μεδρεῖ, καὶ σκοτούται, ὡς ἀπὸ οἴνου, καὶ ὑπνός—

Εὐτ’ αὖν δὴ μιν ἰδεῖναι ὑπὸ δρυσὶν ἐψοκρομίσιν

Εργασίαν μεδύοντα μελῖτ’ ὅσων ἐρίβομβων,

Αἰτῖκα μιν δῆσει—

Ὁ καὶ πασχεῖ ὁ Κρονός, καὶ δεδαῖς ἐκτεμνεται, ὡς Οὐρανός. ORPH.  
Fragm. p. 403. edit. Gesner.

<sup>p</sup> Beyer Addit. ad Seld. de Dis Syr. p. 337.

<sup>q</sup> From some obscure remembrance of the prophetic  
curse of Noah, the ancients may perhaps have derived their  
belief in the infallible accomplishment of a paternal impre-  
cation. See Œdip. Colon. v. 1435, &c.

SECT. Bochart produces no less than fourteen

I. different points of resemblance between

— Noah and Saturn, from which he strongly argues their identity<sup>1</sup>: and Orpheus, in his hymn to that deity, gives him a variety of titles, which do not appear to be applicable to any person, except the second progenitor of mankind. He is there styled, the destroyer and the renewer of all things; the father of the (present) age, who inhabits (in the persons of his descendants) every part of the world; and the original parent of all generations<sup>s</sup>. From these testimonies it appears more than probable, that the Pagan Saturn was a deification of the Scriptural Noah; and that in the three sons of the one may be found the triple offspring of the other.

2.  
Targitaus.

2. The notion, of some one of the most ancient of the Gods having three sons, was not confined to the polished nations of Greece and Rome. The Scythians, ac-

<sup>1</sup> Geog. Sacra, p. 1.

<sup>s</sup> Ὁς δαπταῖς μὲν ἅπαντα, καὶ αὐξεῖς ἐμπαλιν αὐτός

- - - - -

Αἰῶνος Κρονὲ παγγενετῶρ - - - -

<sup>s</sup> Ὡς ταῖς κατὰ πάντα μέρη κοσμοῖο, γενναρχα.

ORPH. Hymn. ad Saturn. p. 204. edit. Gesner.

cording to Herodotus, ascribed this num- CHAP.  
 ber to their tutelary deity and supposed v.  
 ancestor Targitaus. The names of his off-  
 spring were Lipoxais, Arpoxais, and Co-  
 laxais. In their days, a plough, a yoke,  
 an ax, and a goblet, all formed of gold,  
 fell from heaven. The two first of the  
 brethren, attempting to take them up,  
 were scorched by a flame of fire, which  
 suddenly burst forth. The youngest made  
 the last essay, and having received no in-  
 jury, was acknowledged, by the two elder,  
 as their superior<sup>t</sup>.

In this tradition, the instruments of hus-  
 bandry, and the golden cup, may possibly  
 allude to the well known character of  
 Noah, a man of the earth, and a planter  
 of vineyards: while, in the superiority of  
 the younger brother over the two elder,  
 we are led to recognize the usurpation and  
 tyranny of the line of Ham, in the person  
 of Nimrod, the founder of the first great  
 monarchy.

It may here be observed, that it is ra-  
 ther a singular circumstance, that our ex-  
 pounders of the prophecies should so per-

<sup>t</sup> Herod. Hist. lib. iv. c. 5.

SECT. tinaciously describe the four great empires.

1. as being uniformly in the line either of  
 — Shem, or of Japhet, and never in that  
 of Ham<sup>u</sup>. This supposition is manifestly  
 adopted, with a view to shew the accom-  
 plishment of the prophetic curse of Noah :  
 but, in reality, that curse simply dooms  
 the descendants of *Canaan* to slavery; and  
 it was accurately fulfilled in the subju-  
 gation of their country by the Israelites,  
 when such of them as were spared were  
 made hewers of wood and drawers of water.  
 With regard to the other descendants of  
 Ham, they appear to have been wiser in  
 their generation, than the children either  
 of Shem, or of Japhet; and to them we  
 undoubtedly owe the rudiments of all the  
 fine arts<sup>x</sup>. As for the four great empires,  
 the first or Babylonian was clearly founded  
 by Nimrod, after he had expelled or re-  
 duced to slavery the sons of Shem, who  
 were originally settled in that country.  
 The second may possibly have been vested  
 in the line of Shem, though even that point  
 is far from being satisfactorily established :

<sup>u</sup> See Mede's Works, p. 213. and Newton's Dissertations,  
 vol. i. p. 23.

<sup>x</sup> Bryant's Anal. vol. iii. passim.

but the third or the Grecian, if any credit CHAP.  
 be due to history, was erected not by the v.  
 descendants of Japhet, but by those of ———  
 Ham. Greece might probably have been  
 first peopled by Japhet; but those abori-  
 gines were soon conquered, and either ex-  
 tirpated, or incorporated with a totally dif-  
 ferent race. It is impossible to derive the  
*later* Greeks, so celebrated to this day for  
 their proficiency in the arts and sciences,  
 from the line of Japhet, unless we contra-  
 dict the whole tenor of history. Diodorus  
 Siculus asserts, that some of the original  
 leaders of the Athenians were Egyptians<sup>y</sup>;  
 and that the Athenians themselves were a  
 colony from Sais in Egypt<sup>z</sup>. Herodotus  
 speaks in a similar manner of the Dorians<sup>a</sup>;  
 and Pausanias gives the same account of  
 the Megareans<sup>b</sup>. Lelex also, the father or  
 leader of the Leleges, came from Egypt<sup>c</sup>.  
 The Peloponnesus was for the most part  
 peopled by Dorians; and the Leleges estab-  
 lished themselves in Megara. In short,  
 the most celebrated leaders of the Grecian

<sup>y</sup> Diod. Sic. lib. i. p. 25.

<sup>z</sup> Ibid. p. 24.

<sup>a</sup> Herod. lib. vi. c. 54.

<sup>b</sup> Pausan. lib. i. p. 95.

<sup>c</sup> Ibid. p. 106.

SECT. colonies, such as Danaus, Erectheus, Ce-

I. crops, Cadmus, and Phenix, all came from  
 — Egypt<sup>d</sup>. Hence it is manifest, that the  
 Greeks were, strictly speaking, an Egyptian  
 nation, and consequently not the descend-  
 ants of Japhet, but of Ham<sup>e</sup>.

3.  
 Mannus.

3. To return from this digression, the  
 Germans, in a manner similar to the an-  
 cient Scythians, venerated Tuisto, who, ac-  
 cording to their traditions, was sprung from  
 the earth, and along with him his son  
 Mannus. These they supposed to have  
 been the ancestors of their nation. To  
 Mannus, the second of their deities, they  
 attributed three sons<sup>f</sup>.

In the person of Tuisto we clearly re-  
 cognize the primitive father of mankind,  
 formed by the hand of God from the dust  
 of the earth; and Mannus is no less evi-

<sup>d</sup> Herod. lib. ii. c. 91.—Diod. Sic. lib. i. p. 25.—Joh.  
 Tzetzes Chil. V. Hist. xviii. p. 91.—Suidas.—Diod. Sic.  
 lib. v. p. 329.—Syncell. p. 158.

<sup>e</sup> I am indebted for the above mass of citations to Bryant  
 on the Plagues of Egypt, p. 2. See also Dissertation Litté-  
 raire &c. par Schmidt, Archæologia, vol. i. p. 238. and  
 Allwood's Liter. Antiq. of Greece.

<sup>f</sup> Tacit. de Mor. Germ. c. ii.

dently the patriarch Noah. The circum- CHAP.  
 stance of his having three sons, and the v.  
 etymology of his name, both contribute to ———  
 strengthen this supposition. Mannus or  
 Mannu is, in all probability, the same as  
 the Menes of Lydia <sup>g</sup>, the Menu of India,  
 and the Menes of Egypt <sup>h</sup>; it may perhaps  
 even be added, that the Cretan Minos is  
 only another mode of designating the same  
 ancient personage. All of these appear to  
 be merely various methods of writing one  
 name; which has exactly the same import,  
 whether it be simply expressed נֹחַ Nuh,  
 or whether the participial מְנוּחַ be prefixed to  
 it, thus forming the word מְנוּחַ Menuh <sup>i</sup>.  
 The reason, why so many ancient princes  
 are designated by nearly the same name, is  
 simply this. Every nation, that extends the  
 list of its imaginary kings or demigods to  
 the flood, must necessarily place at the  
 head of its chronology the patriarch Noah,  
 the true Menuh or comforter of Scrip-  
 ture <sup>k</sup>.

<sup>g</sup> Herod. lib. i. c. 94.

<sup>h</sup> Herod. lib. ii. c. 4.

<sup>i</sup> Mr. Bryant chooses rather to derive Minos and Mnevis from Meen-Nuh, Noah lunaris. See his Anal. v. ii. p. 418. See also Sir Wm. Jones's Pref. to the Inst. of Menu.

<sup>k</sup> It is not impossible, that the same ancient title may enter into the composition even of the word Minerva. This deity

SECT. 4. But the the most remarkable attesta-

I. tion, to the truth of the Mosaical history  
 — of the Patriarch and his three sons, remains  
 yet to be adduced. The following passage  
 is asserted by a late eminent linguist, to be  
 a literal translation from the Padma-Pu-  
 ran, one of the ancient books of the Hin-  
 dus.

4.  
 Satyavar-  
 man.

“ To Satyavarman, that sovereign of the  
 “ whole earth, were born three sons ; the  
 “ eldest Sherma ; then C’harma ; and

deity is universally represented as the goddess of wisdom, and the inventress and patroness of the arts and sciences. With regard to her mythological descent, she was considered by the Africans, who inhabited the banks of the Tritonis, to be the daughter of that lake, and the marine deity Neptune. In process of time a quarrel took place between Minerva and her imaginary father ; in this emergency, she placed herself under the protection of Jupiter, and was thus preserved from the wrath of the ruler of the ocean. Herod. lib. iv. c. 180. Hence she is described by Lucan as making her first terrestrial appearance on the banks of the lake Tritonis, and surveying herself in the clear mirror of its waters. Pharfal. lib. ix. v. 350. Nor does mere difference of sex invalidate the supposition, that the *African* Minerva may have some reference to Noah. The emblematical compound deity, so common throughout the east, and who is generally allowed to be a representation of the Patriarch Noah, was indifferently worshipped under the male and female names of Dagon, and Atargatis. The whole of this however is offered as a mere conjecture.

“ thirdly



“ thirdly Jyapeti by name. They were CHAP.  
 “ all men of good morals, excellent in vir- v.  
 “ tue and virtuous deeds, skilled in the ———  
 “ use of weapons to strike with or to be  
 “ thrown; brave men, eager for victory in  
 “ battle. But Satyavarman, being conti-  
 “ nually delighted with devout meditation,  
 “ and seeing his sons fit for dominion, laid  
 “ upon them the burden of government,  
 “ whilst he remained honouring and satisf-  
 “ fying the gods, and priests, and kine.  
 “ One day, by the act of destiny, the  
 “ king, having drunk mead, became sense-  
 “ less, and lay asleep naked: then was he  
 “ seen by C’harma, and by him were his  
 “ two brothers called, to whom he said,  
 “ What now has befallen? In what state  
 “ is this our sire? By those two was he  
 “ hidden with clothes, and called to his  
 “ senses again and again. Having recover-  
 “ ed his intellect, and perfectly knowing  
 “ what had passed, he cursed C’harma,  
 “ saying, Thou shalt be the servant of  
 “ servants; and, since thou wast a laughter  
 “ in their presence, from laughter shalt  
 “ thou acquire a name. Then he gave to  
 “ Sherma the wide domain on the south  
 “ of the snowy mountains, and to Jyapeti  
 “ he gave all on the north of the snowy  
 “ moun-

SECT. “ mountains ; but he, by the power of

I. “ religious contemplation, attained supreme

—— “ blifs<sup>1</sup>.”

It is said, that, in the vulgar dialects of Hindostan, C'harma and Sherma are usually pronounced C'ham, and Shem<sup>m</sup>; so that, with a slight alteration in the word Jyapeti, we have the names of the three sons of Noah here preserved, exactly as they are recorded in the page of Scripture.

Sir William Jones, speaking of this wonderful tradition, justly remarks, that it “ most clearly proves, that the Satyavrata, “ or Satyavarman of the Purans, was the “ same personage with the Noah of Scrip- “ ture ; nor can it be with reason inferred, “ from the identity of the stories, that the “ divine legislator borrowed any part of “ his work from the Egyptians : he was “ deeply versed, no doubt, in all their “ learning, such as it was ; but he wrote “ what he knew to be truth itself, inde- “ pendent of their tales, in which truth

<sup>1</sup> Asiatic. Res. vol. iii. p. 262. oct. edit.

<sup>m</sup> Ibid. p. 67.

“ was blended with fables ; and their age CHAP.  
 “ was not so remote from the days of the V.  
 “ patriarch, but that every occurrence in ———  
 “ his life might naturally have been pre-  
 “ served by traditions from father to  
 “ son <sup>n</sup>.”

II. Some remembrance also of the II.  
 events, which took place at Babel, seems <sup>The tower  
of Babel.</sup>  
 to have been very generally preserved in  
 the heathen world ; indeed it is natural to  
 expect, that such might be the case, since  
 the dispersed builders of the tower would  
 in all probability diffuse, wherever they  
 went, the knowledge of their history.

1. Josephus cites a declaration of one of <sup>1.</sup>  
 the Sibyls to the following effect. “ When <sup>The Sibyl  
mentioned  
by Jose-  
phus.</sup>  
 “ all men spoke one common language,  
 “ some of them built a most lofty tower,  
 “ as if with an intention of scaling hea-  
 “ ven : but the Gods, sending a violent  
 “ wind, overthrew it, and gave a different  
 “ mode of speaking to each person ; for  
 “ which reason the city was called Baby-  
 “ lon <sup>o</sup>.”

<sup>n</sup> Asiatick. Ref. vol. iii. p. 264. oct. edit.

<sup>o</sup> Περὶ δὲ πύργου τούτου, καὶ τῆς ἀλλοφωνίας τῶν ἀνθρώπων, μεμνη-  
 ται καὶ Στέφανος, κ. τ. λ. JOSEPH. Ant. Jud. lib. i. c. 4.

SECT. 2. Much the same history is given by

1. Abydenus. "Some persons, says he, re-  
 ——— "late that the first men, who sprung from  
 2. "the earth, relying upon their great bodily  
 from Euse- "strength, and attempting to acquire a  
 bius. "power superior even to that of the im-  
 "mortals, built a tower of an immense  
 "height, in the place where Babylon is  
 "now situated. When its top had nearly  
 "reached the heavens, the winds, assisting  
 "the Gods, overturned the immense fabric  
 "upon the heads of the builders, and its  
 "ruins henceforth bore the name of Baby-  
 "lon. At the same time, the language of  
 "mankind, which had hitherto been uni-  
 "versal, was confounded and split into a  
 "variety of dialects<sup>p</sup>."

3. Josephus is not the only author who  
 Alexander cites the account, which the Sibyl gives,  
 Polyhistor of the destruction of Babel. Alexander  
 from Syn- Polyhistor mentions the same catastrophe,  
 cellus. upon the same authority, and ascribes the  
 origin of different languages to the confu-  
 sion, which then took place<sup>q</sup>.

<sup>p</sup> Εἰσι δ' οἱ λεγόντες τὰς πρῶτας ἐκ γῆς ἀναχόντας φῶμῃ καὶ μεγε-  
 ξει χαυνώδεταις, κ. τ. λ. EUSEB. Præp. Evang. lib. ix. c. 14.

<sup>q</sup> Syncel. Chronog. p. 44.

4. In a former part of this work<sup>†</sup> I ven- CHAP.  
 tured to assert, that the fables, respecting V.  
 the various attempts of the giants to scale ———  
 the battlements of heaven, do not relate <sup>4.</sup> Apollodo-  
 exclusively to the calamity, which befel rus.  
 the constructors of Babel, but that they  
 bear also a partial reference to the history  
 of the antediluvian Nephelim. The reason  
 for this supposition was, that a certain por-  
 tion of their history is placed *before* the era  
 of the deluge, and consequently can have  
 no connexion with a *postdiluvian* event.  
 A considerable degree of light is thrown  
 upon these remote and obscure traditions  
 by the treatise of Apollodorus. He first  
 mentions those many-handed giants, Bri-  
 areus, Gyas, and Ceus; who waged war  
 with heaven, and who, for their crime,  
 were thrust down into Tartarus<sup>§</sup>. They  
 were there appointed the guards and the  
 tormentors of the Titans, who, imitating  
 them in impiety, incurred likewise a simi-  
 lar punishment<sup>‡</sup>. Afterwards the tremen-  
 dous monster Typhon is produced from the

<sup>†</sup> Vide sup. p. 122.

<sup>§</sup> Apoll. de Dis, lib. i. p. 3.

<sup>‡</sup> Apoll. de Dis, lib. i. p. 7. Homer and Hesiod strange-  
 ly suppose, that Briareus, Gyas, and Ceus, *assisted* the Gods  
 in their war with the Titans.

SECT. bowels of the earth ; an allegorical person-

1. age, who manifestly represents the catastrophe of the deluge, the waters of which proceeded from the great central abyfs<sup>u</sup>. A literal account of the deluge, from which Deucalion and Pyrrha were preserved, is next detailed<sup>x</sup>; and last, in point of order, the exploits of the immense giants Otus and Ephialtes are enumerated. These made war against heaven, and attempted to scale it by piling mountain upon mountain. At length, through a stratagem of Diana, they fell by each other's hands<sup>y</sup>, and their design became abortive.

It shall now be considered, whether the succession of events detailed by Apollodorus does not agree, in a very remarkable manner, with what we are taught to believe as Christians. Those impious opponents of heaven, who were cast down into hell, and there appointed to guard and torment the damned, seem to be no other than the

<sup>u</sup> Apoll. de Dis, lib. i. p. 21. To remove any doubt of the propriety of this interpretation, Plutarch expressly declares, that by Typhon is meant the Ocean. PLUT. de Isid. et Osir. p. 363.

<sup>x</sup> Apoll. de Dis, lib. i. p. 25.

<sup>y</sup> Ibid. p. 29.

apostate angels ; while, in the Titans, we naturally recognize that lawless antediluvian race, who are styled by Moses Nephelim. The deluge requires no comment : who then can those be, who, *subsequently* to that catastrophe, piled mountain upon mountain to assault heaven, except the founders of Babel ?

After all, however, that has been said, it is readily allowed, that the various Pagan histories of the wars of the Giants are involved in an almost impenetrable mist of obscurity and confusion. In the preceding statement I have presumed to differ from the sentiments of Mr. Bryant respecting the important event now under consideration. The Analyst of ancient mythology, whose name will ever be held in veneration both by the scholar and the Christian, conceives, that the destruction of Babel may be traced in the history of the Titans. The resemblance between them is undoubtedly striking in many respects, and they even appear to have been not unfrequently confounded : but, upon a more close inspection, they prove to be deficient in that chronological correspondence, which alone is able, in a satisfactory manner, to

SECT. establish an identity of circumstances. The

- I. ——— clue of Pagan traditions must, as far as possible, be unravelled in a manner somewhat similar to that of sacred prophecy. The book of Daniel, and the volume of the Apocalypse, may easily be taught to speak the language of the most licentious conjecture, unless the eagerness of investigation be confined within the limits of history and chronology. In a similar manner, the various accounts of the Giants, which have been preserved in the annals of the Gentiles, may all be referred to the overthrow of Babel, if the imagination alone be consulted. These traditions necessarily bear considerable marks of resemblance to each other; for the rout and destruction of *all* rebellious opponents of heaven, however distinct those opponents mutually are, must unavoidably be described in the language of poetry with a certain degree of uniformity. Hence it happens, that the ruin of the apostate angels, the confusion of the antediluvian Nephelim, and the subversion of Babel, will necessarily present to the mind a group of images so strikingly analogous to each other, that the slow and cautious hand of chronology is alone able to separate them. This service has been per-



performed by Apollodorus, and, provided CHAP.  
 only his narrative may be depended upon, V.  
 the history of the Titans cannot have the ———  
 most distant allusion to the catastrophe of  
 the Cuthites in the plain of Shinar. The  
 Titans are placed by that mythologist *pre-*  
*vious* to the deluge; they cannot therefore  
 have any connection with an event, which  
 took place *after* the deluge. On the other  
 hand, the giants Otus and Ephialtes, who  
 attempted to storm the habitation of the  
 immortals by piling one mountain upon  
 another; as they exactly correspond in point  
 of chronology with the destruction of Ba-  
 bel, so they must undoubtedly have an  
 immediate allusion to that awful event.

In addition to this circumstance, the  
 mode of attack, on the part of these Giants,  
 bears a striking resemblance to the manner,  
 in which the tower was constructed. The  
 sacred historian informs us, that “they had  
 “ *brick* for *stone* ;” and that the whole of  
 the immense structure was thus raised sole-  
 ly by an accumulation *of earth*. In a man-  
 ner strictly analogous to this account, the  
 Giants are said to have heaped mountains  
*of earth* upon each other, rather than more  
 solid masses of *stone*.

SECT. The very names indeed of Otus and Ephialtes seem to bear an obscure allusion to the  
 ——— design of that stupendous edifice, of which they were probably a mere personification.

Babel evidently appears to have been the first temple raised by the apostate Cuthites in honour of the glorious orb of day ; and, in after ages, it was equally the model of the pyramids of Egypt, the pyra-theia of Persia, the pagodas of Hindostan, and the solar temples of Mexico. Nor was religious adoration the sole end of its construction. It is intimated in the inspired volume, that it was intended to have been used by the followers of Nimrod, as a kind of sign, or landmark, to prevent their dispersion. The sacred fire, which blazed upon its summit, would be well adapted to answer this purpose ; and the light, which it diffused on every side, would render the tower a very conspicuous object throughout the extensive plains of Shinar.

At length the wrath of heaven was directed against this huge building, and the insatuated Cuthites were dispersed over the face of the whole earth. Wherever they directed their course, they constantly bore  
 along

along with them the memorials of their CHAP.  
 overthrow; and the allegorizing spirit, V.  
 which forms so prominent a feature in ———  
 the mythology of the ancients, soon converted the pyramid of Babel into two gigantic demons, which sprung from the earth, and waged an impious war against the majesty of heaven. As the tower was built with a twofold design, and as the fire upon its top served the double purpose of a landmark to guide the steps of the wanderer, and of an emblem to represent the solar deity; when the language of allegory was adopted, it became necessary to introduce *two* metaphorical characters, in order that the *twofold* use of Babel might be completely described. To this circumstance we owe the poetical fable of Otus and Ephialtes; the first of those names alluding to the political design of building the tower, and the second to its religious application. The import of Otus אוֹת־שֶׁט is simply *the signal fire*; and the signification of Ephialtes אֶפֶי-אֵל-אוֹת־שֶׁט, *fire the deity*. Even the mode of their destruction bears some analogy to the confusion and dissensions of the original Babylonians.

5. Homer, in whose poems many valuable <sup>Homer.</sup>   
 P 3 luable.

SECT. luable remains of ancient traditions are pre-

I. served, details the history of this gigantic pair

— in a very remarkable manner; and, what is more particularly applicable to the present discussion, seems to connect them closely with Orion, the name by which Nimrod was celebrated in the Heathen world<sup>2</sup>.

Τὴν δὲ μετ', Ἰφιμεδείαν, Ἀλῶνος παρακοίτιν,  
 Εἰσιδὼν, ἥ δὲ φασκε Ποσειδάωνι μιγῆναι.  
 Καὶ ῥ' ἔτεκεν δύο παῖδες, (μινυνθαδίῳ δὲ γενεσθῆν,) <sup>α</sup>  
 Ὡτὼν τ' ἀντιθεὸν, τηλεκλείτων τ' Ἐφιάλτην.  
 Οὓς δὴ μήκιστος θρεψε Ζεῦδος Ἀρῆρα,  
 Καὶ πολὺ καλλίστος, μετὰ γὰρ κλυτὸν Ὠρίωνα  
 Ἐννεωροὶ γὰρ τοὶ γέ, καὶ ἐννεαπηχέες ἦσαν  
 Εὐρος, ἀτὰρ μήκος γὰρ γενεσθῆν ἐννεοργυιοί.  
 Οἳ ῥὰ καὶ ἀθανάτοισιν ἀπειλήτην, ἐν Ὀλύμπῳ  
 Φυλοπιδά σῃσιν πολυαῖκος πολέμοιο.  
 Ὅσσαν ἐπ' Ὀλύμπῳ μεμασάν θέμεν, αὐτὰρ ἐπ' Ὀσση  
 Πηλίων εἰσοσιφύλλον, ἵν' ἔρανος ἀμβάτος εἴη.  
 Καὶ νῦ κεν ἐξετελέσσαν, εἰ ἥϊος μετρον ἵκοντο.  
 Ἀλλ' ὄλεσεν Δίος υἱός, ἐν ἡῦχομος τέκε Λητώ,  
 Ἀμφοτέρῳ· πρὶν σφῶϊν ὑπὸ κροταφοῖσιν ἰλκες,  
 Ἀνθῆσαι, πυκασαὶ τε γένυν εὐανθεῖ λαχύν<sup>3</sup>.

The Poet begins with stating their mythological origin; and represents them as sprung from Neptune, and Iphimedia the wife of Aloeus. In another part of his works, however, he styles them, not the

<sup>2</sup> Cedren. Hist. Comp. fol. 14.

<sup>3</sup> Odyss. lib. xi. v. 304.

children of Neptune, but of Aloeus him- CHAP.  
self, who was the son of Titan and the earth. V.

—— Ωτος, κρατερος τ' Εφιαλτης,  
Παιδες Αλωης <sup>b</sup>—————

If then the preceding supposition, that these two Giants are only a personification of Babel, in its two different capacities of a temple and a landmark, be adopted; we shall find their imaginary descent to coincide very remarkably with the Scriptural account of the peculiar manner, in which the tower was constructed. “Go to, let us “make *brick*, and *burn* them thoroughly. “And they had *brick for stone*, and *slime* “had they for mortar.” From the nature therefore of these materials, the most natural mode of allegorizing Babel would be to represent it as an enormous giant, descended from earth, fire, and water. Such in fact is the very mode, which the poets have chosen. Aloeus is said to be the offspring of the Sun, and of the Earth; Neptune is merely a personification of water; and in Iphimedia, as well as in Aloeus, we find a combination of oriental words, all bearing some relation to fire.

<sup>b</sup> Iliad. lib. v. ver. 385.

<sup>c</sup> Gen. xi. 3.

SECT. The former is אֶפְחָם-אֶת-אֵי Iph-am-ath-

1. ai, *the region of fire*; and the latter is

— אֱלֹהֵי-אֵשׁ Alo-as, *the deity of fire*. After detailing these particulars, the poet, to prevent all possibility of mistake respecting their origin, asserts, that they were nourished by the earth.

Their immense bulk is next described; and, in their audacious rebellion against the Majesty of heaven, they are said to have piled mountain upon mountain. Their mad attempt however was frustrated, and they were cut off before they had attained to the age of manhood. In all these circumstances the narrative of Moses exactly corresponds with the allegory of Homer. The tower was never completed; but before it had reached its poetical manhood, the whole design became abortive.

6.  
Hesiod.

6. In the theogony of Hesiod, the monster Typhoeus occupies the same place, as Otus and Ephialtes in the treatise of Apollodorus. After the Titanian war has been described, and the victory of the immortals celebrated, the poet proceeds to speak of the waters of Styx, the first-born of the Ocean; those waters, which have already been

been considered as allusive to the cata- CHAP.  
strophe of the deluge<sup>d</sup>. Here in reality V.  
the pride of the Titans was finally sub-  
dued; and, *after* this event had taken  
place, *the Earth* produced the mighty Ty-  
phoeus. He is said to have been encom-  
passed with serpents, and to have emitted  
from his eyes perpetual flashes of fire. The  
first of these circumstances appears to have  
a reference to the serpent worship, so per-  
tinaciously adhered to by the descendants  
of Cush, and of which some traces remain  
in almost every country upon the face of  
the earth. The second is descriptive of  
the constant fires, which were maintained  
upon the summit of Babel, and which  
served at once to guide the benighted tra-  
veller, and to testify the reverence of the  
first idolaters for the solar orb.

It is very remarkable, as Mr. Bryant  
justly observes, that, according to Hesiod,  
this monster would have attained to uni-  
versal dominion, had not the supreme Deity  
interposed<sup>e</sup>.

Και νῦν κεν ἐπλετο ἔργον ἀμύχανον ἡματι κείνῳ,

<sup>d</sup> Vide supra, p. 176, 178.

<sup>e</sup> Anal. vol. iii. p. 51.

- SECT.      Καὶ κεν ὄγε θνητοῖσι, καὶ ἀθανάτοισιν ἀνάξεν,  
 I.        Εἰ μὴ ἀρ' ὄξυ νῆσσε πατρὸς ἀνδρῶν τε θεῶν τε,  
 ————— Σκληρὸν δ' ἐβρόντησε, καὶ οὐρίμῳ —————

Such also we learn from Scripture to have been the design of Nimrod; and one principal reason for building the tower was, that it might be a kind of rallying point to his numerous followers. The result of the whole is, that the two different accounts of the two last wars of the giants, accounts frequently confounded by the poets, though accurately distinguished by Apollodorus, relate to two entirely different events; the wickedness of the antediluvian Nephelim, and the postdiluvian destruction of Babel.

7.  
 Nimrod.      7. As for Nimrod, the first open apostate from the worship of the true God, and the daring leader of the rebellious Cuthites, he is said by Syncellus to have perished under the ruins of that immense fabric. Undaunted by those marks of divine vengeance, which were so evidently displayed in the dispersion of his followers, he still obstinately remained upon the spot, when a violent wind overthrew the tower, which in its fall crushed the tyrant to atoms.



atoms<sup>f</sup>. The same account of his death is CHAP.  
 given by Cedrenus<sup>g</sup>; and it is far from v.  
 being improbable, although no mention is ———  
 made of it in the page of Scripture.

8. It is thought by Sir Wm. Jones, 8.  
 that the fourth incarnation of the Indian Hindoo ac-  
count.  
 Vishnu may probably have an allusion to  
 this event<sup>h</sup>. A blaspheming monarch de-  
 nies the omnipresence of the Deity, and,  
 to shew his contempt of his power, in-  
 vites him to come forth from a marble  
 pillar, if he really possesses any such at-  
 tribute. Immediately a tremendous voice  
 is heard, the pillar bursts asunder, and  
 Vishnu issues forth in the form of a lion,  
 emitting vivid flashes of fire. The de-  
 struction of the prince ensues, a punish-  
 ment only due to his impiety<sup>i</sup>.

Whatever degree of connection there  
 may be, there certainly is a resemblance in  
 many respects between this tradition and  
 the oriental accounts of the overthrow of

<sup>f</sup> Syncell. Chronog. p. 42.

<sup>g</sup> Cedren. Comp. Hist. p. 11.

<sup>h</sup> Asiat. Res. vol. ii. p. 132. Svo. edit.

<sup>i</sup> See Maurice's Hist. of Hind. vol. ii. p. 24.

SECT. Babel. The death of the monarch is ef-

I. fected amidst flashes of fire, attended with  
 ——— a dreadful and unusual noise; and the  
 cause of it proceeds from a fractured column. That, however, which appears most to confirm the supposition, is the circumstance of this incarnation of Vishnu being made immediately to succeed those three, which there is every reason to think allude to the deluge. Between that event, and the building of the tower, nothing worthy of particular notice, except the curse pronounced upon Canaan, is recorded by the sacred Historian. Hence there appear to be no contemptible reasons for concluding the identity of the fourth Indian *Avatar*, and the vengeance inflicted upon the founders of Babel.

III.  
 Sodom and  
 Gomorrha.

III. The next event, which deserves our attention, is the destruction of Sodom and Gomorrha. These cities are said by Moses, on account of their abominable impurities, to have been overwhelmed with a torrent of liquid fire, rained down upon them from heaven. His narrative is equally confirmed by profane historians, and by modern travellers. Diodorus Siculus mentions the peculiar nature of the lake, which covered the

the country, where those towns were formerly situated. “The water of it,” says he, “is bitter and fetid to the last degree, infomuch that neither fish, nor any other aquatic animals are able to live in it<sup>k</sup>.” He does not indeed assign any reason for this peculiarity; but the deficiency is amply supplied by other writers. Tacitus relates, that a tradition still prevailed in his days, of certain powerful cities having been destroyed by thunder and lightning; and of the plain, in which they were situated, having been burnt up. He adds, that evident traces of such a catastrophe remained. The earth was parched, and had lost all its natural powers of vegetation; and whatever sprung up, either spontaneously, or in consequence of being planted, gradually withered away, and crumbled into dust. The historian concludes, with expressing his own belief in this awful judgment, derived from an attentive consideration of the country, in which it was said to have happened<sup>l</sup>. In a similar manner Strabo, after describing the nature of the lake Asphaltis, adds, that the whole of its appearance gives

CHAP.  
v.  
————

<sup>k</sup> Diod. Sic. Bib. Hist. lib. xix. p. 734.

<sup>l</sup> Tacit. Hist. lib. v. c. 7.

SECT. an air of probability to the prevailing tradition, that thirteen cities, the chief of  
 — which was Sodom, were once destroyed and swallowed up by earthquakes, fire, and an inundation of boiling sulphureous water<sup>m</sup>.

Some remembrance of this miraculous punishment seems to have been preserved even in America. According to Cieza<sup>n</sup>, the Peruvians believe, that a race of giants were once destroyed by fire from heaven, on account of impurities similar to those, which called down the vengeance of God upon Sodom and Gomorrha.

Maundrell visited the lake Asphaltis, in the year 1697, and makes the following observations upon it. “ Being desirous to  
 “ see the remains (if there were any) of  
 “ those cities anciently situate in this  
 “ place ; and made so dreadful an example  
 “ of the divine vengeance, I diligently surveyed the waters, as far as my eye could  
 “ reach : but neither could I discern any  
 “ heaps of ruins, nor any smoke ascending

<sup>n</sup> Strab. Geog. lib. xvi.

<sup>m</sup> Cited by Purch. Pilgrim. b. ix. c. 9.

“ above the surface of the water, as is CHAP.  
 “ usually described in the writings and V.  
 “ maps of Geographers. But yet I must ———  
 “ not omit, what was confidently attested  
 “ to me by the Father Guardian, and Pro-  
 “ curator of Jerusalem; both men in years,  
 “ and seemingly not destitute either of  
 “ sense or probity: viz. that they had once  
 “ actually seen one of these ruins; that it  
 “ was so near the shore, and the waters so  
 “ shallow at that time, that they went to  
 “ it, and found there several pillars, and  
 “ other fragments of buildings. The cause  
 “ of our being deprived of this sight was,  
 “ I suppose, the height of the water °.”

The account which Thevenot gives is  
 much to the same purpose. “ There is  
 “ no sort of fish in this sea, by reason of  
 “ the extraordinary saltness of it: which  
 “ burns like fire, when one tastes of it;  
 “ and when the fish of the water Jordan  
 “ come down so low, they return back  
 “ again against the stream; and such as are  
 “ carried into it by the current of the  
 “ water immediately die. The land within  
 “ three leagues round it is not cultivated,

° Maund. Travels, p. 85.

“ but

SECT. “but is white, and mingled with salt and

I. “ashes. In short, we must think, that

—— “there is a heavy curse of God upon that  
“place, seeing it was heretofore so plea-  
“sant a country<sup>p</sup>.” Thus we see, that  
the concurrent voice of historians, and the  
face of nature herself equally serve to cor-  
roborate the authenticity of the Mosaic  
narrative.

IV.  
Abraham.

IV. The unsettled mode of life, which  
the patriarch Abraham led, introducing  
him to the knowledge of different nations,  
and the pastoral magnificence which he  
supported, are circumstances likely to pro-  
duce a lasting remembrance of him through-  
out the east. Accordingly we find him  
celebrated by a number of heathen histo-  
rians.

I.  
Mentioned  
by Berofus,  
Hecateus,  
and Nico-  
laus Da-  
mascenus.

I. Berofus, though he does not express-  
ly mention his name, says, that in the  
tenth age after the deluge lived a just and  
upright man, deeply skilled in the know-  
ledge of astronomy. From his thus accu-  
rately defining the number of generations  
between the flood and Abraham, no other

<sup>p</sup> Thevenot's Travels, vol. i. p. 194.

person

person except that patriarch can be in- CHAP.  
tended<sup>q</sup>. Hecateus wrote a whole volume V.  
upon the history of Abraham<sup>r</sup>; and Nico-  
laus Damascenus asserts, that “he reigned  
“ in Damascus, having emigrated along  
“ with an army to that place from the  
“ country of Chaldea; but that not long  
“ after he removed with his attendants  
“ into the land, which was then called  
“ Canaan, but now Judea<sup>s</sup>.”

2. Eupolemus also relates a number of<sup>2.</sup>  
particulars respecting Abraham, which ex-<sup>Eupole-</sup>  
actly agree with the Scriptural account. He mus.  
was born, according to this author, in the  
tenth age after the flood, at Camara, other-  
wise called Urien. This is manifestly Ur  
of Chaldea; and as for Camara, קַמְרָא, it  
is merely a compound word of precisely  
the same import. By the command of  
heaven, he left his native country, and set-  
tled in Phenicia. During his abode there,  
the Armenians overcame the Phenicians in  
battle, and took his nephew prisoner.  
Abraham however, arming his servants,  
rescued him; and led away captive the  
children and the wives of the enemy. Up-

<sup>q</sup> Joseph. Ant. Jud. lib. i. c. 7.<sup>r</sup> Ibid.<sup>s</sup> Ibid.

SECT. on an embaffy being ſent to him to re-

I. deem them, he nobly diſdained to inſult a  
 ——— vanquiſhed foe; and, content with merely  
 accepting pay for his foldiers, he reſtored  
 his priſoners to their liberty. Afterwards,  
 in the holy city Argarizin<sup>t</sup>, he received  
 gifts from Melchizedek the prieſt of God.  
 In proceſs of time, he was driven by ſtreſs  
 of famine into Egypt. The beauty of his  
 wife, whom he called his ſiſter, attracted  
 the attention of the king. But certain  
 marks of divine wrath purſuing that prince,  
 he learnt upon inquiry, that ſhe was the  
 wife of Abraham, and immediately reſtored  
 her to her huſband<sup>u</sup>.

It is ſuperfluous to make any remarks  
 upon the coincidence of this narrative with  
 that of Moſes; their minute reſemblance  
 to each other ſufficiently ſhews that they  
 are only different hiſtories of the ſame  
 facts.

<sup>3.</sup>  
 Artapanus.

3. Artapanus affirms, that the Jews were

<sup>t</sup> Anglice, of *Mount Gerizim*; a circumſtance, which  
 ſeems to ſhew, that Eupolemus had received this part of his  
 narrative at leaſt from the Samaritans.

<sup>u</sup> Euseb. *Præp. Evang.* lib. ix. c. 17.

called



called Hebrews from their ancestor Abraham. In this assertion he is doubtless mistaken; but it serves nevertheless to shew, that the fame of the great father of the Jewish nation had reached his ears<sup>x</sup>. The same Author mentions the circumstance of this Patriarch's having travelled into Egypt; the prince of which country he styles Pharaoh<sup>y</sup>.

CHAP.  
V.

4. Abraham is said by Melo to have married two wives, one his kinswoman, and the other an Egyptian slave. The latter of these bore him twelve children, who made themselves masters of Arabia; the former a single son, whose name was equivalent in signification to the Greek word Gelos<sup>z</sup>. As for Abraham himself, he died in a good old age; but his son Gelos became the father of twelve children, one of whom was Joseph. Abraham, sometime previous to his death, received a command from God to sacrifice his son; but, when he was on the very point of putting it in execution, he was prevented by an angel,

4.  
Melo.

<sup>x</sup> See some judicious remarks upon the name Heber, by Mr. Bryant; Anal. vol. iii. p. 424.

<sup>y</sup> Euseb. Præp. Evang. lib. ix. c. 18.

<sup>z</sup> Anglice, *Laughter*.

SECT. and the intended victim was exchanged  
 1. for a ram<sup>a</sup>.

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Notwithstanding the errors in this account, respecting the *immediate* offspring of the Egyptian wife, and also of Isaac, or as Melo calls him Gelos; it is obvious, that the narrative is, in substance, the very same with that of Scripture.

5. The whole of the history of Abraham  
 The Koran. is related in different parts of the Koran<sup>b</sup>; and though this circumstance undoubtedly cannot be brought as a confirmation of Scripture, inasmuch as the one account is borrowed from the other; yet it serves to shew the high degree of veneration, in which the memory of that Patriarch was held throughout the east. In short, as it is observed by Hyde<sup>c</sup>, his fame was diffused over the whole oriental world, and his memory revered by almost every Asiatic nation.

V.  
 Isaac.

V. A tradition of the sacrifice of Isaac

<sup>a</sup> Euseb. Præp. Evang. lib. ix. c. 19.

<sup>b</sup> Sale's Koran, p. 182, 369, 422, &c.

<sup>c</sup> De Rel. Vet. Perf. c. ii.

seems

seems to have been preserved among the CHAP.  
 Phenicians; at least Porphyry is inclined v.  
 to derive the bloody rites, with which they —  
 venerated Chronus, or Moloch, from that  
 circumstance. According to this Author,  
 “ Chronus, whom the Phenicians call If-  
 “ rael, formerly reigned in Palestine, and  
 “ had an only son born to him from the  
 “ nymph Anobret, whom he named Je-  
 “ hud, a word signifying *only-begotten*. This  
 “ son, to avert the dangers of a calamitous  
 “ war, he sacrificed to the Gods upon an  
 “ altar<sup>d</sup>.” In the word Jehud is evidently  
 recognized the Hebrew term יהיד Jehid;  
 by which Isaac is frequently distinguished,  
 as being the only son born to Abraham of  
 Sarah. As for Anobret, it seems to be de-  
 rived from חן-עברית An-Obrith; an allusion  
 to the name עברי Hebri, by which Abra-  
 ham and his posterity were distinguished.

VI. The history of Jacob is given at VI.  
 Jacob.

<sup>d</sup> Κρονος, τινουν, ὃν εἰ Φοινικες Ἰσραηλ προσαγορευουσι, βασιλευν  
 της χωρας, και ὑστερον μετα την τε βίου τελευτην εἰς τον τε Κρονου  
 αφερα καθιερωδεις, ἐξ επιχωριας νυμφης Ἀνωβρετ λεγομενης, υἱον εχων  
 μονογενη· ὃν δια τωτο Ἰεσθ' ἐκαλεον, τε μονογενους ἕτως ετι και νυν κα-  
 λουμεν παρα τοις Φοινίξι· κινδυνων εκ πολεμου μεγιστων κατειληφωτων  
 την χωραν, βασιλικῃ κοσμησας σχηματι τον υἱον, βωμον τε κατα-  
 σκευασαμενος, κατεδυσεν. EUSEB. PRÆP. EVANG. lib. i. c. 10.

SECT. large by Demetrius, who is cited by Alex-

I. ander Polyhistor. This writer distinctly  
 — enumerates the dissension between that  
 Patriarch and his brother Esau; his flight  
 into Mesopotamia; his marriage with the  
 two daughters of Laban; the fruitfulness  
 of the one and the sterility of the other;  
 the birth of the twelve Patriarchs; the  
 rape of Dinah; the selling of Joseph into  
 Egypt, and his subsequent promotion; his  
 reception of his brethren, who were forced  
 by stress of famine to buy corn in that  
 country; and lastly, the descent of Jacob  
 with his whole family into Egypt<sup>e</sup>.

VII.  
 Joseph.

VII. Artapanus is equally explicit in de-  
 tailing the history of Joseph. He relates,  
 that this Patriarch, being hated by his bre-  
 thren, and dreading the plots which they  
 were daily contriving against him, besought  
 the neighbouring Arabs to carry him into  
 Egypt. Here, he gained so much upon  
 the favour of the king, that he was ap-  
 pointed governor of the whole country;  
 which, from previously lying in an uncult-  
 ivated state, soon assumed under his ma-  
 nagement a very different aspect. He di-

<sup>e</sup> Euseb. Præp. Evang. lib. ix. c. 21.

vided it into inclosures, assigned to the CHAP.  
 priests their own portion, and became the v.  
 inventor of standard measures. In this ———  
 elevated situation, he married Asenath, the  
 daughter of the priest of Heliopolis. After-  
 wards he entertained his father and all his  
 brethren upon their emigration into Egypt,  
 and assigned to them for their place of  
 residence the city Cefan, the Goshen of  
 Scripture<sup>f</sup>.

The supernatural sagacity of Joseph in  
 interpreting dreams is mentioned by Justin,  
 who particularly instances his having saved  
 all Egypt from a desolation by famine  
 through an exertion of this nature; “so  
 “that his answers were considered as pro-  
 “ceeding not from man, but from God<sup>g</sup>.”

As for the remarkable dearth, which is  
 said in the Pentateuch to have lasted seven  
 years without intermission, it appears to  
 have extended even into the remote em-  
 pire of China. In the reign of Tching  
 Tang an universal drought commenced,  
 the duration of which precisely agrees with

<sup>f</sup> Euseb. Præp. Evang. lib. ix. c. 23.

<sup>g</sup> Just. Hist. lib. xxxvi. c. 2.

SECT. that of the famine mentioned by Moses.

1. This coincidence might possibly be thought  
 — the result of mere accident, if the identity of the two calamities had not been completely established by their chronological agreement with each other. The famine described in the Pentateuch commenced 1708 years before the Christian era; that, which is mentioned by the Chinese historians, took place about 1740 years before the same epoch. Hence it appears, that the discrepancy between the two calculations amounts only to 32 years; a difference so trifling, that we cannot reasonably entertain a doubt respecting the unity of the two events<sup>h</sup>.

<sup>h</sup> Du Halde's China, vol. i. p. 299. The calculation, which fixes the Egyptian famine to the year A. C. 1708, is taken from the margin of our 4to. Bible. The Chinese computation is as follows. Tching Tang reigned 13 years; supposing the famine to have prevailed during the last seven years of his reign, we shall have,

		A. C.
Tching Tang		7
Taikia	} reigned	33
Vo Ting		29
Tai Keng		25
Siao Kia		17
Yong Ki		12
13th cycle commences		1617
		<hr/>
		1740

The

The same distressing calamity is said by CHAP.  
v.  
Diodorus Siculus to have extended, in the reign of Erechtheus, over the whole world, Egypt alone excepted. This universal famine was occasioned by a continued want of rain, a circumstance which did not affect Egypt, on account of the peculiar nature of that country ; because it depended rather upon the annual overflowing of the Nile, than upon the less regular bounty of the atmosphere<sup>i</sup>. The narrative of Diodorus, though not perfectly accurate, is sufficient to prove the real existence of such a visitation. The streams of the Nile withheld their accustomed supplies, and the land of Egypt, like the rest of the world, was deprived of its usual fertility ; but its inhabitants were preserved from the horrors of famine by the miraculous providence of Joseph. Hence the Greek His-

<sup>i</sup> I am indebted for this citation to " The Literary Antiquities of Greece," p. 267. though I cannot subscribe to the ingenious Author's translation of the words δια τῆς ἰδιότητος. They appear evidently to relate to the peculiar manner in which Egypt was watered, and not to the supernatural interference of Joseph. Unless other passages can be brought, in which ἰδιότης undeniably signifies a *genius*, it seems impracticable to admit so bold a method of rendering the word.

SECT. torian might with propriety declare, that  
 1. Egypt alone escaped the general calamity.

VIII.  
 Moses.

VIII. Various are the Pagan authors, who speak of the great lawgiver of the Jews. Diodorus Siculus attributes the departure of that nation from Egypt, as well as of the colonies which settled in Greece under the command of Danaus and Cadmus, to a pestilential disorder, which the Egyptian cities declared would never be removed till all foreigners were expelled<sup>k</sup>. Moses became the leader of the Jewish emigrants, “a man of most superior wisdom and courage<sup>l</sup>.” Advancing into Palestine, they seized upon a number of cities, and particularly Jerusalem, which was held in high reverence among them on account of its temple. Moses taught them the worship of the Deity, and the peculiar ceremonies of their religion. He became likewise their lawgiver; and divided the whole nation into twelve tribes. All idolatry he utterly forbid; and contrived such a code of ritual observances for them, as

<sup>k</sup> Tacitus relates a similar tradition.

<sup>l</sup> Μωσης, φρονισει δι πολλη και ανδρεια πλειστον διαφρων. DIOD. SIC. è lib. xl. Ecl. i. p. 921.

would



would naturally separate them from every other people. He established the priesthood in one particular family; and appointed judges, instead of kings, to decide all controversies among them. The chief priest however bore the supreme authority, and he was considered as the immediate messenger and delegate of heaven. Moses concluded the volume of his laws, with claiming for them divine inspiration<sup>m</sup>. Such is the narrative of Diodorus Siculus.

In a similar manner Strabo mentions, that, when Moses left Egypt, “many persons who revered the Deity accompanied him<sup>n</sup>.” He afterwards adds, that the Jewish legislator pronounced the idolatry of the Egyptians, the Libyans, and the Greeks, to be equally absurd; “for who shall dare to make any representation of the Most High?” Strabo however is grossly mistaken in supposing the deity of Moses to be Universal Nature; an error common indeed among the Greek

<sup>m</sup> Μωσῆς ἀκυσας τῇ Θεῷ, ταῦτε λέγει τοῖς Ἰουδαίοις. DIOD. SIC. è lib. xl. Ecl. i. p. 921.

<sup>n</sup> Συνεξήραν αὐτῷ πολλοὶ τιμῶντες τὸ θεῖον. STRAB. lib. xvi. p. 1104.

SECT. philosophers, but held up to abhorrence in  
 I. the page of Revelation.

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Moses is also celebrated by Eupolemus as being the first wise man<sup>o</sup>, and the inventor of letters; which the Phenicians received from the Jews, and the Greeks from the Phenicians.

A copious history of the Jewish legislator is given by Artapanus; in which, the oppression of the Israelites; the flight of Moses into Arabia, and his subsequent marriage; a circumstance similar to that of the burning bush; his divine commission to deliver his countrymen; the transformation of his rod into a serpent; the various plagues of Egypt; the spoiling of the Egyptians; the passage through the Red Sea; the destruction of Pharaoh and his host; and the support of the Israelites by manna in the wilderness; are all mentioned. He is further said to have been the person, whom the Greeks called Museus, the preceptor of the celebrated Orpheus<sup>p</sup>.

<sup>o</sup> *Εὐπολέμος δὲ φησὶ τὸν Μωσὴν πρῶτον Σοφὸν γενέσθαι.* EUSEB. Præp. Evang. lib. ix. c. 26.

<sup>p</sup> Euseb. Præp. Evang. lib. ix. c. 27.

Some persons are inclined to draw a parallel between  
 Moses

IX. The same Author asserts, that the CHAP.  
passage of the Israelites through the Red v.  
Sea was not unknown to the Heliopolitans, ———  
who gave the following account of that IX.  
The passage  
through the  
Red Sea.  
supernatural transaction. “ The king of  
“ Egypt, as soon as the Jews had departed  
“ from his country, pursued them with an  
“ immense army, bearing along with him  
“ the consecrated animals. But Moses  
“ having by the divine command struck  
“ the waters with his rod, they parted  
“ asunder, and afforded a free passage to  
“ the Israelites. The Egyptians attempted  
“ to follow them; when fire suddenly  
“ flashed in their faces, and the sea, re-  
“ turning to its usual channel, brought an  
“ universal destruction upon their whole  
“ army<sup>a</sup>.”

The circumstance of the Egyptians being struck with lightning, as well as being overwhelmed by the waves, is mentioned in the seventy-seventh Psalm, although unnoticed in the Pentateuch.

Moses and the Grecian Bacchus: how far it is admissible I will not take upon me to determine. See Voss. de Idol. lib. i. c. 30. and Beyer's Add. ad Seld. de Dis Syr. p. 72. See also Bochart's remarks on this subject, Geog. Sac. p. 446.

<sup>a</sup> Euseb. Præp. Evang. lib. ix. c. 27.

SECT. Diodorus Siculus relates, that the Ichthy-

1. — ophagi, who lived near the Red Sea, had a tradition handed down to them through a long line of ancestors, that the whole bay was once laid bare to the very bottom, the waters retiring to the opposite shores; and that they afterwards returned to their accustomed channel with a most tremendous revulsion<sup>r</sup>.

Even to this day, the inhabitants of the neighbourhood of Corondel preserve the remembrance of a mighty army having been once drowned in the bay, which Ptolemy calls Clyfma<sup>s</sup>.

The very country, where the event is said to have happened, in some degree bears testimony to the accuracy of the Mosaic narrative. The Scriptural *Etham* is still called *Etti*. The wilderness of *Shur*, the mountain of *Sinai*, and the country of *Paran*, are still known by the same names<sup>t</sup>; and *Marab*, *Elatb*, and *Midian*, are still familiar to the ears of the Arabs<sup>u</sup>. The

<sup>r</sup> Bib. Hist. lib. iii. p. 174.

<sup>s</sup> Shaw's Travels, p. 349. cited by Bryant.

<sup>t</sup> Niebuhr's Travels, vol. i. p. 189, 191.

<sup>u</sup> Bryant on the Plagues of Egypt, p. 404.

CHAP.

V.

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grove of *Elim* yet remains; and its twelve fountains have neither increased nor diminished in number since the days of Moses<sup>x</sup>. In short, if I may be allowed to adopt the words of the excellent Author, from whom the last remark has been borrowed, “ The distance of time is so great, and the scene of action so remote, and so little frequented, that one would imagine, there could have been no traces obtained of such very early occurrences. It must therefore raise within us a kind of religious reverence for the sacred writer, when we see such evidences still remain of his wonderful history. We read of expeditions undertaken by Osiris, Sesostris, Vexoris, Bacchus, Myrina, Semiramis, and the Atlantians, into different parts of the world. But no vestige remains of their operations; no particular history of their appulse, in any region upon earth. We have in like manner accounts of Brennus, as well as of the Teutones, Cimbri, and Ambrones: also of the Goths and Visigoths: and of other swarms from the great hive in the north: all which are better authenticated. Yet

<sup>x</sup> Bryant on the Plagues of Egypt, p. 410.

“ we

SECT. “ we have only a general history of their

1. “ migrations. The places, from whence

— “ they originally came, and the particulars  
 “ of their journeying, have been effaced  
 “ for ages. The history recorded by Moses  
 “ appears like a bright but remote object,  
 “ seen through the glass of an excellent  
 “ optician, clear, distinct, and well defined.  
 “ But when we look back upon the ac-  
 “ counts transmitted concerning the As-  
 “ syrians, Egyptians, Medes, and Scythians;  
 “ or those of the early ages of Italy and  
 “ Greece, we find nothing but a series of  
 “ incredible and inconsistent events, and  
 “ groups of strange beings :

“ Abortive, monstrous, and unkindly mix’d,

“ Gorgons, and harpies, and chimeras dire.

“ The ideas, which they afford, are like  
 “ the fantastic forms in an evening cloud :  
 “ where we seem to descry castles, and  
 “ mountains, and gigantic appearances. But  
 “ while we gaze, the forms die away, and  
 “ we are soon lost in gloom and uncer-  
 “ tainty. Concerning the Israelites, we  
 “ have a regular and consistent history.  
 “ And though they were roving in a de-  
 “ sert for forty years, and far removed  
 “ from the rest of the world ; yet we have  
 “ seen, what manifest tokens remain of  
 “ their

“ their journeying, and miraculous pre- CHAP.  
 “ fervation<sup>y</sup>.” V.

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Sufficient has now been said to convince Conclusion,  
 any candid inquirer, that the principal facts  
 related in the books of Moses do by no  
 means depend merely upon his solitary tes-  
 timony, but that they are supported by the  
 concurrent voice of all nations.

We have followed the stream of profane  
 tradition, from the very creation itself, to  
 the period when the Egyptian tyrant was  
 constrained by the mighty arm of God to  
 dismiss the oppressed Israelites : and though  
 we have frequently seen it corrupted with  
 extraneous matter, or gliding beneath the  
 luxuriant foliage of allegory ; yet its purity  
 has never been so far debased, as to pre-  
 clude the possibility of discovering the  
 fountain, from which it originally issued.

We have observed, that nearly every  
 Pagan cosmogony, in a manner strictly ana-  
 logous to the exordium of Genesis, de-  
 scribes darkness and water to be the fun-  
 damental principles of all things. We have  
 found some nations dividing the work of

<sup>y</sup> Bryant on the Plagues of Egypt, p. 425.

SECT. creation into fix different periods; and

- I. others declaring, that an exalted personage,  
 ——— a mysterious emanation from the Supreme Being, was the author of the universe.

Proceeding in our researches, we have met with almost a general tradition, that man was once upright and innocent; but that, through the envy of a malicious demon, he forfeited his pristine integrity, and became the sport of disease and corruption. We have seen the remembrance of that form, which the tempter assumed, preserved with an uncommon degree of accuracy; and we have beheld the universal expectation of some victorious power, some mediatorial deity, who was destined to bruise the head of the vanquished serpent.

Suffering ourselves to be carried down the stream of ancient mythology, we next learned, that the depravity of mankind gradually attained to such a height, as to provoke the vengeance of heaven; that the avenues to divine mercy were closed; and that a tremendous flood of waters swept away every living soul in undistinguished ruin. Along with this tradition, we found that all nations entertained a belief, that  
 some



some pious prince was saved in an ark CHAP.  
 from the dreadful calamity, which deso- y.  
 lated a whole world; and that, in many —  
 countries, even the number of persons pre-  
 served along with him was accurately re-  
 corded. We met with various evident al-  
 lusions to the same awful event in the  
 Gentile memorials of the dove and the  
 rainbow; and we beheld the remembrance  
 of it deeply impressed on the national be-  
 lief of every country, whether situated in  
 the eastern or in the western hemisphere.

Advancing next into the confines of the  
 renovated world, we saw the second pro-  
 genitor of mankind transformed into one  
 of the principal gods of the Heathens, and  
 almost every circumstance of his life accu-  
 rately detailed. His mythological birth  
 from the ark, in the midst of clouds and  
 tempests; his skill in husbandry; his triple  
 offspring; and the unworthy treatment  
 which he experienced from his youngest  
 son, all passed in review before our eyes,  
 and stamped indelibly the bright characters  
 of truth upon the sacred page of Scripture.  
 We then traced the overthrow of the tower  
 of Babel, and the destruction of the am-  
 bitious Nimrod, in the last war of the gi-

SECT. ants ; when the vollied thunder of heaven

1. was directed against an impious race, and

— when the frantic projects of vain man were defeated by the immediate interference of Omnipotence. Lastly, we met with various records of the ancient Patriarchs in the writings of profane historians ; we saw Greece and China combining to prove the real existence of a seven years famine in the days of Joseph ; and we beheld an uninterrupted tradition of the exodus of Israel preserved in the secluded deserts of Arabia.

Here, therefore, agreeably to the plan which had previously been laid down, shall be closed this view of the coincidence between profane antiquity, and the earlier part of the Scriptural history. Many, of late years, have been the attempts to invalidate the credibility of that venerable portion of divine Revelation : but the Christian has no reason to doubt, that God will ever suffer the faith, which was once delivered to the saints, to be totally overthrown. It cannot, however, be too often enforced, that the Bible is an authoritative standard, by which our lives and actions are to be regulated. It never was designed to be  
merely

merely a curious subject of criticism, or CHAP.  
 revealed for the purpose of gratifying a v.  
 vain curiosity. When our belief in the ———  
 truth of Revelation has been rationally and  
 satisfactorily established, it is our duty, not  
 to rest satisfied with a bare historical per-  
 suasion of its authenticity; but to shew the  
 reality of our faith, by the purity of our  
 lives and conversation. Our own unassisted  
 efforts indeed can neither create the  
 principle, nor bring to maturity the fruits  
 of holiness. Of ourselves, we are not able  
 even to think a good thought, much less  
 to perform a good action. We may per-  
 haps attain to a bare belief in the truth of  
 Scripture, as we do to that of any other  
 historical fact, solely by exercising our rea-  
 son: but a true Christian faith proceeds  
 from God alone, from Him who is the  
 author of every good, and of every perfect  
 gift<sup>z</sup>.

Nor is this doctrine less agreeable to  
 plain matter of fact, than to the inspired  
 word of God. However some may arro-  
 gantly boast of their natural tendency to  
 virtue, and their aversion from vice; he,  
 that has the least knowledge of his own

<sup>z</sup> Ephes. ii. 8.

SECT. heart, will confess, that he finds within it

I. a bitter root of sin, which struggles against

---

every good resolution, and which resists every divine precept. This internal malady affords a constant subject of grief even to the very best of men: but, in the unreclaimed and impenitent, it rages with a tenfold fury; and urges them not unfrequently to a presumptuous rejection of Scripture itself. Hence we find, that infidelity is usually the offspring, not so much of an enlightened understanding, as of a depraved heart. The precepts of revealed religion, not its mysteries, are the true causes of unbelief. If Scripture be the word of God, the libertine and the debauchee are condemned to everlasting torments; if it be an imposture, the danger is removed, and the pleasures of sin may be pursued without interruption. What the heart wishes to be false, the head strives to disbelieve: and the inspired volume is rejected, not because the evidences of its credibility have been found insufficient; but because it denounces eternal perdition to the whoremonger and the adulterer, the drunkard and the sensualist.

As the affections are the principal seat  
of

of infidelity, so Christian faith, as con- CHAP.  
 tradistinguished from bare speculative be- v.  
 lief, is situated in the heart, rather than in ———  
 the head. It consists, not merely in an  
 acknowledgment of the authenticity of  
 Scripture; but in an unreserved obedience  
 to its precepts, in a cordial submission to  
 its authority, and in an unmixed reliance  
 upon the merits of Jesus Christ. To rest  
 satisfied with any inferior degree of con-  
 viction, is to labour under a most dreadful  
 delusion; and madly to build the hope of  
 salvation, not upon the faith of a Christian,  
 but upon the belief of a demon. Some  
 indeed may vainly please themselves with  
 I know not what undefined notion of the  
 mercy of God: but the page of Scripture  
 holds a very different language, and re-  
 peatedly declares; that to the impenitent  
 and wilfully deluded no mercy whatsoever  
 will be extended, but that a cup of inex-  
 orable wrath, and unallayed indignation,  
 will be their eternal portion.

On these grounds, we are warned in the  
 sacred volume against an evil *heart* of un-  
 belief; and it requires no great labour to  
 prove, that a conviction of the understand-  
 ing is of little avail, unless the affections

SECT. be at the same time thoroughly reformed.

- I. To God alone we must undoubtedly leave  
—— the conversion of the heart; for without the prevenient grace of his Holy Spirit vain will be all the endeavours of man: but as a deep conviction of the truth of Scripture is a necessary prerequisite to this conversion, the subject, which has been discussed, is by no means devoid of importance to the interests of Christianity. Every attempt to rescue the historical part of the Pentateuch from the imputations, which have been cast upon it by infidelity, tends ultimately to establish the authority of the Gospel; and as such will be favourably received by the friend of Revelation. He will consider the common motive, by which all Christians are influenced; he will bless the God of mercy for the various benefits, which result from our holy religion; and his faith will receive additional strength, as he contemplates the church of Christ securely founded upon a rock, and shining with the pure ethereal lustre of undiminished veracity.

## SECT. II.

## ITS INTERNAL CREDIBILITY.

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CHAP. I.

FOUR RULES LAID DOWN FOR THE PURPOSE OF ASCERTAINING THE TRUTH OF ANY RELIGION, AND APPLIED TO PAGANISM.

WHOEVER has attempted to imitate the artless simplicity of truth, in a studied narration of feigned events, will have found how extremely difficult it is to avoid a perpetual recurrence of inconsistencies. In addition to the unity of time, place, and action, a thousand little delicacies, which require the most minute and painful attention, are absolutely necessary, in order to give such a composition the semblance of reality. If these be wanting, the magical illusion is immediately destroyed; and the glaring deficiency of contrivance provokes in the reader no sentiments except those of unmixed disgust. But if it be asserted, that the narrative, so far from  
being

SECT. being an allowed tissue of romantic adventures,

II. ———— comprehends nothing but plain matter of fact, the difficulty of connecting such a detail is then considerably heightened. The page of authentic history, and the accurate calculations of chronology, will present insuperable obstacles on the one hand ; while some internal contradiction, some unobserved inconsistency, will equally serve to expose the imposture on the other. Many different religions have been proposed to mankind at different periods of the world, and by different persons. Hence to a thinking mind a question will naturally occur ; whether any of them are deserving of serious attention, or, whether they are all to be considered as equally false and contemptible. With whatever degree of justice these several forms of worship may claim the sanction of divine authority ; it is easy to conceive in theory the peculiar kind of internal credibility, which would stamp with marks of indisputable truth the religion that possessed it. Such a theory is not affected either by the existence or non-existence of an authentic revelation ; it is purely an abstract idea, like those pictures of a perfectly wise and good man, which the ancient phi-



philosophers pleased themselves with de- CHAP.  
 lineating. When the degree of evidence, I.  
 necessary to establish the truth of any mat-  
 ter of fact *traditionally* received, has once  
 been laid down according to the principles  
 of right reason; it does not appear that  
 we are bound to admit any religion as true,  
 unless its tokens of credibility correspond  
 with such a theory. Speaking abstractedly,  
 it seems impossible for any theological  
 system to be false, provided it can be  
 shewn,

I. That the promulger of it was not  
 self-deceived into a belief, that he was di-  
 vinely commissioned; a deception, which  
 could only originate, either from Enthu-  
 siasm, or from certain false appearances  
 supposed to be miracles:

Four rules  
 laid down  
 for the pur-  
 pose of as-  
 certaining  
 the truth of  
 any reli-  
 gion;

II. That he was not an impostor; or,  
 in other words, that he had no intention  
 to deceive his followers<sup>a</sup>:

<sup>a</sup> I do not pretend to claim any originality in laying  
 down these rules; they appear from their obviousness to be  
 a kind of common property, equally belonging to all, who  
 have occasion to discuss the credibility of any real or pre-  
 tended revelation. The novelty of the disquisition must  
 arise, not from the rules themselves, but from the mode of  
 using them.

III.

SECT. III. That authentic documents have

11. been handed down to posterity from about  
 — the time, when such events took place, without any corruption or interpolation, except such various readings as are the natural and necessary consequence of frequent transcription; and which may, generally speaking, be corrected by a careful collation of the best and most ancient copies <sup>b</sup>:

IV. And that the moral precepts be such, as are worthy of the goodness and purity of God; tending to promote virtue, and to discountenance vice <sup>c</sup>.

<sup>b</sup> A religion may indeed be true, without possessing this third mark; but in that case, we never can be absolutely certain of its truth, because we know not how far the oral tradition might have been corrupted. Hence we may reasonably conclude, that God never would send a religion into the world defective in so material a point.

<sup>c</sup> It may be proper to observe, that, during the application of the two first of these rules to the Mosaic dispensation, it must be granted, *merely for the sake of argument*, that the Pentateuch contains a true narrative of facts. In other words, I shall endeavour to prove, that, supposing for a moment the Scripture history to be authentic, Moses was neither self-deceived nor a deceiver of others. Whether the history be authentic or no, shall be considered under the third peculiarity to be required in a true religion. See chap. v.

Mr. Leslie's four rules for ascertaining the truth of any matter of fact, are, " first, That the matters of fact be such,

If we examine the Pagan mythologies CHAP.  
 by these rules, we shall invariably find I.  
 them deficient in one or other, generally —————  
 in all of them. We have no sufficient and applied  
 cause to believe, that either Zoroaster, or to Pagan-  
 Thoth, or Orpheus, or Numa, were really ism  
 inspired, or even fancied themselves to be  
 so. We rather have every reason to ima-  
 gine, that they wished to deceive their  
 followers, for the purposes of acquiring  
 political influence. But even for a mo-  
 ment allowing these two particulars, what  
 genuine documents have we of the original  
 propagation of Paganism? We have no-  
 thing to rely upon, but a blind and uncer-  
 tain tradition. Neither the Orphic hymns,  
 nor the Theogony of Hesiod, much less  
 the Metamorphoses of Ovid, pretend to  
 have been written at the time, when the  
 things, which they relate, were transacted.  
 Where can we find any credible account

“ as that men’s outward senses, their eyes and ears, may be  
 “ judges of it; secondly, that it be done publicly in the  
 “ face of the world; thirdly, that not only public monu-  
 “ ments be kept up in memory of it, but some outward ac-  
 “ tions to be performed; fourthly, that such monuments,  
 “ and such actions and observances be instituted, and do  
 “ commence from the time that the matter of fact was  
 “ done.” Short Method with the Deists.

of

SECT. of the exploits of Jupiter or Hercules, upon  
 II. on the supposition that they were real de-  
 ——— ities? Upon what foundation are those pretended revelations built, inculcating the doctrines of polytheism? The true sense of them is either wrapped up in the mysterious secrecy of the priesthood, or disguised in the allegories of the poets<sup>d</sup>. The wiser part even of the heathen world condemned and despised such absurdities; and the institution of the celebrated mysteries of Eleusis completely withdrew the veil from these wild fables, by declaring, that the whole body of heathen Gods were only men deified for the greatness of their actions, which the ignorance and blind veneration of the age converted into miracles. With regard to the fourth rule, it may with confidence be asserted, that it excludes, without a single exception, every religion of Paganism from any claim to di-

<sup>d</sup> Of this nature are the writings of the Hindoos; in them a considerable portion of truth is blended with a mass of absurdity, and error. But, great as is their antiquity, even they also are deficient in that peculiar kind of internal credibility, which shines so conspicuously in the writings of Moses. None of those, which I have read, pretend to have been written at the time, when the facts, which they recite, happened.

vine

vine inspiration. So shockingly depraved, CHAP.  
and so deeply corrupted are men in a 1.  
state of nature, that the ancient idolaters —  
not only committed every abomination,  
but even deified their enormities. Their  
wretched gods were monsters of cruelty,  
lewdness, and profligacy. While Moloch,  
Nareda, and Theutates were appeased with  
the blood of human victims; no offering  
could be made at the shrine of Mylitta  
and Venus, so acceptable as female chastity  
and honour. Wherever the demon of Pa-  
ganism appeared, cruelty, debauchery, and  
impurity were his constant attendants:  
nor was his baneful influence less conspi-  
cuous in the rites of Mexico and Peru,  
than in those of Greece, Canaan, or Hin-  
doostan. The very principle of the ancient  
idolaters was totally vitiated; what then  
could we expect from their practice? If  
the immortals were guilty of such vices,  
what blame could attach to the mere man,  
who indulged in them? From this short  
review it sufficiently appears, that Pagan-  
ism in no shape or country could be the  
religion of a most pure and most wise  
Deity.

## CHAP. II.

APPLICATION OF THE FIRST RULE TO JUDAISM. 1. MOSES WAS NOT DECEIVED, WHEN HE ASSERTED HIS DIVINE COMMISSION, EITHER 1. BY ENTHUSIASM, OR 2. BY FANCYING CERTAIN NATURAL PHENOMENA TO BE MIRACLES.

AMONG the various religions of antiquity, that of Judaism particularly demands the attention of an inquirer after truth. Whether he considers its remote origin; its singular difference from all others; its unqualified claims to divine authority; or the miserable remnant of its votaries scattered over the face of the whole earth, yet still remaining a distinct people: in whatever point of view he beholds it, his curiosity must be more than ordinarily excited. Unlike the accommodating genius of Paganism, the Jewish Law denounces as execrable and abominable every form of worship, except that prescribed by Moses. Instead of a host of idols, one Almighty and Allwise God is proposed as the single object of adoration; and a volume is yet preserved, to which  
the

the descendants of Israel still pertinaciously adhere, and still resolutely maintain to be of divine obligation. This volume describes itself to have been revealed under the ministry of Moses, and is received as such by the Jews, while their ancient law-giver is revered among them as the first and greatest of prophets<sup>a</sup>.

The question is, how far the religion of the Jews answers in point of credibility to the theory which has been laid down.

I. *Was not Moses, when he asserted his divine legation, deceived into a belief that he was supernaturally commissioned, either by enthusiasm, or by imagining certain appearances to be miracles, which were not so in reality?*

I.  
Moses was not self-deceived, when he asserted his divine commission, either,

I. To see how far it is probable, that Moses was an enthusiast, we must examine what his situation was prior to the time, at which he commenced his undertaking; and the disposition of his mind, when, as it is pretended, he for the first time re-

I.  
By Enthusiasm.

<sup>a</sup> See these ideas admirably expanded and pursued by Lord President Forbes, in his "Thoughts concerning Religion."

SECT. received from God his legislative and prophetic authority.

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Moses, while an infant, had been discovered by the daughter of the king of Egypt, exposed to perish upon the waters of the Nile. The princess, moved to compassion by his helpless situation, preserved him, and had him educated as her own son. Egypt, at that period, was celebrated over the whole world for its science and literature. Perhaps it is not so easy at this distance of time to determine, in what the wisdom of Egypt consisted: but as the Greeks allowedly borrowed the whole of their philosophy from that nation, it is not improbable, that it might be employed partly in refined and abstract speculations on the nature of God; partly in interpreting the hieroglyphics and unfolding the mysterious arcana of their manifold polytheism; and partly in exploring the wonders of physiology. As Herodotus<sup>b</sup> mentions the belief of the Egyptians in the transmigration of souls, perhaps also a description of the various channels, through which the soul was supposed to glide in its

<sup>b</sup> Herod. lib. ii. c. 123.



progress to purity and final beatitude, might form no inconsiderable portion of this wisdom. But, whatever it might be, we are told, that Moses was learned in the whole of it. Now the effects of a profound knowledge of philosophy are very seldom enthusiasm and superstition. Knowledge makes a man slow and cautious in judging; unwilling to determine without the most satisfactory evidence; and, above all things, averse from rash and headlong measures: knowledge therefore must necessarily be incompatible with enthusiasm, which is the natural offspring of ignorance.

CHAP.

II.

The Jewish Legislator moreover was brought up amidst the luxury and refinement of a court; but such a mode of education is obviously far from being favourable to enthusiasm. An enthusiastic courtier, especially when that enthusiasm respects a fancied call from heaven, is certainly, at least in these our days, no very common character.

Another considerable argument, to prove that Moses was not an enthusiast, may be deduced from the actual state of his mind,

SECT. at the time, when he is said to have received his divine commission. A person

— under the impulse of a fanatical enthusiasm sees no difficulties, and fears no dangers. Instead of starting any objections, he rushes eagerly forward, full of confidence in his own powers, and impressed with the most lively assurance, that success will finally crown his endeavours. But was this the case with Moses? Let us consult the history.

“ The angel of the Lord appeared unto  
 “ him in a flame of fire out of the midst  
 “ of a bush : and he looked, and behold  
 “ the bush burned with fire, and the bush  
 “ was not consumed. And Moses said, I  
 “ will now turn aside, and see this great  
 “ sight, why the bush is not burnt. And  
 “ when the Lord saw, that he turned aside  
 “ to see, God called unto him out of the  
 “ midst of the bush, and said, Moses,  
 “ Moses. And he said, Here am I<sup>c</sup>.—And  
 “ the Lord said, I have surely seen the affliction  
 “ of my people which are in Egypt,  
 “ and have heard their cry by reason of  
 “ their task-masters—Come now, there-

<sup>c</sup> Exod. iii. 2.

“ fore,

“ fore, and I will fend thee unto Pharaoh, CHAP.  
 “ that thou mayest bring forth my people, II.  
 “ the children of Israel, out of Egypt. And ———  
 “ Moses said unto God, *Who am I, that I*  
 “ *should go unto Pharaoh, and that I should*  
 “ *bring forth the children of Israel out of*  
 “ *Egypt?* And he said, Certainly I will be  
 “ with thee: and this shall be a token  
 “ unto thee, that I have sent thee, when  
 “ thou hast brought forth the people out  
 “ of Egypt, ye shall serve God upon this  
 “ mountain. And Moses said unto God,  
 “ *Behold when I come unto the children of*  
 “ *Israel, and shall say unto them, The God of*  
 “ *your fathers hath sent me unto you, and*  
 “ *they shall say to me, What is his name?*  
 “ *what shall I say unto them?*”

To this interrogation, God replies by his proper name of Jehovah; and gives Moses the most gracious and encouraging assurances of his success. All however is insufficient to excite in him a proper degree of courage for so arduous an undertaking.

“ Moses answered and said, *But behold*  
 “ *they will not believe me, nor hearken unto*  
 “ *my voice; for they will say, the Lord hath*  
 “ *not appeared unto thee.*”

SECT. In order to dispel these apprehensions,

11. God was pleased to confirm the faith of  
 — his prophet by two miracles; and to promise that he would enable him to convince the Israelites of his divine mission, by a no less extraordinary sign, than that of taking water out of the river, and changing it into blood before them. Notwithstanding this, we find that Moses presently starts another difficulty.

“ And Moses said unto the Lord, *O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken to thy servant; but I am slow of speech, and of a slow tongue.* And the Lord said unto him, “ Who hath made man’s mouth? or who maketh the dumb, or the deaf, or the seeing, or the blind? Have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say<sup>d</sup>. ”

Moses at length openly acknowledges his aversion from the task, and beseeches God to appoint another :

“ *O my Lord, send I pray thee by the hand of him whom thou wilt send.* ”

<sup>d</sup> Exod. iv. 10.

Such lukewarmness justly provokes the CHAP.  
 Almighty, and Moses ultimately is con- II.  
 strained to submit. Let any candid in-  
 quirer now judge, how far the Jewish Le-  
 gislator can be thought to have acted un-  
 der the impressions of enthusiasm.

2. But it may be objected, that Moses might possibly mistake some of the more wonderful phenomena of nature for miracles. Thus, in the middle ages, those curious experiments, the principles of which are now known, were thought to be the effects of magic, and the persons, who performed them, to be incanters.

2.  
Or by fan-  
cying cer-  
tain natu-  
ral pheno-  
mena to be  
miracles.

A mistake of the ordinary operations of nature, for miraculous appearances, can only arise either from enthusiasm, or from ignorance. In the case of Moses, it could not have proceeded from enthusiasm, because it has already been shewn, that he was no enthusiast; neither could it have originated from ignorance, because such a supposition runs directly counter to the assertion, that the Jewish Legislator was learned in all the wisdom of Egypt. Hence it follows, that he could not have laboured under any such mistake.

SECT. This will appear in a yet more striking

II. point of view, if we consider the behaviour of Moses, when a sign from heaven is said first to have been granted to him. It certainly bears no resemblance to that of an ignorant man, who hastily fancies every wonderful phenomenon to be something supernatural. When Moses beheld the burning bush, the first idea, which suggested itself to his mind, was, to approach and examine, WHY<sup>e</sup> the bush was not burnt. This is a very natural description of the manner, in which a man of learning, abilities, and philosophical curiosity, was likely to act upon such an occasion. As nothing is more favourable to contemplation than solitude, we may easily suppose, that Moses, partly from inclination, and partly from a wish to divert the languor of his retirement, would frequently recur to his former physiological pursuits. Whilst his mind perhaps was in such a state, his attention was arrested by a singular phenomenon: a bush near him suddenly burst out into a flame, and, notwithstanding the fierceness of the blaze, remained unconsumed. An appearance like

<sup>e</sup> Exod. iii. 3.

this had doubtless never occurred to him CHAP.  
 in the whole course of his studies, and was II.  
 utterly unaccountable upon any principles —  
 of natural philosophy. Still he never seems  
 to have imagined, that it was any parti-  
 cular interposition of heaven. With a  
 mixture of true philosophical coolness and  
 curiosity, he hastens to investigate the  
 causes, which could produce so strange and  
 uncommon an effect: “ I will now turn  
 “ aside, and see this great sight, WHY the  
 “ bush is not burnt.”

It may truly be said, that ghosts and  
 spectres are never beheld except with the  
 eye of terror and expectation; and with  
 equal truth may it be asserted, that the  
 wonderful visions of an enthusiast are never  
 presented to his fancy, till his mind is first  
 heated and prepared for their reception.  
 But Moses, so far from seeming to have  
 had the least prepossession of the kind, ma-  
 nifestly considers the blazing bush in no  
 other light, than that of some wonderful  
 and hidden operation of nature, till all his  
 faculties are roused by the voice of the Al-  
 mighty. To conclude; since it appears,  
 that Moses was not led away, either by  
 enthusiasm or ignorance, the two only  
 sources

SECT. sources of error, it may reasonably be in-

- II. ferred, that Judaism possesses the first mark  
—— of authenticity ; *The promulger of it was  
not deceived himself, when he assumed the  
functions of a Prophet and a Lawgiver.*



## CHAP. III.

APPLICATION OF THE SECOND RULE; II.  
 MOSES DID NOT WISH TO DECEIVE  
 OTHERS.

IT shall next be tried, whether the Mo-  
 faical dispensation will bear the test re-  
 quired by the second Rule :

II. *Though Moses was not deceived himself, what reason is there to prevent us from considering him in the light of an artful impostor, who contrived, like many other impostors, to deceive his ignorant followers?*

II.  
 Moses did  
 not wish to  
 deceive  
 others.

The most convincing argument, to prove that this was not the case with Moses, is that drawn from his conduct ; which was, in almost every respect, directly opposite to what a person guided by mere human reason would have adopted<sup>a</sup>. A deceiver

<sup>a</sup> This mode of arguing is very powerfully used by Mr. Bryant, in his Thoughts upon the Exodus of Israel, at the end of his treatise upon the Plagues of Egypt. "When the " Author" (M. Niebuhr) " says, that the Israelites would not " have been thus blindly led, he should have farther confi-  
 " dered, that neither would Moses have thus blindly led  
 " them.

SECT. would naturally have endeavoured above

II. all things to ingratiate himself with the Israelites, upon whom he meant, that at a convenient opportunity, his machinations should take effect. At the same time, common prudence would teach him, to court the favour of the Egyptians, and to maintain undiminished his interest at the court of Pharaoh. Thus, while on the one hand he was gradually rendering the departure of the Israelites less unpopular to the bulk of the Egyptian nation; he might on the other, by a sedulous attention to his patron, and by watching every opportunity of ingratiating himself into his favour, diminish his aversion from such a measure.

But in what manner did Moses act? Roused to indignation by the oppression, which the task-masters exercised over his countrymen, he attacked one of those petty tyrants, and slew him. This rash ac-

“ them. Nobody in his senses would have brought himself  
 “ into these difficulties, unless under the influence of an  
 “ higher power. Hence this inference must necessarily fol-  
 “ low, that such a power did lead and control them. The  
 “ whole was brought about by the wisdom of God, that he  
 “ might manifest his superiority in preserving his servants,  
 “ and confounding his enemies.” P. 387.

tion,

tion, which would naturally irritate the people of the land against him, does not appear to have had any effect in conciliating the gratitude and affection of the Israelites. Attempting shortly after to reconcile two of his brethren, between whom a dispute had arisen, he was immediately reproached with the death of the Egyptian, and tauntingly asked, whence he derived his commission to become an arbitrator. Such a reception does not much resemble that of a popular demagogue; nor was his former impetuosity at all similar to the cool, wary, cunning of an artful impostor, who, intent upon accomplishing some great design, can smother his passions, and bear an insult without testifying any signs of resentment. The matter soon came to the ears of the king; who, as it might be expected, determined to inflict upon Moses the punishment of death. This fate he escaped, only by a precipitate flight into the wilderness. Here, shut out as he was from all his former connections, and cut off from all society with his relatives, every reasonable hope of effecting his purpose, had he been an impostor, must for ever have vanished. Here, remaining as he did, till “ the men which fought his life  
“ were

CHAP.

III.

SECT. "were dead;" till he was grown entirely

II. out of remembrance; and till all his interest at court, and all his popularity among his brethren, if indeed he ever had any, were lost irrevocably: what prospect could he have of success, in assuming the character of a delegate from heaven? Yet this apparently inauspicious moment he singled out for his enterprize.

From a person now mature in years, and already by experience knowing the evil consequences of precipitation, one might certainly expect the most consummate worldly wisdom, and the greatest dexterity in conducting his plans. As the populace, from their deficiency in education, and their want of discernment, are more easily deceived than their superiors; he would naturally first attempt to establish a strong party among those, who felt themselves most injured, and who yet smarted under the lash of the task-master. He would rightly judge, that men of higher attainments, if he should first open his pretensions to them, would soon detect their fallacy, and treat them with contempt: but if he could only engage the populace in his favour, he might then be nearly sure of the

the countenance of the higher ranks ; partly from the prospect of emancipating themselves, and partly from an ambition of acquiring dominion<sup>b</sup>. Let us consult the history.

“ Moses and Aaron went, and gathered together all the *elders* of the children of Israel : and Aaron spake all the words which the Lord had spoken unto Moses, and” (as the series of events shews, *afterwards*) “ did signs in the sight of the people<sup>c</sup>.”

<sup>b</sup> This very line of conduct was adopted by the impostor Mohammed. He began with converting his own family ; and among them, his wife's uncle, Waraka Ebn Nawful, *one of the principal men of his tribe* ; and his cousin Ali. “ The next person, Mohammed applied to with success, was Abdallah Ebn Abu Kohafa, surnamed Abu Becr, *a man of very considerable authority among the Koreijsh*, and one, whose interest he well knew would be of great service to him. Nor was he at all disappointed in his views ; for Abu Becr being gained over, prevailed also on Othman Ebn Affan, Abd' abrahman Ebn Auf, Saad Ebn Abi Wakkas, Al Zobeir Ebn Al Awam, and Telha Ebn Obeid' allah, *all principal men* in Mecca, to follow his example. Afterwards Abu Obeida, whose name was Amer Ebn Abd' allah, Obeida Ebn Al Hareth, Said Ebn Zeid, Abd' allah Ebn Masud, and Amer Ebn Yafer, *at the solicitation of the preceding converts*, embraced Islamism, and openly declared their intention to support Mohammed.” Modern Univ. Hist. vol. i. p. 45.

<sup>c</sup> Exod. iv. 30.

Here

SECT. Here we find the order of acting pre-

II. cifully the reverse of that, which would

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most probably have been adopted, according to the dictates of mere human wisdom.

Moses had now secured the concurrence of his own nation; the next step therefore was to obtain the consent of the king to their departure. But this matter unfortunately was then much more difficult than ever. The influence, which Moses once possessed through the favour of Pharaoh's daughter, was no more. A new king sat upon the throne, to whom, from his long absence, he must in all probability have been totally unknown. This being the state of affairs, the greatest delicacy and address were requisite to open so unpleasant a business to the king, as that of wishing to lead away many thousands of useful servants. A pathetic representation of the misery which they endured, and an humble petition for redress of grievances, would be the most likely means to prove effectual; and yet it is not very probable, that even these would procure more than an alleviation of their sufferings. For who, in sober reason, could venture to expect, that

that a prince would quietly permit the se- CHAP.  
 cession of such an immense body of slaves, III.  
 as the Israelites composed? Instead how-  
 ever of an eloquent address from Aaron,  
 who took upon him the office of orator,  
 the haughty Pharaoh heard nothing more,  
 than a laconic and peremptory demand,  
 that the Israelites should be dismissed.  
 “ Thus saith the Lord God of Israel, Let  
 “ my people go, that they may hold a  
 “ feast unto me in the wilderness<sup>d</sup>.” The  
 success of this unceremonious petition was  
 such as might naturally be expected; though,  
 humanly speaking, it is impossible to avoid  
 being astonished at the strange imprudence  
 of Moses and Aaron. “ Pharaoh said, Who  
 “ is the Lord, that I should obey his voice  
 “ to let Israel go? I know not the Lord,  
 “ neither will I let Israel go<sup>e</sup>.” In short,  
 all that the king granted was an increase,  
 instead of a diminution, of hardships. An  
 additional burden was immediately im-  
 posed upon the Israelites, in consequence  
 of which they were highly incensed against  
 their new leaders. The language, which  
 they held, was not very promising to the  
 aspiring hopes of an impostor, in the very

<sup>d</sup> Exod. v. 1.<sup>e</sup> Exod. v. 2.

SECT. beginning of his career. “ The Lord look  
 11. “ upon you and judge, because ye have  
 ——— “ made our favour to be abhorred in the  
 “ eyes of Pharaoh, and in the eyes of his  
 “ servants, to put a sword in their hand  
 “ to slay us<sup>f</sup>.” Such was the termination  
 “ of the first attempt made to liberate the  
 children of Israel; and here we may safely  
 pronounce, that all the hopes of an im-  
 postor must have ended. The nation, over  
 which Moses was appointed to preside, was  
 so crushed with the iron rod of oppression,  
 that they do not appear to have had either  
 the inclination or the power, to assert their  
 rights by open violence.

Moses and Aaron however were not in-  
 timidated by this unsuccessful attempt. At  
 their next audience with the king, and in  
 all their subsequent ones, instead of endea-  
 vouring to soften him by submission, their  
 aim was to terrify him into obedience by  
 a series of most stupendous miracles. These  
 at length had the desired effect, and there-  
 fore we cannot conceive them to have been  
 mere imposture. On the circumstance  
 then of their *success*, another argument

<sup>f</sup> Exod. v. 21.



may be built to prove the divine legation of Moses, and, consequently, his innocence of any intention to deceive the people. If Moses had attempted to work miracles, for the express purpose of liberating the Israelites, and they had failed in producing the desired effect; it would necessarily follow, that such miracles were not performed by the finger of God. The reason is obvious; every operation of the Most High must produce its full effect, otherwise we are led into the absurdity of supposing, that God is not omnipotent. Thus it is evident, that such a claim of miraculous power would only have stamped more indelibly upon Moses and Aaron the character of impostors. But, that they did *not* fail of success is manifest, otherwise the Israelites would never have been suffered to leave Egypt. It only remains therefore to shew, that these were real miracles, and that the king was not deceived and intimidated by certain false appearances.

The first miracle wrought before Pharaoh, was the conversion of Aaron's rod into a serpent. The king, instead of being influenced by it, seems to have argued with himself, that, as this sign was shewn

SECT. for the purpose of inducing him to dismiss

II. the children of Israel, if the magicians  
 ——— could produce a similar one to command  
 the contrary, he might be allowed to act  
 in conformity to which miracle he pleased.  
 He therefore immediately called the Egyptian  
 forcerers, who changed likewise their  
 rods into serpents. It is not very easy to  
 account for this circumstance, unless we  
 suppose, that God permitted them to ex-  
 ercise miraculous powers to a certain de-  
 gree, for the purpose of shewing in a more  
 striking manner their inferiority to his mi-  
 nisters. The tenor of the history will  
 scarcely allow us to attribute it to what is  
 commonly called sleight of hand. Though  
 perhaps in this instance they might have  
 contrived to deceive the beholders, by con-  
 veying tame serpents upon the ground from  
 underneath their garments; yet in the mi-  
 racles, which follow, and which the magi-  
 cians performed as well as Aaron, it ap-  
 pears impossible for any deception to have  
 been practised. However this may be, it  
 is at least manifest, that Pharaoh placed  
 Moses and Aaron precisely upon the same  
 footing with the Egyptian forcerers; and,  
 though Aaron's rod swallowed up their  
 rods, yet he was probably considered by  
 the  
 the

the king only in the light of a more skilful CHAP.  
 magician. It may be said, that if he III.  
 rested his decision upon the manifest supe-  
 riority of either party, he ought in reason  
 to have dismissed the Israelites. This is  
 very true ; but every one knows, how much  
 the judgment is warped by the inclination.

The same remarks may be made upon  
 the two subsequent miracles, the changing  
 of the river into blood, and the bringing  
 up of the frogs ; in both of which, the su-  
 periority of Moses and Aaron over the ma-  
 gicians was no less conspicuous than in  
 the former case. Though these deceivers  
 were permitted to change the water into  
 blood, and to call up frogs, it exceeded all  
 their power to counteract the influence of  
 those plagues. Pharaoh was obliged to  
 have recourse to Moses and Aaron, as the  
 only persons capable of affording any re-  
 lief. From this time the power of the  
 magicians ceased, and they were no longer  
 able to imitate the miraculous efficacy of  
 the rod of Aaron.

But might not the whole of these won- Objection.  
 ders have been a mere deception ? Let us  
 consider the nature of them, and we shall

SECT. soon see, how far such a supposition is pro-

II. bable. ~ Could the Egyptians *fancy* that  
 ——— their river was changed into blood, when  
 it still retained both the appearance and  
 the quality of common water? Could they  
*imagine*, that frogs infested the whole land,  
 and penetrated even into Pharaoh's palace;  
 when in reality nothing of the kind was  
 to be seen? Could all the Egyptians agree  
 with one consent to complain of being in-  
 fested with lice and swarms of flies; when  
 it was merely the effect of a strong ima-  
 gination? Could they *suppose* that all their  
 cattle died, and that they themselves were  
 afflicted with boils, when the cattle were  
 still alive, and the men in perfect good  
 health? Could they be so infatuated as to  
 believe, that a most tremendous hailstorm  
 took place, that they were plagued with  
 locusts, and bewildered in a thick dark-  
 ness<sup>§</sup>; when nothing worthy of particular

§ The ancient Jews appear to have had a tradition, that this darkness was rendered yet more horrible, and more remarkable, by the apparition of hideous demons, by the sound of unusual and frightful noises, by the roaring of wild beasts, and by the hissing of fiery serpents. A self-kindled flame gleamed through the infernal obscurity, which served only to render darkness visible, and to heighten the horror of the scene. In the midst of this preternatural gloom, the terrors of an evil conscience rendered them yet more intolerable to them-

notice had happened? In fine, could they CHAP.  
all concur in mourning for the loss of their III.  
first-born, when there had not been a sin-  
gle death, except such as occur in the or-  
dinary course of nature? Surely, the per-  
son, who can believe, that the miracles  
wrought by Aaron were nothing but a  
mere deception, and the effects produced  
by them nothing but a strong delusion,  
maintains the existence of a much more  
wonderful and incredible miracle, than any  
of those recorded in the page of Scripture.

But why may we not suppose, that the Objection.  
history is exaggerated; and that those cir-  
cumstances, which in reality might easily  
have been accounted for by natural means,  
grew up, in process of time, under the in-  
ventive pen of Moses and his successors, to  
their present bulk and incredibility?

Could it then be a *trifling* matter, a  
*slight* cause, which induced Pharaoh to dis-  
miss the Israelites, considering how useful

themselves than even the darkness. In short, the whole  
seems to have been a lively representation of that heavy  
night, that eternal banishment from the presence of God,  
which awaits every hardened and impenitent sinner. See  
the apocryphal book of Wisdom, c. 17.

SECT. they were to him, and how very reluctant

II. he was to part with them? In reality, to  
 ——— suppose an exaggeration in the present case, is to suppose a direct contradiction. Let a single instance be taken: Moses denounced the death of the first-born, in case Pharaoh persisted in his refusal: now, if in the event a few solitary individuals only had died, we may be very sure, that no consent would have been granted: but such consent was granted, therefore the threat of Moses must have been fulfilled; in other words, an exaggeration of the history is impossible.

It may also be asked, if these miracles were nothing but natural phenomena exaggerated, by whom were they exaggerated? If by Moses, where was the utility of such an artifice? The utmost exaggeration on his part could never have persuaded Pharaoh to dismiss the Israelites, unless he had been dreadfully convinced, that the hand of God was upon him and his people. Nor is it very probable, that he would attend to what Moses only *said*, if he paid no regard to what he *did*. If by the Egyptians, it is an absurdity to suppose, that they who clearly perceived how  
 weak

weak and contemptible the operations of CHAP  
 Moses were, and at the same time strenu- III.  
 ously opposed the departure of the Israel-  
 ites, should nevertheless exaggerate these  
 operations, that they might have some ex-  
 cuse for doing, what they were extremely  
 unwilling to do. If by the succeeding Is-  
 raelites, the impossibility of interpolation  
 will be considered in the ensuing Chapter.

It is worthy of observation, that God's  
 wise Providence so ordered it, that these  
 wonders should be wrought amidst a civi-  
 lized people, not a clan of barbarians; con-  
 sequently, all possibility both of deception  
 and exaggeration is effectually removed.  
 However Moses might have contrived to  
 terrify the lower class of Egyptians, he  
 could not very easily have deceived the  
 philosophers and courtiers of a refined me-  
 tropolis; which, it may be remarked, was  
 the scene of all these miracles, and no ob-  
 scure corner in a desert. From these rea-  
 sons, it may safely be pronounced, that an  
 exaggeration is impossible.

But even allowing the performance of Objection.  
 these miracles, how can that prove the *di-*  
*vine*

SECT. *vine* legation of Moses, and consequently,  
 II. that he had no intention to deceive the  
 ——— people? Might he not have been enabled  
 to work such wonders by the prince of  
 darkness? Simon Magus is said to have be-  
 witched the people of Samaria by his for-  
 ceries; and why might not Moses have  
 practised the same imposition upon the Is-  
 raelites <sup>h</sup>?

<sup>h</sup> I am almost ashamed of noticing so absurd an objection; and my only apology for it is; that, if we may argue from some late whimsical assertions of deistical writers, the exploded cavils of a Celsus may possibly be once more revived. Infidelity, as well as man, seems to have her birth, her childhood, and her old age. If her infancy was marked with the writings of a Celsus, her grey hairs are rendered no less illustrious by the hypothesis of a Volney. That gentleman hath discovered, that the mysterious birth of the Messiah signifies nothing more, than the sun rising in the constellation of Virgo: and that the twelve apostles are the twelve signs of the zodiac! Tacitus, Suetonius, and the whole current of history, do indeed most unluckily contradict this ingenious system: and St. Paul, the *thirteenth* apostle, is totally omitted in it: but trifles of that nature are not sufficient to interrupt the career of a *modern* philosopher. Even *Pagan* history itself must give way to the new lights, with which mankind are at present favoured. I remember once to have met with another marvellous discovery made by the deep researches of infidelity. In a book written against *Bp. Warburton's Divine Legation*, by a whole society of philosophers, it is roundly asserted, that there never was any such language as *Hebrew*; and that, as for the character which we

poor



The Jews, it is true, were frequently CHA<sup>I</sup>  
 deceived by impostors, who started up after III.  
 the time of Christ: but the consequences —  
 resulting from these deceptions bear no  
 great resemblance to what followed upon  
 their admitting the divine authority of  
 Moses. It may truly be said, that God  
 permitted them to be infatuated by those  
 false prophets, as a punishment due to  
 their sins, because a most dreadful ven-  
 geance inflicted by the Romans was the  
 consequence of such an infatuation. But  
 what severe judgment awaited the Israel-  
 ites from their embracing the Law of Mo-  
 ses? They were freed from a most galling  
 bondage; they were enabled to conquer  
 and expel their enemies; and they were  
 put into possession of a land flowing with  
 milk and honey.

But though God did not permit the Objection  
 devil to deceive the Jews, why may we  
 not suppose, that the powers of darkness  
 enabled Moses to deceive the Egyptians?

poor deluded mortals have long been accustomed to pore  
 over, it is neither more nor less, than the mysterious hiero-  
 glyphics of the Jewish priesthood!

“Nescio an Anticyram ratio illis destinet omnem.”

Let

SECT. Let the magicians themselves speak.

II. Their language, upon seeing the miracles wrought by Aaron's rod, was, "This is the "finger of God<sup>i</sup>." Let it be likewise considered, what must have been the intent of Satan, in enabling Moses to deceive the Egyptians, even supposing that he had the power. It doubtless must have been to lead the children of Israel into all the abominations of idolatry. But the history informs us, that Moses required the dismissal of his countrymen, *in order that they might serve the Lord*<sup>k</sup>. Hence it is manifest, that if Moses received his power from Satan, it was for the purpose of persuading Pharaoh to dismiss the Israelites, that they might worship God; or, in other words, that an evil spirit wrought a miracle in the cause of religion.

Objection. Perhaps it may be asked, how can we be certain, that these miracles ever were performed, and that there ever was such a contest between Moses and the magicians, as is pretended<sup>l</sup>?

<sup>i</sup> Exod. viii. 19.

<sup>k</sup> Exod. viii. 1.

<sup>l</sup> The answer to this question belongs, strictly speaking,  
to

This question shall be answered by another: if the whole account was not really matter of fact, how came Pharaoh to permit the departure of the Israelites, from which he was so averse? It is not improbable, that the words of Tacitus may be quoted: “Most authors agree, that a contagious disorder spreading through Egypt, king Bocchoris consulted the oracle of Hammon how to obtain relief; the answer was, that he should purge his kingdom, by expelling that race of men,” (viz. the Jews) “who were so hateful to the Gods<sup>m</sup>.” In order to judge how much deference is due to this authority, several matters must be taken into consideration; such as, whether it be not probable, that the Egyptians would be unwilling to own the truth, and that they invented as plausible a reason as they could, to account for the departure of the Israel-

to the next Chapter; but it is here introduced, on account of the subsequent disquisition.

<sup>m</sup> “Plurimi auctores consentiunt, orta per Egyptum tabe, quæ corpora fœdaret; regem Bocchorim, adito Hammonis oraculo remedium petentem, purgare regnum, et id genus hominum ut invisum deis, alias in terras avehere jussum.” TACIT. Hist. lib. v. c. 3.

ites.

SECT. ites. Whether it be not probable likewise,

II. that the neighbouring nations would be  
 ——— very glad to admit and propagate such a report, from the hatred, which they universally entertained towards the Jews. Whether it be not possible also, that this report might arise from a certain undoubted fact, though perverted by hatred, and exaggerated by malice, till it grew into the account which Tacitus gives us. Moses actually was struck with leprosy<sup>n</sup>; and as this circumstance must necessarily have been published by him to the Israelites, the Egyptians also most probably would come to the knowledge of it, and hence the narrative of Tacitus may perhaps have originated. Or if such a supposition be not allowed, may we not derive this scandal from the vanity of the Greeks; who, to establish their claim to antiquity, were much addicted to resolve every historical fact into their own history and language. According to Ptolemy Hephestion, Moses was styled by the Egyptians *alpha*, or more properly אלפי *alphi*, *the oracle of God*. This name he ridiculously derives from the

<sup>n</sup> Exod. iv. 6.

Greek *αλφος* *alphos*, *the white of an egg*; CHAP. and would argue from thence, that Moses III. was a leper<sup>o</sup>.

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It is worthy of observation, that, although Tacitus in one part of his work assigns this reason for the departure of the children of Israel, yet in another he gives a very different account. “Some say, that “during the reign of Isis, when the population of Egypt exceeded its resources, a “multitude was poured out into the neighbouring countries, under the conduct of “Hierosolymus and Judah<sup>p</sup>.” Here the cause of their leaving Egypt does not bear the least resemblance to that which was before assigned: which then, if we take Tacitus as our guide, are we to adopt, for the truth? It is plain, that the information of the Historian was not very accurate, otherwise he would surely have decided the point; or at least would have produced some authentic and uncontroverted

<sup>o</sup> Bryant on the Plagues of Egypt, p. 247.

<sup>p</sup> “Quidam regnante Iside, exundantem per Ægyptum “multitudinem, ducibus Hierosolymo ac Juda proximas in “terras exoneratam.” TACIT. Hist. lib. v. c. 2. He likewise in the same chapter deduces the origin of the Jews from Crete.

SECT. documents, as his authority for making

II. such assertions. But nothing of the kind

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appears, consequently it is not very difficult to pronounce, how far we are bound to credit this relation of Tacitus. A candid inquirer will be the less disposed to pay any attention to it, both from his known aversion to the Jewish nation, and also from his allowed want of accuracy in many circumstances which he relates concerning them. Nevertheless, there is such a strange mixture of truth and falsehood in that part of his history, that it wonderfully confirms the Mosaic account of the journey through the wilderness; and the more so, as such fragments of the truth have been preserved by a professed enemy. He tells us, for instance, that when the people were fainting with thirst in the desert, they were relieved with water by Moses, but that a herd of wild asses led him to it. In consequence of which, the figure of that animal was, out of gratitude, consecrated by them in their temple<sup>9</sup>.

<sup>9</sup> Tacit. Hist. lib. v. c. 3. A singular notion was maintained by the Gnostics, which may possibly have some connection with this account of Tacitus. Certain of these heretics asserted, that Sabaoth, one of the seven regents of the spheres, resembled an ass in figure. Him they conceived to

We may here observe the contradiction of which Tacitus is guilty. In a subse-  
 CHAP. III.

---

be the God of the Jews, and the creator of heaven and earth. This deity is said by them to have appeared to Zechariah, the father of John the Baptist, and to have been eventually the cause of his death. The story is thus told by Epiphanius.

“ Infinite in number are the lies broached by the Gnostics. To give a single instance among many others, they produce the following narrative, to account for the death of Zechariah in the temple. A phantom appeared to him, and deprived him of the power of speech, finding that through fear he was about to describe his form to the people. For he had seen, say they, at the hour of incense, a man standing *in the figure of an ass*; and when he wished to go out, and proclaim to the Jews the baseness of their idolatry in paying religious adoration to such a being, he was struck dumb by the apparition. Afterwards, when his speech was restored to him, he revealed the whole affair, and was slain by the enraged populace. Such, according to them, was the occasion of the death of Zechariah. And they add, that on this account Moses commanded the High Priest to wear bells upon his garment, that, as often as he entered into the holy of holies by virtue of his office, the deity, whom they worshipped, hearing the sound of the bells, might have time to withdraw, lest the contemptibleness of his figure should be detected.” Epiph. adv. Hæres. lib. i. Croius supposes, that this notion arose out of a perversion of the incarnate Deity’s riding into Jerusalem upon an ass. Spec. Conject. in Orig. Iren. &c. According to Celsus, one of the seven regents of the spheres, whom the Gnostics conceived to be the creator of the world and the God of the Jews, is said to have the face of an ass. ORIG. contra Cels. lib. vi.

SECT. quent chapter he tells us, that “ the Jews

II. “ believe only in one God, and worship him

— “ intellectually, considering those as pro-  
 “ fane, who represent him by images ; in-  
 “ asmuch as he is a being supreme and  
 “ eternal, immutable and unperishable ;  
 “ therefore there are *no* images either in  
 “ their cities or in their temples<sup>1</sup>.” But  
 how can this be reconciled with his former  
 assertion, that they consecrated the image  
 of an ass, even within the walls of the  
 holy of holies<sup>2</sup>? It may perhaps be said,  
 that the Historian would intimate, that it  
 was placed there only out of gratitude,  
 and not as an object of worship : this,  
 however, is little to the purpose ; for let it  
 be consecrated in what sense it might, it  
 certainly was, according to his account,  
 placed in the temple. Nor does he con-  
 tradict himself once only ; in the course of  
 a very few pages he informs us, that “ Pom-  
 “ pey was the first Roman who subdued  
 “ the Jews, and who, claiming the right  
 “ of a conqueror, entered into the temple.  
 “ Hence a report was spread abroad, that  
 “ the sanctuary was found *entirely empty*,

<sup>1</sup> Tacit. Hist. lib. v. c. 5.

<sup>2</sup> The word which he uses is *penetrati*.

“ and



“and without any image of the Gods<sup>t</sup>.” CHAP.  
 Nay, the same Author even tells us, that III.  
 rather than they would submit to place a ———  
 statue of Cesar in the temple, they took  
 up arms<sup>u</sup>. Thus we may judge of the  
 probability of his former assertion, that  
 they *voluntarily* placed the image of an ass  
 there.

Another of the gross falsehoods maintained by Tacitus is, that the Jews reached their own country in six days; from which circumstance he afterwards insinuates, that they revered the seventh as a day of rest<sup>x</sup>. Their abstinence from the flesh of swine he attributes to the liability of that animal to the disorder, on account of which they were expelled from Egypt<sup>y</sup>.

<sup>t</sup> Tacit. Hist. c. ix.

In this assertion, however, the Roman Historian is perfectly accurate; for, as it may be inferred from the writings of Philo and Josephus, the sanctuary of the second temple was literally empty; the use of the cherubic emblems, which formed so conspicuous a part of the furniture of the first, having been totally discontinued after the return from the Babylonian captivity. See Lord Pref. Forbes's Works, vol. i. p. 190.

<sup>u</sup> Tacit. Hist. c. ix.

<sup>x</sup> Ibid. c. iii, and iv.

<sup>y</sup> Ibid. c. iv.

SECT. These remarks may perhaps be sufficient

II. to shew, that there is no reason, why Ta-  
—— citus should be permitted to bear tri-  
umphantly away the palm of authenticity  
from Moses. The result of the whole is,  
that as the miracles, which the Jewish  
Legislator is said to have wrought, could  
be neither a deception of the imagination;  
nor trifles exaggerated; nor the operation  
of an evil spirit; they must have been pro-  
duced by the divine agency: and if such was  
their origin, Moses, as a delegate of heaven,  
could not have had any intention to de-  
ceive his followers.

## CHAP. IV.

## APPLICATION OF THE THIRD RULE. III.

THE DOCUMENTS, WHICH CONTAIN THE LAW, ARE AUTHENTIC, AND WERE WRITTEN ABOUT THE TIME, WHEN THE FACTS THERE RELATED HAPPENED. 1. IF THEY WERE NOT WRITTEN BY MOSES, BUT BY SOME OTHER PERSON, THEY MUST EITHER HAVE BEEN BUILT UPON SOME HISTORY UNIVERSALLY RECEIVED AS AUTHENTIC, OR 2. UPON SOME TRADITION UNIVERSALLY CONSIDERED AS FABULOUS, OR 3. THEY MUST HAVE BEEN ENTIRELY THE INVENTION OF AN IMPOSTOR. HOW FAR A CORRUPTION OF THE TEXT, SO AS TO ALTER THE NARRATIVE OF FACTS, IS PROBABLE.

THE argument has hitherto been carried on merely hypothetically. Supposing the Scripture-account to be true, and arguing from it, as from any other history, Moses neither could have been deceived himself, nor could he have had any design to deceive others. It will now be necessary to shew, that such account *is* true, or in other words, that the Mosaic dispensation

SECT. fation possesses the third requisite of a re-  
 II. velation from heaven.

III.  
 The docu-  
 ments  
 which com-  
 pose the  
 Law of Mo-  
 ses are au-  
 thentic, and  
 were writ-  
 ten about  
 the time  
 when the  
 facts therein  
 related hap-  
 pened.

III. *Have authentic documents been handed down to posterity, from about the time, when the series of events took place, which are related in the Pentateuch?*

We have now extant two copies of the Law of Moses, the one received by the Jews, and the other acknowledged by the Samaritans; each nation maintaining, that their own is the true one. If we examine these two different volumes, we shall find their coincidence to be such, as to admit of no manner of doubt, with regard to their original identity. The several variations, which occur, may easily be accounted for; partly on the score of national prejudice, as the celebrated text in Deuteronomy<sup>a</sup>, where the Samaritan reads *mount Gerizim*, and the Hebrew *mount Ebal*; and partly from the want of accuracy in transcribers, as perhaps is the case with all the others. The furious hatred between the Jews and the Samaritans is well known; consequently, if the one nation made any

<sup>a</sup> Deut. xxvii. 4.

material alterations in the text, the other CHAP.  
 would immediately reprobate such impiety, IV.  
 and would prevent the admission of the ———  
 spurious reading, by confronting it with  
 their own copy. Perhaps the only wilful  
 alteration, that can be shewn, is the text  
 above-mentioned: but, although it pro-  
 bably created the most bitter enmity be-  
 tween them, as being the very point in  
 debate, yet it does not in the least affect  
 any other part of the history; the whole  
 narrative still remains either authentic or  
 fabulous, precisely the same as if no such  
 variation was in existence. We may there-  
 fore conclude, that the Pentateuch was  
 written prior to the dissension between the  
 Jews and the Samaritans. It may also be  
 observed, that, whatever disagreement there  
 might be between the contending parties  
 in other respects, they perfectly coincided  
 in admitting the Law of Moses, not only  
 to be authentic, but likewise divinely in-  
 spired, because they both adopted it as a  
 religious rule. According to Prideaux, the  
 temple of the Samaritans was built, in op-  
 position to that at Jerusalem, about 409  
 years before Christ. Thus we have obtained  
 a sort of resting place, and may assert with-  
 out fear of contradiction, that the Penta-

SECT. teuch must necessarily have been written  
 II. previous to that era.

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Objection. The only question now remaining is this: whether the Pentateuch, notwithstanding it is ascribed to Moses, and as such has been universally received by the Jews, might not have been forged by another person, at some period subsequent to the date of its supposed promulgation, and prior to the Samaritan schism. Religious impostures have been frequent among the polished Greeks; and why not among the ancient Israelites?

If we consider the two cases, we shall find them totally different. To take a single instance; the Greek author of those curious remains, which are ascribed to Orpheus, professes to reveal some mysterious truths relating to the nature of God, and the creation of the world<sup>b</sup>. Thus far the task of an impostor would be perfectly easy; for whether mankind chose to believe him or not, they certainly could not positively contradict him. But no attempt is

<sup>b</sup> As various citations have already been made from this Author in the preceding section, it is unnecessary at present to crowd the margin with references.

made to account for the origin of any ce- CHAP.  
 remonies in use among the Greeks, by pro- IV.  
 nouncing them to be commemorative of ———  
 events, which either took place during the  
 writing of his book, or happened previously  
 to it. The reason is obvious; if he had  
 advanced any thing new and unheard of  
 on that point, the whole nation would have  
 pressed forward to ridicule and contradict  
 his assertions. Thus, if Orpheus, or who-  
 ever was the author of his book, had men-  
 tioned in it, that the Athenians wore images  
 of grasshoppers in their hair, in memory of  
 having been once freed from a plague of  
 those animals; and that the truth of this  
 circumstance was universally acknowledged  
 among them; is it probable, that such a  
 gross falsehood would have prepared them  
 to receive his doctrines as genuine and in-  
 spired? Would they not, on the contrary,  
 immediately have answered, We do indeed  
 wear grasshoppers in our hair, but for no  
 such reason, as that, which you assign; we  
 consider ourselves to be an aboriginal race,  
 and sprung from the earth; hence it is,  
 that the custom has prevailed among us.

Widely different is the case of the Pen-  
 tateuch. Here we find a narrative of cer-  
 tain

SECT. tain facts inseparably interwoven with a

II. code of religious precepts. The observation

— likewise of a number of peculiar rites and ceremonies, the origin of which the Author pretends to account for, is strenuously enjoined. Now at the first promulgation of this book, it is evident, that the history contained in it must either have been universally allowed; heard of before, but universally disbelieved as fabulous; or lastly, entirely new and unknown. These three suppositions shall be severally considered.

I. If we take the first of them, we in fact allow all that is contended for. History is usually divided into three periods; the fabulous, the uncertain, and the certain. Consequently, if the Pentateuch belongs to the last of these, every fact, which it contains, is indisputable, and the divine legation of Moses is perfectly established, whoever was the author of the book, which bears his name. But this is not all; if we admit the authenticity of the Pentateuch, we shall be obliged also to admit, that it was actually written by Moses; because if every proposition contained in it be true, then those must be so likewise, which ascribe the volume itself to the Jew-  
ith

1.  
If not written by Moses, but by some other person, they must either have been built upon some history universally received as authentic;



ish Legislator, and to no other person. CHAP.  
 Among the various texts declarative of this IV.  
 circumstance, a single one only, to avoid ———  
 prolixity, shall be selected.

“ And it came to pass, when Moses had  
 “ made an end of writing the words of  
 “ *this* law in *a book*, until they were fi-  
 “ nished; that Moses commanded the Le-  
 “ vites which bare the ark of the covenant  
 “ of the Lord, saying, Take *this* book of  
 “ the Law, and put it in the side of the  
 “ ark of the covenant of the Lord your  
 “ God, that it may be there for a witness  
 “ against thee.”

To what book, it may be asked, does  
 this commandment relate; to the book, in  
 which it is contained, or to some other?  
 If to a different volume, how can it with  
 any propriety be called *this book*? It is  
 clear, therefore, that it can only relate to  
 the Pentateuch; but if it does relate to  
 the Pentateuch, then the Pentateuch must  
 have been written by Moses.

2. The second supposition was, that, at

<sup>c</sup> Deut. xxxi. 24.

<sup>2.</sup>  
 Or upon  
 some tra-  
 ditions uni-  
 versally  
 considered  
 the as fabulous.

SECT. the time when the Pentateuch first made  
 II. its appearance among the Jews, the facts  
 ——— contained in it had indeed been heard of,  
 but were universally considered as fabulous,  
 the author of the book having availed him-  
 self of the popular legendary stories.

Let us for a moment picture to our-  
 selves the abilities of a Gibbon or a Hume  
 adopting our own national traditions, and  
 forming into a regular history the adven-  
 tures of the Trojan Brutus. If they wished  
 this fable to be received as authentic, they  
 would naturally usher it into the world,  
 with an elaborate attempt to prove its cre-  
 dibility. Yet, when all the efforts of art  
 and ingenuity had been exhausted, it is a  
 matter of great doubt, whether the whole  
 would not be lost labour, and whether the  
 nation would not still remain as incre-  
 dulous as ever.

This statement, however, only involves  
 the *bare belief* of a point of history : no-  
 thing is mentioned relative to the intro-  
 duction of a new law and a new religion  
 inseparably connected with the narrative ;  
 consequently, our credulity or incredulity  
 is a matter of perfect indifference. Widely  
 diffi-

dissimilar are the contents of the Penta- CHAP.  
 teuch; instead of subtle attempts to prove IV.  
 a disputed question, all is taken for granted, ———  
 and nothing given but a bare recital of  
 facts; which, if they had been before dis-  
 believed, would still remain equally liable  
 to doubt. Neither is the author of this  
 volume satisfied with assertions only; he  
 boldly introduces a new code both of law  
 and religion, which he ascribes to Moses,  
 and which he asserts to be obligatory upon  
 the Jews. After all, marvellous as it may  
 appear, the Jews actually receive it, and  
 preserve it with astonishing zeal even to  
 the present day, in the midst of difficulties  
 and discouragements. Is it probable, that  
 the English would be persuaded to adopt  
 a new code, civil and theological, deduced  
 by some modern writer from the wild his-  
 tory of Jeffrey of Monmouth? The ab-  
 surdity of such a supposition can only pro-  
 voke a smile. By what means then, to  
 argue analogically, could the Author of the  
 Pentateuch persuade the Jews to accept a  
 law and a religion, built professedly upon  
 some blind stories, which they universally  
 considered as fabulous? If the possibility of  
 practising such an imposition upon the Is-  
 raelites be maintained, it must be allowed,  
 to

SECT. to preserve consistency, that the English

II. may at any time be deceived in a similar manner.

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3.  
Or they  
must have  
been en-  
tirely the  
invention  
of an im-  
postor.

3. The only supposition now remaining is, that the history contained in the Pentateuch is merely a romantic fable invented by a designing priesthood, who likewise contrived the whole Jewish law, both civil and theological, for the purpose of aggrandizing themselves at the expence of a deluded people.

To see how far this is probable, let us consider what steps an impostor, who had fabricated the Pentateuch, must necessarily have taken, when he first attempted to deceive the children of Israel. If we are inclined to give credit to the assertion of an infidel, who maintains the whole to be an imposture, we must suppose, that at some period subsequent to the imaginary era of Moses, a person of an enterprising temper laid a plan to establish among this people a system of civil and religious despotism. Accordingly, he produced a history of certain wonderful events, which related to the Jewish nation, and which he required them to receive with implicit confidence

fidence and submission. This history, when referred to, would inform them, that they are all the descendants of one man, illustrious for his piety and wisdom, and who had been favoured with an immediate intercourse with heaven. That their great ancestor was commanded by God to adopt the rite of circumcision, and invariably to deliver it down to his posterity. That the custom had regularly been kept up among them, pursuant to the injunction given to Abraham ; and, accordingly, that at a certain age every male child was circumcised.

Supposing now for a moment, that the whole of the Mosaical history was merely the fabrication of an impostor, let us consider, what effect this part of it must have had upon the Jews, at its first promulgation. They naturally would declare, that they never had heard of Abraham, and that they were totally ignorant of the rite of circumcision, no such ordinance ever having been prevalent in their nation. Or even, if they had chanced to have adopted the custom, how would it be possible to persuade them, not only that they had received it from Abraham, but that they also *knew* by an uninterrupted tradition that they

CHAP.  
IV.  


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SECT. they had received it from him, when the

II. whole history was, in reality, a gross forgery, now brought forward for the first time? It might perhaps have been possible to persuade the Jews, simply that they had derived that rite from Abraham; but it is utterly incredible, that they could ever have been induced to believe, that they *previously knew* the origin of such an ordinance<sup>d</sup>.

The history contained in the Pentateuch would further inform them, that a grandson of their illustrious progenitor passed with his whole family into Egypt. In the course of a few centuries, his descendants multiplied into a great nation; when the king of the country, jealous of their increasing power, oppressed them in every manner, that malice could suggest, and tyranny inflict. Still they multiplied to such a degree, that the apprehensive policy of the king ordered every male child to be slain. By a peculiar interposition of Providence one was preserved; who, in pro-

<sup>d</sup> The reader is particularly desired to observe this distinction: it is one thing to persuade a nation into the belief of any point; and another to persuade them, that they were always well acquainted with it.

cess of time, by a series of stupendous miracles, forced the tyrannical prince to consent to the departure of his brethren. Accordingly, they all set forward under his guidance: but when they had marched as far as the sea-shore, they were overtaken by the king and his whole army, he having repented of that permission, which fear alone had extorted. In this emergency, when all human means of escaping were precluded, God commanded them to advance into the sea: they obeyed; and the waters, miraculously opening, yielded them a free passage. Thus they safely reached the opposite shore; but the king venturing to pursue them, was drowned with his whole army. After this, they wandered in the wilderness forty years, fighting and subduing a variety of nations, which opposed their progress. During that time a law was given them immediately from heaven, attended with a tremendous manifestation of God in the midst of thunder and lightning. This law the history asserts to have been regularly observed by the Jews, from the time when it is said to have been first revealed; and a book, which contains the actions of the successor of Moses, acquaints them, that, immediately be-

SECT. fore their ancestors passed into the land of

II. Canaan, the river Jordan opposed their  
 ————— progress, being so swollen as to overflow  
 its banks, which rendered the ford impassable.  
 But the mighty arm of God was  
 not shortened; the river was divided in  
 the same manner as the sea had been,  
 and they arrived in safety on the opposite  
 bank.

Let us now once more consider, how  
 the Jews were likely to be affected by  
 this narration; since, according to the  
 present supposition, they were hitherto to-  
 tally unacquainted with every particular.  
 They would naturally say, we know no-  
 thing of our ancestors going into Egypt;  
 we never heard, that they returned into  
 their own country, in consequence of the  
 miracles which this history mentions; we  
 have no tradition, that they crossed either  
 the sea or the river; still less are we go-  
 verned by any such written law, as it  
 speaks of, there being nothing of the kind  
 extant.

Notwithstanding these difficulties, their  
 new legislator would assure them, that  
 they must be conscious of the truth of  
 those



those facts ; because several things yet re- CHAP.  
 mained among them, particularly men- IV.  
 tioned in the history. Such, for instance, —————  
 as the ark, containing the very rod, with  
 which all these miracles were performed ;  
 and a copy of the Pentateuch, in which  
 were comprised both the history now laid  
 before them, and the law by which they  
 had always been governed ; a law derived  
 from their ancestors, who were directed to  
 hand it down to their posterity. He would  
 likewise ask them, Have you not an order  
 of men peculiarly set apart to minister at  
 your altars, and to interpret these statutes ?  
 Is not the succession of kinsmen to prop-  
 erty ascertained by them ? Are not murder,  
 adultery, and other crimes, forbidden ? Nay,  
 is not your very land marked out into dis-  
 tinct portions, according to the directions  
 contained in this volume ? If you persist in  
 denying the miraculous passage through  
 the sea, you must at least acknowledge that  
 over the river, because twelve large stones  
 yet remain on its bank, which your ances-  
 tors set up in memory of that event ; an  
 event, which is not only handed down by  
 tradition, but mentioned in one of your  
 sacred books. In addition to this mass of  
 evidence, there are remains among you of  
 those

SECT. those nations which you conquered, and

II. upon whose territory you seized. All were

—— not extirpated; but some were preserved to be hewers of wood, and drawers of water.

What answer can we suppose the Jews would make to these assertions, now heard by them for the first time? Is it possible to conceive, that an impostor would thus have opened his assumed commission; or that any nation could be so infatuated, as to repose implicit confidence in a leader, who uttered nothing but absurdities? Yet, if we adopt the supposition that the Pentateuch was a forgery, and that the history and the statutes contained in it were the sole invention of an impostor; we must allow the possibility of such folly in a leader, and of such infatuation in a people. We must believe, that the Jews were persuaded to own their *previous* knowledge of the derivation of circumcision from their father Abraham; although they were totally ignorant of the very name of Abraham. We must believe, that they recognized, as traditions universally current among them, circumstances, with which hitherto they had been entirely unacquainted.

quainted. We must believe, that they CHAP.  
 submitted to a *new* law ; and yet imagined IV.  
 that they always had been governed by it ———  
 ever since their existence as a nation. We  
 must believe, that they acknowledged an  
 ancient division of their country made ac-  
 cording to this law ; although the law was  
 then first promulged. We must believe,  
 that they were *already* well acquainted  
 with every circumstance relative to the ta-  
 bernacle, the ark, and the rod of Aaron ;  
 although the whole was the invention of  
 their new legislator. We must believe,  
 that they immediately recollected a well-  
 known tradition of their ancestors having  
 passed the river Jordan, in memory of  
 which the twelve stones were erected ;  
 although the miraculous division of the  
 water was now for the first time recited to  
 them. We must believe, that they fancied  
 themselves to have been always in posses-  
 sion of a *written* law ; although that very  
 law was now first promulged. In short,  
 we must believe, that they were persuaded  
 into a thorough conviction of the authen-  
 ticity of the Pentateuch ; although ushered  
 into the world amidst a cloud of contra-  
 dictions ; a law, in which they persevere to

SECT. this day, amidst every difficulty and discouragement<sup>e</sup>.  
 II.

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Such are the absurdities, which those who deny the authenticity of the Pentateuch are led into. Nor does it appear possible to deny it, except upon one of those three grounds, which have now been considered. For we must allow, that if it be a forgery, the circumstances related in it were either universally believed; heard of, but universally disbelieved; or never heard of at all before. The utter impossibility of the two last suppositions has just been shewn; and with regard to the first, it not only grants the truth of the facts, but likewise involves the necessity, that the book must have been written at the time, when those facts took place. And if it was then written, it must have been written by Moses; both because the book bears that testimony of itself, and because otherwise the Jews would not have conceived themselves bound to obey its dic-

<sup>e</sup> The theological reader will perceive, that this mode of arguing is the same as that used by Leslie, in his Short Method with the Deists.

tates. The Jews however not only ad- CHAP.  
mitted its divine authority, but have also IV.  
universally ascribed the composition of it —  
to Moses; who, according to their account,  
wrote it by inspiration. Consequently,  
when their testimony is added to the  
internal evidence already produced, the  
amount of the whole appears to be a rea-  
sonable demonstration of the authenticity  
of the Pentateuch.

Here possibly another objection may be urged: Since the *perfect* integrity of the Hebrew text is now generally given up, how are we to know what part of the Pentateuch to admit, and what to reject?

How far a corruption of the text, so as to alter the narrative of facts, is probable.

If there are some errors; why may not there be many? If single words may have been interpolated or altered; why may not whole passages? And if whole passages; why not those, for instance, which relate to the rite of circumcision, the passage over the river Jordan, and various others of a similar nature? Why may not all these have been gradually added to the original simplicity of the Patriarchal religion, and to a small volume of moral precepts left by Moses? Even in a Christian church, we have had a notorious example of one

SECT. gaudy and lucrative pageant being added

II. to another ; till the beautiful symmetry of  
 — the religion of Jesus was almost buried  
 beneath an unwieldy mass of extraneous  
 matter. If such still remains the case,  
 even in our own days ; why might not the  
 same have happened to the Jews ?

The answer to this is not very difficult.  
 If we erase from the Pentateuch these pre-  
 tended interpolations, we must erase the  
 contents of nearly the whole volume : nor  
 would this be the only consequence ; all  
 connection between the parts which are left  
 would be totally destroyed. An event is  
 frequently alluded to in the middle of a  
 precept ; and surely in such a case we are  
 not to retain one part of the sentence as  
 genuine, and to reject the other as spu-  
 rious. Many passages of such a nature may  
 be adduced.

“ If they shall confess their iniquity and  
 “ the iniquity of their fathers, with their  
 “ trespasss which they trespassed against  
 “ me, and that also they have walked  
 “ contrary unto me, and that I also have  
 “ walked contrary unto them, and have  
 “ brought them into the land of their  
 “ ene-

“ enemies ; if then their *uncircumcised* CHAP.  
 “ *hearts* be humbled, and they then ac- IV.  
 “ cept of the punishment of their iniquity ; —  
 “ then will I remember *my covenant with*  
 “ *Jacob*, and also *my covenant with Isaac*,  
 “ and also *my covenant with Abraham* will  
 “ I remember ; and I will remember the  
 “ land. The land also shall be left of  
 “ them, and shall enjoy her *sabbaths*, while  
 “ she lieth desolate without them : and  
 “ they shall accept of the punishment of  
 “ their iniquity : because, even because  
 “ they despised *my judgments*, and because  
 “ their soul abhorred *my statutes*. And yet  
 “ for all that, when they be in the land of  
 “ their enemies, I will not cast them  
 “ away, neither will I abhor them to de-  
 “ stroy them utterly, and to break *my co-*  
 “ *venant* with them, for I am the Lord  
 “ their God. But I will for their sakes  
 “ remember *the covenant of their ancestors*,  
 “ *whom I brought forth out of the land of*  
 “ *Egypt*, that I might be their God : I am  
 “ the Lord <sup>f</sup>.”

“ And when ye shall come into the  
 “ land, and shall have planted all manner

<sup>f</sup> Levit. xxvi. 40.

SECT. “ of trees for food ; then ye shall count

II. “ the fruit thereof as *uncircumcised* : three

— “ years shall it be *uncircumcised* unto you :

“ it shall not be eaten of<sup>g</sup>.”

“ When ye shall corrupt yourselves, and  
 “ make a graven image, or the likeness of  
 “ any thing, and shall do evil in the sight  
 “ of the Lord thy God, to provoke him to  
 “ anger ; I call heaven and earth to wit-  
 “ nefs against you this day, that ye shall  
 “ soon utterly perish from off the land,  
 “ *whereunto ye go over Jordan to possess*  
 “ *it*<sup>h</sup>.”

“ Set your hearts unto all the words,  
 “ which I testify among you this day,  
 “ which ye shall command your children  
 “ to observe to do, all the words of this  
 “ law. For it is not a vain thing for you :  
 “ because it is your life ; and through this  
 “ thing ye shall prolong your days in the  
 “ land, *whither ye go over Jordan to possess*  
 “ *it*<sup>i</sup>.”

The question now is, whether the cir-  
 cumstances alluded to in these passages ap-

<sup>g</sup> Levit. xix. 23.

<sup>h</sup> Deut. iv. 25.

<sup>i</sup> Deut. xxxii. 46.



pear to arise naturally out of the subject; CHAP.  
 or whether they bear any resemblance to IV.  
 interpolations, so that the sense will be ———  
 complete when they are erased. We find  
 circumcision mentioned in a manner, which  
 bears but little resemblance to forgery; for  
 its internal and hidden meaning is spoken  
 of, not its external application. The sab-  
 baths are also mentioned in a sort of se-  
 condary sense; for this text does not al-  
 lude to those, which were obligatory once  
 in a week, but to the sabbatical years.  
 The passage over Jordan is hinted at, with-  
 out any appearance of constraint; though  
 two different precepts introduce it into  
 two entirely unconnected texts; so that,  
 upon the whole, there is not much inter-  
 nal evidence to prove the frequency of in-  
 terpolation.

If however it should still be asserted,  
 that these are interpolations and additions  
 to the moral precepts, which are the only  
 genuine work of Moses; the same absurd-  
 ity will attach to this supposition, as to  
 that which conceived the whole of the  
 Pentateuch to be an imposture. For how  
 is it possible, that the person, who first in-  
 troduced circumcision among the Jews,  
 could

SECT. could have persuaded them, that it was a

II. rite to which they had always been *previously* accustomed, having received it from their father Abraham? An impostor might perhaps have induced them to believe that the ordinance was pleasing to God; but how he could lead them to think, that they were *already* acquainted with it, is utterly inconceivable. The same observation will apply with equal propriety to the tradition concerning the stones set up at the passage over Jordan, and to the observation of the sabbath. Though an impostor might persuade the multitude that those stones were memorials of such a passage of their ancestors, and that the observation of the sabbath was acceptable to God; it would be totally impossible to convince them, that they had preserved a regular tradition of such an event, when they were entirely ignorant of the whole affair: or that the priest merely enforced an ordinance, with which they were *already* well acquainted; when, in reality, it was the first time that they had ever heard it mentioned. Equally fruitless would it be, at the original institution of the sabbath and other festivals, if they were of late invention compared to the moral part of the

Pen-

Pentateuch, to assure the people, that it was only what they had long been accustomed to, even from the time of Moses himself. The grossest credulity would revolt from such a palpable falsehood.

CHAP.  
IV.

It is in this striking particularity, that the rites and ordinances of the Mosaical dispensation differ from the ceremonies of the Romish church. There, whenever a new service was invented in honour of some new saint, the people were not informed that they had always been accustomed to it; but, on the contrary, it was recommended to them as a happy *modern* invention, which would infallibly secure the favour of the tutelary demigod. This remark may be extended to Popish miracles, when they are triumphantly brought forward to discredit those of Revelation. Was there a constant tradition kept up of any one of these miracles from the supposed time of its performance; a tradition, which received additional weight from some visible memorial, and from its being recorded in a book universally received as authentic and inspired: as was the case with the stones upon the bank of Jordan, the rod of Aaron, and the pot of manna?

So

SECT. So far from it, nothing of the kind had

II. ever been heard of before ; and not unfrequently, the very existence of the saint, whose wonder-working relics were exposed to the stupid admiration of a gaping crowd, was dubious and uncertain.

In addition to these observations, we may assert the extreme improbability of the corruption of the Pentateuch, from the dreadful denunciations of vengeance, which are uttered against any one, who should presume either to add to, or to take away from the contents of that book. We must conclude, that these denunciations made part of the moral precepts, of which Moses was allowedly the author ; because it is not very probable that an interpolator would thus needlessly condemn himself. But by the hypothesis these moral precepts are genuine ; therefore we are obliged to conclude, that the person, who did make any additions to them, did so in defiance of the prohibition. It may be said, that some men are so hardened, that, for the sake of interest, they will risk the vengeance of heaven. Such characters may perhaps sometimes occur ; but it is to be hoped, that they are not very common : and though  
one

one wretch might presume to corrupt the word of God, it is not very probable, that he could persuade *all* those, who had copies of the Law in their possession, to favour his impious fraud. Such interpolations moreover are rendered nearly impossible, when we consider the extreme, and even superstitious veneration of the Jews for their Law. The painful and minute criticisms of the Masorites, however puerile they might be, were at least useful in this respect. They, whose labours extended to number the words, syllables, and even letters of their Law, were not very likely either to corrupt it themselves, or to admit the corruptions of others<sup>k</sup>.

On these grounds we may venture to conclude, that neither the ordinances nor the miracles of Moses can possibly be the

<sup>k</sup> The Masorites, I own, flourished after the period now under consideration: but it is not probable, that those, who lived nearer to the awful events related in the Pentateuch, should be less careful to preserve it from corruption, than their remote posterity. If this last argument however should be deemed inconclusive, it may be omitted, without in the least diminishing the weight of those which preceded it.

SECT. invention of a later age ; and that the re-

II.      ligion of the Jews possesses the third re-  
——— quifite of a Revelation from heaven, a vo-  
lume of authentic documents.

## CHAP. V.

## APPLICATION OF THE FOURTH RULE. IV.

THE MOSAICAL DISPENSATION IS WORTHY OF GOD ON ACCOUNT OF ITS MORAL PURITY. 1. OBJECTION MADE, FROM THE COMMAND TO EXTIRPATE THE CANAANITES; AND ANSWERED. 2. OBJECTION MADE, AGAINST THE CEREMONIAL PART OF THE LAW AS TRIFLING; AND ANSWERED.

IV. IT now only remains to be shewn, that *the moral precepts contained in the Mosaic dispensation are worthy of the goodness and purity of God; tending to promote virtue, and to discountenance vice.*

IV. The Mosaic dispensation worthy of God on account of its moral purity.

When the Israelites invaded the land of Canaan, the various nations then in possession of it were plunged in the grossest impurities, which their diabolical religion not only permitted, but even sanctioned and enjoined. In addition to this violation of morality, they were also polluted with the guilt of human sacrifices. It might therefore be naturally apprehended, that

SECT. the children of Israel would be but too

- II. prone to adopt and practise their vices ;  
 — more especially as Egypt, the parent of idolatry and superstition, was the cradle of the Jewish race. In order to prevent this, the Pentateuch abounds with the most severe denunciations against any degree of apostasy from the service of a pure and holy God, to the abominations of the people of the land<sup>a</sup>. All sorts of crimes are specially forbidden, and the various duties of man both towards God and his neighbour are set forth and enjoined<sup>b</sup>.

To multiply citations for the purpose of demonstrating so evident a matter would be superfluous and impertinent : but as objections have been made to certain parts of the Pentateuch, they shall be briefly considered, before the subject be entirely dismissed<sup>c</sup>.

<sup>a</sup> See Levit. xviii. and xx, &c. &c.

<sup>b</sup> See Exod. xx, &c.

<sup>c</sup> The subsequent arguments are not brought forward as claiming any degree of novelty ; they are merely introduced, in order that the whole question respecting the authenticity of the Pentateuch may be placed in one point of view. Perhaps also this work may fall into the hands of some, who have heard the objections, but have never met with the answers to them.



I. It has not unfrequently been urged CHAP. V.  
 against the probability of the divine le-  
 gation of Moses, that it is inconceivable,  
 how a merciful and benevolent being like  
 the Almighty should enjoin an act of such  
 cruelty, as the extirpation of a whole peo-  
 ple. This procedure has more the appear-  
 ance of resulting from the horrid barbarity,  
 with which wars were anciently carried  
 on, than from the commands of a good  
 and gracious God. Some lives must una-  
 voidably be lost in battle ; but human na-  
 ture revolts from the wanton unnecessary  
 cruelty of butchering unresisting women  
 and children, together with the wretched  
 remains of a conquered army. Conduct  
 like this would deservedly stamp with in-  
 famy any modern nation, which proved  
 victorious over its enemy ; and can we  
 suppose that the Almighty views with  
 pleasure the destruction of his creatures ?  
 Would it not have been more worthy of  
 the divine attribute of mercy, to soften  
 the ferocity of the victors, rather than to  
 exasperate it ; to mitigate the horrors of  
 war, rather than to aggravate them ? A  
 Moloch may delight in blood and deso-  
 lation ; but a beneficent Creator never can :  
 hence, this single circumstance is sufficient

I.  
 Objection  
 made from  
 the com-  
 mand to ex-  
 tirpate the  
 Canaanites;  
 and an-  
 swered.

SECT. to bring into discredit the whole of the  
 II. Mosaical dispensation.

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This objection has frequently been brought forwards with all the complacency of self-conceited ignorance ; but the person, who makes it, while he expatiates with much satisfaction on the mercy of God, seems totally to forget another no less necessary attribute, his justice. Merciful and gracious as God is, we are no where informed, that the obstinate and hardened sinner enjoys his favour. It is only to the humble and penitent, to him, who with deep contrition exclaims, while he fears to raise his eyes to heaven, *Lord be merciful to me a sinner*, that the goodness of the Almighty is extended.

“ Come now, and let us reason together,  
 “ faith the Lord : though your sins be as  
 “ scarlet, they shall be as white as snow ;  
 “ and though they be red like crimson,  
 “ they shall be as wool. If ye be *willing*  
 “ *and obedient*, ye shall eat the good of  
 “ the land. But if ye *refuse and rebel*, ye  
 “ shall be devoured with the sword : for  
 “ the mouth of the Lord hath spoken it<sup>d</sup>.”

<sup>d</sup> Isaiah i. 18.

The mercy of God is not to be exerted CHAP.  
 exclusively of his justice; otherwise we v.  
 charge the most High with being the au-  
 thor of evil, and open wide the flood-gates  
 of licentiousness and antinomianism. When  
 the wickedness of the Sodomites was ar-  
 rived at its full height, they were suddenly  
 swept away by the whirlwind of divine  
 vengeance: but who shall dare to im-  
 peach the mercy of God, on this account?  
 When the enormities of the Canaanites  
 were so flagrant, that the land was ready  
 to spue them out, it pleased the Almighty  
 to punish their iniquity by the intervention  
 of second causes; by the sword of Israel,  
 rather than by the immediate operation of  
 his power. The crimes of both nations  
 resembled each other in many particulars\*,  
 and the punishment of both was utter de-  
 struction. Even this alteration of the man-  
 ner was not without reason; for what is  
 it, that the Lord doeth in vain? The Is-  
 raelites, the chosen people of God, with  
 whom alone a pure form of worship was  
 preserved in the midst of a rebellious and  
 perverse generation, were warned by this  
 dreadful example to persevere in the paths  
 of holiness and piety, lest they also should

\* See Levit. xviii.

SECT. feel the effects of the divine displeasure.

II. Accordingly we find in the sequel of their  
 — history, that whenever they lapsed into idolatry, a severe punishment never failed to be the consequence of it; witness the Babylonian captivity; witness also, for a great though different crime, their present dispersion. And who shall presume on this account to blaspheme God, and to represent him as a being delighting in cruelty and bloodshed? As well might we term the stroke of the law tyranny and oppression, as the extirpation of the Canaanites an act of barbarity. Shall man inflict punishment upon man for theft or murder; and shall not the Almighty be allowed to interfere in the works of his own creation?

But why slay the children? They could have been guilty of no crime.

I answer, Did not the children likewise perish in the destruction of Sodom? And whenever the life of a malefactor is taken away, are not his innocent children and relatives punished also, by partaking of the infamy of their parent or brother<sup>f</sup>? In

<sup>f</sup> The consequences are still more serious, in case of an attainder for high-treason.

this

this life, the bands of relationship and af- CHAP.  
 finity are so interwoven, that even a single v.  
 one cannot be violently torn away, with-  
 out affecting those, which are in imme-  
 diate contact: but, in the kingdom of  
 heaven, it is probable<sup>s</sup>, that all this ap-

<sup>s</sup> I only venture to say *probable*, lest I should appear to be guilty of presumption; for in reality we are very much in the dark respecting this matter. The ultimate fate of Heathen nations is one of those hidden counsels of God, which he has not thought proper to reveal to us. Certain it is, that they who believe in the doctrine of original sin, cannot impeach the *justice* of God, even upon the supposition of his condemning Gentile infants; since all are by nature children of wrath, and, as our Church expresses it in her ninth article, “*deserve* God’s wrath and damnation.”

I cannot forbear citing upon this occasion the sentiments of the Hon. Robert Boyle respecting Scriptural difficulties: In heaven “probably, we shall satisfactorily understand “those deep and obscure mysteries of religion, which the “profoundest clerks, that love not to flatter themselves, acknowledge, they are unable to comprehend; being, after “all the toil and industry of their anxious inquiries, reduced to sit down with the Apostle’s *Ω βადος*, an admission of that depth, whose bottom they cannot fathom. “There we shall understand those obscure passages of that “divine Book incapable of flattery, the Scripture, which, “for all that bold critics and learned expositors have attempted to illustrate it, does still continue obscure. There, “discerning how exquisitely the several parts of Scripture “are fitted to the several times, persons, and occurrences, “wherein their all-foreseeing Author intended most to use “them, we shall discern not only a reconcileableness, but a “friendship, and perfect harmony betwixt those texts, that

SECT. parent injustice will be removed, and that  
 II. those, who suffer guiltlessly here from the

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“ here seem most at variance ; and shall discover not only  
 “ the sense of the obscurer passages, but the requisiteness of  
 “ their having been written so obscurely. That strange and  
 “ peculiar, as well as otherwise cryptical method and style  
 “ of Scripture, which often costs us so much study to find it  
 “ rational, we shall there discover to be admirable, and wor-  
 “ thy of its omniscient Author. There, I hope, we shall  
 “ have clearly expounded to us those riddles of Providence,  
 “ which have, but too often, tempted even good men to  
 “ question God’s conduct in the government of the world.—  
 “ The shortness of our transitory lives not permitting us to  
 “ continue long enough spectators here, to see above a scene  
 “ or two at most of that great play acted by mankind upon  
 “ the stage of the world, ’tis no wonder, we are apt to har-  
 “ bour sinister thoughts of the contriver of a plot, whose  
 “ neither beginning nor end we are acquainted with : which  
 “ is no less injurious, than it were to censure the lofty tra-  
 “ gedian Seneca, or some other matchless artist, having per-  
 “ used but a piece of some tragedy, whereof the latter part  
 “ never arrived at our view. But, when once God’s whole  
 “ plot (if I may so speak), and conduct in the admini-  
 “ stration of the world, shall come to be disclosed ; all those  
 “ revolutions, and occurrences of empires, states, families,  
 “ and particular persons, which men are here so prone to  
 “ quarrel with, will there appear so just, so requisite, and so  
 “ reasonable, that those very things, which here tempted us  
 “ to deny God, shall there engage us to praise him ; and we  
 “ shall not so properly be satisfied with his providence, as  
 “ ravished—Yes, all that unwelcome darkness, that here  
 “ surrounded our purblind understandings, will vanish at  
 “ the dawning of that bright, and (as St. Peter’s expression  
 “ may be interpreted) eternal day, wherein the resolution of  
 “ all those difficulties, which here exercised, and perhaps dis-  
 “ tressed,

criminality of others, will receive a proportionable recompense in the world to come. CHAP. V.

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2. A second objection has been made against the Mosaical dispensation, on account of the numerous rites and ceremonies of the Law. These have been represented as useless and trifling; answering no one good end, and totally unworthy of divine wisdom.

2.  
Objection made against the ceremonial part of the Law, as trifling; and answered.

The Jews were a carnal and gross people, unequal to any refined and abstract ideas. Owing to this temper, they were

“ treffed, our faith, shall be granted us to reward it. And I  
 “ must profess (as unfashionable as such a profession may  
 “ seem in a gentleman not yet two and twenty) that I find  
 “ the study of those excellent themes, God’s word, and his  
 “ providence, so difficult, and yet so pleasing and inviting,  
 “ that could heaven afford me no greater blessing than a  
 “ clear account of the abstruse mysteries of divinity and pro-  
 “ vidence, I should value the having my understanding gra-  
 “ tified and enriched with truths of so noble and precious  
 “ a nature, enough to court heaven at the rate of renouncing  
 “ for it all those unmanly sensualities and trifling vanities,  
 “ for which inconsiderate mortals are wont to forfeit the in-  
 “ terest, their Saviour so dearly bought them in it.” BOYLE’S  
 Seraphic Love, p. 154—159.

What a singular contrast is there between the humility of this truly great man, and the ludicrous self-conceit of modern deistical pretenders to philosophy !

perpe-

SECT. perpetually degenerating into a worship of

II. sensible objects, while they forsook their  
— own religion, which described God as incorporeal, and to be comprehended by the intellect alone. Thus we find, that their ceremonial law, though censured for being deficient in purity, was yet even too pure for their dull and grovelling faculties. Hence the Deity, graciously considering their infirmity, was pleased to remedy it, by lowering the perfection of divine truth to the standard of Jewish abilities. The Law was a kind of preparation for good things to come. Its supporting hands, the rites and ceremonies of the temple, were stretched forth to sustain the yet feeble limbs of childhood ; but, when that which is perfect came, then that which is imperfect was to be done away. As, in the investigation of mathematical truth, the human mind requires the support of certain figures ; so the ancient Israelites, seeing as in a glass darkly, were unable to admit divine truth, except through the medium of a regular system of typical observances. God himself explains the distinction between clean and unclean beasts, as allusive to the temporary separation between the  
Jews



Jews and the Gentiles<sup>b</sup>: and, if we examine the arrangement of these different animals, we shall find all the unclean beasts to be emblematical of some vice, and the clean ones of some virtue, which they who are Israelites indeed ought to possess. In a similar manner their various washings were apt representations of internal purity, and their numerous sacrifices were all typical of the one great sacrifice for the sins of all mankind<sup>i</sup>.

That this interpretation is not fanciful appears from many passages of Scripture, even before the time of Christ; and it is surely equitable to suffer a law to explain its own signification. Thus we read of the circumcision of the heart; and are required to rend our hearts, and not our garments.

“ To what purpose is the multitude of  
 “ your sacrifices unto me ? saith the Lord:  
 “ I am full of burnt offerings of rams, and  
 “ the fat of fed beasts ; and I delight not

<sup>b</sup> Acts x. 9.

<sup>i</sup> See Jones's *Figurative Language of Scripture*. This subject will be considered more at large hereafter.

“ in

SECT. “ in the blood of bullocks, or of lambs, or

II. “ of he-goats. When ye come to appear

— “ before me, who hath required this at

“ your hand to tread my courts? Bring no

“ more vain oblations; incense is an abo-

“ mination unto me; the new moons, and

“ sabbaths, the calling of assemblies, I can-

“ not away with: it is iniquity, even the

“ solemn meeting. Your new moons, and

“ your appointed feasts my soul hateth:

“ they are a trouble unto me; I am weary

“ to bear them. And when ye spread

“ forth your hands, I will hide mine eyes

“ from you; yea, when ye make many

“ prayers, I will not hear: your hands are

“ full of blood. Wash ye, make ye clean:

“ put away the evil of your doings from

“ before mine eyes; cease to do evil; learn

“ to do well; seek judgment, relieve the

“ oppressed, judge the fatherless, plead for

“ the widow<sup>k</sup>.” Perhaps there cannot be

a better comment upon the meaning of

the ceremonial Law, than what is con-

tained in this passage.

There was moreover an additional reason for the institution of many of the Jewish ordinances; they appear to have been de-

<sup>k</sup> Isaiah i. 11.

signed to separate the peculiar people of CHAP.  
 God from the idolatry of their neighbours. v.  
 Thus, several things, in themselves inno-  
 cent, are forbidden, because they were cus-  
 tomary throughout the rest of the world.

“Ye shall not round the corners of your  
 “heads, neither shalt thou mar the cor-  
 “ners of thy beard<sup>l</sup>. Neither shall a gar-  
 “ment mingled of linen and woollen come  
 “upon thee<sup>m</sup>. Thou shalt not seeth a kid  
 “in his mother’s milk<sup>n</sup>.”

Some rites likewise are enjoined, so very  
 opposite to the superstition of the Egyp-  
 tians, and striking so completely at the  
 root of one species of idolatry; that they  
 must have made the Jews appear to them

<sup>l</sup> Levit. xix. 27.

<sup>m</sup> Levit. xix. 19.

<sup>n</sup> Exod. xxiii 19.

“Plutarque nous apprend que les Egiptiens avoient le vin  
 “en horreur, le regardant come le sang des impies, qui  
 “furent autrefois la guerre aux dieux. C’est de là que vient  
 “l’abomination que les Mages, les Gnostiques, les Arabes,  
 “les Brachmanes, et les Moines de la Chine, ont pour la  
 “fruit des vignes; et c’est pour distinguer son peuple du  
 “reste des nations idolatres, que Dieu a introduit sous le  
 “Vieux Testament l’usage du vin, aussi fréquent dans ses  
 “ofrandes.” *Dissertation Littéraire, &c. par Schmidt. Ar-  
 chæologia, vol. i. p. 244.*

impious

SECT. impious and odious to the last degree.

II. Thus, one principal channel of intercourse  
— between different nations was cut off, a communion of religious worship. An ox was worshipped in Egypt under the name of Apis; and throughout the greatest part of the east, that animal was held in peculiar veneration; but among the Jews it was the most usual sacrifice. By this means, an Egyptian idol was forced to pay homage to the true God, and the futility of such worship was shewn in a striking manner to the children of Israel; for weak indeed must be the deity, who is unable to save himself from slaughter. Notwithstanding so wise a precaution, the Jewish nation was addicted to this mode of idolatry above all others; probably from their early connection with the Egyptians. The calf, which Aaron set up for the people to worship, seems to have been merely the customary representation of Apis; and the two calves, which received religious adoration from the kingdom of Israel during the reign of Jeroboam, were most probably the usual Egyptian symbols of Isis and Osiris. In subsequent ages indeed the proneness of the Jews to idolatry was entirely subdued by their frequent sufferings and  
long

long captivities; and they then became more zealously attached than ever to those ordinances, which drew so indelible a line of distinction between them and the Gentiles. This unfociable humour, as it appeared to the heathens, and their contempt for the rabble of Pagan deities, brought upon them the hatred of all their neighbours, and even procured them the appellation of Atheists.

CHAP.

V.

Tacitus, in his account of the Jewish nation, remarkably confirms this last supposition. “Moses,” says he, “in order to make the people firmly adhere to him ever after, instituted for them new rites totally opposite to those of the rest of the world. Whatever we venerate as sacred, they consider profane; and on the other hand they practise without scruple, what we deem impious.” If, in the latter part of this sentence, the Historian is speaking of moral actions, his assertion is false: but, if he alludes to the contempt with which the Jews treated idolatry, it is undoubtedly true. Immediately after, he adds, “They sacrifice a ram

° Tacit. Hist. lib. v. c. 4.

SECT. “ to shew their contempt of Jupiter Ham-

II. “ mon<sup>p</sup>; and an ox, which the Egyptians

—— “ worship under the name of Apis<sup>q</sup>.—They  
 “ use the rite of circumcision as a badge of  
 “ distinction, which all profelytes to their  
 “ religion likewise adopt ; and the very first  
 “ thing taught them is to despise the Gods;”  
 that is to say, the idols, which they had  
 hitherto adored.

The result then of the whole investigation is, that since the Mosaic dispensation possesses these four distinguishing characteristics of authenticity and divinity, we are bound to conclude, that it is a Revelation from heaven, and not an imposition upon the credulity of mankind. The preceding pages however do not contain the only arguments, which may be adduced to prove the matter in question. The completion of an immense number of prophecies, at different periods and in different countries, stamps indelibly the character of divine truth on the sacred volume of Scripture.

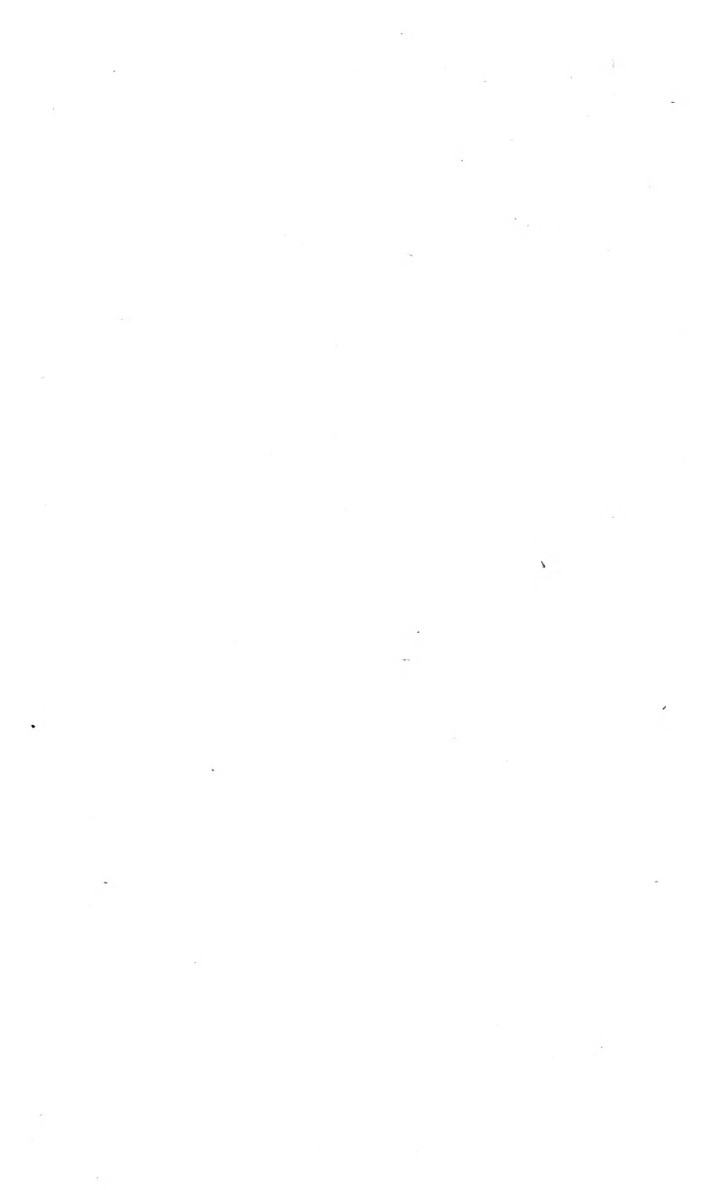
<sup>p</sup> Who was usually represented by the figure, or at least with the horns of that animal.

<sup>q</sup> Tacit. Hist. lib. v. c. 4.

<sup>r</sup> Ibid. c. 7.

This branch of theology, however, is in it- CHAP.  
 self sufficiently copious to form a distinct V.  
 subject, and has been already most amply ———  
 discussed by various authors\*. One part  
 of it shall be considered in a subsequent  
 portion of the present work ; which, while  
 it serves to connect the Law and the Gos-  
 pel, may be viewed at the same time in  
 the light of an additional attestation to the  
 authenticity of the Pentateuch.

\* Mede, the two Newtons, Kett, &c.





## ILLUSTRATIONS AND AUTHORITIES.

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P. 21. "Another sort of the Pagan deities, were all the  
"greater parts of the visible mundane system, or corporeal  
"world.—Besides all these, the Pagans had yet another sort  
"of Gods, that were nothing but mere accidents, or af-  
"fections of substances<sup>a</sup>."

P. 23. Macrobius informs us, that the more ancient Ro-  
mans also were accustomed to use Punic words. "Necnon  
"et Punicis Oscisque verbis usi sunt veteres<sup>b</sup>."

P. 30. The various accounts of the deluge, which have  
been preserved in different countries, have frequently occa-  
sioned the error of supposing that many floods have taken  
place at different periods. Thus Nonnus reckons up three  
deluges<sup>c</sup>. But this opinion will soon be found untenable,  
if we compare them with each other; for their mutual re-  
semblance is so great, that it more than sufficiently esta-  
blishes their identity. Tzetzes, with great propriety, asserts  
Noah to be the same person as Dionysus, and Osiris—του  
Νωε, ὃς Νωε, και Διονυσος, και Οσιρις καλεται<sup>d</sup>. He might  
have added, Deucalion, Ogyges, and Xifuthrus.

P. 33. Nearly the same signification is attributed to *Μαία*  
by Jamblichus: Την δε παιδα εκ παιδων επιθασαν, κατα την Δω-  
ρικην διαλεκτον, Μαιαν<sup>e</sup>.

<sup>a</sup> Cudworth's *Intell. Syst.* p. 226, 227.

<sup>b</sup> *Saturn. lib. vi. c. 4.*

<sup>c</sup> *Dionys. lib. iii.*

<sup>d</sup> *Chil. x. Hist. 335.*

<sup>e</sup> *De Vita Pythag. c. xi.*

P. 35. The same notion of the watery nature of the moon is mentioned by Macrobius. “Lunam vero humidiorē “et velut fœmineo sexu, &c<sup>f</sup>.”

P. 54. Damascius does not speak of *darkness* as being the sole principle of the universe, according to the Egyptian cosmogony: but joins to it *water* and *sand*. Καὶ Αἰγυπτίους, ἡ μὲν μία τῶν ὅλων ἀρχὴ σκοτὸς ἀγνώστων, τὰς δὲ δύο ἰδῶς καὶ ψαμμόν, ὡς Ἡραΐσκος· ὡς δὲ πρεσβύτερος αὐτοῦ Ἀσκληπιάδης, ψαμμός καὶ ἰδῶρ. Cit. in not. ad Phornut. Theor. sect. xvii. The Egyptians also conceived darkness to be older than light. Το σκοτὸς τοῦ φωτός ἡγουμένη πρεσβύτερον. PLUT. Symp. lib. iv. p. 670.

P. 58. Philo Judæus, according to Dr. Allix, “maintains, that the two cherubims, which were over the ark, “were the symbols of the two eternal powers of God<sup>g</sup>.”

Ibid. This form of adjuration is ascribed by the Chronicon Paschale to Hermes Trismegistus. Καὶ ταῦτα εἰρηκώς (Ἑρμῆς) πύξατο λεγών. Οὐρανὸν ὀρκίζω σὲ Θεοῦ μεγάλου σοφὸν ἐργόν· Ἰλέως ἐσο. Ὀρκίζω σὲ φωνὴν Πατρὸς, ἣν ἐφθεγγάτο πρῶτην, ἥνικα κόσμον ἅπαντα ἐσηρίξατο βεβλή, φωνὴν Πατρὸς, ἣν ἐφθεγγάτο πρῶτιστην τὸν μονογενεὶ Ἀσπὸν αὐτοῦ<sup>h</sup>. The same work mentions a singular response given by an oracle to Thulis, one of the earliest Kings of Egypt, when inquiring, who that Being was, that ruled all things.

Πρῶτα Θεός, μετέπειτα Λόγος, καὶ Πνεῦμα σὺν αὐτοῖς.

Ταῦτα δὲ συμφύλα πάντα, καὶ ἐνδομον εἰς ἐν ἰόντα

Οὐ κρατος αἰώνων<sup>i</sup>.

P. 59. תָּנָא רַבִּי אֱלִיהוּ שֵׁשָׁה אֲלָפֵי שָׁנָה הוּא עֲלָמוֹא : שְׁנֵי אֲלָפֵי תַּהוּ שְׁנֵי אֲלָפֵי תוֹרָה שְׁנֵי אֲלָפֵי יָמוֹת הַמִּשְׁחָה : R. “Elias says, Six thousand years are the duration of the “world. Two thousand are, like the primeval chaos, with-

<sup>f</sup> Saturn. lib. i. c. 17.

<sup>g</sup> Allix's Judgment, p. 122.

<sup>h</sup> Chron. Pasch. p. 47.

<sup>i</sup> Ibid. p. 46.

“ out form; two thousand are under the influence of the  
“ Law; and two thousand are the days of Messias<sup>k</sup>.”

P. 61. The following account of the Otaheitean belief, respecting the divine mode of existence, is not a little remarkable.

“ The general name for Deity, in all its ramifications, is  
“ *Eatooa*. Three are held supreme, standing in a height of  
“ celestial dignity, that no others can approach unto: and  
“ what is more extraordinary, the names are personal appellations:

“ 1. Tane te Medooa, *the Father*;

“ 2. Oromattow 'Tooa tee te Myde, *God in the Son*;

“ 3. Taroa Mannoo te Hooa, *the Bird the Spirit*<sup>l</sup>.”

P. 62. Πυθαγορας—την μοναδα και την αοριστον δυαδα εν ταις αρχαις<sup>m</sup>.

P. 64. Καί' άλλον δε λογον τον Ωκεανον εφασαν αρχηγον ειναι παντων. Phornut. Theor. sect. viii. Και 'Ομηρος ταύτην την γενεσιν ὑποτιθεῖται, περὶ του ὑδατος, Ωκεανος, ὅσπερ γενεσις παντεσσι τετυχῖται. PLUT. de Plac. Philos. lib. i. p. 875.

P. 65. Του Χαιους δε θυγατηρ εστι και ἡ γη. PHORN. Theor. sect. xvii.

P. 66. “ Ante Pæana solennis ea προαναφωνησις nempe το  
“ ελελεν proferri solet. Cui addebant Ιη, Ιη, vel Ιε, Ιε, ut  
“ Plutarchus in Theseo testatur his verbis: Ελελεν Ιου Ιου  
“ αναφωνειν οἱ παιωνιζοντες εἰωθασι. Quid aliud vero fuisse in  
“ initio, το ελελεν Ιου, vel το ελελεν Ιη putemus, quam Hebræ-  
“ orum הַלְלֵהּ hallelu-jah. Qua quidem verborum for-  
“ mula sæpius in hymnis suis uti solent Hebræi: in prin-  
“ cipio, ut exhortentur; in fine, ut accinant et accla-  
“ ment<sup>n</sup>.”

“ Non ipsa oracula plus exercebant antiquorum ingenia,  
“ quam programma illud, το ΕΙ, quod templi (Delphici) fo-

<sup>k</sup> Gaulmin, de Vit. et Mor. Moſis, lib. iii. c. 2. See also Laſtan. de Vita Beata, lib. vii. ſect. 14.

<sup>l</sup> Miſſion. Voyage to the South. Pacif. Ocean, p. 343.

<sup>m</sup> Plut. de Plac. Philoſ. lib. i. p. 876.

<sup>n</sup> Dickinſon. Delphi Phœnic. cap. vi.

“ribus inscribatur—Omnium, quos scio, rectissime Am-  
 “monius (apud Plutarchum) το ΕΙ putat esse *αυτοτελη του*  
 “*Θεου προσαγορευσειν και προσφωνησει*—Vocavit Deus seipsum  
 “*אֶהְיֶה* Ehejeh; Græce *Ειμι*; vernacule *I am*. Quod no-  
 “men Dei proprium est; ejusque essentiam diserte signi-  
 “ficat; ipsumque a Diis falsis omnium maxime distinguit  
 “ac discriminat. Quocirca prisca Græciæ sapientes, ut cu-  
 “jus honori templum illud dicarant; quemque ipsi revera  
 “colebant, mystice innuerent; sacrosanctum hoc Dei no-  
 “men templi foribus inscripserunt; tamen non totum, sed  
 “primam ejus syllabam tantum—Quamvis fortasse το ΕΙ  
 “non ab *ειμι*, sed à *יה* Jah, post varias tamen mutationes,  
 “efformatum sit. Hoc autem, percontaberis, ut fieri potuit.  
 “Equidem, modo fusius enarranti venia concedatur, osten-  
 “dam. \*

“Primo igitur, *יה* Jah, quia Græcis *ἀρχήτος και ανεκδιηγήτος*  
 “erat aspiratio finalis, in IA vertitur: unde Hesychius IA,  
 “*τον Θεον σημαίνει καθ' Ἑβραϊους*. IA deinde fit IH: unde  
 “Græci olim το δαιμονιον ἵλεον ἡξιουν ειναι επιφωνουντες IH, IH.  
 “Ideoque templum divino cultui dicatum vocabant *ἱερον*;  
 “et sacerdotes, *ἱερεεις*. Denuo, quia Græcorum *αλφαβητον* li-  
 “teram *η* Simonidis usque tempora non habuit, at ejus vice  
 “Græci, *ε* uti solent, non IH antiquitus, sed IE scripserunt.  
 “Tandem igitur, ut palam fiat quomodo IE in EI transmu-  
 “tatam fuerit, pauca præmitti debent. Constat apud eru-  
 “ditos non modo Hebræos, Arabes, aliosve Orientales, sed  
 “et Græcos olim sinistrorsum scripsisse. Qui primo a dex-  
 “tra sinistram versus stylum ducebant; atque ubi ad sini-  
 “stram paginæ oram devenissent, inde, quia locus iste prior  
 “se obtulit dextrorsum pergebant: istaque linea confecta  
 “versus sinistram denuo recurrebant—Græci igitur, Hebræ-  
 “orum more, primam lineam sinistrorsum ducebant, ubi  
 “vero ad finem prioris lineæ devenierant, secundam, quia  
 “locus iste paratior erat, a sinistra inchoabant—His jam  
 “præmissis, facile erit explicatu, qua olim ratione IE in EI  
 “conversum fuerit. Quippe cum Græci scribere Phœni-  
 “cum sive Hebræorum more consueverint, vestibulo tem-  
 “pli

\* pli Delphici non IE sed 3I sinistram versus inscripserunt °.

The following remark confirms the supposition, that the Jerombaal of Sanchoniatho is the Gideon of Scripture.

“ Diodorus, lib. i. prodiit; quod Moses apud Judæos legibus suis inscripserit τον Ιαω επικαλουµενον Θεον. Et certe ipsa nominum harmonia indicat, eum, a quo Sanchoniathon Berytius seriem rerum et temporum ab origine mundi habuit, Jerombalum, Jerubbaalum seu Gedeonem fuisse, præsertim cum, isto ex commercio Jerubbaalis seu Gedeonis cum Berytiis, contigerit post ejus fata, ut Israelitæ constituerent sibi Baal Berith in Deum. (Jud. viii. 33.) Fuit autem Baal Berith, dea Βερυθ, cujus mentio fit in iisdem Sanchoniathonis fragmentis apud Eusebium p.”

P. 68. The following is said by Jamblichus to have been the Pythagorean oath allusive to the *Tetractys*.

Οὐ μὰ τὸν ἀμέτερον γένει παρὰ δὸντα τετρακτύς,

Παγὰν ἀείνωσε φύσις, ῥίζιμα τ' ἔχουσιν<sup>q</sup>.

Cudworth inclines to the opinion, that this *Tetractys* is really derived from the *nomen tetragrammaton* of the Hebrews. “ The late conjecture of some learned men amongst us seems to be much more probable, that Pythagoras his *Tetractys* was really nothing else but the *Tetragrammaton*, or that proper name of the Supreme God amongst the Hebrews, consisting of four letters or consonants. Neither ought it to be wondered at, that Pythagoras, who, besides his travelling into Egypt, Persia, and Chaldea, and his sojourning at Sidon, is affirmed by Josephus, Porphyrius, and others, to have conversed with the Hebrews also, should be so well acquainted with the Hebrew *Tetragrammaton*, since it was not unknown to the Etrurians and Latins, their Jove being certainly nothing else<sup>r</sup>.”

° Dickin. Delphi Phœnic. c. x.

p Tribbechovius de Creat. Mundi. c. i.

q De Vita Pythag. c. xxix.

r Cudworth's Intell. Syst. p. 376.

P. 69. The knowledge, which the Greeks possessed, of the superior holiness of the seventh day, appears further from this citation.

Αποκλείνας (scil. Φοῖβος) τὸν ὄφιν τὸν Πυθωνα, ἠγωνίζετο Πυθικὴν ἀγῶνα καὶ ἐβδομὴν ἡμέραν<sup>s</sup>.

The following fragment of Linus, cited by Mr. Bryant<sup>t</sup>, is also highly deserving of attention.

Ἐβδομὴ εἰν ἀγαθοῖς, καὶ ἐβδομὴ ἐστὶ γενεθλη.

Ἐβδομὴ ἐν πρῶτοις, καὶ ἐβδομὴ ἐστὶ τελειή.

Ἐβδοματῇ δὴ οἱ τετελεσμένα πάντα τετυκται.

Ἐπὶ δὲ πάντα τετυκται ἐν οὐρανῷ ἀσεβούντι.

Ptolemy Hephestion assigns the following very singular reason for the perfection of the number *seven*. Θεοδώρος ὁ Σαμοδραξ τὸν Δια φησὶ γεννηθεῖν, ἐπὶ ἑπτὰ ἡμέρας ἀκατάπαυστον γυλασαι, καὶ διὰ τοῦτο τελείος ἐνομισθὲν ὁ ἐβδομος ἀριθμὸς<sup>u</sup>.

According to Plato in Macrobius, the soul of the world was generated from the number seven. “Hic numerus “*ἑπτάς* nunc vocatur antiquato usu primæ literæ, apud “*veteres* enim *septas* vocitabatur, quod Græco nomine “*testabatur* venerationem debitam numero. Nam primo “*omnium* hoc numero anima mundana generata est, sicut “*Timæus* Platonis edocuit<sup>x</sup>.”

P. 81. The tradition respecting Hercules, the serpent, and the apples of the Hesperides, is stated in a very remarkable manner by Eratosthenes. Speaking of the constellation of the serpent, he says, “This is the same as that, which “*guarded* the golden apples, and was slain by Hercules. “*For*, according to Pherecydes, when all the Gods offered “*presents* to Juno upon her nuptials with Jupiter, the “*Earth* also brought golden apples. *Juno*, admiring *their* “*beauty*, commanded them to be planted in the garden of

<sup>s</sup> Schol. Pind. in Proleg. ad Pyth.

<sup>t</sup> Anal. vol. i. p. 382.

<sup>u</sup> Nov. Hist. lib. vii. See also Cælius Rhodig. Lect. Ant. lib. xxii, c. 12.

<sup>x</sup> Macrobius in Somn. Scip. lib. i. c. 6.

“ the Gods ; and finding that they were continually plucked  
 “ by the daughters of Atlas, she appointed a vast serpent to  
 “ guard them Hercules overcame and slew the monster.  
 “ In this constellation accordingly the serpent is depicted  
 “ rearing aloft its head, while Hercules, placed above it with  
 “ one knee bent, *tramples with his foot upon its head*, and  
 “ brandishes his club in his right-hand <sup>†</sup>.”

The following coincidence I do not recollect to have seen any where observed : Apollo, Chreethna, and Hercules, are all personifications of the Sun, and the latter of these deities is represented as clad in the skin of a lion. The second person of the Trinity is usually designated by the name of *the Light*, or *the Sun* ; and in the mysterious hieroglyphic of the cherubim is symbolized by the figure of a lion, the Lion of the tribe of Judah. Philostratus applies to Hercules the title of *the Saviour of men*, σωτήριος τοῖς ἀνθρώποις <sup>‡</sup>.

P. 90. “ Erat olim in sacrificiis Gothorum numeri novem-  
 “ narii observatio admodum accepta—et quamvis diis suis  
 “ summum cultum hebdomodatim, et quotidie exhiberent ;  
 “ tamen omni nono mense solenniorem venerationem ipsis  
 “ impendentes, novem dies sacrificiis rite, ac religiose absol-  
 “ vendis tribuerunt : singulisque diebus novem animantium  
 “ genera immolabant : quibus etiam humanas hostias ad-  
 “ jungebant <sup>‡</sup>.”

P. 93. Jamblichus speaks in the following terms of the lapse of the human soul, by which it was deprived of its original communion with God. Λεγω τοίνυν, ὡς ὁ θεὸς νοη-  
 μέτος ἀνθρώπος, ἠνωμένος τῷ προσθεν τῇ δεξιᾷ τῶν θεῶν, ἐπεισηλθεν  
 ἑτέρας ψυχῇ τῇ περὶ τὸ ἀνθρώπινον μορφῆς εἶδος συνηρμοσμένη, καὶ  
 διὰ τὸτο ἵν τῷ της ἀνάγκης καὶ εἰμαρμένης ἐγενετο δεσμῷ <sup>b</sup>.

P. 94. “ Prometheus Iapeti filius primus homines ex luto  
 “ finxit. Postea Vulcanus Jovis jussu ex luto mulieris effi-

<sup>†</sup> Erat. Catast. sect. iii. and iv. See also Hygini Poet. Astron. p. 361, 369.

<sup>‡</sup> Vita Apoll. Tyan. lib. viii. c. 9.

<sup>a</sup> Olai Magni Hist. lib. iii. c. 7.

<sup>b</sup> De Myst. sect. vi. c. 5.

“giem fecit: cui Minerva animam dedit, cæterique Dñi  
 “alius aliud donum dederunt; ob idque Pandoram nomi-  
 “narunt. Ea data in conjugium Epimetheo fratri: inde  
 “nata est Pyrrha, *quæ mortalis dicitur prima creata*.” “Pro-  
 “metheum aiunt hominem *ex luto* finxisse, quem quidem  
 “inanimatum atque insensibilem fecerat. Cujus opus Mi-  
 “nerva mirata, spopondit ei, ut si quid vellet de cœlestibus  
 “donis, ad suum opus adjuvandum inquireret—Nos Pro-  
 “metheum, quasi *προνοϊαν* Θεου: quod nos Latine Dei præ-  
 “videntiam dicimus: ex hac prævidentia, et Minerva, quasi  
 “cœlesti sapientia, hominem factum. Divinum vero ig-  
 “nem, quem voluerunt, animam monstrant divinitus in-  
 “spiratam, quæ apud Paganos dicitur de cœlis tracta <sup>d</sup>.”

P. 95. Justin Martyr observes, how frequently the ser-  
 pent was introduced by the ancient idolaters, as a divine  
 symbol. *Γιαρα παντι των νομιζομενων παρ' υμιν Θεω, οφis συμ-  
 βολον μεγα και μυστηριον αναγραφεται* <sup>e</sup>. Orpheus appears also  
 to have been infected with the same superstition. Aiunt  
 Orphici *την τριτην αρχην μελα τας δυο γενηθηναι, δρακοινα δε ειναι*  
*—εχεν επι των ωμων πτερα, πρωταπων δε Θεου, κεφαλας ταυρον και*  
*λευκους* <sup>f</sup>.

P. 96. Philostratus asserts, that trees distilling honey, as  
 well as serpents, are sacred to Bacchus. *Ιδον κητος ερπει, και*  
*οφεις ορθοι, και θυρσοι, δενδρα, οιμαι, μελι γαζοντα—ειποις δ' αν δς*  
*και αλαλαξεσιν, ουτως εειον αυταις τα ασθμα* <sup>g</sup>. It is worthy  
 of observation, that this Author particularly mentions *erect*  
 serpents as sacred to Bacchus: and this attitude actually  
 appears to have been originally that of the serpent, from  
 the scriptural curse, *upon thy belly shalt thou go*.

P. 98. A belief indeed in the existence of certain evil de-  
 mons, inimical to man, and hostile to God, appears from

<sup>c</sup> Hygini Fab. 142.

<sup>d</sup> Fulgen. Mythol. lib. ii. c. 9.

<sup>e</sup> Apol. ii. p. 55. See also Ælian. de Anim. lib. x. c. 31. and lib.  
 xvii. c. 5.

<sup>f</sup> Damascius *περι αεχων* cit. in nct. ad Phorn. Theor. sect. xxv.

<sup>g</sup> Icon. lib. i. c. 18.



Porphry to have been familiar to the Gentile world. Ἐν συμμίθρια μὲν ἐν τα τῶν ἀγαθῶν, (scil. δαιμόνων) ὡς καὶ τα σῶματα τῶν φαινομένων τῶν δὲ κακοποιῶν, ἀσύμμετρα. Οἱ πολλοὶ τῷ παθητικῷ νεμάντες τὸν περιγεῖον τόπον, οὐδὲν ὁ, τι τῶν κακῶν οὐκ ἐπιχειροῦσι ὄραν. Βιάσιον γὰρ ὕλως καὶ ὑπελὸς ἔχοντες ἡδὺς, ἐσθημένον τε τῆς ἀπο τῆ κρείττονος φυσικῆς εὐδαιμονίας, σφοδρὰς καὶ αἰφνιδίους, οἷον ἐνεδρὰς, ὡς τὸ πολὺ ποικίλναι ἐμπῶσεις· πῇ μὲν λαιδανεῖν πειρωμένοι, πῇ δὲ βιάζονται. Ταῦτα δὲ καὶ τὰ ὅμοια ποιῶσι, μεταστῆσαι ἡμᾶς ἐδουλοῦντες ἀπο τῆς ὀρθῆς εἰποιᾶς τῶν θεῶν, καὶ ἐφ' ἑκίτης ἐπιστρέφαι—Πᾶσα γὰρ ἀκολασία, καὶ πλῦτων ἐλπίς καὶ θυξίς, δια τούτων, καὶ μαλίστα ἡ ἀπάλη. Τὸ γὰρ ψευδὸς τέλει οἰκίον· βελοῖται γὰρ εἰναι θεοὶ καὶ ἡ προεφωσα αὐτῶν δύναμις, δοκεῖν θεὸς εἶναι ὁ μέγιστος<sup>h</sup>. The power of these evil spirits he afterwards declares to be restrained by the arm of the Almighty—ὡς κατὰπαυει ὁ θεὸς, ὁ ἔχων ὥσπερ χεῖρα<sup>i</sup>. Plutarch also mentions some impure spirits, who, according to Empedocles, had been banished by the Gods from heaven. Πλαζονται, καθάπερ οἱ θελάται καὶ οὐρανοπέτεις ἐκεῖνοι τοῦ Ἐμπεδοκλέους δαίμονες,

Αἰθερίον μὲν γὰρ σφε μένος ποντοῦδὲ διώκει.

Ποῦλος δὲ χθονὸς οὐδὰς ἀνεπλήσει· γαῖα δ' ἐς αὐγὰς

Ἥελις ἀκαμάνιος, ὃδ' αἰθερὸς ἐμβάλεει διναις<sup>k</sup>.

Themistius speaks, on the authority of what he calls an ancient Philosophy, not only of evil demons, but also of good spirits, who formerly were accustomed to converse with men in a human form. Ἀλλ' εἰκοι καὶ ὁ παλαιὸς λόγος ἀληθὲς εἶναι λίαν, καὶ τῆς ἀρχαίας φιλοσοφίας, ὡς ἀρὰ κατὰ χρόνους τινὰς ὤφισμενους, πῶς μὲν ἀκηρατοὶ καὶ θεῖαι δυνάμεις ἐπ' ἀγαθῶν τῶν ἀνθρώπων ἐμβάλλουσιν τὴν γῆν, ἐκ τοῦ οὐρανοῦ καλίουσαι, (οὐκ ἦρα ἔσσαντο, καδ' Ἡσιόδου, ἀλλὰ σῶματα ἀμφιεσσεμμένοι παραπλήσια τοῖς ἡμέτεροις, καὶ βίον ὥσπερ οὐσαι ἤτις τῆς φύσεως, ἐνεκὲν τῆς πρὸς ἡμᾶς κοινωνίας) πῶς δ' ἐμπληκτοὶ, καὶ ἀλλοκοτοὶ, καὶ κωκυτοὶ τῆς καὶ ἐριννῶν θρεμμάτα καὶ γεννητάτα ἐπὶ λυμῇ, καὶ γοήτῃ, καὶ

<sup>h</sup> Euseb. Præp. Evang. lib. iv. c. 22.

<sup>i</sup> Ibid. c. 23. See also Jamblichus de Myster. sect. iii. c. 31. and sect. iv. c. 13.

<sup>k</sup> Plut. de vit. ære alieno, p. 230.

ἀπαλὴ δειλαίων ἀνδρωπῶν, θρηναὺν ἐρωντες, καὶ στυγαίων, οὐμωγῆς ἀκορεῖς, δακρυρεῖς πλαισιόμενοι, ἀντὶ σεισμών, αἰεὶ λοιμῶν, αἰεὶ ἐπικλυσέως ἐπικοπτεῖν τὴν γῆν τεταγμένοι, ὀπηνικὰ ἀν' εὐδηθῆναι<sup>1</sup>. The Chaldean oracles exhort the priests to guard against the interruption of the sacrifices by evil demons. "Monent Chal-  
 " daica oracula, ut theurgi diligenter se muniant sacris riti-  
 " bus contra hos impuros dæmonas; nec tutos nos esse posse,  
 " εἰ μὴ ταῖς ἀπο τῶν τελετῶν φραχθώμεν δυνάμεσι, ut ait Pro-  
 " clus<sup>m</sup>." A similar notion appears to prevail among the  
 Hindoos. "O king, while we are beginning our evening  
 " sacrifice, the figures of blood-thirsty demons, embrowned  
 " by clouds collected at the departure of day, glide over the  
 " sacred hearth, and spread consternation around<sup>n</sup>."

P. 110. Though I have introduced this prophecy of Zo-  
 roaster upon the authority of Dr. Hyde, I will by no means  
 take upon me to pronounce it authentic. I am perfectly  
 aware, that it is liable to the objection so judiciously brought  
 by Opsøpeus against the Sibylline oracles, none of which I  
 have ventured to cite in the course of the present disqui-  
 sition. "Esaïas indefinite prædixit, *Ecce virgo pariet puerum*:  
 " at Sibylla nominatim, *Ecce virgo Mariâ pariet puerum Je-*  
 " *sum in Bethlehem*. Quasi vero prophetæ minus instinctu  
 " divino agitati futura prædixerint quam Sibyllæ: aut quasi  
 " nomen Jesu ante angeli in Evangelio annunciationem, et  
 " Sibyllis publicatum fuerit. Christi baptismum in Jordane  
 " nullus prophetarum prædixit: at Sibylla et baptismum  
 " illum, et Spiritus Sancti apparitionem in columbæ specie,  
 " multo ante, si credere fas est, præsignificavit. Si ita est,  
 " cur non plus Sibyllis quam prophetis tribuimus?" It  
 may not however be improper to add, that Onuphrius, after  
 citing some remarkable acrostic verses of the Erythrean Si-

<sup>1</sup> Themist. Orat. vii. p. 90. See also Lactan. de Orig. Error. lib. ii. sect. 14, 15.

<sup>m</sup> Note to Jamblic. de Myst. sect. iii. c. 31.

<sup>n</sup> Sacontala, act. iii.

<sup>o</sup> Præf. ad Sibyl. Orac.

byl, the first letters of which constitute ΙΗΣΟΥΣ. ΧΡΙΣΤΟΣ. ΘΕΟΥ. ΥΙΟΣ. ΣΩΤΗΡ. ΣΤΑΥΡΟΣ, makes the following remarks. "Hæc autem sunt carmina quæ Sibylla Erythræa  
 " de Christo cecinit. Multi vero fuerunt, qui quamquam  
 " omnia de Sibylla Erythræa tradita vera esse credant, hos  
 " tamen versus propter rei clarissimum argumentum con-  
 " fictos esse suspicati sunt ab aliquo religionis Christianæ  
 " viro, poeticesque non ignaro. Quod nulla ratione fieri  
 " potuisse, vel ex hoc maxime liquet, quod diu ante Christi  
 " natalem edita fuisse comperiuntur. Constat enim M. Tul-  
 " lium versus hos legisse, commentariisque suis inseruisse.  
 " Quos Eusebius Cæsariensis se vidisse profitetur. Hanc  
 " opinionem confirmat: Sibyllas multa per versuum initia  
 " significare consuevisse, ut secundo de divinatione docet Ci-  
 " cero, qui de Sibyllis loquens, sic scribit: *Non esse autem*  
 " *illud carmen furentis, cum poeta declarat: est enim magis*  
 " *artis et diligentiae quam concitationis motus: tum vero ea quæ*  
 " *απορρογῆς dicitur, quum deinceps ex primis versus literis aliquid*  
 " *connectitur, ut in quibusdam Ennianis, quæ Ennius fecit: id*  
 " *certe magis est attentæ animi quam furentis: atque in Sibyl-*  
 " *linis ex primo versu cujusque sententiæ primis litteris illius sen-*  
 " *tentiæ carmen omne prætexitur. Hoc scriptoris est non furentis,*  
 " *adbibentis diligentiam, non insani. Ita Cicero.*"

P. 117. The supposition, that this sacrifice has an im-  
 mediate reference to the history of Cain and Abel, is strongly  
 confirmed by the following very interesting Hindoo tradi-  
 tion, which appears at the same time to allude to the pecu-  
 liar manner in which Eve was created. "According to the  
 " *Puranas*, Swayambhuva, or Adima, lived in the north-  
 " west parts of India, about Cashmir. There Brahma af-  
 " fumed a mortal shape; and one half of his body spring-  
 " ing out, without his experiencing any diminution what-  
 " soever, he framed out of it Satarupa. She was so beau-  
 " tiful, that he fell in love with her. As he considered her  
 " as his daughter, being sprung from his body, he was

▷ Onuph. lib. de Sibyl. p. 30.

" ashamed.

“ashamed. During this conflict between shame and love,  
 “he remained motionless with his eyes fixed on her—Hav-  
 “ing recovered his intellects, the other half of his body  
 “sprang from him, and became Swayambhuva, or Adima  
 “—Cardamewara is the destructive power united to a form  
 “of clay: Iswara attempted to kill his brother Brahma,  
 “who, being immortal, was only maimed: but Iswara,  
 “finding him afterwards in a mortal shape in the character  
 “of Dacsha, killed him, as he was performing a sacrifice.  
 “Cardamewara is then obviously the Cain of Scripture<sup>q</sup>.  
 Dacsha is further said to have reviled his antagonist; “wish-  
 “ing he might remain always a vagabond on the face of  
 “the earth.”

P. 118. The following singular tradition may possibly have some reference to the translation of Enoch. “The Kal-  
 “mucks, among other idols, worship in a peculiar manner  
 “one, which they call Xacamuni. They say, that 4000  
 “years ago, he was only a sovereign prince in India; but,  
 “on account of his unparalleled sanctity, God had taken  
 “him up to heaven alive.”

P. 119. It is said, that the life of man began to be short-  
 ened in the days of Japetus. Exactly agreeable to this opi-  
 nion is the Scriptural narrative. Immediately after the de-  
 luge, and consequently at the precise era when Japhet flour-  
 ished, the longevity of the human race was first curtailed;  
 and henceforward experienced a gradual diminution, till the  
 present age of man became the average standard.

P. 137. In a similar manner, the priests of the Argive  
 Juno was accustomed to abstain from eating the mullet.  
*Εν δὲ Λαπίει τοὺς ἱερεῖς τοῦ Ποσειδῶνος οὐδὲν ἐναλὸν το παρὰ παν  
 ἐσθίουσιν, τριγλὰν δὲ τῆς ἑλευσινί μύθας σέβοντο, ἵτε, καὶ τῆς  
 Ἥρας ἐν Ἀργεὶ τὴν ἱερείαν ἀπεχομένην ἐπὶ τιμῇ τοῦ ζῴου.*

<sup>q</sup> Wilford on Mount Caucasus, Asiatic Researches, vol. vi.

<sup>r</sup> Ibid.

<sup>s</sup> Von Strahlenberg's Siberia, p. 409.

<sup>t</sup> Plut. de Soler. Anim. p. 983.

P. 137. Artemidorus makes Astarte, the Scriptural Apharo<sup>a</sup>th, to be the same as Derceto or Atargatis. Ἰσχυας πάντες εὐδοιοῦσι πλὴν Συρῶν τινα, τῶν τὴν Ἀσάρτην σεβόμενων<sup>b</sup>. And Glycas supposes that she is the same deity as Venus\*.

P. 152. "With Messrs. Wallerius, De Lue, and Whitehurst, it appears to me, that the axis and poles of the earth must have been, before the deluge, perpendicular to the equator. It is not only the most natural, but, in case the centre of gravity was placed in the centre of the earth, seems also the necessary position. Astronomers have not been able to discern the smallest inclination in the axis of any other planet; if there is any, it is at least so small, as to have escaped their observations. The great inclination of ours is incontestably the source of incessant conflicts in the atmosphere, and of many consequent disorders on the surface of the earth. When the centre of gravity was in the centre of this globe, and its axis perpendicular, the attraction of the sun, being equal on all its parts, would keep its course steady, and without deviation, in the track of the equator. It would perform the same journey of one degree exactly in the same given time of 24 precise hours, and its whole revolution in 360 days. The moon in like manner, equally attracted by the earth, would perform its rotation round it in 30 days without fraction. Hence the most ancient computation of years of 360 days, and of months of 30 days, though totally inapplicable to the present months, or to years either solar or lunisolar. It is no small presumption of the once existence of such a year, preserved by ignorance of the reality and reverence for antiquity, till such times as the error was perceived to be too gross, and was by degrees more or less accurately rectified by succeeding generations. The few, who survived the change, and their immediate progeny, confounded to find their ancient division and duration of the year inadequate, tried, as we

<sup>a</sup> Onirocrit. lib. i. c. 9.

<sup>b</sup> Annal. p. 184.

“ find in history, a variety of expedients to conciliate their  
 “ traditional computation with reality; and the first some-  
 “ what successful attempt was the addition of five interca-  
 “ lary days at the expiration of the old year. Precision  
 “ was certainly become extremely difficult, and has not been  
 “ ascertained above two centuries. When the centre of gra-  
 “ vity was changed, the motion of the earth, and of its at-  
 “ tendant planet, became tremulous and irregular, and no  
 “ longer kept exactly pace with time. The nutation of its  
 “ axis became at least more considerable, and its rotation  
 “ round it somewhat variable; the poles were diverged,  
 “ and, in consequence, the track of its orbit became equally  
 “ oblique to the equator. So long as the poles of the earth  
 “ were perpendicular to the equator, and that its course va-  
 “ ried not from that line, the days and nights were equal  
 “ throughout the year; perpetual spring reigned all over  
 “ the globe, and its temperature was every where moderate.  
 “ After the change, God finds it necessary to forewarn Noah,  
 “ that he must expect successive changes of seasons, and vi-  
 “ cissitudes of heat and cold, such as he had never yet expe-  
 “ rienced.”

Mr. Howard conceives, that this change took place, in  
 consequence of the unequal sinking of the antediluvian con-  
 tinent. “ In the whole northern hemisphere, by much the  
 “ greatest portion of the circumference is land; in the  
 “ southern, a still greater proportion is sea. In this the  
 “ narrowing continents, and even all their considerable ad-  
 “ joining islands, with the exception of a slip of South Ame-  
 “ rica, which reaches to lat. 56, finish about lat. 38 south,  
 “ to which are extended the southern points of Africa and  
 “ New Holland. All former lands have sunk to give place  
 “ to a very shallow sea. From this more perfect consoli-  
 “ dation of the earth towards this southern pole, the centre  
 “ of gravity of the globe became changed, and removed a  
 “ good deal nearer to it. From that moment the axis of

“ the globe, formerly exactly perpendicular to the equator, became diverged ; from thence the rotation of the earth round the sun became tremulous, and its course was altered from the exact track of the equator, and became in like proportion oblique within the precinct of the zodiac.”

The inquisitive reader will find much very valuable information in this work of Mr. Howard.

P. 155. Mr. Bryant maintains, that Osiris was inclosed in his ark, not only on *the seventeenth* day of the month, but even on *the seventeenth* day of *the second* month. “ I cannot conclude,” says he, “ without introducing again that memorable passage in Plutarch concerning Osiris going into his ark. He says, that it was to avoid the fury of Typhon ; and that it happened on the seventeenth day of the month Athyr, when the sun was in Scorpio. Now it is to be observed, that there were two festivals, at opposite parts of the year, established by the Egyptians on account of Osiris being thus inclosed : one in the month Phamenoth, which they termed *εμβασιν Οσιριδος εις την Σεληνην*, *the entrance of Osiris into the moon* : the other, of which I am here speaking, was on the same account, but in autumn. This was the ceremony, *ἡ λεγομενη καθειρξις εις την σαρφον Οσιριδος*, *the inclosing and fastening of Osiris in his tomb or ark*, in memory of his having been in his lifetime thus concealed : which ark they termed *Σεληνη*, and other nations *Alino*, the moon. Plutarch describes the season very precisely, when Osiris was supposed to have been thus confined. It was in the month Athyr, upon the seventeenth day of that month ; when the Etesian winds were passed ; when the overflowing of the Nile had ceased, and the country became dry : at the time of year when the nights grow long, and the days are upon the decline, darkness now increasing. It was in short upon *the seventeenth day* of the second month after the autumn-

z Howard's Script. Hist. p. 536.

“nal equinox, when the sun passes through Scorpio: this,  
 “if I mistake not, was the precise month, and day of the  
 “month, on which Noah entered the ark, and the floods  
 “came. *In the six hundredth year of Noah's life, IN THE SE-*  
 “COND MONTH, THE SEVENTEENTH DAY OF THE MONTH,  
 “*the same day were all the fountains of the great deep broken*  
 “*up—In the self-same day entered Noah—into the ark<sup>a</sup>.*”

P. 162. Even the inhabitants of Otaheite appear to have preserved some obscure remembrance of the deluge, the patriarch Noah, and his three sons.

“They have a tradition, that once in their anger the  
 “great gods broke the whole world into pieces; and that  
 “all the islands around them are but little parts of what  
 “was once the great land, of which their own island is the  
 “eminent part<sup>b</sup>.”

They speak likewise of a man born of *the sand of the sea*, who married his daughter. “The daughter bore him *three*  
 “*sons, and three daughters.*—The father and mother dying,  
 “the brothers said, Let us take our sisters to wife, and be-  
 “come many. So men began to multiply upon the earth<sup>c</sup>.”

P. 171. Since an egg was the constant symbol of the world among the ancients, this supposition may perhaps derive some support from the following passage in Hyginus.  
 “In Euphratem de cœlo ovum mira magnitudine cecidisse  
 “dicitur, quod pisces ad ripam evolverunt: super quod co-  
 “lumbæ confederunt, et excelsæ excludisse Venerem,  
 “quæ postea dea Syria est appellata<sup>d</sup>.”

The same Author also speaks of the attack made by Typhon or the Ocean upon Venus. “Diogenes Erythræus  
 “ait, quodam tempore Venerem cum Cupidine filio in Sy-  
 “riam ad flumen Euphratem venisse, et eodem loco repente  
 “Typhona giganta apparuisse. Venerem autem cum filio

<sup>a</sup> Anal. vol. ii. p. 336.

<sup>b</sup> Mission. Voyage to the South. Pacif. Ocean, p. 344.

<sup>c</sup> Ibid.

<sup>d</sup> Hygini fab. 197.



“ in flumen se projecisse, et ibi figuram piscium forma mutasse : quo facto periculo esse liberatos<sup>e</sup>.”

Macrobius assigns to Venus the epithet of *the Arkite*, and expressly asserts, that she is the upper hemisphere of the earth—“ Assyriorum, apud quos Veneris Architidis—“ maxima olim veneratio viguit, quam nunc Phœnices tenent : nam physici terræ superius hemisphærium, cujus partem incolimus, Veneris appellatione coluerunt<sup>f</sup>.” I will not however dissemble, that Scaliger supposes, that *Dercitidis* ought to be substituted for *Architidis*<sup>g</sup>.

P. 173. “ Janus vero in deorum numerum acceptus est : cui omnis rei initium et finem tribuebant. Hic autem taliter figurabatur—*In sinistra habebat baculum, quo saxum percutere, et ex illo aquam producere videbatur.*” Albrici Philos. de Deor. Imag. c. xiv. Macrobius mentions, that one of the titles of this deity was *Junonius יונה the dove*<sup>h</sup>.

Plutarch speaks of an ancient medal of Janus, which had the head or the stern of a ship on the reverse, but he was unable to assign any very satisfactory reason for it. Δια το παλαιον νομισμα, τη μεν ειχεν Ιανου διπροσωπον εικονα, τη δε πολλοις περιμαν η περιωραν εγκεχαραγμενην<sup>i</sup>;

Varro mentions, that the temple of Janus was built close to certain warm springs. “ Lautolæ a lavando, quod ibi ad Janum geminum aquæ calidæ fuerunt<sup>k</sup>.”

P. 176. In allusion perhaps to these waters of hatred, the Egyptians made a fish the symbol of that passion. Το μυστιον χθυϊ γαφεται<sup>l</sup>. Plutarch mentions a singular notion of the ancient Hellenes and Syrians ; that there was a kind of affinity between men and fishes. This idea was carried to a yet greater length by Anaximander, who maintained, that

<sup>e</sup> Hygini Poet. Astron. lib. ii. 20.

<sup>f</sup> Satur. lib. i. c. 21.

<sup>g</sup> Conject. in Varr. p. 25.

<sup>h</sup> Saturn. lib. i. c. 9.

<sup>i</sup> Quæst. Rom. p. 274.

<sup>k</sup> Varr. de Ling. Lat. lib. iv.

<sup>l</sup> Plut. de Isid. et Osir. p. 363.

men were once in the same predicament that fishes are ; but, acquiring afterwards a sufficient degree of power to extricate themselves, they reached dry land. Οἱ δὲ, ἀφ' Ἑλληνος τε παλαιῆς, καὶ παλαιογενεῖω Ποσειδῶνι θύουσιν, ἐκ τῆς ὕδατος τοῦ ἀνδρωποῦ οὐσίας φυναι δοξαίης, ὡς καὶ Σύροι. Διὸ καὶ σεβοῦναι τοὺς ἰχθύς, ὡς ὁμογενὴ καὶ συνηφόν, ἐπεικεσθέρων Ἀναξίμανδρου φιλοσοφεῖς. Οὐ γὰρ ἐν τοῖς αὐτοῖς ἐκεῖνος ἰχθύς καὶ ἀνδρῶπις, ἀλλ' ἐν ἰχθύσιν ἐγγενεσθαι τὸ πρῶτον ἀνδρῶπις ἀποφαινεται, καὶ τραφείας ὥσπερ οἱ παλαιοί, καὶ γενομένους ἱκανοὺς ἑαυτοῖς βοηθεῖν, ἐκδηληθῆναι τηλικαῦτα, καὶ γῆς λαβεσθαι. Καθὰπερ ἐν τῷ πυρὶ τὴν ἰλὴν ἐξ ἧς ἀνηφθῆ, μήτερα καὶ πατέρα οὐσαι, ἡσθιεν, ὡς ὁ τὸν Κηκυὸς γαμὸν εἰς τὰς Ἥσιδου παρμεδαλῶν εἰρηκεν· οὕτως ὁ Ἀναξίμανδρος τῶν ἀνδρωπῶν πατέρα καὶ μήτερα κοινὸν ἀποφῆνας τοὺς ἰχθύς διέβαλε πρὸς τὴν βροσιν<sup>m</sup>. Upon similar principles, the greatest part of the heathen gods, being only deified mortals, are said almost universally to be descended from the Ocean. To this cause Aristotle, in a very remarkable manner, ascribes the oath by the waters of Styx. Εἰσι δὲ τινες, οἱ καὶ παμπάλαιες, καὶ πολὺν χρόνον τῆς νῦν γενεσεως, καὶ πρῶτος δειλογησαίης, οὕτω οἰεῖται περὶ τῆς φύσεως διαλαθεῖν. Ωκεανὸν τε γὰρ καὶ Τηθύν ἐποίησαν τῆς γενεσεως πατέρας, καὶ τὸν ὅρκον τῶν θεῶν ὕδωρ, τὴν καλούμεναι ὑπ' αὐτῶν Στυγὰ τῶν πεινητῶν. Τιμωτάτον μιν γὰρ τὸ πρὸς βυτάλει· ὅρκος δὲ καὶ τὸ τιμωτάτον ἐστίν<sup>n</sup>. Thus also Homer :

Ωκεανὸς τε θεῶν γενεσιν, καὶ μήτερα Τηθύν<sup>o</sup>.

With the same reference to the mythological origin of the greater Gods of the Gentiles, Saturn, Jupiter, Pluto, and Neptune ; or in other words, Noah, Ham, Shem, and Japhet ; the Egyptians, according to Porphyry, represented their deities in a ship floating upon the waters. Τὸν δὲ Αἰγυπτίους τοὺς δαίμονας ἀπάλλας οὐκ ἔσθαι ἐπὶ γερῶν, ἀλλὰ πάντας ἐπὶ πλοίοις P. Macrobius styles Saturn “*deorum principem*.”

It is worthy of observation, that Ptolemy Hephestion

<sup>m</sup> Plut. Symp. lib. viii. p. 730.

<sup>n</sup> Cited by Cudworth, Intell. Syst. p. 120.

<sup>o</sup> Ibid.

<sup>p</sup> Ibid. p. 249.

<sup>q</sup> Saturn, lib. i. c. 7.

closely connects the waters of Styx with Arcadia, which, according to Mr. Bryant, is merely *the land of Argo, or the Ark*. Περὶ τοῦ ἐν Ἀρκαδίᾳ Στυγὸς ὕδατος οὕτω φασιν<sup>r</sup>. The same Author also speaks of a person whom he calls *Arke*, and whom he makes to be the daughter of Thaumās and sister of Iris. Ἡ δὲ Ἀρκὴ Θαυμαῖτος ἢν θυγατὴρ, ἣς ἡ ἀδελφὴ Ἰρίς<sup>s</sup>. The explanation of this allegory is perfectly obvious. The ark is very naturally said to be the daughter of Thaüm, *the abyss*, and the sister of the rainbow. Ptolemy further joins this Arke with the Titans, who were probably no other than the antediluvian Nephelim; see p. 209. though, with an inconsistency by no means uncommon among the ancient mythologists, he supposes, that she joined that lawless race in their war against the Gods<sup>t</sup>.

Argo indeed, or the ark, if we may venture to esteem them synonymous, is not always represented as the ship of Jason. Danaus, that is Δῶν ἄγ, is said to have sailed in it, and it was built by Divine Wisdom. “ Porro scribit vetus “ Arati phænomenon interpres, Danaum ab Ægypto se “ fratre proripientem auxilio Minervam invocasse, a qua primum sit compacta navis, quæ Argo est appellata<sup>u</sup>.” With a similar allusion, the daughters of Danaus are said to have first brought water to Argos.

Ἀργὸς ἀνδρῶν ἐόν Δανααὶ θέσαν Ἀργὸς ἐνδρῶν<sup>x</sup>.

Thus also the Scholiast upon Apollonius: Ταυτὴν (scil. Ἀργῶν) ἡδὲ φασὶ πρῶτην ναὺν γενέσθαι μακρὰν. Ἄλλοι δὲ λέγουσι, Δαναὸν διωκόμενον ὑπὸ Αἰγυπτιῶ, πρῶτον καλᾶσκευασταί, ὁθεν καὶ Δαναῶς ἐκλήθη<sup>y</sup>. The dove being constantly associated with Venus, the expressive symbol of the renovated world, and the ship Argo being the same as the Baris of Osiris, or in other words the ark of Noah; we shall find no difficulty in

<sup>r</sup> Nov. Hist. lib. iii. See also Stobæi Eclog. Phys. lib. i. p. 130.

<sup>s</sup> Nov. Hist. lib. vi.

<sup>t</sup> Ibid.

<sup>u</sup> Cælius Rhodig. Lect. Ant. lib. xxix. c. 15.

<sup>x</sup> Ibid. lib. x. c. 17.

<sup>y</sup> Schol. in Apoll. Arg. lib. i. ver. 4.

accounting for the tradition, that Juno (Ἰὺν June, *the dove*) was peculiarly favourable to Jason and the Argonauts. Hence Orpheus represents that hero as addressing his tutelary goddess in a season of extreme danger :

———— ὁ δ' ὥς κλυεν εκρομον αυδην,  
 Χειρας επαντεινας επεκεκλετο ποτινας Ἥρην  
 Τηνδε γαρ εκ μακαρων περιωσια κυδαινεσκειν.  
 Ἡ δε παρ' ευχωλησιν εφespειο κηδομενη περ  
 Εξοχα γαρ μεροπων ηγαζετο και φιλεσκειν  
 Δεινοειην ἥρωα περικλυτον Αισονος υία,  
 Και ρα καλεσσαμενη επετελλετο Τριτογενειη  
 Και οἱ φηγινεην πρwτον τεκνηνατο νηα,  
 Ἡ και ὑπ' ειλατινιοις ερετμοις αλιμυρεα βενδη  
 Πρwτη ὑπεξεπερhesε, τριβους δ' ηνυσσε θαλασσης <sup>z</sup>.

In another part of his Argonautics, the poet describes the same deity as sending a prosperous wind for the ship Argo.

Και τοτε δη λιγον ηρον επιπροηηκε νρεσθαι  
 Ἡρῃ Ζηνος ακοιτις, επειγετο δ' es πλοον Αργω <sup>a</sup>.

According to Apollonius Rhodius, Jason procured the favour of Juno, by his piety towards her, when she was proving in disguise the religion of his contemporaries. He introduces the goddess as speaking in the following terms :

Και δ' αλλως ετι και πρην εμοι μεγα φιλταί' Ιησων,  
 Εξ' οτ' επι προχοησιν αλις πληθοντος αναυρεθαι  
 Αιδρων ευνομης πειρωμενη αντεβoλησεν,  
 Θηρης εξανιων. Νιφετω δ' επαλυετο παντα,  
 Ουρεα και σκοπιαι περιμηκεες· οἱ δε κατ' αυλων  
 Χειμαρροι καναχχηδα κυλινδομενοι φορεοντο.  
 Τρῆνι δε μ' εισαμενην ολοφυρετο, και μ' αναειρας  
 Αυτος εοις ωμοισιν διεκπροαλες φερει υδωρ.  
 Τω νυ κεν αλληκτον περιτιεται <sup>b</sup>.

It is rather a singular circumstance, that almost every

<sup>z</sup> Orph. Argon. ver. 59.

<sup>a</sup> Orph. Argon. ver. 355.

<sup>b</sup> Apoll. Argon. lib. iii. ver. 66.

word, which comprehends the radical *Arc*, bears a signification more or less connected with the history of the deluge.

The Argo, according to the Scholiast upon Apollonius, was the first long ship : אֵרֶךְ *arc* in the Heb. signifies *length*, whence אֵרֶכָה אֲנִיה *Arca aniab* will be *navis longa*. The ark was a kind of *strong hold* to the Noetical family, and proved amply *sufficient* to *repel* the violence of the waves : hence *arx*, a *citadel* ; ἔρκος, a *bulwark* ; ἔργω, to *repel* ; argine, Ital. a *bank* to *resist inundations* ; arceo, to *drive away*, to *save*, to *protect* ; ἀρᾶω, to *repel*, to *assist*, to *be sufficient* ; arganeau, French, the *ring of an anchor*. In the ark a number of persons was gathered together from the midst of the waters, while the rest of their fellow creatures were plunged beneath the waves : ἀγρὺς, a *net* ; ἀρῖος, a *species of fish*. The ark was the *beginning* of the renovated world : ἀρχή, a *beginning* ; and its Latin derivative archaïcus, *ancient*. The form, in which a ship is constructed, is that of a curve : arcus, a *bow*, an *arch* ; arçon, French, and arcione, Italian, a *saddle*. In the ark, Noah and his family were *bidden*, and *confined*, till the waters of the deluge had abated ; hence the Egyptian festival respecting the finding of Osiris, and the etymon of the name Saturnus, *Satur-Nub*, the *bidden Noah* : arcanum, a *secret* ; arcanus, *bidden* ; ἀρῖτο, to *crowd together* ; ἀρῖtatio, a *straightening*, or *crowding* ; ἐργῶ, ἐργῶ, to *confine* ; ἐργῖτης, a *keeper* ; ἐργος, a *place of confinement* ; hence also, and possibly with an allusion to the oath of God when the waters of the deluge had abated, ὅρκος, an *oath*. As the ark was built during a period, in which the *anger* of God was signally displayed ; and as one of the many deities known by the common name of Bacchus seems evidently to be the Scriptural Noah<sup>c</sup> ; we may perhaps from this circumstance derive ἄργη, *anger* ; and ἄργεια, the *mysterious rites of Bacchus*.

P. 179. In the mythology of the ancients Rhea is said to be the wife of Saturn, who appears to be no other than the patriarch Noah. It is a remarkable circumstance, that,

<sup>c</sup> Bryant's Anal. vol. ii. p. 80.

according to Damascius, the number *eight* was consecrated in a peculiar manner to this goddess. The reason of it indeed was unknown to him, and hence he is reduced to account for it in the following absurd manner: Τη Ῥεα ἡ Οργδοα προσηκει, ὡς ἐπὶ παν κτηθειση καὶ ας διαιρεσεις, καὶ οὐδεν ἥττον ἰσωτη παρῶς καὶ κυβικῶς<sup>d</sup>. If this were the true cause, the number *six* surely, and not the number *eight*, would be sacred to the goddess; for it is almost superfluous to observe, that a cube has *six*, not *eight* sides.

P. 181. Mr. Bryant conceives the more ancient Bacchus to be another deification of Noah. He is said to have been twice born; to have been exposed in an ark, and miraculously preserved; and to have been the same person as the Egyptian Osiris<sup>e</sup>. Hence, like the fabulous centaur, he is connected with the well known emblem of *the ox*. Mr. Bryant has cited the verse of Orpheus,

Ἐλθε μακαρ Διόνυσε, πυρρὸς πορρὸς, ΤΑΥΡΟΜΕΤΩΠΕ;

To it may be added the following passage. Διαβί τον Διονυσον αἱ των Ηλειων γυναῖκες ὑμνεσαι παρακαλῃσι ΒΟΕΩ ποδι παραγινεσθαι προς αἶτας; Ἐχει δ' οὕτως ὁ ὕμνος, Ἐλθειν ἥρω Διόνυσε ἌΛΙΟΝ ἐς ἰακον ἄγνον, συν χαρίεσσιν ἐς ἰακον τῷ ΒΟΕΩ ποδι θυῶν· εἰτα δις ἐπαδῶσιν, Αἶε ΤΑΥΡΕ—After giving various answers to this question, Plutarch concludes with inquiring, whether the title of *Ταυρος* might not be given to Bacchus, ὅτι καὶ αἰοτρὴ καὶ σποροῦ πολλοὶ τον θεον ἀρχηγον γεγονεναι νομίζουσι<sup>f</sup>; In this extract three particulars are observable; that a bull was the emblem of Bacchus, that his temple was connected with the sea, and that he was the supposed inventor of agriculture. He is also represented by Philostratus as sailing in a ship decked with vine-leaves and ivy<sup>g</sup>.

A considerable degree of confusion however is superinduced over this part of ancient mythology, by the appli-

<sup>d</sup> Cit. in not. ad Phorn. Theor. sect. vi.

<sup>e</sup> Anal. vol. ii. p. 80.

<sup>f</sup> Plut. Quæst. Græc. p. 299.

<sup>g</sup> Icon. lib. i. c. 19.

cation of the same name *Bacchus* to several totally different persons<sup>h</sup>. The Grecian *Dionysia* I have ventured to interpret as allusive to the fall : and the history of the Indian *Bacchus*, I am firmly persuaded, has not the least connection with the patriarch *Noah*. *Bochart* supposes *Bacchus* to be *Bar-Chus*, *the son of Cush* ; in the Hindoo mythology this deity is styled *Rama* ; and if we turn to the sacred page, we shall find one of the sons of *Cush* designated by that very appellation. “ And the sons of *Cush* ; *Seba*, and *Havilah*, “ and *Sabtah*, and *RAAMAH*.” The coincidence of the whole is so remarkable, that it almost precludes the possibility of doubt, respecting the identity of the Indian *Rama*, and the Scriptural *Raamah*. *Bochart* indeed supposes his *Bar-Chus* to be *Nimrod* ; but he probably would have been induced to alter his opinion, had the mine of Hindoo literature been sufficiently explored at the period in which he flourished.

P. 182. The original passage in *Eratosthenes* is as follows. Ἀργῶ. Αὐτὴ διὰ τὴν Ἀθηναίων ἐν τοῖς ἀστροῖς εἰσηχθὴ πρώτη γὰρ αὐτὴ ναὺς καλεσκειναι, καὶ ἀρχὴν ἐτεκλονηθῆ. ΦΩΝΗΣΣΑ δὲ γενομένη, πρῶτὴ τὸ πτελαγὸς διέειλεν ἀβάλλον οὐ, ἐν ᾗ τοῖς ἐπιγινόμενοις παραδείγματα σαφέστερον<sup>n</sup>.

*Callistratus* also speaks of the *Argo* being oracular. εἶτα μὲν τὸ Ἀργῶν σκαφος ἐμφωνὸν γενεσθαι πεισομεθα<sup>o</sup>, κ. τ. λ. and *Valerius Flaccus* styles it *fatidica ratis*<sup>p</sup>. This notion perhaps arose from the responses, if I may use the expression, which the dove brought to *Noah* into the ark. *Apollodorus* describes the *Argo*, as addressing the mariners, and

<sup>h</sup> *Arrian*. de Exp. Alex. lib. ii. sect. 16.

<sup>i</sup> Vide supra, p. 95.

<sup>k</sup> *Geog. Sac.* lib. i. c. 2.

<sup>l</sup> *Maur.* Hist. of Hindostan, vol. ii. p. 131, 132.

<sup>m</sup> *Gen.* x. 7.

<sup>n</sup> *Catast.* c. xxxv.

<sup>o</sup> *Callist.* Statuæ, c. x.

<sup>p</sup> *Val. Flac.* lib. i.

commanding them to sail to Italy<sup>9</sup>: and Sextus Empiricus represents her as the first vessel, that ever made a voyage. Καία την ναυτιλίαν δε την Αργω πρωτοπλουε τὸ σκαφος δια της ἰστορίας παρειληφάμεν. Adv. Physic. lib. ix. p. 556. See also Orph. Argon. ver. 1157.

The name of Argo is still preserved by the Hindoos, and closely connected with their history of the deluge. “The summit of *C'baifa-gbar* is always covered with snow; in the midst of which are seen several streaks of a reddish hue, supposed by pilgrims to be the mark, or impression made by the feet of the dove, which Noah let out of the ark. For it is the general and uniform tradition of that country, that Noah built the ark on the summit of this mountain, and there embarked: that, when the flood assuaged, the summit of it first appeared above the waters, and was the resting place of the dove, which left the impression of her feet in the mud, which with time was hardened into a rock. The ark itself rested about half way up the mountain, on a projecting plain of a very small extent.—With respect to the footsteps of the dove, they are known only by tradition, for the inhabitants of that country assert, that they have never heard of any body going up so high on account of the ruggedness of the mountain, and of the snow.—The *Pauranics* insist, that, as it is declared in their sacred books, that Satya-vrata made fast the ark to the famous peak, called from that circumstance *Nau-banda*, with a cable of a prodigious length, he must have built it in the adjacent country.—This place is resorted to by pilgrims from all parts of India, who scramble up among the rocks to a cavern, beyond which they never go. A few doves, frightened with the noise, fly from rock to rock: these the pilgrims fancy to be their guides to the holy place, and believe, that they are the genuine offspring of the dove which

<sup>9</sup> Apoll. de Dis, p. 65.



“ Noah let out of the ark.—Satyavrata having built the  
 “ ark, and the flood increasing, it was made fast to the peak  
 “ of *Nau-banda*, with a cable of prodigious length. Dur-  
 “ ing the flood, Brahma or the creating power was asleep  
 “ at the bottom of the abyſs: the generative powers of na-  
 “ ture were reduced to their ſimpleſt elements, the *Linga*  
 “ and the *Yoni*, and aſſumed the ſhape of the hull of a ſhip,  
 “ ſince typified by the *Argha*, whilſt the *Linga* became the  
 “ maſt. Mahadeva is ſometimes repreſented ſtanding erect  
 “ in the midde of the *Argha* in the room of the maſt. In  
 “ this manner they were waſted over the deep, under the  
 “ care and protection of Viſhnu. When the waters had  
 “ retired, the female power of nature appeared immediately  
 “ in the character of the dove.” Since in this tradition the  
*Yoni*, *αιδεον γυναικεον*, however prepoſterouſly, is ſo cloſely  
 connected with the dove, *יונה* *Juneb*, or *Yoneb*; and ſince the  
 Greeks are to this day denominated by the Hindoos *Yonijas*,  
 or worſhippers of the *Yoni*<sup>s</sup>; there can remain little doubt  
 with reſpect to the propriety of Mr. Bryant’s derivation of  
 the word *Ionian* from *Yoneb*, or *Ionch*, a dove, rather than  
 from *Javan*, one of the ſons of Japhet, as Bochart and others  
 have done.

P. 187. Though I cannot believe, that Hercules has, ge-  
 neraly ſpeaking, any connection with Sampſon; yet there  
 is a circumſtance related of the *Tyrian* Hercules, which may  
 poſſibly have an alluſion to the death of the Iſraelitiſh cham-  
 pion. “ When Hercules came into Egypt, the natives, hav-  
 “ ing adorned him with garlands, led him out in ſolemn  
 “ proceſſion to be ſacrificed to Jupiter. He made no reſiſt-  
 “ ance, till they had brought him before the altar; when,  
 “ ſuddenly exerting all his ſtrength, he ſlew the whole mul-  
 “ titude<sup>t</sup>.” Glycas ſuppoſes Sampſon and Hercules to have  
 been contemporaries<sup>u</sup>.

<sup>r</sup> Wilford on Mount Caucasus, in *Aſiat. Reſ.* vol. vi.

<sup>s</sup> *Ibid.*

<sup>t</sup> Herod. lib. ii. c. 45.

<sup>u</sup> *Annal.* p. 164.

P. 192. The escape of Saturn into *Italy* and the history of the ship *Argo* certainly appear to have some degree of connection with each other. *Αυτων* (scil. *Αργοναυτων*) ἡ ναυς φεγγεται, μη ληξεν την οργην τη Διός, ει μη πορευθεντες εις την ΑΥΣΟΝΙΑΝ—οἱ δὲ—παράμειψαμενοι ΤΥΡΡΗΝΙΑΝ. κ. τ. λ. κ.

P. 194. Some traces also of the name of Japhet may be found in that of Neptune. Part of the blessing pronounced upon this patriarch is יפת אלֹהִים יַפְתָּה, *God shall enlarge or persuade Japhet*: but the niph'al participle of נָתַן will be נִפְתִּי Neptunei, *the enlarged, or persuaded one*<sup>1</sup>. Thus both Japhet and Neptune may easily be derived from the same radix פתח, merely by the addition of different servile letters. Though the Hebrew language admits of these changes more perhaps than any other, yet examples may easily be brought from modern dialects of *undoubted* derivation, which *prima facie* would appear equally far-fetched. Thus the English *John* and the Dutch *Hans* are precisely the same appellatives, and derived from the very same original *Johannes*; the English taking the first half of the word, and the Dutch the second.

P. 196. Damascius also ascribes the commencement of a new order of things, or a kind of new creation, to Rhea and Saturn. Ἡ Ῥέα τοῦ Κρονου εις αλλην διακοσμησιν προκαλει τα γεννηματα<sup>2</sup>. And Sallust hints at the connection between Noah and the watery element, by declaring Κρονον μεν ἰδωρ, *Saturn is he water*<sup>3</sup>. Thus also Macrobius, “Sphæra—Saturni “aqua<sup>4</sup>,” and Stobæus, Δακρυ μεν εστι Κρονος<sup>5</sup>.

The Gothic idol Seater, like the classical Saturn, appears to allude to the history of the patriarch Noah. Verstegan, from Johannes Pomarius, gives the following description of the statue of this deity. “First, on a pillar was placed a

<sup>1</sup> Apoll. de Dis, p. 65.

<sup>2</sup> Bochart. Geog. Sacr. lib. i. c. 1.

<sup>3</sup> Cit. in not. ad Phorn. Theor. sect. vi.

<sup>4</sup> Sallust. de Diis et Mundo, c. iv.

<sup>5</sup> Macrobius in Somn. Scip. lib. i. c. 11.

<sup>6</sup> Eclog. Phyf. lib. i. c. 9. See also Cælius Rhodig. lib. i. c. 4.

“ *pearl*, on the sharp prickled back whereof stood this idol.  
 “ He was lean of visage, having long hair, and a long beard,  
 “ and was bare-headed, and bare-footed. In his left hand  
 “ he held up a wheel, and in his right he carried a *pail*  
 “ of water, wherein were flowers and fruits. His long coat  
 “ was girded unto him with a towel of white linen <sup>d</sup>.”

P. 197. The notion of a triple division of the world seems indeed to have been perfectly familiar to the ancient Pagans.

Τριχθα δὲ πάντα διδασαί· ἑκάστος δ' ἐμμορε τμήκῃ <sup>e</sup>.

The same triple division of the world is mentioned in a fragment of the oracles of Zoroaster, preserved by Proclus.

Εἰς τρία γὰρ νῦν εἶπε πατὴρ τεμεσθαι ἅπαντα,

οὐ το δελεῖν καλένευσε, καὶ ἤδη πάν' ἐτεμῆτο <sup>f</sup>.

P. 200. It may perhaps be objected to this system, that, although the Greek historians universally maintain the migration of the Hellenes from Egypt, or Phenicia, and consequently point out their Hammonian origin; the inspired penman represents the isles of the Gentiles to have been peopled by another great branch of the Noetic family, the descendants of Japhet. How then are the two accounts to be reconciled? Upon further inquiry we shall find, that these writers, so far from opposing the declarations of Scripture, remarkably corroborate them. Without descending to any very minute particulars, they assert in general terms, that the Hellenes, upon their arrival in Greece, found it already peopled by an ignorant and barbarous race. Thus Hecateus, according to Strabo, relates, that before the invasion of the Hellenes, the Peloponnesus, and indeed nearly the whole of Greece, was inhabited by barbarians <sup>g</sup>. In a similar manner Plato allows the superior antiquity of the barbarians <sup>h</sup>; and Pausanias declares, that the greatest part

<sup>d</sup> Reftit. of Dec. Intell. p. 64.

<sup>e</sup> Homer. apud Stobæum de Rer. Nat. Tit. xxv.

<sup>f</sup> Stanley's Chald. Philos. p. 41.

<sup>g</sup> Strabo, lib. vii. p. 321. cited in Anal. vol. i. p. 182.

<sup>h</sup> Plat. Crat. cited in Anal. vol. i. p. 182.

of what is now called Greece was once in the hands of the barbarians<sup>i</sup>. The narrative of Herodotus is doubtless somewhat confused, yet he also accurately distinguishes between these two different races of men, the first of which he styles Pelasgic, and the second Hellenic. The Pelasgi were the aborigines of the country, and *they had never been known to migrate*; on the contrary, the Hellenes were remarkable for their wanderings. Το μὲν, Πιλασγικόν, το δέ, Ἑλληνικὸν ἔθνος· καὶ το μὲν, ὁδὰ μὴ κω ἐξέχωρσε· το δέ, πολυπλανήτων κατὰ<sup>k</sup>. Nor were these Pelasgi confined within the narrow limits of Greece proper. Some of them are said by the same Historian to have inhabited Theffaly, and to have been seated upon the banks of the Hellespont. Though they were afterwards either gradually lost among the Hellenes, or driven into more northern countries; yet originally, as it might naturally be expected, they were by no means friendly to their invaders. Hence, one tribe of them is enumerated by Homer among the allies of the Trojans<sup>l</sup>.

The difference between the Pelasgi and the Hellenes is likewise strongly marked by the dissimilitude of their respective languages; the former speaking originally a dialect compounded of the Punic and the Ethiopic<sup>m</sup>, the latter the barbaric tongue of their ancestors. What that particular tongue was, Herodotus acknowledges himself at a loss to determine<sup>n</sup>. A comparison of these various testimonies of Pagan authors with the Mosaic narrative, will leave us but little room to doubt of the identity of the Pelasgic barbarians, and those children of Japhet, who are said in Scripture to have peopled the isles of the Gentiles. The same circumstance moreover will at once satisfactorily account for the knowledge, which the Hammonian Hellenes had of the name of *Japhet*, or with the Greek termination, *Iapetos*;

<sup>i</sup> Pausan. lib. i. p. 100. cited in Anal. vol. i. p. 182.

<sup>k</sup> Herod. lib. i. c. 56. see also lib. ii. c. 51, 52.

<sup>l</sup> Hom. Iliad. lib. ii. ver. 840.

<sup>m</sup> See Liter. Antiq. of Greece, sect. iv.

<sup>n</sup> See also Diod. Sic. lib. iii.

and point out to us, how the primitive Greek received a variety of exotic words from the Celtic language<sup>o</sup>.

Jamblichus, upon the authority of certain Babylonian records, asserts that Hellen was the son of Jupiter, or in other words of Ham; and assigns to him three sons, Dorus, Xuthus, and Eolus. *Εν δὲ τοῖς βαβυλωνίων ἀκουεῖν ἱεροῖς, Ἑλλήνα γεγενῆσθαι Διὸς\* του δὲ Δωρον, καὶ Ξεθρον, καὶ Αἰολον*<sup>p</sup>. So strongly was the persuasion of their foreign extraction rivetted upon the minds of the Hellenic Greeks.

A tribe of these wandering Dorians, according to Ammianus Marcellinus, was seated upon the coasts of Gaul, where, like their brethren in Greece, they had encroached upon the primitive inhabitants of the country<sup>q</sup>.

P. 201. The following striking citation from Herodotus confirms the belief of the identity of Noah and Menes; while, at the same time, it pointedly alludes to the state of the earth in the days of that Patriarch, when the retiring waters of the deluge must necessarily have left behind them a variety of extensive swamps and morasses. "The Egyptians assert, that Menes reigned THE FIRST OF MEN; and that the whole of Egypt, except the nome of Thebes, was, in his days, ONE IMMENSE MARSH<sup>r</sup>."

P. 201. Mr. Bryant has written largely and well upon the Arkite worship, and the various corruptions of the name of *Noah*, one of which he supposes to be Inachus. I do not recollect, that he cites the following very curious passage. "*Inachus Oceani filius ex Archia sorore sua procreavit Phoroneum, qui primus mortalium dicitur regnasse. Homines ante secula multa sine oppidis legibusque vitam exegerunt una lingua loquentes, &c.*"<sup>s</sup> Plutarch also speaks of the

<sup>o</sup> See Liter. Antiq. of Greece, sect. iv.

<sup>p</sup> De Vit. Pythag. c. xxxiv.

<sup>q</sup> Ammian. Marcell. lib. xv. c. ix.

<sup>r</sup> Herod. lib. ii. c. 4.

<sup>s</sup> Hygini fab. 143.

connection between Inachus and water. *Ἰναχος ποταμός ἐστι τῆς Ἀργείας χώρας—Ὠκεάνου παῖς*<sup>†</sup>.

P. 202. Perhaps the opinion of Minerva's being connected with the history of the deluge may be strengthened by a passage in the Argonautics of Apollonius, in which Thebes (תְּבֵר, Thebeh, *the ark*) is said to be sacred to that goddess.

Ἔστι γὰρ πόλις ἄλλος, ὃν ἀθανάτων ἱερὸς

Πεφραδὸν, οἱ Θέης Τριτωνίδος ἐκγεγαασιν<sup>‡</sup>.

P. 206. The Chronicon Paschale supposes, that the common Homeric epithet *Μερόπες* alludes to the confusion of languages at Babel. Ὅθεν καὶ Μερόπες αὐτοὶ κεκληθῆναι διὰ τὴν μεμεισμένην φωνήν<sup>§</sup>. • It is not however perfectly clear, whether any real confusion of languages did take place at that period. The word in the Hebrew is *לִשָּׁן* *lip*; but the term generally used in the sense of *language* is *לָשׁוֹן* *tongue*. From this circumstance it seems probable, that the *pronunciation* of the builders of Babel was effected, rather than their *language*; and that, when the dispersion was completely effected, the confusion ceased. Accordingly we find, that the patriarchs, in their various travels, never experienced any difficulty in conversing with the natives of the countries through which they passed. Diversity of languages appears to have been occasioned rather by the gradual lapse of time, and other accidental circumstances, than by any sudden and miraculous interposition. Hence we may observe, that the office of an interpreter is mentioned for the first time in the history of Joseph and his brethren<sup>¶</sup>.

P. 212. "Censeo itaque—fuisse eam turrim ipsum illud  
" *מִצְדָּה*, quod facere sibi voluerunt, ne dispergerentur. Ido-  
" nea ergo fuerit, necesse est, ad dispersionem istam impedi-  
" endam, et ita το *מִצְדָּה* quoque significare hic debeat non

<sup>†</sup> Plut. de Fluv. p. 1160.

<sup>‡</sup> Apoll. Argon. lib. iv. ver. 259.

<sup>§</sup> Chron. Pasch. p. 26. and Gycæ Ann. p. 128.

<sup>¶</sup> Gen. xlii. 23.

“ *nomen, sed signum, monumentum, indicium*, quo hominibus  
 “ in longinqua camporum errantibus, ut solent Nomades  
 “ cum suis gregibus, declaretur, simulac intra circulum,  
 “ unde conspici illud posset, rediissent, ubi esset eorum urbs,  
 “ *et sedes fixa, ut et quo itinere ea sit repetenda*.” I can  
 however by no means assent to the supposition of this Au-  
 thor, that the tower was entirely unconnected with the rites  
 of idolatry; and still less to his singular opinion, that the  
 building of it was free from all criminality, and in no re-  
 spect offensive to God.

P. 216. If we adopt the hypothesis, that the waters of  
 Styx allude to the deluge, and that the Titans are the ante-  
 diluvian Nephelim, who were at length utterly destroyed by  
 that tremendous manifestation of God’s wrath; we shall see  
 a peculiar propriety in the mythological genealogy of Styx,  
 and in the reason which is given of her being so highly ho-  
 noured by Jupiter. “ From Styx, the daughter of *Ocean*,”  
 says Apollodorus, “ sprung *Victory, Power, Jealousy, and*  
 “ *Force*. But Jupiter appointed an oath to be taken by the  
 “ waters of Styx, which flow from a rock in hell, because  
 “ he wished to pay her honour, *on account of her having as-*  
 “ *sisted him with all her children in his war against the Ti-*  
 “ *tans*.” When, in addition to this passage of Apollodorus,  
 we recollect that Plato fixes Tartarus and the four rivers of  
 hell in the *centre* of the earth, connecting them closely with  
 the ocean<sup>b</sup>; we are almost constrained to revert to the Scrip-  
 tural declaration, *the fountains of the great deep were broken*  
*up*. Before this subject be entirely dismissed, I cannot help  
 once more mentioning my consciousness of its very great  
 difficulty and obscurity; adding at the same time in the  
 words of Tully, “ *Refellere sine pertinacia, et refelli sine*  
 “ *iracundia, parati sumus*.”

P. 217. The supposition, that Typhoeus is only a per-

<sup>a</sup> Perizonii Orig. Babyl. c. xi.

<sup>b</sup> Apol. de Dis, p. 7.

<sup>c</sup> Phædo, sect. 60, 61, 62. Eclog. Phys. lib. i. p. 130.

ionification of the tower of Babel, may perhaps be confirmed by this verse of Homer :

Εἰν Ἀριμῶν, ὅθι φασὶ Τυφώεος ἐμμεναι εὐνάς<sup>c</sup>.

If we may venture to pronounce the Arimeans of the Poet to be the same as the Arameans, or Mesopotamians, or Scripture, the very site of the ruins of Babel will be accurately pointed out.

P. 228. Has the following tradition any allusion to the crime of Lot, the kinsman of Abraham? “Myrrha, cum patrem suum amaret, *inebriavit*, et sic cum eo concubuit<sup>d</sup>.” The country at least, in which this deed is said to have been committed, agrees tolerably well with that of Lot. “Cinyras Paphi filius rex *Assyriorum*<sup>e</sup>.” The same story is related also by Fulgentius. “Myrrha patrem suum amasse dicitur, *cum quo ebriato concubuit*<sup>f</sup>.” According to Antoninus Liberalis this Myrrha was born in *mount Libanus*<sup>g</sup>.

P. 229. Though Chronus or Saturn appears evidently to be the patriarch Noah, yet in this instance he is certainly confounded with Abraham. Clasenius makes a curious remark upon this deity. “Moloch, quem Chananæi et Israhelitæ venerati sunt, Saturnum fuisse, ex eo patet, quod Phœnicas eidem Saturno homines mactasse dicuntur a Porphyrio, sicut etiâ Tyrîi. Hunc Pœni contraçte *Bal* pro *Baal* nominabant, et hunc cultum Tyrîi sive Phœnices et Sidonii ad Carthaginienfes seu Pœnos transmiserunt. Quem Babylonii *Bel* fuisse asserunt, hucque cultum traxisse Septentrionales, qui ab hoc idolo mare Balticum *de beltsche zee* dixerunt, forsitan ab illa fabula, qua Saturnus filios suos devorasse fingitur, et ingluviose in alvum devorando transmisisse dicitur, quod approbant varia vocabula *Baldadig*, quod malum nefarium denotat, et Hebraice per *botcach* atque *betach*, Anglice *bold*, atque

<sup>c</sup> Hom. Iliad. lib. ii. ver. 783.

<sup>d</sup> Hygini fab. 164.

<sup>e</sup> Ibid. fab. 242.

<sup>f</sup> Mythol. lib. iii. c. 8.

<sup>g</sup> Metam. c. xxxiii.



“Gothice *baltba* expriinitur. Item apud Belgas, Germanos, “Saxones, *de beauth, de belb, de balb*, Anglos *belly*, quod vocabulum ventrem denotat<sup>h</sup>.” The fable of Saturn devouring his children, with the exception of Jupiter, Neptune, and Pluto, probably arose from the universal destruction of mankind by the deluge, with exception only of Shem, Ham, and Japhet. Mr. Gibbon somewhere in his History of the Decline and Fall of the Roman Empire, mentions a great Gothic family, which bore the name of *Balti*, possibly from a similar veneration of the idol Baal.

P. 276. Justin Martyr scruples not to ascribe the miracles, wrought by the magicians of Egypt to diabolical agency. *Εὐ ἰσθὶ οὖν, ὡ Τρυφῶν, ὅτι ἡ παραποιήσας ὁ λεγόμενος διαβολὸς ἐν τοῖς Ἑλλήσι λεχθῆναι ἐποίησεν, ὥς καὶ διὰ τῶν ἐν Αἰγυπτῷ μαγῶν ἐπὶ γήγησε, καὶ διὰ τῶν ἐπὶ Ἡλίου ψευδοπροφητῶν, καὶ ταῦτα βεβαίαν μὴ τὴν ἐν ταῖς γραφαῖς γινώσιν καὶ πιστὴν κατέστησεν.* He then proceeds to make the following very singular remarks upon some of the Grecian deities. *Ὅταν γὰρ Διόνυσον μὲν εἶον τὴν Διὸς ἐκ μίξεως ἦν μεμιχθαι αὐτὸν τῇ Σεμέλῃ, γεγενῆσθαι λεγῶσι, καὶ τὸν εὐρετὴν ἀμπελοῦ γενομένον, καὶ διασπαρχθέντα καὶ ἀποθανόντα ἀναστῆσαι, εἰς οὐρανὸν τε ἀνελήλυθεναι ἴστωσι, καὶ οἷον ἐν τοῖς μυστηρίοις αὐτὴ παραφέρωσιν, οὐχὶ τὴν προλελεγμένην ὑπὸ Μωσέως ἀναγεφυῖσσαν Ἰακώβ τῷ πατριάρχῃ προφητεῖαν μεμιχθῆναι αὐτὸν νοῶ; ἐπὰν δὲ τὸν Ἡρακλεῖα ἰσχυρὸν καὶ περινοσησάντα πᾶσαν τὴν γῆν, καὶ αὐτὸν τῷ Διὶ ἐξ Ἀλκμήνης γενομένον, καὶ ἀποθανόντα εἰς οὐρανὸν ἀνελήλυθεναι λεγῶσιν, οὐχὶ τὴν ἰσχυρὸν ὥς γίγας δραμεῖν ἰδὼν αὐτὴ περὶ Χρίστου προλελεγμένην γραφὴν ὁμοίως μεμιχθῆναι νοῶ; ὅταν δὲ τὸν Ἀσκληπιὸν νεκρὸν ἀνεγειραντά, καὶ τὰ ἄλλα πᾶσι θεραπευοῖσιν παραφέρῃ, οὐχὶ τὰς περὶ Χρίστου ὁμοίως προφητείας μεμιχθῆναι τὸν καὶ ἐπὶ τῷ φημί<sup>i</sup>; See also Stilling. Orig. Sacr. b. ii. c. 9. and Gaulmin. de Vita et Mor. Moïsis, lib. i. c. 5, 6, 7, 8.*

P. 286 “Satis, ni fallor, liquere videtur, quando sacras “cum hiſce comparamus literas, Ægyptios, quia glorioſiſ-

<sup>h</sup> Clafen. Theol. Gent. pars iii. c. 4.

<sup>i</sup> Dial. cum Tryph. p. 229.

“simam non modo Josephi, sed et Moſis, et Iſraëlitarum ex  
 “Ægypto exeuntium, hiftoriam profiteri nolebant, finxiſſe  
 “faſſam, et vilem, et deformem Judaicæ gentis originem,  
 “ſuis ex terris, ſed cum ſcabie et lepra, repetendam; veram  
 “autem Iſraëlitarum in Ægypto agentium, et inde exeun-  
 “tium, hiftoriam variis multiſque falſis circumſtantiis ita  
 “contaminaſſe vel adulteraſſe, ut agnoſci vix poſſet, et ſic  
 “ad alios eam homines tuto retuliſſe<sup>k</sup>.”

P. 333. Cudworth gives a very curious account of the ſuperſtition, on account of which he conceives the ſeething of a kid in its dam's milk to have been prohibited. After citing a paſſage from Abarbanel, which approached very near to the truth, he proceeds as follows. “Becauſe Abar-  
 “banel doth not tell his tale ſo handſomely as he ſhould, I  
 “will help him out a little from an ancient Karraite, whoſe  
 “Comment I have ſeen upon the Pentateuch MSS. and it  
 “is thus. *It was a cuſtom of the ancient heathens, when they*  
 “*had gathered in all their fruits, to take a kid and boil it in*  
 “*the dam's milk, and then, in a magical way, to go about and*  
 “*beſprinkle with it all their trees and fields, and gardens, and*  
 “*orchards; thinking by this means they ſhould make them fruc-*  
 “*tify, and bring forth fruit again more abundantly the follow-*  
 “*ing year.* Wherefore God forbade his people the Jews, at  
 “the time of their in-gathering, to uſe any ſuch ſuper-  
 “ſtitious or idolatrous rite<sup>l</sup>.”

P. 334. The ſame idea is advanced by Maimonides, who aſſigns a ſimilar reaſon, why the ram, the goat, and the bullock, were appointed to be ſacrificed under the Levitical diſpenſation<sup>m</sup>.

<sup>k</sup> Perizonii Ægypt. Orig. c. xix.

<sup>l</sup> Cudworth on the Lord's Supper, p. 14.

<sup>m</sup> See More Nevochim, p. iii. c. 46.







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