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R. HAUGHTON,

THE

TRUTH

OF THE

CHRISTIAN RELIGION.

In Six Books.

BY HUGO GROTIUS.

CORRECTED AND ILLUSTRATED WITH NOTES,

BY MR LE CLERC.

TO WHICH IS ADDED,

A SEVENTH BOOK

CONCERNING THIS QUESTION,

*What Christian Church we ought to join ourselves to?*

BY THE SAID MR LE CLERC.

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FIFTEENTH EDITION, WITH ADDITIONS,  
PARTICULARLY ONE WHOLE BOOK OF MR LE CLERC'S AGAINST  
INDIFFERENCE OF WHAT RELIGION A MAN IS OF.

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DONE INTO ENGLISH

BY JOHN CLARKE, D. D. DEAN OF SARUM.

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London:

PUBLISHED BY RICHARD BAYNES,

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TO THE  
MOST REVEREND PRELATE,

**T H O M A S,**

LORD ARCHBISHOP OF CANTERBURY,

*Primate of all England, and Metropolitan, and  
Privy Counsellor to Her Serene Majesty the  
Queen of Great Britain.*

---

UPON the reprinting this excellent piece of that great man, HUGO GROTIUS, concerning the Truth of the Christian Religion; whereunto I thought fit to add something of my own, and also some Testimonies, from which the good opinion he had of the Church of England is evident; there was no other person, most Reverend Prelate, to whom I thought it so proper for me to dedicate this edition, with the additions, as the Primate and Metropolitan of the whole Church of England. I therefore present it to you, as worthy your protection upon its own account, and as an instance of my respect and duty towards you. I will not attempt here, either to praise or defend Grotius; his own virtue and distinguished merits in the commonwealth of Christians, do sufficiently commend and justify him amongst all good and learned men. Neither will I say any thing of the Appendix which I have added; it is so short, that it may be read over almost in an hour's time. If it be beneath Grotius, nothing that I can say about it will vindicate me to the censorious; but if it be thought not beneath him, I need not give any reasons for joining it with a piece of his. Perhaps it might be expected, most illustrious Prelate, that I should, as usual, commend you

and your Church ; but I have more than once performed this part, and declared a thing known to all: Wherefore forbearing that, I conclude with wishing, that both you and the Reverend Prelates, and the rest of the Clergy of the Church of England, who are such brave defenders of the true Christian Religion, and whose conversations are answerable to it, may long prosper and flourish: Which I earnestly desire of Almighty God.

Amsterdam, the Callends }  
of March, MDCCIX. }

JOHN LE CLERC.

TO THE

READER

*John Le Clerc wisheth all health.*

---

THE Bookseller having a design to reprint this piece of Grotius's, I gave him to understand that there were many great faults in the former editions ; especially in the Testimonies of the Ancients, which it was his business should be mended, and that something useful might be added to the Notes. Neither would it be unacceptable or unprofitable to the Reader, if a Book were added, to shew where the Christian Religion, the truth of which this great man has demonstrated, is to be found in its greatest purity.— He immediately desired me to do this upon his account, which I willingly undertook out of the reverence I had for the memory of Grotius, and because of the usefulness of the thing. How I have succeeded in it, I must leave to the candid Reader's judgment. I have corrected many errors of the press, and perhaps should have done more, could I have found all the places. I have added some, but very short Notes, there being very many before, and the thing not seeming to require more. My name adjoined, distinguishes them from Grotius's. I have also added to Grotius a small Book concerning chusing our opinion and church amongst so many different sects of Christians ; in which I hope I have offered nothing contrary to the sense of that great man, or at least to truth. I have used such arguments, as will recommend themselves to any prudent person, easy and not far-fetched ; and I have determined that Christians ought to manage themselves so in this matter, as the most prudent men usually do in the most weighty affairs of life. I have abstained from all sharp controversy, and from all severe words, which ought never to enter into our determination of religion, if our adversaries

would suffer it. I have declared the sense of my mind in a familiar stile, without any flourish of words, in a matter where strength of argument, and not the enticement of words, is required. And herein I have imitated Grotius, whom I think all ought to imitate, who attempt to write seriously, and with a mind deeply affected with the gravity of the arguments upon such subjects.

As I was thinking upon these things, the Letters, which you will see at the end, were sent me by that honourable and learned person, to whose singular good nature I am much indebted, the most Serene Queen of Great Britain's Ambassador Extraordinary to his Royal Highness the most Serene Great Duke of Tuscany. I thought with his leave they might conveniently be published at the end of this Volume, that it might appear what opinion Grotius had of the Church of England; which is obliged to him, notwithstanding the snarling of some men, who object those inconsistent opinions, Socinianism, Popery, nay, even Atheism itself, against this most learned and religious man; for fear, I suppose, his immortal writings should be read, in which their foolish opinions are entirely confuted. In which matter, as in many other things of the like nature, they have in vain attempted to blind the eyes of others. But God forgive them, (for I wish them nothing worse,) and put better thoughts into their minds, that we may at last be all joined by the love of truth and peace, and be united into one flock, under one Shepherd, Jesus Christ. This, kind Reader, is what you ought to desire and wish with me; and may God so be with you, and all that belong to you, as you promote this matter, as far as can be, and assist to the utmost of your power.

Amsterdam, *the Calends of* }  
 March, MDCCIX. }

Farewell.

TO

THE READER.

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I HAVE nothing to add to what I said Eight Years since, but only, that in this my Second Edition of Grotius, I have put some short Notes, and corrected a great many faults in the Ancient Testimonies.

J C

Amsterdam, the Calends of }  
June, MDCCXVII. } 5

TO THE

MOST NOBLE AND MOST EXCELLENT

HIERONYMUS BIGNONIUS,

*The King's Solicitor in the Supreme Court of  
Audience at Paris.*

MOST NOBLE AND EXCELLENT SIR,

I should offend against justice, if I should divert another way that time which you employ in the exercise of justice in your high station. But I am encouraged in this work, because it is for the advancement of the Christian Religion, which is a great part of justice, and of your office; neither would justice permit me to approach any one else so soon as you, whose name my book glories in the title of. I do not say I desire to employ part of your leisure; for the discharge of so extensive an office allows you no leisure. But since change of business is instead of leisure to them that are fully employed, I desire you would, in the midst of your forensic affairs, bestow some hours upon these papers. Even then you will not be out of the way of your business. Hear the witnesses, weigh the force of their testimony, make a judgment, and I will stand by the determination.

Paris, August 27, }  
C19 C19 XXXIX. }

HUGO GROTIUS.

THE  
TRANSLATOR'S PREFACE,  
TO THE  
*CHRISTIAN READER.*

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THE general acceptance this piece of Grotius has met with in the world, encouraged this translation of it, together with the notes; which, being a collection of ancient testimonies, upon whose authority and truth the genuineness of the Books of Holy Scripture depends, are very useful in order to the convincing any one of the truth of the Christian Religion. These notes are for the most part Grotius's own, except some few of Mr Le Clerc's, which I have therefore translated also, because I have followed his edition, as the most correct.

The design of the book is to shew the reasonableness of believing and embracing the Christian Religion above any other; which our Author does, by laying before us all the evidence that can be brought, both internal and external, and declaring the sufficiency of it; by enumerating all the marks of genuineness in any books, and applying them to the sacred writings; and by making appear the deficiency of all other institutions of Religion, whether Pagan, Jewish, or Mahometan. So that the substance of the whole is briefly this; that as certain as is the truth of natural principles, and that the mind can judge of what is agreeable to them; as certain as is the evidence of men's bodily senses, in the most plain and obvious matters of fact; and as certain as men's integrity and sincerity may be discovered, and their accounts delivered down to posterity faithfully; so certain are we of the truth of the Christian Religion; and that if it be not true, there

is no such thing as true religion in the world, neither was there ever, or can there ever be, any revelation proved to be from heaven.

This is the Author's design to prove the truth of the Christian Religion in general, against Atheists, Deists, Jews or Mahometans; and he does not enter into any of the disputes which christians have among themselves, but confines himself wholly to the other. Now as the state of Christianity at present is, were a heathen or Mahometan convinced of the truth of the Christian Religion in general, he would yet be exceedingly at a loss to know what society of Christians to join himself with; so miserably divided are they among themselves, and separated into so many sects and parties, which differ almost as widely from each other as heathens from Christians, and who are so zealous and contentious for their own particular opinions, and bear so much hatred and ill-will towards those that differ from them, that there is very little of the true spirit of charity, which is the bond of peace, to be found amongst any of them; this is a very great scandal to the professors of Christianity, and has been exceedingly disserviceable to the Christian Religion; insomuch that great numbers have been hindered from embracing the Gospel and many tempted to cast it off, because they saw the professors of it in general agree so little amongst themselves: this consideration induced Mr Le Clerc to add a Seventh Book to those of Grotius; wherein he treats of this matter, and shews what it becomes every honest man to do in such a case; and I have translated it for the same reason. All that I shall here add, shall be only briefly to inquire into the cause of so much division in the church of Christ, and to shew what seems to me the only remedy to heal it. First, to examine into the cause, why the church of Christ is so much divided? A man needs but a little knowledge of the state of the Christian Church, to see that there is just reason for the same complaint St Paul made in the primitive times of the church of Corinth: that some were for Paul, some for Apollos, and some for Cephas; so very early did the spirit of faction creep into the church of God, and disturb the peace of it; by setting its members at variance with each other who ought



to have been all of the same common faith, into which they were baptized; and I wish it could not be said that the same spirit has too much remained amongst Christians ever since. It is evident that the foundation of the divisions in the church of Corinth, was their forsaking their common Lord and Master, Jesus Christ, into whose name alone they were baptized; and uniting themselves, some under one eminent Apostle or Teacher, and some under another, by whom they had been instructed in the doctrine of Christ, whereby they were distinguished into different sects, under their several denominations: this St Paul complains of as a thing in itself very bad, and of pernicious consequence; for hereby the body of Christ, that is, the Christian Church, the doctrine of which is one and the same at all times and in all places, is rent and divided into several parts, that clash and interfere with each other: which is the only method, if permitted to have its natural effect, that can overthrow and destroy it. And from the same cause have arisen all the divisions that are or have been in the Church ever since. Had Christians been contented to own but one Lord, even Jesus Christ, and made the doctrine delivered by him the sole rule of faith, without any fictions or inventions of men; it had been impossible but that the Church of Christ must have been one universal, regular, uniform thing, and not such a mixture and confusion as we now behold it. But when Christians once began to establish doctrines of their own, and to impose them upon others, by human authority, as rules of faith, (which is the foundation of Antichrist,) then there began to be as many schemes of religion as there were parties of men, who had different judgment, and got the power into their own hands. A very little acquaintance with ecclesiastical history does but too sadly confirm the truth of this, by giving us an account of the several doctrines in fashion, in the several ages of the Christian Church, according to the then present humour. And if it be not so now, how comes it to pass that the generality of Christians are so zealous for that scheme of religion, which is received by that particular Church of which they profess themselves members? How is it that the generality of Christians in one country are zealous for Calvinism,

and in another country as zealous for Arminianism? It is not because men have any natural disposition more to the one than the other, or perhaps that one has much more foundation to support it from Scripture than the other; but the reason is plain, *viz.* because they are the established doctrines of the places they live in; they are by authority made the rule and standard of religion, and men are taught them from the beginning; by this means they are so deeply fixed and rooted in their minds, that they become prejudiced in favour of them, and have so strong a relish of them; that they can not read a chapter in the Bible but it appears exactly agreeable to the received notions of them both, though perhaps those notions are directly contradictory to each other: thus instead of making the Scripture the only rule of faith, men make rules of faith of their own, and interpret scripture according to them; which being an easy way of coming to the knowledge of what they esteem the truth, the generality of Christians sit down very well satisfied with it. But whoever is indeed convinced of the truth of the Gospel, and has any regard for the honour of it, cannot but be deeply concerned to see its sacred truths thus prostituted to the power and interests of men; and think it his duty to do the utmost he is able, to take it out of their hands, and fix it on its own immoveable bottom. In order to contribute to which, I shall in the second place show, what seems to be the only remedy that can heal these divisions amongst Christians; and that is, in one word, making the Scripture the only rule of faith. Whatever is necessary for a Christian to believe, in order to everlasting salvation, is there declared, in such a way and manner, as the wisdom of God, who best knows the circumstances and conditions of mankind, has thought fit. This God himself has made the standard for all ranks or orders, for all capacities and abilities: and to set up any other above, or upon the level with it, is dishonouring God and abusing of men. All the authority in the world cannot make any thing an article of faith, but what God has made so; neither can any power establish or impose upon men, more or less, or otherwise than what the Scripture commands. God has given every man proportionable faculties and abilities of mind, some stronger and some weaker; and he has by his own authority made the

Scripture the rule of religion to them all; it is therefore their indispensable duty to examine diligently, and study attentively this rule, to instruct themselves in the knowledge of religious truths from hence, and to form the best judgment they can of the nature of them. The Scripture will extend or contract itself according to the capacities of men: the strongest and largest understanding will there find enough to fill and improve it, and the narrowest and meanest capacity will fully acquiesce in what is there required of it. Thus all men are obliged to form a judgment of religion for themselves, and to be continually rectifying and improving it; they may be very helpful and assisting to each other in the means of coming to this divine knowledge, but no one can finally determine for another; every man must judge for himself; and for the sincerity of his judgment he is accountable to God only, who knows the secrets of all hearts, which are beyond the reach of human power; this must be left till the final day of account, when every man shall be acquitted or condemned according as he has acted by the dictates of his conscience or no. Were all Christians to go upon this principle, we should soon see an end of all the fierce controversies and unhappy divisions which now rend and confound the church of Christ: were every man allowed to take the Scriptures for his only guide in matters of faith, and, after all the means of knowledge and instruction used, all the ways of assurance and conviction tried, permitted quietly to enjoy his own opinion, the foundation of all divisions would be taken away at once; and till Christians do arrive at this temper of mind, let them not boast that they are endued with that excellent virtue of charity which is the distinguishing mark of their profession; for if what St Paul says be true, that charity is greater than faith, it is evident no Christian ought to be guilty of the breach of a greater duty upon account of a lesser; they ought not to disturb that peace and unity which ought to be amongst all Christians, for the sake of any matters of faith, any differences of opinion; because it is contrary to the known law of charity: and how far the greatest part of Christians will clear themselves of transgressing this plain law, I know not. Wherefore if

ever we expect to have our petitions answered, when we pray that God would make us one flock under one Shepherd and Bishop of our souls, Jesus Christ; we must cease to make needless fences of our own, and to divide ourselves into small separate flocks, and distinguish them by that whereby Christ has not distinguished them. When this spirit of love and unity, of forbearing one another in meekness, once becomes the prevailing principle amongst Christians; then, and not till then, will the kingdom of Christ in its highest perfection and purity flourish upon the earth, and all the powers of darkness fall before it.

JOHN CLARKE.

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TO THE HONOURABLE  
HIERONYMUS BIGNONIUS,  
*His Majesty's Solicitor,*  
IN THE  
CHIEF COURT OF PARIS.

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BOOK FIRST.

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SECT. I. *The Occasion of this Work.*

**Y**OU have frequently enquired of me, worthy Sir, (whom I know to be a Gentleman that highly deserves the esteem of your Country, of the learned world, and, if you will allow me to say it, of myself also;) what the substance of those books is, which I wrote in Defence of the Christian Religion, in my own language. Nor do I wonder at your enquiry; for you, who have with so great Judgment read every thing that is worth reading, cannot but be sensible with how much Philosophic Nicety\* Raimundus Sabundus, with what entertaining Dialogues Ludovicus Vives, and with how great eloquence your Mornœus have illustrated this matter. For which reason it might seem more useful, to translate some of them into our

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\* Raimundus Sabundus, &c. These were the chief Writers upon this subject in Grotius's time; but since then a great number have wrote concerning the Truth of the Christian Religion, especially in French and English; moved thereto by the Example of Grotius, whom they imitated, and sometimes borrowed from him: so that the glory of so pious and necessary a method of writing chiefly redounds to him. *Le Clerc.*

own language, than to undertake any thing new upon this subject. But though I know not what judgment others will pass upon me, yet I have very good reason to hope that you, who are so fair and candid a Judge, will easily acquit me, if I should say, that after having read not only the fore-mentioned Writings, but also those that have been written by the Jews in behalf of the ancient Jewish dispensation, and those of Christians for Christianity, I choose to make use of my own judgment, such as it is; and to give my mind that liberty, which at present is denied my body: For I am persuaded that truth is no other way to be defended but by truth, and that such as the mind is fully satisfied with; it being in vain to attempt to persuade others to that which you yourself are not convinced of: Wherefore I have selected, both from the Ancients and Moderns, what appeared to me most conclusive; leaving such arguments as seemed of small weight, and rejecting such books as I knew to be spurious, or had reason to suspect to be so. Those which I approved of, I explained and put in a regular method, and in as popular a manner as I could, and likewise turned them into verse, that they might the easier be remembered. For my design was to undertake something which might be useful to my countrymen, especially seamen, that they might have an opportunity to employ that time which in long Voyages lies upon their hands, and is usually thrown away: wherefore I began with an encomium upon our nation, which so far excels others in the skill of navigation; that by this means I might excite them to make use of this art, as a peculiar favour of heaven; not only to their own profit, but also to the propagating the Christian Religion: For they can never want matter, but in their long voyages will every where meet either with Pagans, as in China or Guinea; or Mahometans, as in the Turkish and Persian Empires, and in the kingdoms of Fez and Morocco; and also with Jews who are the professed enemies of Christianity, dispersed over the greatest part of the world: and there are never wanting

profane persons, who, upon occasion, are ready to scatter their poison amongst the weak and simple, which fear had forced them to conceal: against all which evils, my desire was, to have my countrymen well fortified; that they who have the best parts, might employ them in confuting errors; and that the other would take heed of being seduced by them.

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SECT. II. *That there is a God.*

AND that we may show that religion is not a vain and empty thing; it shall be the business of this first Book to lay the foundation thereof in the existence of the Deity: which I prove in the following manner. That there are some things which had a beginning, is confessed on all sides, and obvious to sense: But these things could not be the cause of their own existence; because that which has no being, cannot act; for then it would have been before it was, which is impossible; whence it follows, that it derived its being from something else: That is true, not only of those things which are now before our eyes, or which we have formerly seen; but also of those things out of which these have arisen, and so on, \* till we arrive at some cause, which never had any beginning, but exists, (as we say) necessarily, and not by accident; now this being, whatsoever it be (of whom we shall speak more fully by and by) is what we mean by the Deity, or God. Another argument for the proof of a Deity may be drawn from the plain consent of all nations, who have any remains of reason, any sense of good manners, and are not wholly degenerated into

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\* Till we arrive at some cause, &c. Because as their manner of speaking is, there can be no such thing as going on for ever; for of those things which had a beginning, either there is some first cause, or there is none. If it be denied that there is any first cause; then those things which had a beginning, were without a cause; and consequently existed, or came of nothing of themselves, which is absurd. *Le Clerc.*

brutishness. For, human inventions, which depend upon the arbitrary will of men, are not always the same every where, but are often changed; whereas there is no place where this notion is not to be found; nor has the course of time been able to alter it, (which is observed by *Aristotle*\* himself, a man not very credulous in these matters;) wherefore we must assign it a cause, which will extend to all mankind; and that can be no other than a declaration from God himself, or a tradition derived down from the first parents of mankind: If the former be granted, there needs no further proof; if the latter, it is hard to give a good reason why our first parents should deliver to posterity a falsity in a matter of so great moment. Moreover, if we look into those parts of the world, which have been a long time known, or into those lately discovered; if they have not lost the common principles of human nature, (as was said before) this truth immediately appears; as well amongst the more dull nations, as amongst those who are quicker, and have better understandings; and, surely these latter cannot all be deceived, nor the former be supposed to have found out something to impose upon each other with: Nor would it be of any force against this, if it should be urged, that there have been a few persons in many ages, who did not believe a God, or at least made such a profession; for considering how few they were, and that as soon as their arguments were known, their opinion was immediately exploded; it is evident, it did not proceed from the right use of that reason which is common to all men; but either from an affectation of novelty, like the heathen philosopher who con-

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\* *Aristotle* himself, &c. *Metaphys.* Book XI. Ch. 5. where, after relating the fables of the gods, he has these words, "Which if any one rightly distinguishes, he will keep wholly to this as the chief thing; that to believe the gods to be the first beings, is a divine truth; and that though Arts and Sciences have probably been often lost, and revived; yet this opinion hath been preserved as a relict to this very time. *Le Clerc.*"



tended that snow was black; or from a corrupted mind, which like a vitiated palate, does not relish things as they are: especially since history and other writings inform us, that the more virtuous any one is, the more diligently is this notion of the Deity preserved by him; and it is further evident, that they who dissent from this anciently established opinion, do it out of an ill principle, and are such persons whose interest it is that there should be no God, that is, no judge of human actions; because, whatever hypotheses they have advanced of their own, whether an infinite succession of causes, without any beginning; or a fortuitous concurrence of atoms, or any other; it is attended with as great,\* if not greater difficulties, and not at all more credible than what is already received; as is evident to any one that considers it ever so little. For that which some object, that they don't believe a God, because they don't see him; if they can see any thing, they may see how much it is beneath a man, who has a soul, which he cannot see, to argue in this manner. Nor, if we cannot fully comprehend the Nature of God, ought we therefore to deny that there is any such being; for the beasts do not know what sort of creatures men are, and much less do they understand how men, by their reason, institute and govern kingdoms, measure the course of the stars, and sail across the seas: These things exceed their reach; and hence man, because he is placed by the dignity of his nature above the beasts, and that not by himself, ought to infer; that he who gave him this superiority above the

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\* It is attended with as great, &c. *Grotius* might have said, and that not rashly, that there are much greater difficulties in the opinions of those who would have the world to be eternal, or always to have been; such as, that it must have come out of nothing of itself, or that it arose from the fortuitous concurrence of atoms; opinions full of manifest contradictions, as many since *Grotius's* time have exactly demonstrated; amongst whom is the eminent and learned Dr *Ralph Cudworth*, who wrote the English treatise "Of the Intellectual system of the Universe;" there are also other very excellent English Divines and Natural Philosophers. *Le Clerc.*

beasts, is as far advanced beyond him, as he is beyond the beasts; and that therefore there is a nature, which, as it is more excellent, so it exceeds his comprehension.

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SECT. III. *That there is but one God.*

HAVING proved the existence of the Deity; we come next to his attributes; the first whereof is, that there can be no more Gods than One. Which may be gathered from hence; because (as was before said) God exists necessarily, or is self-existent. Now that which is necessary or self-existent, cannot be considered as of any kind or species of beings, but as actually existing, and is therefore a single being;\* for if you imagine many Gods, you will see that necessary existence belongs to none of them; nor can there be any reason why two should rather be believed than three, or ten than five: besides, the abundance of particular things of the same kind, proceeds from the fruitfulness of the cause, in proportion to which more or less is produced; but God has no cause, or original. Further, particular different things, are endued with peculiar properties, by which they are distinguished from each other; which do not belong to God, who is a necessary being. Neither do we find any signs of many gods; for this whole universe makes but one world; in which there is but † one thing that far exceeds the rest in beauty, viz. the sun; and in every man there is but one thing that governs, that

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\* And is therefore a single being, &c. But a great many single beings are a great many individual beings; this argument therefore might have been omitted, without any detriment to so good a cause.  
*Le Clerc.*

Whoever would see the argument for the unity of God, drawn from his necessary or self-existence, urged in its full force, may find it at the beginning of *Dr Samuel Clark's Boyle's Lectures.*

† One thing that far exceeds, &c. At least to the inhabitants of this our Solar system, (as we now term it,) as the fiery centres the Stars, are to other systems. *Le Clerc.*

is, the mind: moreover, if there could be two or more gods, free agents, acting according to their own wills, they might will contrary to each other; and so one be hindered by the other from effecting his design; now a possibility of being hindered is inconsistent with the notion of God.

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SECT. IV. *All perfection is in God.*

THAT we may come to the knowledge of the other attributes of God; we conceive all that is meant by perfection, to be in him, (I use the Latin word *perfectio*, as being the best that tongue affords, and the same as the Greek *τελειότης*.) because whatever perfection is in any thing, either had a beginning, or not; if it had no beginning, it is the perfection of God; if it had a beginning, it must of necessity be from something else; and since none of those things that exists, are produced from nothing, it follows that whatever perfections are in the effects, were first in the cause, so that it could produce any thing endued with them; and consequently they are all in the first cause. Neither can the first cause ever be deprived of any of its perfections: not from any thing else; because that which is eternal, does not depend upon any other thing, nor can it at all suffer from any thing that they can do: nor from itself, because every nature desires its own perfection.

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SECT. V. *And in an Infinite Degree.*

TO this must be added, that these perfections are in God, in an infinite degree: because those attributes that are finite, are therefore limited, because the cause, whence they proceed has communicated so much of theme and no more; or else because the subject was capable of no more. But no other nature communicated any of its

perfections to God ; nor does he derive any thing from any one else, he being (as was said) necessary or self-existent.

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SECT. VI. *That God is Eternal, Omnipotent, Omniscient, and completely God.*

Now seeing it is very evident, that those things which have life are more perfect than those which have not ; and those which have a power of acting, than those which have none ; those which have understanding, than those which want it ; those which are good, than those which are not so ; it follows from what has been already said, that these attributes belong to God, and that infinitely : wherefore he is a living infinite God ; that is, eternal, of immense power, and every way good without the least defect.

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SECT. VII. *That God is the Cause of all Things.*

EVERY thing that is, derives its existence from God ; this follows from what has been already said. For we conclude that there is but one necessary self-existent being ; whence we collect, that all other things sprung from a being different from themselves : for those things which are derived from something else, were all of them, either immediately in themselves, or mediately in their causes, derived from him who had no beginning, that is, from God, as was before evinced. And this is not only evident to reason, but in a manner to sense too : for if we take a survey of the admirable structure of a human body, both within and without ; and see how every, even the most minute part, hath its proper use, without any design or intention of the parents, and with so great exactness as the most excellent philosophers and physicians could never enough admire ; it is a sufficient demonstration that the author of nature is the most complete understanding. Of this a great deal may

be seen in \* *Galen*, especially where he examines the use of the hands and eyes: and the same may be observed in the bodies of dumb creatures; for the figure and situation of their parts to a certain end, cannot be the effect of any power in matter. As also in plants and herbs, which is accurately observed by the philosophers. *Strabo* † excellently well takes notice hereof in the position of water, which, as to its quality, is of a middle nature betwixt air and earth, and ought to have been placed betwixt them, but is therefore interspersed and mixed with the earth, lest its fruitfulness, by which the life of man is preserved, should be hindered. Now it is the property of intelligent beings only to act with some view. Neither are particular things appointed for their own peculiar ends only, but for the good of the whole; as is plain in water, which, ‡ contrary to its own nature, is raised upwards, lest by a vacuum there should be a gap in the structure of the universe, which is upheld

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\* In *Galen*, &c. Book III. ch. 10. Which place is highly worth reading, but too long to be inserted. But many later Divines and Natural Philosophers in England have explained these things more accurately. *Le Clerc*.

† *Strabo*, &c. Book XVII. Where after he had distinguished betwixt the Works of Nature, that is, the material world, and those of Providence, he adds: "After the earth was surrounded with water, because man was not made to dwell in the water, but belongs partly to the earth, and partly to the air, and stands in great need of light; (providence) has caused many eminences and cavities in the earth, that in these, the water, or the greatest part of it, might be received; whereby that part of the earth under it might be covered; and that by the other, the earth might be advanced to cover the water, except what is of use for men, animals and plants." The same hath been observed by *Rabbi Jehuda Levita* and *Abencsdra* amongst the Jews, and *St Chrysostom* in his 9th Homily of Statutes among Christians.

‡ Contrary to its own Nature, &c. This was borrowed from the Peripatetick philosophy, by this great man; which supposed the water in a pump to ascend for fear of a vacuum; whereas it is now granted by all, to be done by the pressure of the air. But by the laws of gravitation, as the moderns explain them, the order of the universe, and the wisdom of its Creator, are no less conspicuous. *Le Clerc*.

by the continued union of its parts. Now the good of the whole could not possibly be designed, nor a power put into things to tend towards it, but by an intelligent being, to whom the universe is subject. There are moreover some actions even of the beasts, so ordered and directed, as plainly discover them to be the effects of some small degree of reason: as is most manifest in ants and bees, and also in some others, which, before they have experienced them, will avoid things hurtful, and seek those that are profitable to them. That this power of searching out and distinguishing, is not properly in themselves, is apparent from hence, because they act always alike, and are unable to do other things which don't require more pains; \* wherefore they are acted upon by some foreign reason; and what they do, must of necessity proceed from the efficiency of that reason impressed upon them: which reason is no other, than what we call God. Next, the heavenly constellations, but more especially those eminent ones, the sun and moon, have their courses so exactly accommodated to the fruitfulness of the earth, and to the health of animals, that nothing can be imagined more convenient: for though otherwise, the most simple motion had been along the equator, yet are they directed in an oblique circle, that the benefit of them might extend to more places of the earth. And

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▪ Wherefore they are acted upon, &c. No, they are done, by the soul of those beasts, which is so far reasonable, as to be able to do such things, and not others. Otherwise God himself would act in them instead of a soul, which a good philosopher will hardly be persuaded of. Nothing hinders but that there may be a great many ranks of sensible and intelligent natures, the lowest of which may be in the bodies of brute creatures; for nobody, I think, really believes with *Ren. Cartes*, that brutes are merely corporeal machines. But you will say, when brute creatures die, what becomes of the soul? That indeed I know not, but it is nevertheless true that souls reside in them. There is no necessity that we should know all things, nor are we therefore presently to deny any thing because we cannot give account of it. We are to receive those things that are evident, and be content to be ignorant of those things which we cannot know.  
*Le Clerc.*

as other animals are allowed the use of the earth; so mankind are permitted to use those animals, and can by the power of his reason tame the fiercest of them. Whence it was, that the \* Stoicks concluded that the world was made for the sake of man. But since the power of man does not extend so far as to compel the heavenly luminaries to serve him, nor is it likely they should of their own accord submit themselves to him; hence it follows, that there is a superior understanding, at whose command those beautiful bodies afford their perpetual assistance to man, who is placed so far beneath them: which understanding is none other than the Maker of the stars and of the universe. † The eccentric motions of the stars, and the epicycles, as they term them, manifestly show, that they are not the effects of matter, but the appointment of a free agent; and the same assurance we have from the position of the stars, some in one part of the heavens, and some in another; and from the unequal form of the earth and seas: Nor can we attribute the motion of the stars, in such a direction, rather than another, to any thing else. The very figure of the world, which is the most perfect, viz. round, and all the parts of it inclosed, as it were, in the bosom of the heavens, and placed in wonderful order; sufficiently declare that these things were not the result of chance, but the appointment of the most excellent understanding: for can any one be so foolish, as to expect any

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\* *The Stoicks concluded, &c.* See *Tully* in his first Book of Offices, and his second of the Nature of the Gods.

† *The eccentric motions, &c.* This argument is learnedly handled by *Maimonides*, in his *Ductor Dubitantium*, Pt II. c. 4. And if you suppose the earth to be moved, it amounts to the same thing in other words.

*Ibid.* These and some of the following things are according to the vulgar opinion, which is now exploded; but the efficacy of the Divine Power, is equally seen in the constant motion of the Planets in Ellipses, about the Sun, through the most fluid Vortex; in such a manner as not to recede from, or approach to their centre, more than their wonted limits, but always cut the Sun's equator, at like obliquity. *Le Clerc.* Sir *Isaac Newton* has demonstrated that there are no such vortexes, but that their motions are better explained without them.

thing so accurate from chance? he may as soon believe that pieces of timber, and stones, should frame themselves\* into a house; or that from letters thrown at a venture, there should arise a poem; when the philosopher, who saw only some geometrical figures on the sea-shore, thought them plain indications of a man's having been there, such things not looking as if they proceeded from chance. Besides, that mankind were not from eternity, but date their original from a certain period of time, is clear, as from other arguments, so from the † improvement of arts, and

\* *Into a House, &c. or Ship or Engine.*

† *The improvement of Arts, &c. Tertullian* treats of this matter, from history, in his Book concerning the Soul, Sect. 30. "We find (says he) in all Commentaries, especially of Human Antiquities, that mankind increase by degrees," &c. And a little after, "The world manifestly improves every day, and grows wiser than it was." These two Arguments caused *Aristotle's* opinion, (who would not allow mankind any beginning) to be rejected by the learned Historians, especially the Epicureans. *Lucretius*, Book V.

If Heaven and Earth had no original,  
How is it that before the Trojan War,  
No Poets sung of memorable things;  
But deeds of heroes dy'd so oft with them;  
And no where, monuments rais'd to their praise.  
This shows the world is young, and lately made;  
Whence 'tis that arts are every day encreased,  
Or fresh renew'd; and ships so much improv'd,  
And music, to delight the ear.

With a great deal more to the same purpose.

*Virgil Eclog. VI.*

—From these first principles all things arose, hence sprung  
the tender world.

And in his *Georgics*.

Use first produced those various Arts we see,  
By small degrees; this taught the Husbandman  
To plow and sow his fields; from the hard flint  
To fetch the hidden sparks; then Men began  
With hollow Boats to cross the stream; Pilots  
Call'd Hyades and Pleiades, their signs,  
And Charles' Wain: Then sportsmen spread their Nets  
To catch wild beasts, and dogs pursu'd their game.  
Some drain the rivers, and some seek the main,



those desert places, which came afterwards to be inhabited; and is further evidenced by the language of islands, plainly derived from the neighbouring Conti-

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Stretching their nets to inclose the finny prey:  
Others with iron forge whet instruments  
To cleave the yielding wood: Then arts arose.

*Horace, Book I. Satyr III.*

When first mankind began to spread the Earth,  
Like animals devoid of speech, they strove  
With utmost strength of hands, for dens and acorns,  
From thence to clubs, and then to arms advanc'd,  
Taught by experience: 'till words express'd  
Their meaning, and gave proper names to things:  
Then ended wars; cities were built, and laws  
Are made for thieves, adulterers, and rogues.

*Pliny* in his third Book of Natural History, about the beginning: "Wherefore I would be so understood, as the words themselves signify, without the flourish of men; and as they were understood at the beginning, before any great exploits were performed." The same Author affirms that the Hercynian wood (in Germany) was cœval with the world, Book XVI. *Seneca*, in *Lactantius*, "'Tis not a thousand years since wisdom had a beginning." *Tacitus's* *Annals* III. "The first men, before appetite and passion swayed them, lived without bribes, and without iniquity; and needed not to be restrained from evil by punishment: neither did they stand in need of reward, every one naturally pursuing virtue; for so long as nothing was desired contrary to morality, they wanted not to be restrained by fear: but after they laid aside equity and virtue; violence and ambition succeeded in the room of honesty and humility; then began that power which has always continued amongst some people." But others immediately, or at least after they grew weary of kings, preferred a legal government. And *Aristotle* could not fully persuade himself, any more than others, of the truth of his own hypothesis, that mankind never had any beginning. For he speaks very doubtfully of the matter, in many places, as *Moses Maimonides* observes in his *Ductor Dubitantium*, Part II. In the prologue to his second Book concerning the Heavens, he calls his position, only a persuasion, and not a demonstration; and there is a saying of the same philosopher in the third Book of the soul, Chap. III; "That persuasion is a consequence of opinion. But his principal argument is drawn from the absurdity of the contrary opinion, which supposes the Heavens and the Universe not to be created, but generated; which is inconsistent. Book XI. of his *Metaphysics*, Chap. 8. he says, "'Tis very likely that Arts have often been lost, and invented again." And in the last chapter of the 3d Book of the Generation of Animals, he has these words, "It would be a foolish conjecture, concerning the first rise of men and

nents. There are moreover certain ordinances so universal amongst men, that they do not seem so much to owe their institution to the instinct of nature, or the deductions of plain reason, as to a constant tradition, scarcely interrupted in any place, either by wickedness or misfortune: of which sort were formerly sacrifices, amongst holy rites; and now shame in venereal things, the solemnity of marriage, and the abhorrence of incest.

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SECT. VIII. *The Objection, concerning the cause of evil, answered.*

**N**OR ought we to be in the least shaken in what has been said, because we see many evils happen, the original of which cannot be ascribed to God, who, as was affirmed of him, is perfectly good. For when we say, that God is the cause of all things, we mean, of all such things as have a real existence; which is no reason why those things themselves should not be the cause of some

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beasts, if any one should imagine, that of old they sprung out of the earth one of these two ways, either after the manner of maggots, or to have come from eggs." After his explication of each of these, he adds, "If therefore animals had any beginning, it is manifest it must be one of these two ways." The same *Aristotle* in the first of his *Topics*, Chap. XI. "There are some questions against which very good arguments may be brought; (it being very doubtful which side is in the right, there being great probability on either hand) we have no certainty of them: and though they be of great weight, we find it very difficult to determine the cause and manner of their existence; as for instance, whether the world were from eternity, or no; for such things as these are disputable. And again, disputing about the same thing, in his first "book of the Heavens," Chap. X. "What shall be said will be the more credible, if we allow the disputant's arguments their due weight." *Tatian* therefore did well not to pass by this, where he brings his reasons for the belief of the Scriptures, "That what they deliver, concerning the creation of the universe, is level to every one's capacity." If you take *Plato* for the world's having a beginning, and *Aristotle* for its having had none; you will have seen both the Jewish and Christian opinions.

accidents, such as actions are. God created man, and some other intelligences, superior to man, with a liberty of acting, which liberty of acting is not in itself evil, but may be\* the cause of something that is evil. And to make God the author of evils of this kind, which are called Moral evils, is the highest wickedness. But there are other sorts of evils, such as loss or pain inflicted upon a person, which may be allowed to come from God, suppose for the Reformation of the man, or as a punishment which his sins deserve: For here is no inconsistency with goodness; but on the contrary, these proceed from goodness itself, in the same manner as physick, unpleasant to the taste, does from a good Physician.

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SECT. IX. *Against Two Principles.*

AND here, by the way, we ought to reject their opinion, who imagine, that there are† two active principles, the one good, and the other evil. For from two principles that are contradictory to each other, can arise no regular order, but only ruin and destruction: neither can there be a self-existent being perfectly evil, as there is one self-existent perfectly good; because evil is a defect, which cannot reside but in something which has a being;

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\* The cause of something that is evil, &c. God indeed foresaw, that free agents would abuse their liberty, and that many natural and moral evils would arise from hence; yet did not this hinder him from permitting such abuse, and the consequences thereof; any more than it hindered his creating beings endued with such liberty. The reason is plain. Because a free agent being the most excellent creature, which discovers the highest power of the Creator, God was unwilling to prevent those inconveniences which proceed from the mutability of their nature, because he can amend them as he pleases to all eternity; in such a manner as is agreeable to His own goodness, though he has not yet revealed it to us. Concerning which we have largely treated in French, in a book wrote against Pet. Bayle, the seeming Advocate of the Manichees. *Le Clerc.*

† Two active principles, &c. This has respect to the ancient disciples of Zoroastres, and to the Manichees. *Le Clerc.*

\*and the very having a being is to be reckoned amongst the things which are good.

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SECT. X. *That God Governs the Universe.*

THAT the World is governed by the Providence of God, is evident from hence: That not only men, who are endued with understanding; but birds, and both wild and tame beasts, (who are led by instinct, which serve them instead of understanding) take care of, and provide for their young. Which perfection, as it is a branch of goodness, ought not to be excluded from God: and so much the rather, because he is all-wise and all-powerful, and cannot but know every thing that is done, or is to be done, and with the greatest facility direct and govern them; to which we may add, what was before hinted, concerning the motion of particular things, contrary to their own nature, to promote the good of the whole.

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SECT. XI. *And the Affairs of this lower World.*

AND they are under a very great mistake, who confine this providence† to the heavenly bodies; as appears from the foregoing reason, which holds as strong for all created beings; and moreover from this consideration, that there is an especial regard had to‡ the good of man, in the regulation of the course of the stars, as is confes-

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\* And the very having a being, &c. But here the author was speaking of moral and not of natural good. It had therefore been better to have foreborn such kind of reasoning. *Le Clerc.*

† To the heavenly bodies, &c. This was the opinion of Aristotle. See Plutarch concerning the opinions of the philosophers, book ii. ch. 3. and Atticus in Eusebius's gospel preparation, book v. chap. 5. *Le Clerc.*

‡ The good of man, &c. Though not for man only, for it doth not appear that there are no other intelligent beings in other planets; yet partly for him, and so far as he makes use of them without any detriment to other creatures. Because we cannot live without the sun, we may well conclude it was made upon our account; unless we can imagine chance provided every thing that is necessary for us;

sed by the best philosophers, and evident from experience. And it is reasonable to conceive, that the greater care should be taken of that, for whose sake the other was made, than of that which is only subservient to it.

*And the particulars in it.*

NEITHER is their error less,\* who allow the universe to be governed by him, but not the particular things in it. For if he were ignorant of some particular thing (as some of them say,) he would not be thoroughly acquainted with himself. Neither will his knowledge be infinite (as we have before proved it to be) if it does not extend to individuals. Now if God knows all things, what should hinder his taking care of them? especially since individuals, as such, are appointed for some certain end, either particular or general; and things in general which they themselves acknowledge to be preserved by God cannot subsist but in their individuals; so that if the particulars be destroyed by Providence's forsaking them, the whole must be destroyed too.

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Sect. XII. *This is further proved by the preservation of empires.*

THE preservation of commonwealths hath been acknowledged, both by philosophers and historians, to be no mean argument for the Divine Providence over human affairs. *First*, in general; † because wherever

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which is very absurd: just like a man, who happening upon a house well furnished, should deny that it was built for the convenience of men, who are alone capable of enjoying it. *Le Clerc.*

\* Who allow the universe, &c. This was the opinion of the Stoicks: see Arius's dissertations upon Epictetus, book i. ch. 12. and Justin Lipsius, in his Stoical Physiology. *Le Clerc.*

† Because wherever good order, &c. Because without it there is no such thing as human society, and without society mankind cannot be preserved: whence we may collect, that men were created by divine providence, that they might live in society, and make use of laws, without which there neither is nor can be any society. *Le Clerc.*

good order in government and obedience hath been once admitted, it has been always retained; and, in particular, certain forms of government have continued for many ages; as that of kings among the Assyrians, Egyptians, and Franks; and that of Aristocracy among the Venetians. Now, though human wisdom may go a good way towards this; yet, if it be duly considered what a multitude of wicked men there are, how many external evils, how liable things are in their own nature to change; we can hardly imagine any government should subsist so long without the peculiar care of the Deity. And this is more visible where it has pleased God\* to change a government: for all things (even those which do not depend upon human prudence) succeed beyond their wish (which they do not ordinarily in the variety of human events) to those whom God has appointed instruments for this purpose, as it were, destined by him; (suppose Cyrus, Alexander, Cæsar the dictator, † the Cingi amongst the Tartars, ‡ Namcaa amongst the Chinese;) which wonderful agreeableness of events, and all conspiring to a certain end, is a manifest indication of a provident direction. For though a man may now and then throw a particular cast on a die by chance; yet, if he should do it a hundred times together, every body would conclude there was some art in it.

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\* To change a Government, &c. Thus Lucretius,  
Some secret cause confounds the exploits of men.

† The Cingi amongst the Tartars, &c. He seems to mean Genhiz Can, who came out of Eastern Tartary, and out of the city Caracorum and subdued not only Tartary, but also the northern Sina and India. From him sprung the Mogul Kings, and the princes of the lesser Tartary. His life was written in French, and published at Paris, in 1710. *Le Clerc.*

‡ Namcaa amongst the Chinese, &c. Here in justice Manca Capacus ought to be named, who was the founder of the empire of Peru. See Garsilazzi de la vega, in *Incarum Historia*.)

SECT. XIII *And by Miracles.*

BUT the most certain Proof of Divine Providence is from Miracles, and the Predictions we find in Histories? It is true indeed, that a great many of those relations are fabulous; but there is no reason to disbelieve those which are attested by credible witnesses to have been in their time, men whose judgment and integrity have never been called in question. For since God is all-knowing and all-powerful, why should we think him not able to signify his knowledge or his resolution to act, out of the ordinary course of nature, which is his appointment, and subject to his direction and government? If any one should object against this, that inferior intelligent agents may be the cause of them, it is readily granted; and this tends to make us believe it the more easily of God; beside, whatever of this nature is done by such beings, we conceive God does by them, or wisely permits them to do them; in the same manner as in well regulated kingdoms, nothing is done otherwise than the law directs, but by the will of the supreme governor.

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SECT. XIV. *But more especially amongst the Jews, who ought to be credited upon the account of the long continuance of their Religion.*

Now that some miracles, have really been seen, (tho' it should seem doubtful from the credit of all other histories) the Jewish religion alone may easily convince us: which, though it has been a long time destitute of human assistance, nay, exposed to contempt and mockery, yet it remains\* to this very day, in almost all parts of the

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\* To this very day, &c. *Hecatæus* concerning the Jews which lived before the time of *Alexander*, has these words: "Though they

world ; when \* all other religions (except the Christian, which is as it were the perfection of the Jewish) have either disappeared as soon as they were forsaken by the civil power and authority. (as all the Pagan religions did ; ) or else they are yet maintained by the same power as Mahometanism is : for, if any one should ask, whence it is that the Jewish religion hath taken so deep root in the minds of all the Hebrews, as never to be faced out ; there can be no other possible cause assigned or imagined than this, that the present Jews received it from their parents, and they from theirs, and so on, till you come to the age in which Moses and Joshua lived : they received, I say, † by a certain and uninterrupted tradi-

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be severely reproached by their neighbours and by strangers, and many times harshly treated by the Persian kings and nobility ; yet they cannot be brought off from their opinion, but will undergo the most cruel torments and sharpest deaths, rather than forsake the religion of their country." *Josephus* preserved this place, in his first Book against *Appion* : and he adds another example out of the said *Hecatæus*, relating to *Alexander's* time, wherein the Jewish soldiers peremptorily refused to assist at the repairing the temple of the god Belus. And the same *Josephus* has very well shewn, in his other Book against *Appion*, that the firm persuasion of the Jews of old, concerning God's being the author of their law, is from hence evident, because they have not dared, like other people, to alter any thing in their laws ; not even then, when in long banishments, under foreign princes, they have been tried by all sorts of threatenings and flatteries. To this we may add something of *Tacitus* about the proselytes : " All that are converted to them do the like : for the first principle they are instructed in, is to have a contempt of the gods ; to lay aside their love to their country, and to have no regard for their parents or brethren." That is, when the law of God comes in competition with them ; which this profane author unjustly blames. See further what *Porphyry* has delivered about the constancy of the Jews, in his Second and Fourth Books, against eating of living creatures ; where he mentions *Antiochus*, and particularly the constancy of the *Essenes* amongst the Jews.

\* All other religions, &c. Even those so highly commended laws of *Lycurgus*, as is observed by *Josephus* and *Theodoret*.

† By a certain and uninterrupted tradition, &c. To which we give credit, because it was worthy of God to institute a religion in which it was taught that there was one God the Creator of all things, who is a spiritual Being, and is alone to be worshipped. *Le Clerc*.



tion, the miracles which were worked, as in other places, so more especially at their coming out of Egypt, in their journey, and at their entrance into Canaan; of all which, their ancestors themselves were witnesses. Nor is it in the least credible, that a people of so obstinate a disposition could ever be persuaded any otherwise, to submit to a law loaded with so many rites and ceremonies; or that wise men, amongst the many distinctions of religion which human reason might invent, should choose circumcision: which could not be performed \* without great pain, and † was laughed at by all strangers, and had nothing to recommend it but the authority of God.

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SECT. XV. *From the Truth and Antiquity of Moses.*

THIS also gives the greatest credit imaginable to the writings of Moses, in which these miracles are recorded to posterity; that there was not only a settled opinion and constant tradition amongst the Jews that this Moses was appointed by the express command of God himself to be the leader and captain of this people: but also because (as is very evident) he did not make his own glory and advantage his principal aim, but he himself relates those errors of his own, which he could have concealed; and delivered the regal and sacerdotal dignity to others (permitting his own posterity to be reduced only to common Levites.) All which plainly shew, that he had no occasion to falsify in his history; as the style of it further evinces, it being free from that varnish and colour, which uses to give credit to romances; and is

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\* Without great pain, &c. Philo says, it was done with very great pain.

† Was laughed at, &c. The same Philo says, 'It was a thing laughed at by every body:' Whence the Jews by the Poets are called Cropt, Circumcised, Fore-skinned.

very natural and easy, and agreeable to the matter of which it treats. Moreover, another argument for the undoubted antiquity of Moses's writings, which no other writings can pretend to, is this, that the Greeks (from whom all other nations derived their learning) own, that they \* had their letters from foreigners; which letters of theirs have the same order, name, † and shape, as

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\* Had their letters, &c. Herodotus in his Terpsichore says, 'That the Ionians had their letters from the Phœnicians, and used them, with very little variation; which afterwards appearing, those letters were called Phœnician (as they ought to be) from the Phœnicians bringing them into Greece.' He calls them,

The Phœnician Characters of Cadmus,  
And Callimachus;

————— Cadmus, from whom the Greeks  
Their written books derive.

And Plutarch calls them Phœnician or Punic letters, in his ninth Book, and third prob. of his Symposiacks, where he says, that Alpha, in the Phœnician language, signifies an Ox, which is very true. Eupolemus, in his books of the kings of Judæa, says, "that Moses was the first wise man, and that letters were first given by him to the Jews, and from them the Phœnicians received them;" that is, the ancient language of the Jews and Phœnicians was the same, or very little different. Thus Lucian: He spake some in distinct words like the Hebrew or Phœnician. And Chœrilus in his verses concerning the Solini, who, he says, dwelt near the Lake, I suppose he means Asphaltites.

These with their tongues pronounced Phœnician words.

See also the Punic scene of Plautus, where you have the words that are put in the Punic language twice, by reason of the double writing; and also the Latin translation; whence you may easily correct what is corrupted. And as the Phœnician and Hebrew language were the same, so are the ancient Hebrew letters the same with those of the Phœnicians. See the great men about this matter. Joseph Scaliger's Diatriba of the Eusebian year clc lxxvii. and the first Book, Ch. X. of Gerard Vossius's Grammar (and particularly Sam. Bochart, in his Chanaan.) You may add also, if you please, Clement of Alexandria, Strom. Book I. and Eusebius's Gospel Preparation, Book X. ch. 5.

† And shape, &c. He means the Samaritan letters, which are the same as the Phœnician, as Lud. Capel, Sam. Bochart, and others have shewn. I have also treated of the same in French, in the Biblioth. Select. Vol. XI. *Le Clerc.*

the Syriac or Hebrew ; and further still, the most ancient \* Attick Laws, from whence the Roman were afterwards taken, owe their original to the law of Moses.

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Sect. XVI. *From Foreign Testimonies.*

To these we may add the testimony of a great number, who were strangers to the Jewish religion ; which shows that the most ancient tradition among all nations, is exactly agreeable to the Relation of Moses. For his description of the original of the world, is almost the very same as in the ancient † Phœnician Histories, which are translated by Philo Biblius from Sanchuniathon's collec-

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\* Attick Laws, &c. You have a famous instance of this, in thieves that rob by night, which we have treated of in the second Book of War and Peace, Ch. I. Sect. 12. and another in that Law which Sopater recites, " Let him that is next a-kin possess the heiress ;" which is thus explained by Terence :

There is a law, by which widows ought to be married to the next kinsmen, and the same law obliges these kinsmen to marry them.

Donatus remarks upon this place thus : " That the widow should be married to the next kinsman, and he marry her, is the Attick law, viz. taken from the law of Moses, in the last chap. of Numbers, which we shall have opportunity of speaking more of afterwards. A great many other things may be found to this purpose, if any one search diligently for them : as the feast in which they carried clusters of grapes, taken from the feast of tabernacles ; the law that the High Priest should marry none but a virgin, and his countrywoman ; that next after sisters, kinsmen by the father's side should inherit ; Wherefore the Attick laws agree with many of the Hebrew, because the Atticks owe many of their customs to Cecrops, King of Egypt : and because God established many laws amongst the Hebrews, very much like those of the Egyptians, to which they had been accustomed, only reforming such things as were bad in them ; as we have often observed in our notes upon the Pentateuch, and before, as John Spencer in his Book about the Ritual Laws of the Jews. *Le Clerc.*

† Ancient Phœnician Histories, &c. Eusebius has preserved them for us, in his first book, chap. 10. of his preparation. " The Theo-

logy of the Phœnicians supposes the foundation of the universe to have been a dark and windy air, or the breath of a dark air, and a dismal chaos, covered with thick darkness; that these were Infinite, and had no bounds for many ages. But when this spirit or breath placed its desire or love on these first Principles, and a mixture was produced thereby, this conjunction was called Love; This was the beginning of the creation of all things: but the breath, or spirit, was not created, and from its embraces proceeded *Μῶτ*, Mot, which some call Mud, others the Corruption of a watry mixture; This was the Seminary, and from hence were all things produced.' In Moses's history we find the spirit or Breath, and the darkness and the Hebrew word *מרחפת* Merachepheth, signifies Love, Plutarch, Symposiack VIII. Prob. I. explaining of Plato, says, that God is the Father of the world, not by the emission of seed, but by a certain generative power infused into matter; which he illustrates by similitude:

The female bird is oft impregnated  
By the quick motion of the wind.

And *Μῶτ*, Mot, *זמזם* whence the Greeks derive their *Μῶτος* Motos, signifies in Hebrew *תהום*, Tehom, in Greek *ἄβυσσος* an Abyss, already in motion. For *ἄβυσσος* Abyssos, is in Ennius nothing else but mud, if I understand him right.

From muddy Tartarus a birth gigantic sprung.

This mud separated into earth and sea. Apolonius in the IVth of his Argonauticks,

The earth's produced from mud.

Upon which place the Scholiast says; "Zeno affirms, that the chaos in Hesiod is water, of which all things were made; the water subsiding made mud, and the mud congealing made solid earth." Now this Zeno was a Phœnician, a colony of whom were planted in Cittium, whence the Hebrews call all beyond the seas *בתיים* Chittim. Not much different from which is that of Virgil, Eclogue VI.

Then earth began to harden, and include  
The seas within its bounds, and things to take  
Their proper forms.

Numenius, cited by Porphyry, about the Nymph's Den, affirms, "That it was said by the Prophet (meaning Moses) that the Spirit of God was moved upon the waters:" the same expression which Tertullian uses concerning baptism. Now because the Hebrew word *מרחפת* Merachepheth, signifies properly the brooding of a dove upon her eggs, therefore it follows in Sanchuniathan, that the living creatures, that is, the constellations were in that mud, as in an egg; and hence that spirit is called by the name of the dove: under the similitude of which dove, Rabbi Solomon explains the word *מרחפת* Merachepheth. Nigidus, in the Scholiast of Germanicus,

says, "That there was found an egg of a huge bigness, which being rolled about, was cast upon the earth, and after a few days Venus the goddess of Syria was hatched thereby. Lucius Ampelius in his book to Macrinus, says, "It is reported that in the river Euphrates, a dove sat many days upon a fish's egg, and hatched a goddess very kind and merciful to the life of man." Macrobius resembles the world to an egg, in the VIIth book, and 16th chapter of his Saturnalia. It is said to be the beginning of generation in the Orphic verses, mentioned by Plutarch, Symposiack XI. ch. 3. and Athenagoras. And hence the Syrian gods are called by Arnobius, the offspring of eggs; by which gods he means the stars. For it follows in the Phœnician theology, "That the mud was illuminated with light, whence came the sun and moon, and great and little stars." You see here, as in Moses, that light was before the sun. The word that Moses uses immediately after, I mean ארץ *Erets*, where evidently that which was dried from the water is called גִּשְׁתָּה *Jabaskah*; the same Pherecydes, from the authority of the Syrians expresses himself thus, (as we are informed by others, but particularly by Josephus, in his first book against Appion; "Chthonia was the name given to the earth, after that Jupiter had honoured it." This place we find in Diogenes Laertius and others; and Anaximander calls the sea, "that which remained of the first moisture of things." That things were confused before their separation, (concerning which you have the very words of Moses in Chalcidius's explication of Timæus) Linus informs us, as he himself was taught, That,

In the beginning all things were confused.

So Anaxagoras, "All things were blended together, till the Divine mind separated them, and adorned and regulated that which was confused." And for this reason was the name mind given by Anaxagoras, as Philiasius assures us in his *Timon*;

For Anaxagoras that hero fam'd  
Was term'd a mind, 'cause that was thought by him  
A mind which from confusion order brought.

All this came from the Phœnicians, who held a very ancient correspondence with the Greeks. The ancients say that Linus was descended from Phœnix: so Orpheus had his opinions from the Phœnicians, one of which was this in Athenagoras, "That mud proceeded from water." After which he mentions a great egg split in two parts, Heaven and Earth. From the same Orpheus, Timotheus, the chronographer, cites this passage; "The chaos was dark as night, in which darkness all things under the sky were involved: the earth could not be seen by reason of the darkness, till light breaking from the sky, illuminated every creature." See the place in Scaliger, in the beginning of the first book of the Greek chroni-

tion; and a good part of it is to be found \* among the Indians † and Egyptians; whence it is that in

cle of Eusebius. In that which follows of Sanchuniathan, it is called βουων, which is certainly the כַּוֵּן *bohu* of Moses. And the winds, which, are there called κολπια, *Kolpia*, are the same with קַלְפִּיָּה *Kalphiyah*, the voice of the mouth of God.

+ Among the Indians, &c. Megasthenes, in the fifteenth book of Strabo, expresses their opinion thus: "That in many things they agree with the Greeks; as that the world had a beginning, and will have an end; that it is of a spherical figure; that God, the Creator and Governor of it, penetrates all things: that things had different beginnings; and that the world was made of water." Clement has preserved the words of Megasthenes himself, out of his third Book of the Indian History, strom. I. "All that was of old said concerning the nature of things, we find also said by the philosophers who lived out of Greece, the Brachmans among the Indians, and they that are called Jews in Syria."

† And Egyptians, &c. Concerning whom, see *Laertius* in his Proemium, "The foundation was a confused chaos from whence the four elements were separated, and living creatures made." And a little after, "That as the world had a beginning, so it will have an end." *Diodorus Siculus* explains their opinion thus: "In the beginning of the creation of all things, the heavens and the earth had the same form and appearance, their natures being mixed together; but afterwards the parts separating from one another, the world received that form in which we now behold it, and the air a continual motion. The fiery part ascended highest, because the lightness of its nature caused it to tend upwards; for which reason the sun and multitude of stars go in a continual round; the muddy and grosser part, together with the fluid, sunk down, by reason of its heaviness. And this rolling and turning itself continually round, from its moisture produced the sea, and from the more solid parts proceeded the earth, as yet very soft and miry; but when the sun began to shine upon it, it grew firm and hard; and the warmth causing the superficies of it to ferment, the moisture in many places swelling, put forth certain putrid substances, covered with skins, such as we now see in fenny moorish grounds, when the earth being cool, the air happens to grow warm, not by a gradual change, but on a sudden. Afterwards the fore-mentioned substances, in the moist places, having received life from the heat in that manner, were nourished in the night, by what fell from the cloud surrounding them, and in the day they were strengthened by the heat. Lastly, when these foetus were come to their full growth, and the membranes by which they were inclosed broke by the heat, all sorts of creatures immediately appeared; those that were of a hotter nature, became birds and mounted up high; those that were of a grosser and earthly nature, became creeping things, and such like creatures which are confined

to the earth; and those which were of a watry nature, immediately betook themselves to a place of the like quality, and were called fish. Now the earth being very much dried and hardened, by the heat of the sun, and by the wind, was no longer able to bring forth living creatures, but they were afterwards begotten by mixing with each other. *Euripides* seems not to contradict this account, who was the scholar of *Anaxagoras* the philosopher: For he says thus in his *Menalippe*,

Heaven and Earth at first were of one form,  
But when their different parts were separate,  
Thence sprung beasts, fowls, and all the shoals of fish,  
Nay, even men themselves.

This therefore is the account we have received of the original of things. And if it should seem strange to any one, that the earth should in the beginning have a power to bring forth living creatures, it may be further confirmed by what we see come to pass even now. For at Thebais in Egypt, upon the river Nile's very much overflowing its banks, and thereby moistening the ground, immediately by the heat of the sun is caused a putrefaction, out of which arises an incredible number of mice. Now, if after the earth has been thus hardened, and the air does not preserve its original temperature, yet some animals are notwithstanding produced; from hence, they say, it is manifest, that in the beginning all sorts of living creatures were produced out of the earth in this manner." If we add to this, that God is the Creator, who is called by *Anaxagoras* a Mind, you will find many things agreeing with *Moses*, and the tradition of the Phœnicians. As the Heavens and Earth mixed together, the motion of the air, the mud or abyss, the light, the stars, the separation of heaven and earth, and sea, the birds, the creeping things, fishes, and other animals; and last of all, mankind. *Macrobius* in his seventh of his *Saturnalia*, Chap. 16, transcribed the following words from the Egyptians: "If we allow, what our adversaries affirm, that the things, which now are, had a beginning; nature first formed all sorts of animals perfect; and then ordained, by a perpetual law, that their succession should be continued by procreation. Now that they might be made perfect in the beginning, we have the evidence of very many creatures produced perfect, from the earth and the water, as in Egypt mice, and in other places, frogs, serpents, and the like." And it is with just reason that *Aristotle* prefers *Anaxagoras* before any of the ancient Greek philosophers, *Metaphys.* book I. chap. 3, as a sober man, when the rest were drunken; because they referred every thing to matter, whereas this man added also a cause which acts with design; which cause *Aristotle* calls nature, and *Anaxagoras* mind, which is better; and *Moses*, God; and so does *Plato*. See *Laertius*, where he treats concerning the first principles of things, according to the opinion of *Plato*; and *Apuleius* concerning the opinions of *Plato*. *Thales*, who was before *Anaxagoras*, taught the same; as *Velleius* in *Cicero* tells us, in his

\* Linus, † Hesiod, and many other Greek Writers, mention is made of a Chaos, (signified by some under the name of an egg) and of the framing of Animals,

first book of the nature of the gods: "For Thalís Milesius, who was the first that enquired into such things, as these, says, that water was the beginning of all things; and that God was that Mind which formed all things out of water. Where, by water, he means the chaos, which Xenophon and others call earth; and all of them well enough, if we rightly apprehend them.

\* Linus, &c. In the verse quoted above,

† Hesiod, &c. In his Theogonia:

The rise of all things was a chaos rude,  
Whence sprung the spacious earth, a seat for gods,  
Who dwell on high Olympus' snowy top,  
Nor are excluded from the dark abyss  
Beneath the earth; from whence the god of love,  
Most amiable of all who frees the breasts  
Of men and gods from anxious cares and thoughts,  
And comforts each of them with soft delight;  
From hence rose Erebus and gloomy night.  
These produced Æther, and the gladsome day,  
As pledges of their love.

If we compare this with those of the Phœnicians now quoted, it will seem to be taken from them. For Hesiod lived hard by the Theban Bœotia, which was built by Cadmus the Phœnician. 'Ερεβος *Erebus*, is the same as Moses's עֵרֶב *Ereb*, which night and day follow, in the hymns that are ascribed to Orpheus.

All things that are, sprung from a chaos vast.

In the Argonauticks, which go under the same name;

In verse he sang the origin of things,  
Nature's great change; how Heav'n on high was fram'd,  
The Earth establish'd, and begirt with sea.  
How love created all things by his power,  
And gave to each of them his proper place.

So also Epicharmus the most ancient comic poet, relating an old tradition.

'Tis said that chaos was before the gods.

And Aristophanes, in his play called the Birds, in a passage preserved by Lucian, in his Philopatris; and by Suidas.

First of all was chaos and night, dark Erebus and gloomy Tartarus;



and also of man's formation after the Divine Image, and the dominion given him over all living creatures; which are to be seen in many Writers, particularly \* in Ovid,

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There was no earth, nor air, nor Heaven till dusky night,  
 By the wind's power on the wide bosom of Erebus, brought forth  
 an egg,  
 Of which was hatch'd the god of love (when time began;) who,  
 with his golden wings  
 Fixed to his shoulders, flew like a mighty whirlwind; and mix-  
 ing with black chaos,  
 In Tartarus' dark shades produced mankind, and brought them  
 into light,  
 For, before love joined all things, the gods themselves had no ex-  
 istence;  
 But upon this conjunction, all things being mixed and blended,  
 Æther arose;  
 And sea and earth, and the blessed abodes of the immortal gods.

These appear, upon a very slight view, to be taken from the tradi-  
 tion of the Phœnicians, who held an ancient correspondence with  
 the inhabitants of Artica, the most ancient of the Ionians. We have  
 already spoke of Erebus. Tartarus is תְּהוֹם *Tehom*. "Αβυσσος *Abyssos*,  
 and מְרַחֵפֶת *Merachepeth*, signifies love, as was shewn before: To  
 which agrees that of Parmenides:

Love was the first of all the gods.

\* In Ovid, &c, The place is no further than the first Book of his  
 Metamorphoses, and is very well worth reading; the principal things  
 in it being so very like those of Moses, and almost the same words,  
 so that they afford much light to what has been already said, and are  
 likewise much illustrated by it:

Before the sea, and earth, and heaven's high roof  
 Were framed, nature had but one form, one face;  
 The world was then a chaos, one huge mass,  
 Gross, undigested; where the seeds of things  
 Lay in confusion, and disorder hurl'd,  
 Without a sun to cherish with his warmth  
 The rising world; or paler horned moon.  
 No earth, suspended in the liquid air,  
 Borne up by his own weight; no ocean vast  
 Through unknown tracts of land to cut his way;  
 But sea, and earth, and air are mix'd in one;  
 The earth unsettled, sea innavigable,  
 The air devoid of light; no form remain'd:  
 For each resisted each, being all confin'd;  
 Hot jarr'd with cold, and moist resisted dry;

who transcribed them from the Greek. That all things

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Hard, soft, light, heavy, strove with mighty force ;  
 Till God and Nature did the strife compose,  
 By parting heav'n from earth, and sea from land,  
 And from gross air the liquid sky dividing ;  
 All which from lumpish matter once discharg'd,  
 Had each his proper place, by law decreed :  
 The light and fiery parts upwards ascend,  
 And fill the region of the arched sky ;  
 The air succeeds, as next in weight, and place ;  
 The earth compos'd of grosser elements,  
 Was like a solid orb begirt with sea.  
 Thus the well-order'd mass into due parts  
 Was separated by divine command.  
 And first, the earth not stretch'd into a plain,  
 But like an artificial globe condens'd ;  
 Upon whose surface winding rivers glide,  
 And stormy seas, whose waves each shore rebound.  
 Here fountains send forth streams, there one broad lake  
 Fills a large plain : thus mix'd with pools and springs,  
 The gentle streams which roll along the ground,  
 Are some by thirsty hollow earth absorb'd.  
 Some in huge channels to the ocean bend,  
 And leave their banks to beat the sandy shore.  
 By the same power were plains and vales produc'd,  
 And shady woods and rocky mountains rais'd.  
 The heaven begirt with Zones ; two on the right,  
 Two on the left, the torrid one between.  
 The same distinction does the earth maintain,  
 By care divine, into the five climates mark'd ;  
 Of which the middlemost, through heat immense,  
 Has no inhabitants ; two with deep snow  
 Are cover'd ; what remain are temperate.  
 Next, between heav'n and earth the air was fix'd,  
 Lighter than earth, but heavier than fire,  
 In this low region storms and clouds were hung,  
 And hence loud thunder timorous mortals frights ;  
 And forked lightning, mix'd with blasts of wind.  
 But the wise framer of the world did not  
 Permit them every where ; because their force  
 Is scarce to be resisted (when each wind  
 Prevaileth in its turn ;) but nature shakes,  
 Their discord is so great. And first the east  
 Obtains the morn. Arabia's desert land ;  
 And Persia's bounded by the rising sun.  
 Next zephyr's gentle breeze, where Phœbus dipt  
 Himself into the sea ; then the cold north,

At whose sharp blasts the hardy Scythians shake ;  
 And last the south, big with much rain and clouds.  
 Above this stormy region of the air  
 Was the pure Æther plac'd, refin'd and clear.  
 When each had thus his proper bounds decreed,  
 The stars, which in their grosser mass lay hid,  
 Appear'd and shone throughout the heaven's orb.  
 Then, lest a barren desert should succeed,  
 Creatures of various kinds each place possess'd.  
 The gods and stars celestial regions fill,  
 The waters with large shoals of fishes throng'd,  
 The earth with beasts, the air with birds was stock'd,  
 Nothing seem'd wanting, but a mind endu'd  
 With sense and reason to rule o'er the rest ;  
 Which was supply'd by man, the seed divine  
 Of him who did the frame of all things make ;  
 Or else when earth and sky————  
 Some of the heavenly seed remain'd, which sown  
 By Japhet, and with wat'ry substance mix'd,  
 Was form'd into the image of the gods.  
 And when all creatures to the earth were prone,  
 Man had an upright form to view the heavens,  
 And was commanded to behold the stars.

Here you see man has the dominion over all inferior creatures given him : and also that he was made after the image of God, or of divine beings. To the same purpose are the words of Eurysus, the Pythagorean, in his book of fortune : “ His (that is, man's) tabernacle, or body, is like that of other creatures, because it is composed of the same materials ; but worked by the best workmen, who formed it according to the pattern of himself.” Where the word *σῶμα* is put for *body*, as in Wisdom, chap. ix. ver. 15. and in 2 Cor. v, 1 and 4. To which may be added, that of Horace, who calls the soul,

—————A particle of breath divine.

And Virgil,

An æthereal sense.

And that of Juvenal, sat. 15.

—————Who alone

Have ingenuity to be esteem'd,  
 As capable of things divine and fit  
 For arts ; which sense we men from heav'n derive,  
 And which no other creature is allow'd ;  
 For he that fram'd us both, did only give  
 To them the breath of life, but us a soul.

And those things relating hereto, in Plato's Phadon and Alcibiades Cicero, in the second book of the nature of the gods, says thus,

were made by the word of God, is asserted by \* Epicharmus, and † the Platonists; and before them, by the most ancient writer, (I do not mean of those hymns which go under his name,) but of those verses which

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“ For when He, (that is God,) left all other creatures to feed on the ground, he made man upright, to excite him to view the heavens, to which he is related, as being his former habitation.” And Sallust, in the beginning of the Cataline war; “ All men that desire to exceed other animals, ought earnestly to endeavour not to pass away their days in silence, like the beasts which nature has made prone, and slaves to their bellies.” And Pliny, book 2. chap. 26. “ The never enough to be admired Hipparchus; than whom none more acknowledged the relation betwixt man and the stars, and who considered our souls as a part of the heavens.”

\* Epicharmus, &c. “ Man’s reason is derived from that of God.”

† The Platonists, &c. Amelius the Platonic: “ And this is that reason, or word, by which all things that ever were, were made; according to the opinion of Heraclitus. That very word, or reason, the barbarian means, which set all things in order in the beginning, and which was with God before that order, and by which every thing was made, and in which was every creature; the fountain of life and being.” The barbarian he here speaks of is St John the Evangelist, a little later than whose time Amelius lived. Eusebius has preserved his words in the eleventh book and 19th chapter of his preparation; and Cyril in his eighth book against Julian. St Austin mentions the same place of Amelius, in his tenth book, and 29th chapter of the city of God, and in the eighth book of his confessions. And Tertullian against the Gentiles: “ It is evident (says he) that with your wise men, the *Λόγος*, *Logos*, word or reason, was the maker of the universe; for Zeno would have this word to be the Creator, by whom all things were disposed in their formation.” This place of Zeno was in his book *περὶ οὐσίας*, concerning being, where he calls the *τὸ ποιεῖν*, the efficient cause, *Λόγος*, the word or reason; and in this he was followed by Cleanthes, Chrysippus, Archidemus, and Passidonius, as we are told by Laertius in his life of Zeno. Seneca, in his 65th epistle, calls it the reason which formeth every thing. And Chalcidius to Timæus says, “ That the reason of God, is God himself, who has a regard to human affairs, and who is the cause of men’s living well and happily, if they do not neglect the gift bestowed on them by the Most High God.” And in another place, speaking of Moses, he has these words: Who is clearly of opinion, “ That the heaven and earth were made by the divine wisdom preceding: And that then the divine wisdom was the foundation of the universe.”

were \* of old called Orpheus's; not because Orpheus composed them, but because they contained his doctrines†. And Empedocles acknowledged, that the sun was not the original light, but the receptacle of light (the storehouse and vehicle of fire, as the ancient Christians express it.) ‡ Aratus, and Catullus thought the

- Of old called Orpheus's, &c. The verses are these:

I swear by that first word the Father spake,  
When the foundation of the earth was laid.

They are extant in the admonition to the Greeks among the works of Julian: As also these;

I speak to those I ought, begone prophane,  
Away: But, O Musæus, hearken thou.  
Thou offspring of the moon; I speak the truth:  
Let not vain thoughts the comfort of thy life  
Destroy; the divine reason strictly view,  
And fix it in thy mind to imitate;  
Behold the great Creator of the world,  
Who's only perfect, and did all things make,  
And is in all; though we with mortal eyes  
Cannot discern him; but he looks on us.

These we find in the admonitions to the Greeks; as also in a book concerning the Monarchy of the World, in the works of Justin Martyr; in Clement Alexandrinus, Strom. 5. and in the 13th book of Eusebius's Gospel Preparation from Aristobulus.

† And Empedocles acknowledged, &c. Of whom Laertius says, that he affirmed the sun to be a great heap of fire. And he that wrote the Opinions of the Philosophers, has these words: Empedocles said that the æther was first separated, then the fire, and after that the earth, the superficies of which being compressed by its violent motion, the water burst out, from which the air was exhaled: that the heavens were composed of æther, and the sun of fire." And chap. 20. Empedocles affirms, "there are two suns, one of the original, and the other the apparent." And Philolaus, as we there also read, says, "That the sun is of the same nature as glass, receiving its splendour from the fire that is in the world, and transmitting its light to us." Anaxagoras, Democritus, Metrodorus, affirmed the sun to be a certain mass of fire; as you find it in the same place.—And Democritus shows, that these were the most ancient opinions, as Laertius relates.

- ‡ Aratus, &c. Aratus:

As far as the dire gulph Eridanus  
Under the footstool of the gods extends.

\* divine residence was above the starry orb; in which, Homer says, there is a continual light. † Thales taught from the antient schools, that God was the oldest of beings, because not begotten; that the world was most beautiful, because the workmanship of God; that darkness was before light, which latter we find ‡ in Orpheus's verses, § and Hesiod; whence it was, that || the nations who were most tenacious of ancient customs, reckoned the time by nights. ¶ Anaxagoras affirmed, that all things were regulated by the supreme mind; \*\* Ara-

\* Catullus, &c. Catullus, the interpreter of Callimachus, introduces Berenice's hair, speaking after this manner:

Tho' in the night the gods upon me tread.

† Thales taught, &c. As we see in Diogenes Laertius; and Herodotus and Leander assert him to have been originally a Phœnician.

‡ In Orpheus's verses, &c. In his Hymn to Night:

I sing the night, parent of men and gods.

§ In Hesiod, &c. Whose verses upon this subject are cited above.

|| The nations who were most tenacious, &c. The Numidians in Lybia reckon their time not by days, but by nights, says Nicolaus Damascenus. And Tacitus affirms of the Germans, that they do not like us, compute the number of the days, but of the nights; so they date their decrees and citations; night seems to begin the day with them. See the *Speculum Saxonicum*, book i. art. 3, 67. and in other places. And also the learned Lindebrogius, upon the word *Night*, in his *Vocabulary of the German Laws*. The neighbouring people of Bohemia and Poland preserve this custom to this very day, and the Gauls used it of old. Cæsar, in his Sixth Book of the Gallic War, says, that all their distances of time were reckoned not by the number of days, but of nights. And Pliny, concerning the Druids, in the Sixteenth Book of his *Natural History*, says, the moon with them began their months and years. It is a known custom amongst the Hebrews. Gellius, in his Third Book, chap. ii. adds the Athenians, who in this matter were the scholars of the Phœnicians.

¶ Anaxagoras affirmed, &c. His words are quoted above, which are to be found in Laertius, the writer of the *Opinions of the Philosophers*, and others: as are also the verses of Timon concerning his opinion.

\*\* Aratus, &c. In the beginning of his *Phœnomena*;

Begin with Jupiter, whose essence is

Ineffable by mortal man, whose presence

Does all things fill; assemblies, courts and marts;

The deep abyss and ports are fill'd with him.

tus, that the stars were made by God ; \* Virgil, from the Greeks, that life was infused into things by the

We all enjoy him, all his offspring are,  
Whose nature is benign to man ; who stirs  
Them up to work, shewing the good of life.  
'Tis he appoints the time to plough and sow,  
And reap the fruitful harvest.—  
'Twas he that in the heavens fix'd the stars,  
Allotting each his place, to teach the year,  
And to declare the fate us men attends ;  
That all things are by certain laws decreed.  
Him therefore let us first and last appease.  
O father, the great help we mortals have.

That by Jupiter we are here to understand God, the true maker of the world, and all things in it, St Paul shews us in the Seventeenth Chapter of the Acts, ver. 28. And we learn from Lactantius, that Ovid ended his *Phœnomena* with these verses :

Such, both in number and in form, did God  
Upon the Heavens place, and give in charge  
To enlighten the thick darkness of the night.

And Chalcidius to Timæus ; to which things the Hebrews agree, who affirm, that God was the adorer of the world, and appointed the sun to rule the day, and the moon to govern the night ; and so disposed the rest of the stars, as to limit the times and seasons of the year, and to be signs of the productions of things.

\* Virgil from the Greeks, &c. In the Sixth Book of his *Ænead*, which Servius says was composed from many of the ancient Greek writers.

At first the heaven and earth, and watry seas,  
The moon's bright orb, and all the glittering stars,  
Were fed and nourished by a power divine :  
For a whole world is acted by a sun.  
Which thoroughly penetrates it ; whence mankind,  
And beasts and birds have their original ;  
And monsters in the deep produc'd : The seed  
Of each is a divine and heavenly flame.

Which may be explained by those in his *Georgicks* IV.

By such examples taught, and by such marks  
Some have affirm'd that bees themselves partake  
Of the celestial mind, and breath ætherial.  
For God pervades the sea, and earth, and heavens,  
Whence cattle, herds, men, and all kinds of beasts  
Derive the slender breath of fleeting life.

Spirit of God ; \* Hesiod, † Homer, and ‡ Callimachus, that man was formed of clay ; lastly, § Maximus Tyrius

\* Hesiod, &c. In his Poem upon labour and days :

Then ordered Mulciber, without delay,  
To mix the earth and water, and infuse  
A human voice.

† Homer, &c. Iliad VIII.

You all to earth and water must return.

For all things return from whence they came. Euripides in his *Hipsipyle* (as *Stabæus* tells us in the title) uses this argument, for bearing patiently the events of things, which is transcribed by *Tully* in his *Third Book of Tusculan Questions* :

———All which in vain us mortals vex,  
Earth must return to earth, for fate ordains,  
That life, like corn, must be cut off in all.

To the same purpose Euripides in his *Supplicants* ;

Permit the dead to be entomb'd in earth,  
From whence we all into this body came ;  
And when we die, the spirit goes to air,  
To earth the body ; for we can possess  
Life only for a time ; the earth demands  
It back again.

All which, you see, exactly agrees with *Moses*, *Gen. iii. 19.* and *Solomon*, *Eccl. xii. 7.*

‡ Callimachus, &c. Who in his *Scazon* calls man, *Prometheus's* clay. Of this clay we find mention made in *Juvenal* and *Martial*. To which we may add this place of *Censorinus* ; *Democritus* the *Abderite*, was of opinion, that men were first formed of clay and water ; and *Epicurus* was much of the same mind.

§ Maximus Tyrius, &c. In his first dissertation ; notwithstanding the great discord, confusion, and debates that are amongst men ; the whole world agree in this one constant law and opinion, that God is the sole King and Father of all ; but that there are many other gods, who are his sons, and share in his government. This is affirmed by the Greek and the Barbarian ; by him who dwells in the Continent, and by him who lives on the sea-shore ; by the wise and by the foolish. To which may be added those places cited in the second book of *War and Peace*, chap. xx. 9, 45. And that of *Antisthenes*, related by *Tully* in his first book of the *Nature of the Gods*, that there are many vulgar gods, but there is but one natural God. And *Lactantius*, book i. chap. 5. adds, from the same *Antisthenes*, that he is

The maker of the whole world.



asserts, that it was a constant tradition received by all nations, that there was One Supreme God, the cause of all things. And we learn \* from Josephus, † Philo, ‡ Tibullus, § Clemens Alexandrinus, and || Lucian (for I need not mention the Hebrews) that the memory of the seven days work was preserved not only among the Greeks and Italians, by honouring the seventh day; but also ¶ amongst the Celtæ and Indians, who all measured the time by weeks; as we learn from \*\* Phi-

So likewise Sophocles:

There is really but one God,  
The maker of heaven, and earth,  
And sea, and winds.

To which may be added that place of Varro, cited by St Austin, in the fourth book, and chap. 31. of his City of God.

\* From Josephus, &c. Against Appion, about the end of the second book, where he says, there is no city, Greek or Barbarian, in which the custom of resting on the seventh day is not preserved, as it is amongst the Jews.

† Philo, &c. Concerning the seventh day: It is a festival celebrated not only in one city or country, but throughout the whole world.

‡ Tibullus, &c. The seventh day is sacred to the Jews.

§ Clemens Alexandrinus, &c. Who in his strom. v. quotes out of Hesiod, "that the seventh day was sacred." And the like out of Homer and Callimachus. To which may be subjoined what Eusebius has taken out of Aristobulus, book xiii. chap. 12. Theophilus Antiochenus, book xi. to Antolychus, concerning the seventh day, which is distinguished by all men. And Suetonius, in his Tiberius xxxii; Diogenes the Grammarian uses to dispute at Rhodes upon the Sabbath day. (The seventh day of the month ought not to be confounded with the last day of the week. See what John Seldin has remarked upon this subject, in his book of the Laws of Nature and of Nations, book iii. chap. 17. *Le Clerc.*)

|| Lucian, &c. Who tells us in his Paralogist, "That boys were used to play on the seventh day."

¶ Amongst the Celtæ, &c. As is evident by the names of the days among the different nations of the Celtæ, viz. Germans, Gauls, and Britons. Holmoldus tells us the same of the Sclavonians, book i. chap. 48.

\*\* Philostratus, &c. Book iii. chap. 13. speaking of the Indians.

lostratus, \* Dion Cassius, and Justin Martyr: and † the most ancient names of the days. The Egyptians tell us, that at first men led their lives ‡ in great simplicity, § their bodies being naked; whence arose the poets fiction of the golden age, famous among the Indians || as Strabo remarks. ¶ Maimonides takes notice, that the \*\* his-

\* Dion Cassius, &c. Book xxxiii. The day called Saturn's.— Where he adds, that the custom of computing the time by weeks, was derived from the Egyptians, to all mankind, and that this was not a new, but a very ancient custom. Herodotus tells us in his second book: To which may be added Isidore concerning the Romans, Book V. ch. 30, 32.

† The most ancient names, &c. See the Oracle and Orpheus's verses in Scaliger's Prolegomena to his Emendations of Times. (I suspect that the Foundation of Weeks was rather from the Seven Planets, than from the Creation of the World in seven days. *Le Clerc*.)

‡ In great simplicity, &c. See what we have said of this matter, Book II. Chap. i. Sect. xi. concerning the Right of War, and the Notes belonging to it.

§ Their bodies being naked, &c. Whose opinion Diodorus Siculus thus relates, 'The first men lived very hardy, before the conveniences of life were found out; being accustomed to go naked, and wanting dwellings and fires, and being wholly ignorant of the food of civilized nations.' And Plato in his Politics, 'God their Governor fed them, being their Keeper; as man, who is a more divine creature, feeds the inferior creatures.' And a little after, 'They fed naked, and without garments in the open air.' And Dicaearchus the Peripatetic, cited both by Porphyry, in his fourth book against eating living creatures; and to the same sense by Varro, concerning country affairs: "The ancients, who were nearest to the gods, were of an excellent disposition, and led so good lives, that they were called a golden race."

|| As Strabo remarks, &c. Book xv. where he brings in Calanus the Indian speaking thus: "Of old we met every where with barley, wheat, and meal, as we do now-a-days with dust. The fountains flowed, some with water, some with milk, some with honey, some with wine, and some with oil. But men, through fulness and plenty, fell into wickedness: which condition Jupiter abhorring, altered the state of things, and ordered them a life of labour."

¶ Maimonides, &c. In his Guide to the Doubting, part iii. chap. 29.

\*\* The History of Adam, &c. In those places which Philo-Biblus has translated out of Sanchuniathon. The Greek word *πρωτόγονος*, *first born*, is the same with the Hebrew *אדם* *Adam*; and the

tory of Adam, of Eve, of the tree, and of the serpent, was extant among the idolatrous Indians in his time. And there are many \* witnesses in our age, who testify, that the same is still to be found amongst the Heathen dwelling in Peru, and the Philippine Islands, people belonging to the same India; the name of Adam amongst the Brachmans; and that it was reckoned † six thousand years since the creation of the world, by those of Siam. ‡ Berosus in his history of Chaldea, Manethos in his of Egypt, Hirom in his of Phœnicia; Hestæus, Hecatæus, Hillanicus in theirs of Greece; and Hesiod among the poets; all assert, that the lives of those who descended from the first men, were almost a thousand years in length; which is the less incredible, because the histor-

Greek word *αἰων*, *age*, is the same with the Hebrew word *Chava, Ave*. The first men found out the fruit of trees. And in the most ancient Greek mysteries, they cried out, *Eva, Eve*, and at the same time shewed a serpent. Which is mentioned by Heyschius, Clemens in his Exhortations, and Plutarch in his life of Alexander. Chalcidius to Timæus, has these words: "That as Moses says, God forbid the first men to eat the fruit of those trees, by which the knowledge of good and evil should steal into their minds." And in another place: "To this the Hebrews agree, when they say, that God gave to man a soul by a divine breath, which they call reason, or a rational soul; but to dumb creatures, and wild beasts of the forest, one void of reason. The living creatures and beasts being, by the command of God, scattered over the face of the earth; amongst which was that serpent, who, by his evil persuasions, deceived the first of mankind."

\* Witnesses in our age, &c. See amongst others Ferdinand Mendesijs de Pinto.

† Six thousand years, &c. What Simplicius relates out of Porphyry, Comment. xvi. upon book ii. concerning the heavens, agrees exactly with this number; that the observations collected at Babylon, which Calisthenes sent to Aristotle, were to that time *cio io ccciii*. which is not far from the time of the Deluge.

‡ Berosus in his History, &c.] Josephus in the First Book, ch. 4. of his Ancient History, quotes the testimony of all these writers, whose books were extant in his time; and besides these, Acusilaus, Euphonus, and Nicolaus Damascenus. Servius in his notes upon the eight book of Virgil's *Æneid*, remarks, that the people of Arcadia lived to three hundred years.

ians of many nations, (particularly \* Pausanias and Philostratus† amongst the Greeks, and ‡ Pliny amongst the Romans) relate that § mens bodies, upon opening their sepulchres, were found to be much larger in old time.

\* Pausanias, &c. In his Laconics, he mentions the bones of men, of more than ordinary bigness, which were shewn in the temple of Æsculapius at the city of Asepus. And in the first of his Eliacs, of a bone taken out of the sea, which aforetime was kept at Piso, and thought to have been one of Pelops's.

† Philostratus, &c. In the beginning of his Heroics, he says that many bodies of giants were discovered in Pallene, by showers of rain and earthquakes.

‡ Pliny, &c. Book vii. chap. 16. "Upon the bursting of a mountain in Crete by an earthquake, there was found a body standing upright, which was reported by some to have been the body of Orion, by others the body of Eetion. Orestes's body, when it was commanded by the oracle to be digged up, is reported to have been seven cubits long. And almost a thousand years ago, the poet Homer continually complained that men's bodies were less than of old." And Solinus, chap. I. "Were not all who were born in that age less than their parents? And the story of Orestes's funeral testifies the bigness of the ancients, whose bones when they were digged up, in the fifty-eight Olympiad, at Tegea, by the advice of the oracle, are related to have been seven cubits in length. And other writings, which give a credible relation of ancient matters, affirm this, that in the war of Crete, when the rivers had been so high as to overflow and break down their banks, after the flood was abated, upon the cleaving of the earth there was found a human body of three and thirty feet long; which L. Flaccus, the Legate, and Metellus himself, being very desirous of seeing, were much surprised, to have the satisfaction of seeing, what they did not believe when they heard." See Austin's fifteenth book, chap. 11. of the City of God, concerning the cheek tooth of a man, which he himself saw.

§ Men's bodies, &c.] Josephus, Book V. chap. 2. of his Ancient History, 'There remain to this day some of the race of the giants, who, by reason of the bulk and figure of their bodies, so different from other men, are wonderful to see or hear of; their bones are now shewn, far exceeding the belief of the vulgar.' Gabinius, in his History of Mauritania, said, that Antenus's bones were found by Sextorius, which joined together were sixty cubits long. Phlegon Trallianus, in his ninth chapter of Wonders, mentions the digging-up of the head of Ida, which was three times as big as that of an ordinary woman. And he adds also, that there were many bodies found in Dalmatia, whose arms exceeded sixteen cubits. And the same man relates out of Theopompus that there were found in the

And \* Catullus, after many of the Greeks, relates, that divine visions were made to men, before their great and manifold crimes did, as it were, hinder God and † those spirits that attend him, from holding any correspondence with men. We almost every where ‡ in the Greek and § Latin historians meet with the savage life of the

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Cimmerian Bosphorus, a heap of human bodies twenty-four cubits in length. And there is extant a book of the same Phlegon, concerning Long Life, which is worth reading. (That in many places of old time, as at the present, there were men of a very large stature, or such as exceeded others, some few feet, is not very hard to believe; but that they should all of them have been bigger, I can no more believe, than that the trees were taller, or the channels of the rivers deeper. There are the same proportion between all these, and things of the like kind now, as there was formerly, they answering to one another, so that there is no reason to think they have undergone any change. See Theodore Rickius's Oration about Giants. *Le Clerc.*)

\* Catullus, &c. In his Epithalamium on Pcleus and Thetis:

But when the earth was stained with wickedness  
 And lust, and justice fled from every breast;  
 Then brethren vilely shed each other's blood,  
 And parents ceas'd to mourn their children's death,  
 The father wish'd the funeral of his son,  
 And the son to enjoy the father's relique wished:  
 The impious mother yielding to the child,  
 Fear'd not to stain the temple of the gods:  
 Thus right and wrong by furious passions mix'd,  
 Drove from us the divine propitious mind.

† Those spirits that attend, &c. Of this, see those excellent things said by Plutarch in his *Isis*; Maximus Tyrius in his first and sixteenth dissertation, and Julian's hymn to the sun. The name of angels is used, when they treated of this matter, not only by the Greek interpreters of the Old Testament, but also by Labeus, Aristides, Porphyry, Jamblicus, Chalcidius, and by Hostanes, who was older than any of them, quoted by Minutius: the forementioned Chalcidius, relates an assertion of Heraclitus, that such as deserved it, were forewarned by the instruction of the divine powers.

‡ In the Greek, &c. Homer *Iliad*, 9th, and Hesiod in his labours. To this may be referred the wars of the gods, mentioned by Plato in his second republic; and those distinct and separate governments, taken notice of by the same Plato in his third book of laws.

§ Latin historians, &c. See the first book of Ovid's metamorphosis, and the fourth book of Lucan, and Seneca's third book of natu-

Giants, mentioned by Moses. And it is very remarkable concerning the deluge, that the memory of almost all nations ends in the history of it, even those nations which were unknown till our fore-fathers discovered them. \*So that Varro calls all that the unknown time. And all those things which we read in the poets wrapped up in fables, (a liberty they allow themselves) are delivered by the ancient writers according to truth and reality, that is, agreeable to Moses; as you may see in † Berosus's History of Chaldea, ‡ Abydenus's of Assy-

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ral questions, quest. 30th, where he says concerning the deluge, "That the beasts also perished, into whose nature men were degenerated."

\* So that Varro calls, &c. Thus Censorinus. "Now I come to treat of that space of time, which Varro calls historical. For he makes three distinctions of time: the first, from the creation of man to the first flood, which, because we are ignorant of it, is called the unknown; the second, from the first flood to the first Olympiad; which is called the fabulous, because of the many fabulous stories related in it. The third, from the first Olympiad to our time, which is called the historical, because the things done in it are related in a true history." The time which Varro calls unknown, the Hebrew Rabbins call void. Philo in his book of the eternity of the world remarks, that the shells found on the mountains are a sign of the universal deluge.

† Berosus's history, &c. Concerning whom Josephus says thus, in his first book against Appion. "This Berosus, following the most ancient writings, relates, in the same manner as Moses, the history of the flood, the destruction of mankind, the ark or chest in which Noah the father of mankind was preserved, by its resting on the top of the mountains of Armenia." After having related the history of the deluge, Berosus adds these words, which we find in the same Josephus, Book 1. and chap. 4. of his ancient history: "It is reported that part of the ship now remains in Armenia, on the Gordyæan mountains, and that some bring pitch from thence, which they use for a charm.

‡ Abydenus's of Assyria, &c. Eusebius has preserved the place in the ninth book of his preparation, chap. 12. and Cyril in his first book against Julian. "After whom reigned many others, and then Sisithrus, to whom Saturn signified there should be an abundance of rain on the fifteenth day of the month Desus, and commanded him to lay up all his writings in Heliopolis, a city of the Sipparians, which when Sisithrus had done, he sailed immediately into Armenia, and found it true as the God had declared unto him. On the third day after the waters abated, he sent out birds, to try if the

water was gone off any part of the earth; but they finding a vast sea, and having no where to rest, returned back to Sisithrus: In the same manner did others: and again the third time, (when their wings were daubed over with mud.) Then the gods took him from among men, and the ship came into Armenia, the wood of which the people there use for a charm." Sisithrus, and Ogyges, and Deucalion, are all names signifying the same thing in other languages, as Noah does in the Hebrew, in which Moses wrote; who so expressed proper names, that the Hebrews might understand the meaning of them: for instance, Alexander the historian writing Isaac in Greek calls him, *Τελοῖα*, *Laughter*, as we learn from Eusebius: and many such like we meet with among the historians; as Philo concerning rewards and punishments: "The Greeks call him Deucalion, the Chaldeans Noah, in whose time the great flood happened." It is the tradition of the Egyptians, as Diodorus testifies in his first book, that the universal deluge was that of Deucalion. Pliny says it reached as far as Italy, book 3. chap. 14. But to return to the translation of names into other languages, there is a remarkable place in Plato's Critias concerning it. "Upon the entrance of this discourse, it may be necessary (says he) to premise the reason, lest you be surprised when you hear the names of barbarians in Greek. When Solon put this relation into verse, he enquired into the signification of the names, and found that the first Egyptians, who wrote of these matters, translated them into their own language; and he likewise searching out their true meaning, turned them into our language. "The words of Abydenus agree with those of Alexander the historian, which Cyril has preserved in his forementioned first book against Julian. "After the death of Otiartes, his son Xisuthrus reigned eighteen years; in whose time, they say, the great deluge was. It is reported that Xisuthrus was preserved by Saturn's foretelling him what was to come; and that it was convenient for him to build an ark, that birds, and creeping things, and beasts might sail with him in it." The most High God is named by the Assyrians, and other nations, from that particu- lar star of the seven (to use Tacitus's words) by which mankind are governed, which is moved in the highest orb, and with the greatest force: or certainly the Syriac word *אל Il*, which signifies God, was therefore translated *Κρόνος*, *Kronos*, by the Greek interpreters, because he was called *אל Il* by the Syrians. Philo Biblius, the interpreter of Saneuniation, hath these words: *Ilus*, who is called Saturn. He is quoted by Eusebius: in whom it immediately follows from the same Philo, that *Kronos* was the same the Phœnicians call *Israel*; but the mistake was in the transcriber, who put *Ἰσράηλ* for *il Il*, which many times amongst the Greek christians is the contraction of *Ἰσράηλ*; whereas, *il* is, as we have observed, what the Syrians call *אל Il*, and the Hebrews *אל El*. (It ought not to be overlooked, that in this history, Deucalion, who was the same person as Noah, is called *ἀνὴρ ἀργύρεος*, that is, *הַמְדָּבָר אִישׁ* *a man of the earth*, that is, *a husband-man*. See my notes upon Gen. ix. 20. *Le Clerc*.)

ria, \* who mentions the dove that was sent out of the Ark; and in Plutarch from the Greeks; † and in Lucian, who says, that in Hierapolis of Syria, there was remaining a most ancient history of the Ark, and of the preserving a few not only of mankind, but also of other

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\* Who mentions the dove, &c. In his book where he inquires which have most cunning, water or land animals. "They say Deucalion's dove, which he sent out of the ark, discovered, at its return, that the storms were abated, and the heavens clear." It is to be observed, both in this place of Plutarch's, and in that of Alexander the historian, as well as in the book of Nicolaus Damascenus, and the writers made use of by Theophilus Antiochenus in his third book, that the Greek word *λάρναξ* *Larnax*, answers to the Hebrew word *תבה* *Tebah*, and so Josephus translates it.

† And in Lucian, &c. In his book concerning the goddess of Syria, where having begun to treat of the very ancient temple of Hierapolis, he adds: "They say this temple was founded by Deucalion the Scythian, that Deucalion in whose days the flood of water happened. I have heard in Greece the story of this Deucalion from the Greeks themselves, which is thus: the present generation of men is not the original one, for all that generation perished; and the men which now are, came from a second stock, the whole multitude of them descending from Deucalion. Now concerning the first race of men, they relate thus: they were very obstinate, and did very wicked things: and had no regard to oaths, had no hospitality or charity in them; upon which account many calamities befel them. For, on a sudden, the earth sent forth abundance of water, great showers of rain fell, the rivers overflowed exceedingly, and the sea overspread the earth, so that all was turned into water, and every man perished; Deucalion was only saved alive, to raise up another generation, because of his prudence and piety. And he was preserved in this manner; he and his wives, and his children, entered into a large ark, which he had prepared, and after them went in bears, and horses, and lions, and serpents, and all other kinds of living creatures, that feed upon the earth, two and two; he received them all in, neither did they hurt him, but were very familiar with him, by a divine influence. Thus they sailed in the same ark, as long as the water remained on the earth: This is the account the Greeks give of Deucalion. Now concerning what happened afterwards, there was a strange story related by the inhabitants of Hierapolis, of a great hole in the earth, in that country which received all the water; after which Deucalion built an altar, and reared a temple to Juno, over the hole; I saw the hole myself; it is but a small one, under the temple, whether it was larger formerly I know not; I am sure this which I saw, was but small. To preserve this story, they performed this ceremony; twice every year water is brought



living creatures. The same history was extant also in\* Molo, and in † Nicolaus Damascenus; which latter names the Ark, which we find also in the History of Deucalion in Apollodorus. And many Spaniards affirm, that in several ‡ parts of America, as Cuba, Mechoacana, Nicaragua, is preserved the memory of the Deluge, the saving alive of animals, especially the raven and dove; and the Deluge itself in that part called Golden Castile. § That remark of Pliny's, that Joppa was built before the Flood, discovers what part of the earth men inhabited before the Flood. The place where the Ark rested after the Deluge || on the Gordyæan Mountains, is evident from

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from the sea into the temple; and not only the priests, but all the people of Syria and Arabia fetch it; many go, even from the river Euphrates as far as the sea to fetch water, which they pour out in the temple, and it goes into the hole, which, though it be but small, holds a vast quantity of water: When they do this, they say it was a rite instituted by Deucalion, in memory of that calamity, and his preservation. This is the ancient story of this temple."

\* In Molo, &c. Eusebius relates his words in his ninth book of the Gospel Preparation, chap. 19. "At the deluge, the man and his children that escaped, came out of Armenia, being driven from his own country by the inhabitants, and having passed through the country between, went into the mountainous parts of Syria, which was then uninhabited."

† Nicolaus Damascenus, &c. Josephus gives us his words out of the ninety-sixth book of his universal history, in the forecited place: "There is above the city Minyas, (which Strabo and Pliny call Milyas,) a huge mountain in Armenia called Batis, on which they say a great many were saved from the flood, particularly one who was carried to the top of it by an ark; the reliques of the wood of which was preserved a great while: I believe it was the same man that Moses the lawgiver of the Jews mentions in his history." To these writers we may add Jerom the Egyptian, who wrote the affairs of Phœnicia, and Mnaseus, mentioned by Josephus. And perhaps Eupolemus, which Eusebius quotes out of Alexander the historian, in his Gospel Preparation, Book 9. chap. 17.

‡ Parts of America, &c. See Josephus Acosta, and Antonius Herera.

§ That remark of Pliny's, &c. Book 5. chap. 13. Mela and Solimus agree with Pliny. Compare it with that which we have quoted out of Abydenus.

|| On the Gordyæan mountains, &c. Which Moses calls Ararath, the Chaldean interpreters translated it Kardu; Josephus Gordicœan;

the constant tradition of the Armenians from all past ages down \* to this very day. † Japhet, the father of the Europeans, and from him Jon, or as they formerly, pronounced it, ‡ Javon of the Greeks, and § Hammon of the Africans, are names to be seen in Moses; and

Cortius, Cordœan; Strabo writes it Gordicean, book 17. and Pliny, book 6. and Ptolemœus. (Thesé, and what follows in relation to the sacred geography and the founders of nations, since these of Grotius were published, are with great pains and much more accuracy searched into by Sam. Bochart, in his sacred geography, which add weight to Grotius's arguments. *Le Clerc.*

\* To this very day. &c. Theophilus Antiochenus says, in his third book, that the reliques of the ark were shewn in his time, and Epiphanius against the Nazarites; "The reliques of Noah's ark are shewn at this time, in the religion of the Cordiceans:" And Chrysostom, in his oration of perfect love: and Isidore, book 14. chap. 8. of his antiquities; "Ararath, a mountain in Armenia, on which histories testify the ark rested; where at this day are to be seen some marks of the wood." We may add the words of Haiton, Armenian, chap. 19. "There is a mountain in Armenia, higher than any other in the whole world, which is commonly called Ararath, on the top of which mountain the ark first rested after the deluge." See the Nubian geographer, and Benjamin's Itinerary.

† Japhet, &c. It is the very same word יַפֶּת *Japheth*; for the very same letter פ is by some pronounced like *p*, by others *ph*; and the like difference is now preserved among the Germans and Dutch. Jerom upon Daniel has observed this of the Hebrew letter.

‡ Javon, &c. For *ιαόνις* *iaones* is often found amongst the ancient writers. The Persian in Aristophanes's Play, called Acharnenses, pronounces it *ιαόναν* *iaonan*. Now it was a very ancient custom to put a Digamma between two vowels, which afterwards began to be wrote by a V, formerly thus F. In like manner that which was *άνως* *anos*, is now *άως* *aos*, and *ήως* *eos*, *τανως* *tanos*, *ταως* *taos*, a Peacock; *εως* "Ελληνας κάλυσιν *izūnas*, the Greeks are called *iaunas*. Suidas.

§ Hammon, &c. For the Greeks sometimes render the Hebrew letter ח *Cheth* by an Aspirate, and sometimes omit it; as *חצרמוּת* *Chatzarmuth*, *Ἀδράμυττος* *Adramyttos*, or *Ἡδράμυττος* *Hadranyttos*; *חַכְמוֹת* *Chachmoth*, *αχμοισθ* *Achmuth* in Irenœus, and others: *חַבְרָה* *Chabra*, a companion. by the ancient Greeks *αβρα* *abra*; *חַיָּה* *Chajah*, *αἰών* *aion*, an age. *חַוּנוֹ* *Hanno* or *Anno*; *חַנְנִיכָל* *Hannibal* or *Annibal*, *חַשְׁדְּרָבָל* *Hasdrubal* or *Asdrubal*; *חַשִּׁים* *Cashim*; *ἀξουμιται* *axoumitai*, *ων*, *on* is a Greek ending. This person is not only transformed by the Libyans, but also by many other nations, into the star Jupiter, as a God. Lucan, book 9.

Jupiter Ammon is the only God

\* Josephus and others observe the like footsteps in the names of other places and nations. And which of the poets is it, in which we do not find mention made of the

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Amongst the happy Arabs, and amongst  
The Indians and Ethiopians.

And the sacred Scripture puts Egypt amongst them. Psalm lxxvii. 51. cv. 23. 27. cvi. 22. Jerom, in his Hebrew traditions on Genesis, has these words, "From whom, Egypt, at this very day, is called the country of Ham, in the Egyptian language."

\* And Josephus and others, &c. He says, Γομαρείς *Gomareis* the Galatians, is derived from גומר *Gomar*, where Pliny's town Comara is. The people of Comara we find in the first book of Mela. The Soythians are derived from *Magog*, by whom the city Scythopolis in Syria was built, and the other city Magog; Pliny, book 5. chap. 23. which is called by others Hierapolis and Bambyce. It is evident that the Medes are derived from מדי *Medi*; and as we have already observed, *Javones*, *Jaoncs*, *Jones*, from יון *Javen*. Josephus says, the Iberians in Asia come from תבאל *Thebal*, in the neighbourhood of whom Ptolemy places the city of 'Thabal, as preserving the marks of its ancient original. The city Mazaca, mentioned by him, comes from מצח *Masach*, which we find in Strabo, book 12. and in Pliny, book VI. 3. and in Ammeanus Marcellinus, book 20. Add to this the Moschi, mentioned by Strabo, book 11. and in the first and third book of Mela, whom Pliny calls Moschini, book VI. chap. 9. and we find in them and Pliny, the Moschian mountains. Josephus and others agree, that the Thracians were derived from *Tiras*, and the word itself shews it; especially if we observe, that the Greek letter ξ *x* at first answered to the Syriac letter ס *s*. as the place of it shews. Concerning those that are derived from אשכנז *Aschanaz*, the place is corrupt in Josephus; but without doubt *Ascania*, a part of Phrygia and Mysia, mentioned in Homer, comes from thence; concerning which see Strabo, book 12. and Pliny, book 5. chap. 32. The *Ascanian* lake, and the river flowing from it, we find in Strabo, book 14. and in Pliny's forecited fifth book, chap. 32. The *Ascanian* harbour is in Pliny, book 5. chap. 30. and the *Ascanian* islands also, book 4. chap. 12. and book 5. chap. 31. Josephus says, the Paphlagonians are derived from *Ripath*, by some called *Riphatoëans*, where Mela, in his first book puts the *Riphacians*. The same Josephus tells us, that the αἰολοὶ *aiolois* comes from איליש *Alishah*; and the Jerusalem paraphrast agrees with him, in naming the Greeks *Æolians*, putting the part for the whole; nor is it much unlike *Hella* the name of the country. The same Josephus also says that the *Cilicians* are derived from תרשיש *Tarshish*, and proves it from the city 'Tarsus; for it happens in many places, that the names of the people are derived from the names of cities. We have before hinted, that Κίτιον *Kiltion*, is derived from כיתים *Chitim*.

The Æthiopians are called Chuseans by themselves, and their neighbours, from **כוש** *Chush*, now; as Josephus observed they were in his time; from whence there is a river so called by Ptolemy; and in the Arabian geographer, there are two cities which retain the same name. So likewise *Misraim* in *Philo Biblius*, is derived from **מצרים** *Mitzraim*; those which the Greeks call Egyptians, being called by themselves and their neighbours Messori, and the name of one of their mouths is *Misri*, *Mesiri*. Cedrenus calls the country itself *Misra*, and Josephus rightly conjectures, that the river of Mauritania is derived from **פוט** *Phut*. Pliny mentions the same river, book 5. chap. 1. "Phut, and the neighbouring Phutensian country, is so called to this day." Jerom in his Hebrew traditions on Genesis, says, it is not far from Fesa, the name remaining even now. The **כנען** *Chenaan* in Moses, is contracted by Sanchuniathon, and from him by Philo Biblius, into **צנ** *Chna*, you will find it in Eusebius' preparation, book 1. chap. 10. and the country is called so. Stephanus of cities, says, Chna was so called by the Phœnicians. And St Austin in his book of expositions on the Epistles to the Romans, says, in his time, if the country people that lived at Hippo were asked who they were, they answered, Canaanites. And in that place of Eupolemus, cited by Eusebius, prepar. IX. 17. the Canaanites are called Mestraitimites. Ptolemy's Regima in Arabia Fœlix is derived from *Ruamah*, by changing **ע** into **י** *g*, as in Gomorrah, and other words. Josephus deduces the Sabeans, from **סבא** *Saba*, a known nation, whose chief city Strabo says, book 16. was Saba, where Josephus places the Sabateni, from **סבתה** *Sabatath*; there Pliny places the city Sobotale, book 6. chap. 28. The word **להבים** *Lehabim*, is not much different from the name of the Lybians; nor the word **נפתח** *Nephathim* from *Nepata*, a city of Æthiopia, mentioned by Pliny, book 6. chap. 29. Nor Ptolemy's *Nepata*, or the Pharusi in Pliny, book 5. chap. 8. from **פטרסי** *Phatstrasim*, the same as Ptolemy's Phaurusians in Æthiopia. The city Sidon, famous in all poets and historians, comes from *Tzidon*. And Ptolemy's town Gorosa, from **גרגשי** *Gergashi*: And Arca, a city of the Phœnicians, mentioned by Ptolemy and Pliny, book 5. chap. 18. from **ערק** *Arki*. And Aradus, an island mentioned in Strabo, book 16. and Pliny, book 5. chap. 20. and Ptolemy in Syria from **ארודי** *Arodi*; and Amachus of Arabia mentioned by Herodotus in his Euterpe and Thalia, from **המת** *Hamathi*; and the Elymites, neighbours to the Medes, from **עלים** *Eelim*, mentioned by Strabo, book 16. Pliny, book 5. chap. 26, and Livy, book 37. Their descendants in Phrygia are called Elymites by Athenæus, book 4. Every one knows, that the Assyrians are derived from **אשור** *Ashur*, as the Lydians are from **לוד** *Lud*; from whence comes the Latin word *Ludi*. Those which by the Greeks are called Syrians, from the city **צור** *Tzar*, are called Aramites to this day from **אראם** *Aram*. For **צ** *tz* is sometimes translated **ט** *t*, and sometimes **ס** *s*; whence the city **לור** *Tzur*, which the Greeks call Tyre; is by Ennius called *Sarra*, and by others *Sina* and *Tina*. Strabo, book 16. towards the end: "The poet mentions the Arimites, whom

Possidonius would have us to understand, not to be any part of Syria, or Cilicia, or any other country, but Syria itself." And again, book 13. "Some mean Syrians by Arimites, who they now call Aramites." And in the first book: "For those we call Syrians, are by themselves called Aramites." The country Ausantis, mentioned by the seventy in Job, is derived from *Hutz*. Aristœus calls it Austias. And the city Cholla, placed by Ptolemy in Syria, from *Chol*; and the city Gindarus in Ptolemy, from *Geher*; and the Gindaren people in Pliny, book 5. chap. 23. in Coelia-Syriæ. And the mountains Masias, not far from Nisibus, mentioned by Strabo, book 11. and Ptolemy, in Mesopotamia, is derived from Mash. The names Joktan, and Hatzoramuth, and Holan, are represented by the Arabian geographers, under the names of Balsatjaktan, Hudramuth, and Chaulan; as the learned Capell observes. The river Ophar, and the people called Opharites, near Mœotis, Pliny, book vi. 7. if I mistake not retain the name Ophar; and those cities, which Moses mentions in this place, appear to be the most ancient, by comparing of authors. Every one knows from whence Babylon is derived. Arach in Aracca, placed by Ptolemy, in Susiana; from whence come the Aracœan fields in Tibullus, as the famous Salmasius, a man of vast reading observes. Acabene, a corruption of Acadene, is derived from Achad, as is probably conjectured by Franciscus Junius, a diligent interpreter of Scripture, who has observed many of those things we have been speaking of, Chalna is the town of Caunibus on the river Euphrates, whose name Ammianus tells us, in his twenty-third book, continued to his time. The land Senaar, is the Babylonian Senaas, in Hœsticœus Milesius, which place Josephus has preserved in his ancient history, book 1. chap. 7. and in his Chronicon; as has Eusebius in his Preparation. He wrote the affairs of Phœnicia; whom also Stephens had read. Again  $\psi$  being changed into  $\gamma g$ , Ptolemy, from hence calls the mountain Singarus in Mesopotamia. And Pliny mentions the town Singara, book 5. chap. 24. and hence the Singaranœan country in Sextus Rufus, Nineveh is undoubtedly the Ninus of the Greeks contracted thus in Sardanapalus's Epitaphs:

I who great Ninus rul'd am now but dust.

The same we find in Theognis and Strabo, book 16. and Pliny, book 11. chap. 13. whose words are these. "Ninus was built upon the river Tigris, towards the west, a beautiful city to behold." Lacan, book 3. "Happy Ninus as fame goes." The country Calachena has its name from the principal city Chala: Strabo, book 11. and afterwards, in the beginning of book 16. Resin is Resaina in Ammianus, book 23. Sidon every one knows,  $\pi\gamma\gamma$  *Azzah*, is without doubt rendered Gaza in Palestine, by changing, as before, the letter  $\psi$  into  $\gamma g$ : It is mentioned by Strabo, book 16. and Mela book 1. who calls it a large and well fortified town; and Pliny, book 15. ch. 13. and book 6. chap. 28. and elsewhere. Sophira, is Heliopolis, a city of the Sipparians, in that place of Abydenus, now quoted. Sippara

attempt \* to climb the Heavens? † Diodorus Siculus, ‡

is by Ptolemy placed in Mesopotamia. Ur is the Castle Ur, mentioned by Ammianus, book 25. Caran is Carra, famous for the slaughter of the Crassi.

\* The attempt to climb the heavens, &c.] See Homer, *Odys.* 30. and Ovid's *Metamorphosis*, book 1.

The giants by report would heaven have storm'd.

See also Virgil's first *Georgic*, and Lucan, book 7. It is a frequent way of speaking amongst all nations, to call those things which are raised above the common height, things reaching to Heaven, as we often find in Homer, and *Deut.* i. 29. and ix. 1. Josephus quotes one of the Sybils, I know not which, concerning the unaccountable building of that town; the words are these: "When all men spoke the same language, some of them built a vast high tower, as if they would ascend up into heaven; but the gods sent a wind, and overthrew the tower, and assigned to each a particular language; and from hence the city of Babylon was so called." And Eusebius in his *Preparation*, book 9. chap. 14. Cyril, book 1. against Julian, quotes these words out of Abydenus: some say, that the first men who sprung out of the earth, grew proud upon their great strength and bulk, and boasted that they could do more than the gods, and attempted to build a tower where Babylon now stands; but when it came nigh the heavens, it was overthrown upon them by the gods, with the help of the winds, and the ruins are called Babylon. Men till then had but one language, but the gods divided it, and then began the war betwixt Saturn and Titan." It is a false tradition of the Greeks, that Babylon was built by Semiramis, as Berosus tells us in his *Chaldaics*, and Josephus in his first book against Appion; and the same error is refuted by Julius Firmicus, out of Philo *Biblius*, and Dorotheus Sidonius. See also what Eusebius produces out of Eupolemus, concerning the giants and the tower, in his *Gospel Preparat.* book 20. chap. 17.

† Diodorus Siculus, &c.] Book 19. where he describes the lake Asphaltitis; "The neighbouring country burns with fire, the ill smell of which makes the bodies of the inhabitants sickly, and not very long lived." (See more of this in our dissertation added to the *Pentateuch*, concerning the burning of Sodom. *Le Clerc.*)

‡ Strabo, &c.] Book 16. after the description of the lake Asphaltitis: "There are many signs of this country's being on fire: for about Masada they shew many cragged and burnt rocks, and in many places caverns eaten in, and ground turned into ashes, drops of pitch falling from the rocks, and running waters stinking to a great distance, and their habitations overthrown; which makes credible a report amongst the inhabitants, that formerly there were thirteen cities inhabited there, the chief of which was Sodom, so large as to

\* Strabo, † Tacitus, ‡ Pliny, || Solinus, speak of the

be sixty furlongs round; but by earthquakes and fire breaking out, and by hot waters mixed with bitumen and brimstone, it became a lake as we now see it; the rocks took fire, some of the cities were swallowed up, and the others forsaken by those inhabitants that could flee away."

\* Tacitus, &c.] In the fifth book of his history; "Not far from thence are those fields which are reported to have been formerly very fruitful and had large cities built in them, but they were burnt by lightning; the marks of which remain; in that the land is of a burning nature, and has lost its fruitfulness. For every thing that is planted, or grows of itself, as soon as it is come to an herb or flower, or grown to its proper bigness, vanishes like dust into nothing."

† Pliny, &c.] He describes the lake Asphaltitis, book 5. chap. 16. and book 35. chap. 15.

‡ Solinus, &c.] In the 36th chap. of Salmanus' edition; "At a good distance from Jerusalem, a dismal lake extends itself, which was struck by lightning, as appears from the black earth burnt to ashes. There were two towns there, one called Sodom the other Gomorrah; the apples, that grow there, cannot be eaten, though they look as if they were ripe; for the outward skin incloses a kind of sooty ashes, which pressed by the least touch, flies out in smoke, and vanishes into fine dust."

|| Herodotus, &c.] With some little mistake. The words are in his Euterpe: "Originally only the Colchians, and Egyptians, and Æthiopians were circumcised. For the Phœnicians and Syrians in Palestine, confess they learned it from the Egyptians. And the Syrians who dwell at Thermodoon, and on the Parthenian river, and the Macrons, their neighbours say, they learnt it of the Colchians. For these are the only men that are circumcised, and in this particular agree with the Egyptians. But concerning the Æthiopians and Egyptians, I cannot affirm positively, which learned it of the other." Josephus rightly observes, that none were circumcised in Palestine Syria, but the Jews; in the eighth book, chap. 14. of his ancient history, and first book against Appion. Concerning which Jews, Juvenal says, "They take off the foreskin;" and Tacitus, "that they instituted circumcising themselves, that they might be known by such "distinction:" See Strabo, book 17. But the Jews are so far from confessing this custom to be derived from the Egyptians, that, on the contrary, they openly declare, that the Egyptians learnt to be circumcised of Joseph. Neither were all the Egyptians circumcised, as all the Jews were, as we may see from the example of Appion, who was an Egyptian in Josephus. Herodotus undoubtedly put the Phœnicians for the Idumæans; as Aristophanes does in his play called the Birds, where he calls the Egyptians and Phœnicians, the circumcised Ammonius, of the difference

burning of Sodom. \* Herodotus, † Diodorus, ‡ Strabo, † Philo Biblius, testify the ancient custom of circumcision, which is confirmed by those nations § descended from Abraham, not only Hebrews, but also || Idumæans,

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of words, says, the Idumæans “were not originally Jews, but Phœnicians and Syrians.” Those Ethiopians which were circumcised, were of the posterity of Keturah, as shall be observed afterwards. The Colchians and their neighbours were of the ten tribes that Salmanasar carried away, and from thence some came into Thrace. Thus the Scholiast on Aristophanes’s *Acharnenses*, says, “That the Nation of the Odomants is the same as the Thracians; they are said to be Jews.” Where, by Jews, are to be understood, improperly, Hebrews, as is usual. From the Æthiopiæ, circumcision went across the sea into the new world, if it be true what is said of the rite’s being found in many places of that world. (The learned dispute whether circumcision was instituted first amongst the Egyptians or amongst the Jews, concerning which see my notes upon Genesis xvii. 30. *Le Clerc.*)

\* *Diodorus*, &c. Book i. of the Colchians: “That this Nation sprang from the Egyptians, appears from hence, that they are circumcised after the manner of the Egyptians; which custom remains amongst this colony, as it does amongst the Jews.” Now since the Hebrews were of old circumcised, it no more follows from the Colchians being circumcised, that they sprang from the Egyptians, than that they sprang from the Hebrews, as we affirm they did. He tells us, book iii. that the Troglodites were circumcised, who were a part of the Æthiopiæ.

† *Strabo*, &c. Book xvi. concerning the Troglodites, “Some of these are circumcised, like the Egyptians.” In the same book he ascribes circumcision to the Jews.

‡ *Philo Biblius*, &c. In the fable of Saturn, in Eusebius, book i. chap. 10.

§ Descended from Abraham, &c. To which Abraham, that the precept of circumcision was first of all given, Theodorus tells us in his poem upon the Jews; out of which Eusebius has preserved these verses in his *Gospel Preparation*, book ix. chap. 22.

He who from home the righteous Abraham brought,

Commanded him and all his house, with knife

To circumcise the foreskin. He obeyed.

|| Idumæans, &c. So called from Esau, who is called ΟΥΣΩΣ; Ousos, by Philo Biblius. His other name was Edom, which the Greeks translated Ερυθραν Eruthran, from whence comes the Erythræan sea, because the ancient dominions of Esau and his posterity extended so far. They who are ignorant of their original, confound them, as we observed, with the Phœnicians. Ammonius says, the Idumæans were circumcised; and so does Justin, in his *Dialogue with*



\* Ismaelites, and † others. The history of Abraham,

Trypho; and Epiphanius against the Ebionites. Part of these were Homerites, who, Epiphanius against the Edionites tells us, were circumcised in his time.

\* Ismaelites, &c.] These were circumcised of old, but on the same year of their age as Ismael. Josephus, book i. chap. 12. and 13.— A child was born to them (viz. Abraham and Sarah) when they were both very old, which they circumcised on the eighth day; and hence the custom of the Jews is to circumcise after so many days. But the Arabians defer it thirteen years; for Ismael, the father of that nation, who was the child of Abraham by his concubine, was circumcised at that age. Thus Origen in his excellent discourse against Fate, which is extant in Eusebius, book vi. chap. 11. And in the Greek collection, whose title is *Φιλοκαλία*; I do not know how this can be defended, that there should be just such a position of the stars upon every one's birth in Judea, that upon the eighth day they must be circumcised, made sore, wounded, lamed, and so inflamed, that they want the help of a physician as soon as they come into the world. And that there should be such a position of the stars to the Ismaelites in Arabia, that they must be all circumcised when they are thirteen years old; for so it is reported of them. Epiphanius, in his dispute against the Ebionites, rightly explains these Ismaelites to be the Saracens; for the Saracens always observed this custom, and the Turks had it from them.

† And others, &c.] Namely, those that descended from Keturah, concerning whom there is a famous place of Alexander the historian in Josephus, book i. chap. 16. which Eusebius quotes in his Gospel Preparation, book ix. chap. 20. Cleodemus the prophet, who is called Malchus, in his relation of the Jews, gives us the same history as Moses their lawgiver, viz. "That Abraham had many children by Keturah, to three of which he gave the names Afer, Asser, and Afra. Assyria is so called from Asser; and from the other two, Afer, and Afra, the city Afra, and the country Africa is denominated. These fought with Hercules against Libya and Antæus. Then Hercules married his daughter to Afra: he had a son of her, whose name was Deodorus, of whom was born Sophon, whence the Barbarians are called Sophaces. Here the other names, through the fault of the transcribers, neither agree with Moses, nor with the books of Josephus and Eusebius, as we have them now. But *Αφῆρ* *Apher*, is undoubtedly the same as *עפֿר* *Apher* in Moses. We are to understand by Hercules, not the Thebian Hercules, but the Phœnician Hercules, much older, whom Philo Biblius mentions, quoted by Eusebius often, in the forementioned 10th chapter of the first book of his Gospel Preparation. This is that Hercules, who Sallust says in his Jugurthine War, brought his army into Africa. So that we see whence the

Isaac, Jacob and Joseph, agreeable with Moses, \* was extant of old in † Philo Biblius out of Sanchuniathon, in ‡ Berosus, § Hecatæus, || Damascenus, ¶ Artapanus,

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Ethiopians, who were a great part of the Africans, had their circumcision, which they had in Herodotus's time: and even now those that are Christians retain it, not out of a religious necessity, but out of respect to so ancient a custom.

\* Was extant of old, &c.] Scaliger thinks that several things which Eusebius has preserved out of Philo Biblius, certainly relate to Abraham; see him himself in his Appendix to the Emendation of Time. There is some reason to doubt of it.

† Philo Bybilus, &c.] How far we are to give credit to Philo's Sanchuniathon, does not yet appear; for the very learned Henry Dodwell has rendered his integrity very suspicious, in his English dissertation on Sanchuniathon's Phœnician History, published at London in the year MDCLXXXI. to whose Arguments we may add this, that in his fragments there is an absurd mixture of the Gods unknown to the Eastern Grecians in the first times, with the deities of the Phœnicians, which the straitness of paper will not allow me to enlarge upon. *Le Clerc.*

‡ Berosus, &c. Josephus has preserved his words in his Ancient History, book i. chap. 8. In the tenth generation after the flood, there was a man among the Chaldæans, who was very just and great, and sought after heavenly things. Now it is evident from reason, that this ought to be referred to the time of Abraham.

§ Hecatæus, &c.] He wrote a book concerning Abraham, which is now lost, but was extant in Josephus's time.

|| Damascenus, &c.] Nicolaus, that famous man, who was the friend of Augustus and Herod, some of whose reliques were lately procured by that excellent person, Nicholas Peiresius, by whose death learning and learned men had a very great loss. The words of this Nicolaus Damascenus, Josephus relates in the forecited place: Abraham reigned in Damascus, being a stranger who came out of the land of the Chaldeans beyond Babylon; and not long after, he and those that belonged to him, went from hence into the land then called Canaan, but now Judea, where he and those that descended from him dwelt, of whose matters I shall treat in another place. The name of Abraham is at this day famous in the country about Damascus, and they show us the town, which from him is called Abraham's Dwelling.

¶ Artapanus, Eupolemus, &c.] Eusebius in his Preparation, book ix. chap. 16, 17, 18, 21, 23. has quoted several things under these men's names out of Alexander the historian, but the places are too

Eupolemus, Demetrius, and partly \* in the ancient writers of the Orphic verses; and some thing of it is still extant in † Justin, out of Trogius Pompeius. ‡ By almost all which, is related also the history of Moses, and his principal acts. The Orphic verses expressly men-

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long to be described; nobody has quoted them before Eusebius. But the fable of the Bethulians, which Eusebius took out of Philo Byblius, Prepar. book i. chap. 10. came from the altar of Bethel, built by Jacob, mentioned Gen. 36.

\* In the ancient writers, &c.] For certainly those that we find in Clemens Alexandrinus, Strom. v. and Eusebius, book xiii. chap. 12. can be understood of no other.

For him who all created, no man knows;  
But one of the Chaldean race, his son  
Only begotten, who well understood  
The starry orb, and by what laws each move  
Around the earth, embracing all things in it.

Where Abraham is called *only Begotten*, as in Isaiah li. 2. אֶחָד *Achad*. We have before seen in Berosus, that Abraham was famous for the knowledge of the stars; and Eupolemus, in Eusebius, says of him, 'that he was the inventor of the starry science amongst the Chaldeans.'

† In Justin, &c.] Book xxxvi. ch. 2, the original of the Jews was Damascus, an eminent city in Syria, of which afterwards Abraham and Israel were kings. Trogius Pompeius calls them kings, as Nicholas did; because they exercised a kingly power in their families; and therefore they are called anointed, Ps. cv. 15.

‡ By almost all which, &c.] See Eusebius in the forementioned Book IX. chap. 26, 27, 28. Those things are true which are there quoted out of Tragicus Judæus Ezechiël, part of which we find in Clemens Alexandrinus, Strom. i. who reports out of the books of the priests, that an Egyptian was slain at Moses's word; and Strom. v. he relates some things belonging to Moses out of Artapanus, though not very exactly. Justin, out of Trogius Pompeius, says of Moses, he was leader of those that were banished, and took away the sacred things of the Egyptians; which they endeavouring to recover by arms, were forced by a tempest to return home; and Moses having entered into his own country of Damascus, he took possession of Mount Sinah; and what follows, which is a mixture of truth and falsehood. Where we find Arvas written by him, it should be read Arnas, who is Aaron, not the son, as he imagines, but the brother of Moses, and a priest.

tion \* his being taken out of the water, and the two tables that were given him by God. To these we may add † Polemon; ‡ and several things about his coming out of Egypt, from the Egyptian writers, Manotho, Lysimachus, Chæremon. Neither can any prudent man think it at all credible, that Moses § who had so many

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\* His being taken out of the water, &c.] As the great Scaliger has mended the place; who with a very little variation of the shape of a letter, instead of *ἠερογενής hulogenes*, as it is quoted out of Aristobulus, by Eusebius, in his Gospel Preparation, book xiii. chap. 12. bids us read *ἠδωγενής born of the water*. So that the verses are thus:

So was it said of old, so he commands  
Who's born of water, who received from God  
The double tables of the moral law.

The ancient writer of the Orphic verses, whoever he was, added these after he had said there was but one God to be worshipped, who was the Creator and Governor of the world.

† Polemon, &c.] He seems to have lived in the time of Polemon Epiphanes; concerning which see that very useful book of the famous Gerard Vossius, of the Greek historians. Africanus says, the Greek histories were wrote by him; which is the same book Athenæus calls *Ἑλληδικον*. His words are these: In the reign of Apis, the son of Phoroneus, part of the Egyptian army went out of Egypt, and dwelt in Syria, called Palestine, not far from Arabia. As Africanus preserved the place of Polemon, so Eusebius in his Chronology, preserved that of Africanus.

‡ And several things, &c.] The places are in Josephus against Appion with abundance of falsities, as coming from people who hated the Jews; and from hence Tacitus took his account of them. But it appears from all these compared together, that the Hebrews descended from the Assyrians, and possessing a great part of Egypt, led the life of shepherds; but afterwards being burthened with hard labour, they came out of Egypt, under the command of Moses, some of the Egyptians accompanying them, and went through the country of the Arabians into Palestine Syria, and there set up rites contrary to those of the Egyptians. But Josephus in that learned book has wonderfully shown how the Egyptian writers, in the falsities which they have here and there mixt with this history, differ with one another, and some with themselves, and how many ages the books of Moses exceed theirs in antiquity.

§ Who had so many enemies, &c. From whom they went away by force; whose rites the Jews abolished. Concerning the implacable hatred of the Egyptians against the Jews, see Philo against Flaccus, and in his embassy; and Josephus in each book against Appion.

enemies, not only of the Egyptians, but also of many other nations, as the \* Idumæans, † Arabians, and ‡ Phœnicians,) would venture to relate any thing concerning the creation of the world, or the original of things, which could be confuted by more antient writings, or was contradictory to the antient and received opinions; or that he would relate any thing of matters in his own time that could be confuted by the testimony of many persons then alive. § Diodorus Siculus, and || Strabo, Pliny,

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\* The Idumæans, &c. Who possessed the ancient hatred between Jacob and Esau, which was increased from a new cause, when the Idumæans denied the Hebrews a passage, Numb. xx. 14.

+ Arabians, &c. Those I mean, that descended from Ishmael.

‡ Phœnicians, &c. Namely the Canaanites, and the neighbouring nations, who had continual wars with the Hebrews.

§ Diodorus Siculus, &c. In his first book, where he treats of those who made the Gods to be the Authors of their Laws, he adds; amongst the Jews was Moses, who called God by the name of 'Iâw Iao. Where, by 'Iâw, Iao, he means, *Jehovah*, which was so pronounced by the oracles. and in the Orphic verses mentioned by the Antients, and by the Basilidian Hereticks, and other Gnosticks.—The same name the Tyrions, as we learn from Philo Byblius, pronounced 'Iεω Ieno, others Iao, as we see in Clemens Alexandrinus. The Samaritans pronounced it, *Iαλας Iabaï*, as we read in Theodoret; for some of the eastern people added to the same words some one vowel, and some another; from whence it is that there is such difference in the proper names in the Old Testament. Philo rightly observes, that by this word, Existence is signified. Besides Diodorus, one of those who make mention of Moses, the exhortation of the Greeks, which is ascribed to Justin, names Appion, Ptolemy on Mendesius, Hellanicus, Philochorus, Castor, Thallus, Alexander the historian; and Cyril mentions some of them in his first book against Julian.

|| Strabo, &c. The place is in the sixteenth book, where he thinks that Moses was an Egyptian Priest; which he had from the Egyptian writers, as appears in Josephus; afterwards he adds his own opinion, which has some mistakes in it. Many who worshipped the Deity, agreed with him (Moses,) for he both said and taught; that the Egyptians did not rightly conceive of God, when they likened him to wild beasts and cattle; nor the Lybians, nor the Greeks, in resembling him by a human shape; for God is no other than that universe which surrounds us, the earth, and the sea, and the heaven, and the world, and the nature of all things, as they are called by us. Who (says he) that has any understanding would presume to form any Image like to those things that are about us? Where-

\* Tacitus, † and after them ‡ Dionysius Longinus, (concerning loftiness of speech,) makes mention of Moses. §

fore we ought to lay aside all carved Images, and worship him in the innermost part of a temple worthy of him, without any figure.— He adds, that this was the opinion of good men; He adds also, that sacred rites were instituted by him, which were not burthensome for their costliness, nor hateful, as proceeding from madness. He mentions circumcision, the meats that were forbidden, and the like; and after he had shown that man was naturally desirous of civil society, he tells us, that it is promoted by divine and human precepts, but more effectually by divine.

\* Pliny, &c. Book xxx. Chap. i. There is another party of Magicians which sprung from Moses. And Jevenal;

They learn, and keep, and fear the Jewish Law,  
Which Moses in his sacred Volume gave.

† Tacitus, &c. Hist. v. Where, according to the Egyptianables, Moses is called one of those that were banished.

‡ Dionysius Longinus, &c. He lived in the time of Aurelian the Emperor, a favourite of Zenobia, Queen of the Palmyrians. In his book of the lofty way of speaking, after he had said, that they who speak of God, ought to take care to represent him, as great and pure, and without mixture: He adds, thus does he who gave laws to the Jews, who was an extraordinary man, who conceived and spoke worthily of the power of God, when he writes in the beginning of his laws, God spake: What? let there be light, and there was light: Let there be earth, and it was so. Chalcidius took many things out of Moses, of whom he speaks thus. Moses was the wisest of men, who, as they say, was enlivened, not by human Eloquence, but by Divine Inspiration.

§ Besides the Talmudists, &c. In the gemara, in the title, concerning oblations, and the chapter, all the oblations of the synagogue. To which add the Tanchuma or Ilmedenu. Mention is there made of the chief of Pharaoh's magicians, and their discourse with Moses is related. And also Numenius, book iii. concerning the Jews; Eusebius quotes his words, book viii. chap. 8. Afterwards Jamnes and Mambres, Egyptian Scribes, were thought to be famous for magical arts, about the time that the Jews were driven out of Egypt; for these were they who were chosen out of the multitude of the Egyptians to contend with Musæus the leader of the Jews, a man very powerful with God by prayers; and they seemed to be able to repel those sore calamities which were brought upon Egypt by Musæus. Where Moses is called Musæus, a word very near it, as is customary with the Greeks; as others called Jesus, Jason; and Saul, Paul. Origen against Celsus refers us to the same.

Beside the Talmudists,\* Pliny, and † Apuleius, speak of Jamnes and Mambres, who resisted Moses in Egypt. ‡ Some things there are in other writings and many things amongst the † Pythagoreans, about the law and

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place of Numenius. Artapanus in the same Eusebius, book ix. c. 27. calls them the Priests of Memphis, who were commanded by the king to be put to death, if they did not do things equal to Moses.

\* Pliny, &c. In the forecited place.

† Apuleius, &c. In his second Apologetick.

‡ Somethings there are, &c. As in Strabo, Tacitus, and Theophrastus, quoted by Porphyry in his second book against eating living creatures, where he treats of priests and burnt-offerings; and in the fourth book of the same work, where he speaks of fishes and other living creatures that were forbidden to be eaten. See the place of Hecateus in Josephus's first book against Appion and in Eusebius's Preparation, book ix. chap. 4. You have the law of avoiding the customs of strange nations in Justin's and Tacitus's histories; of not eating swines flesh, in Tacitus, Juvenal, Plutarch's sympos. iv. and Macrobius from the antients. In the same place of Plutarch you will find mention of the Levites, and the pitching of the Tabernacle.

§ Pythagoreans, &c. Hermippus in the life of Pythagoras, quoted by Josephus against Appion, book ii. These things he said and did, imitating the opinions of the Jews and Thracians, and transferring them to himself; for truly this man took many things into his own Philosophy from the Jewish laws. To abstain from creatures that die of themselves, is put amongst the precepts of Pythagoras, by Hierocles, and Porphyry in his epistle to Anebo, and Ælian book iv. that is, out of Levit. iv. 15. and Deut. xiv. 21. Thou shalt not engrave the figure of God on a ring, that is taken out of Pythagoras, in Malchus's or Porphyry's exhortation to philosophy, and in Diogenes Laertius; and this from the Second Commandment. Take not away that which thou didst not place, Josephus in his second book against Appion, put against the Jewish precepts, and Philostratus amongst the Pythagoreans. Jamblicus says, a tender and fruitful tree ought not to be corrupted or hurt; which he had out of Deuteronomy xx, 19; the forementioned Hermippus ascribes thus to Pythagoras. Not to pass by a place where an Ass was set upon his knees. The foundation of which is the story in Numb. xxii. 27. Porphyry acknowledges that Plato took many things from the Hebrews, as Theodoret observes in his first discourse against the Greeks. You will see part of them in Eusebius' Preparation. I suspect that Hermippus, or Josephus instead of Jews, should have said Ideans, that is, the Priests of Jupiter Idæus in Crete, whom Pythagoras envied. See Sir John Marsham's collection of these in his tenth age of the Egyptian affairs. *Le Clerk.*

rites given by Moses. \* Strabo and Justin, out of Targus, remarkably testify concerning the religion and righteousness of the antient Jews; so that there seems to be no need of mentioning what is found, or has formerly been found of Joshua and others, agreeable to the Hebrew books; seeing that whoever gives credit to Moses, (which it is a shame for any one to refuse) cannot but believe those famous miracles done by the hand of God; which is the principal thing here aimed at. Now that the miracles of later date, such as those of † Elijah, Elishah and others, should not be counterfeit, there is this further argument; that in those times Judæa was become more known, and because of the difference of religion, was hated by the neighbours, who could very easily confute the first rise of a lie. The history of Jonah's being three days in the whale's belly, is in ‡

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\* Strabo and Justin, &c. Strabo in his xivth book, after the history of Moses, says, that his followers for a considerable time kept his precepts, and were truly righteous and godly. And a little after he says, that those who believed in Moses, worshipped God, and were lovers of equity: And Justin says thus, book xxxvi. chap. 2. Whose righteousness (viz. the kings and priests) mixed with religion, increased beyond belief. Aristotle also (witness Clearchus in his second book of sleep, which Josephus transcribed (gives a character of a Jew whom he had seen, for his wisdom and learning Tacitus, amongst his many falsities, says this one truth, that the Jews worshipped that supreme and eternal being, who was Immutable, and could not perish; that is, God, (as Dion Cassius speaks, treating of the same Jews) who is ineffable and invisible

† Elijah, &c. Concerning whose prophecy, Eusebius says, Prep. book ix. chap. 30. that Eupolemus wrote a book. In the 39th chapter of the same book, Eusebius quotes a place of his concerning the prophecies of Jeremiah.

‡ Lycophon, &c. The verses are these:

Of that three nighted Lyon, whom of old  
Triton's fierce dog with furious Jaws devour'd,  
Within whose bowels, tearing his liver  
He rolled, burning with heat, though without fire,  
His head with drops of sweat bedew'd all o'er.



Lycophron, and Æneas Gazæus, only under the name Hercules; to advance whose fame every thing that was great and noble used to be related of him, as \* Tacitus observes. Certainly nothing but the manifest evidence of the history could compel Julian (who was as great an enemy to the Jews as to the Christians) to confess † that there were some men inspired by the divine spirit amongst the Jews, and ‡ that fire descended from heaven, and consumed the sacrifices of Moses and Elias. And here it is worthy of observation, that there is not only very § severe punishments threatened amongst the Hebrews, to any who should falsely assume the gift of prophecy; || but very many kings, who by that means might have procured great authority to themselves; and many learned men, ¶ such as Esdras and others, dared not to assume this honour to themselves; \*\* nay, some ages be-

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Upon which place Tzetses says, 'because he was three days within the whale.' And Æneas Gazæus in Theophrastus. According to the story of Hercules, who was saved by a whale's swallowing him up, when the ship in which he sailed was wrecked.

\* Tacitus, &c. And Servius, as Varro and Verrius Flaccus affirm.

† That there were some, &c. Book iii. in Cyrill.

‡ That fire descended, &c. Julian, in the xth book of Cyrill.—

‘Ye refuse to bring Sacrifices to the Altar and offer them, because the fire does not descend from Heaven and consume the Sacrifices, as it did in Moses's time, this happened once to Moses, and again long after to Elijah the Tishbite.’ See what follows concerning the fire from heaven. Cyprian in iii of his testimonies says, ‘That in the Sacrifices, all those that God accepted of, fire came down from heaven, and consumed all things Sacrificed.’ Menander also in his Phœnician history, mentions that great draught, which happened in the time of Elias, that is, when Ithobalus reigned amongst the Tyrians. See Josephus in his ancient history, book viii. chap. 7.

§ Severe punishments, &c. See Deut. xiii. 5. xviii. 20, and the following.

|| But very many kings, &c. Nobody dared to do it after David.

¶ Such as Esdras, &c. The Hebrews used to remark upon those times, ‘Hitherto the Prophets, now begin the Wise Men.’

\*\* Nay, some ages before Christ's time, &c. Therefore in the

fore Christ's time, nobody dared do it. Much less could so many thousand people be imposed upon, in avouching a consent and public miracle, I mean \* that of the oracle, † which shined on the High Priest's breast, which is so firmly believed by all the Jews to have remained till the

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first book of Maccabees, iv, 46. we read, that the stones of the Altar which were defiled were laid aside, 'until there should come a prophet to shew what should be done with them.' And in the ixth chap. ver. 27. of the same book, so was there great affliction in Israel the like whereof had never been since the time that there were no prophets amongst them. The same we find in the Talmud, in the title concerning the council.

\* That of the oracle, &c. See Exodus xxviii. 30. Levit. viii. 8.— Numb. xxvii. 21. Deut. xxxiii. 8. 1 Sam. xxi. 11. xxii. 10, 23, 25. xxiii. 2, 5, 9, 10, 11, 12, xxviii. 6. Add Nehem. vii. 65. And Josephus's book iii. 9. This is what is meant by the words *ερωτησθη δηλων*, "the consulting (an oracle) where you will have an answer as clear as light itself." In the Son of Sirach, xxxiii. 4. For the word *δηλα*, clear, answers to the Hebrew *אורי* *Urim*, and so the seventy translate it in the forecited places, Numb. xxvii, 21. 1 Sam. xxviii. 26. and elsewhere *δηλωσιν*, making clear, as Exodus xxviii. 26. Lev. viii. 8. They also translate *תמים* *Thumim*, *αληθειαν* Truth, the Egyptians imitated this, just as children do men. Diodorus, book 1. relating the affairs of the Egyptians, describes the chief judge having hung truth about his neck. And again afterwards. 'The king commands that all things necessary and fitting should be provided for the subsistence of the judges, and that the chief judge should have great plenty. This man carries about his neck an image of precious stones, hanging on a golden chain, which they call truth, then they begin to hear cases, and when the chief judge has fixed this image of truth.' And Ælian, book xiv. chap. 24. of his various history 'The judges in old time amongst the Egyptians, were Priests, the oldest of which was chief Priest, who judged every one; and he ought to be a very just man, and one that spared nobody. He wore an ornament about his neck, made of Sapphire stone, which was called truth.' The Babylonish Gemara, ch. 1. of the book called Joma, says, that some things in the first temple were wanting in the second, as the Ark with the Mercy Seat, and the Cherubims, the fire coming from heaven, the Shechinah, the Holy Ghost, and the Urim and Thumim.

† Which shined on the High Priest's breast, &c. This is a conjecture of the Rabbins, without any foundation from Scripture. It is much more credible, that the Priest pronounced the oracle with his mouth. See our observations on Exod. xxviii. 30. Numbers xxvii. 31. *Le Clerc*.

destruction of the first temple, that their ancestors must of necessity be well assured to the truth of it.

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SECT. XVII. *The same proved also from Predictions.*

There is another argument to prove the providence of God, very like to this of miracles, and no less powerful, drawn from the foretelling of future events, which was very often and very expressly done amongst the Hebrews; such as the \* man's being childless who should rebuild Jericho; the destroying the altar of Bethel, by king Josiah by name, † above three hundred years before it came to pass; so also Isaiah foretold the ‡ very name and principal acts of Cyrus; and Jeremiah the event of the siege of Jerusalem, after it was surrounded by the Chaldæans; and Daniel § the translation of the empire from the Assyrians, to the Medes and Persians, and ¶ from them to Alexander of Macedon, ¶¶ whose successors to part of his kingdom were to be the posterity of Lagus and Seleucus, and what evils the Hebrews should undergo from all these, particularly \*\* the famous

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\* The man's being childless, &c. Compare Josh. vi, 26. with 1 Kings xvi. 34.

† Above three hundred years, &c. CCCLXI. as Josephus thinks in his antient history, book x. ch. 5.

‡ The very name, &c. Chap. xxxvii. xxxviii. for the fulfilling, see chap. xxxix. and lii. Eusebius book ix. ch. 39, of his Præpar. brings a testimony out of Eupolemus, both of the prophecy and the fulfilling of it.

§ The translation of the empire, &c. Daniel i. 32, 39. v. 28. vii, 5. viii. 3, 20. x. 20, xi. 2.

¶ From them to Alexander, &c. In the forecited, chap. ii. 32. and 39. vii. 6. viii. 5, 6, 7, 8, 21. x. 20. xi. 3, 4.

¶¶ Whose successors, &c. Chap. i. 33, 40. vii. 7, 19 23, 24. viii, 22. x. 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20.

\*\* The famous Antiochus. &c. vii. 8, 11, 20, 24, 25. viii. 9, 10, 11, 12, 13, 14, 23, 24, 25, 26, xi. 21, 22, 23, 24, 25, 26, 27, 28. 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45. xii. 1,

Antiochus, so very plainly, \* that Porphyry, who compared the Græcian histories extant in his time with the prophæcies, could not make it out any other way, but by saying, that the things ascribed to Daniel, were wrote after they came to pass; which is the same as if any one should deny that what is now extant under the name of Virgil, and was always thought to be his, was writ by him in Augustus's time. For there was never any more doubt amongst the Hebrews concerning the one, than there was amongst the Romans concerning the other. To all which may be added the many and express oracles † amongst those of Mexico and Peru, which foretold the coming of the Spaniards into those parts, and the calamities that would follow.

*And by other Arguments.*

‡ To this may be referred very many dreams exactly agreeing with the events, which both as to themselves and their causes, were so utterly unknown to those that dreamed them, that they cannot without great shamelessness be attributed to natural causes; of which kind the best writers afford us eminent examples. § Tertullian

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2, 3, 11, Josephus explains these places as we do, book x. chap 12. and book xii. ch. 11, and book 1. ch. 1, of his Jewish war. Chrysostom ii. against the Jews; making use of the testimony of Josephus, and Polychronius, and other Greek writers.

\* That Porphyry, &c. See Jerom upon Daniel throughout.

† Amongst those of Mexico, &c. (Garcilazzo de la Vega) Inca, Acoste, Herrera, and others, relate strange things of these Oracles. See Peter Cieza. Tome ii. of the Indian affairs.

‡ To this may be referred, &c. What is here said, does not so much prove the existence of God, who takes care of the affairs of men; as that there are present with them some invisible beings, more powerful than men, which whoever believes, will easily believe that there is a God. For there is no necessity that all things which come to pass different from the common course of nature, should be ascribed to God himself; as if whatever cannot be effected by men, or the power of corporeal things, must be done by him himself. *Le Clerc.*

§ Tertullian has made a collection, &c. Chap. xlvi. where he relates the remarkable dreams of Astyages, of Philip of Macedon, of

has made a collection of them in his book of the soul; and \* ghosts have not only been seen, but also heard to speak, as we are told by those historians who have been far from superstitious credulity; and by witnesses in our own age, who lived in Sina, Mexico, and other parts of America; neither ought we to pass by † that common

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the Himerrean woman, of Loadice, of Mithridates, of Illyrian Balaris, of M. Tully, of Artorius, of the daughter of Polycrates, Samius, whom Cicero calls his nurse, of Cleonomus Picta, of Sophocles, of Neoptolemus the Tragedian. Some of these we find in Valerius Maximus, book 1. chap. 7. besides that of Calpurnia concerning Cæsar, of P. Decius and T. Manlius the Consuls, T. Atinius, M. Tully in his banishment, Hannibal, Alexander the great, Simonides Cræsus, the mother of Dionysius the tyrant, C. Sempronius Gracchus, Cassius of Parmenia, Aterius Rufus the Roman knight, Hamilcar the Carthaginian, Alcibiades the Athenian, and a certain Arcadian. There are many remarkable things in Tully's books of divination; neither ought we to forget that of Pliny, book xxv. chap. 2. concerning the mother of one that was fighting in Lusitania. And also those of Antigonus and Artucules, who was the first of the race of the Osmanidæ in the Lipsian Monita, book i. chap. 5. and others collected by the industrious Theodore Zuinger, vol. v. book iv. the title of which is concerning dreams.

\* And ghosts have not only, &c. See Plutarch in the life of Dion and Brutus, and Appion of the same Brutus in the fourth of his *Civilla*, and Florus, book iv. chap. 7. add to these Tacitus concerning Curtius Rufus, annal xi. which same history is in Pliny, epist. xxvi. book vii. together with another, concerning that which that wise and courageous philosopher Athenodorus saw at Athens. And those in Valerius Maximus, book 1. chap. 8. especially that of Cassius the Epicuræan, who was frighted with the sight of Cæsar whom he had killed; which is in Lipsius, book i. chap. v. 5. of his *Warnings*. Many such histories are collected by Chrysippus, Plutarch in his book of the soul, and Numenius in his second book of the Soul's *Immortality*, mentioned by Origen in his fifth book against Celsus.

† That common method, &c. See the testimonies of this matter collected by Francis Juret, upon the 74th epistle of Ivon bishop of Chartres. Sophocle's *Antigone* tells us how old this is, where the Thæban relations of Oedipus speak thus.

We are prepared with hands to touch the iron  
And snatch the fire, or to invoke the gods,  
That we are innocent and did not do it.

Which we learn also from the report of Strabo, book v. and Pliny's natural hist. book vii. chap. 2. and Servius upon Virgil's xith *Ænead*. Also those things which were seen of old in *Feronia's*

method of examining persons' innocence by walking over red-hot ploughshares, viz. fire-ordeal, mentioned in so many histories of the German nation, and their very laws.

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Sect. XVIII. *The Objection of Miracles not being seen now, answered.*

Neither is there any reason why any one should object against what has been said, because no such miracles are seen now, nor no such predictions heard. For it is sufficient to prove a Divine Providence, that there ever have been such. Which being once established, it will follow, that we ought to think God Almighty forbears them now, for as wise and prudent reasons, as he before did them. Nor is it fit that the laws given to the universe for the natural course of things, and that what is future might be uncertain, should always, or without good reason be suspended, but then only, when there was sufficient cause; as there was at that time when the worship of the true God was banished almost out of the world, being confined only to a small corner of it, viz. Judea; and was to be defended from that wickedness which surrounded it, by frequent assistance. Or when the Christian Religion, concerning which we shall afterwards particularly treat, was, by the determination of God, to be spread all over the world.

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grove upon the mountain Socrate. To these things which happened contrary to the common course of nature, we may add, I think, those we find made use of to preserve mens bodies from being wounded by arrows. See also the certain testimonies, concerning those who have spoke after their tongues were cut out for the sake of religion, such as Justinian, book i. ch. of the Prætorian office of a Præfect in Aprica. Procopius in the 1st of his Vandalicks. Victor Vicensis in his book of persecutions, and Æneas Gaza in Theophrastus.

Sect. XIX. *And of there being so much Wickedness.*

SOME men are apt to doubt of a Divine Providence, because they see so much wickedness practised, that the world is in a manner overwhelmed with it like a deluge. Which they contend should be the business of Divine Providence, if there were any, to hinder or suppress. But the answer to such, is very easy. When God made man a free agent, and at liberty to do well or ill, (reserving to himself alone a necessary and immutable goodness) \* it was not fit that he should put such a restraint upon evil actions, as was inconsistent with this liberty. But whatever means of hindering them, were not repugnant to such liberty; as establishing and promulgating a law, external and internal warnings, together with threatenings and promises; none of these were

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\* It was not fit, &c. Thus Tertullian against Marcion ii. An entire liberty of the will, is granted him either way that he may always appear to be master of himself, by doing of his own accord that which is good, and avoiding of his own accord that which is evil. Because man, who is in other respects subject to the determination of God, ought to do that which is just out of the good pleasure of his own free will. But neither the wages of that which is good or evil, can justly be paid to him who is found to be good or evil out of necessity, and not out of choice. And for this reason was the law appointed, not to exclude but to prove liberty, by voluntarily performing obedience to it, or by voluntarily transgressing it, so that in either event the liberty of the will is manifest. And again afterwards. Then the consequence would have been, that God would have withdrawn that liberty which was once granted to man: that is would have retained within himself his fore-knowledge and exceeding power, whereby he could have interposed to hinder man from falling into danger, by attempting to make an ill use of his liberty. For if he had interposed he would then have taken away that liberty which his reason and goodness had allowed them. Origen in his ivth book against Celsus, handles this matter, as he uses to do others, very learnedly: where amongst other things, he says, that you destroy the nature of virtue, if you take away liberty.

neglected by God: neither would he suffer the effects of wickedness to spread to the furthest: so that government was never utterly subverted, nor the knowledge of the divine laws entirely extinguished. And even those crimes that were permitted, as we hinted before, were not without their advantages, when made use of either to punish those who were equally wicked, or to chastise those who were slipt out of the way of virtue, or else to procure some eminent example of patience and constancy in those who had made a great progress in virtue. † *Lastly*, even they themselves whose crimes seemed to be overlooked for a time, were for the most part punished with a proportionable punishment, that the will of God might be executed against them, who acted contrary to his will.

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Sect. XX. *And that so great, as to oppress good men.*

AND if at any time vice should go unpunished, or which is wont to offend many weak persons, some good men, oppressed by the fury of the wicked, should not only lead a troublesome life, but also undergo an infamous death; we must not presently from hence conclude against the Divine Providence, which, as we have before observed, is established by such strong arguments; but rather, with the wisest men, draw this following Inference:

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Sect. XXI. *This may be turned upon them so as to prove that Souls survive Bodies.*

THAT since God has a regard to human actions, who is himself just; and yet these things come to pass

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• *Lastly*, even they themselves, &c. Concerning this whole matter, see the note at sect. viii.



in the mean time ; we ought to expect a judgment after this life, lest either remarkable wickedness should continue unpunished, or eminent virtue go unrewarded and fail of happiness.

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Sect. XXII. *Which is confirmed by Tradition.*

IN \* order to establish this, we must first show that souls remain after they are separated from their bodies ; which is a most ancient tradition, derived from our first parents (whence else could it come ?) to almost all civilized people ; as appears † from Homer's verses, ‡ and from the philosophers, not only the Greeks, but also the ancient Gauls § which were called Druids, || and the Indians called Brachmans, and from those things which many writers have related ¶ concerning the Egyptians

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\* In order to establish this, &c. Whoever has a mind to read this argument more largely handled, I refer him to Chrysostom on 1 Cor. chap. 15. and to his Ethick's Tome vi. against those who say that human affairs are regulated by Demons : and to his ivth discourse upon providence.

† From Homer's Verses, &c. Especially in that part called *versus* concerning those that are departed : To which may be added the like in Virgil, in Seneca's *Œdipus*, Lucan, Statius, and that in Samuel, 1 Sam. xxviii.

‡ And from the Philosophers, &c. Pherecydes, Pythagoras and Plato, and all the disciples of them. To these Justin adds Empedocles, and many oracles in his 2d Apologetick ; and Theodoret adds Anaxagoras and Xenocrates.

§ Which were called Druids, &c. These taught that souls did not die. See Cæsar book vi. of the war with the Gauls, and Strabo book iv of the same. These and others say, that souls are incorruptible : (see also Lucan, book i. 455.)

|| And from the Indians called Brachmans, &c. Whose opinion Strabo explains to us thus, book xv. " We are to think of this life, as of the state of a child before it be born, and of death as a birth of that which is truly life and happiness to wise men. See also a remarkable place concerning this matter, in Porphyry's ivth book against eating living creatures.

¶ Concerning the Egyptians, &c. Herodotus in his *Euterpe* says, that it was the opinion of the Egyptians, that the soul of man was

\* and Thracians, and also by the Germans. And moreover concerning a Divine Judgment after this life, we find many things extant, not only among the Greeks, † but also among the Egyptians ‡ and Indians, as Strabo, Diogenes Laertius and § Plutarch tell us: to which we may add a tradition that the world should be burnt, which was found of old || in Hystaspes and the Sybils,

immortal. The same is reported of them by Diogenes Lærtius, in his preface, and by Tacitus book v. of his history of the Jews. They buried rather than burnt their bodies, after the manner of the Egyptians: they having the same regard and persuasion concerning the dead. See Diodorus Siculus, concerning the soul of Osiris; and Servius on the vith Ænead, most of which is taken from the Egyptians.

\* And Thracians, &c. See again here the places of Hermippus, concerning Pythagoras, which we before quoted out of Josephus. Mela, book ii. concerning the Thracians, says, some think that the souls of those who die, return again; others, that though they do not return, yet they do not die, but go to a more happy place. And Solinus concerning the same, ch. x. some of them think that the souls of those who die, return again) others, that they do not die, but are made more happy. Hence arose that custom of attending the funerals with great joy, mentioned by these writers, and by Valerius Max. book i. ch. v. 12. That which we before quoted out of the scholiast upon Aristophanes, makes this the more credible, viz. that some of the Hebrews of old came out of Thrace.

† But also amongst the Egyptians, &c. Diodorus Siculus, book i. says, that what Orpheus delivered concerning souls departed, was taken from the Egyptians. Repeat what we now quoted out of Tacitus.

‡ And Indians, &c. Amongst the opinions of whom, Strabo book xv, reckoned one concerning the judgments that are exercised amongst the souls departed.

§ And Plutarch, &c. Concerning those whose punishment is deferred by the Gods, and concerning the face of the moon's orb. See a famous place of his, quoted by Eusebius, book xi. ch. 38, of his Gospel Preparat. out of the dialogue concerning the soul.

|| In Hystaspes and the Sybils, &c. See Justin's 2d apologetick, and Clemen's, Strome vi. whence is quoted that from the Tragœdian.

For certainly the day will come 'twill come,  
When the gilded sky shall from his treasure send  
A liquid fire whose all devouring flames,  
By laws unbounded shall destroy the earth,  
And what's above it; all shall vanish then,

and now also \* in Ovid and † Lucan, and amongst ‡ the Indians in Siam; a token of which, is the sun's approaching nearer to the earth, § observed by astronomers. So likewise upon the first into the Canary islands and America, and other distant places, the same opinion, concerning souls and judgment, was found there.

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The water of the deep shall turn to smoke,  
The earth shall cease to nourish trees; the air,  
Instead of bearing up the birds, shall burn.

\* Ovid, &c.] *Metamorphoses*, book I.

For he remembered 'twas by Fate decreed  
To future times, that sea, and earth and heaven  
Should burn, and this vast frame of nature frail.

† And Lucan, &c.] book I.

So when this frame of nature is dissolv'd,  
And the last hours in future times approach,  
All to its ancient chaos shall return;  
The stars confounded tumble into sea,  
The earth refuse its banks, and try to throw  
The ocean off. The Moon attack the Sun,  
Driving her chariot through the burning sky.  
Enrag'd and challenging to rule the day.  
The order of the world's disturb'd throughout.

Lucan was preceded by his uncle Seneca, in the end of his book of Murcia: "the stars shall run upon each other; and every thing being on a flame, that, which now shines regularly, shall then burn in one fire."

‡ The Indians in Siam, &c.] See Ferdinand Mendesijs.

§ Observed by Astronomers, &c.] See Copernicus's revolutions, book iii. chap. 16. Joachim Rhœticus on Copernicus, and Gemma Frisius. See also Ptolemy, book iii. chap. 4. of his *Mathematical Syntax*. That the world is not now upheld by that power it was formerly, as itself declares; "and that its ruin is evidenced, by the proof, how the things in it fail," says Cyprian to Demetrius. The earth is nearer to the sun in its perihelions, that is, when it is in the extreme parts of the lesser axis of its parabola, though the earth always approaches at the same distances; yet it is manifest from hence, that at the will of God, it may approach still nearer, and if it so pleases him, be set on fire by the sun, as it happens to comets. *Le Clerc*. "It were to be wished that the learned remarker had left out this and some other notes of this kind, unless he had studied such sort of things more."

SECT. XXIII. *And no way repugnant to reason.*

\* NEITHER can we find any argument drawn from nature, which overthrows this ancient and extensive

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\* Neither can we find any argument, &c.] This matter might be handled more exactly, and upon better principles of philosophy, if our room would allow it. 1. We ought to define what we mean by the Death of the Soul, which would happen, if either the substance of the soul were reduced to nothing, or if there were so great a change made in it, that it were deprived of the use of all its faculties; thus material things are said to be destroyed, if either their substance ceases to be, or if their form be so altered, that they are no longer of the same species; as when plants are burnt or putrefied; the like to which befalls brute creatures. 2. It cannot be proved that the substance of the soul perishes: For bodies are not entirely destroyed, but only divided, and their parts separated from each other. Neither can any man prove, that the soul ceases to think, which is the life of the soul, after the death of the man; for it does not follow that when the body is destroyed, the mind is destroyed too, it having never yet been proved, that it is a material substance. 3. Nor has the contrary yet been made appear, by certain philosophic arguments, drawn from the nature of the soul; because we are ignorant of it. It is true indeed, that the soul is not, by its own nature, reduced to nothing; neither is the body; this must be done by the particular act of their Creator. But it may possibly be without any thought or memory; which state, as I before said, may be called the death of it. But, 4. If the soul, after the dissolution of the body, should remain for ever in that state, and never return to its thought or memory again, then there can be no account given of divine providence, which has been proved to be by the foregoing arguments. God's goodness and justice, the love of virtue, and hatred to vice, which every one acknowledges in him, would be only empty names; if he should confine his benefits to the short and fading good things of this life, and make no distinction betwixt virtue and vice; both good and bad men equally perishing for ever, without seeing in this life any rewards or punishments dispensed to those who have done well or ill: And hereby God will cease to be God, that is the most perfect being; which, if we take away, we cannot give any account of almost any other thing, as Grotius has sufficiently shewn, by those arguments, whereby he has demonstrated, that all things were created by God. Since therefore there is a God, who loves virtue and abhors vice; the souls of men must be immortal, and reserved for rewards or punishments in another life. But this requires further enlargement. *Le Clerc.* The proof of the soul's immortality, drawn from the consideration of the nature of it, may be seen in its full force in Dr Clarke's letter to Mr Dodwell, and the defences of it.

tradition: for all those things which seem to us to be destroyed, are either destroyed by the opposition of something more powerful than themselves, as cold is destroyed by the greater force of heat; or by taking away the subject upon which they depend, as the magnitude of a glass, by breaking it; or by the defect of the efficient cause, as light by the absence of the sun. But none of these can be applied to the mind; not the first, because nothing can be conceived contrary to the mind; nay, such is the peculiar nature of it, that it is capable equally and at the same time, of contrary things in its own, that is, in an intellectual manner. Not the second, because there is no subject upon which the nature of the soul depends; \* for if there were any, it would be a human body; and that it is not so, appears from hence, that when the strength of the body fails by action, the mind only does not contract any weariness by acting. † Also the powers of the body suffer by the too great power of the things which are the objects of them, as sight by the light of the sun. ‡

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\* For if there were any, &c.] That there is none, Aristotle proves very well from old men, book 1. chap. 4. concerning the soul. Also book 3. chap. 4. he commends Anaxagoras, for saying, that the mind was simple and unmixed, that it might distinguish other things.

† Also the powers of the body, &c.] Aristotle, book 3. of the soul, says: "That there is not the like weakness in the intellectual part, that there is in the sensitive, is evident from the organs of sense, and from sensation itself; for there can be no sensation, where the object of such sensation is too strong; that is, where the sound is too loud, there is no sound; and where the smell is too strong, or the colours too bright, they cannot be smelt nor seen. But the mind, when it considers things most excellent to the understanding, is not hindered by them from thinking, any more than it is by meaner things, but rather excited by them; because the sensitive part cannot be separated from the body, but the mind may." Add to this, the famous place of Plotinus, quoted by Eusebius, in his *Preparat.* book 15. chap. 22. Add also, that the mind can overcome those passions which arise from the body, by its own power; and can choose the greatest pains, and even the death of it.

‡ But the mind is rendered, &c.] And those are the most excellent actions of the mind, which call it off most from the body.

But the mind is rendered the more perfect, by how much the more excellent the things are, about which it is conversant; as about figures abstracted from matter, and about universal propositions. The powers of the body are exercised about those things which are limited by time and place, but the mind about that which is infinite and eternal. Therefore, since the mind in its operations does not depend upon the body, so neither does its existence depend upon it. For we cannot judge of the nature of those things which we do not see, but from their operations. Neither has the third method of being destroyed, any place here: for there is no efficient cause from which the mind continually flows: not the parents, because the children live after they are dead. If we allow any cause at all from whence the mind flows, it can be no other than the first and universal cause, which, as to its power, can never fail; and as to its will, that that should fail, that is, that God should will the soul to be destroyed, this can never be proved by any argument.

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Sect. XXIV. *But many things favour it.*

NAY, there are many not inconsiderable arguments for the contrary; such as\* the absolute power every man has over his own actions, a natural desire of immortality; the power of conscience, which comforts him when he has performed any good actions, though never so

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\* The absolute power every man has over his own actions, &c.] And over all other living creatures. To which may be added, the knowledge of God, and of immortal beings. "An immortal creature is not understood by any mortal one," says Sallust the philosopher. One remarkable token of his knowledge is, that there is nothing so grievous, which the mind will not despise, for the sake of God. Besides, the power of understanding and acting is not limited, as it is in other creatures, but unwearied, and extends itself infinitely, and is by this means like unto God; which difference of men from other creatures, was taken notice of by Galen.

difficult ; and, on the contrary, \* torments him when he has done any bad thing, especially at the approach of death, as it were with a sense of impending judgment ; † the force of which, many times could not be extinguished by the worst of tyrants, though they have endeavoured it never so much ; as appears by many examples.



Sect. XXV. *From whence it follows, that the end of man is happiness after this life.*

IF then the soul be of such a nature, as contains in it no principles of corruption ; and God has given us many tokens, by which we ought to understand, that his will

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\* Torments him when he has done, &c.] See Plato's first book of his commonwealth : " When death seems to approach any one, fear and solicitude come upon him, about those things which before he did not think of."

† The force of which, &c.] Witness that epistle of Tiberius to the Senate. " What I should write to you, O Senators, or how I should write, or what I should not write, at this time, let the gods and goddesses destroy me, worse than I now feel myself to perish, if I know." Which words, after Tacitus had recited in the 6th of his Annals, he adds, " So far did his crimes and wickedness turn to his punishment. So true is that assertion of the wisest of men, that if the breasts of tyrants were laid open, we might behold the gnawings and stings of them ; for as the body is bruised with stripes, so the mind is torn with rage and lust and evil designs." The person which Tacitus here means, is Plato, who says of a tyrant, in book 9. of his commonwealth : " He would appear to be in reality a beggar, if any one could but see into his whole soul ; full of fears all his life long, full of uneasiness and torment." The same philosopher has something like this in his Georgias. Suetonius, ch. 67. being about to recite the forementioned epistle of Tiberius, introduces it thus : " At last when he was quite wearied out, in the beginning of such an epistle as this, he confesses almost all his evils." Claudian had an eye to this place of Plato, when he describes Rufinus in his second poem.

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Stains within  
Deform his breast ; which bears the stamp of vice.

is, it should remain after the body; there can be no end of man proposed more worthy of him, than the happiness of that state; and this is what Plato and the Pythagoreans said, \* that the end of man was to be made most like God. Thus what happiness is, and how to be secured, men may make some conjectures; but if there be any thing concerning it, revealed from God, that ought to be esteemed most true and most certain.

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Sect. XXVI. *Which we must secure by finding out the true Religion.*

Now since the Christian Religion recommends itself above all others, whether we ought to give credit to it or no, shall be the business of the second part of this work to examine.

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\* That the end of man was, &c.] Which the Stoics had from Plato, as Clemens remarks, Strom. 5.



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**BOOK SECOND.**

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**SECT. I.** *That the Christian Religion is true.*

**T**HE design then of this second book, (after having put up our petitions to Christ, the king of heaven, that he would afford us such assistances of his holy Spirit, as may render us sufficient for so great a business) is not to treat particularly of all the opinions in christianity; but only to show that the Christian Religion itself is most true and certain; which we attempt thus.

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**Sect. II.** *The proof that there was such a person as Jesus.*

**T**HAT Jesus of Nazareth formerly lived in Judea in the reign of Tiberius, the Roman Emperor, is constantly acknowledged, not only by Christians dispersed all over the world, but also by all the Jews which now are, or have ever wrote since that time; the same is also testified by heathens, that is, such as did not write either of the Jewish, or of the Christian Religion,\*

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\* Suetonius, &c.] In his Claudius, chap. 25. where Chresto is put for Christo, because that name was more known to the Greeks and Latins.

Suetonius, \* Tacitus, † Pliny the younger, and many after these.

*That he died an ignominious Death.*

That the same Jesus was crucified by Pontius Pilate, the president of Judea, is acknowledged by all the same Christians, notwithstanding it might seem dis-

▪ Tacitus, &c.] Book xv. where he is speaking of the punishment of the Christians. The author of that name was Christ, who in the reign of Tiberius, suffered punishment under his procurator Pontius Pilate. Where the great crimes and hatred to human kind they are charged with, is nothing else but their contempt of false Gods; which same reason Tacitus had to curse the Jews; and Pliny the elder when he calls the Jews, a people remarkable for contempt of "the Gods." That is, very many of the Romans were come to this, that their consciences were not affected by that part of their theology which was civil (which Seneca commends) but they feigned it in their outward actions, and kept it as a command of the law, looking upon worship as a thing of custom, more than in reality.— See the opinion of Varro and Seneca about this matter, which is the same with that of Tacitus: in Augustin, book v. chap. 33. and book vi. chap. 10. of his city of God. In the mean time it is worth observation, that Jesus, who was punished by Pontius Pilate was acknowledged by many at Rome in Nero's time, to be the Christ.— Compare that of Justin in his 2d Apologetic concerning this history, where he addresses himself to the Emperors and Roman Senate, who might know those things from the Acts.

† Pliny the younger, &c.] The epistle is obvious to every one, viz. book x. chap. 97. which Tertullian mentions in his Apologetick, and Eusebius in his Chronicon; where we find that the Christians were used to say a Hymn to Christ as God, and to bind themselves not to perform any wicked thing, but to forbear committing Theft, Robbery or Adultery: to be true to their word, and strictly perform their trust. Pliny blames their stubbornness and inflexible obstinacy in this one thing, that they would not invoke the Gods, nor do homage with frankincense and wine before the shrines of the deities, nor curse Christ, nor could they be compelled to do it by any torments whatsoever. The epistle in answer to that of Trajan, says, that he openly declares himself to be no Christian, who supplicates the Roman Gods. Origen in his ivth book against Celsus, tells us, there was a certain history of Jesus extant in Numenius the Pythagorean.

honourable to them who worship such a Lord\*. It is also acknowledged by the Jews, though they are not ignorant how much they lie under the displeasure of the Christians, under whose government they every where live, upon this account, because their ancestors were the cause of Pilate's doing it. Likewise the heathen writers we mentioned, have recorded the same to posterity; † and a long time after, the acts of Pilate were extant, to which the Christians sometime appealed. Neither did Julian, or other opposers of Christianity, ever call it in question. So that no history can be imagined more certain than this; which is confirmed by the testimonies, I do not say of so many men, but of so many people, which differed from each other. ‡ Notwithstanding which we find him worshipped as Lord, throughout the most distant countries of the world.

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Sect. III. *And yet, after his death, was worshipped by Wise Men.*

And that, not only in our age, or those immediately foregoing; but also even in the first, the age next to that in which it was done, in the reign of the Emperor Nero; at which time the forementioned Tacitus, and others attest, that very many were punished because they professed the worship of Christ.

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\* It is also acknowledged, &c.] Who calls him תלוי, that is hanged. Benjaminus Tudelensis in his Itinerary, acknowledges that Jesus was slain at Jerusalem.

† And a long time after, &c.] See Epiphanius in his Tessaeracodocitæ. It were better to have omitted this Argument, because some imprudent Christians might appeal to some spurious acts; for it does not appear that there were any genuine ones. *Le Clerc.*

‡ Notwithstanding which, &c.] Chrysostom handles this matter at large, upon 2 Cor. v. 7.

Sect. IV. *The cause of which could be no other but those Miracles which were done by him.*

And there were always very many amongst the worshippers of Christ, who were men of good Judgment, and of no small learning; such as (not to mention Jews), \* Sergius the president of Cyprus, † Dionysius the Areopagite, ‡ Polycarp, § Justin; || Irenæus, ¶ Athenagoras, \*\* Origen, †† Tertullian, ‡‡ Clemens Alexandrinus, and others: who being such men; why they should themselves be worshippers of a man that was put to an ignominious death, especially when almost all of them were brought up in other religions, and there was neither honour nor profit to be had by the Christian Religion; why I say they should do thus, there can be no reason given but this one, that upon a diligent enquiry such as becomes prudent men to make in a matter of the highest concern to them, they found that the report which was spread abroad concerning the Miracles that were done by him, was true, and founded upon sufficient testimony; such as healing sore diseases, and those of a long continuance, only by a word, and this

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\* Sergius the President, &c.] Acts xiii. 12.

† Dionysius the Areopagite, &c.] Acts xvii. 34.

‡ Polycarp, &c.] Who suffered Martyrdom in Asia, in the clxixth year of Christ, according to Eusebius.

§ Justin, &c.] Who published writings in defence of the Christians, cxliid year of Christ. See the same Eusebius.

|| Irenæus, &c.] He flourished at Lyons, in the clxxxiiid year of Christ.

¶ Athenagoras, &c.] This man was an Athenian. He flourished about the clxxxth year of Christ, as appears from the Inscription of his book.

\*\* Origen, &c. He flourished about the ccxxxth year of Christ.

†† Tertullian, &c. Who was famous in the ccviiiith year of Christ.

‡‡ Clemens Alexandrinus, &c.] About the same time. See Eusebius.

publicly ; restoring sight to him that was born blind ; increasing bread for the feeding of many thousands, who were all witnesses of it ; restoring the dead to life again, and many other such like.

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SECT. V. *Which Miracles cannot be ascribed to any Natural or diabolical Power, but must be from God.*

WHICH report had so certain and undoubted a foundation, that neither \* Celsus, nor † Julian, when they wrote against the Christians, dared to deny that some miracles were done by Christ ; the ‡ Hebrews also confess it openly in the books of the Talmud. That they were not performed by any natural power, sufficiently appears from hence, that they are called wonders or miracles ; nor can it ever be, that grievous distempers should be healed immediately, only by a word speaking, or a touch, by the power of nature. If those works could have been accounted for by any natural efficacy, it would have been said so at first by those, who either professed themselves enemies of Christ when he was upon earth, or of his gospel. By the like argument we gather, that they were not juggling tricks, because very many of the works were done openly, § in the sight of all the people ; and amongst whom were many learned men, who bore no good will to Christ, who observed all his works. To which

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\* Celsus, &c.] Whose words in book ii. of Origen are : You think he is the Son of God, because he healed the lame and the blind.

† Julian, &c.] Nay, he plainly confesses the thing, when he says in the words recited by Cyril, book vi. “ Unless any one will reckon amongst the most difficult things, healing the lame and the blind, and casting out devils in Bethsaida and Bethany.”

‡ The Hebrews also, &c.] In the title Abuda Zara.

§ In the sight of all the people, &c.] Acts xxvi. 26. Luke xii.

we may add, that the like works were often repeated, and the effects were not of a short continuance, but lasting. All which rightly considered, as it ought to be, it will plainly follow, according to the Jew's own confession, that these works were done by some power more than human, that is, by some good or bad spirit: that these works were not the effects of any bad spirit, is from hence evident, that this doctrine of Christ, for the proof of which these works were performed, was opposite to those evil spirits; for it forbids the worship of evil spirits: it draws men off from all immortality, in which such spirits delight. It appears also from the things themselves, that wherever this doctrine has been received, the worship of demons and \* magical arts have ceased: and the one God has been worshipped, with an abhorrence of demons; whose strength and power † Porphyry acknowledges were broken upon the coming of Christ. And it is not at all credible, that any evil spirit should be so imprudent, as to do those things, and that very often, from which no honour or advantage could arise to them, but on the contrary great loss and disgrace. Neither is it any way consistent with the goodness or wisdom of God, that he should be thought to suffer men, who were free from all wicked designs, and who feared him, to be deceived by the cunning of devils; and such were the first disciples of Christ, as is manifest from their unblameable life, and their suffering very many calamities, for conscience sake. If any one should say that these works were done by good beings, who yet are inferior to God; this is to confess, that they were well-pleasing to God, and redounded to his honour; because good beings do nothing but what is acceptable

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\* Magical arts, &c. The books about which were burnt by the advice of the disciples of Christ, Acts xix. 19.

† Porphyry acknowledges, &c. The place is in Eusebius's *Præb.* book v. chap. 3. After Christ was worshipped, nobody experienced any public benefit from the gods."

to God, and for his glory. Not to mention, that some of the works of Christ were such as seem to declare God himself to be the author of them ; such as the raising more than one of those that were dead to life. Moreover, God neither does nor suffers miracles to be done, without a reason ; for it does not become a wise lawgiver to depart from his laws, without a reason, and that a weighty one. Now no other reason can be given, why these things were done, but that which is alledged by Christ, viz. \* to give credit to his doctrine ; nor could they who beheld them, conceive any other reason in their minds ; amongst whom, since there were many of a pious disposition, as was said before, it would be profane to think God should do them to impose upon such. And this was the sole reason why many of the Jews who lived near the time of Jesus, † who yet could not be brought to depart from any thing of the law given by Moses, such as they who were called Nazarenes and E-bionites,) nevertheless owned Jesus to be a teacher sent from heaven.

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\* To give credit to his doctrine, &c.] We may add that the event itself, in that so great a part of mankind embraced the Christian Religion, shews that it was a thing so worthy of God, as for him to confirm it with miracles at the beginning. If he did so many for the sake of one nation, and that no very great one, I mean the Jewish ; how much more agreeable to his goodness was it to bestow this heavenly light to so great a part of mankind, who lay in the thickest darkness. *Le Clerc.*

† Who yet could not be brought, &c.] See Acts xv. Rom. xiv. Jerom in the Eusebian Chronicon, for the year of Christ cxxv. after he had named fifteen Christian Bishops of Jerusalem, adds, “ These were all Bishops of the circumcision, who governed till the destruction of Jerusalem under the Emperor Adrian.” Severus Sulpitius, concerning the Christians of those times and places, says, “ They believed Christ to be God, whilst they observed also the law ; and the church had a Priest out of those of the circumcision.” See Epiphanius, where he treats of the Nazarenes and Ebionites. Nazarenes was a name not for any particular part, but all the Christians in Palestine were so called, because their master was a Nazarene.

SECT. VI. *The Resurrection of Christ proved from credible Testimony.*

CHRIST'S coming to life again in a wonderful manner, after his crucifixion, death and burial, affords us no less strong an argument for those miracles that were done by him. For the Christians of all times and places assert this not only for a truth, but as the principal foundation of their faith: which could not be, unless they, who first taught the Christian Faith, had fully persuaded their hearers, that the thing did not come to pass. Now they could not fully persuade men, of any judgment, of this, unless they affirmed themselves to be eye-witnesses of it; for without such an affirmation, no man in his senses would have believed them, especially at that time, when such a belief was attended with so many evils and dangers. That this was affirmed by them with great constancy, their own books, \* and the books of others, tell us; nay, it appears from those books, that they appealed to five † hundred witnesses, who saw Jesus after he was risen from the dead. Now it is not usual for those who speak untruths, to appeal to so many witnesses. Nor is it possible so many men should agree to bear a false testimony. And if there had been no other witnesses, but those twelve known first propagators of the Christian doctrine, it had been sufficient. Nobody has any ill design for nothing. They could not hope for any honour, from saying what was not true, because all the honours were in the power of the hea-

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\* And the books of others, &c.] Even of Celsus, who wrote against the Christians. See Origen's book ii.

† Five hundred Witnesses, &c.] Paul, 1 Cor. xv. 6. He says, some of them were dead at that time, but their children and friends were alive, who might be hearkened to, and testify what they had heard, but the greater part of them were alive when Paul wrote this. This appearance was a mountain in Galilee.



thens, and Jews, by whom they were reproached and contemptuously treated: nor for riches, because on the contrary, this profession was often attended with the loss of their goods, if they had any; and if it had been otherwise, yet the gospel could not have been taught by them, but with the neglect of their temporal goods. Nor could any other advantages of this life provoke them to speak a falsity, when the very preaching of the gospel exposed them to hardship, to hunger and thirst, to stripes and imprisonment. Fame, amongst themselves only, was not so great, that for the sake thereof, men of upright intentions, whose lives and tenets were free from pride and ambition, should undergo so many evils. Nor had they any ground to hope, that their opinion, which was so repugnant to nature, (which is wholly bent upon its own advantages) and to the authority which every where governed, could make so great a progress, but from a divine promise. Further, they could not promise to themselves that this fame, whatever it was, would be lasting; because (God on purpose concealed his intention in this matter from them) they expected that \* the end of the whole world was just at hand, as is plain from their own writings, and those of the Christians that came after them. It remains therefore, that they must be said to have uttered a falsity, for the sake of defending their religion; which, if we consider the thing aright, can never be said of them; for either they believed from their heart that their religion was true, or they did not believe it. If they had not believed it to have been the best, they would never have chosen it from all other religions, which were more safe and honourable. Nay, though

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\* The end of the whole world, &c. See 1 Thess. iv. 15. 16. 1 Cor. xv. 52. Tertullian of having but one wife: "Now the time is very short." Jerome to Gerontis. "What is that to us, upon whom the ends of the world are come."

they believed it to be true, they would not have made a profession of it, unless they had believed such a profession necessary; especially when they could easily foresee, and they quickly learned by experience, that such a profession would be attended with the death of a vast number; and they would have been guilty of the highest wickedness, to have given such occasion without a just reason. If they believed their religion to be true, nay, that it was the best, and ought to be professed by all means, and this after the death of their master; it was impossible this should be, if their master's promise concerning his resurrection had failed them; \* for this had been sufficient to any man in his senses, to have overthrown that belief which he had before entertained: Again, all religion, but particularly the Christian Religion, forbids † lying and false witness, especially in divine matters: they could not therefore be moved to tell a lie, out of love to religion, especially such a religion. To all which may be added, that they were men who led such a life as was not blamed even by their adversaries; and who had no objection made against them; ‡ but only their simplicity, the nature of which is the most distant that can be from forging a lie. And there was none of them, who did not undergo even the most grievous things, for their profession of the resurrection of Jesus. Many of them endured the most exquisite death for this testimony. Now, suppose it possible, that any man in his wits could undergo such things for an opinion he had entertained

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\* For this had been sufficient, &c.] Chrysostom handles this argument at large, upon 1 Cor. i. towards the end.

† Lying and false witness, &c. Matt. xii. 36. John viii. 44, 45. Eph. iv. 25. Rom. ix. 1. 2 Cor. vii. 19. xi. 31. Gal. 1. 20. Col. iii. 9. 1 Tim. i. 10. and ii. 7. Jam. iii. 14. Matt. xxii. 16.—Mark xii. 14. Luke xx. 21. John xiv. 16. Eph. v. 9. and elsewhere.

‡ But only their simplicity, &c. Even Celsus. See Origen, Book I.

in his mind; yet for a falsity, and which is known to be a falsity; that not only one man, but very many should be willing to endure such hardships, is a thing plainly incredible. And that they were not mad, both their lives and their writings sufficiently testify. What has been said of these first, the same also may be said of Paul, \* who openly declared that he saw Christ reigning in Heaven, † and he did not want the learning of the Jews, but had great prospect of honour, if he had trod the paths of his fathers. But on the contrary, he thought it his duty, for this profession, to expose himself to the hatred of his relations; and to undertake difficult, dangerous, and troublesome voyages all over the world, and at last to suffer an ignominious death.

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SECT. VII. *The objection drawn from the seeming impossibility of a resurrection answered.*

INDEED, nobody can withstand the credibility of so many and so great testimonies, without saying, that a thing of this nature is impossible to be, such as we say all things that imply a contradiction are. ‡ But this

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\* Who openly declared, &c.] 1 Cor. xv. 9. 2 Cor. xii. 4. Add to this what Luke the Disciple of Paul writes, Acts ix. 4, 5, 6. and xxii. 6, 7, 8.

† And he did not want the learning, &c.] Acts xxii. 3. There were two Gamaliels famous amongst the Hebrews on account of their learning. Paul was the disciple of one of them, who was very skilful, not only in the law, but also in those things that were delivered by the doctors. See Epiphanius.

‡ But this cannot be said of it, &c.] See the seventh answer to the objections concerning the resurrection, in the works of Justin. "An impossibility in itself, is one thing; and an impossibility in any particular is another; an impossibility in itself is, that the diagonal of a square should be commensurate with the side; a particular impossibility is, that nature should produce an animal without seed. To which of these two kinds of impossibilities do unbelievers compare the resurrection? If to the first their reasoning is false,

cannot be said of it. It might indeed, if any one should affirm, that the same person was alive and dead at the same time: but that a dead man should be restored to life, by the power of him who first gave life to man, \* there is no reason why this should be thought impossible. Neither did wise men believe it to be impossible: for Plato relates it of † Er the Armenian; ‡ Heraclides Ponticus, of a certain woman; § Herodotus, of Aristœus; and || Plutarch, out of another: which,

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for a new creation is not like making the diagonal commensurate with the side; but they that rise again, rise by a new creation. If they mean a particular impossibility; surely all things are possible with God, though they may be impossible to any else." Concerning this difference of impossibilities, see the learned notes of Maimonides, in his guide to the doubting, Part III. ch. 15.

\* There is no reason why, &c.] All those who are skilful in the true philosophy, acknowledge that it is as hard to understand how the foetus is formed in the mother's womb, as how the dead should be raised to life. But ignorant men are not at all surprised at the things which they commonly see; nor do they account them difficult, though they know not the reason of them: but they think those things which they never saw, are impossible to be done, though they are not at all more difficult than those things they see every day. *Le Clerc.*

† Er the Armenian, &c.] The place of Plato concerning this matter, is extant in his tenth book of republics, transcribed by Eusebius, in his Gospel Preparat. book 11, chap. 35. The report of which history is in Valerius Maximus, book 1, chap. 8. the first foreign example. In the Hortatory discourse among the works of Justin; in Clemens, Strom. 5. in Origen, book 2. against Celsus; in Plutarch, Symposiac, 9. 5. and in Macrobius, in the beginning upon Scipio's dream.

‡ Heraclides Ponticus, &c.] There was a book of his concerning the dead, mentioned by Diogenes Laertius in his preface, and in his Empedocles; and by Galen in the 6th, concerning the parts that are affected. Pliny speaks thus of him, book 7. chap. 32. of "that noble volume of Heraclides amongst the Greeks, of a woman's being restored to life, after she had been dead seven days." And Diogenes Laertius, in the latter place, assigns her thirty days.

§ Herodotus, &c.] In his Melpomene. See Pliny's Nat. Hist. book 8. chap. 52. Plutarch's Romulus, and Hesechius concerning the philosophers.

|| Plutarch, &c.] Of Thespesius. Plutarch has this in his discourse of God's deferring punishment. And Antyllus, concerning

whether they were true or false, shews the opinion of learned men, concerning the possibility of the thing.

*The Truth of Jesus' doctrine proved from his resurrection.*

If it be not impossible that Christ should return to life again, and if it be proved from sufficient testimonies, such as convinced \* Bechai, a teacher of the Jews, so far as to acknowledge the truth of it; and Christ himself (as both his own disciples and strangers confess) declared a new doctrine, as by a divine command: It will certainly follow, that this doctrine is true; because it is repugnant to the justice and wisdom of God to bestow such endowments upon him who had been guilty of a falsity, in a matter of so great moment. Especially when he had, before his death, declared to his disciples, that he should die, and what manner of death; and also that he should return to life again; † and that these things should therefore come to pass, that they might confirm the truth of his doctrine.

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SECT. VIII. *That the Christian Religion exceeds all others.*

These arguments are drawn from matters of fact; we come now to those which are drawn from the nature of the doctrine. Certainly all manner of worship of God must be rejected; (which can never enter into any man's mind, who has any sense of the existence of

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whom Eusebius has preserved that place of Plutarch, from his first book of the soul, in his Prepar. book 11. chap. 38. and Theodoret, serm. 11.

\* Bechai, &c. It were to be wished that Grotius had quoted the place: for though his reasoning drawn from the resurrection of Christ, does not want the approbation of R. Bechai, yet perhaps the Jews might be affected with his authority *Le Clerc*.

† And that these things, &c. See John xvii, Luke xxiv. 46, 47.

God, and of his Government of the creation ; and who considers the excellency of man's understanding, and the power of chusing moral good or evil, with which he is endued, and consequently that the cause, as of reward, so of punishment, is in himself;) or else he must receive this religion, not only upon the testimony of the facts, which we have now treated of; but likewise for the sake of those things that are intrinsical in religion ; since there cannot be any produced, in any age or nation, whose rewards are more excellent, or whose precepts are more perfect, or the method in which it was commanded to be propagated, more wonderful.

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SECT. IX. *The excellency of the reward proposed.*

To begin with the reward, that is, with the end proposed to man ; because, as we are used to say, that which is the last in execution, is the first in intention ; \* Moses, in his institution of the Jewish Religion, if we regard the express condition of the law, made no promises beyond the good things of this life ; such as a fruitful land, abundance of riches, victory over their enemies, long life and health and hope of their posterities surviving them. And if there be any thing more, it is only obscurely hinted, and must be collected from wise and strong arguing : which is the reason why many who professed to follow the law of Moses († as the Sadducees) cast off all hope of enjoying any good after this life. The Greeks, who derived their learning from the Chaldeans and Egyptians, and who had some hope of ano-

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▪ Moses in his institution &c.] Deut. xi. and xxviii. Heb. viii. 6.

† As the Sadducees, &c.] Mat. xxii. 23. Luke in Acts, xxiii. 8. Josephus : the Sadducees argue that the soul perishes with the body ; and in another place, they deny the soul's immortality, and rewards and punishments in another life. Jerom says of them, that "they believe the soul perishes with the body."

ther life after this, \* spoke very doubtfully concerning it, as is evident † from the disputes of Socrates, and from the writings of ‡ Tully, § Seneca, || and others. And though they searched diligently for arguments to prove it, they could offer nothing of certainty. For those which they alledge, ¶ hold generally as strong for beasts as they do for men. Which when some of them considered, it is no wonder that they imagined

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\* Spoke very doubtfully, &c.] This is observed by Chrysostom, on 1 Cor. ch. 1. 25.

† From the disputes of Socrates, &c.] In Plato's Phædon. "Now I would have you to understand, that I hope to go amongst good men; but I will not be too positive in affirming it. And afterwards: if those things I am speaking of, should prove true, it is very well to be thus persuaded concerning them; but if there be nothing after death, yet I shall always be the less concerned for the present things of this life; and this my ignorance will not continue long (for that would be bad,) but will shortly vanish." And Tertullian concerning the soul. "From such a firm steadiness and goodness of mind, did that wisdom of Socrates proceed, and not from any certain discovery of the truth." The same is observed of Socrates, in the exhortation among the works of Justin.

‡ Tully, &c.] In his first Tusculan question. "Shew me first, if you can, and if it be not too troublesome, that souls remain after death; or if you cannot prove this, (for it is difficult,) declare how there is no evil in death." And a little after. "I know not what mighty thing they have got by it, who teach, that when the time of death comes, they shall certainly perish; which if it should be (for I do not say any thing to the contrary,) what ground of joy or glorying does it afford?" And again. "Now suppose the soul should perish with the body can there be any pain, or can there be any sense at all in the body after death? No body will say so. Lactantius, book vii. ch. 8 cites the following passage out of the same Cicero, spoken after a dispute about the soul: "which of these opinions is true, God only knows."

§ Seneca, &c.] Epistle lxiv. "and perhaps, (if the report of wise men be true, and any place receives us,) that which we think perishes, is only sent before."

|| And others, &c.] Justin Martyr says in general, in his dialogue with Trypho, "the philosophers knew nothing of these things, nor can they tell what the soul is."

¶ Hold as strong for beasts, &c.] As, that argument of Socrates to Plato, that "that which moves of itself is eternal." See Lactantius in the forementioned place.

that souls \* passed out of men into beasts, and out of beasts into men. Again, because this could not be proved by any testimonies, nor by any certain arguments, and yet it could not be denied but that there must be some end proposed for man; therefore others were led to say, † that virtue was its own reward, and that a wise man was very happy, though in Phalaris's bull. But others disliked this, and not without reason; for they saw very well, that happiness, especially in the highest degree (unless we regard only the sound of words, without any meaning,) could not ‡ consist in that which is attended with danger, loss, torment, and death. And therefore they placed the chief good and end of man in sensual pleasure. And this opinion likewise was solidly confuted by very many, as a thing which overthrew all virtue, the seeds of which are planted in the mind; and degraded man, who was made for nobler purposes, to the rank of brute creatures, who look no further than the earth. In so many doubts and uncertainties did mankind at that time wander, till Christ discovered the true knowledge of their end, promising to his disciples and followers another life after this, in which there should be no more death, pain, or sorrow,

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\* Passed out of men into beasts, &c.] As the Brachmans of old, and now also: from whom Pythagoras and his scholars had it.

† That virtue was its own reward, &c.] See Tully's iid Tusc. Quest. and Lactantius's institutions, book iii. ch. 27. where he strenuously disputes against this opinion; and Augustin, epist. iii.

‡ Consist in that, &c.] Lactantius, book iii. ch. 12. Virtue is not its own happiness, because the whole power of it consists, as I said, in bearing evils. And a little after, when he had quoted a place of Seneca's, he adds: "But the Stoicks whom he follows, deny that any one can be happy without virtue. Therefore the reward of virtue is a happy life; if virtue, as is rightly said, makes life happy. Virtue therefore is not to be desired for its own sake, as they affirm, but for the sake of a happy life, which necessarily attends virtue; which argument might instruct them what is the chief good. But this present bodily life cannot be happy, because it is subject to evils, by means of the body. Pliny, in his natural history, book vii. ch. 7. says well "that no mortal man is happy."



but accompanied with the highest joy; and this not only to one part of man, that is, his soul, of whose happiness after this life there was some hope, partly from conjecture, and partly from tradition; but also to the body, and that very justly, that the body, which oftentimes ought to endure great losses, torments and death, for the sake of the divine law, might not go without a recompense. And the joys which are promised, are not such mean things\* as those feasts, which the duller Jews hoped for after this life, † and the embraces which the Mahometans promise to themselves; for these are only proper remedies for the mortality of this frail life; the former for the preservation of particular animals, and the latter for the continuance of their species. But the body will be in a perpetual vigour, and its brightness will exceed the stars. The mind will have a knowledge of God, and of divine providence, and of whatever is now hidden from it, without any mistake. The Will will be calm, employed in wonder and praises, in beholding God; in a word, all things will be much greater and better, than can be conceived by comparing them with the greatest and best here.

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SECT. X. *A Solution of the Objection taken from hence, that the bodies after their dissolution cannot be restored.*

BESIDES the objection which we have now answered, it is commonly alledged, that the bodies of men, after their dissolution, cannot be restored to the same frame again; but this is said without the least foundation. ‡ For most philosophers agree, that tho' the things be

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\* As those feasts, &c.] The places are quoted beneath, in the Vth book.

† And the embraces, &c.] See the Alcoran Azoara, ii, v, xlvi, liv, lxxv, lvi.

‡ For most philosophers agree, &c. If any one be not satisfied with this account of Grotius, he may be answered, that it is not at

never so much changed, the matter of them still remains capable of being formed into different shapes; and who will affirm, that God does not know in what places, though never so far distant, the parts of that matter are, which go to the making up of a human body? or, that he has not power to bring them back, and reunite them? and do the same in the universe, that we see chymists do in their furnaces and vessels, collect those particles which are of the same kind, though separated from one another. And there are examples in nature, which show that though the shape of things be ever so much changed, yet the things themselves return to their original form; as in seeds of trees and plants. Neither is that knot, which is objected by so many, such as cannot be loosed; viz. concerning human bodies passing into nourishment of wild beasts and cattle; who, after they are thus fed, are eaten again by men. For the greatest part of what is eaten by us, is not converted into any part of our body, but goes into excrements or superfluities, such as spittle and choler: and much of that which has nourishment in it, is consumed by diseases, internal heat, and the ambient air. Which being thus, God, who takes such care of all kinds even of dumb creatures, may have such a particular regard to human bodies, that if any part of them should come to be food for other men, it should no more be converted into their substance, than poison or physic is; and so much the rather, because human flesh

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all necessary, that the matter which is raised, should be numerically the same with that which the dying man carried to his grave with him: for he will be as much the same man, though his soul were joined to matter which it was never before joined to, provided it be the same soul; as a decrepit old man is the same as he was when a child crying in the cradle, though perhaps there is not in the old man one particle of that matter there was in the infant, by reason of the continual Efluvia which fly from the body. It may very well be called a resurrection of the body, when a like one is formed by God out of the earth, and joined to the mind; therefore there is no need of reducing ourselves to so great straits, in order to defend too stiffly the sameness of the matter. *Le Clerc.*

was not given to be food for men. And, if it were otherwise; and that something which does not belong to the latter body, must be taken from it; this will not make it a different body; \* for there happens a greater change of its particles in this life: † nay, a butterfly is contained in a worm; and the substance of herbs or of wine,

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\* For there happens a greater change, &c. See Alfenus, in lib. *Proponebatur, D. de Officiis*: “if any one should think that by altering the parts, any thing is made different from what it was before; according to such reasoning, we ourselves should be different from what we were a year since; because, as philosophers say, those small parts of which we consist, continually fly off from our bodies, and other foreign ones come in their room. And Seneca, *epist. lviii.* our bodies are in a continual flux, like a river; all that we behold, runs away as time does: none of those things we see are durable, I myself am changed, while I am speaking of their change.” See Methodius’s excellent dissertation upon this subject, whose words Epiphanius has preserved in his confutation of the Origenists, *numb. xii, xiii, xvi, xvii.*

† Nay, a butterfly, &c. See Ovid in the last book of his *Metamorphoses.*

Wild moths (a thing by countrymen observed,  
Betwixt the leaves in tender threads involv’d,  
Transform their shape into a butterfly.

We may add something out of Pliny’s natural history, book x. ch. 5. concerning frogs: he says, “for half a year of their life, they are turned into mud, and cannot be seen; and by the waters in the spring, those which were formerly bred, are bred again afresh.” And in the same book, ch. 9. “the cuckow seems to be made of a hawk, changing his shape in the time of year.” And book xi. ch. 20, “there are who think, that some creatures which are dead if they be kept in the house in winter, will come to life again, after the sun shines hot upon them in the spring, and they be kept warm all day in wood-ashes, And again, ch. 23. speaking of silkworms. “Another original of them may be from a large sort of worm, which shoots forth a double kind of horns; these are called cankerworms, and afterwards become what they call the humble bee; from whence comes another sort of insect, termed *Necydalus*, which in six months time turns into a silkworm.” And again, ch. 23. speaking of the silkworm of Coos, he says “they were first small and naked butterflies.” And ch. 26. concerning the grasshopper; “it is first a small worm, but afterwards comes out of what they call *Tettygometra*, whose shell being broke, they fly away about midsummer.” ch. 30. “flies drowned in liquor, if they be buried in ashes, return to life again.” And ch. 32. “Many insects are bred in another manner. And first the horse-fly, out of the dew: in the beginning of the spring, it sticks to a radish-leaf, and being stiffened by the sun, it gathers into the bigness of a

in some very little thing, \* from whence they are again restored to their true bigness. Certainly, since these, and many other such like suppositions, may be made without any absurdity; there is no reason why the restoring of a body, after it is dissolved, should be reckoned amongst the things that are impossible; especially since learned men, such as Zoroaster among the Chaldeans, † almost all the Stoicks, ‡ and Theopompus among the Peripatetics, believed that it could be, and that it would be.

SECT. XI. *The exceeding purity of its precepts; with respect to the worship of God.*

ANOTHER thing, in which the Christian Religion exceeds all other religions, that ever were, are, or can be

millet. Out of this springs a small worm, and in three days after a canker-worm, which increases in a few days, having a hard shell about it, and moves at the touch of a spider; this cankerworm, which they call a chrysalis, when the shell is broken, flies away a butterfly."

\* In some very little thing, &c. If Grotius had lived till our days, he would have spoken more fully; since it is evident that all animals, of whatever kind, spring from an egg, in which they are formed, as all plants do from seeds, though never so small. But this is nothing to the resurrection, for bodies will not rise again out of such principles. *Le Clerc.*

† Such as Zoroaster, &c. See Clemens, strom. v.

‡ Almost all the Stoicks, &c. Clemens, strom. v. "He (Heraclitus) knew, having learnt it from the barbarian philosophy, that men who lived wickedly, should be purified by fire, which the stoicks call *εκαπυροσις*, whereby they imagine every one shall rise again such an one as he really is; thus they treat of the resurrection." And Origen, book iv. against Celsus. "The Stoicks say, that after a certain period of time, the universe shall be burnt, and after that shall be a renovation, in which all things shall continue unchangeable." And afterwards, "they have not the name of the resurrection, but they have the thing." Origen here adds the Egyptians. Chrysippus concerning providence, quoted by Lactantius, book vi. of his institutions, has these words. "Which being thus, there is evidently no impossibility, but that we also, when we are dead, after a certain period of time is past, may be restored again to the same state in which we now are." He that is at leisure, may look into Nathaniel Carpenter's xvth exercise of free philosophy.

§ And Theopompus, &c. Concerning whom, see Diogenes Lær-

imagined; is the exceeding purity and holiness of its precepts, both in those things which concern the worship of God, and also in all other particulars. The Rites of the heathens, almost all over the world, were full of cruelty; as \* Porphyry has largely shown; and as we are convinced by those in our age, who have sailed to those places. For it is an established principle, almost every where, that the gods are to be pacified with human blood; which custom neither the Greek learning, nor the Roman laws, abolished: as appears from what we read concerning † sacrifices offered up to Bacchus Omesta, amongst the Greeks; concerning a Grecian man and a Grecian woman, and concerning ‡ a man and woman amongst the Gauls, that were sacrificed

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tius in the beginning of his book. “And Theopompus in his viiith Philippic relates, as the opinion of the wise men, that men shall live again, and become immortal, and every thing shall continue what it is.

\* Porphyry, &c. In his book prohibiting eating living creatures; whence Cyril took many things, in his ivth against Julian.

† Sacrifices offered up to Bacchus, &c. Plutarch mentions them in his Themistocles, and also Pausanias. The like rites of the Messanians, Pellæans, Lyctians in Crete, Lesbians, Phocænesians, you have in the hortatory discourse in Clemens.

‡ A man and woman amongst the Gauls, &c. Dionysius Halicarnassensis tells us in his 1st book, that it was a very ancient custom in Italy, to sacrifice men. How long it remained, Pliny says, book xxviii. ch. 1. “Our age hath seen in the beast-market, a Grecian man and woman slain, or those of some other nation with whom they dealt.” This custom remained till Justin’s and Tatian’s time; for Justin in his 1st Apologetick, addresses the Romans thus: “that idol which you worship, to whom not only the blood of irrational creatures is poured out, but also human blood; which blood of slain men, is poured out by the most noble and eminent person amongst you.” And Tatian: “I find among the Romans, that Jupiter Latialis was delighted with human blood; and with that which flows from men that are slain.” Porphyry tells us that these rites remained till Adrian’s time. That there was a very ancient custom amongst the Gauls, of offering human sacrifices, we learn from Tully’s oration in defence of M. Fontcius: and out of Plutarch, concerning superstition. Tiberius abolished it, as we find in Pliny, book xxx. ch. 1. See the same Pliny there, concerning the Britains, and Dion in Nero, and Solinus; also Hermoldus concerning the Slavonians, book 1. ch. 3. Porphyry in his 2d book against eating living crea-

to Jupiter Latialis. And the most holy mysteries both of Ceres, and of Bacchus, were full of lewdness; as was plain, when once the secrets of their religion began to be publicly discovered, as is at large declared by \* Clemens Alexandrinus, † and others. And there were such sights shown upon those days, that were consecrated to the honour of their gods; that ‡ Cato was ashamed to be present at them. But in the Jewish religion there was nothing indeed unlawful or immoral; but to prevent that people, § who were prone to idolatry, from revolting from the true religion, it was burthened with many precepts, concerning things that were in themselves neither good nor bad: such as the sacrifices of beasts, circumcision, strict rest on the sabbath day, and the forbidding many sorts of meats; some of which the Mahometans have borrowed, and added to them a prohibition of wine. But the Christian religion teaches us to worship God, who is a most holy being, || with a pure mind, ¶ and with such actions as are in their own nature virtuous, if they had not been commanded. Thus it does not bid us to \*\* circumcise our flesh, but our desires and affections; not to abstain †† from all sorts of works, but only from all such as are unlawful: not to offer the blood and fat of beasts in sacrifice to God; but, if there be a just occasion, ‡‡ to offer our own blood for a testimony

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tures, says that it remained till his time in Arcadia and Carthage, and in the great city, that is Rome, where he instances in the rite of Jupiter Latialis.

\* Clemens Alexandrinus, &c. In his hortatory discourse.

† And others, &c. Especially Arnobius.

‡ That Cato was ashamed, &c. See Martial in the beginning of his Epigrams. Gellius x. 13. and Valerius Maximus, book xi. ch. 10.

§ Who were prone to idolatry, &c. This is the reason given for such precepts by Maimonides, whom Josephus Albo follows.

|| With a pure mind, &c. John iv. 24.

¶ And with such actions, &c. Whence it is called a reasonable service. Rom. xii. 1. Phil. iv. 8.

\*\* Circumcise our flesh, &c. Rom. ii. 28, 29. Phil. iii. 3.

†† From all sorts, &c. 1 Cor. v. 8.

‡‡ To offer our own blood, &c. 1 Cor. x. 16. Heb. xii. 4. 1 Pet. 21.

of the truth ; and \*whatever share of our goods we give to the poor, we are to look upon it as given to God : not to forbear certain kinds of meat and drink, † but to use both of them with such temperance as may most secure our health ; ‡ and sometimes by fasting to render our bodies more subservient to the mind, that it may with more freedom advance itself towards higher objects. But the chief part of religion is every where declared to consist in such § a godly faith, by which we may be framed to such || a sincere obedience, as to ¶ trust wholly upon God, and have \*\* a firm belief of his promises ; †† whence arises hope, ‡‡ and a true love both of God and of our neighbour, which causes obedience to his commands ; §§ not a servile obedience proceeding from the fear of punishment, ||| but because it is well pleasing to him, ¶¶ and because he is our Father, \*† and rewarder, out of his exceeding goodness towards us. †† And we

\* Whatever share of our goods. &c. Matt. vi. 4. Luke x. 13. 2 Cor. ix. 7. Heb. iii. 6.

† But to use both of them, &c. Luke 21. 34. Rom. xiii. 13. Eph. v. 18. Gal. v. 21. 1 Tim. v. 3. 1 Pet. iv. 3.

‡ Sometimes by fasting, &c. Mat. vi. 18. xvii. 21. 1 Cor. vii. 5.

§ A Godly faith, &c. John xii. 44.

|| A sincere obedience, &c. Luke xi. 28. John xiii. 17. and the following verses : 1 Cor. vii. 19. 1 Pet. i. 2.

¶ Trust wholly upon God, &c. Mat. xxi. 21. 2 Tim. i. 12.

\*\* A firm belief of his promises, &c. Rom. iv. 20. 2 Cor. vii. 1 Gal. iii. 29.

†† Whence arises hope, &c. Heb. vi. 2. Rom. viii. 24. xv. 4.

‡‡ And a true love both of God, &c. Gal. v. 6. 1 Thes. iii. 6.

§§ Not a servile obedience, &c. Rom. viii. 15.

||| But because it is well pleasing, &c. Heb. xii. 28.

¶¶ And because he is our Father, &c. Rom. viii.

\*† And rewarder, &c. Colos. iii. 24. 2 Thes. i. 6. (To which we may add, that we can easily apprehend that his precepts are most worthy of him, and so exactly suited to our nature, that better or more agreeable cannot be conceived by any one, therefore we ought to render ourselves obedient to him, out of a grateful sense of his commands, because they are the best and most excellent that can be ; and this, though there were no punishment to be inflicted on the disobedient, beside the baseness of the fact itself ; this is to obey God like sons, and not like servants. *Le Clerc.*)

†† And we are commanded to pray, &c. Mat. vi. 10.

are commanded to pray, not to obtain riches or honours, and such other things which many have desired to their own hurt; but, in the first place, for such things as are for the glory of God; and so much only for ourselves, of those perishable things as nature requires, permitting the rest to divine providence; being contented, which way soever they happen: but for those things that lead to eternity, we are to pray with all earnestness, viz. for pardon of our past sins, and for the assistance of the Spirit for the future; that being established firmly against all threats and temptations, we may continue on in a godly course. This is the worship of God required by the Christian Religion, than which certainly nothing can be conceived more worthy of him.

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Sect. XII. *Concerning the duties of humanity, which we owe to our Neighbour, though he has injured us.*

THE duties towards our neighbour, required of us, are all of the like sort. The Mehometan Religion, which was bred in arms, breathes nothing else; and is propagated by such means only. \* This Aristotle takes notice of, and blames the laws of the Laconians (which were so highly commended above any other in Greece, even by the oracle of Apolla,) because they tended directly to force of arms. But the same Philosopher af-

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\* Thus Aristotle, &c.] Polit. vii. chap. 14. "Like unto these are some, who afterwards declared their opinions in their writings. For in praising the government of the Lacedemonians, they commend the design of the Law-giver, because the whole establishment tended to power and war: Which may easily be confuted by reason, and is now confuted by facts." Euripides in *Andromacha* said it before Aristotle:

————— If war and glory,  
And the sword, were from the Spartans taken,  
There's nothing excellent that would remain.



firms, that war against Barbarians was lawful ; whereas the contrary is true amongst men, who were designed by nature for friendship and Society. \* For what greater iniquity can there be, than to punish single Murder ; but expose to public view, in their triumphs, whole nations whom they had slain, as a glorious exploit ? And yet that most celebrated city of Rome, how did it procure that title, but by wars, and those † many times very unjust ; as they themselves confess concerning ‡ the wars against Sardinia, § and Cyprus ? And in general, as the most famous compilers of annals have related, very many nations did not account it infamous, || to commit

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\* For what greater Iniquity, &c.] To this purpose is the 96th epistle of Seneca, and book ii. chap. 8. concerning anger ; and the second epistle of Cyprian.

† Many times very unjust, &c.] Petronius.

If any land did shining gold contain,

They war proclaim.

‡ The wars against Sardinia, &c.] See Polybius Hist. iii.

§ And Cyprus, &c.] Florus book iii. chap. 9. " So great was the Report, and that very justly, of its riches, that though they were a people that conquered nations, and were accustomed to bestow kingdoms : yet at the instance of Publius Clodius the tribune, it was given in charge to confiscate the king, though alive and their Ally." Plutarch mentions the same thing in his life of Cato and Appian, book ii of his politics ; and Dion, book xxxviii. See the same Florus, in his war of Numantia and Crete.

|| To commit robberies, &c.] Thucydides, book i. " Formerly the Greeks, as well as the Barbarians, whether they lived on the continent near the sea-shore, or whether they inhabited the Islands ; after they began to hold correspondence with one another by sailing, fell to robbing, led on by great men, either for the sake of gain to themselves, or to procure victuals for them that wanted. And happening upon cities which were not walled, but inhabited like villages, they plundered them, and the greatest part made their advantage of them, being not ashamed as yet of doing thus, but rather accounting it glorious. This is evidently the practice of some that dwell upon the Continent now, who account it honourable to do thus, and amongst the ancient Poets, it is very frequent for them who met Sailors, to ask them if they were Pirates ; knowing that they who were so asked, would not disown it ; nor they who asked them, think it any reproach. Nay, they robbed one another, upon the very continent ; and a great many of the Greeks live now in this ancient manner, as the Ozolan Locrians the Ætolians, the Acarnanians, and those of the adjoining continent." The question Thucydides here

Robberies out of their own bounds. \* Executing of revenge, is by Aristotle and Cicero, made a part of virtue. † The Gladiators, tearing one another, to pieces was one of the public entertainments amongst the Heathens ; ‡ and to expose their children, was a daily practice. The Hebrews indeed had a better law, a more holy discipline ; but yet there were some things overlooked or allowed in that people, whose passion was ungovernable ; § such as the giving up to their power seven nations who deserved it : with which they not being contented, || persecuted with cruel hatred, all that differed from them ; ¶

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mentions, is in Homer's *Odyss.* T. Upon which the Scholiast says, " To plunder, was not accounted infamous, but glorious, by the ancients." Justin, book *xliii.* chap. 3. concerning the Phocensians.— " They were more diligent in occupying the sea, than the land, in trading ; and very often they spent their lives in plundering" (which at that time was looked on as honourable). Concerning the Spaniards, see Plutarch in *Marius* ; and Diodorus, book *v.* concerning the Tyrrhenians. Servius in his eight and tenth *Æneids*, *Cæsar*, *Tacitus*, and *Saxo-Græmaticus*, concerning the Germans.

\* Execution of revenge, &c.] Aristotle's *Ethics* to *Nichomachus*, *iv.* 2. " Such an one seems to be no ways affected or concerned, not to revenge himself, unless provoked ; but it shews a mean spirit, to bear contemptuous treatment." And *Tully* in his second book of *Invention*, places revenge amongst the duties that belong to the law of nature : " Whereby either in our own defence, or by way of revenge, we keep off force or reproach." And to *Atticus*, " I hate the man, and will hate him : I wish I could revenge myself upon him." And against *Antony* : " I would revenge every single crime, according to the degree of provocation in each."

† The Gladiators, &c.] See *Lactantius*, book *ii.* and *Tertullian* concerning shews, chap. 19.

‡ And to expose their children, &c.] See *Justin's* second *Apologetic.* chap. 9. and *Lactantius's* institution, chap. 20. and *Terence's* *Hecyra*.

§ Such as giving, &c. *Exod.* xxxiv. 11, 12. *Deut.* vii. 1, 2.

|| Persecuted with cruel hatred, &c. *R Levi Ben Gerson* tells us, they were to endeavour to injure them any manner of way. *Bechai* says, that what was taken from them by theft, was not to be restored.

¶ The marks of which, &c. See a little book of prayers put out at *Venice*, in a small volume, page 8. and a German book of *Antonius*, *Margarita*, and *Maimonides* on the thirteen articles, where he

the marks of which remain even to this day, in their prayers uttered against Christians ; and the law itself allowed a man\* to revenge an injury by the punishment of retaliation, and that a man-slayer might be killed by the private hand of the next relation. But the law of Christ † forbids requiting any injury that hath been done us, either by word or deed ; lest by imitating that malice we condemn in others, we should on the contrary approve it. It would have us to do good in the first place, to those that are good ; and then to the bad also, ‡ after the example of God, from whom we receive gifts in common with all other men ; such as the Sun, the Stars, the Air, the Winds, and the Rain.

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Sect. XIII. *About the Conjunction of Male and Female.*

THE Conjunction of Man and Woman, whereby mankind is propagated, is a thing that highly deserves to be taken care of by law ; which, that the Heathen neglected, is no wonder, when they relate § stories of the whoredoms

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says, they are to be destroyed, who do not believe them. And it is a frequent saying in the mouths of the Jews, “ Let all Sectaries suddenly perish.” The like saying we find in R. Isaac’s Berischith Rabba, and the Talmud in Baba Kama, and Baba Bathra.

\* To revenge an Injury, &c. Lev. xxiv. 20. D. ut. xix. 21.

† Forbids requiting any injury, &c. Matt. v. 38, 44.

‡ After the example of God, &c. Matt. v. 45.

§ Stories of the whoredoms. &c. See Euripides’s Ione.

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I cannot forbear,  
 The Lewdness of Apollo to reprove,  
 Who forces virgins to his nuptial bed,  
 And murders his own children privately.  
 Is this to practice virtue you enjoin !  
 If mortals sin, you Gods revenge the wrong ;  
 And is it just that you, who laws prescribe  
 To all mankind, should live by none yourselves ?  
 Though it will never be, yet I must speak ;  
 If Pheebus, Neptune, and the king of Gods,

and adulteries of those gods which they worshipped.— And which is worse, \* the conjunction of Males with one another, is defended by the examples of their gods, in the number of which, Ganymedes of old, † and Antonius afterwards were reckoned, upon this account; which horrid crime is also often esteemed lawful amongst the Mahometans, Chinese, and other nations. The Greek Philosophers seem to take great pains ‡ to put a virtuous name upon a vicious thing. The most eminent of which same Greek Philosophers, § recommending intercourse with women; what did they do else but turn a whole city into one common stew, || when

Should punish all unlawful Marriages,

None would remain to worship at their shrines.

See this matter fully handled by Clemens in his Hortatory discourse; by Athenagoras, Tatian, Arnobius, book iv. Nazianzen, in his first against Julian, and Theodoret, discourse iii.

\* The conjunction of Males, &c. See this also, in the forementioned places of Clemens and Theodoret.

† And Antonius afterwards, &c. Mentioned by Justin in his second Apologetic; by Clemens in his Hortatory discourse, by Origen in his second and eighth book against Celsus; by Eusebius in his ecclesiastical history, iv. 8. by Theodoret 8, and the historians of those times.

‡ To put a virtuous name, &c. So indeed it was thought, not only by Lucian, in his little book concerning love; but by Gregory Nazianzen, orat. iii. against Julian; and by Elias Cretensis, and Nonnus, upon him. And also by Cyril, in his sixth book against Julian; and by Theodoret, very largely, in his thirteenth book to the Greeks. I cannot omit a place of Philo's, who had a great opinion of Plato, out of his books concerning a contemplative life.—“Plato's feast is spent almost wholly upon love, not only of men eager after women and women eager after men; for such desires may be satisfied by the law of nature; but of men after men, differing from themselves only in age; and if any thing be speciously said concerning love and heavenly venus, those names are used only for a cover.” Tertullian concerning the soul, preferring Christian wisdom to that of Socrates, adds, “not bringing in new Demons, but driving out the old: not corrupting youth, but instructing them in all the goodness of modesty.”

§ Recommending intercourse with Women, &c.] See Plato, as in other places, so more particularly in his fourth republic.

|| When even brute creatures, &c. See Pliny, book x. chap. 33.

“The actions of doves are mightily taken notice of by these, upon

even brute creatures observe some sort of conjugal league? How much more reasonable is it then, that man, who is the most divine creature, should not be born from an uncertain original, whereby the mutual affections betwixt parents and children is destroyed? The Hebrew law indeed forbad all uncleanness, \* but a man was allowed to have more wives than one at a time, and the husband had a power † to put away his wife for any cause whatsoever; which is the custom at this day among the Mahometans; and formerly the Greeks and Latins took so great a liberty, ‡ that the Laconians and Cato permitted others to have their wives for a time. But the law of Christ, which is most perfect, strikes at the very root of vice, § and accounts him guilty before God (who can see into and judge the hearts of men,) that lusts after, though he has not committed the crime; or that attempts the chastity of any woman, or looks upon her with such desires. And because all true friendship is lasting, and not to be broke; it would, with very good reason, have that to be so, || which contains the union of the bodies, as well as the agreement of their minds; and which without doubt, is more convenient for a right education of their children. Among the Hea-

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the same account; their customs are the same, but the highest degree of modesty belongs especially to them; Adulteries are not known to either of them, they do not violate the fidelity of Wedlock." Concerning the conjugal chastity of ring-doves, see Porphyry in his third book against eating living creatures.

\* But a man was allowed, &c. This appears from Deut. xvii. 16, 17. xxi. 15. 1 Sam. xii. 8. So the Hebrews understood the law; and Chrysostom, 1 Cor. xi. and Augustine, book iii. chap. 12, concerning the Christian doctrine; and others of the ancients. Josephus, who best understood the law, says, in the fifteenth of his Antiquities, "it was the custom of our fathers to have many wives."

† To put away his wife, &c. Deut. xxiv. 1, 2, 3, 4. Levit. xxi. 14.

‡ The Laconians and Cato, &c. See Herodotus, book vi. and Plutarch, in his Cato Uticensis, and Lycurgus.

§ Accounts him guilty before God, &c. Matt. v. 28.

|| Which contains the union, &c. Matt. v. 3. xix. 9.

then, some few nations were content with one wife as the Germans and Romans; and in this they are \* followed by the Christians; namely, that the wife having resigned herself entirely to her husband, may be † recompensed with a like return; ‡ that the government of the family may be better managed by one governor, and that different mothers might not bring a disturbance in amongst the children.

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Sect. XIV. *About the Use of Temporal Goods.*

To come now to the use of those things which are commonly called goods; we find theft allowed by some heathen nations, § as the Egyptians || and Spartans; and they who did not allow it in private persons, did scarce any thing else in the public, as the Romans, of whom the Roman orator said, ¶ if every one should have his due restored to him, they must go back again to their cottages. Indeed, there was no such thing amongst the

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\* Followed by Christians, &c. Paul the Apostle, 1 Cor. vii. 4. Lactantius's institutions, vi. 23. Hieronymus against Oceanus.

† Recompensed with a like return, &c. Sallust well expresses it in his Jugurthine war. "Amongst those that have many wives, there is but little affection, because the mind is distracted with a multitude, so as to have none of them for an intimate companion; but they are all equally esteemed of no value." Ammianus concerning the Persians, book xxiii. "By means of various lust, divided love grows faint." And Claudian, in his gildonic war.

————— They have a thousand marriages,  
For they regard no ties no sacred pledge,  
But their affection is in number lost.

‡ That the government, &c. Euripides in his *Andromacha*, rightly apprehends and expresses them both.

§ As the Egyptians, &c.] See Diodorus Siculus history, Book 1.

|| And Spartans, &c. See Plutarch in his *Lycurgus*.

¶ If every one should have, &c. Lactantius in his epitome, chap. 1. cites the words of Tully to this purpose, out of his *III*d republic.

Hebrews ; but they were permitted \* to take usury of strangers, that the law might in some measure be fitted to their disposition ; and therefore amongst other things, † it promised riches to those that obeyed it. But the Christian Law not only forbids ‡ all kind of injustice towards any persons ; but also forbids us § setting our affections upon perishing things ; because our mind is of such a nature, that it cannot diligently attend to the care of two things, each of which requires the whole man, and which oftentimes draw him contrary ways ; and besides, || solicitousness in procuring and preserving riches, is attended with a certain slavery and uneasiness, which spoils that very pleasure which is expected from riches ; ¶ but nature is satisfied with a very few things, and those such as can easily be procured, without any great labour or charge. And, if God has granted us something beyond this, we are not commanded to cast it into the sea, \*\* as some philosophers imprudently did ; nor to let it lie useless by us, nor yet to lavish it away : but out of it, to supply the wants of other men, †† either by giving ‡‡ or lending to those that ask it ; §§ as becomes those who believe themselves, not to be proprietors of these things, but only stewards and deputies of the Most High God, their parent ; for a kindness well bestowed, || || is a treasure full of good hope, against which neither the wicked-

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\* To take usury of strangers, &c. Deut. xxiii. 19.

+ It promised riches, &c. Levit. xxvi. 5. Deut. xviii. 4, 5, 6, 7, 8, 11, 12.

‡ All kind of injustice, &c. Matt. vii. 12. Ephes. v. 3.

§ Setting our affections, &c. Matt. vi. 24. and the following verses xiii. 22. Luke viii. 14. 1 Tim. v. 9.

|| Solicitousness in procuring, &c. Matt. vi. 34. Philip. iv. 6.

¶ But nature is satisfied, &c. 1 Tim. vi. 7, 8.

\*\* As some Philosophers, &c. Laertius and Suidas affirm this of Aristippus, and Philostratus of Crates.

†† Either by giving, &c. Matt. v. 42.

‡‡ Or lending, &c. In the same Mat. - Luke vi. 35.

§§ As becomes those, &c. 1 Tim. vi. 17, 18.

\*† Is a treasure, &c. Mat. iv. 20.

ness of thieves, nor variety of accidents, can prevail any thing. An admirable example of which sincere and undissembled charity, the first Christians afford us, when things were sent from so great a distance as \* Macedonia and Achaia, in order to supply the want of those in Palestine; as if the whole world had been but one family. And here this caution is added also in the law of Christ, † that no hope of recompence or honour, diminish from our liberality; because, if we have regard to any thing else but God, ‡ it takes away his acceptance. And, lest any one should pretend, as is commonly done, to cloak his sparingness, as if he were afraid he should want what he has, when he comes to be an old man, or if any misfortune should befall him: the law promises, § that a particular care shall be taken of those who keep these precepts, and that they may the more rely upon it, reminds them of || the remarkable providence of God, in providing for wild beasts and cattle, in adorning herbs and flowers; and that it would be an unworthy thing in us, not to believe so good so powerful a God, nor to trust him any further than we would do a bad debtor, of whom we never think ourselves secure without a pledge.

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### SECT. XV. *Concerning Oaths.*

OTHER laws forbid perjury; ¶ but this would have us entirely to abstain from oaths, except upon necessity; and to have so great regard to truth in our common

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\* Macedonia and Achaia. &c. Rom. xv. 25, 26. and the following verses. 2 Cor. ix. 1, 2, 3, 4. Philip. iv. 18.

+ That no hope of recompense, &c. Matt. iv. 1, 2. Luke xiv. 12.

‡ It takes away his acceptance, &c. See the forecited place in Matt.

§ That a particular care, &c. Matt. vi. 32. Luke xii. 7. xxi. 8.

|| The remarkable providence of God, &c. Matt. vi. 27, 28.

¶ But this would have us, &c. Matt. v. 33, 34, 35, 36, 37, Jam. v. 12.



conversation, \* that there should be no need of requiring an oath of us.

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SECT. XVI. *Concerning other Actions.*

AND indeed there is nothing excellent to be found in the philosophic writings of the Greeks, or in the opinions of the Hebrews, or of any other nation, which is not contained here, and moreover ratified by divine authority. For instance, concerning † modesty, ‡ temperance § goodness, || moral virtue, ¶ prudence \*\* the duty of governors and subjects, †† parents and children, ††† masters and servants, §§ husbands and wives; and particularly, abstaining from those vices, which under a shew of virtue deceived many of the Greeks and Romans, viz. ||| the desire of honour and glory. The sum of it, is wonderful for its substantial brevity; †† that we should love God above all things, and our neighbour as ourselves, that is, †|| we should do to others, as we

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\* That there should be no need, &c. See the forementioned place of Matthew.

† Modesty, &c. 1 Pet. iii. 3.

‡ Temperance, &c. Tit. ii. 12. 1 Tim. ii. 19.

§ Goodness, &c. 2 Cor. vi. 6. Gal. v. 22. Colos. iii. 12. Cor. xiii. 4.

|| Moral virtue, &c.] Phil. iv. 3. 1 Tim. ii. 2. iii. 4. Tit. ii. 7.

¶ Prudence, &c. Matt. x. 16. Ephes. 1. 8.

\*\* The duty of governors, &c. 1 Tim. ii. 2. Rom. xiii. 1 Pet. ii. 13, 17.

†† Parents and children, &c. Colos. iii. 20, 21. Ephes. vi. 1, 2, 3, 4.

††† Masters and servants, &c. Ephes. vi. 5, 6, 7, 8, 9, 10. Colos. iii. 22, 23, 24, 25.

§§ Husbands and wives, &c. Ephes. v. 22, 23, 24, 25, 28, 33. Colos. iii. 18, 19. 1 Tim. ii. 2.

||| The desire of honour, &c. Matt. xviii. 4. xxiii. 12. Luke xiv. 11. xviii. 14. John v. 44. Ephes. iv. 2. Colos. ii. 18. iii. 23.— 1 John ii. 16. Phil. ii. 3. 1 Thess. ii. 6. 1 Pet. i. 24. v. 5.

†† That we should love God, &c. Matt. ix. 18. xxii, 37, 39.— Luke x. 27. Rom. xiii. 9, 10, 11. Gal. v. 14. James ii. 8.

†|| We should do to others, &c. Matt. vii. 12. Luke vi. 31.—

would have them do to us. Perhaps some may object against what we have now said of the excellency of Christ's commands; the great difference of opinions amongst Christians, from whence have arisen so many various sects.



SECT. XVII. *An Answer to the Objection, drawn from the many Controversies among Christians.*

BUT the answer to this is evident: there are scarce any arts but the same thing happens to them, partly thro' the weakness of human nature, and partly because mens judgement is hindered by prejudices: but for the most part, this variety of opinion is limited within certain bounds, in which men are agreed; and whereby they determine doubts: as in the Mathematics, it is a dispute whether the circle can be squared or no; but whether, if you take equals from equals, the remainder will be equal, this admits of no dispute; and thus it is in natural philosophy, physic, and other arts. So the difference of opinions that is amongst Christians, cannot hinder their agreement in the principal things, that is, those commands, by which we have now recommended the Christian Religion: and the certainty of these appears from hence, and those who being highly enraged against one another, have sought for matter of disagreement, never ventured to go so far as to deny, that these were the precepts of Christ; no, not even they who would not direct their lives according to this rule. And, if any should attempt to contradict these, he ought to be looked upon to be like those philosophers who denied that snow was white. For as, these were confuted by their senses, so are they by the consent of all Christian Nations, and by those books

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This was commanded by the Emperor Alexander. See Dion, and he that wrote the life of this Emperor in Latin.

which were wrote by the first Christians, and those after them, who were followed by learned men, and such who bore testimony to the faith of Christ by their death. For that which all these acknowledge to be the doctrine of Christ ought to be accounted so by all fair and equal judges; for the same reason that we believe Plato, Xenophon and other disciples of Socrates; concerning the opinions of Socrates, and the schools of the Stoics, for what Zeno delivered.

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SECT. XVIII. *The excellency of the Christian Religion further proved from the excellency of its Teacher.*

THE third thing wherein we said the Christian Religion exceeds all other religions that are, or can be imagined, is the manner in which it was delivered and propagated: in the consideration of which particular, the first thing that offers itself, is the author of this doctrine. The authors of the Grecian wisdom and knowledge, themselves confessed that they alledged scarce any thing for certainty, because truth was sunk, as it were, \* to the bottom of a well; † and the mind, as dim-sighted in regard to divine things, as the eyes of an owl in the sun-shine. Beside, there was hardly any of them but was addicted to ‡ some particular vice; some were § flatterers of princes, others devoted to || the em-

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\* To the bottom of a well, &c. It was a saying of Democritus that truth lay at the bottom of a well, as we find in Tully's academical questions, and in other writers.

† And the mind as dim-sighted, &c. See Aristotle's metaphysics, book ii. ch. i. As the eyes of a batt are dazzled at the light in the day time; so is the understanding in our soul confounded at the plainest things in the world.

‡ Some particular vice, &c. Socrates is most commended by the consent of all; yet Cyril in his sixth book against Julian, sets before us, in the words of Porphyry, the great degree of anger he discovered in his words and sayings.

§ Flatterers of princes, &c. Plato and Aristippus.

|| The embraces of harlots, &c. Zeno the chief of the Stoicks

braces of harlots, others to \* snarling impudence; and one great argument of the envy and hatred they all had against one another, is their † quarrelling about words, or things of no moment; and as good an argument of their coldness and indifferency in the worship of God, they who believed that there was really but one God, did yet lay him aside, and paid divine worship to others whom they believed to be no gods; ‡ making that only the rule of their religion, which was publickly received. And, as for the reward of piety, they could affirm no-

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was addicted to the love of men; and Plato, Aristotle, Epicurus, Aristippus, and almost all of them to the love of women; witness Athæneus's books iii. and xiii. Lærtius, and Lactantius. Theognis mentions it of himself in many places.

\* To snarling impudence, &c. Whence they are called Cyricks.

† Quarrelling about words, &c. This is well observed by Timon Phliasius.

O wretched mortals, nothing but sin and flesh,  
How are you deceived with words and contests?  
Vain men like empty bladders puffed with wind.

And again,

Sharp contest walks about with mighty noise,  
Sister of mortal hatred and confusion;  
Till wandering too and fro, at last she fix  
Herself in human breasts, and raise their hopes.

And again,

Who has inflamed them with such deadly strife?  
The noisy multitude, who silence hate.

From whom the plague of tattle has its rise.

You will find these verses in Clemens, Strom v. in Eusebius at the end of his Preparation, and in Theodoret's iid discourse.

‡ Making that only the rule, &c. Xenophon in his vith Memorab, recites the oracle by which the gods are commanded to be worshipped according to the laws of every city. Here we may repeat the words of Seneca, before quoted out of Augustine; after which, Augustine adds these; he worshipped that which he blamed; he did that which he condemned, and that which he found fault with, he paid adoration to. According to what Plato says in his Timæus, and other places; and Porphyry in that place of Eusebius's Preparat. book iv. ch. 8. that it was dangerous to speak the truth in divine matters, before the vulgar. The fear of which danger, both in the Greek and Latin, and barbarian philosophers, prevailed over the sincere profession of the truth; which thing alone is sufficient to hinder any one from thinking that such men were to be followed in veery thing. Justin Martyr, in his exhortation to the Greeks, observes thus of Plato.

thing for certain ; as appears from\* the last dispute of Socrates a little before his death. Mahomet, the author of that religion, which has spread itself so far, † abandoned himself to lust all his life long, which his friends themselves do not deny. Neither did he give any assurance whereby it might appear, that those rewards he promised which consisted in feasts and women, would ever really be ; since they do not pretend to say, that he is restored to life again in his body ; so far from that, that it now lies buried in Medina. But Moses the Hebrew lawgiver, was an excellent person, however not entirely free from faults ; for with great reluctance he would scarce ‡ undertake an embassy to the king of Egypt, though at the command of God ; and he discovered some § distrust of God's promise concerning striking water out of the rock, as the Hebrews acknowledge. And he partook of scarce any of those rewards which he promised to his people by the law, || being driven to and fro in desert places by continual tumults, ¶ and never entering the happy land. But Christ is described by his disciples, \*\* to be without any manner of sin ; †† nor could he ever be proved to have committed any, by the testimonies of others ; and whatever he commanded others, ‡‡ he performed himself ;

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\* The last dispute of Socrates, &c. See what we have before quoted concerning him.

† Abandoned himself to lust, &c. See what is said in the sixth book.

‡ Undertake an embassy, &c. Exodus iv. 2, 10, 13, 14.

§ Distrust of God's promise, &c. Numb. xx. 12.

|| Being driven too and fro, &c. Exodus xxii. Numb. xi. xii. xiv. xvi. xx. xxv.

¶ And never entering the happy land, &c. Numb. xx. 12. Deut. xxxiv. 4.

\*\* To be without any manner of sin, &c. John viii. 46. x. 32. 2 Cor. v. 21. 1 Pet. ii. 20. Heb. iv. That his piety was commended by the oracle among the Gentiles, we shall show in the sixth book.

†† Nor could he ever be proved, &c. Origen observes this in his third book against Celsus.

‡‡ He performed himself, &c. Lactantius in the end of his institutions well observes, that he not only shewed the way, but walk-

for he faithfully fulfilled all things that God commanded him; \* he was most sincere in the whole course of his life; he was the † most patient of injuries and torments, as is evident from his punishment on the cross; he was so great a lover of mankind, of his enemies, even of those by whom he was led to death, ‡ that he prayed to God for them. And the reward that he promised to his followers, he was possessed of himself, in a most eminent manner; as is declared and proved by certain testimony. § Many saw, heard, and handled him after he was returned to life again: || he was taken up into heaven in the sight of twelve; and that he there obtained the highest power, is manifest from hence; that he endued his disciples with a ¶ power to speak those languages which they had never learned; \*\* and with other miraculous gifts, †† he promised them, when he departed from them: all which put together show, that there was no reason to doubt of his faithfulness, or of his power to recompence us with that reward he has promised. And hence it is we collect, that this religion exceeds all

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ed before in it, lest any one should dread the path of virtue on account of its difficulty.

\* He was most sincere, &c. 1 Pet. ii. 22.

† Most patient of injuries, &c. Mat. xxvi. 50, 51. John viii. 23. Acts viii. 32.

‡ That he prayed to God for them, &c. Luke xxiii. 34.

§ Many saw, heard and handled him, &c. John xx. 27, 28, 29. John i. epist. i. Mat. xxvii. Mark xvi. Luke xxiv. 1 Cor. xv. 3, 4, 5, 6, 7, 8.

|| He was taken up into heaven, &c. Mark xvi. 19. Luke xxiv. 51, 52. Acts i. 9, 10, 11. also Acts vii. 55. ix. 3, 4, 5. xxii. 6. 1 Cor. xv. 8.

¶ A power to speak languages, &c. Acts ii. 3, 4. x. 46. xx. 6. 1 Cor. xiii. 10, 28, 30. xiii. 1, 8. xiv. 2, 4, 5, 6, 9, 13, 14, 18, 19, 22, 23, 27, 30.

\*\* And with other miraculous gifts, &c. Acts iii. v. viii. ix. x. xi. xiii. xiv. xvi. xix. xx. xxi. xxvii. Rom. xv. 19. 2 Cor. xii. 12. Heb. ii. 4. The truth hereof is shown by Justin, in his dispute with Trypho; by Iræneus, book ii; by Tertullian, in his apology; by Origen, in his viith book against Celsus: by Lactantius and others.

†† As he promised them, &c. John xiv. 12. xvii. 21. Mark xvi. 17.

others in this particular also ; that the author of it performed himself, what he commanded ; and was possessed of what he promised.

*From the wonderful propagation of this religion.*

We come now to the effects of the doctrine by him delivered ; which indeed, if rightly considered, are such, that if God has any regard or care of human affairs, this doctrine cannot possibly but be thought divine. It was agreeable to divine providence, to cause that to spread the furthest which is in itself best. And this has happened to the Christian Religion, which we ourselves see, is taught all over Europe ; \* even the further corners of the north not exempted ; † and no less, throughout all Asia, ‡ even in the islands in the sea belonging to it, § thro' Egypt, also || Ethiopia, ¶ and some other parts of Africa,\* and at last through America. Nor is this done now only, but was so of old, as the history of all ages testify, the books of the christians, and the acts of synod's ; and at this day there is a tradition preserved amongst the barbarians, †† of the journeys and miracles

\* Even the further corners of the north, &c. See Adam Bremsensis and Helmoldus, and the writers concerning Iceland.

† And no less throughout all Asia, &c. See the acts of the general councils.

‡ Even in the islands in the sea, &c. See Osorius in his Lusitanicks.

§ Through Egypt also, &c. This appears from the acts of the general councils ; from the ancient ecclesiastical histories, and particularly Eusebius vi. 34. out of the Coptick liturgy.

|| And Ethiopia, &c. See Franciscus Alvaresius.

¶ And some other parts of Africa, &c. See Tertullian, Cyprian, Augustine, and the acts of the African councils ; especially that council, which is subjoined to the works of Cyprian.

\*\* And at last through America, &c. See Acosta and others, who have wrote about the affairs of America.

†† Of the journeys and miracles of Thomas, &c. See Abdias book ix. Eusebius's ecclesiastical history, book i. towards the end ; and book ii. ch. i. and the beginning of book iii. Ruffinus book x. ch. 9. Add to these, Osorius and Linschotius, concerning the affairs of East India : and Freita concerning the empire of the Lusitanians

of Thomas \* and Andrew, and the other apostles. And † Clemens, ‡ Tertullian, § and others have observed,

in Asia: the sepulchre of this apostle is now to be seen in the country of Coromandel.

\* And Andrew, &c. See Eusebius in the beginning of his fore-mentioned iiii book, and Origen upon Genesis.

† Clemens, &c. He says, Strom v. that Christ was known in all nations.

‡ Tertullian, &c. In his 1st book against the Jews. In whom else have all nations believed, but in Christ, who lately came? in whom have all these nations believed, Parthians, Medes, Elamites, and the dwellers in Mesopotamia, Armenia, Phrygia, Cappadocia; the inhabitants of Pontus and Asia, and Pamphylia) they that dwell in Egypt; and they who live in the country of Africa, beyond Cyrene; Romans and strangers; Jews and other nations in Jerusalem; the different sorts of people in Getulia; the many countries of the Moors; all the borders of Spain; the different nations of Gaul; and those places of Britain, which the Romans could not come at, are yet subject to Christ; the Sarmatæ, and Dæci, the Germans and Scythians; and many other obscure nations, and many provinces and islands unknown to us, so many that they cannot be reckoned? in all which places, the name of Christ who lately came, reigns. Presently after, he shows how much larger the kingdom of Christ was in his time, that is, the end of the second century, than those of old, Nebuchadnezzar's, Alexander's or the Romans: the kingdom of Christ is every where extended, is received every where, in all the above named nations (he had mentioned the Babylonians, Parthians, India, Ethiopia, Asia, Germany, Britain, the Moors, Gertulians and Romans) is esteemed; he reigns every where, is adored in all places, is divided equally amongst them all.

§ And others, &c. Irenæus, who was ancients than Tertullian, Book i. ch. 3. For though there be different languages, the power of tradition is the same; neither the churches founded in Germany, have any other belief, or any other tradition; nor yet those in Iberia, nor those among the Celtæ, nor those which are in the east, nor those in Egypt, nor those in Libya, nor those that are established in the middle of the world: but like the sun which God created, and is one and the same throughout the whole world; so the light, the preaching of the truth, shines every where, and enlightens all men, who are willing to come to the knowledge of the truth.' And Origen's Homily upon the ivth of Ezekiel. The miserable Jews confess that these things were foretold of the presence of Christ; but they are foolishly ignorant of his person, though they see what is said of him fulfilled: for when did the British land, before the coming of Christ, agree in the worship of one God? When did the country of the Moors, when did the whole world together do so? And Arnobius, book ii. The powers which they saw with their eyes, and those unheard of effects which were openly produced, either by



how far the name of Christ was famous in their times

him, or which were proclaimed by his disciples throughout the whole world, subdued those violent appetites, and caused nations and people, and those whose manners were very different, to consent with one mind to the same belief; for we might enumerate, and take into our account, those things which were done in India among the Seræ, Persians and Medes, in Arabia, Egypt, in Asia, Syria, among the Galatians, Parthians, Phrygians, in Achaia, Macedonia, Epirus; in those islands and provinces surveyed by the east and western sun; and lastly in Rome, the mistress of the world. And Athanasius, in his synodical epistle, which we find in Theodoret book iv. ch. 3. mentions the christian churches in Spain, Britain, Gaul, Italy, Dalmatia, Mysia, Macedonia, Greece, Africa, Sardinia, Cyprus, Crete, Pamphilia, Lysia, Isauria, Egypt, Lybia, Pontus and Cappadocia. And Theodoret in his viiith discourse against the Greeks, speaks thus concerning the apostles: when they were conversant in the body, they went about sometimes to one sort, and sometimes to another; sometimes they discoursed to the Romans, sometimes to the Spaniards, and sometimes to the Celtans; but after they returned to him that sent them; all enjoyed their labours without exception; not only the Romans, and they that loved the Roman yoke, and were subject to their government; but also the Persians, and Scythians, and Massagetæ, and Sauromatæ, and Indians, and Ethiopians; and to speak in one word, the borders of the whole world. And again in his ixth book, amongst the converted nations, he reckons the Persians, the Masagetæ, the Tibareni, the Hyrcani, the Caspians and Scythians. Hieronymus in the epitaph of Nepotian, reckons among the Christians, the Indians, Persians, Goths, Egyptians, Bessians, and the people clothed with skins; in his epistle to Læta, he reckons up the Indians, Persians, Ethiopians, Armenians, Humus, Scythians and Getans: and in his dialogue between an orthodox man and a Luciferian, he mentions the Britains, Gauls, the east, the people of India, the Iberians, the Celtiberians, and the Ethiopians. And Chrysostom in his vith homily upon 1 Cor. says, if they were not worthy to be believed in what they said, how should their writings have spread all over barbarous countries, even to the Indians, and those countries beyond the sea? and again, in his last homily upon Pentecost. The Holy Spirit descended in the shape of tongues, dividing its doctrine among the several climates of the world; and by this gift of tongues, as it were by a particular commission, made known to every one the limits of that command and doctrine that was committed to him. And again, in his famous oration, concerning Christ's being God: "we must say then, that a mere man, could not in so short time have overspread the world, both sea and land: nor have so called men to such things, who were held by evil customs, nay, possessed with wickedness: yet he was sufficient to deliver mankind from all these, not only Romans, but also Persians, and all barbarous nations. See also what follows, which is highly worth reading.

amongst the Britains, Germans, and other distant nations. What religion is there that can compare with it, for the extent of its possession? If you answer, heathenism; that indeed has but one name, but is not one religion: for they do not all worship the same thing; for some worship the stars, others the elements, others beasts, others things that have no existence; neither are they governed by the same law, nor under one common master. The Jews indeed, though very much scattered, are but one nation; however, their religion has received no remarkable increase since Christ: nay, their own law is made more known by the Christians than by themselves. Mahometanism is settled in very many countries, but not alone; for the Christian Religion is esteemed in those same countries, and in some places by a greater number: whereas, on the contrary, there are no Mahometans to be found in many parts where the Christian Religion is.



*Considering the Weakness and Simplicity of those who taught it in the first ages.*

WE come next to examine, in what manner the Christian Religion made such a progress, that in this particular also it may be compared with others. We see most men are disposed to comply with the examples of kings and rulers, especially if they be enforced with laws or compulsion. To these the Religion of the Pagans, and that of the Mahometans, owe their increase. But they who first taught the Christian Religion were not only men without any authority, but of low fortune, fishers, tentmakers, and the like; and yet by the industry of these men that doctrine, within thirty years, or thereabouts, spread not only through\* all parts of the

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\* All parts of the Roman Empire, &c. Rom. xv. 19.

Roman empire, but as far as the Parthians and Indians. And not only in the very beginning, but for almost three hundred years, by the industry of private persons, without any threats, without any enticements, nay, opposed as much as possible by the power of those who were in authority, this religion was propagated so far, that it possessed the greatest part of the Roman empire, \* before Constantine professed christianity. They among the Greeks who delivered precepts of morality, at the same time rendered themselves acceptable by other arts; as the Platonicks, by the study of geometry; the Peripateticks, by the history of plants and animals; the Stoicks, by logical subtilty: the Pythagoreans, by the knowledge of numbers and harmony. Many of them were endued with admirable eloquence, as Plato, Xenophon and Theophrastus. But the first teachers of christianity had no such art, † their speech was very plain without any enticements, they declared only the precepts, promises and threats in bare words: wherefore since they had not in themselves any power answerable to such a progress, we must of necessity allow that they were attended with miracles; or that the secret influence of God favoured their undertaking, or both.

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SECT. XIX. *And the great impediments that hindered men from embracing it, or deterred them from professing it.*

To which consideration we may add this, that the minds

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▪ Before Constantine professed christianity, &c. Tertullian said in his time, apology ii. "We are but of yesterday, and have filled all places belonging to you, your cities, islands, castles, towns, councils, your very camps, tribes, companies, the palace, senate and forum; we have left you only your temples."

† Their speech was very plain &c. This was wisely observed by Chrysostom, on 1 Cor. i. 17. and by Theodoret, after the words now quoted.

of those who embraced the Christian religion taught by these men, were not entirely free and unprejudiced from any established rule of religion, and consequently very pliable; as they were who first embraced the heathen rites, and the law of Mahomet: and much less were they prepared by any foregoing institution; as the Hebrews were rendered fit for the reception of the law of Moses, by circumcision and the knowledge of one God. But, on the contrary, their minds were filled with opinions and habits which are a second nature, repugnant to these new instructions; having been educated and confirmed by the authority of laws, and of their parents, in the heathen mysteries and Jewish rites. And besides this, there was another obstacle as great, namely, the most grievous sufferings, which it was certain they who professed christianity must endure, or be in fear of, upon that account: for since such sufferings are highly disagreeable to human nature, it follows, that those things which are the cause of such sufferings, cannot be received without great difficulty. The christians for a long time, were kept out of all places of honour, and were moreover fined, had their goods confiscated, and were banished: but these were small things; they were condemned to the mines, had the most cruel torments that it was possible to invent inflicted upon them; and the punishments of death were so common, that the writers of those times relate that no famine, no pestilence, no war, ever consumed more men at a time. Neither were they the ordinary kinds of death; \* but burning of them alive, crucifying them, and such like punishments, which one cannot read or think of without the greatest horror; and this cruelty, which, without any long interruption, and that not every where, continued in the Ro-

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\* But burning of them alive, &c. Domitius Ulpianus, a famous lawyer, wrote seven books about the punishments that christians ought to have inflicted on them. Lactantius mentions them, book v. ch. 7.

man empire almost till the time of Constantine, and in other places longer; was so far from diminishing them, that on the contrary their blood was called the seed of the church, they so much more increased as they were cut off. Here therefore let us compare other religions with christianity. The Greeks and other heathens, who were wont to magnify their own matters, reckon a very few that suffered death for their opinions; some Indian philosophers, Socrates, and not many more; and it can hardly be denied, but that in these famous men there was some desire of transmitting their fame to posterity. But there were very many of the common people, scarce known to their neighbours, among the Christians, who suffered death for their opinion; women, virgins, young men, who had no desire nor probable hopes, that their names would continue long after them; and indeed there are but a few whose names remain in the martyrologies, in comparison of the number of them that suffered for this cause, and are\*reckoned only by the heap. Further, very many of them might have escaped this punishment by some small dissimulation, such as throwing a little frankincense upon the altar; which cannot be affirmed of them, who, whatever private opinions they had in their minds, yet in their outward actions, conformed themselves to the customs of the vulgar. So that to suffer death for the honour of God, could scarce be allowed to any but the Jews and Christians; and not to the Jews after Christ's time; and before, only to a very few, compared with the Christians; more of which suffered punishment for the law of Christ in one province, than ever there did

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\* Reckoned only by the heap, &c. As the innocent company of three hundred at Carthage, mentioned in the xxivth Roman martyrology of Augustus; very many in Africa, under Severus; under Valerian, at Antioch; and in Arabia, Cappadocia and Mesopotamia; in Phrygia, in Pontus under Maximin, at Nicomedia, in Numidia, at Rome, in Thébais, Tyre, Trevers under Diocletian, in Persia under Cabada and Sapores. All which are mentioned in the martyrology, without any names.

Jews; all whose sufferings of this kind may almost be reduced to the times of Manasses and Antiochus. Wherefore, seeing the Christian Religion, in this particular also, infinitely exceeds others; it ought justly to be preferred before them. It must be inferred from such a multitude of every age and sex, in so many different places and times, who refused not to die for this Religion; that there was some great reason for such a constant resolution, which cannot be imagined to be any other, but the light of truth, and the Spirit of God.

*An answer to those who require more and stronger arguments.*

If there be any one who is not satisfied with the arguments hitherto alledged for the truth of the Christian Religion, but desires more powerful ones, he ought to know, \* that different things must have different kinds of proof; one sort in mathematics, another in the properties of bodies, another in doubtful matters, and another in matters of fact. And we are to abide by that whose testimonies are void of all suspicion: which if it be not admitted, not only all history is of no further use, and a great part of physic; but all that natural affection, which is betwixt parents and children, is lost, † who can be known no other way. And it is the will of God ‡ that

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\* That different things, &c.] See Aristotle's Ethics to Nicomachus, book i. "It is sufficient, if a thing be made appear according to the subject matter of it; for the same evidence is not to be expected in all things." And in the latter part of his First Metaphys. the last chap. "Mathematical certainty is not to be met with in all things." And Calicidus on Timæus, according to the opinion of Plato. "A disposition to believe precedes all doctrines; especially if they be asserted, not by common, but by great, and almost divine men."

† Who can be known no other way, &c.] Thus Homer:

"No man for certain knows whose son he is."

That is, with the most exact kind of knowledge.

‡ And it is the will of God, &c.] There are two sorts of propo-

those things which he would have us believe, so as that faith should be accepted from us as obedience, should not be so very plain, as those things we perceive by our senses, and by demonstration; but only so far as is sufficient to procure the belief, and persuade a man of the thing, who is not obstinately bent against it: So that the gospel is, as it were, a touchstone to try men's honest dispositions by. For since those arguments which we have brought, have gained the assent of so many good and wise men, it is very manifest, that the cause of infidelity in others, is not from the want of proof; but from \* hence, that they would not have that seem true, which contradicts their passions and affections. It is a hard thing for them lightly to esteem of honours and other advantages; which they must do, if they would receive what is related concerning Christ, and for that reason think themselves bound to obey the precepts of Christ. And this is to be discovered by this one thing, that they receive many other historical relations as true, the truth

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sitions in the Christian Religion; one sort of which may be philosophically demonstrated, the other cannot. Of the former are such as these: the existence of God, the creation of the world, a divine Providence; the goodness and advantage of the precepts of religion; all which are capable of a demonstration, and are actually demonstrated by Grotius and others; so that a man must renounce his reason, or else admit them. But those passions which are contrary to them, hinder unbelievers from receiving them, because if they should own them to be true, they must subdue those passions, which they are unwilling to do, because they have been so long accustomed to them. Of the latter sort, are the historical facts, upon which the truth of the gospel depends, and which are explained by Grotius, and proved by historical arguments. Which same arguments would be allowed to be good by unbelievers, in the same manner as they do the proofs of all those histories which they believe, though they do not see the facts: if they were not hindered by the prevalence of their passions; and which they must entirely subdue, if such arguments came once to take place. See a little book of mine in French, concerning Infidelity. *Le Clerc.*

\* That they would not have that seem true, &c.] Chrysostom treats very handsomely of this in the beginning of 1 Cor. chap. 3. And to Demetrius he says, "that they do not believe the Commandments, proceeds from their unwillingness to keep them."

of which is established only upon authorities, of which there are no marks remaining at this time : as there is in the history of Christ, partly by the confession of the Jews, which are now left, partly by the congregation of Christians, every where to be found ; for which there must of necessity have been some cause. And since the long continuance of the Christian Religion, and the propagation of it so far, cannot be attributed to any human power, it follows, that it must be attributed to miracles. Or if any one should deny it to have been done by miracles, this very thing, that \* it should without a miracle gather so much strength and power, ought to be looked upon as greater than a miracle.

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\* That it should without a miracle, &c.] Chrysostom handles this argument on 1 Cor. chap. i. towards the end ; and Augustin concerning the City of God, book xxii. chap. 5.



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 BOOK THIRD.
 

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Sect. I. *Of the Authority of the Books of the New Testament.*

**H**E who is persuaded of the truth and excellency of that Religion which Christians profess, having been convinced either by the arguments before offered, or by any other besides them; in order to understand all the several parts of it, he must go to the most ancient books, which contain this religion; and they are what we call the books of the New Testament, or rather covenant; for it is unreasonable for any one to deny that that Religion is contained in those books, as all Christians affirm; since it is fit that every sect, good or bad, should be believed in this assertion, that their opinions are contained in this or that book; as we believe the Mahometans, that the religion of Mahomet is contained in the Alcoran: wherefore, since the truth of the Christian Religion hath been proved before, and at the same time it is evident that it was contained in these books, the authority of these books is established by this alone: however if any one desire to have it more particularly made appear to him, we must first lay down that common rule amongst all fair Judges,\* that he who would dis-

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\* That he who would, &c.] See Baldus in his Rubrick concerning the credibility of writings, and Gailus book ii. Obs. cxlix. Numb. 6. and 7. and those he there cites.

prove any writing which has been received for many ages, is obliged to bring arguments that may diminish the credibility of such a writing; which if he cannot, the book is to be defended, as in possession of its own authority.

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Sect. II. *The books that have any names affixed to them were writ by those Persons whose names they bear.*

WE say then, that the writings, about which there is no dispute amongst Christians, and which have any particular person's names affixed to them, are that author's whose title they are marked with; because the first writers, such as Justin, Irenæus\* Clemens, and others after them, quote these books under those names: and besides † Tertullian says, that in his time some of the original copies of those books were extant. And because all the churches received them as such before there were any public councils held; neither did any heathens or Jews raise any controversy, as if they were not the works of those whose they were said to be. And ‡ Julian openly confesses, that those were Peter's, Paul's, Matthew's,

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\* Clemens, &c.] There is only Clemen's epistle to the Corinthians extant, in which he quotes places of the New Testament, but does not name the writers; wherefore Clemens's name might have been omitted: and so might Justin's who is not used to add the names. *Le Clerc.*

† Tertullian says, &c.] In his prescription against the hereticks. "Let every one who would exercise his curiosity rather in the affair of his Salvation, let them run over the apostolical churches, over which the seats of the apostles have now the rule in their places, in which the authentick letters themselves are recited." And why might not the hand of the apostles be then extant, when Quintillian says, that in his time Cicero's hand was extant, and Gellius says the same of Virgil's in his.

‡ Julian openly confesses, &c.] The place is to be seen in Cyril's tenth book. (See also annotations, in the dissertation on the four Evangelists, added to the harmony of the gospels. *Le Clerc.*

Mark's, Luke's, which were read by the Christians, under those names. Nobody in his senses makes any doubt of Homer's or Virgil's works being theirs, by reason of the constant testimony of the Greeks concerning the one, and of the Latins concerning the other, how much more then ought we to stand by the testimony of almost all the nations in the world, for the authors of these books ?

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Sect. III. *The doubt of those books that were formerly doubtful taken away.*

There are indeed in the volume we now use, some books which were not equally received from the beginning ; \* as the second of Peter, that of James and Jude, two under the name of John the Presbyter, the Revelations, and the epistle to the Hebrews : however, they were acknowledged by many churches, as is evident from the ancient Christians, who use their testimony as sacred ; which makes it credible, that those churches, which had not those books from the beginning, did not know of them at that time, or else were doubtful concerning them ; but having afterwards learned the truth of the thing, they began to use those books after the example of the rest ; as we now see done in almost all places : nor can there be a sufficient reason imagined, why any one should counterfeit those books, when nothing can be gathered from them, but what is abundantly contained in the other books that are undoubted.

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\* As the second of Peter, &c. However, Grotius himself doubted of this ; the reasons of which doubt, he himself gives us in the beginning of his annotations upon this epistle. But though one or two epistles could be called in question, this would not render the rest doubtful ; nor would any part of the Christian faith be defective, because it is abundantly delivered in other places. *Le Clerc.*

SECT. IV. *The authority of those Books which have no name to them, evident from the nature of the Writings.*

THERE is no reason why any one should detract from the credibility of the epistle to the Hebrews, upon this account only, because we do not know who wrote it; and so likewise of the two epistles of John, and the Revelation; because some have doubted whether John the apostle wrote them, or another of the same name. For\* in writers the nature of the writings is more to be regarded than the name. Wherefore we receive many historical books, whose authors we are ignorant of, as that of Cæsar's Alexandrian War; viz. because we see that whoever the author was, he lived in those times, and was present at those matters. So likewise ought we to be satisfied, when those who wrote the books we are now speaking of, testify that they lived in the first age, and were endued with the apostolical gifts. And if any one should object against this, that these qualities may be feigned, as may the names in other writings; he would say a thing that is by no means credible, viz. that they who every where press the study of truth and piety, should without any reason bring themselves under the guilt of a lie; which is not only abhorred by all good men, † but was punished with death by the Roman laws.

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\* For in writers, &c.] It had been more proper to say *in writings*, or books, which is the meaning of Grotius, as appears from what follows.

† But was punished with death, &c.] See *L. Falsi Nominis, D. de lege Cornelia*: and Paul, book v. Sent. Tit. xxv sect. 10 and 11. See examples of this punishment, at the end of the books of Valerius Maximus, and in Capitolinus in Pertinax.

SECT. V. *That these Authors wrote what was true, because they knew the things they wrote about.*

It is certain therefore, that the books of the New Testament were wrote by those whose names they bear, or by such persons as they profess themselves to be ; and it is moreover evident, that they had a knowledge of the things they wrote about, and had no desire to say what was false ; whence it follows, that what they wrote must be true, because every falsity proceeds either from ignorance, or from an ill intention. Matthew, John, Peter, and Jude, were of the company of those twelve, which Jesus chose to be witnesses of his life and doctrines ; so \* that they could not want the knowledge of those things they relate. The same may be said of James, who either was an apostle, or as others would have it, † a near relation of Jesus, and made Bishop of Jerusalem by the apostles. Neither could Paul be deceived through ignorance, concerning those doctrines which he professes were revealed to him by Jesus himself reigning in heaven ; neither could he be deceived in the things which he performed himself ; no more could Luke, who was his ‡ inseparable companion in his travels. This same Luke could easily know what he wrote concerning the life and death of Jesus, because he was born in a neighbouring place, and travelled through Palestine, where he says he § spake with them who were eye-witnesses of these things. Without doubt there were many others (besides the apostles with whom

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\* So that they could not want the knowledge, &c.] John xv. 27, also 1 Epistle i. Acts i. 21, 22.

† A near relation of Jesus, &c.] So others, and they not a few think ; and St Chrysostom every where. See Josephus also. (Add to these Eusebius, *H. E.* book ii, chapter 1 and 23.)

‡ Inseparable companion, &c.] See Acts xx, and the following ; Colossians iv. 14, 2 Tim. iv. 11. Philem. 24.

§ He spake with them, &c. In the Preface of his Gospel History.

he was acquainted), who were then alive, having been healed by Jesus, and who had seen him die, and come to life again. If we believe Tacitus and Suetonius, concerning those things which happened long before they were born, because we rely upon their diligent enquiry; how much more reasonable is it to believe this author, who says he had every thing from eye-witnesses? It\* is a constant tradition that Mark was a continual companion of Peter; so that what he wrote, is to be esteemed as if Peter himself, who could not be ignorant of those things, had dictated it. Besides, almost every thing which he wrote, is to be found in the writings of the apostles. Neither could the writer of the Revelations be deceived in those visions which he says † were caused from heaven; ‡ nor he to the Hebrews, in those things which he professes he was taught, either by the Spirit of God, or by the apostles themselves.

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SECT. VI. *And because they would not say what was false.*

THE other thing we affirmed, viz. that they would not speak an untruth, is joined with what was before handled, when we established the credibility of the Christian religion in general, and of the history of Christ's resurrection. They who would disprove witnesses in this particular concerning their disposition of mind and will, must of necessity alledge something to make it credible, that they set their mind against the truth. But this cannot be said here; for if any one should object that their own cause was concerned, he ought to examine upon what

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\* It is a constant tradition, &c. Irenæus, book iii. chapter 1. and Clemens in his Hypotyposes, cited in Eusebius's Eccles. Hist.

† Were caused from Heaven, &c. Rev. i. 1, 2. iv. 1. and the following; xxii. 18, 19, 20, 21.

‡ Nor he to the Hebrews, &c. Heb. ii. 4. v. 14. xiii. 7, 8, 23.

account it was their cause ; certainly not for the sake of getting any advantage, or shunning any danger; when, on the account of this profession, they lost all advantages, and there were no dangers which they did not undergo. It was not therefore their own cause, unless out of reverence to God, which certainly does not induce any man to tell a lie, especially in a matter of such moment, upon which the eternal salvation of mankind depends. We are hindred from believing such a wicked thing of them, both by their doctrines, which are in every part \* full of piety, and by their life, which was never accused of any evil fact, no, not by their enemies, who only object their unskilfulness against them, which is not at all apt to produce a falsity. If there had been in them the least dishonesty, they would not have set down their own faults to be eternally remembered; † as in the flight of them all, when Christ was in danger, and ‡ in Peter's thrice denying him.

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SECT. VII. *The credibility of these Writers further confirmed, from their being famous for Miracles.*

BUT on the contrary, God himself gave remarkable testimonies to the sincerity of them, by working miracles,

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\* Full of piety, &c.] And abhor lying, John xiv. 17. xv. 26. xvi. 13. xvii. 17, 19. xviii. 37. Acts xxvi. 25. Rom. i. 25. 2 Thes. ii. 20. 1 John i. 6, 8. ii. 4, 21. 2 Cor. vi. 8. Eph. iv. 15, 25. Colos. iii. 9. Rev. xxii. 15. 2 Cor. ii. 31. Gal. i. 20. Observe how industriously St Paul distinguishes those things which are his own, and those which are the Lord's, 1 Cor. vii. 10, 12. how cautious in speaking of what he saw, whether he saw them in the body, or out of the body, 2 Cor. xii. 2.

† As in the flight of them all, &c.] Matt. xxvi. 34, 56.

‡ In Peter's thrice denying him, &c. Matt. xxvi. 69, and the following; Mark xiv. 66, and the following; Luke xxii. 54, and the following.

which they themselves and their disciples \* publicly avouched with the highest assurance ; adding the names of the persons and places, and other circumstances ; the truth or falsity of which assertion might easily have been discovered by the magistrate's enquiry ; amongst which miracles, this is worthy observation, † which they constantly affirmed, of their speaking languages they had never learned, before many thousand people, and healing in a moment bodies that were diseased, in the sight of the multitude ; nor were they at all afraid, though they knew at that time, that the Jewish magistrates were violently set against them, and the Roman magistrates very partial ; who would not overlook any thing that afforded matter of traducing them as criminals, and authors of a new religion ; nor did any of the Jews or heathens in those nearest times, dare to deny that miracles were done by these men. Nay, Phlegon, who was a servant of the Emperor Adrian, ‡ mentions the miracles of Peter in his annals. And the Christians themselves in those books, wherein they give an account of the grounds of their faith, before the emperors, senate, and rulers, § speak of these facts, as things known to every body, and about which there could be no doubt. Moreover, they openly declare that the wonderful power of them || remained in

\* Publicly avouched, &c. See the Acts of the Apostles throughout, and 2 Cor. xii. 12.

† Which they constantly affirmed, &c. The places are quoted before.

‡ Mentions the miracles of Peter, &c. Book xiii. As Origen says in his second book against Celsus. This is that Phlegon, whose remains we have yet, concerning miracles and long-lived men.

§ Speak of these facts, as things, &c. The places are very many, especially in Origen. See the whole eighth chapter of Augustine's twenty-second book of the City of God.

|| Remained in their graves, &c.] The miracles at the sepulchres of holy men then began to be boasted of, when the Christians having the power in their hands, began to make an advantage of the dead bodies of martyrs and others, that were buried in their churches. Wherefore I would not have this argument made use of, lest we diminish from the credibility of certain miracles, by these doubtful or



their graves for some ages ; when they could not but know, if it were false, that they could easily be disproved by the magistrates to their shame and punishment. And these miracles, now mentioned at their sepulchres, were so common, and had so many witnesses, \* that they forced Porphyry to confess the truth of them. These things which we have now alledged, ought to satisfy us : but there are abundance more arguments, which recommend to us the credibility of these books.

Sect. VIII. *And of their Writings ; because in them are contained many things which the event proved to be revealed by a divine power.*

FOR we find in them many predictions concerning things which men could not possibly know of themselves, and which were wonderfully confirmed by the event; † such as the sudden and universal propagation of this religion ; ‡ the perpetual continuance of it ; || that it should be re-

fictitious ones. Every one knows how many stories are related after the fourth century, about this matter. But Origen does not mention any such miracles : But in his seventh book against Celsus, says, “ Very many miracles of the Holy Spirit were manifested at the beginning of Jesus’s doctrine, and after his ascension, but afterwards they were fewer ; however there are now some footsteps of them in some few, whose minds are purified by reason, and their actions agreeable thereto.” Who can believe that so many miracles should be done in one or two centuries after Origen, when there was less need of them ? Certainly it is as reasonable to derogate from the credibility of the miracles of the fourth and fifth centuries as it would be impudent to deny the miracles of Christ and his apostles. These miracles could not be asserted without danger ; those could not be rejected without danger, nor be believed without profit to those who perhaps forged them ; which is a great difference. *Lo Clerc.*

\* That they forced Porphyry, &c.] See Cyril’s xth book against Julian, and Jerom against a book of Vigilantius.

† Such as the sudden, &c.] Matt. xiii. 33, and following verses, Luke x. 18. John xii. 32.

‡ The perpetual continuance of it, &c.] Luke I. 33. Matt. xxviii. 20. John xiv, 16.

|| That it should be rejected, &c.] Matt. xxi. 33. and following

jected by very many of the Jews, \* and embraced by Strangers; † the hatred of the Jews against those who professed this religion; ‡ the severe punishments they should undergo upon the account of it; || the siege and destruction of Jerusalem and the temple, and § the sore calamities of the Jews.

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Sect. IX. *And also from the care that it was fit God should take, that false Writings should not be forged.*

To what has been said may be added, that if it be granted, that God takes care of human affairs, and especially those that concern his own honour and worship; it is impossible he should suffer such a multitude of men, who had no other design than to worship him with sincerity, to be deceived with false books. And, after there did arise several sects in christianity, there was scarce any found, who did not receive either all or most of these books, except a few which do not contain any thing particular in them; which is a very good argument why we should think that nothing in these books could be contradicted; because those sects were so inflamed with hatred against each other, that whatsoever pleased one, for that very reason displeased another.

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Sect. X. *A Solution of that objection, that many books were rejected by some.*

**THERE** were indeed amongst those who were willing

verses; xxii. at the beginning, Luke xv. 11, and following verses.

\* And embraced by strangers, &c.] In the same places, and also Matt. viii. 2. xii. 21. xxi. 43.

+ The hatred of the Jews, &c.] Matt. x. 17.

‡ The severe punishments, &c.] Matt. x. 21, 29. xxiii. 34.

|| The siege and destruction, &c.] Matt. xxiii. 38. xxiv. 16. Luke xiii. 34. xxi. 24.

§ And the sore calamities of the Jews, &c.] Matt. xii. 33, and following verses; xxiii. 34. xxiv. 20.

to be called christians, a very few who rejected all those books which seemed to contradict their particular opinion; such as they who out of hatred to the Jews,\* spoke ill of the God of the Jews, the Maker of the world and of the law: or, on the contrary, out of fear of the hardships that the Christians were to undergo,† sheltered themselves under the name of Jews, ‡ who might profess their religion without punishment. || But these very men were disowned by all other Christians every where, § in those times, when all pious persons that differed from one another, were very patiently born with, according to the command of the apostles. The first sort of these corrupters of Christianity are, I think, sufficiently confuted above, where we have shown that there is but one true God, whose workmanship the world is: and indeed it is sufficiently evident from those very books which they, that they might in some measure appear to be Christians, receive; ¶ such as the gospel of St. Luke in particular: it is, I say, evident, that Christ preached the same God, which Moses and the Hebrews

\* Spoke ill of the God of the Jews, &c.] See Irenæus, book I. ch. 29. Tertullian against Marcion, and Epiphanius concerning the same.

† Sheltered themselves under the name, &c.] See Gal. ii 2. vi. 13, 14. Philip. iii. 18. Irenæus, book iii. ch. 28. Epiphanius concerning the Ebionites.

‡ Who might profess their religion, &c.] Acts ix. 20. xiii. and many times in that book. Philo against Flaccus; and concerning the Embassy. Josephus every where. To which may be added L. Generaliter, D. de Decurionibus, and lib. i. C. de Judais. Tertullian in his apology says, but the Jews read you their law openly; they generally purchase leave by a tribute, which they gather upon all Sabbath-days.

|| But these very men were disowned, &c.] Tertullian in his 1st against Marcion says, you cannot find any church of apostolical order, who are not Christians out of regard to the Creator.

§ In those times, &c.] See what will be said of this matter at the end of the vi. book. Add also Irenæus's epistle to Victor, and what Jerom writes concerning it in his catalogue; and Cyprian in his African council. Judging no man, nor removing any one from the right of communion, for his differing in opinion.

¶ Such as the gospel of St. Luke, &c.] Tertullian in his vith book: against Marcion, makes it appear very plainly.

worshipped. We shall have a better opportunity to confute the other sort, when we come to oppose those who are Jews, and willing to be called so. In the meantime I shall add only this, that the impudence of those men is very wonderful, to undervalue the authority of Paul, when there was not any one of the Apostles who founded more Churches; nor of whom there were so many miracles related, at that time when, as was before observed, the facts might be easily inquired into. And if we believe these miracles, what reason is there why we should not believe him in his heavenly visions, and in his receiving his instructions from Christ? If he was so beloved of Christ, it cannot possibly be, that he should teach any thing disagreeable to Christ, that is, any thing false; and that one thing which they find fault with in him, namely, his opinion concerning the freedom procured to the Hebrews from the Rites formerly enjoined by Moses, there could be no reason for his teaching it, but the truth;\* for he was circumcised himself, † and observed most of the law of his own accord: and for the sake of the Christian religion, ‡ he performed things much more difficult, and underwent things much harder than the law commanded, or than he had reason to expect upon the account of it;|| and he was the cause of his disciples doing and bearing the same things: whence it is evident, he did not deliver any thing to please the ears of his hearers, or for their profit, when he taught them, § instead of the Sabbath, to spend every day in divine worship; instead of the small expence the law put them to, ¶ to bear the loss of all their

\* For he was circumcised, &c.] Philip. iii. 5.

† And observed most of the law, &c.] Acts xvi. 3. xx. 6. xxi. and the following chap.

‡ He performed things, &c.] 2 Cor. xi. 23, and the following verses; and every where in the Acts. See also 1 Cor. xi. 3. 2 Cor. xi. 30. xii. 10.

|| And he was the cause, &c.] Acts xx. 29. Rom. v. 3. viii. xii. 12. 2 Cor. i. 4, 8. ii. 4. vi. 4. 1 Thes. i. 6. 2 Thes. i. 6.

§ Instead of the Jewish Sabbath, &c.] Acts ii. 46. v. 42. 1 Tim. v. 5. 2 Tim. i. 3.

¶ To bear the loss of all, &c.] 2 Cor. vi. 4. xii. 10.

goods; \* and instead of offering beasts to God, to offer their own blood to him. And Paul himself openly assures us, † that Peter, John and James gave him their right hands, in token of their fellowship with him; which, if it had not been true, he would not have ventured to say so, when they were alive, and could have convicted him of an untruth. Except only those therefore, which I have now mentioned, who scarce deserve the name of Christians; the manifest consent of all other assemblies in receiving these books, besides what has been already said concerning the miracles which were done by the writers of them, and the particular care of God about things of this nature; is sufficient to induce all impartial men, to give credit to these relations; because they are ready to believe many other historical books, which have not any testimonies of this kind; unless very good reason can be given to the contrary, which cannot be done here.

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Sect. XI. *An answer to the objection of some things being contained in these Books that are impossible.*

FOR if any one should say, that there are some things related in these books, that are impossible to be done; ‡ we have before shown, that there are some things which are impossible to be done by men, but are possible with God; that is, such as do not include any contradiction in themselves; amongst which things are to be reckoned those which we account most wonderful, the power of working miracles, and calling the dead to life again; so that this objection is of no force.

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\* And instead of offering beasts, &c.] Rom. viii. 36. 2 Cor. iv. 11. Phil. i. 20.

† That Peter, James, and John, &c.] Gal. ii. 9. And 1 Cor. xv. xi. 2 Cor. xi. 5. xii. 11.

‡ We have before shown, &c.] Book ii.

Sect. XII. *Or disagreeable to reason.*

NOR is there more heed to be given to them, who say, that there are some doctrines to be found in these books, which are inconsistent with right reason. For, first, this may be disproved by that great multitude of ingenious, learned and wise men, who have relied on the authority of these books from the very first times: also every thing that has been shown in the first book to be agreeable to right reason, viz. that there is a God, and but one, a most perfect being, all-powerful, loving, wise, and good; that all things which are, were made by him; that his care is over all his works, particularly over men; that he can reward those that obey him, after this life; that we are to bridle sensual appetites; that there is a natural relation betwixt men, and therefore they ought to love one another: All these we may find plainly delivered in these books. To affirm any thing more than this for certain, either concerning the nature of God, or concerning his will, \* without any other guide than human reason, is an unsafe and fallible thing, as we may learn from the many opinions of the schools different from one another, and of all the philosophers. Nor † is this at all to be wondered at: for if they who dispute about the nature of their own minds, fall into such widely different opinions; must it not necessarily be much more so with them, who would determine any thing concerning the supreme mind, which is placed so much out of our reach? If they who understand human affairs affirm it dangerous ‡ to pry into the councils of princes, and therefore we ought not to attempt it; who is sagacious

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\* Without any other guide, &c.] Matt. xi. 27. Rom. xi. 33, 34, 35. 1 Cor. ii. 11, 16.

† About the nature of their own minds, &c.] See Plutarch's works, book iv. of the opinions of the philosophers. And Stobæus's physick's ch. xi.

‡ To pry into the councils of princes, &c.] Tacitus says so in the sixth of his annals.

enough to hope, by his own conjectures to find out which it is, that God will determine of the various kinds of those things that he has a liberty of willing? Therefore Plato said very well, that \* none of those things could be known without a revelation: and there can be no revelation produced, which can be proved truly to be such by greater testimonies than those contained in the books of the New Testament. There is so far from being any proof, that it has never been asserted, that God ever declared any thing to man concerning his nature, that was contradictory to these books: nor can there be any later declaration of his will produced, that is credible. And if any thing was commanded or allowed, before Christ's time, of these sorts of things which are plainly indifferent, or certainly not at all obligatory of themselves, nor plainly evil; this does not oppose these books: † because in such things the former laws are nulled by the latter.

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Sect. XIII. *An answer to this objection, that some things are contained in these books which are inconsistent with one another.*

It is objected by some, that the sense of these books is sometimes very different: but whoever fairly examines

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\* None of these things could be known, &c.] The place is in his Phadon, and also in Timæus. It was well said by Ambrose, 'who should I rather believe concerning God, than God himself?'

† Because in such things, &c.] The latter constitutions are more valid than the former. It is a saying of Modestinus, L. Ultima, D. de Constitutionibus, Principum. Tertullian, I think, says he, that in human constitutions and decrees, the latter are more binding than the former. And in his apology: 'ye lop and hew down the ancient and foul wood of the laws, by the new axes of the decrees and edicts of the princes.' And concerning baptism. 'In all things we are determined by the latter; the following things are more powerful, than those that went before.' Plutarch, Sympos, ix. 'In decrees and laws, in compacts and bargains, the latter are esteemed stronger and firmer than the former.'

this matter, will find that on the contrary this is an addition to the other arguments for the authority of these books; that in those places which contain any thing of moment, whether in doctrine or history, there is every where such a manifest agreement, as is not to be found in any other writers of any sect; \* whether they be Jews, † or Greek philosophers, ‡ or physicians, || or Roman lawyers; in all which we very often find that not only they of the same sect contradict one another § as Plato and Xenophon do, ¶ but very often the same writer sometimes asserts one thing, and sometimes another, as if he had forgot himself, or did not know which to affirm: but these writers, of whom we are speaking, all urge the same things to be believed, deliver the same precepts, concerning the life of Christ, his death, and return to life again; the main and principal things are every where the same. And as to some very minute circumstances, which make nothing towards the main thing, we are not wholly at a loss for a fair reconciliation of them; but that it may easily be made; though we are ignorant of some things, by reason of the similitude of things that were done at different times, the ambiguity of names, one man's

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\* Whether they be Jews, &c.] The different opinions amongst whom, as they are to be seen in other places, so likewise in Manasses the son of Israel, a very learned man in this sort of learning, in his books of the creation and resurrection.

† Or Greek philosophers, &c.] See the forecited book of the opinion of the philosophers.

‡ Or physicians, &c.] See Galen of sects, and of the best sect; and Celsus of physick, in the beginning; to which the Spagirici may be added.

|| Or Roman lawyers, &c.] There was a remarkable difference of old, between the Sabiniani and Proculiani; and now betwixt those who follow Bariolus and his followers, and those who follow Cujacius and others more learned. See Gabriel's common, more common, and most common sentences.

§ As Plato and Xenophon do, &c. See Xenophon's epistle to Æschines, the disciple of Socrates. Athenæus i. Laertius's life of Plato; and Gellius, book xiv.

¶ But very often the same writer, &c. Many have shewn this of Aristotle; and others, of the Roman lawyers.



or places having many names, and such like. Nay, this very thing ought to free these writers from all suspicion of deceit; because they who bear testimony to that which is false, \* are used to relate all things so by agreement, that there should not be any appearance of difference. And if, upon the account of some small difference, which cannot be reconciled, we must immediately disbelieve whole books; then there is no book, especially of history, to be believed; and yet Polybius, Halicarnassensis, Livy and Plutarch, in whom such things are to be found, preserve their authority amongst us in the principal things; how much more reasonable then is it, that no such thing should destroy the credibility of those, whom we see, from their own writings, to have always a very great regard to piety and truth? there remains another way of confuting testimonies, from contrary external testimonies.

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Sect. XIV. *An answer to the objection from external testimonies: where it is shown they make more for these books.*

BUT I confidently affirm, that there are no such things to be found; unless any one will reckon amongst these, what is said by those who were born a long while after, and they such who professed themselves enemies to the name of Christ, and who therefore ought not to be esteemed as witnesses. Nay, on the contrary, though there is no need of them, we have many testimonies, which affirm some parts of the history delivered in these books. Thus that Jesus was crucified, that miracles were

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\* Are used to relate all things, &c. This is what the Emperor Adrian affirms; in witnesses we are to examine whether they offer one and the same premeditated speech: 'L. Testium D. de Testibus Speculator, lib. i. parte iv. de Teste in pr. n. 81.' A very exact knowledge of all circumstances, is not necessary in a witness. See Luke i. 56. iii. 23. John ii. 6. vi. 10, 19. xix. 14.

done by him and his disciples, both Hebrews and Heathens relate. Most clear testimonies of Josephus, published a little more than forty years after Christ's death are now extant, concerning Herod, Pilate, Festus, Felix, John the Baptist, Gamaliel, and the destruction of Jerusalem; which are exactly agreeable to what we find amongst the writers of the Talmud concerning those times: the cruelty of Nero towards the Christians is mentioned by Tacitus: and formerly there were extant books of private persons, \* such as Phlegon; † and the public acts, to which the Christians appealed; ‡ wherein they agreed about the star that appeared after the birth of Christ; about the earthquake, and the preternatural eclipse of the sun at full moon, about the time that Christ was crucified.

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Sect. XV. *An answer to the objection of the Scriptures being altered.*

I see no other objection can be made against these books; unless they have not continued to be the same,

\* Such as Phlegon, &c.] Book xiii. of his Chronicon or Olympiads, in these words. 'In the fourth year of the cciid Olympiad, there happened the greatest eclipse of the sun that ever was known; there was such a darkness of night at the sixth hour of the day, that the stars were seen in the heavens; and there was such a great earthquake in Bithynia, which overturned a great part of Nicæa.' These words are to be seen in Eusebius's and Hieronymus's Chronicon. And Origen mentions the same thing, Tract xxxv. upon Mat. and in his iid against Celsus.

† And public acts, &c.] See Tertullian's Apology, cxxi. 'This misfortune which has befallen the world, you find related in your mystical books.'

‡ Wherein they agreed, &c.] Chalchidius the Platonist, in his commentary on Timæus. 'There is another more holy and more venerable history, which relates the appearance of a new star, not to foretel diseases and death, but the descent of a venerable God, to preserve mankind, and to show favour to the affairs of mortals; which star the wise men of Chaldea observing as they travelled in the night, and being very well skilled in viewing the heavenly bodies, they are said to have sought after the new birth of this God; and having found that majesty in a child, they paid him worship, and made such vows as were agreeable to so great a God.'

as they were at the beginning. It must be owned, that as in other books, so in these, it might happen, and has happened, that through carelessness or perverseness in the transcribers, some letters, syllables, or words, may be changed, omitted or added. \* But it is very unreasonable, that because of such a difference of copies, which could not but happen in so long time, there should arise any controversy about the testament or book itself; because both custom and reason requires, that that should be preferred before the rest, which is to be found in the most ancient copies. But it can never be proved, that all the copies are corrupted by a cheat, or any other way, especially in those things which contain any doctrine, or remarkable point of history; for there are no records that tell us that they were so, nor any witnesses in those times: and if, as we before observed, any thing be alledged by those who lived a long time after, and who discovered the fiercest hatred against the disciples of these books; this is to be looked upon as reproach, and not testimony. And this which we have now said, may suffice in answer to those who object that the scripture may have been altered: because he that affirms this, especially against a writing which has been received so long and in so many places, † ought himself to prove that which he presumes. But that the folly of this objection may more plainly appear, we will show that that which they imagine to be, neither is, nor can be done. We have before proved these books

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\* But is very unreasonable, &c.] This is now very manifest, from the most accurate collections of the various readings of the New Testament, and especially from the edition of John Mills. Tho' there is a very great variety, yet no new doctrine can be raised from thence, nor no received one confuted; no history of any moment, in regard to the truth of the Christian religion, which was before believed from the books of the New Testament, is from thence to be rejected; nor any that was before unknown, to be collected from the various readings. And what is said of the books of the New Testament, the same we are to conceive said of the Old Testament. *Le Clerc.*

† Ought himself to prove, &c.] *L. ult. C. de Edicto Diviani tollendo.*

to have been wrote by those whose names they bear; which being granted, it follows that one book is not forged for the sake of another. Neither is any remarkable part changed; for such a change must have something designed by it, and then that part would plainly differ from those other parts and books which are not changed, which is no where to be seen; nay, as we observed, there is a wonderful harmony in the sense every where. Moreover, as soon as any of the apostles or apostolical men, published any thing; doubtless the Christians took great care to have many copies of it, as became pious persons, and such as were desirous of preserving and propagating the truth to posterity; and these were therefore dispersed, as far as the name of Christ extended itself, through Europe, Asia, and Egypt, in which places the Greek language flourished; and, as we before observed, some of the original copies were preserved for two hundred years. Now, no book, of which so many copies have been taken, that were kept not by some few private persons, but by the care of whole churches,\* can be falsified. To which we may add, that in the very next ages, those books were translated into the Syriac, Æthiopic and Latin tongues; which versions are now extant, and do not any where differ from the Greek books in any thing of moment. And we have the writings of those who were taught by the apostles themselves, or their disciples, who quote a great many places of these books in that sense in which we now understand them. Nor was there at that time, any one in the church of so great authority, as to have been obeyed, if he had designed to alter any thing; as is sufficiently manifest from the liberty taken by Irenæus, Tertullian, and Cyprian to differ from those who were of the highest rank

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\* Can be falsified, &c.] That is, so as that it should run through all the copies, and corrupt all the versions; for otherwise wicked men, who are obstinately bent on their own opinions, may here and there corrupt their own copies; as not only Marcion did, but also some library-keepers, who had a better apprehension; as we have shown in our *Ars Critica*, part iii. sect. 1. ch. xiv. *Le Clerc*.

in the church. And after the times now mentioned, many others followed, who were men of great learning, and as great judgement; who, after a diligent inquiry, received those books, as retaining their original purity. And further, what we now said concerning the different sects of Christians, may be applied here also; that all of them, at least all that own God to be the Creator of the world, and Christ to be a new law-giver, make use of these books as we now have them. If any attempted to put in any thing, they were accused of forgery by the rest. And that no sect was allowed the liberty to alter these books according to their own pleasure, is sufficiently evident from hence, that all sects fetched their arguments against the rest from hence. And what we hinted concerning the divine providence, relates as much to the principal parts, as to the whole books; that it is not agreeable thereto, that God should suffer so many thousand men, who were regardful of piety, and sought after eternal life with a sincere intention, to fall into an error that they could not possibly avoid. And thus much may suffice for the books of the New Testament, which if they were alone extant, were sufficient to teach us the true religion.

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Sect. XVI. *The Authority of the Books of the Old Testament.*

BUT since God has been pleased to leave us the records of the Jewish Religion, which was true of old, and affords no small testimony of the Christian Religion; it is not foreign to our purpose, to see upon what foundation the credibility of these is built. That these books are theirs to whom they are ascribed, appears in the same manner, as we have proved of our books. And they whose names they bear, were either prophets, or men worthy of belief; such as Esdras, who is supposed to

have collected them into one volume, at that time when the prophets Haggai, Malachi, and Zacharias, were yet alive. I will not here repeat what was said before, in commendation of Moses. And not only that first part, delivered by Moses, as we have shewn in the first book, but the latter history is confirmed by many Pagans. \*—

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\* Thus the Phœnician Annals, &c.] See what Josephus cites out of them, book viii. chap. 2. of his ancient history; where he adds, “that if any one would see the copies of those epistles, which Solomon and Hirom wrote to each other, they may be procured of the public keepers of the records at Tyrus.” (We must be cautious how we believe this; however, see what I have said upon 1 Kings v. 3. There is a remarkable place concerning David, quoted by Josephus, book vii. chap. 6. of his ancient history, out of the ivth of Damascenus’s history. “A long while after this, there was a certain man of that country, who was very powerful, his name was Adadus, who reigned in Damascus, and the other parts of Syria, except Phœnice. He waged war with David king of Judea, and having fought many battles, the last was at Euphrates, where he was overcome: he was accounted one of the best of kings, for strength and valour: after his death, his children reigned for ten generations, each of them continuing his father’s government and name in the same manner as the Egyptian kings are called Ptolemies. The third being the most potent of them all, being willing to recover the victory his grandfather had lost, made war upon the Jews, and laid waste that which is now called Samaria.” The first part of this history we have in 2 Sam. viii. 5. 1 Chron. xviii, and the latter part in 1 Kings xx. where see Josephus. This Adadus is called by Josephus, Adar; and Adores by Justin, out of Trogus. Eusebius, in his Gospel Prepar. Book iv. chap. 30. tells us more things concerning David, out of Eupolemus. And the aforementioned Josephus, in the same chap. and in his first against Appion, brings this place out of Dius’s Phœnician history, “After Abibalus’s death, his son Hirom reigned; this man increased the eastern part of the city, and much enlarged the city; and he joined Jupiter Olympius’s temple to the city; which before stood by itself in an Island, by filling up the space between; and he adorned it with the gifts of gold offered to the Gods; he also went up to Libanus, and cut down wood to adorn the temple with. And they say that Solomon, who reigned in Jerusalem, sent riddles to Hirom, and received some from him; and he that could not resolve the riddles was to pay a large sum of money. Afterwards Abdemonus, a man of Tyre, resolved the riddles that was proposed, and sent others, which Solomon not resolving, paid a sum of money to Hirom.” He afterwards adds a famous place of Menander, the Ephesian, who wrote the affairs of the Greeks and Barbarians. “After Abibalus’s death, his son Hirom succeeded in the

Thus the Phœnician Annals mention the names of David

government; he lived thirty-four years, and inclosed a large country, and erected the golden pillar in Jupiter's temple. He afterwards cut down wood from the mountain called Libanus, cedar trees for the roof of the temple, and pulled down the old temples, and built new. He consecrated the grove of Hercules and Astarte.— He first laid the foundation of Hercules's in the month Peritius, and afterwards, Astarte's, about the time that he invaded the Tyrians for not paying tribute, and returned after having reduced them. About this time, there was one Abdemonus, a young man, who overcame in explaining the riddles proposed by Solomon, the king of Jerusalem: The time from this king to the building of Carthage, is reckoned thus: after Hirom's death, Belezar his son succeeded in the kingdom; who lived forty three years, and reigned seven. After him was his son Abdastratus, who lived twenty-nine years, and reigned nine. This man was slain by the four children of his nurse, who lay in ambush for him; the eldest of which reigned twelve years.— After these was Astartus, the son of Delæstartus, who lived fifty-four years and reigned twelve. After him came his brother Asergumus, who lived fifty-four years and reigned nine: this man was killed by his brother Pheletes, who seized the kingdom, and reigned eight months; he lived fifty-years; he was slain by Ithobalus the priest of Astarte, who reigned thirty-two years, and lived sixty-eight. He was succeeded by his son Badezorus, who lived forty-five years and reigned six. His successor was Matgemus his son, who lived thirty-two years, and reigned nine. He was succeeded by Pygmalion, who lived fifty-six years, and reigned forty-seven. In his seventh year his sister, who fled from him, built the city of Carthage in Libya." Theophilus Antiochenus, in his third book to Autolychus, has set down this place of Menander, but has contracted it. Tertullian in his apology, chap. 19. says, "We must look into the records of the most ancient nations, Egyptians, Chaldæans, Phœnicians, by whom we are supplied with knowledge. Such as Manethon the Egyptian, or Berosus the Chaldæan, or Hirom the Phœnician, king of Tyre; and their followers, Mendesus, Ptolomæus, and Menander the Ephesian, and Demetrius Phalareus, and king Juba, and Appion, and Thallus." This Hirom, and Solomon, who was contemporary with him, are mentioned also by Alexander Polychister, Menander, Pergamenus, and Lætus in his Phœnician accounts as Clemens affirms, Strom. 1. when we may correct Tatian, who wrote *Chætus*, for *Lætus*, who is reported to have translated it into Greek, what Theodotus, Hysicrates and Mochus wrote about Phœnicia. The memory of Hazael king of Syria, whose name is in 1 Kings xix. 15. 2 Kings viii. 11, xii. 17. xiii. 3. 24. is preserved at Damascus, with divine worship, as Josephus relates, book ix. ch. 2. of his ancient history. The same name is in Justin, out of Trogus. Concerning Salmanasar, who carried the ten tribes into capti-

and Solomon, and the league they made with the Tyrians. And Berosus, as well as the Hebrew books, \*

vity, as it is related in 2 Kings xviii 3. &c. and who took Samaria, 2 Kings xviii. 9. there is a place of Menander the Ephesian, which I mentioned before, in Josephus, book ix. chap. 14. "Eluloeus reigned thirty-six years: this man with a fleet reduced the Citeans, who revolted from him. But the king of Assyria sent an army against them, and brought war upon all Phœnicia; and having made peace with them all, returned back again. But Sidon Arce, Paletyrus, and many other cities, who had yielded themselves to the king of Assyria, revolted from the Tyrian government; yet the Tyrians not submitting, the king of Assyria returned upon them again, after he had received from the Phœnicians sixty ships and eight hundred rowers. Against which the Tyrians coming out with twelve ships, broke their enemy's ships in pieces, and took five hundred men prisoners; hereupon the price of every thing was raised in Tyre. Then the king of Assyria departed and placed guards upon the river, and upon the water pipes, that they might hinder the Tyrians from drawing any; and this they did for five years, and they were forced to drink out of wells which they digged. Josephus adds in the same place, that Salmanasar, the name of this king, remained till his time in the Tyrian records. Sennacherib, who subdued almost all Judæa, except Jerusalem, as it is related, 2 Kings xviii. 13. 2 Chron. xxxiii. 1. Isaiah xxxvii. his name and expeditions into Asia and Egypt, are found in Berosus's Chaldaicks, as the same Josephus testifies, book x. chap. 1. and Herodotus, in his second book, mentions the same Sennacherib, and calls him king of the Arabians and Assyrians. Baladan king of Babylon is mentioned in 2 Kings xx. 12. and Isaiah xxxix. And the same name is in Berosus's Babylonics, as Josephus testifies in his ancient history, book x. chap. 3. Herodotus mentions the battle in Megeddo, in which Nechao king of Egypt overcame the Jews; (which history is in 2 Chron. xxxv. 22. Zech. xii. 1.) in the foresaid second book, in these words: and Necho encountered the Syrians, (for so Herodotus always call the Jews, as do others also) in a land of battle, and overcame them in Magdulus.

\* Nabuchadonosor, &c. Concerning him, Josephus has preserved us a place of Berosus, in the xth of his ancient history and in his 1st book against Appion; which may be compared with Eusebius, who in his Chronicon about these times, and in his Prepar. book ix. ch. 40 and 41, produces this and the following place of Abydenus. Nabopallasarus, his father, hearing that he who was appointed Governor over Egypt, and the places about Cælo-Syria and Phœnicie, had revolted, being himself unable to bear hardships, he invested his son Nabuchadonosor, who was a young man, with part of his power, and sent him against him. And Nabuchadonosor coming to a battle with the rebel, smote him, and took him, and reduced the whole land to his subjection again. It happened about this time, that his father Nabopallasarus, fell sick, and died, in the



city of Babylon, after he had reigned twenty nine years. Nabuchadonosor, in a little time hearing of the death of his father, after he had put in order his affairs in Egypt and the rest of the country, and committed to some of his friends the power over the captives of the Jews, Phœnicians, Syrians, and the people about Egypt, and ordered every thing that was left of any use, to be conveyed to Babylon, he himself with a few, came through the wilderness to Babylon; where he found affairs settled by the Chaldeans, and the government maintained under one of the most eminent amongst them, so that he inherited his father's kingdom entire; and having taken a view of the captives, he ordered them to be dispersed by colonies, throughout all the proper places in the country about Babylon. And he richly adorned the temple of Belus and others, with the spoils of the war; and he renewed the ancient city of Babylon, by adding another to it; so as that afterwards in a siege, the river might never be turned out of its course to assault the city. He also encompassed the city with three walls within, and three without, some made of tile and pitch, others of tile alone. The city being thus well walled, and the gates beautifully adorned, he added to his father's palace a new one, far exceeding it in height and costliness; to relate the particulars of which would be tedious. However as exceeding great and beautiful as it was, it was finished in fifteen days; on this palace he built very high walls of stone, which to the sight appeared like mountains, and planted them with all sorts of trees, and made what they call a pensile garden for his wife, who was brought up in Media, to delight herself with the prospect of the mountainous country. After he had begun the forementioned wall, he fell sick and died, after he had reigned forty three years." This wife of Nabuchadonosor, is Nitocris, according to Herodotus, in his 1st book, as we learn from the great Scaliger in his famous appendix to the emendation of time. These things are explained by Curtius, in his vth book, to which I refer you; and partly by Strabo, book xv. and Diodorus, book ii. Berosus, out of whom we have quoted these things and those before, was the priest of Belus, after Alexander the Great's time; to whom the Athenians erected a statue with a golden tongue, in the public gaming place, for his divine predictions. This is mentioned by Pliny, book vii. ch. 37. of his natural history. Athenæus in his xvth, calls his book *Babylonica*. Tatian (who himself also affirms that Berosus mentions Nabuchadonosor,) and Clemens call it *Chaldaica*. King Juba confesses that he took out hence what he wrote concerning the affairs of Syria, as Tatian observes. He is also mentioned by Vitruvius, and Tertullian in his apology, and by the writer of the *Alexandrian Chronicon*. Eusebius, both in his *Chronicon*, and in the end of the ixth of his *Preparat.* tells us that Nabuchadonosor is mentioned also in Abydenus, who wrote of the Assyrians; the words are these. "Megasthenes says, that Nabuchodrosorus was stronger than Hercules, and waged war against Libya and Iberia, and having overcome them, he planted them in several colonies on the right shore of the sea. And the Chaldeans relate moreover concerning him, that as he was going into his palace on a certain time,

he was inspired by a god, and spake the following words. "I Nabuchodrosorus foretel a sad calamity that will befall you, O Babylonians; which neither Belus our forefather, nor queen Beltis could persuade the fates to avert: there shall come a Persian mule, who, assisted by your gods, shall bring slavery upon you; Medus, the glory of the Assyrians, will also help to do this. I wish that before he betrays his countrymen, some Charybdis, or sea, would swallow him up and destroy him; or that he were directed another way, through the wilderness, where there are no cities, or footsteps of men, where the wild beasts feed, and the birds fly about: that he might wander solitary amongst the rocks and dens, and that a happy end had overtaken me, before these things were put into my mind. Having prophesied this, he suddenly disappeared." Compare this last with that which is said of this Nabuchadonosor, in the book of Daniel; the first out of Megasthenes, we have also in Josephus, book x. ch. ii. of his ancient history; and he says it is in the ivth of his Indian history. Eusebius likewise has this concerning Nabuchadonosor, out of Abydenus. It is reported (of the place where Babylon stands) that at first it was all water, called sea, but Belus drained it, and allotted to every one his portion of land, and encompassed Babylon with a wall, which time has worn out. But Nabuchadonosor walled it again, which remained till the Macedonian empire; and it had brazen gates. And a little after: when Nabuchadonosor came to the government, in fifteen days time he walled Babylon with a triple wall, and he turned out of their course the rivers Armacale and Acracanus, which is an arm of the Euphrates. And for the city of the Sippareniens, he digged a pool forty furlongs round, and twenty fathoms deep; and made sluices to open, and water the fields: they call them guides to the Aquæducts. He also built up a wall to exclude the Red Sea; and he rebuilt Teredon, to hinder the incursions of the Arabians; and he planted his palace with trees, called the pensile gardens." Compare this with Dan. iv. 27. And Strabo book xv, quotes these words also out of the same Magasthenes. "Nabuchadonosor, whose fame amongst the Chaldeans is greater than Hercules, went as far as the pillars." There were others who touched upon the history of this king, but we have only the names of them remaining. Diocles in the 2d of his Persian history, and Philostratus in that of the Indians and Phœnicians, who says that Tyre was besieged by him xiii years, as Josephus tells us in the forecited place of his ancient history, and in his 1st book against Appion, where he quotes the following words out of the public acts of the Phœnicians. "When Ithobalus was king, Nabuchadonosor besieged Tyre thirteen years. After him, Baal reigned ten years; after him judges were appointed to govern Tyre. Eccibalus, the son of Baslacus, two months, Chelbes, the son of Abdaius, ten months; Abbarus the high priest three months; Mutgonus, and Gerastratus, the sons of Abdelinus, were judges six years; betwixt whom, Balatorus reigned one. After his death, they sent and fetched Cerbalus from Babylon: he reigned four years. After his death, they sent for his brother Hirom, who reigned twenty years. In his time Cyrus the Persian flourished."

mention Nebuchadonosor, \* and other Chaldeans. Va-

For the exact agreement of this computation with the sacred books, see Josephus in the forecited book against Appion: where follows in Josephus, these words concerning Hecatæus. "The Persians, says he, drew many millions of us to Babylon. And concerning the war of Senacherib, and Nebuchadonosor's captivity, see the place of Demetrius in Clemens, Strom i. Hecatæus's authority is very little to the purpose, because he is a spurious writer. See Ger. J. Vossius upon the Greek historians. *Le Clerc.*

\* And other Chaldeans, &c. After the forecited words of Berosus, follow these, according to Josephus, in both the places now mentioned. "His son Evilmaradoch was made head of the kingdom, he regulated matters unjustly and wantonly; after he had reigned two years, he was treacherously slain by Neriglissororus, who married his sister: "after his death, Neriglissororus, who thus killed him, possessed the government, and reigned four years. His son Laborosarchodus, a youth reigned nine months; but because there appeared in him many evil dispositions, he was slain by the treachery of his friends. After his death they who killed him, agreed to devolve the government upon Nabonnidus, a certain Babylonian, who was also one of the conspirators. In this reign, the walls of the city Babylon along the river were beautified with burnt brick and pitch. In the seventeenth year of his reign, Cyrus came out of Persia with a great army, and having subdued all the rest of Asia, he came as far as Babylon; Nabonnidus hearing of his coming met him with a great army also, but he was overcome in the battle, and fled away with a few, and shut himself up in the city of the Borsippeni. Then Cyrus having taken Babylon, ordered the outward walls of the city to be razed, because the people appeared to be very much given to change, and the town hard to be taken; and went from thence to Borsippus, to besiege Nabonnidus; but he not enduring the siege, yielded himself immediately; whereupon Cyrus treated him kindly, and giving him Carmania to dwell in, he sent him out of Babylonia; and Nabonnidus passed the remainder of his days in that country, and died there." Eusebius, in the forementioned place, has preserved the following words of Abydenus, immediately after those now quoted concerning Nabuchadonosor. "After him reigned his son Evilmaruruchus: his wife's brother Neriglosarus, who slew him left a son whose name was Labossoarascus. He dying by a violent death, they made Nabannidachus king who was not related to him. Cyrus, when he took Babylon, made this man governor of Carmania." This Evilmeroduch is mentioned by name in 2 Kings xxv. 27. Concerning the rest, see Scaliger. That of Cyrus's taking Babylon, agrees with this of Herodotus. "So Cyrus made an irruption as far as Babylon; and the Babylonians having provided an army, expected him: as soon as he approached the city, the Babylonians fought with him, but to save themselves from being beaten, they shut themselves up in the city." Compare this with the 51st of Jeremiah 20, 30, 31. Concerning the flight at Borsippe, see Jeremiah li. 39. Concerning the drying up the river's channel, Hero-

pres, \* the king of Egypt in Jeremiah † is the same with Apries in Herodotus. And the Greek books ‡ are filled with Cyrus and his successors § down to Darius; and Josephus in his book against Appion, quotes many other things relating to the Jewish nation: to which may be added, that we above took || out of Strabo and Trogus. But there is no reason for us Christians to doubt of the credibility of these books, because there are testimonies in our books, out of almost every one of them, the same as they are found in the Hebrew. Nor

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dotus agrees with Jeremiah, li. 39. The words of Herodotus are, "He divided the river, bringing it to a standing lake, so that he made the ancient current passable, having diverted the river." It is worth considering, whether what Diodorus relates in his second book concerning Belesis the Chaldean, may not have respect to Daniel, whose name in Chaldee was Belteshazzar, Dan. 1. 7. The truth of what we read in scripture, concerning the Chaldean kings, is strongly confirmed by the chronology of the astronomical Canon of Nabonassar, as you may see in Sir John Marsham's chronological Canon. *Le Clerc.*

‡ \* Vapres, the king of Egypt, &c.] So the Seventy and Eusebius translate the Hebrew word *Chephre*. He was contemporary with Nabuchadonosor.

† Is the same with Apries in Herodotus, &c.] Book ii.

‡ Are filled with Cyrus, &c.] See the places already quoted.—And Diodorus Siculus, book ii. and Ctesius in his Persics: and Justin, book iv. chap. 5. and the following. The foundation of the temple of Jerusalem was laid in Cyrus's time, and was finished in Darius's, according to Berosus, as Theophilus Antiocheus proves.

§ Down to Darius, &c.] Codomanus. See the forementioned persons, and Æschylus's account of Persia, and the writers of the affairs of Alexander. In the time of this Darius, Jaddus was the High Priest of the Hebrews, Nehem. xii. 22. the same that went out to meet Alexander the Great, according to the relation of Josephus, in his Ancient History, book xi. 8. At this time lived Hecataeus Abderita, so famous in Plutarch in his book concerning Isis; and Laertius in Pyrrho; he wrote a single book concerning the Jews, whence Josephus, in book ii. against Appion, took a famous description of the city and temple of Jerusalem; which place we find in Eusebius, book ix. chap. 9. of his Gospel Preparation; and in each of them there is a place of Clearchus, who commends the Jewish wisdom in the words of Aristotle. And Josephus in the same book names Theophilus, Theodoret, Mnaseas, Aristophanes, Hermogenes, Enemerus, Conoron, Zopyrion and others, as persons who commended the Jews, and gave testimony concerning the Jewish affairs.

|| Out of Strabo and Trogus, &c.] Book i.

did Christ when he blamed many things in the teachers of the law, and in the Pharisees of his time, ever accuse them of falsifying the books of Moses and the prophets, or of using suppositious or altered books. And it can never be proved or made credible, that after Christ's time the Scripture should be corrupted in any thing of moment, if we do but consider how far and wide the Jewish nation, who every where kept those books, was dispersed over the whole world. For first the ten tribes were carried into Media by the Assyrians, and afterwards the other two. And many of these fixed themselves in foreign countries, after they had a permission from Cyrus to return; \* the Macedonians invited them into Alexandria with great advantages; the cruelty of Antiochus, the civil war of the Asmonœi, and the foreign wars of Pompey and Sossius, scattered a great many; † the country of Cyrene was filled with Jews; ‡ the cities of Asia, § Macedonia, || Lycaonia, ¶ and the isles of Cyprus, \*\* and Crete, and others, were full of them; and that there was a vast number of them †† in Rome,

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\* The Macedonians invited them, &c.] Hecateus transcribed by Josephus, in his first book against Appion, speaking of the Jews. "Not a few, (viz. thousands, as appears from the foregoing words) after the death of Alexander, went into Egypt and Phœnicia, by reason of the commotions in Syria." To which we may add that of Philo against Flaccus. "There are no less than ten hundred thousand Jews inhabitants of Alexandria, and the country about it, from the lower parts of Lybia, to the borders of Æthiopia." See moreover Josephus, book xii. chap. 2, 3. and the following. Book xiii. ch. 4, 5, 6, 7, 8. xviii. 10. And the Jews were free of Alexandria, Josephus xiv. 1.

† The country of Cyrene was filled with Jews, &c. See Josephus, book xvi. 10. of his Ancient History. Acts vi. 9. xi. 20.

‡ The cities of Asia, &c. Josephus xii. 3. xiv. 17. xvi. 4. Acts xix. § Macedonia, &c. Acts xvii.

|| Lycaonia, &c. Acts xiv. 18.

¶ And the Isles of Cyprus, &c. Acts xiii. 5.

\*\* And Crete, &c. Acts ii. 11.

†† In Rome, &c. Josephus xvii. 5. of his Ancient History. Acts xviii. 2. xxviii. 17.

we learn from \* Horace, † Juvenal, and ‡ Martial.— It is impossible that such distant bodies of men should be imposed upon by any art whatsoever, or that they should agree in a falsity. We may add further, that §

\* Horace, &c. Book 1. Sat. 4.

————— For we are many,  
And like the Jews will force you to our side.

And Sat. v.

————— Let circumcised Jews believe it.

And Sat. ix.

————— This is the thirtieth Sabbath, &c.

† Juvenal, &c. Sat. ix.

Some are of parents born, who Sabbaths keep.

And what follows, Sat. xiv.

‡ Martial, &c. iii. 4.

The Sabbath-keepers' fasts.

And in other places; as vii. 29, and 34. xi. 97. xii. 37. To which we may add that of Rutilius, book 1. of his Itinerary.

I wish Judea ne'er had been subdued  
By Pompey's war, or Titus's command.  
The more suppress'd the dire contagion spreads,  
The conquered nation crush the conqueror.

Which is taken out of Seneca, who said of the same Jews. "The customs of the most wicked nation have prevailed so far, that they are embraced all the world over, so that the conquered gave laws to the conquerors." The place is in Agustin, book iv. chap. 2. of his City of God. He calls them the most wicked nation only for this reason, because their laws condemned the neglect of the worship of one God, as we observed before; upon which account, Cato Major blamed Socrates. To which may be added the testimony of Philo, in his embassy, of the vast extent of the Jewish nation. "That nation consists of so great a number of men, that it does not, like other nations, take up one country only, and confine itself to that; but possesses almost the whole world, for it overspreads every continent and island, that they seem not to be much fewer than the inhabitants themselves." Dion Cassius, book xxxvi. concerning the Jewish nation, says, that "though it has been often suppressed, it has increased so much the more, so as to procure the liberty of establishing its laws."

§ That almost three hundred years, &c. See Aristæus and Josephus, book xii. 2.

almost three hundred years before Christ, by the care of the Egyptian Kings, the Hebrew books were translated into Greek, by those who are called the Seventy; that the Greeks might have them in another language, but the sense the same in the main; upon which account they were the less liable to be altered. And the same books were translated into Chaldee, and into the Jerusalem language; that is, half Syriac; \* partly a little before, † and partly a little after Christ's time. After which followed other Greek versions, that of Aquila, Symmachus and Theodotion, which Origen, and others after him, compared with the Seventy interpreters, and found no difference in the history, or in any weighty matters. Philo flourished in Caligula's time, and Josephus lived till Vespasian's. Each of them quote out of the Hebrew books, the same things that we find at this day. By this time the Christian Religion began to be more and more spread, and ‡ many of its professors were Hebrews; § many had studied the Hebrew learning, who could very easily have perceived and discovered it, if the Jews had received any thing that was false, in any remarkable subject, I mean, by comparing it with more ancient books. But they not only do this, but they bring very many testimonies out of the Old Testament, plainly in that sense in which they are received amongst the Hebrews; which Hebrews may be convicted of any crime, sooner than (I will not say of falsity,

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\* Partly a little before, &c. By Onkelos, and perhaps by Jonathan.

† And partly a little after, &c. By the writer of the Jerusalem Targum, and by Josephus Cæcus, or by him whoever he was, one man or many, who translated Job, Psalms, Proverbs, and what they call the Hagiography.

‡ And many of its professors were Hebrews, &c. Or next to Hebrews, as Justin who was a Samaritan.

§ Many had studied the Hebrew learning, &c. As Origen, Epiphane, and especially Jerome.

but) of negligence, in relation to these books ; \* because they use to transcribe and compare them so very scrupulously, that they could tell how often every letter came over. We may add, in the first place, an argument, and that no mean one, why the Jews did not alter the Scripture designedly ; because the Christians prove, and as they think very strongly, that their Master Jesus was that very Messiah who was of old promised to the forefathers of the Jews ; and this from those very books which were read by the Jews. Which the Jews would have taken the greatest care should never have been, after there arose a controversy between them and the Christians ; if it had ever been in their power to have altered what they would.

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\* Because they use to transcribe, &c. Josephus in his first book against Appion. “ It is very manifest by our deeds how much credit we give to our own writings ; for after so many ages past, no one has presumed to add, take away, or change any thing.” See the Law, Deut. iv. 1. and the Talmud, inscribed Schebnoth. (We are to understand this of the times after the Masora ; for it was otherwise before, in the time of their common-wealth ; and after it was overturned by the Chaldeans, they were not so accurate as it is commonly thought. This is evident from Lud. Capellus’s Critics upon the Bible, and from the commentaries of learned men upon the Old Testament, and likewise from Grotius’s own annotations. And we also have shown it to be so, on the historical books of the Old Testament. *Le Clerc.*)



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**BOOK IV.**

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*A particular Confutation of the Religions that differ from Christianity.*

**T**HE Fourth Book (beginning with that pleasure men for the most part take at the sight of other men's danger, when they themselves are placed out of the reach of it) shews, that the principal aim of a Christian ought to be, not only a satisfaction upon his having found out the truth himself, but also an endeavour to assist others, who wander in various crooked paths of error, and to make them partakers of the same happiness. And this we have in some measure attempted to do in the foregoing books, because the demonstration of the truth contains in it the confutation of error. But, however, since the particular sorts of religion, which are opposed to Christianity; as Paganism, Judaism, or Mahometanism, for instance; besides that which is common to all, have some particular errors, and some special arguments, which they use to oppose us with; I think it may not be foreign to our present purpose, to attempt a particular examination of every one of them. In the mean time, beseeching our readers to free their judgement from all passion and prejudice which clog the understanding; that they may the more impartially determine concerning what is to be said.

Sect. II. *And first of Paganism. That there is but one God. That created Beings are either good or bad. That the good are not to be worshipped without the command of the Supreme God.*

AND first against the Heathen, we say, if they suppose many gods, eternal and equal, this is sufficiently confuted in the first book ; where we have shewn that there is but one God, the cause of all things. If by gods they mean created beings superior to man, these are either good or bad ; if they say they are good, they ought in the first place to be very well assured of this, \* lest they fall into great danger, by entertaining enemies instead of friends, deserters instead of ambassadors.

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\* Lest they fall into great danger, &c.] 2 Cor. xii. 14. Porphyry in his second book about abstaining from eating animals, says, that " By those who are opposite (to the gods,) all witchcraft is performed ; for both these and their chief are worshipped by all such evil work upon men's fancies by enchantments ; for they have a power to deceive by working strange things : By them evil spirits prepare philtres, and love-potions ; all incontinence and love of riches and honour, and especially deceit, proceed from them ; for it is natural to them to lie ; they are willing to be thought gods ; and the highest of them in power, to be esteemed god." And afterwards concerning the Egyptian priests : " These put it past all dispute that there are a kind of beings, who give themselves up to deceive ; of various shapes and sorts ; dissemblers, sometimes assuming the form of gods or dæmons, or of souls of dead men ; and by this means they can effect any seeming good or evil : but as to things really good in themselves, such as those belonging to the soul ; of producing these they have no power, neither have they any knowledge of them : but they abuse their leisure, mock others, and hinder those who walk in the way of virtue. They are filled with pride, and delight in perfumes and sacrifices." And Arnobius, book iv. against the Gentiles. " Thus the magicians, brethren to the soothsayers in their actions, mention certain beings opposite to God, who often impose upon men for true gods. And these are certain spirits of grosser matter." Not to transcribe too much, we find something to the same purpose in Jamblichus, concerning the Egyptian Mysteries, book iii. chap. 33. and book iv, chap. 17.

And reason also demands that there should be some manifest difference in the worship, betwixt the Supreme God and these beings: and further, we ought to know of what rank these beings are, what benefit we may expect from any one of them, and what honour the Supreme King would have us pay them. All which things being wanting in their religion, it sufficiently appears from thence, that there is nothing of certainty in it; and it would be much safer for them to betake themselves to the worship of the one Supreme God; which \* even Plato owned to be the duty of a wise man; because as good beings are the ministers of the Supreme God, † they cannot but be assisting to such as are in favour with God.

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Sect. III. *A proof that evil spirits were worshipped by the heathen, and the unfitness of it shown.*

BUT that the spirits, to which the heathen paid their worship, were evil, and not good, appears from many substantial arguments. First, † Because they did not direct their worshippers to the worship of the supreme God; but did as much as they could to suppress such worship, or at least were willing in every thing to be equalled with the supreme God in worship. Secondly, Because they were the cause of the greatest mischiefs coming upon the worshippers of the one supreme God, provoking the magistrates and the people to inflict punishments upon them: For, though they allowed their poets the liberty to celebrate the murders and a-

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\* Which even Plato owned, &c. Jupiter is worshipped by us, and other gods by others. The words are quoted by Origen, in his eighth book against Celsus.

† They cannot but be assisting, &c. This is very well prosecuted by Arnobius, book 3.

‡ Because they did not direct, &c. This is very well treated of by Augustin, book x. ch. 14, 16, 19, of his City of God.

dulteries of their Gods; and the Epicureans to banish the divine providence out of the world; nor was there any other religion so disagreeable in its rites, but they admitted it into their society, as the Egyptian, Phrygian, Greek and Tuscan rites at Rome; \* yet the Jews were every where ridiculed, as appears from their Satyrs and Epigrams, † and were sometimes banished; and ‡ the Christians had moreover the most cruel punishments inflicted upon them: for which there can be no other reason assigned, but because these two sects worshipped one God, whose honour their received Gods opposed, being more jealous of him than of one another. Thirdly, From the manner of their worship, such as is unworthy of a good and virtuous mind; || by human blood, § by men's running naked about their temples, ¶ by games and dancings filled with uncleanness; such as are now to be seen amongst the people of America and Africa, overwhelmed in the darkness of Heathenism. Nay, more than this, they were of old, and still are, people who worship evil spirits, which they know and own to be such; \*\* as the Arimanes of the Persians, the Cacodæ-

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\* Yet the Jews were every where ridiculed, &c. 'As being cropt, circumcised, sabbath-keepers, worshippers of the clouds and heavens, merciful to swine.'

† And were sometimes banished, &c. Josephus, xviii, 5. Tacitus, annal. ii. Seneca, epist. xix. Acts xviii. 1. Suetonius in Tiberius, ch. 26.

‡ And the Christians had moreover, &c. Tacitus, annal. xv. to which that of Juvenal relates:

——— You like a torch shall burn,  
As they who flaming stand, stifled with smoke,  
And with their body's print have marked the ground.

|| By human blood, &c. See what was said of this, book ii.

§ By men's running naked about, &c. As in their rites dedicated to Pan. See Livy, book i. Plutarch in Antonius, and others.

¶ By games and dances, &c. As in their rites of Flora. See Ovid's Fasti, book iv. and Tatian, and Origen, in his eighth against Celsus.

\*\* As the Arimanes of the Persians, &c. See Plutarch's Isis and Osiris, and Diogenes Laertius in his preface. See also Thomas Stanley, of the philosophy of the Persians: and our observations upon the word Arimanes in the index. *Le Clerc.*

mons of the Greeks, \* and the Vejoves of the Latins; and some of the Ethiopians and Indians now have others; than which nothing can be imagined more impious. For what else is religious worship, but a testimony of the exceeding goodness which you acknowledge to be in him whom you worship? which, if it be paid to an evil spirit, is false and counterfeit, and comprehends in it the sin of rebellion; because the honour due to the king is not only taken from him, but transferred to a deserter and his enemy. And it is a foolish opinion to imagine that a good God will not revenge this, because that is not agreeable to his goodness; † for clemency, if it be reasonable, hath its proper bounds; and where the crimes are very great, justice itself forces punishment, as it were necessarily: nor are they less blameable, who say they are driven by fear to pay obedience to evil spirits; for he who is infinitely good, is also in the highest degree ready to communicate; and therefore all other beings were produced by him: and if it be so, it will follow that he has an absolute right over all creatures as his own workmanship; so that nothing can be done by any of them, if he desires to hinder it: which being granted, we may easily collect, that evil spirits cannot hurt him who is in favour with the most high God, who is infinitely good; any further than that God suffers it to be done for the sake of some good. Nor can any thing be obtained of evil spirits which ought not to be rejected; ‡ because a bad being when he counterfeits one that is good, is then worst; || and the gifts of enemies are only snares.

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\* And the Vejoves of the Latins, &c. Cicero, book iii. of the nature of the gods.

† For clemency, if it be reasonable, &c. ‘How can you love, unless you be afraid not to love?’ Tertullian first against Marcion.

‡ Because a bad being, &c. See the verses of Syrus the Mimic.

|| The gifts of enemies are only snares, &c. Sophocles.

‘Enemies’ gifts are no gifts, no advantage.’

Sect. IV. *Against the heathen worship paid to departed men.*

THERE have been, and now are, heathens who say they pay worship to the souls of men departed this life. But here in the first place, this worship is also to be distinguished, by manifest tokens, from the worship of the supreme God. Besides, our prayers to them are to no purpose, if those souls cannot assist us in any thing; and their worshippers are not assured of this, nor is there any more reason to affirm that they can than that they cannot: and what is worst of all, is, that those men who are thus had in honour, are found to have been men remarkable for very great vices. A drunken Bacchus, an effeminate Hercules, a Romulus unnatural to his brother, and a Jupiter as unnatural to his father. So that their honour is a reproach to the true God, and that goodness which is well pleasing to him; \* because it adds a commendation from religion, to those vices which are sufficiently flattering of themselves.

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Sect. V. *Against the worship given to the stars and elements.*

† MORE ancient than this was the worship of the stars, and what we call the elements, fire, water, air and earth; which was indeed a very great error. For

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\* Because it adds a commendation, &c. See an example hereof in Terence's eunuch, act iii. scene v. Cyprian, epist. ii. 'They imitate those gods they worship; the religion of those wretched creatures is made up of sin. Augustine, epist. clii. Nothing renders men so unsociable, by perverseness of life, as the imitation of those whom they commend and describe in their writings.' Chalcidius in Timæus; 'so it comes to pass, that instead of that gratitude that is due to divine providence from men, for their original and birth, they return sacrilege.' See the whole place.

† More ancient than this, &c. There are reasons to persuade us that idolatry began with the worship of angels and the souls of men, as you may see in the index to the oriental philosophy, at the word *Idolatria. Le Clerc.*

prayers are a principal part of religious worship, which to put up to any but beings that have understanding, is very foolish; and that what we call the elements are not such, is evident in a good measure from experience. If any one affirms otherwise of the stars, he has no proof of it, because no such thing can be gathered from their operations, which are the only signs to judge of beings by. But the contrary may be sufficiently collected from the motion of them, which is not various, like that of creatures endued with freedom of will, \* but certain and determinate. We have elsewhere shown, that the course of the stars is adapted to the use of man; whence man ought to acknowledge, that he in his better part, bears a nearer resemblance to God, and is dearer to him; and therefore ought not to derogate so much from his own high birth, as to put himself under those things which God has given him; and he ought to give God thanks for them, which is more than they can do for themselves, or at least more than we are assured of.

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Sect. VI. *Against the worship given to brute creatures.*

BUT that which is of all things most abominable, is, that some men, particularly the Egyptians, † fell into the worship even of beasts. For, though in some of them there do appear as it were some shadow of understanding, yet it is nothing compared with man; for they cannot express their inward conceptions, either by distinct words or writings; nor do they perform actions of dif-

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\* But certain and determinate, &c. By which argument a certain king of Peru was persuaded to deny that the sun could be a God. See the history of the Incas.

† Fell into the worship even of beasts, &c. Concerning whom, Philo, in his embassy, says, 'they esteem dogs, wolves, lions, crocodiles, and many other wild creatures in the water and on the land, and birds, as gods.' To which may be added, a long discourse of this matter, in the first book of Diodorus Siculus.

ferent kinds, nor those of the same kind in a different manner; and much less can they attain to the knowledge of number, magnitude, and of the celestial motions. But on the other hand, \* man by his cunning and subtlety can catch the strongest creatures, wild beasts, birds, or fishes; and can in some measure bring them under rules, as elephants, lions, horses and oxen; he can draw advantage to himself out of those that are most hurtful, as physick from vipers; and this use may be made of them all, which themselves are ignorant of, that by viewing the structure and situation of the parts of their bodies, and comparing together their several species and kinds, he learns his own excellency, and how much more perfect and noble the frame of the human body is than others; which, if rightly considered, is so far from inclining him to worship other creatures, that he may rather think

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- \* Man by his cunning and subtlety, &c. Euripides in *Æolus* :  
 ‘ Man has but little strength,  
 Yet can, by various arts,  
 Tame the wildest creatures  
 In sea, or earth, or air.

And Antiphon :

They us in strength, we them in art, exceed.

Which affords us no bad explication of Genesis i. 26. and Psalm viii. 8 He that desires a large discourse of this matter, may look into Oppianus, in the beginning of his fifth book of fishing, and Basil's tenth homily on the six days of creation. Origen, in his fourth book against Celsus, has these words: ‘ and hence you may learn, for how great a help our understanding was given us, and how far it exceeds all the weapons of wild beasts; for our bodies are much weaker than those of other creatures, and vastly less than some of them; yet by our understanding, we bring wild beasts under our power, and hunt huge elephants; and those whose nature is such, that they may be tamed, we may subject to us; and those that are of a different nature, or the taming of which seems to be of no use to us, we manage these wild beasts with such safety, that as we will, we keep them shut up, or if we want their flesh for meat, we kill them as we do other creatures that are not wild. Whence it appears that the Creator made all living creatures subject to him, who is endued with reason, and a nature capable of understanding him.’ Claudius Neopolitanus, in Porphyry's first book against eating living creatures, speaks thus concerning man: ‘ he is Lord over all creatures void of reason, as God is over man.’



himself appointed their God in a manner, under the supreme God.

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Sect. VII. *Against the worship given to those things which have no real existence.*

WE read that the Greeks and Latins, and others likewise, worshipped things which had no real existence, but were only the accidents of other things. For, not to mention those outrageous things, \* fever, impudence, and such like; health is nothing else but a just temperature of the parts of the body; and good fortune, a correspondence of events with the wishes of men: and the affections, such as love, fear, anger, hope, and the like, arising from the consideration of the goodness or badness, the easiness or difficulty of a thing, are certain motions, in that part of the mind, which is most closely connected with the body, by means of the blood; and they have no power of their own, but are subject to the command of the will, which is mistress of them, at least as far as respects their continuance and direction. So likewise the virtues, which have different names. Prudence, which consists in the choice of what is advantageous: Fortitude, in undergoing dangers; justice, in abstaining from what is not our own; temperance, in moderating pleasure, and the like: there is also a certain disposition or inclination towards that which is right, which grows upon the mind by long exercise; which, as it may be increased, so it may be diminished by neglect, nay, it may entirely be destroyed in a man. † And honour, to which we read of temples being dedicated, is only the judgement of one concerning another, as endued with virtue; which often happens to the bad, and

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\* Fever, impudence, and such like, &c. See Tully's third book of the laws.

† And honour, to which we read, &c. Tully in the forementioned place; and Livy, book xxvii.

not to the good, through the natural aptness of mankind to mistake. \* Since therefore these things have no real existence, and cannot be compared in excellence with those that have a real existence; nor have any knowledge of our prayers or veneration of them; it is most disagreeable to right reason to worship them as God; and he is rather to be worshipped upon their account, who can give us them, and preserve them for us.



Sect. VIII. *An answer to the objection of the heathens, taken from the miracles done amongst them.*

THE heathens used to recommend their religion by miracles: but they were such as were liable to many exceptions. For the wisest men amongst the heathens themselves rejected many of them, † as not supported

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\* Since therefore these things have no real existence, &c. Perhaps some may explain this worship of the heathens in this manner; as to say, that it was not so much the things, which were commonly signified by those words, that they worshipped, as a certain divine power, from which they flowed; or certain ideas in the divine understanding. Thus they may be said to worship a fever, not the disease itself, which is seated in the human body; but that power, which is in God, of sending or abating a fever; to worship impudence, not that vice which is seated in the minds of men; but the will of God, which sometimes allows men's impudence to go on, which he can restrain and punish: and the same may be said of the rest, as love, fear, anger, hope, which are passions which God can either excite or restrain; or of virtues, which are perfect in the divine nature, and of which we see only some faint resemblance in men arising from the ideas of those virtues which are most complete in God. And of honour, which does not consist so much in the esteem of men, as in the will of God, who would have virtue honourable amongst men. But the heathens themselves never interpreted this matter thus: and it is absurd to worship the attributes and ideas of God, as real persons, under obscure names, such as may deceive the common people. It is much more sincere and honest to worship the Deity himself without any perplexities. *Le Clerc.*

† As not supported by the testimony, &c. So Livy, in the beginning. 'I do not design either to affirm or deny those things re-

by the testimony of sufficient witnesses, \* but plainly counterfeit: and those that seem to have been done, came to pass in some secret place, in the night, before one or two persons, whose eyes might easily be deceived with a false appearance of things by the cunning of the priests. There were some, which only caused the people, who did not understand the nature of things, especially their occult qualities, to wonder at them; much in the same manner, as if any one should draw iron with a loadstone before people who knew nothing of it; and it is related by many, † that these were the arts in which Simon and Apollonius Tyanæus were so skilful. I do not deny, but that some greater than these were seen, which could not be the effect of natural causes, by human power alone; but they were such as did not require a power truly divine, that is, omnipotent; for these spirits, who were inferior to God, and superior to man, were sufficient for these things; because by their swiftness, strength, and cunning, they could easily remove distant things, and so compound different sorts of things, as to produce effects which should be very surprizing to men. But the spirits by whom this was effected, were not good, and consequently neither was their religion good; as is evident from what was said before, and from this consideration also, because they said that they were compelled by certain

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lated before, or upon the building of the city; as fitter for poetic fables, than the sincere memorials of affairs that were transacted; thus much must be allowed antiquity, that by mixing human things with divine, the original of cities was rendered the more venerable.

\* But plainly counterfeit, &c. It were much better to acquiesce in this answer, than to allow of their miracles, or that such things were done, as men could not commonly distinguish from miracles; such as oracles, wonders, curing of diseases, which if they were done, could scarce be distinguished from true miracles, at least by the common people. See what I have said upon this matter in the prolegomena to my ecclesiastical history. Sect. ii. ch. 1. *Le Clerc.*

† That these were the arts, &c. Tatian. 'There are certain diseases, and contrarieties of the matter of which we are compounded;

inchantments \* against their will : and yet the wisest heathens agree, that there could not possibly be any such force in words; but that they could only persuade, and this according to the manner of their interpretation. And a further sign of their wickedness is, that they would undertake many times † to entice some to the love of others, notwithstanding their own endeavours against it, either by false promises, or by doing them some hurt ;‡ which things were forbidden by human laws, as witchcraft. Neither ought any one to wonder that the supreme God should suffer some miracles to be done by evil spirits; because they who were already fallen from the worship of the true God, § deserved to be deluded

when these happen, the Dæmons ascribe the causes of them to themselves.

\* By certain enchantments, &c. Thus the oracle of Hecate in Porphyry.

I come, invok'd by well consulted prayer,  
Such as the Gods have to mankind reveal'd.

And again,

Why have you called the goddess Hecate,  
From Heaven; and forced her by a charm divine?

And that of Apollo in the same writer,

Hear me, for I am forced to speak against my will.

These are the rites of their secret arts, by which they address themselves to I know not what powers, as Arnobius expresses it, as if they compelled them by charms to be their servants; so Clemens explains it. There is a form of their threats in Jamblichus, book v. ch. 5, 6, 7, of his Egyptian Mysteries. The same we meet with in Lucan, book ix. in the words of Pompey the less, and in Eusebius, out of Porphyry, book v. ch. 10. of his Gospel Preparat. Other forms of threatnings, you have in Lucan, where he speaks of Erichthon; and in Papinius about Tiresias.

† To entice some to the love of others, &c. See the Pharmaceutria of Theocritus and Virgil, and the confession of Porphyry in Eusebius, book v. ch. 17. of his City of God. And the same Porphyry against eating living creatures, book ii. and Origen against Celsus, book vii.

‡ Which things were forbidden by human laws, &c. L. Ejusdem, Sect. Adjectio D. and Legem Cornelian de Sicasus and Veneficis, L. si quis sect. qui abortionis. D. de Pœnis. Paulus Sententiarum, lib. v. tit. xxiii.

§ Deserved to be deluded by such deceits, &c. Deut. xiii. 3. 2 Thess. ii. 9. 10. Ephes. ii. 2, 3.

by such deceits. But this is an argument of their weakness, that their works were not attended with any remarkable good; for if any seemed to be called to life again, they did not continue long in it, nor exercise the functions of living persons. If at any time, any thing proceeding from a divine power appeared in the sight of the heathen; yet it was not foretold that it would come to pass, in order to prove the truth of their religion, so that nothing hinders, but the divine power might propose to itself some other end, widely different from this. For instance; suppose it true, that a blind man was restored to his sight by Vespasian; it might be done, \* to render him more venerable upon this account; and that he might thereby the more easily obtain the Roman Empire; and was therefore chosen by God, to be the executioner of his judgments upon the Jews; and other like reasons there might be for other wonders, † which has no relation at all to religion.

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Sect. IX. *And from Oracles.*

AND almost all the same things may be applied, to solve that which they alledge concerning Oracles, especially what was before said, that such men deserved to be imposed upon, who despised that knowledge which

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\* To render him more venerable, &c. Tacitus, Hist. iv. 'Many miracles were done, whereby the favour of Heaven, and the good disposition of the gods towards Vespasian, appeared.' He had said before in Hist. i. 'We believe that after previous good luck, the empire was decreed to Vespasian and his children, by the secret law of fate, and by wonders and oracles.' Suetonius ushers in his relation of the same miracles thus, ch. 7. 'There was a certain authority and majesty wanting, viz. in a new and unthought-of Prince; to which this was added.' See the same Suetonius a little before, ch. v. Josephus says of the same Vespasian, book iii. ch. 27. of the wars of the Jews, 'that God raised him up to the government, and foretold him of the sceptre by other signs.'

† Which has no relation, &c. But see the examination of miracles, feigned to be done in favour of Vespasian and Adrian, in my Ecclesiastical History, century ii. 138 year. *Le Clerc.*

reason and ancient tradition suggested to every man. Moreover, the words of the Oracles \* were for the most part ambiguous, and such as might be interpreted of the event, be it what it would. And if any thing was more particularly foretold by them, there is no necessity of its proceeding from an Omniscient Being; because either they were such as might be perceived beforehand, from natural causes then appearing, † as some Physicians foretell future diseases; or they might with probability be conjectured, from what we usually see come to pass; which we read was often done ‡ by those who were

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\* Were for the most part ambiguous, &c.] See the places of Oenomaus, concerning this subject, in Eusebius, book iv. chap. 20, 21, 22, 23, 25, 26. Hence Apollo was by the Greeks called ambiguous. Cicero, in his second book of divination, says the oracles of Apollo were ambiguous and obscure. “Whichsoever of them came to pass, (says he) the oracle was true.” (Perhaps many of the oracles were counterfeited after the event: and there are many reasons to suspect, that abundance of frauds were used by diviners; concerning which D. de Fontenelle has written an excellent book in French, which I refer you to, and what is said in defence of it, vol. xiii. of the choice library: and what Antony Van Dale has written of this matter above all others, in his book of oracles.)

† As some Physicians foretell future diseases, &c. Chalcidius on Timæus. ‘Men are forewarned either by the flying of birds, or by entrails, or by oracles, some propitious Dæmon foretelling, who knew all things that will afterwards come to pass: just as a physician, according to the rules of physic, declares either death or health, and as Anaximander and Pherecydes did an earthquake.’ Pliny, book ii. chap. 2. 70.

‡ By those who were skilful in civil matters, &c. See the writer of the life of Atticus. ‘A plain evidence of this thing, besides those books wherein he (Cicero) mentions it expressly, (which are published among the common people,) are sixteen volumes of epistles sent to Atticus, from his consulship to the end of his days; which whoever reads, will not think that he wants a compleat and regular history of those times; there is such a full description of the inclinations of princes, of the vices of great men, and the alterations in the republic, that there is nothing which is not laid open; so that one would easily be led to think prudence to be a kind of divination.—For Cicero did not only foretell future things that would happen in his own life time, but like a diviner declared those also that came to pass lately.’ Cicero affirms truly of himself, in his sixth epistle of his sixteenth book. ‘In that war nothing happened ill, which I did

skilful in civil matters. And if at any time, God made use of any of those works done by the diviners among the heathens, to foretell such things as could have no other real foundation but the will of God; it did not tend to confirm the heathen Religion, but rather to overthrow it; such as those things we find \* in Virgil's fourth eclogue, taken out of the Sibylline verses; † in which, though unknown to himself, he describes the coming of Christ, and the benefits we should receive from him: thus in the same Sibyls, that ‡ he was to be acknowledged as king, who was to be truly our king; § who was to rise out of the east, and be Lord of all things. || The oracle of Apollo is to be seen in Por-

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not foretell. Wherefore, since I who am a public Augur, like other Augurs and Astrologers, by my former predictions have confirmed you in the authority of Augury and divination; you ought to believe what I foretell. I do not make my conjecture from the flying of birds, nor from the manner of their chirping, as our art teaches us, nor from the rebounding of the corn that falls from the chickens mouths, nor from dreams: but I have other signs, which I observe.' Thus Solon foretold that great calamities would come upon Athens from Munichia. And Thales, that the forum of the Milesii would one time be in a place then despised. Plutarch in Solon.

\* In Virgil's fourth eclogue, &c. See Augustine's City of God, book x. ch. 27.

† In which, though unknown, &c. It is now sufficiently evident, that all the prophecies of the Sibyls are either doubtful or forged: wherefore I would not have Virgil, an interpreter of the Sibyl, be thought to have declared a kind of prophecy, without any design; like Caiaphas, who was ignorant of what he prophesied; I know not what Sibyl, or rather person under the disguise of such a one, predicted, that the Golden Age was a coming; from the opinion of those who thought that there would be a renovation of all things, and that the same things would come to pass again. See what Grotius has said of this matter, book ii. sect. 10. and the notes upon that place. Wherefore in this, the Sibyl was not a prophetess, nor did Virgil write thence any prophecies of Christ: See Servius upon the place, and Isaac Vossius's interpretation of that eclogue. *Le Clerc.*

‡ He was to be acknowledged as king, &c. Cicero mentions him in his 2d book of divination.

§ Who was to rise out of the east, &c. Suetonius of Vespasian, ch. 4. Tacitus' Hist. 4.

|| The oracle of Apollo, &c. See Augustine of the City of God,

phyry ; \* in which he says, the other Gods were aërial spirits, and that the one God of the Hebrews was to be worshipped which words if the worshippers of Apollo obeyed, they ceased to be his worshippers ; if they did not obey him, they accused their God of a lie. To which may be added, that if these spirits would in their oracles have consulted the good of mankind, they would above all things have proposed to them a general rule of life, and assured them of a reward, which they who so lived might expect : but they did neither of them. On the contrary, † they many times in their verses applauded Kings, though never so wicked ; ‡ decreed divine

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book xx. chap. 23. and Eusebius's Preparat. book iv. ch. 4. And the same Porphyry in his book of the Oracles says, the God (Apollo) testifies the Egyptians, Chaldæans, Phœnicians, Lydians and Hebrews, are they who have found out the truth. He that wrote the exhortation to the Greeks, amongst the works of Justin quotes this oracle.

The Hebrews only and Chaldees are wise,  
Who truly worship God the eternal king.

And this,

Who the first mortal form'd, and call'd him Adam.

There are two oracles of Cato's concerning Jesus, which Eusebius in his Gospel Demonstration transcribed out of Porphyry.

Souls of their bodies stript, immortal are ;  
This wise men know ; and that which is indued  
With greatest piety excels the rest.  
The souls of pious men to heaven ascend,  
Though various torments do their bodies vex.

The same are mentioned by Augustine, book xxix. chap. 23. of his City of God, out of the same Porphyry ; where he brings another oracle, in which Apollo said that the Father whom the pious Hebrews worshipped, was a law to all the Gods.

\* In Porphyry, &c.] This is justly enough said upon Porphyry, and those who are of the same opinion with him, concerning those oracles, and may be brought as an argument ad Hominem, as Logicians call it ; but since it does appear, that these oracles were feigned ; nay, there are very good reasons to think they were fictitious, they ought to be of no weight amongst Christians. *Le Clerc.*

† They many times in their verses, &c.] See those alledged by Cœnomaus, in Eusebius's Gospel Preparat. Book v. ch. 23. and 35.

‡ Decreed divine honours to champions, &c.] See the same



honours to champions, \* enticed men to unlawful embraces, † to pursue unjust gain, ‡ and to commit murder; which may be evidenced by many instances.

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Sect. X. *The Heathen Religion rejected, because it failed of its own accord, as soon as human assistance was wanting.*

BESIDES those things already alledged, the Heathen Religion affords us a very strong argument against itself, in that wheresoever human force was wanting, it immediately fell, as if its only support were then taken away. For if you turn your eyes towards all the Christian or Mahometan empires, you will find Heathenism no where mentioned but in books: nay, history informs us, that in those times when the Emperors made use of force and punishment, as the first Emperors did; or of learning and cunning, as Julian did, to support the Heathen Religion; even then it continually decreased, no force being made use of against it, no greatness of family, (for it was commonly believed that Jesus was the son of a carpenter, no flourish of words, no bribes (for they were poor;) no flattery, for they on the contrary despised all advantages, and said there was no adversity but they ought to undergo upon account of their law. And now how weak must the heathen Religion be, to be overthrown by such forces? Nor did the vain credulity of the Heathens only vanish at this doctrine,

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author, ch. 32. of Cleomedes; which we find also in Origen's iiii book against Celsus.

\* Enticed men to unlawful embraces, &c.] This was shown before.

† To pursue unjust gain, &c. See Eusebius's Gospel Preparat. book v. ch. 22.

‡ And commit murder, &c. Enomaus recites oracles of this kind, which you may find in the forementioned book of Eusebius, ch. 19. and 27.

\* but spirits themselves came out of men at the name of Christ, were silenced : and being asked the reason their silence † were forced to own, that they could do nothing when Christ was invoked.

Sect. XI. *An answer to this, that the rise and decay of Religion is owing to the stars.*

THERE were some philosophers who ascribed the rise and decay of all Religion to the stars. But this starry science, which they profess to know and understand, is delivered in such different rules, ‡ that there is nothing certain to be found in it, but this one thing, that there is no certainty in it. I do not speak of those effects which naturally follow from necessary causes ; § but of such as proceed from the will of man, which is in its own nature so far free, as that no external necessity can be laid upon it. For if the act of willing flowed from such a necessary impression, || that power which we experience in the soul of deliberating and chusing, would be given us to no purpose : ¶ and the justice of all laws,

\* But spirits themselves came out of men, &c. Acts v. 16. viii. 7. xvi. 18.

† Were forced to own, &c. Tertullian in his apology. See also Lucian against false diviners. Apollo in Daphne. This place Daphne, is filled with dead bodies, which hinder the oracles. Babylas and other Christian martyrs died there. See Chrysostom against the Gentiles.

‡ That there is nothing certain to be found in it, &c. See the excellent dissertation of Bardesanes the Syrian, concerning this matter, which you may find in the Philocalia collected from Origen, and in Eusebius's Preparat. book vi. ch. 10.

§ But of such as proceed from the will of man, &c. See Alexander Aphrodisæus's book concerning this matter.

|| That power which we experience, &c. See Eusebius's Gospel Preparat. Book vi. ch. 6.

¶ And the justice of all laws, &c. See Justin's Apology ii. If mankind be not endued with a power of chusing freely, to avoid that which is bad, and to comply with that which is good ; the cause of either of them cannot be said to be from himself. See also what

and of rewards and punishments, would be entirely taken away, because there is neither blame nor desert due to that which is plainly unavoidable. Further, since some actions of the will are evil; if they are caused by a certain necessity of the heavens, and because God has given such a power to the heavens and the heavenly bodies, it will follow that God, who is perfectly good, \* is the true cause of moral evil; and at the same time that he professes his utter abhorrence of wickedness in his positive law, he has planted the efficient and inevitable cause of it in the nature of things, therefore he wills two things contrary to each other, viz. that the same thing should be, and not be; and that that should be a sin, which is done by a divine impulse. † It is said by others with a greater shew of probability, that first the air, and afterwards our bodies are affected by the influence of the stars, and so imbibe certain qualities, which for the most part excite in the soul desires answerable to them, and that by these the will is enticed, and oftentimes yields to them. But, if this be granted, it makes nothing to the question in hand. For the Religion of Christ could not possibly have its rise from the affections of the body, nor consequently from the power of the stars; which, as was said, act upon the mind no otherwise than by such affections; because this Religion, in the highest degree, draws men off from those things that are pleasing to the body.

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follows. And thus Tatian; “the freedom of the will consists in this; that a wicked man is justly punished, because his wickedness is from himself; and a good man is rewarded, because he has not voluntarily transgressed the will of God.” To this may be added Chalcidius disputation concerning this matter in Timæus.

\* Is the true cause of moral evil, &c. Plato speaks against this in his second republic. ‘The cause is from him that chuses, God is not the cause.’ Thus Chalcidius translates it in Timæus, which Justin in the forementioned place, says agrees with Moses.

† It is said by others with greater probability, &c. But they speak most truly, who deny any such influence at all; and acknowledge nothing else in the stars but heat and light, to which we may add their weight resulting from their bigness; but these have properly speaking, no relation to the mind. *Le Clerc.*

The wisest astrologers\* do except truly knowing and good men from the law of the stars; and such were they who first proposed the Christian Religion, as their lives plainly show. And if we allow a power in learning and knowledge, to hinder their bodies from being thus infected; there always were amongst Christians some who might be commended upon this account. Further, the effects of the stars, as the most learned confess, respect only particular parts of the world, and are temporary; but this Religion has continued already for above sixteen hundred years, not only in one, but in very distant parts of the world, and such as are under very different positions of the stars.

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SECT. XII. *The principal things of the Christian Religion were approved of by the wisest Heathens: And if there be any thing in it hard to be believed, the like is to be found amongst the Heathen.*

THERE is the less reason for the heathens to oppose the Christian Religion; because all the parts of it are so agreeable to the rules of virtue, that by their own light they do in a manner convince the mind; insomuch that there have not been wanting some amongst the heathen, who have said these things singly, which in our religion are all put together. For instance, † that re-

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\* Except truly knowing and good men, &c. Thus Zoroaster.—“Do not increase your fate.” And Ptolomæus; “A wise man may avoid many influences of the stars”.

† That religion does not consist in ceremonies, &c.] Menander:

“With a clean mind do sacrifice to God,

“Not so much neat in cloaths, as pure in heart.”

Cicero in his second book of the Nature of the Gods. “The best worship of the gods, which is also the most innocent, the most holy, and the most full of piety; is to reverence them always with a pure,

ligion does not consist in ceremonies, but is in the mind ;

sincere, uncorrupted mind and expression." And again in his second book of laws. " The law commands us to approach the gods sincerely ; that is, with our minds, which is all in all." Persius, Satyr ii,

" This let us offer to the gods (which blear'd  
 " Messala's offspring can't with all their cost)  
 " Justice and right in all our secret thoughts,  
 " An undissembled virtue from the breast :  
 " Bring these, and what you please, then sacrifice."

These verses seem to have respect to the Pythian oracle, which we find in Porphyry's second book against eating living creatures, where any thing offered by a pious man, is preferred to hecatombs of another. In the same book Porphyry has these words to the like purpose : " Now they esteem him not fit to offer sacrifice worthily, whose body is not cloathed with a white and clean garment ; but they do not think it any great matter, if some go to sacrifice, having their bodies clean and also their garments, though their minds be not void of evil : as if God were not most delighted with the purity of that which in us is most divine, and bears the nearest resemblance to him. For it is written in the temple of Epidaurus,

Let all who come to worship at this shrine  
 Be pure ; so we command.

Now purity consists in holy thoughts." And a little after : " No material thing ought to be offered or dedicated to God, who, as the wise man said, is above all ; for every thing material, is impure to him who is immaterial ; wherefore words are not proper to express ourselves by to him, not even internal ones, if polluted by the passions of the mind." And again : " For it is not reasonable, that in those temples which are dedicated to the gods by men, they should wear clean shoes without any spots ; and in the temple of the Father, that is, in this world, not keep their inner cloaths (which is the body) neat, and converse with purity in the temple of their father." Neither can I omit what follows out of the same book. " Whoever is persuaded that the gods have no need of these (sacrifices), but look only to the manners of those who approach them, esteeming right notions of them and of things, the best sacrifices ; how can such an one be otherwise than sober, godly and righteous ? Where we find these three known words of Paul, Tit. ii. 2. " soberly, righteously, and godly." Charondas, in his Preface to the Laws : " Let your mind be void of all evil ; for the gods delight not in the sacrifices and expences of wicked men, but in the just and virtuous actions of good men." Seneca quoted by Lactantius in his Institutions, book xi. chap. 24. " Would you conceive God to be great, propitious, and to be revered as meek in majesty, as a friend, and always at

\* that he who has it in his heart to commit adultery, is an adulterer; † that we ought not to return an injury; ‡ that a husband ought to have but one wife; § that

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hand? You must not worship him with sacrifices, and abundance of blood, but with a pure mind, and an upright intention." To the same sense is that of Dion Prosaënsis, orat. 3. Thucydides, book 1. "There is no other festival, but a man's doing his duty." Diogenes: "Does not a good man think every day a festival?"

• That he who has it in his heart, &c.] Thus Ovid:

"He who forbears, only because forbid,  
Does sin; his body's free, his mind is stain'd;  
Were he alone, he'd be an adulterer."

Seneca the father: "There is such a thing as incest, without the act of whoredom; viz. the desire of it." And in another place, "She is reckoned amongst sinners, and not without reason, who is modest out of fear, and not for virtue's sake."

† That we ought not to return an injury, &c.] See Plato's *Criton*, and Maximus Tyrius's second dissertation. Menander:

"O Gorgias, he's the very best of men  
Who can forgive the greatest injuries."

Ariston Spartianus: "To a certain person who said that it was a princely thing to do good to friends, and evil to enemies; rather, answered he, to do good to friends, and to make enemies friends.— And the same Dion, the deliverer of Sicily, in Plutarch, says, that a true demonstration of a philosophical disposition, consists not in any one's being unkind to his friends; but when he is injured, in being easily intreated, and merciful towards those who have offended him.

‡ That a husband ought to have but one wife, &c.] See what is before quoted out of Sallust and others, about this matter. Euripides in his *Andromache*:

"——— It is by no means fit  
One man should o'er two women have the rule;  
One nuptial bed will a wise man suffice,  
Who would have all things regulated well."

And more to the same purpose, and in the chorus of the same tragedy.

§ That the bands of matrimony ought not to be dissolved, &c.] So it was amongst the Romans, till the five hundred and twentieth year of the city, as Valerius Maximus informs us, book iii. chap. 1. Anaxandrides to the same purpose.

"'Tis shameful thus for men to ebb and flow."

the bands of matrimony ought not to be dissolved; \* that it is every man's duty to do good to another, † especially to him that is in want; ‡ that men, as much as possible, ought to abstain from swearing; § that in meat and cloaths they ought to be content with what is necessary to supply nature. And if there be any thing in the Christian Religion difficult to be believed, the like is to be found amongst the wisest of the heathens. as we have before made appear, with respect to the immortality

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\* That it is every man's duty to do good to another, &c.] Terence's Self Tormenter.

“ I am a man, and think every thing human belongs to me.”

“ We are by nature related to each other,” says Florentinus the lawyer, *L. ut vim. D. de justitia*. And this is the meaning of the proverb, “ One man is a kind of a god to another.” Cicero, in his first book of Offices, says there is a mutual society betwixt men, all of them being related to one another.

† Especially to him that is in want, &c.] Horace, book ii.

“ Wretch, why should any want when you are rich?”

In Minus:

“ Mercy procures strong security.”

‡ That as much as possible, men ought to abstain from swearing, &c.] Pythagoras: “ We ought not to swear by the gods, but endeavour to make ourselves believed without an oath,” which is largely explained by Hierocles, on his Golden Verses. Marcus Antoninus, book iii. in his description of a good man, says, “ such an one needs no oath.” Sophocles in his *Œdipus Coloneus*:

“ I would not have you swear, because 'tis bad.”

Clinius, the Pythagorean, would sooner lose three talents in a cause, than affirm the truth with an oath. The story is related by Basilius, concerning reading Greek authors.

§ That in meat and cloaths, &c.] Euripides:

“ There are but two things which mankind do want,  
A crust of bread, and draught of spring water:  
Both of which are near, and suffice for life.”

And Lucan:

“ There is enough of bread and drink for all.”

And Aristides:

“ We want nothing but cloaths, houses, and food.”

of the soul, and bodies being restored to life again. Thus Plato, taught by the Chaldeans, \* distinguished the divine nature into the Father; the Father's Mind, which he also calls a branch of the Deity, the Maker of the world; and the Soul, which comprehends and contains all things. That the divine nature could be joined with the human, † Julian, that great enemy to the Christians, believed, and gave an example to Æsculapius, who he thought came from heaven to deliver to men the art of physic. Many are offended at the cross of Christ; but what stories are there which the heathen authors do not tell of their gods? Some were servants to kings, others were struck with thunder-bolts, ripped up, wounded.—

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\* Distinguished the divine nature, &c.] See Plato's epistle to Dionysius. Plato calls the first principle the Father; the second principle, the Cause or Governor of all things, in his epistle to Hermias, Erastius, and Coriscus. The same is called the Mind by Plotinus, in his book of the three Principal Substances. Numenius calls it the Workman, and also the Son; and Amelcus the Word, as you may see in Eusebius, book xi. chap. 17, 18, 19. See also Cyril's iiiid, ivth and viiith books against Julian. Chalcidius on Timæus, calls the first, the Supreme God; the second, the Mind, or Providence; the third, the soul of the world, or the second mind. In another place, he distinguishes these three thus: "the Contriver, the Commander, and the Effector." He speaks thus of the second: "The reason of God, is God consulting the affairs of men, which is the cause of men's living well and happily, if they do not neglect that gift which the Supreme God has bestowed on them. The Pythagoreans assign to the Supreme God, the number three, as perfect," says Servius on the seventh eclogue. Not much differing from which, is that of Aristotle, concerning the same Pythagoreans, in the beginning of his first book of the Heavens. (This is more largely handled, by the very learned R. Cudworth, in his English work of the Intellectual System of the world, book i. chap. 4. which you will not repent consulting.

† Julian, that great enemy to the Christians, &c.] Book vi. Amongst those things which have understanding, Jupiter produced Æsculapius from himself, and caused him to appear upon earth, by means of the fruitful life of the sun; he taking his journey from heaven to earth, appeared in one form in Epidaurus." Thus Porphyry, as Cyril relates his words in his forementioned viiith book: "There is a certain kind of gods, which in proper seasons, are transformed into men." What the Egyptians opinion of this matter was, see Plutarch Sympos. viii. quæst. 1. to which may be added that place of Acts xiv. 10.



And the wisest of them affirmed, that the more virtue cost, the more delightful it was. \* Plato, in his *Second Republic*, says in a manner prophetically, that for a man to appear truly good, it is necessary that his virtue be deprived of all its ornaments, so that he may be looked upon by others as a wicked man, may be derided, and at last hanged. And certainly to be an example of eminent patience, is no otherwise to be obtained.

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\* Plato in his *second Republic*, &c.] The words are these, translated from the Greek: "He will be scourged, tormented, bound, his eyes burnt out, and die by crucifixion, after he has endured all those evils." Whence he had that which he relates in his third book of *republic*: "That a good man will be tormented, furiously treated, have his hands cut off, his eyes plucked out; will be bound, condemned, and burnt." Lactantius in his *Institutions*, book vi. chap. 17. has preserved this place of Seneca: "This is that virtuous man, who though his body suffer torments in every part; though the flame enter into his mouth, though his hands be extended on a cross; does not regard what he suffers, but how well." Such an one Euripides represents to us in these verses:

"Burn, scald this tender flesh; drink your full glut  
Of purple blood: Sooner may heaven and earth  
Approach each other, and be join'd in one,  
Than I on you express a flattering word."

To which that of *Æschylus*, mentioned by Plato in the forecited place, exactly agrees:

"He strives to be, not to be thought the best,  
Deep rooted in his mind he bears a stock,  
Whence all the wiser councils are derived."

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BOOK V.

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Sect. I. *A Confutation of Judaism, beginning with an address to the Jews.*

**N**OW we are coming out of the thick darkness of heathenism : the Jewish Religion, which is a part and the beginning of truth, appears to us much like twilight to a person gradually advancing out of a very dark cave : wherefore I desire the Jews that they would not look upon us as adversaries. We know very well, that they are the offspring of holy men, \* whom God often visited by his prophets and his angels ; that the Messiah was born of their nation, as were the first teachers of Christianity. They were the stock into which we were grafted ; to them were committed the oracles of God, which we respect as much as they, and with Paul put up our hearty prayers to God for them, beseeching him that that day may very speedily come, † when the vail, which now hangs over their faces, being taken off, they, together with us, may clearly perceive ‡ the fulfilling of the law ; and when, according to the ancient prophecies, many of us, who are strangers, shall lay hold of § the skirt of a

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\* That they are the offspring of holy men, &c.] This and what follows, is taken out of the ixth, xth, and xith of the Romans ; to which may be added Mat. xv. 2.

† When the vail, &c.] 2 Cor. iii. 14, 15, 16.

‡ The fulfilling of the law, &c.] Cor. iii. 2. viii. 14. x. 4. xiii. 24.

§ The skirt of a Jew, &c.] Zech. viii. 20, and following. Isa. ii. 2. xix. 18, and 24. Micah iv. 2. Hosea iii. 4. Rom. xi. 25.

Jew, praying him, that with equal piety we may worship that one God, the God of Abraham, Isaac and Jacob.

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Sect. II. *That the Jews ought to look upon the Miracles of Christ as sufficiently attested.*

FIRST, therefore, they are requested not to esteem that unjust in another's cause, which they think just in their own. If any heathen should ask them why they believe the miracles done by Moses; they can give no other answer, but that the tradition concerning this matter has been so continual and constant amongst them, that it could not proceed from any thing else, but the testimony of those who saw them. Thus, \* that the widow's oil was increased by Elisha, † and the Syrian immediately healed of his leprosy; ‡ and the son of her who entertained him, raised to life again, with many others; are believed by the Jews for no other reason, but because they were delivered to posterity by credible witnesses. And concerning Elijah's being § taken up into heaven, they give credit to the single testimony of Elisha, as a man beyond all exception. But || we bring twelve witnesses, whose lives were unblameable, ¶ of Christ's ascending into heaven; and many more, of Christ's being seen upon earth after his death; which, if they be true, the Christian doctrine must of necessity be true also; and it is plain that the Jews can say no-

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\* That the widow's oil was increased, &c.] 2 Kings, chap. iv.

† And the Syrian immediately healed, &c.] Chap. v.

‡ And the son of her who entertained him, &c. In the forementioned ivth chapter.

§ Elijah's being taken up into heaven, &c. Chap. ii. of the forecited book.

|| We bring twelve witnesses, &c. Mark xvi. 19. Luke xxiv. 52. Acts i.

¶ Of Christ's ascending into heaven, &c. Matth. xxviii. Mark xvi. Luke xxiv. John xx. xxi. 1 Cor. xv.

thing for themselves, but what will hold as strong or stronger for us. But, to pass by testimonies, \* the writers of the Talmud, and the Jews themselves, own the miraculous things done by Christ, which ought to satisfy them. For God cannot more effectually recommend the authority of any doctrine delivered by man, than by working miracles.

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SECT. III. *An answer to the objection, that those Miracles were done by the help of devils.*

BUT some say, that these wonders were done by the help of devils: but this calumny has been already confuted from hence, that as soon as the doctrine of Christ was made known, all the power of the devils was broken. What is added by some, that Jesus learned magical arts in Egypt, carries a much less appearance of truth than the like objection of the heathen against Moses, which we find in † Pliny and ‡ Apuleius. For it does not appear, but from the books of his disciples, that Jesus ever was in Egypt; and they add, that he returned from thence a child. But it is certain, that Moses spent a great part of his time, when he was grown up, in Egypt, both § from his own account, || and the relation of others. But the law of each of them, strongly clears both Moses and Jesus from this crime, ¶ because they expressly forbid such arts as are odious

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\* The writers of the Talmud, &c. See what is quoted, book ii.

† In Pliny, &c.] Book 30. chap. 1.

‡ And Apuleius, &c.] In his second apology.

§ From his own, &c.] Exodus ii. iv. and following.

|| And the relation of others, &c.] Manethon, Chæremon, Lysimachus in Josephus's first book against Appion, and Justin and Tacitus.

¶ Because they expressly forbid such arts as these, &c.] Exod. xxii. 28. Levit. xx. 6, 7. Numb. xxiii. 23. Deut. xviii. 10. 1 Sam. xxviii. 9. 2 Kings vii. xxi. 6. Acts xiii. 8, 9, 10. xvi. 18. xix. 19.

in the sight of God. And if in the times of Christ and his disciples, there had been any such magical art any where, either in Egypt, or other places, whereby those things, related of Christ, could be done; such as dumb men being suddenly healed, the lame walking, and sight given to the blind; the Emperors, \* Tiberius, † Nero, and others, who would not have spared any cost in enquiring after such things, would undoubtedly have found it out. And if it be true, what the ‡ Jews report, that the counsellors of the great council were skilled in magical arts, in order to convict the guilty; certainly they who were so great enemies to Jesus, and so much envied his reputation, which continually increased by his miracles, would have done the like works by some art; or have made it plain by undeniable arguments, that his works could proceed from nothing else.

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SECT. IV. *Or by the power of words.*

SOME of the Jews ascribe the miracles of Jesus to a certain secret name, which was put into the temple by Solomon, and kept by two lions for above a thousand years, but was conveyed thence by Jesus; which is not only false, but an impudent fiction. For, as to the lions, which is so remarkable and wonderful a thing, neither the Books of the Kings, nor the Chronicles, nor Josephus, mention any thing of them: nor did the Romans, who before the times of Jesus entered the temple with Pompey, find any such thing.

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\* Tiberius, &c.] Tacitus, Annal 16. Suetonius in his Life, ch. 63 and 69.

+ Nero, &c.] Concerning whom Pliny, book 30. chap. 11. in his history of magic, says, "He had not a greater desire after musical and tragical singing." And afterwards: "No man favoured any art with greater cost; for these things he wanted neither riches, abilities, nor disposition to learn." Presently after, he relates how he was initiated into the magical suppers of king Tiridates.

‡ What the Jews report, &c.] See the Talmud, entitled, Concerning the Council; and that Concerning the Sabbath.

SECT. V. *That the miracles of Jesus were divine, proved from hence, because he taught the worship of God, the maker of the world.*

Now, if it be granted, that miracles were done by Christ, which the Jews acknowledge; we affirm, that it follows from the law of Moses itself, that we ought to give credit to him: For God has said in the 18th chapter of Deuteronomy, that he would raise up other prophets besides Moses, which the people were to hearken to, and threatens heavy punishments if they did not. \* Now the most certain token of a prophet is miracles; nor can any thing be conceived more flagrant. Yet it is said, Deut. xiii. that if any one declares himself to be a prophet by working wonders, he is not to be hearkened to, if he entices the people to the worship of new gods: For God permits such wonders to be done, only to try whether his people be firmly established in the worship of the true God. From which places compared together, † the Hebrew interpreters rightly collected ‡ that every one who worked miracles was to be believed, if he did not draw them off from the worship of the true God; for in that instance only it is declared, that no credit is to be given to miracles, though never so remarkable ones. Now Jesus did not only not teach the worship of false gods, but on the contrary § did expressly forbid it, as a grievous sin; and taught

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\* Now the most certain token, &c.] And the foretelling future events, which may justly be reckoned amongst miracles, Deut. xviii. 22.

† The Hebrew interpreters, &c.] See Moses, Maimonides, and others quoted in Manasses's Conciliator, quest. 4. on Deut.

‡ That every one who worked miracles, &c.] And whose prophecies came to pass; this argument is strongly urged in Chrysostom's fifth Discourse against the Jews; and in his Discourse concerning Christ's Divinity, 6 tom. Savil.

§ Did expressly forbid it, &c.] Matt. xii. 29, 32. John xvii. 3. Acts xv. 28. 1 Cor. v. 10, 11, 18. vi. 9. x. 7. xii. 2. 2 Cor. vi. 16. 1 Thess. i. 9. 1 John v. 21.

us to reverence the writings of Moses, and those prophets which followed him: so that nothing can be objected against his miracles; for what some object, that the law of Jesus in some things differs from that of Moses, is not sufficient.

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SECT. VI. *An answer to the objection drawn from the difference betwixt the law of Moses, and the law of Christ; where it is shown, that there might be given a more perfect law than that of Moses.*

FOR the Hebrew doctors themselves lay down this rule \* for the extent of a prophet's power, that is, of one that works miracles; that he may surely violate any sort of precept, except that of the worship of one God. And indeed the power of making laws, which is in God, did not cease upon his giving precepts by Moses; nor is any one, who has any authority to give laws, thereby hindered from giving others contrary to them. The objection of God's immutability is nothing to the purpose; for we do not speak of the nature and essence of God, but of his actions. Light is turned into darkness, youth into age, summer into winter, which are all the acts of God. Formerly God allowed to Adam all other fruit, † except that of one tree, which he forbade him, viz. because it was his pleasure. He forbade killing men in general, ‡ yet he commanded Abraham

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\* For the extent of a prophet's power, &c.] This rule is laid down in the Talmud, entitled, 'Concerning the Council.' Thus at the command of Joshua, the law of the Sabbath was broken. Jos. v. And the prophets often sacrificed out of the place appointed by the law, as Samuel. 1 Sam. vii. 17. xiii. 8. and Elijah, 1 Kings xviii. 38.

† Except that of one tree, &c.] Gen. ii. 17.

‡ Yet he commanded Abraham, &c.] Gen. xxii. 2.

to slay his son; \* he forbade some and accepted other sacrifices, distant from the tabernacle. Neither will it follow, that because the law given by Moses was good, therefore a better could not be given. Parents are wont to lisp with their children, to wink at the faults of their age, to tempt them to learn with a cake: but as they grow up, their speech is corrected, the precepts of virtue instilled into them, and they are shown the beauty of virtue, and what are its rewards. † Now that the precepts of the law were not absolutely perfect, appears from hence, that some holy men in those times, led a life more perfect than those precepts required. Moses, who allowed revenging an injury, partly by force, and partly by demanding judgment; when himself was afflicted with the worst of injuries, ‡ he prayed for his enemies. § Thus David was willing to have his rebellious son spared, || and patiently bore the curses thrown upon him. Good men are no where found to have divorced their wives, though the law allowed them to do it. ¶ So that laws are only accommodated to the greater part of the people; and in that state it was reasonable.

\* He forbade some, and accepted others, &c. As we said just before.

† Now that the precepts of the law, &c. Heb. viii. 7.

‡ Prayed for his enemies, &c. Exod. xxxii. 2, 12, 14, 31. Numbers xi. 2. xii. 13. xiv. 13. and following verses, xxi. 7, 8. Deut. ix. 18, 26. xxxiii.

§ Thus David was willing, &c. 2 Sam. xviii. 5.

|| And patiently bore the curses, &c. 2 Sam. xxi. 10.

¶ So that the laws are only accommodated, &c. Origen against Celsus, book 3. "As a certain lawgiver said to one who asked him, if he gave to his citizens the most perfect laws; not, says he, the most perfect in themselves, but the best they can bear." Porphyry, book 1. against eating living creatures, concerning lawgivers, says thus: "If they have regard to the middle sort of life, called natural, and according to what is agreeable to most men, who measure good and evil by external things, which concern the body: If, I say, with this view they make laws; what injury is done to life, if any one adds something more excellent than this?"



some things should be overlooked, which were then to be reduced to a more perfect rule, when God, by a greater power of his spirit, was to gather to himself a new people out of all nations. And the rewards which were expressly promised by the law of Moses, do all regard this mortal life only: whence it must be confessed, \* that a law, better than this, might be given, which should propose everlasting rewards, not under types and shadows, but plainly and openly, as we see the law of Christ does.

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SECT. VII. *The law of Moses was observed by Jesus when on earth, neither was any part of it abolished afterwards, but only those precepts which had no intrinsic goodness in them.*

WE may here observe, by the way, to show the wickedness of those Jews, who lived in our Saviour's time; that Jesus was very basely treated by them, and delivered up to punishment, when they could not prove that he had done any thing contrary to the law. † He was circumcised, ‡ made use of the Jewish meats, § was clothed like them; || those who were cleansed from their leprosy, he sent to the priests; ¶ he religiously observed the passover, and other festival days. If he healed any on the Sabbath day, he made it appear, \*\* not only from the law, †† but from their received opinions,

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\* That a law better than this, &c. Heb. vii. 19, 22. viii. 6. 2 Tim. i. 10.

† He was circumcised, &c. Luke ii. 21.

‡ Made use of the Jewish meats, &c. Gal. iv. 5.

§ Was clothed like them, &c. Matt. ix. 20.

|| Those who were cleansed, &c. Matt. viii. 4. Mark i. 44. Luke v. 14.

¶ He religiously observed the passover, &c. Luke ii. 41. John ii. 12, 23. xi. 56. xii. 1. John vii. 2.

\*\* Not only from the law, &c. Matt. xii. 5.

†† But from their received opinions, &c. Mat. xii. 11.

that such works were not forbidden on the Sabbath. He then first began \* to discover the abrogating some laws, when he had overcome death, was ascended into heaven, had endued his disciples with remarkable gifts of the Holy Spirit, and had shown by those things † that he had obtained a kingly power, ‡ in which is included an authority to make laws, according to that prophesy of Daniel, chap. 3 and 8, the 8 and 11 being compared together; who foretold that after the overthrow of the kingdoms of Syria and Egypt (the latter of which came to pass under Augustus) God would give to a man, § who should appear to be an ordinary person, a kingdom extending to the people of all nations and languages, and which should never have an end. Now that part of the law, the necessity of which was taken away by Christ, did not contain in it any thing in its own nature virtuous; but consisted of things indifferent in themselves, and therefore not unalterable: for if there had been any thing in the nature of those things, to enforce their practice: God would have prescribed them || to all the world, and not to one people only; and that

\* To discover the abrogating, &c. Acts x. Colos. ii. 14.

† That he had obtained a kingly power, &c. Acts ii. 36. Rev. i. 5.

‡ In which is included, &c. James i. 25.

§ Who should appear to be an ordinary person, &c. Dan. ii. 45. vii. 13. For the Son of Man expresses in Hebrew, a certain meanness; and so the prophets are called, compared with angels, as is observed by Jachiades, on Dan. x. 16.

|| To all the world, and not to one people only, &c.] So far from that, that some laws, such as those of first fruits, tithes, assembling upon festivals, relate expressly to the place of Judea only, whither it is certain all nations could not come. See Exod. xxxiii. 19. and xxxiv. 26. Deut. xxvi. 2, and what follows. Also Deut. xii. 5, and following, xiv. 23, and following. Also Exodus xxiii. 17. xxxiv. 2, 23, 24. Deut. xvi. 16. The most ancient custom interpreted the law of sacrifices, in the same manner. The Talmud entitled 'Concerning the Councils,' and that entitled Chagiga, tells us that the law of Moses was given to the Hebrews only, and not to strangers. See Maimonides, on Deut. xxxiii. and Bechai,

from the very beginning, and not two thousand years and more after mankind had been created. Abel, Enoch, Noah, Melchisedech, Job, Abraham, Isaac, Jacob, and all the eminently pious men, who were so beloved of God, were ignorant of all, or almost all this part of the law; and yet nevertheless they received testimony of their faith towards God, and of his divine love towards them. Neither did Moses advise his father-in-law Jethro to perform these rites, nor Jonas the Ninevites, nor did the other prophets reprove the Chaldeans, Egyptians, Sidonians, Tyrians, Idumæans and Moabites, to whom they wrote, for not embracing them, though they particularly enumerate their crimes. These precepts therefore were particular, and introduced either to hinder some evil, \* to which the Jews were especially inclined, or for a trial of their obedience, or to signify some future things. Wherefore there is no more reason to wonder at their being abolished, than at a king's abrogating some municipal laws, in order to establish the same ordinances all over a nation: neither can there be any thing alledged to prove that God had obliged himself to make no alteration herein. For if it be said, that these precepts are still perpetual; † men very often make use of this word, when they would signify only, that what they command in this manner, is not limited for a year's continuance, ‡ or to a certain time; suppose of war or peace, accommodated to the scarceness of provision; now this does not hinder but

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\* To which the Jews were especially inclined, &c. Being very much addicted to rites, and, on that account prone to idolatry. This the prophets every where show, especially Ezekiel xvi.

† Men very often make use of this word, &c. L. Hac Edictali Cod. de secundis Nuptiis. L. Hae in perpetuum. Cod. de diversis Prædis, Libro xi. and in many other places.

‡ Or to a certain time, &c. L. Valerius in Livy. xxxiv. "The laws which particular times required, are liable to be abolished, and I find are changed with the times; those that are made in the times of peace, are abrogated in war; and those made in war, abrogated in peace."

that they may appoint new laws concerning these matters, whenever the public good requires it. Thus the precepts which God gave to the Hebrews, were some of them temporary, \* only during the continuance of that people in the wilderness; † others confined to their dwellings in the land of Canaan. That these might be distinguished from the other, they are called perpetual; by which may be meant, that they ought not to be neglected any where, nor at any time, unless God should signify his will to the contrary. Which manner of speaking, as it is common to all people, the Hebrews ought the less to wonder at, because they know that in their law, that is called ‡ a perpetual right, and a perpetual servitude, which continued only from Jubilee to Jubilee. § And the coming of the Messiah is by themselves called the fulfilling of the Jubilee, or the great Jubilee. And moreover, the promise of entering into a new covenant is to be found amongst the old prophets, || as Jeremiah xxxi. where God promises that he will make a new covenant, which shall be writ upon their hearts, and men will have no need to learn religion of each other, for it shall be evident to them all: And moreover, that he would pardon all their past transgressions:

\* Only during the continuance, &c. As Exodus xxvii. Deut. xxiii. 12.

† Others confined to their dwellings, &c. Deut. xii. 1, 20. Numb. xxxiii. 52.

‡ A perpetual right, &c. Exodus xvi. 9. 1 Sam. i. 22. And thus Joseph Albo, in his third book of Foundations, ch. 16. thinks the word *Le-olam* in the ritual law, may be understood. And Phineas's Priesthood is called, Psal. cvi. 30, 31, *Ad-olam*, *everlasting*. And by the Son of Sirach, xlv. 28, 29, 30. an everlasting Priesthood, and 1 Macc. ii. 55.

§ And the coming of the Messiah, &c. In Pereck Cheleck, and elsewhere, and in Isaiah lxi. 2. (Pereck Cheleck is the xiith chapter of the Talmud concerning councils; but what Grotius mentions is not to be found there, at least in the Mischna text; these citations ought to have been more exact.)

|| As Jeremiah xxxi. &c. Ver. 31, and following.

which is much the same, as if a prince, after his subjects had been at great enmity with each other, in order to establish a peace, should take away their different laws, and impose upon them all one common law, and that a perfect one; and for the future promise them pardon for all their past transgressions, upon their amendment: Though what has been said might suffice, yet we will go through every part of the law that is abolished; and shew that the things are not such as are in their own nature well-pleasing to God, or such as ought to continue always.

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SECT. VIII. *As sacrifices, which were never acceptable to God upon their own account.*

THE principal, and which first offer themselves to us, are sacrifices; concerning which many Hebrews are of opinion, \* that they first proceeded from the invention of men, before they were commanded by God. Thus much certainly is evident, that the Hebrews were desirous of very many rites; † which was a sufficient rea-

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\* That they first proceeded from the invention of men, &c. Chrysostom xii, concerning Statutes, speaking of Abel, says, "that he offered sacrifices which he did not learn from any other person, nor did he ever receive any law, that established any thing about first fruits; but he had it from himself, and was moved to it by his own conscience only." In the answer to the Orthodox, in the words of Justin, to the eighty-third Query: "none of those who sacrificed beasts to God before the law, sacrificed them at the divine command; though it is evident that God accepted them, and by such acceptance discovered that the sacrifices were well pleasing to him." This matter is largely handled by Dr Spencer, concerning the ritual law of the Jews, book iii. disc. 2. to which I refer you. *Le Clerc.*

† Which was a sufficient reason, &c. This very reason for the law of sacrifices, is alledged by Maimonides in his Guide to the Doubting, book iii. chap. 32. Tertullian against Marcion, book ii. "Would you have nobody find fault with the labour and burthen of sacrifices, and the busy scrupulousness of oblations, as if God truly desired such things, when he so plainly exclaims against them: to what purpose is the multitude of your sacrifices? And who hath

son why God should enjoin them such a number, upon this account, lest the memory of their dwelling in Egypt should cause them to return to the worship of false gods. But when their posterity set a greater value upon them than they ought, as if they were acceptable to God upon their own account, and a part of true piety; they are reprov'd by the prophets; \* as to sacrifices, says God in David's fiftieth psalm, according to the Hebrew, "I will not speak to you at all concerning them, viz. that you shall slay burnt-offerings upon burnt-offerings, or that I will accept young bullocks or goats out of thy fold; for all the living creatures, which feed in the forests, and wander upon the mountains, are mine: I number both the birds, and the wild beasts; so that if I be hungry, I need not come to declare it to you; for the whole universe, and every thing in it is mine. Do you think I will eat the fat of flesh, and drink the blood of goats? no: sacrifice thanksgiving, and offer thy vows unto God." There are some amongst the Hebrews who affirm, that this was said, because they who offered these sacrifices were unholy in their hearts and lives. But the words themselves, which we have quoted, tell us the contrary, viz. that the thing was not at all acceptable to God in itself. And if we consider the whole tenour of the Psalm, we shall find that God addresses himself to holy men; for he had before said, Gather my saints together, and afterwards hear, O my people. These are the words of a teacher; then having finished the words before cited, he turns his discourse as is usual, to the wicked; "But to the wicked said God;" and in other places we find the same sense. As Psalm li. To offer

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required them at your hands?" But let such observe the care God has taken, to oblige a people prone to idolatry and sin, to be religious, by such duties, as that superstitious age was most conversant in, that he might call them off from superstition, by commanding those things to be done upon his account, as if he desired it, lest they should fall to making images.

\* As to sacrifices, &c. This is Grotius's paraphrase upon Psalm 3; not a literal translation: and so are the following. *Le Clerc.*

sacrifices is not acceptable to thee, neither art thou delighted with burnt-offerings: but the sacrifice which thou truly delightest in, is a mind cast down by the sense of its faults; for thou, O God, will not despise a broken and contrite heart: the like to which is that of Psalm xl, "Sacrifices and oblations thou dost not delight in, but thou securest me to thyself, \* as if I were bored through the ear; thou dost not require burnt-sacrifices or trespass offerings; wherefore have I answered, Lo, I come; and I am as ready to do thy will, as any covenant can make me; for it is my delight. For thy law is fixed in my whole heart; the praises of thy mercy I do not keep close in my thoughts, but I declare thy truth and loving kindness every where; but thy compassion and faithfulness do I particularly celebrate in the great congregation." In chap. i. of Isaiah, God is introduced speaking in this manner. "What are so many sacrifices to me? I am filled with the burnt-offerings of rams, and the fat of fed beasts; I do not love the blood of young bullocks, of lambs, or of goats, that you should appear with it before me; for who hath required this of you, that you should thus pollute my courts?" And Jeremiah vii. which is a like place, and may serve to explain this. "Thus saith the Lord of angels, the God of Israel, ye heap up your burnt-offerings with your sacrifices, and yourselves eat the flesh of them. For at the time when I first brought your fathers up out of Egypt, I neither required nor commanded them any thing about sacrifices, or burnt-offerings. But that which I earnestly commanded them was, that they should be obedient to me; so would I be their God, and they should be my people; and that they should walk in the way that I should teach them, so should all things succeed prosperously to them." And these are the words of God in Hosea, chap. vi. "Loving kindness towards men, † is

\* As if I were bored, &c. A mark of servitude amongst the Hebrews.

† Is much more acceptable to me, &c. So the Chaldee interpreter explains this place.

much more acceptable to me than sacrifice ; to think a-right of God, is above all burnt-offerings." And in Micah, when the question was put, how any man should render himself most acceptable to God, by a vast number of rams, by a huge quantity of oil, or by calves of a year old ? God answers, " I will tell you what is truly good and acceptable to me, viz. \* that you render to every man his due, that you do good to others, and that you become humble and lowly before God." Since therefore it appears from these places, that sacrifices are not reckoned amongst those things which are primarily, and of themselves acceptable to God ; but the people, gradually, as is usual, falling into wicked superstition, placed the principal part of their piety in them, and believed that their sacrifices made a sufficient compensation for their sins ; it is not to be wondered at, if God in time abolished a thing in its own nature indifferent, but by use converted into evil ; especially † when king Hezekiah broke the brazen serpent erected by Moses, because the people began to worship it with religious worship. Nor are there wanting propheties, which foretold that those sacrifices, about which the controversy now is, should cease ; which any one will easily understand, who will but consider that according to the law of Moses, the sacrificing was committed entirely to the posterity of Aaron, and that only in their own country. Now in Psalm cx, according to the Hebrew, a king is promised, whose kingdom should be exceeding large, who should begin his reign in Sion, and who should be a king and a priest for ever, after the order of Melchisedech. And Isaiah, chap. xix, saith that an altar should be seen in Egypt, where not only the Egyptians, but

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\* That you render to every man his due, &c. Therefore the Jews say that the 202 precepts of the law are by Isaiah contracted into six, ch. xxxiii. 15. by Micah into three in this place ; by Isaiah into two, ch. lvi. 1. by Habakkuk into one, ch. ii. 4. as also by Amos, v. 6.

† When King Hezekiah, &c. 2 Kings xviii. 4.



the Assyrians also and Israelites should worship God; and chap. lxvi. he saith, that the most distant nations, and people of all languages, as well as the Israelites, should offer gifts unto God, and out of them should be appointed priests and Levites; all which could not be \* whilst the law of Moses continued. To these we may add that place in † Malachi, chap. i. where God foretelling future events, “says, that the offerings of the Hebrews would be an abomination to him; that from the east to the west his name should be celebrated among all nations;” and that incense, and the purest things should be offered him; and Daniel in chap. ix. relating the prophesy of the angel Gabriel, concerning Christ, says, “that he shall abolish sacrifices and offerings:” and God has sufficiently signified, not only by words but by the things themselves, that the sacrifices prescribed by Moses, are no longer approved by him; since he has suffered the Jews to be above sixteen hundred years without a temple, or altar, or any distinction of families, whence they might know who those are, who ought to perform the sacred rites.

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Sect. IX. *And the difference of meat.*

WHAT has been said concerning the law of sacrifices, the same may be affirmed of that in which different

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\* Whilst the law of Moses continued, &c. Add this place of Jeremy, ch. 3. 16. “in those days, saith the Lord, they shall see no more, the ark of the covenant of the Lord, neither shall it come into their mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more.” Even the Jews themselves could no longer observe their law, after they were so much scattered. For it is impossible that all the males should go up thrice in a year to Jerusalem, according to the law, Exodus xxiii. 17. from all those countries which were inhabited by them. This law could be given to no other, than a people not very great, nor much distant from the tabernacle. *Le Clerc.*

† Malachi, chap. i. &c. See Chrysostom’s excellent paragraph upon this place, in his second discourse against the Gentiles.

kinds of meat are prohibited. It is manifest, that after the universal deluge, \* God gave to Noah and his posterity a right to use any sort of food; which right descended, not only to Japhet and Ham, but also to Shem and his posterity, Abraham, Isaac and Jacob. But afterwards, when the people in Egypt were tinctured with the vile superstition of that nation, then it was that God first prohibited the eating some sort of living creatures, either because for the most part † such were offered by

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\* God gave to Noah and his posterity, &c. The mention of clean and unclean creatures, seems to be an objection against this, in the history of the deluge; but either this was said by way of prolepsis to those who knew the law; or by unclean, ought to be understood those which men naturally avoid for food, such as Tacitus calls profane, *hist. vi.* Unless any one had rather understand by clean, those which are nourished by herbs; and by unclean, those which feed on other living creatures.

† Such were offered by the Egyptians, &c. Origen in his ivth book against Celsus. 'Some wicked dæmons, and (as I may call them) Titanic or Gigantic ones, who were rebellious against the true God and the heavenly angels, and fell from heaven, and are continually moving about gross and unclean bodies here on earth, having some foresight of things to come, by reason of their freedom from earthly bodies, and being conversant in such things, and being desirous to draw off mankind from the true God, they enter into living creatures, especially those that are ravenous, wild and sagacious, and move them to what they will: or else they stir up the fancies of such living creatures, to fly or move in such a manner, that men taken by the divination in these dumb creatures, might not seek the God that comprehends the universe, nor inquire after the pure worship of God, but suffer their reason to degenerate into earthly things, such as birds and dragons, foxes and wolves. For it is observed by those who are skilled in these things, that future predictions are made by such living creatures as these; the dæmons having no power to effect that in tame creatures, which by reason of their likeness in wickedness, not real, but seeming wickedness in such creatures, they are able to effect in other creatures. Whence, if any thing be wonderful in Moses, this particularly deserves our admiration, that discerning the different natures of living creatures; and whether instructed by God concerning them, and the dæmons appropriated to every one of them; or whether he understood by his own wisdom, the several ranks and sorts of them; he pronounced them unclean, which were esteemed by the Egyptians and other nations to cause divination, and he declared the other to be clean.' The like to which we find in Theodoret, book vii. against the Greeks: and

the Egyptians to their gods, and they made divination by them; or because \* in that typical law, the particu-

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not very different from this, is that of Manetho, 'Having established in the law many other things, particularly such as were contrary to the customs of the Egyptians.' And that which Tacitus says of the Jews: 'all things are profane amongst them, which are sacred amongst us.' And afterwards: 'they slay a ram in contempt of Jupiter Ammon, and sacrifice an ox, which the Egyptians worshipped the god Apis by.'

\* In that typical law, &c. Barnabas in his epistle. 'Moses said, ye shall not eat a swine, nor an eagle, nor a hawk, nor a raven, nor any fish which hath no fins. By which he meant three opinions figuratively expressed. What he aims at is evident from these words in Deuteronomy. 'And my judgments shall be established amongst my people.' Now the commandment of God, is not literally to prohibit eating them; but Moses spake of them in a spiritual sense. He mentions swine for this end, that they should not converse with men who resemble swine; for when they live in luxury, they forget their master; but when they want, they own their master: thus a swine while he is eating, will not know his master; when he is hungry, he cries out, and when he is full, he is quiet. Again, 'thou shalt not, says he, eat the eagle or the hawk, or the kite, or the raven.' As much as to say, you shall not converse with such men who know not how to get their food by labour and pains, but unjustly steal it from others; and who walk about as if they were sincere, when they lie in wait for others. Thus these slothful creatures contrive how they may devour the flesh of others, being pestilent by their wickedness. Again, 'thou shalt not eat, says he, the lamprey, nor the pourcontrol, nor the euttle;' that is to say, you shall not converse with those men who are finally wicked, and condemned to death: as these sort of fish alone, are doomed to swim at the bottom of the sea, not like others to hover on the top of the water, but to dwell on the ground at the bottom. Also he says, 'thou shalt not eat the coney:' wherefore? That you may not be a corrupter of children, nor such like; for the hare has a new place to lay her excrements in every year; for so many years as she lives, so many holes has she under ground. Further, 'thou shalt not eat the Hyana,' that is, thou shalt not be an adulterer, or unclean person, or such like: for what reason? Because this creature changes its nature every year, and sometimes is a male, and sometimes a female. And he justly hated the weasel; as much as to say, you shall not be like such persons, who, we have heard, have committed iniquity in their mouths by uncleanness: neither shall you have correspondence with such workers of iniquity; for this animal conceives in its mouth. Concerning meats therefore, Moses meant three things spiritually; but they through fleshly inclinations, understood him of meats. But David knew these three opinions, and therefore agreeably thereto he

lar vices of men, were represented by certain kinds of living creatures. That these precepts were not universal, appears from the instance of what is appointed concerning the flesh of a beast that died of itself, Deut. xiv, that it was not lawful for the Israelites to eat it, \* but it was lawful for strangers, which strangers the Jews were commanded to perform all good offices to, as esteemed of God. And the ancient Hebrew teachers openly declare, † that in the times of the Messiah, the

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says, 'blessed is the man that walketh not in the counsel of the ungodly, as fishes wander in darkness at the bottom of the sea. And hath not stood in the way of sinners, viz. like them who though they would seem to fear God, sin like swine: and hath not sat in the seat of the scornful; like birds watching for their prey. Thus you have the end and the meaning of them. But Moses commanded to eat every creature that is cloven footed, and that chewed the cud. And what does he mean by this? He that receiveth meat, knoweth him that feeds him, and is satisfied with it, and seems to rejoice: which is very well said, if we consider the command. What therefore is the meaning of it? Why, converse with those who fear their master; with those who meditate in their hearts upon the word they have received; with those who spoke of, and keep the judgments of their master; with those who know that meditation is a pleasant work, and belongs to those who thoroughly consider their master's word. But what means cloven footed? That a man should walk uprightly in this world, in expectation of another life. See what excellent laws are established by Moses.' Clemens commends this of Barnabas, in his vth strome. You may find also many things partly like, and partly the same with these, in Philo's book of agriculture; and in the book entitled, *The Wicked Lay Snares for the Righteous*; which are too long to be transcribed. The like is to be seen in Eusebius, out of Aristeus, book viii. ch. 9.

\* But it was lawful for strangers, &c. Holy men, but not circumcised, which you find mentioned, Levit. xxii. 25. and xxv. 4, 7. and in the Talmud, chap. of the King, and of the Council; and in Maimonides's book of idolatry.

† That in the times of the Messiah, &c. Thus R. Samuel in *Mecro Chaim*. The Talmud, entitled *Nida*, says, the law was to continue but till the times of the Messiah. We may moreover observe, that some Hebrew teachers, amongst whom is Bechai, were of opinion, that the laws concerning forbidden meats, were peculiar to the land of Canaan, nor was any one obliged to observe them out of the bounds thereof. And beside, the Jews themselves are ignorant, or at least dispute about the signification of many of the names of these animals; which we cannot think God would have permitted, if the obligations to observe that law, were to have continued till this time.

law of the prohibition of meats should cease, and that swines flesh should be as clean as that of an ox. And certainly, since God designed to gather a people to himself out of all nations, it was more reasonable, that he should make liberty and not bondage, in such things, common to all. Now follows an examination of festival days.

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Sect. X. *And of days.*

THESE were all instituted in memory of the benefit they had received from God, when they were delivered from the Egyptian bondage, and brought into the promised land. Now the prophet Jeremiah says, chap. xvi, and xxiii, that the time would come when new and much greater benefits, should so eclipse the memory of that benefit, that there would scarce be any mention made of it. And moreover, what we now said of sacrifices, is as true of festivals; the people began to put their trust in them, so far, that if they rightly observed them, it was no great matter how they offended in other respects. Wherefore in Isaiah, chap. i. God says, that he hated their new moons and feast days, they were such a burden to him, that he was not able to bear them. Concerning the Sabbath, it uses particularly to be objected, that it is an universal and perpetual precept, not given to one people only, but in the beginning of the world, to Adam the father of them all. To which I answer, agreeably to the opinions of the most learned Hebrews, that this precept concerning the Sabbath is two-fold: \* a precept of remembrance, Exodus xx. 8. and † a precept of observation, Exodus xxxi. 31. The precept of remem-

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\* A precept of remembrance, &c. זכיר.

† A precept of observation, &c. שמיר. Thus Moses Gerundensis, and Isaac Aramas distinguish. (Observation and remembrance signify the same thing in Moses, as to this matter, as we have shown on Deut. v. 1. however, the thing here treated of is true. *Le Clerc.*

brance is fulfilled, in a religious memory of the creation of the world; the precept of observation consists in an exact abstinence from all manner of labour. The first precept was given from the beginning, and without doubt \* the pious men before the law obeyed it, as Enoch, Noah, Abraham, Isaac, Jacob; the latter of whom, though we have a relation of many of their travels, † yet there is no sign of their stopping their journey on the account of the Sabbath; which thing we frequently meet with after their coming out of Egypt. For after the people were brought out of Egypt, and had safely passed through the Red Sea, they kept the first day of a Sabbath of rest, and sung an hymn to God, upon that account: and from this time, that exact rest of the Sabbath was commanded, the first mention of which is in the gathering of Manna, Exodus xxxv, 2. Levit. xxiii, 3. And in this sense, the reason alledged, Deut. v. 21, for the law of the Sabbath is the deliverance out of Egypt. And further, this law had regard to servants against the severity of those masters who allowed them no respite from their labours, as you find it in the forecited places. It is true indeed, that ‡ strangers were obliged by this law, and that for this reason, that there might be an universal rest of all the people. But that this law of perfect rest was not given to other people, appears from hence, that in many places it is called a sign, and a particular covenant between God and the Israelites, Exodus xxxi. 13, 16. And further, that those things which were instituted in memory of the coming out of Egypt, are not such as

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\* The pious men before the law, &c. From whom a certain veneration for the seventh day was derived to the Greeks, as Clemens observes. See what is said in relation to this, book i.

† Yet there is no sign, &c. That the pious men of those times did in this sense *σαββατισται*, that is, observe the Sabbath, is denied by Justin in his dialogue with Tryphon, and by Tertullian in two places against the Jews.

‡ Strangers were obliged by this law, &c. Not those others, who out of Judea observed the precepts given to the posterity of Noah. This is the opinion of the Hebrews.

ought never to cease, we have before shown, from the promise of much greater benefits. To which may be added, that if the law concerning rest on the Sabbath had been given from the beginning, and in such a manner as never to be abolished, certainly that law would have prevailed over all other laws; the contrary to which we now find. For it is evident, \* that children were rightly circumcised on the Sabbath day; and while the temple stood, † the sacrifices were slain on the Sabbath day, as well as on other days. The Hebrew teachers themselves show, that this law is changeable, when they say that work may justly be done on the Sabbath at the command of a prophet, which they prove by the example of the taking of Jericho on the Sabbath day by the command of Joshua. And that in the time of the Messiah, the difference of days should be taken away, some of them show very well, from that place of Isaiah lxvi. 23. where it is foretold, that there should be a continual worship of God from Sabbath to Sabbath, from new moon to new moon.



Sect. XI: *And Circumcision of the Flesh.*

WE come now to circumcision, which is indeed ancienter than Moses, as being commanded to Abraham and his posterity; but this very precept was the beginning of the covenant declared by Moses. Thus we find God said to Abraham, Genesis xvii. "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, even the land of Canaan, for an everlasting possession; therefore keep my covenant, thou and thy seed for ever; this is the covenant betwixt me and thee and thy seed, every male shall be circumcised."—

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\* That children was rightly circumcised, &c. Thus the Hebrew proverb. The Sabbath gives way to circumcision. See John vi. 22.

† The sacrifices were slain, &c. Numb. xxviii. 9.

But we have before seen, that there was to succeed a new covenant in the room of this covenant, such as should be common to all people, for which reason the necessity of a mark of distinction must cease. And this is further evident, that there was some mystical and higher signification, contained under this precept of circumcision; as appears from the prophets, when they command \* the heart to be circumcised, to which all the precepts of Christ tend. So likewise the promises added to circumcision, must of necessity relate to something further; namely, that of an earthly possession, † to the revelation of an everlasting possession, which was never made more manifest than by Jesus; ‡ and that of making Abraham a Father of many nations; till that time when not only some few people, but innumerable of them, spread all over the world, should imitate that memorable faith of Abraham towards God; which never yet came to pass, but by the Gospel. Now it is no wonder that when the work is finished, the shadow of the work that was designed, should be taken away. § And that God's mercy was not confined to this sign, is from hence manifest, that not only those who lived before Abraham, but even Abraham himself was acceptable to God before he was circumcised. And circumcision was omitted by the He-

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\* The heart to be circumcised, &c. Deut. x. 16. xxx. 6. Jer. iv. 4.

† To the revelation, &c. Heb. iv.

‡ And that of making Abraham a father, &c. Gen. xvii. 5. Rom. iv. 11, 13, 16, 17. Luke xix. 9. Gal. iii. 7.

§ And that God's mercy, &c. Justin in his dialogue with Trypho says, "Circumcision was given for a sign, and not for a work of righteousness." And Irenæus, book iv. chap. 30. "We learn from Scripture, that circumcision is not that which perfects righteousness; but God gave it, that Abraham's posterity might continue distinguishable. For God said to Abraham, let every male of you be circumcised, and circumcise the flesh of your foreskin, and it shall be for a sign of a covenant betwixt you and me."



brews \* all the while they journeyed through the desarts of Arabia, without being reprov'd of God for it.

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Sect. XII. *And yet the Apostles of Jesus easily allowed of those things.*

THERE was certainly very good reason why the Hebrews should return their hearty thanks to Jesus and his ambassadors, in that he freed them from that heavy burden of rites, and secured their liberty to them † by miracles and gifts no way inferior to those of Moses. But yet they who first delivered this doctrine, did not require this of them, that they should acknowledge such their happiness; but if they would perform the precepts of Jesus, which were full of all virtue, they easily allowed them, in indifferent things, ‡ to follow what course of life they would; § provided they did not impose the observation of it, as necessary upon strangers, to whom the ritual law was never given; which one thing sufficiently shows that the Jews very unjustly reject the doctrine of Jesus, under pretence of the ritual law. Having answered this objection, which is almost the only one commonly opposed to the miracles of Jesus, we come now to other arguments suited to convince the Jews.

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\* All the while they journeyed, &c. Josh. v. 5, 6.

† By miracles and gifts no way inferior, &c. R. Levi Ben Gerson said, that the miracles of the Messiah ought to be greater than those of Moses, which is most evident in the dead restored to life.

‡ To follow what course of life they would, &c. Acts xvi. 3. xxi. 24. Rom. xiv. 1. 1 Cor. ix. 17. Gal. v. 6. Colos. iii. 2.

§ Provided they did not impose, &c. Acts xv. Gal. i. 3, 6, 15. iv. 10. vi. 12.

Sect. XIII. *A Proof against the Jews, taken from their own Confession, of the extraordinary Promise of the Messiah.*

BOTH they and we are agreed, that in the predictions of the Prophets, there is a promise, that amongst the many persons who should make known to the Jews from heaven, very great advantages; there should be one far exceeding the rest, whom they call the Messiah; which, though a common name, did more eminently agree to this person only. We assert that he came long since; they expect that he is yet to come. It remains therefore that we put an end to the controversy, from those books, the authority of which is equally acknowledged by both.

Sect. XIV. *That he is already come, appears from the time foretold.*

Daniel, \* a testimony of whose great piety Ezekiel affords us, could neither deceive us, nor be deceived himself by the angel Gabriel. And he, according to the direction of the angel, has left us upon record, chap. ix. that there should not pass above six hundred years between the publication of the edict for rebuilding the city of Jerusalem, † and the coming of the Messiah. But

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\* A testimony of whose great piety, &c.] XIV. 14. xxxviii. 3. Josephus concerning Daniel, at the end of the xth book says, "That the Spirit of God was with him." And afterwards: "He was adorned with every thing in an incredible manner, as being one of the greatest of prophets. In his lifetime he was had in great honour and esteem, both by the kings and the people; and after his death, he was had in everlasting remembrance; the books wrote by him and left to us, we read at this day, and their testimony convinces us that he had a communication with God."

† And the coming of the Messiah &c. the great Hebrew doctors, such as Solomon Jarchi, Rabbi Josue, quoted by Abenesdras,

there are above two thousand years passed since that time to this day, and he, whom the Jews expect, is not yet come; neither can they name any other, to whom that time will agree. But it agrees so well to Jesus, that a \* Hebrew teacher, Nehemiah, who lived five hundred years before him, said openly then, that the time of the Messiah, signified by Daniel, could not be deferred above five hundred years. There is another Mark before hinted at, which agrees with this of the time; and that is, † that a government over all nations should be appointed from heaven, after ‡ the posterity of Seleucus and Lagus should cease to reign; the latter of which ended in Cleopatra, not long before Jesus was born.— A third token is in the forementioned chap. ix. of Daniel, that after the coming of the Messiah, the city of Jerusalem should be razed; which prophecy of the destruction of that city, § Josephus himself refers to his

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and Saadias, agree that the Son of Man in Daniel, is the Messiah. Thus Rabbi Josue, who saw the raising of the temple, said that the time of the Messiah was then past, as R. Jacob in Capthor testifies.

\* A Hebrew teacher, Nehemiah, &c. Grotius ought to have told us whence he had this. If I remember right in some epistle of his to his brother William Groëtius, he says he received it from a Jew. *Le Clerc.*

† That a government over all nations, &c. R. Levi Ben Gerson tells us, that that stone, by the blow whereof that image which represented the empires, should be broken to pieces, was the Messiah. Rabbi Solomon, R. Abenesdras, and R. Saaida, say, that that kingdom, which would consume the rest of the kingdoms, was the kingdom of the Messiah. R. Levi Ben Gerson and Saaida affirm the Son of Man in Daniel, to be the Messiah.

‡ The posterity of Seleucus and Lagus, &c. See the annotations upon this, in the First Book.

§ Josephus himself refers to his own age, &c.] Book x. chap. 12. "Daniel wrote concerning this time, and concerning the Roman empire, and that (our nation) should be destroyed by it. God "having discovered all these things to him, he left them us in writing; so that whoever reads them, and considers what has come to pass, cannot but admire the honour God did to Daniel." Jaccides also upon Dan. ix. 24. tells us, that the seventy weeks of years were finished in the destruction of Jerusalem.

own age. From whence it follows, that the time limited for the coming of the Messiah, was then past. To this may be referred that of Haggai, chap. ii. where God comforts Zerubbabel, a heathen prince, and Joshua, the son of Josedech, the high priest, upon their sorrow, because the temple built by them did not answer the greatness of the former temple; with this promise, that there should be greater honour done to that temple than to the former: which could be said neither of the bigness of the work, nor of the materials, nor of the workmanship, nor of the ornaments; as is very plain from the history of those times in the Sacred Writings, and in Josephus, compared with that of the temple of Solomon. To which we may add, which is observed by the Hebrew teachers, that there were wanting two very great endowments in the latter temple, which were in the former, *viz.* \* a visible light, as a token of the Divine Majesty, and a divine inspiration. But wherein this latter temple was to exceed the former, God briefly declares, when he says † that he would establish his peace, that is, his favour and good will in that temple, as it were by a firm covenant. This is further prosecuted by Malachi, chap. iii. “Behold I will send my messenger, who shall prepare my ways; ‡ and the Lord whom ye seek, shall suddenly come to his temple (now Malachi lived after the latter temple was built,) even the messenger of the covenant whom ye delight in.” Therefore the Messiah ought to

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\* A visible light as a token, &c. In the title concerning Instruction, and the Jerusalem Gemara, chap. 3.

† That he would establish his peace, &c. We must observe what goes before. “The desire of all the nations shall come, and I will fill this house with glory.” Which wonderfully agrees with what we have taken out of Malachi; so that these two prophets may serve for interpreters of each other. Rabba Akiba, and many others, as Rabbi Solomon testifies, were of opinion, that the Messiah ought to come in the second temple.

‡ And the Lord whom ye seek, &c. This place of Malachi, the Jews commonly explain of the Messiah.

come while the second temple stood, \* in which account is reckoned by the Hebrews all the time from Zerubabel to Vespasian; for the temple in the time of Herod the Great, was not rebuilt from the foundation, but only † gradually renewed by parts; notwithstanding which alteration, it might be called the same temple. And indeed there was so firm an expectation of the Messiah at that time, amongst the Hebrews, and their neighbours, ‡ that Herod was thought by some to be the Messiah, § Judas Gaulonita by others, || and some more by others, who lived about the time of our Saviour.

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SECT. XV. (*With an answer to what is alledged, that his coming was deferred upon the account of the sins of the people.*)

THE Jews see themselves put to difficulties by these arguments: that they may elude the force of them, therefore, some say that their sins were the cause why

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\* In which account is reckoned, &c. As in the Talmud, chap. the last, concerning the Council; and that entitled Jorna, and that entitled Roch. Hasschana.

† Gradually renewed by parts, &c. Philo, concerning the world: "That is not corruptible, all the parts of which are corrupting gradually; but that all the parts of which are destroyed together at the same time." Add to this, L. proponebatur. D. de judiciis, et L. quid tamen. Sect. in navis D. quibus modis usus fructus amittatur.

‡ That Herod was thought by some, &c. These were the Herodians, Matt. xii. 16. Mark iii. 6. viii. 13. xii. 15. Tertullian in his Enumeration of Heretics; "Amongst these were the Herodians, who said that Herod was the Christ." And Epiphanius says the same of them: agreeable to which, is that of the ancient Scholiast on Persius; "Herod reigned amongst the Jews, in the time of Augustus, in the parts of Syria; therefore the Herodians keep the birthday of Herod, as they do the Sabbath, upon which day they put lighted candles crowned with violets on their windows."

§ Judas Gaulonita by others, &c.] See Josephus xviii. 1. Acts v. 36.

|| And some more by others, &c.] Acts xxi. 38. Josephus has many instances in the time of Felix, and some after the destruction of Jeruaslem.

he did not come at the promised time. Now not to mention, \* that in the forecited prophecies, what is determined by them, has no signs of being suspended upon any conditions; how could his coming be deferred on the account of their sins, when this also was foretold, that for the many and great sins of the people, † the city should be destroyed, a little after the time of the Messiah? Further, the Messiah was to come for this very reason, ‡ that he might bring a remedy for the most corrupt age; and together with the rules of reforming their lives, assure them of pardon of their sins. Whence it is said in Zachary, chap. xiii. concerning his time; that a fountain should then be opened to the House of David and to all in Jerusalem, to wash away their sins; and it is a common thing among the Jews, to call the Messiah, § ISCH COPHER, that is, the Appeaser. It is therefore very repugnant to reason to say, that that was deferred upon the account of the disease, which was directly appointed for that disease.

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\* That in the forecited prophecies, &c.] This is expressly affirmed by R. Jochnaan in Schemoth Rabbi, and R. David Kaimchi, on Psalm cviii. 5. Josephus, book x. towards the end, says well of Daniel: "That in his prophecies, he not only foretold what was to come, like the other prophets; but he determined the time in which those things should come to pass." That the decree of the Messiah's being sent at that time was not suspended upon any conditions, appears also from Malachi iii. 1. Besides, seeing that the Messiah was to be the author of the New Covenant, as Malachi in that place, and other prophets shew; his coming could not be suspended on the condition of observing that covenant he came to abolish.

† The city should be destroyed, &c.] Dan. ix. 24.

‡ That he might bring a remedy, &c.] Isaiah liii. 4, and following verses. Jeremiah xxxi. 31. and what follows. Ezekiel xi. 19, 21.

§ Isch Copher, אישבוטר] See the Chaldee paraphrase on Cant. i. 14. R. Judas in Chasidim, and on R. Simeon, in Berescheth Rabbah, say, that the Messiah should bear our sins.

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 SECT. XVI. *Also from the present state of the Jews, compared with the promises of the law.*

As to what we say, that the Messiah is long since come upon the earth, even experience might convince the Jews. \* God promised them in the covenant made with Moses, a quiet possession of the land of Palestine, so long as they conformed their lives to the precepts of the law : and on the contrary, † if they sinned grievously against it, he threatened to drive them out ; and such like evils : yet, notwithstanding this, if at any time, when under the pressure of these calamities, and led by repentance of their sins, they returned to obedience, he would be merciful towards his people, and cause them to return into their own country though dispersed into the farthest parts of the world ; as you may see in many places, particularly Deut. xxx. and Nehemiah i. But now it is above fifteen hundred years since the Jews have been out of their own country, and without a temple : and if at any time they ‡ attempted to build a new one, they were always hindered. § Nay, Ammianus Marcellinus, who was not a christian writer, reports that balls of fire broke out of the foundation, and destroyed their work. When of old, the people had defiled themselves with the greatest wickedness,

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\* God promised them in the covenant, &c.] Exodus xv. Levit. xviii. Levit. vi. vii. xi. xxviii.

† If they sinned grievously against it, &c. Levit. xxvi. Deut. iv. xi. xxviii.

‡ Attempted to build a new one, &c.] In the times of Adrian, Constantine, and Julian. Chrysostom 2. against the Jews.

§ Nay, Ammianus Marcellinus, &c.] Book xxiii. Chrysostom 2. against the Jews. " Fire immediately broke out of the foundation, and burnt many men, and also the stones of that place " The whole place is worth reading. The same author has the like words in his fourth homily upon Matthew, and in his Discourse of Christ's being God.

every where sacrificed their children to Saturn, looked upon adultery as nothing, spoiled the widows and the orphans, shed innocent blood in greater plenty; \* all which the prophets reproach them with; they were driven out of their country; † but not longer than seventy years: and in the mean time, God did not neglect ‡ speaking to them by prophets, and comforting them with hopes of their return, § telling them the very time. || But now, ever since they have been driven out of their country, they have continued vagabonds and despised, no prophet has come to them, no signs of their future return; their teachers, as if they were inspired with a spirit of giddiness, have sunk into low fables and ridiculous opinions, with which the books of the Talmud abound; which yet they presume to call the oral law, and to compare them, nay, to prefer them, above what is written by Moses. For what we there find ¶ of God's mourning, because he suffered the city to be destroyed, \*\* of his daily diligence in reading the law, †† of the Behemoth and Leviathan, ‡‡ and many other

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\* All which the prophets reproach them with, &c.] Isaiah i. 17. iii. 14, 15. v. 23. xi. 2, 3. lix. lxxv. Amos ii. 6. Jeremiah ii. iii. v. vii. 21. viii. x. xi. xvi. xxii. Ezekiel ii. vi. vii. viii. xvi. xxii. xxiv. Daniel ix. Micah ii. 1, 2, 3.

† But not longer than seventy years, &c.] R. Samuel makes this objection in his R. Isaac.

‡ Speaking to them by prophets, &c.] Jeremiah xxx. xxxi. xxxiii. Ezekiel xxxvi. xxxvii.

§ Telling them the very time, &c. Jeremiah xxv. 15. xxix. 10.

|| But now ever since they have been driven out, &c.] The Talmud in Baba Bathra.

¶ Of God's mourning, &c.] See the preface of Echad Rabbathi; the like to which we find in the Talmud, entitled Chagiga, in Debarim Rabba, and in Berachoth.

\*\* Of his daily diligence, &c.] Thaanath and Aboda Zara.

†† Of the Behemoth and Leviathan, &c.] See the Talmud Baba Bathra, and the Chaldee Paraphrast on the Song of Solomon, viii. 2.

‡‡ And many other things, &c.] Many of which Gerson the



things, is so absurd, that it is troublesome to relate them. And yet in this long space of time, the Jews have neither gone aside to the worship of false gods, nor defiled themselves with murder, nor are accused of adultery; \* but they endeavour to appease God by praying and fasting, and yet they are not heard: which being thus, we must of necessity conclude one of these two things, that either that covenant made by Moses is entirely dissolved, or that the whole body of the Jews are guilty of some grievous sin, which has continued for so many ages: and what that is, let them tell us themselves; or, if they cannot say what, let them believe us, that that sin is the despising the Messiah, who came before these evils began to befall them.

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SECT. XVII. *Jesus proved to be the Messiah, from those things that were predicted of the Messiah.*

AND these things do indeed prove, as we before said, that the Messiah did come so many ages since; to which I add, that he was no other than Jesus; for all others, who were willing to have themselves thought the Messiah, or were really thought so, left no sect in which that opinion continued. None now profess themselves to be followers of Herod or Judas Gaulonita, † or of

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christian has transcribed in his book against the Jews; see those chapters in it concerning devils, concerning the Messiah, concerning the Revelations by Elias, concerning hell, concerning the kingdom of the ten tribes beyond the river Sabaticus, and concerning the deeds of the Rabbies.

\* But they endeavour to appease God, &c.] Whereas, if we may believe themselves, they highly merit of God for rejecting a false Messiah, who was received by so great a part of mankind.

† Or of Barchochebas, &c.] Whom Justin stiles, 'The chief of the revolt of the Jews.' He is mentioned by Eusebius, Jerom, Orosius, in the Talmud, entitled 'Concerning the Council,' in Bereschith Rabbah, by the Rabbies John and Abraham Salmanticensis, and others, in many places.

Barchochebas, who in the times of Adrian, declared himself to be the Messiah, \* and deceived many learned men. But there have been such as owned Jesus, ever since he was upon earth, to this very day, † and they a great many, not in one country, but all the world over. I might here allege many other things, formerly predicted, or believed of the Messiah, which we believe to have been completed in Jesus, and which were not so much as affirmed of any other; such as these, ‡ that he was of the seed of David; § that he was born of a virgin; || that this thing was discovered from heaven, to him who had married that virgin, and would not keep her in marriage, because she was big with child by another; ¶ that he was born in Bethlehem; \*\* that he began to spread his doctrine first in Galilee; †† that he healed all kinds of diseases; made the blind to see, and the lame to walk: but I shall content myself with one, the effect of which remains to this day: and

\* And deceived many learned men, &c.] As Rabbi Akiba; see the Talmud, entitled 'Concerning the Council,' and the Book Zechurim David.

† And they a great many, &c. See what is said of this in the Second Book.

‡ That he was of the seed of David, &c. Psalm lxxxix. 4. Isaiah iv. 2. xi. 10. Jeremiah xxiii. 5. Ezekiel xxxiv. 24. Mich. v. 2. Matt. i. 1. 20. ix. 27. xii. 23. xv. 22. xx. 30, 31. xxi. 9. 15. xxii. 42, and following verses. Mark x. 47. xii. 35, 36, 37. Luke i. 27, 32, 69. ii. 4, 11. xviii. 38, 39. xx. 42, 44. John vii. 42. Acts xiii. 34. xv. 6. Rom. i. 3. 2 Tim. ii. 8. Rev. v. 5. xxii. 16.

§ That he was born of a virgin, &c. Isaiah vii. 14. Matt. i. 18, 23, 23. Luke i. 3, 5.

|| That this thing was discovered from heaven, &c. Matt. i. 20.

¶ That he was born in Bethlehem, &c. Micah v. 2. Matt. ii. 1, 2, 3, 4, 5, 6. Luke ii. 4.

\*\* That he began to spread, &c. Isaiah iv. 1. Matt. iv. 12, 13. Mark i. 4. Luke iv. 14, 15, 16, and in many other places.

†† That he healed all kinds of diseases, &c. Isaiah xxxv. 9. lxi. 1. Matt. xi. 5. Luke iv. 18, and every where else. Further, he also raised the dead, which R. Levi Ben Gerson reckons among the principal marks of the Messiah.

is manifest from the prophecies of \* David, † Isaiah, ‡ Zachariah, and § Hosea, viz. that the Messiah was to be the instructor of all nations; || that the worship of false gods should be overthrown by him; and that he should bring a vast multitude of strangers to the worship of one God. Before the coming of Jesus, almost the whole world was subject to false worship; which began to vanish afterwards by degrees, and not only particular persons, but whole nations and kings, were converted to the worship of one God. These things are not owing to the Jewish Rabbies, but to the disciples of Jesus and their successors. Thus they were made the people of God who were not so before, and that prediction of Jacob, Gen. xlix. was fulfilled, that before the civil power was taken from the posterity of Judah, Shiloh should come, ¶ whom the Chaldee and other interpreters explain to be the Messiah, \*\* whom foreign nations also were to obey.

\* David, &c. Psalm ii. 8. xxii. 28. lxviii. 32. lxxii. 8, 17.

† Isaiah, &c. ii. 2. xi. 10. xiv. 1. xix. 18. xxvii. 13. xxxv. xlii. and xliii. particularly xlix. 6. li. 5. lii. 15. liv. lv. 4, 3. lx. 3, and following ones. lxv. 1, 2. lxvi. 19, and following.

‡ Zachariah, &c. ii. 11. viii. 20, and following, ix. 9, 10, 11, xiv. 16.

§ Hosea, &c. ii. 24.

|| That the worship of false gods, &c. Isaiah ii. 18, 20. xxxi. 7. xlvi. 1. Zephaniah i. 4, 5, 6. Zach. xiii. 2.

¶ Whom the Chaldee, &c. Both Jonathan, the author of the Jerusalem Paraphrase, and the writers of the Talmud, in the title 'Concerning the Council;' Bereschith Rabba. Jakumnus on the Pentateuch, Rabbi Solomon, and others, שבמ, which the Jews now would have to be a rod of chastisement; the Targum in Chaldee explains by שלמן, and the Greeks, a Governor; Aquilla, a Scepter; Symmachus, Power. And שילה is explained by בן בן his Son, by the Chaldee R. Shiloh, R. Bechai, R. Solomon, Abenesdras, and Kimchi. See what is excellently said concerning this place in Chrysostom, in his discourse, that Christ is God.

\*\* Whom foreign nations also were to obey, &c.] See the fore-cited place of Isaiah xi. 19. which affords light to this.

Sect. XVIII. *An answer to what is alleged, that some things were not fulfilled.*

Here the Jews commonly object, that there were some things predicted of the times of the Messiah, which we do not see fulfilled. But those which they allege, are obscure, and may have a different signification, for which we ought not to reject those that are plain, such as the holiness of the precepts of Jesus, the excellency of the reward, the plainness of speech in which it was delivered, to which we may add the miracles; and all together ought to engage us to embrace his doctrine. In order to understand aright \* the Prophecies of the sealed book, as it is commonly called, there is many times need of some divine assistance, which is justly withheld from those, who neglect those things that are plain. Now that those places, which they object, may be variously explained, they themselves are not ignorant of. And if any one be willing to compare the ancient interpreters, † who were in the Babylonish captivity, or elsewhere, concerning the times of Jesus; with those who wrote after the name of the Christians began to be hated amongst the Jews; he will find that partiality was the cause of new explications; and that those which were formerly received, agreed very well with the sense of the Christians. They are not ignorant of themselves, that many things in the sacred writings are not to be understood according to the strict pro-

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\* The prophecies of the sealed book, &c. Isaiah xxix. 11.— Dan. xii. 4, 9. and Jacchiades upon them. See Chrysostom's dissertation about this matter, discourse ii. why the Old Testament is obscure.

† Who were in the Babylonish captivity, &c. Grotius seems to have respect to the Chaldee Interpreters of the Old Testament, and to speak according to the opinion of the Jews, who thought them older than they were. See Brian Walton's Prolegomena to the Polyglot Bible, ch. xii.

priety of the words, \* but in a figurative sense ; † as when God is said to have descended ; when ‡ mouth, || ears, § eyes, and ¶ nose are ascribed to him. And what hinders but that many things spoken of the times of the Messiah may be explained in this manner ? As, \*\* that the wolf and the lamb, the leopard and the kid, the lion and the calf should lie down together ; that a young child should play with the snakes ; that the mountain †† of God should rise higher than the rest of the mountains, that strangers should come thither to perform holy rites. There are some promises which appear from the foregoing and following words, or from their own sense to contain in them a tacit condition. Thus God promised many things to the Hebrews, if they would receive and obey the Messiah when he came, which if they did not come to pass, they must impute it to themselves. And if there be any, which are expressly and unconditionally promised, and are not yet fulfilled, they may yet be expected. For it is agreed even

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\* But in a figurative sense, &c. Thus Maimonides in his 1st book would have that place of Isaiah xi. 6. of the times of the Messiah, understood Allegorically ; and thus David Kimchi speaks of the same place of Isaiah, who also says the same of Jeremiah, ii. 15. v. 6.

† As when God is said to have descended, &c. As Gen. xi. 5. xviii. 52. See Maimonides of these and the like forms of speech, in his Guide to the Doubting, part 1. chap. 10, 11. and 29 and following ; and also upon Deut. where he speaks of the king. In the cabalistical book, Nazael Israel says, that the things belonging to the Messiah would be heavenly.

‡ Mouth, &c. As Jeremiah ix. 12.

|| Ears, &c. As Psalm xxi. 3. xxxiv. 16.

§ Eyes, &c. In the place of the forecited Psalm.

¶ Nose, &c. Psalm xviii. 9. Jer. xxxii. 37.

\*\* That the wolf and the lamb, &c. In the forementioned place of Isaiah xi. 6, and the following verses.

†† That the mountain of God, &c. Isaiah ii. Micah. iv. 1, and following.

amongst the Jews, \* that the time or kingdom of the Messiah was to continue to the end of the world.



Sect. XIX. *And to that which is objected of the low condition and death of Jesus.*

MANY are offended at the mean condition of Jesus, but without any reason; for God says every where in the sacred writings, † that he exalteth the humble, and casteth down the proud. ‡ Jacob went over to Jordan, carrying nothing with him but his staff, and returned thither again enriched with great plenty of cattle. Moses was banished and poor, and a feeder of cattle, § when God appeared to him in the bush, and made him leader of his people; || David also when he was feeding his flock, was called to be king; and the sacred history is full of other such like examples. And of the Messiah, we read that he was to be ¶ a joyful messenger to the poor \*\* that he should not lift up his voice in the street, nor make use of contention, but should act mildly, so as to spare a shaking reed, and to cherish the heat which remained in the smoking flax. Neither ought his other hardships, and death itself, to render him more odious to any one. For God often permits pious men not only to be vexed by the wicked, †† as Lot was

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\* That the time or kingdom of the Messiah, &c. Perek Cherek. i, 79.

† That he exalteth the humble, &c. 1 Kings ii. 8. Psalm xxxiv. 19. Proverbs xi. 2. Isaiah lvii. 15. lxxvii. 2.

‡ Jacob went over to Jordan, &c. Gen. xxxii, and following.

§ When God appeared to him in the bush, &c. Exodus iii.

|| David also when he was feeding his flock, &c. 1 Sam. xvi. 7, 11.

¶ A joyful messenger to the poor, &c. Isaiah lxi. 1. Matt. xi. 5. and Zach. ix. 9.

\*\* That he should not lift up his voice, &c. Isaiah xlii. 2, 3, 4. Matt. xii. 19, 20.

†† As Lot was by the men of Sodom, &c. Gen. xix.

by the men of Sodom ; but also to be killed ; as is manifest\* in the example of Abel, slain by his brother ; † of Isaiah, who was cut in pieces ; ‡ of the Maccabees brethren, tormented to death with their mother. The Jews themselves sung the lxxixth Psalm, in which are these words : “ They have given the dead bodies of thy servants to the fowls of the air, and the remains of them whom thou lovest, to the beasts ; they have poured out their blood within the walls of Jerusalem, and there was none to bury them,” and so on. And that the Messiah himself was to arrive at his kingdom, and to the power of bestowing on his disciples the greatest good things, through troubles and death, no body can deny who reads those words of Isaiah with an attentive mind, § chap. liii. “ Who hath believed our report, and who hath acknowledged the power of God ? And that for this reason, because he hath arisen in the sight of God as a tender plant, as grass out of the sandy ground ; there is no beauty or comeliness in his countenance, neither if you look upon him, is there any thing delightful ; he was exposed to contempt, and was as the most despised amongst men ; he endured many sorrows, many griefs : all men turned away themselves from him ; he was so much despised, as to be thought of no value ; || but indeed he hath endured our diseases, he hath born our calamities. We esteemed him as struck from heaven, as smitten and afflicted of God : but he was wounded

\* In the examples of Abel, &c. Gen. iv.

† Of Isaiah who was cut in pieces, &c. So says the Tradition of the Jews to which the author to the Hebrews has respect, xii. 37. and Josephus x. 4. Chalcedius on Timæus. As the prophets by wicked men, one cut in pieces, another overwhelmed with stones.

‡ Of the Maccabees brethren, &c. 2 Maccab. vii. Josephus in his book of the Government of Reason.

§ Chap. liii. §c. Which place is interpreted of the Messiah, by the Chaldee Paraphrast, and the Babylonish Gamara, entitled concerning the Council.

|| But indeed he hath endured our diseases, &c. Abarbanel upon this place, tells us that by diseases, are to be understood any evils.

for our sins, he was bruised for our crimes; \* the punishment which should procure safety for us, was laid on him; his stripes were a remedy for us; for assuredly we have all wandered to and fro like sheep; God hath inflicted on him the punishment due to our crimes. And yet when he was afflicted and grievously tormented, he did not lift up his voice, but was silent as a lamb going to be slain, and a sheep to be shorn. After bonds, after judgment, he was taken from among men; but now who can worthily declare the continuance of his life? He was taken out of this place wherein we live; but this evil befel him for the sins of my people. He was delivered into the hands of powerful and wicked men, even unto death and burial, when he had done no injury to any one, nor was deceit ever found in his speech; but although God permitted him to be thus far bruised and afflicted with pains, † yet because he has made himself a sacrifice for sin, ‡ he shall see his posterity, he shall live a long life; and those things which are acceptable to God, shall happily succeed through him; seeing himself freed from evil, says God, § he shall be satisfied with pleasure, and that principally for this reason, because by his doctrine my righteous servant shall acquit many, bearing himself their sins. I will give them a large portion || when the spoil shall be divided amongst

\* The punishment which should procure safety for us, &c. Rabboth, and Soloman Jarchis on the Gemara, entitled concerning the Council, explains these words concerning the Messiah.

† Yet because he has made himself a sacrifice, &c. Alseck says, that evils born with a willing mind, are here spoken of.

‡ He shall see his posterity, &c. Alseck here says, that by the word seed in the Hebrew, is meant disciples. Thus the seed of the serpent is by the Hebrews interpreted the Canaanites; and so some understand it to mean their children. Isaiah viii. 18. as the Jerusalem Talmud observes, under the title concerning the council.

§ He shall be satisfied with pleasure, &c. Abarbanel refers these words to a future age.

|| When the spoil shall be divided, &c. The Babylonish Gemara entitled *רבהקם*, tells us that these words are to be understood in a spiritual sense. Alseck upon this place says, that by spoils are to be understood the honours and rewards of wise men.



the warriors; because he submitted himself to death, and was reckoned amongst the wicked; and when he bore the punishment of other mens crimes, he made himself a petitioner for the guilty.' Which of the kings or prophets can be named, to whom these things will agree? Certainly none of them. And as to what the modern Jews conceit, that the Hebrew people themselves are here spoken of, who being dispersed into all nations, should by their example and discourse make proselytes; this sense, in the first place, is inconsistent with many testimonies of the sacred writings, which declare, \* that no misfortunes should befall the Jews, which, and much greater than which, they have not deserved by their actions. Further, the order itself of the prophetic discourse will not bear such an interpretation. For the prophet, or, which seems more agreeable to that place, God says, this evil hath happened to him for the sins of my people. Now Isaiah's people, or God's people, are the Hebrew people; wherefore he who is said by Isaiah to have endured such grievous things, cannot be the same people. The ancient Hebrew teachers more rightly confessed, that these things were spoken of the Messiah; which when some of the latter saw, † they imagined two Messiah's; one of which they call the son of Joseph, who endured many evils, and a cruel death; the other the son of David, to whom all things succeeded prosperously; ‡ though it is much easier, and more agreeable to the writings of the prophets, to acknowledge one, who arrived at his kingdom through adversity and death, which we believe concerning Jesus, and which the thing itself shows us to be true.

\* That no misfortunes should befall the Jews, &c. This appears from those places of the prophets cited above, and from Daniel ix. and Nehemiah ix. To which we may add that he of whom Isaiah speaks, was to pray to God for the heathens, which the Jews do not do.

† They imagined two Messiah's, &c. See the Talmud entitled *Succha*, R. Solomon, and R. David Kimchi.

‡ Though it is much easier, &c. Which *Abarbanel* follows, not in one place only, on this chap. of Isaiah.

Sect. XX. *And as though they were good men, who delivered him to death.*

MANY are with-held from embracing the doctrine of Jesus, out of a prejudiced notion they have entertained of the virtue and goodness of their forefathers, and especially of the chief priests; who condemned Jesus, and rejected his doctrine, without any just reason. But what sort of persons their forefathers often were, that they may not think I falsely slander them, let them hear in the very words of their law, and of the prophets, by whom they are often called \* uncircumcised in ears and heart, † a people who honoured God with their lips, and with costly rites, but their mind was far removed from him. It was their forefathers ‡ who were very near killing their brother Joseph, and who actually sold him into bondage; it was their forefathers § who made Moses, their captain and deliverer, whom the earth, sea and air obeyed, weary of his life, by their continual rebellions; || who despised the bread sent from heaven; ¶ who complained as if they were in extreme want, when they could scarce contain within them the birds they had eaten. It was their forefathers \*\* who forsook the great and good king David, to follow his rebellious son: It was their forefathers, †† who slew Zacharias, the son of Jehoiada, in the most holy place, making the very priest himself a sacrifice of their cruelty. †† And as to the high priests, they were such as treacherously designed

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\* Uncircumcised in ears and heart, &c. Jerem. iv. 4. vi. 20.

† A people who honoured God with their lips, &c. Deut. xxxii. 5, 6, 15, 28. Isaiah xxix. 13. Amos v. 21. Ezek. xvi. 3.

‡ Who were very near killing their brother, &c. Gen. xxxviii.

§ Who made Moses, &c. The places are observed before in the Second book.

|| Who despised the bread, &c. Numb. xi. 6.

¶ Who complained as if they were in extreme want, &c. In the forecited xith chap, towards the end.

\*\* Who forsook the great and good king David, &c. 2 Sam, xv.

†† Who slew Zacharias, &c. 2 Chron. xxiv. 21.

†† And as to the high priests, &c. Jer. xxvi.

the death of Jeremiah, and had effected it, if they had not been hindered by the authority of some of the rulers; however, they extorted thus much, \* that he should be held a captive the very moment the city was taken. If any one think that they who lived in the times of Jesus were better, Josephus can free them from this mistake, who describes their most horrid crimes, and their punishments, which were heavier than any that were ever heard of; and yet, as he himself thinks, † beneath what they deserved. Neither are we to think better of the council, especially when at that time the members of it were not admitted according to the ancient custom by the imposition of hands, but were wont to be chosen ‡ at the will of great men, as the chief priests also were, whose dignity was not now perpetual, § but yearly, and oftentimes purchased. So that we ought not to wonder, then men swelled with pride, whose avarice and ambition was insatiable, should be enraged at the sight of a man, who urged the most holy precepts, and reproved their lives by their difference from his. Nor was he accused of any thing but what the best men of old were; ¶ thus Micaiah, who lived in the time of Jehosaphat, was delivered to prison, for resolutely asserting the truth against four hundred false prophets. ¶¶ Ahab charged Elijah, just as the chief priests did Jesus, with being a disturber of the peace of Israel. \*\* And Jeremiah was

\* That he should be held a captive, &c. Jer. xxxviii.

† Beneath what they deserved, &c. He says no other city ever endured such calamities, nor was there ever any age so fruitful of all kinds of wickedness. The Jews brought greater mischiefs upon themselves, than the Romans did, who came to expiate their crimes.

‡ At the will of great men, &c. Josephus xiv. 9.

§ But yearly, and oftentimes purchased, &c. Josephus xviii. 3, and 6.

¶ Thus Micaiah, &c. 2 Kings xxii.

¶¶ Ahab charged Elijah, &c. 1 Kings xviii. 17. Ahab said to Elijah, art not thou he that troubles Israel? And thus the high priests said of Jesus, Luke xxiii. 2. We found this man a troubler of Israel.

\*\* And Jeremiah was accused, &c. Jer. vii. 4, and following, xxvi, 6, 11.

accused, as Jesus was, of prophesying against the temple. To which may be added what the ancient Hebrew teachers \* have left us in writing, that in the times of the Messiah, men would have the impudence of dogs, the stubbornness of an ass, and the cruelty of a wild beast. And God himself, who saw long before what sort of men many of the Jews would be, in the times of the Messiah; foretold that they † who were not his people; should be admitted to be his people; ‡ and that out of every city and village of the Jews, not above one or two should go up to the holy mountain; but that what was wanting in their number, should be filled up by strangers. And also § that the Messiah should be the destruction of the Hebrews; but that this stone which was rejected by the master builders, should be put in the chief place, to hold the whole fabrick together.

Sect. XXI. *An answer to the objection of the Christians worshipping many gods.*

IT remains that we answer two accusations which the Jews assault the doctrine and worship of the Christians

\* Have left us in writing, &c. See the Talmud concerning the council; Kelmoth and Sota. R. Solomon on the forementioned title, concerning the council, c. Helech, and the Talmud, entitled concerning weights. And also the tradition of Rabbi Judah, in the Gemara, on the same title, concerning the council, c. Helech. 'At that time, when the son of David shall come, the house that was appointed of God, shall be made a brothel-house.' See Jeremiah x. 21. xix. 14. (Here was a great mistake, for the Masoreth was put instead of the Gemara, for these words are to be found in the Gemara, chap. xi. entitled concerning the council. 'At the time when the son of David shall come, the house of assembling together, בית המיצר, shall be made a brothel-house.' Ed. Cocceius, sect. 27. (*Le Clerc.*)

† Who were not his people, &c. Hosea ii. 24.

‡ And that out of every city, &c. Jerem. iii. 14, 17. and Isaiah liii.

§ That the Messiah should be the destruction, &c. Isaiah iii. 14. Psalm cxviii. 22.

with. The first is this; they affirm that we worship many gods: but this is no more than an odious explication of a doctrine which appears strange to them. For there is no more reason why this should be objected against the Christians, \* than against Philo the Jew, who often affirms that there are three things in God; and he calls the reason or † word of God, the name of God, ‡ the Maker of the world, § not unbegotten as is God the father of all, nor yet begotten in like manner as men are; the same is likewise called || the angel, or

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\* Than against Philo the Jew, &c. Concerning the sacrifices of Abel and Cain. "When God, attended with his two principal powers, government and goodness; himself, who is one only, being between them he framed three conceptions in the contemplative soul; each of which can by no means be comprehended, for his powers are unlimited, they each contain the whole." Afterwards he calls government, power; and goodness he calls beneficence; and says that they are not pronounced by a pious mind, but kept in silent secrecy. And the same we find in his book of cherubin. In the second book of the husbandry of Noah, he mentions existence, the governing power, the merciful power. Maimonides in the beginning of his book of fundamentals, and after him Joseph Albo, distinguish in God, that which understandeth, that by which any thing is understood, and the understanding. We find something belonging to this matter in Abenesdras, on Gen. xviii. and Maimonides's Guide to the Doubting.

† Or word of God, &c. In his Allegories, and of the confusion of tongues.

‡ The Maker of the world, &c. In his Allegories: his word, of making use of which, as of an instrument, he made the world. Concerning Cain. The word of God was the instrument, by which it (the world) was made. (The word *λογος*, might better be translated reason, here in Philo, as I have abundantly shown in the dissertation on the beginning of St. John. *Le Clerc*.)

§ Not unbegotten, as is God the Father of all, &c. The place is in the book entitled, who shall inherit divine things. The same word is called by Philo, the image of God, in his book of monarchy, and in that of dreams sent by God; sometimes *απεικονισμῶν*, the resemblance, as in the book, entitled The Wicked lay Snares for the Righteous. Sometimes *χαρακτηρ*, the form, as in book ii. of agriculture. Compare John i. Heb. 1. 3.

|| The Angel or the ambassador, &c. He calls him Angel, in his allegories, and in his book of Cherubim; and Archangel, in his book entitled, who shall inherit divine good things, and in his book

the ambassador, who takes care of the universe, by Philo himself, and by \* Moses the son of Nehemanus; † or against the Cabalists, who distinguish God into three lights, and some of them by the same names as the Christians do, of the Father, Son or Word, and Holy Ghost. And to take that which is chiefly allowed amongst all the Hebrews; that Spirit by which the prophets were moved, is not any created thing, and yet it is distinguished from him that sent it; as likewise that

of the Confusion of Tongues. And the same is called Angel, and Jehovah, by R. Samuel in Mecor-Chaim.

\* Moses the son of Nehemannus, &c. The learned Masius has translated his words thus, on the vth ch. of Joshua. That Angel, to speak the truth, is the Angel of the Redeemer, of whom it is written; because my name is in him. That Angel, I say, who said to Jacob, I am the God of Bethel; he of whom it is said, and God called Moses out of the bush. And he is called an Angel, because he governs the world. For it is written, Jehovah (that is the Lord God) brought us out of Egypt; and in other places, he sent his Angel, and brought us out of Egypt: besides it is written, and the Angel of his presence hath made them safe. Namely, that Angel which is the presence of God concerning whom it is said, my presence shall go before, and I will cause thee to rest. Lastly, this is that Angel of whom the prophet said, And suddenly the Lord whom ye seek, shall come into his temple, even the Angel of the covenant whom ye desire. And again other words of the same person to this purpose, consider diligently what those things mean; for Moses and the Israelites always wished for the first Angel; but they could not rightly understand who he was. For they had it not from others, nor could they arrive fully at it by prophetic knowledge. But the presence of God, signifies God himself, as is confessed by all interpreters; neither could any one understand those things by dreams, unless he were skilled in the mysteries of the law. And again: my presence shall go before, that is, the Angel of the Covenant whom ye desire, in whom my presence will be seen. Of whom it is said, I will hear thee in an acceptable time; for my name is in him, and I will make thee to rest; or I will cause him to be kind and merciful to thee. Nor shall he guide thee by a rigid law, but kindly and gently. Compare with this, what we find in Manasses Conciliator, in the sixth quest. on Genesis. (the name of this Rabbi's father, may better be pronounced Nachman, for it is written Nathman.)

† Or against the Cabalists, &c. See the appendix to Schindler's Hebrew Lexicon, on the characters. אֵלֶּךָ And the book called Schep-tal says, ספרות Siperoth. Number in God does not destroy his unity

which is \* commonly called the Schechina. Now † many of the Hebrews have this tradition, that that divine power, which they call wisdom, should dwell in the Messiah, ‡ whence the Chaldee paraphrast calls the Messiah, the Word of God; as the Messiah is also called by David, and others, § by the venerable name of God, ¶ and also of the Lord.

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Sect. XXII. *And that human nature is worshipped by them.*

To the other objection they make against us, namely, that we give the worship due to God, to a being made by God; the answer is ready: for we say, that we pay no other worship or honour to the Messiah, \*but

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\* Commonly called the Schechinah, &c. And they distinguish it from the Holy Ghost. See the Jerusalem Gemara, entitled Concerning Instructions, chap. 3. And the Babylonish Gemara, entitled Jomach 1. R. Jonathan in his preface to Eëka Rabbathi, says, that the Schechinah remained three years and a half upon mount Olivet, expecting the conversion of the Jews; which is very true, if we apprehend him right.

† Many of the Hebrews have this tradition, &c. Rabbi Solomon, on Genesis xix. 18. acknowledges, that God can take upon him human nature, which he thinks was formerly done for a time; to which agrees the Talmud, entitled Schebnoth and Sabbathoth.

‡ Whence the Chaldee Paraphrast, &c. As Hosea xii. (But they are mistaken who think that the Chaldee paraphrast means any thing else by the name of God, but God himself; as a very learned man hath shewn, in the Balance of Truth, published in the year 1700, a long time after the author's death." (*Le Clerc.*)

§ By the venerable name of God, &c. Namely, Jehovah; Jonathan and David Kimchi, on Jeremiah xxiii. 6. with which agrees Abba in Eëka Rabbathi, Jehovah Sabbaoth, Zachariah xiv. 16. The Talmud in Taanith from Isaiah xxv. 9. saith, in that time God, Jehovah, shall be shewn as it were with the finger.

¶ And also of the Lord, &c. Elohim, Psal. xlv. 7. which psalm, the Chaldee paraphrast there owns, treats of the Messiah, as he did before in that place of Isaiah now cited, also Adonia in psalm cx. which treats of the Messiah, as will presently appear.

¶¶ But what we are commanded, &c. They very learned Rabbi Saaida explains these places, and Zachariah, ix. 9. of the Messiah.

what we are commanded in Psalm ii. and cx. the former of which was fulfilled in David only in an incomplete manner, and belonged more eminently to the Messiah, \* as David Kimchi, a great enemy to the Christians, acknowledges; and the latter cannot be explained of any other but the Messiah. For the fictions of the latter Jews; some of Abraham, some of David, and others of Hezekiah; are very trifling. The Hebrew inscription shows us that it was a Psalm of David's own. Therefore what David says was said to his Lord, cannot agree to David himself nor to Hezekiah who was of the posterity of David, and no way more excellent than David. And Abraham had not a more excellent priesthood; nay Melchisedech gave him a blessing, † as inferior to himself. But both this, and that which is added concerning ‡ a scepter's coming out of Sion, and extending to the most distant places plainly agrees to the Messiah as § is clear from those places which, without doubt, speak of the Messiah; neither did the ancient Hebrews and paraphrasts understand them otherwise. Now that Jesus of Nazareth was truly the person in whom these things were fulfilled, I could believe upon the affirmation of his disciples only, upon the account of their great honesty, in the same manner as the Jews believe Moses, without any other witness, in those things which he says were delivered to him from God. || But there are very many and very strong arguments besides this, of that exceeding power which we affirm Jesus to have

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\* As David Kimchi, &c. This same second Psalm is expounded of the Messiah, by Abraham Esdras, and R. Jonathan in Beresith Rabba.

† As inferior to himself, &c. As received the title of him by a sacerdotal right, Gen. xiv. 19, 20.

‡ A scepter's coming out of Sion, &c. Psalm. cx. 2.

§ As is clear from those places, &c. As Genesis xlix. 10. and those before cited out of the prophets.

|| But there are very many, &c. See them handled before in the second book; and what is said in the beginning of this book.



obtained. He himself was seen by many after he was restored to life; he was seen to be taken up into heaven: moreover devils were cast out, and diseases healed, by his name only; and the gift of tongues was given to his disciples; which things Jesus himself promised as signs of his kingdom. Add to this, that his septer, that is, the word of the gospel, came out of Sion, and without any human assistance, extended itself to the utmost limits of the earth, by the Divine Power alone, and made nations and kings subject unto it. as the Psalms expressly foretold. The cabalistical Jews \* made the son of Enoch a certain middle person betwixt God and men, who had no token of any such great power. How much more reasonable then is it for us to do it to him, who gave us such instructions? Neither does this at all tend to the lessening of God the Father, † from whom this power of Jesus was derived, ‡ and to whom it will return, § and whose honour it serves.

Sect. XXIII. *The conclusion of this Part, with a prayer for the Jews.*

IT is not the design of this treatise to examine more nicely into these things; nor had we treated of them

\* Made the son of Enoch, &c. The name which the Hebrews give him is, *Metator*. So the Latins call him, who prepares the way for the king. Thus Lucan,

As Harbinger to the Hesperian fields, I boldly come.  
Vegetius book ii. says, "They were called *Metatores*, Harbingers, in the camps, who went before and chose a place fit for the camp." And thus Suidas; *Μετατωρ*, "A Harbinger, is a messenger who is before from the prince." (The Rabbies rather call it *Metatron*, concerning which, see John Buxtorf's *Chaldee and Rabbinical Lexicon*.)

† From whom this power, &c. As himself confesses, John v. 19, 30, 36, 43. vi. 36, 57. viii. 28, 43. x. 18, 29. xiv. 28, 31. xvi. 28. xx. 21. And the apostle to the Heb. v. 5. Rom. vi. 4. 1 Cor. xi. 4.

‡ And to whom it will return, &c. As the apostle confesses, 1 Cor. xv. 24.

§ And whose honour serves, &c. John xiii. 31. xiv. 13. Rom

at all, but to make it appear that there is nothing in the Christian Religion, either impious or absurd, which any man can pretend against embracing a religion recommended by so great Miracles, whose precepts are so virtuous, and whose promises are so excellent. For he who has once embraced it, ought to consult those books which we have before shewn to contain the doctrines of the Christian Religion, for particular questions. Which that it may be done, let us beseech God, that he would enlighten the minds of the Jews with his own light, and render those prayers effectual, \* which Christ put up for them, when he hung upon the cross.

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xvi. 27. Therefore the Talmud, entitled concerning the council, denies Jesus to be the name of an Idol; seeing the Christians in honouring him have a regard to God the maker of the world.

\* Which Christ put up for them, &c. Luke xxiii. 34.

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 BOOK SIXTH.
 

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 Sect. I. *A confutation of Mahometanism; the original thereof.*

**I**NSTEAD of a preface to the sixth book, which is designed against the Mahometans, it relates the judgments of God against the Christians, down to the original of Mahometanism; namely, \* how that sincere and unfeigned piety, which flourished amongst the Christians, who were most grievously afflicted and tormented, began by degrees to abate; after Constantine and the following Emperors had made the profession of the Christian Religion not only safe but honourable; but having as it were † thrust the world into the church, first, ‡ the Christian princes waged war without mea-

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\* How that sincere and unfeigned piety, &c. See Ammianus Marcellinus, at the end of the twenty-first book concerning Constantius: "And above all, he was very ready to take away what he had given; confounding the Christian Religion, which is perfect and sincere, with old wive's fables; by more intricately searching into which, rather than seriously settling them, he caused a great many differences; which spreading further, he kept up by quarrelling about words; that the body of prelates, who were the public pack-horses, running here and there in synods, as they call them, might cut the nerves of their carriage; by endeavouring to make every rite conformable to their own opinion."

† Thrust the world into the church, &c. See what is excellently said about this, in Chrysostom's second moral discourse on the xiith chapter of 2 Cor. after ver. 10.

‡ The Christian princes waged war, &c. It is a commendable

sure, even when they might have enjoyed peace. \*  
The bishops quarrelled with each other most bitterly,

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saying of Marcion in Zonaras, "that the king ought not to take up arms, so long as he can maintain peace."

\* The bishops quarrelled with each other, &c. Ammianus, book xxvii. "The cruel seditions of the quarrelsome people, which gave rise to this business, frightened this man also (Viventius, chief commissioner of the palace.) Damasus and Ursicinus, being above all reasonable measure desirous, of seizing the episcopal chair, contended with each other most vehemently by different interests; their accomplices on each side carrying on their differences as far as death and wounds; which Viventius not being able to correct or soften, being compelled by a great force, retired into the suburbs; and Damasus overcame, in the contest the party which favoured him, pressing hard. And it is evident, that in the palace of Sicinius, where the assemblies of the Christians used to be, there were found the dead bodies of one hundred and thirty-seven, slain in one day; and it was a long time before the enraged common people could be appeased. Nor do I deny, when I consider the city's pomp, but that they who are desirous of such things, may lawfully contend, by stretching their lungs to the utmost in order to obtain what they aim at. Because when they are arrived at it, they will be so secure, that they may enrich themselves with the gifts of matrons, may sit and ride in their chariots, be neatly dressed, have large feasts provided, insomuch that their banquets will exceed the royal tables; but such persons might have been more truly happy, if they had despised the grandeur of the city, which flattered their vices; and had lived after the manner of some of the provincial bishops, whose sparingness in eating and drinking moderately, and meanness in clothes, and eyes fixed on the ground continually, recommend them as pure and modest to the Deity, and to those that worship him." And a little after; "The chief justice, whilst he takes care of the government in a higher degree; amongst other things, by manifold acts of integrity and goodness, for which he has been famous from the beginning of his youth, has obtained that which seldom happens; that at the same time that he is feared he does not lose the love of his subjects; which is seldom very strong towards those judges they are afraid of. By whose authority and just determinations of truth, the tumult, raised by the quarrels of the Christians, was appeased; and Ursicinus being driven away, the Roman subjects grew into a firm peace jointly, and with one mind; which is the glory of an eminent ruler, regulating many and advantageous things." This was that chief justice of whom Jerome tells a story, not unworthy to be mentioned here, to Pammachius, against the errors of John of Jerusalem. "The chief justice that died when he was designed for consul, used to say, jestingly to the holy pope Damasus; make me bishop of the city of Rome, and I will be

about the highest places; and, as of old \* the preferring the tree of knowledge to the tree of life, was the occasion of the greatest evils; so then nice enquiries were esteemed more than piety, † and religion was made an

a Christian immediately." See also what the same Ammianus says, book xv. The African council did not without reason admonish the bishop of the city of Rome thus: "That we may not seem to bring the vain arrogance of the age into the church of Christ, which affords the light of simplicity, and the day of humility, to them who desire to see God." To which we may add the noble epistles of the Roman bishop Gregory, truly stiled the great, book iv. 32, 34, 36.—book vi. 30. Book vii. indict. 1. epist. 30.

\* Preferring the Tree of Knowledge, &c. Genesis ii. and iii.

† And religion was made an art, &c. See what was before quoted out of the twenty first book of Ammianus. The same historian, book xxiii, in the history of Julian, says, "and that his disposition of things might produce a more certain effect, having admitted the disagreeing Prelates of the Christians, together with the divided multitude, into the palace; he admonished them, that every one, laying aside their civil discords, should apply himself without fear to his religion: which he urged the more earnestly, because liberty is apt to increase dissensions, that he might have the less reason to fear the common people, when they were all of one mind, knowing that no beasts are so mischievous to mankind, as very many of the Christians were, who were so outrageous against one another." See also Procopius in the first of his Gothics, to be read with some abatement here, as in other places, ambassadors came from Byzantium, to the bishop of Rome. viz. Hypatius bishop of Ephesus, and Demetrius bishop of Philippi in Macedonia, concerning an opinion which was controverted amongst the Christians; though I know what opposition they made, yet I am very unwilling to relate it. For I think it the maddest folly, to search nicely into the nature of God, and wherein it consists. For, as I conceive, man cannot fully comprehend human things, much less those that appertain to the divine nature. I may therefore securely pass by these things in silence, and not disturb what they reverence. As for myself, I can say nothing more of God, but that he is every way good, and upholds all things by his power; he that knows more, whether he be a priest, or one of the common people, let him speak it. Gregoras, book xii, cites the saying of Lysis the Pythagorean, and afterwards of Synesius; that talking philosophy among the vulgar, was the cause of mens so much contemning divine things. So also book the xth, he much dissuades men from such disputes; and speaking of the Latins of his time, he says, "I blame and condemn the Italians highly, because they run into divine matters with great arrogance." Afterwards he adds: "amongst them, the Mechanics, utter the mys-

art. The consequence of which was, that after the example of them \* who built the tower of Babel, their rashly affecting matters, produced different languages and confusion among them; which the common people taking notice of, many times not knowing which way to turn themselves, cast all the blame upon the sacred writings, and began to avoid them, as if they were infected. And religion began every where to be placed, not in purity of mind, but in rites, as if Judaism were brought back again: and in those things which contained in them † more of bodily exercise, than improvement of the mind; and also in a violent adhering to ‡ the party they had chosen; the final event of which was, that there were every where a great § many Christians in name, but very few in reality. God did not overlook these faults of his people: but from the furthest corners || of Scythia, ¶ and Germany, poured vast armies like a deluge upon the Christian world; and when the great slaughter made by these did not suffice to reform those which remained; by the just permission of God, \*\* Mahomet planted in

teries of divinity, and they are all as eager of reasoning syllogistically, as the cattle are of food and grass. Both they who doubt of what they ought to believe rightly, and they who know not what they ought to believe, nor what they say they believe; these fill all the theatres, forums and walks, with their divinity, and are not ashamed to make the sun a witness of their impudence

\* Who built the Tower of Babel, &c. Gen. xi. Mahomet often reproaches these controversies of the Christians, particularly in Azorah xxvi. xxxii.

† More of bodily exercise, &c. 1 Tim. iv. 8. Colos. ii. 23.

‡ The party they had chosen, &c. Rom x. 2. 1 Cor. i. 12, and following verses.

§ Christians in name, &c. See Salvian, book iii. concerning the government of God. Excepting a very few who avoid wickedness, what else is the body of Christians, but a sink of vice?

|| Of Scythia, &c. Hunns, Avari, Sabiri, Alani, Enthalites and Turks.

¶ And Germany, &c. Goths, Eruli, Gepidæ, Vandals, Frances, Burgundians, Swedes, Almain, Saxons, Varni and Lombards.

\*\* Mahomet planted in Arabia, &c. Dr. Prideaux's life of Mahomet, wrote in English, is very well worth reading, published at London, Anno 1697. *Le Clerc*.

Arabia a new religion, directly opposite to the Christian Religion; yet such as did in a good measure express in words, the life of a great part of the Christians. This religion was first embraced by the Saracens, who revolted from the emperor Heraclius: whose arms quickly subdued Arabia, Syria, Palestine, Egypt, Persia, and afterwards they invaded Africa, and came over sea into Spain. But the power of the Saracens was derived to others, \* particularly to the Turks, a very warlike people, who after many long engagements with the Saracens, being desired to enter into a league, they easily embraced a religion agreeable to their manners, and transferred the imperial power to themselves. Having taken the cities of Asia and Greece, and the success of their arms increasing, they came into the borders of Hungary and Germany.

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Sect. II. *The Mahometans' foundation overturned, in that they do not examine into Religion.*

THIS Religion, which was plainly calculated for bloodshed, delights much in ceremonies, † and would be believed, without allowing liberty to inquire into it: for which reason the vulgar are prohibited reading those books which they account sacred; which is a manifest sign of their iniquity. For those goods may justly be suspected which are imposed upon us with this condition, that they must not be looked into. It is true indeed, all men have not alike capacities for understanding every thing; many are drawn into error by pride,

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\* Particularly to the Turks, &c. See Leunclavius's history of Turkey, and Laonicus Chalcocondilas.

† And would be believed, &c. See the Alcoran, Azoara xiii. according to the first Latin edition, which, for the reader's sake, we here follow.

and others by passion, and some by custom ; \* but the Divine-Goodness, will not allow us to believe that the way to eternal salvation cannot be known by those who seek it, without any regard to profit or honour ; submitting themselves, and all that belong to them, to God, and begging assistance from him. And indeed, since God has planted in the mind of man a power of judging ; no part of truth is more worthy to employ it about, than that which they cannot be ignorant of, without being in danger of missing eternal salvation.

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Sect. III. *A proof against the Mahometans, taking out of the sacred books of the Hebrews and Christians ; and that they are not corrupted.*

MAHOMET and his followers confess † that both Moses ‡ and Jesus were sent by God ; and that they who first propagated the institution of Jesus § were holy men. || But there are many things related in the

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\* But the Divine Goodness will not allow us, &c. See the answer to the orthodox, question the fourth, among the works of Justin : “ That it is impossible for him not to find the truth, who seeks it with all his heart and power ; this our Lord testifies, when he says, he that asks receives, he that seeks shall find, and to him that knocks, it shall be opened.” And Origen in his thirteenth book against Celsus. “ He ought to consider, that he who sees and hears all things, the common parent and maker of the universe, judges according to men’s deserts, of the disposition of every one that seeks him, and is willing to worship him, and he will render to every one of those the fruit of his piety.”

† That both Moses, &c. Azoara v, xxi.

‡ And Jesus, &c. Azoara v. xii.

§ Were Holy men, &c. Azoara v. lxxi.

|| But there many things related, &c. As the temple of Mecha, built by Abraham, Azoara xi. and many other things of Abraham, Azoara xxxi. A confused history of Gideon and Saul, Azoara iii. Many things in the history of Exodus, Azoara xvii. xxx. and xxxviii. Many things in the history of Joseph, Azoara xii. concerning the birds cut in pieces by Abraham, and called to life again, Azoara iv.



Alcoran, which is the law of Mahomet, directly contrary to what is delivered by Moses, and the disciples of Jesus: To instance in one example out of many, All the apostles and disciples of Jesus entirely agree in this testimony, that Jesus died upon the cross, returned to life upon the third day, and was seen of many; on the contrary, Mahomet says,\* that Jesus was privately taken up into heaven, and that a certain resemblance of him was fixed to the cross, and consequently Jesus was not dead, but the eyes of the Jews were deceived. This objection cannot be evaded unless Mahomet will say, as indeed he does, † that the books both of Moses and of the disciples of Jesus, have not continued as they were, but are corrupted; but this fiction we have already confuted in the third book. Certainly if any one should say, that the Alcoran is corrupted, the Mahometans should deny it; and say, that was a sufficient answer to a thing which was not proved. But they cannot easily bring such arguments for the uncorruptness of their book, as we bring for ours, viz. that copies of them were immediately dispersed all over the world; and not like the Alcoran in one language only; and were faithfully preserved, by so many sects who differed so much in other things. The Mahometans persuade themselves, that in the xvth chapter of St John, which speaks of sending the Comforter, there was something written out of Mahomet, which the Christians have put out. But here we may ask them; do they suppose this alteration of the scripture to have been made after the coming of Mahomet, or before? It is plainly impossible to have been done after the coming of Mahomet, because at that time there were extant all over the world, very many copies, not only Greek, but Syriac, Arabic, and in places distant from Arabia, Æthiopic, and Latin, of more versions than one. Before the coming of Maho-

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concerning Mary's being brought up with Zachariah, Azoara v. concerning the birds made of clay by Jesus, Ibid. and xiii.

\* That Jesus was privately taken up into heaven, &c. Azoara xi.

† That the books both of Moses, &c. Azoara ix.

met, there was no reason for such a change; for nobody could know what Mahomet would teach: further, if the doctrine of Mahomet had nothing in it contrary to the doctrine of Jesus, the Christians would as easily have received his books, as they did the books of Moses and the Hebrew prophets. Let us suppose on each side, that there was nothing written either of the doctrine of Jesus, or of that of Mahomet; equity will tell us, that that is to be esteemed the doctrine of Jesus in which all Christians agree; and that the doctrine of Mahomet, in which all Mahometans agree.

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Sect. IV. *From comparing Mahomet with Christ.*

LET us now compare the adjuncts and circumstances of each doctrine together, that we may see which is to be preferred to the other; and first let us examine their authors. Mahomet himself confessed \* that Jesus was the Messiah promised in the law and the prophets; he is called by Mahomet himself † the word, ‡ mind, § and wisdom of God; he is also said by him, ¶ to have had no father among men, Mahomet is acknowledged, by his own disciples, \*\* to have been begotten according to the common course of nature. Jesus led an innocent life, against which no objection can be made. Mahomet

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\* That Jesus was the Messiah, &c. Azoara xxix.

† The word, &c. Azoara v. and xi. and in the book of Mahomet's doctrine Enthymius Zigabenus in his disputations against the Saracens says, that Jesus is called by Mahomet, "The Word and Spirit of God."

‡ Mind, &c. Azoara iv. xi. xxix, and in the forementioned book.

§ And wisdom, &c. In the forecited places.

¶ To have had no father amongst men, &c. Azoara xxxi.

\*\* To have been begotten, &c. See the Book of Mahomet's generation.

\* was a long time a robber, † and always effeminate. ‡ Jesus was taken up into heaven, by the confession of Mahomet; but Mahomet remains in the grave. And now can any one doubt which to follow.

SECT. V. *And the works of each of them.*

LET us now proceed to the works of each of them. ¶ Jesus gave sight to the blind, made the lame to walk, and recovered the sick; nay, as Mahomet confesses, he restored the dead to life. Mahomet says § that he himself was not sent with miracles, but with arms: however there were some afterwards who ascribed miracles to him, but what were they? none but such as might easily be the effects of human art, as that of the dove flying to his ear; or such as had no witnesses, as that of the camels speaking to him by night; or else such as are confuted by their own absurdity, ¶¶ as that of a great piece of the moon falling into his sleeve, and sent back again by him to make the planet round. Who is there that will not say but that in a doubtful cause, we are to stick to that law which has on its side the most certain testimony of the divine approbation? let us also examine them who first embraced each of these laws.

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\* Was a long time a robber, &c. See Mahomet's Chronicon, translated out of Arabic. See a dispute betwixt a Saracen and a Christian, published by Peter Abbot of Clugny.

† And effeminate, &c. Azoara xlii, xliii, lxxv. and lxxvi. See the forementioned disputation.

‡ Jesus was taken up into Heaven, &c. Azoara xi.

§ Jesus gave sight to the blind, &c. Azoara v. xii.

¶¶ That he himself was not sent with miracles, &c. Azoara iii. xiv. xvii. xxx. lxxx. Concerning this matter see the life of Mahomet, published in English, by the learned Dr. Prideaux, page 30. where he shews at large, that the false prophet dared not boast of any miracles. *Le Clerc.*

¶¶ As that of a great piece of the moon, &c. Azoara lxiv. See this fable more at large in the chapter Ceramuz, in Cantauzenus's oration against Mahomet, section 23.

SECT. VI. *And of those who first embraced each of these Religions.*

THEY who embraced the law of Christ, were men who feared God, and led innocent lives ; and it is not reasonable that God should suffer such persons to be deceived with cunning words, or with a shew of miracles. \* But they who first embraced Mahometanism were robbers, and men void of humanity and piety.

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SECT. VII. *Any of the methods by which each law was propagated.*

NEXT let us see the method by which each religion was propagated. As for the Christian Religion, we have already said several times, that its increase was owing to the miracles not only of Christ, but of his disciples and their successors, and also to their patiently enduring of hardships and torments. But the teachers of Mahometanism did not work any miracles, did not endure any grievous troubles, nor any severe kinds of death for that profession. † But that religion follows where arms lead the way ; it is the companion of arms

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\* But they who first embraced Mahometanism, &c. This the word Saracen shows, which signifies Robber. See Scaliger's emendation of the times, book iii. ch. of the Arabian period. (The first followers of Mahomet were indeed truly robbers, but the Arabian word to which Scaliger refers, signifies to steal privately, not to rob : nor is it credible that they would take upon themselves such an infamous name ; not to mention that this was more ancient than Mahomet, for we find it in Ptolemy and Philostorgius ; wherefore I rather follow the opinion of those who deduce the name of Saracen from the word *Scharck*, which signifies eastern, whence comes *Sharkin*, *Saracens*, or people dwelling in the east, as the Arabians are called in scripture. About which, see Edward Pocock on the Specimen of the history of the Arabians in the beginning. *Le Clerc*.

† But that religion follows where arms lead the way, &c. *Azara* x. xviii. xxvi.

\* nor do its teachers bring any other arguments for it, but the success of war, and the greatness of its power; than which nothing is more fallacious. They themselves condemn the Pagan rites, and yet we know how great the victories of the Persians, Macedonians and Romans were, and how far their enemies extended themselves. Neither was the event of war always prosperous to the Mahometans; † there are remarkable slaughters which they have received in very many places, both by land and sea. They were driven out of all Spain. That thing cannot be a certain mark of true religion, which has such uncertain turns, and which may be common both to good and bad: and so much the less because their arms were unjust, ‡ and often taken up against a people who no ways disturbed them, nor were distinguished for any injury they had done; so that they could have no pretence for their arms, but religion, which is the most prophane thing that can be, § for there is no worship of God, but such as proceeds from a willing mind. Now the will is inclined only by instruction and

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\* Nor do its teachers bring any other arguments, &c. Azoara xxxiii. xlvi.

† There are remarkable slaughters, &c. And greater since the time of Grotius. For they were driven, after many slaughters, from the Austrian dominions, from Hungary, Transylvania, and Peloponessus, not many years since. And since that time, the Turkish empire seems to decrease. In the 1715, after these short notes were first published, the Turks recovered the Morea, which was poorly defended by the Venetian governors; but in the following year, 1716, when they attempted to invade Hungary and the island of Corsica, they were, first, overthrown in a great fight by the Germans, under the command of prince Eugene of Savoy, and lost Temeswaer, which was forced to yield after a stout seige; then being repulsed by the valour of count Schulembourg, not without loss, they retired to their fleet. While I was writing this, April 1717, they threatened they would attempt the same again with new forces, but the Germans did not seem to be much affected with it. *Le Clerc.*

‡ And often taken up against a people, &c. Azoara xix.

§ For there is no worship of God, &c. Lactantius. Book x. chap. 20. "For there is nothing so voluntary as religion; in which if the mind of the sacrificer goes contrary, it is taken away; there remains none."

persuasion, not by threats and force. He that is compelled to believe a thing, does not believe it, but only pretends to believe it, that he may avoid some evil. He that would extort assent, from a sense of evil or from fear, shows by that very thing, that he distrusts arguments. And again, they themselves destroy this very pretence of religion, when they suffer those who are reduced to their obedience, to be of what religion they please; nay, \* and sometimes they openly acknowledge that Christians may be saved by their own law.

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Sect. VIII. *And of their precepts compared with one another.*

LET us also compare their precepts together. The one commands patience, nay, kindness towards those who wish ill to us; the other revenge. The one commands that the bonds of matrimony should be perpetual, that they should bear with each other's behaviour; † the other gives a liberty of separating; here the husband does the same himself which he requires of his wife; and shows by his own example, that love is to be fixed on one. ‡ There women upon women are allowed, as being always new incitements to lust. Here religion is reduced inwardly to the mind, that being well cultivated there, it may bring forth fruits profitable to mankind; there almost the whole force of it is spent § in circumcision, || and things indifferent in themselves. Here a

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\* And sometimes they openly acknowledge, &c. Azoara i. and xii. The book of the doctrine of Mahomet: See Enthymius.

† The other gives a liberty of separating, &c. See Enthymius and others who have wrote of the Turkish affairs.

‡ There women upon women, &c. Azoara, iii. viii. ix. xxx. lii.

§ In circumcision, &c. See also Bartholomew Georgivitius of the rites of the Turks.

|| And things indifferent in themselves, &c. As washings, Azoara ix. See also Euthymius.

moderate use of wine and meat is allowed; \* there the eating swines flesh, † and drinking wine is forbidden; which is the great gift of God, for the good of the mind and body, if taken moderately. And indeed it is no wonder that childish rudiments should precede the most perfect law, such as that of Christ is; but it is very preposterous after the publication thereof, to return to figures. Nor can any reason be given, why any other religion ought to be published after the Christian Religion which is far the best.

SECT. IX. *A solution of the Mahometans' objection concerning the Son of God.*

The Mahometans say, they are offended because we ascribe a Son to God, who makes no use of a wife; as if the word Son, as it refers to God, could not have a more divine signification. But Mahomet himself ascribes many things to God, no less unworthy of him, than if it were said he had a wife; for instance, ‡ that he has a cold hand, and that himself experienced it by a touch; § that he is carried about in a chair, and the like. Now we, when we call Jesus the Son of God, mean the same thing that he did, || when he calls him the Word of God; for the word is in a peculiar manner ¶ produced.

\* There the eating swines flesh, &c. Azoara ii. xxvii.

† And drinking wine, &c. See Enthyimius, and others who have wrote of the affairs of the Saracens.

‡ That he has a cold hand, &c. See the place in Richardus against the Mahometans, ch. 1, and xiv. and in Cantacuzenus in the iid oration against Mahomet, sect. xxviii. and in the ivth oration not far from the beginning.

§ That he is carried about in a chair, &c. In the same place.

|| When he calls him the Word of God, &c. See above.

¶ Produced from the mind, &c. See Plato in his banquet, and Abarbanel in his dialogue, which is commonly called that of Leo Hebraicus. See Enthyimius concerning this matter, in the forementioned dispute, where he says, "In like manner as our word proceeds

from the mind. To which we may add, that he was born of a virgin, by the help of God alone, who supplied the power of a Father; that he was taken up into heaven by the power of God; which things, and those that Mahomet confesses, show, \* that Jesus may, and ought to be called the Son of God, by a peculiar right.

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Sect. X. *There are many absurd things in the Mahometan Books.*

But on the other hand, it would be tedious to relate how many things there are in the Mahometan writings, † that do not agree to the truth of history; and how many that are very ridiculous. Such as ‡ the story of a beautiful woman, who learnt a famous song from angels overtaken with wine, by which she used to ascend up into heaven, and to descend from thence; who when she was ascended very high into the heavens, was apprehended by God, and fixed there, and that she is the star Venus. Such another § is that of the mouse in Noah's ark, that sprung out of the dung of an elephant; and on the contrary, || of a cat bred out of the breath of a lion. And

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from the mind, &c." And Cardinal Busen, book i. chap. xiii. &c. against the Mahometans; and Richardus, chap. ix. and xv.

\* That Jesus may, and ought to be called, &c. Luke i. 35. John x. 56. Acts iii. 13, 14, 15. xiii. 33. Heb. i. 3. v. 5. In the forementioned book of the doctrine of Mahomet, Jesus is brought in, calling God his Father.

† That do not agree to the truth of history, &c. As that of Alexander the Great, who came to a fountain where the sun stood still. Azoara xxviii. concerning Solomon, Azoara xxxvii.

‡ The story of a beautiful woman, &c. This fable is in the book of the Doctrine of Mahomet, taken out of the book of Enarrations. See also Cantacuzenus, in his iid Oration against Mahomet, ch. 15.

§ Is that of the mouse, &c. This is in the forementioned book of the Doctrine of Mahomet.

|| Of a Cat, &c. In the same book.



particularly that \* of death's being changed into a ram, which was to stand in the middle space betwixt heaven and hell; and that † of getting rid of banquets in the other life by sweat; and ‡ of a company of women's being appointed to every one for sensual pleasure. Which things are really all of them such, that they are deservedly given over to senselessness, who can give any credit to them, especially when the light of the gospel shines upon them.

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Sect. XI. *The conclusion to the Christians; who are admonished of their duty upon occasion of the foregoing things.*

Having finished this last dispute, I come now to the conclusion, which regards not strangers, but Christians of all sorts and conditions; briefly shewing the use of those things which have been hitherto said; that those which are right may be done, and those which are wrong may be avoided. First, § that they lift up undefiled hands to that God || who made all things visible and invisible out of nothing, ¶ with a firm persuasion that he

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\* Of death's being changed into a ram, &c. In the end of the forementioned book of the doctrine of Mahomet.

† Of getting rid of banquets, &c. In the forecited book of the Doctrine of Mahomet.

‡ Of a company of Women's, &c. See what was above alleged on the second book.

§ That they lift up undefiled hands, &c. 1 Tim. ii. James iv. 8. Tertullian in his Apology. "Thither the Christians direct their eyes, with hands extended, because innocent; with head uncovered, because they are not ashamed; without any instructor, because from our heart we pray for all emperors, that they may enjoy a long life, a secure government, a safe house, courageous armies, a faithful senate, an honest people, and a peaceful land.

|| Who made all things, &c. Colos. i. 16. Heb. xi. 3. Acts iv. 24, 2 Mac. vii. 28.

¶ With a firm persuasion, &c. 1 Pet. iii. 11. v. 7.

takes care of mankind, \* since not a sparrow falls to the ground without his leave: † and that they do not fear them who can only hurt the body, before him who hath an equal power over both body and soul: ‡ that they should trust not only on God the Father, but also on Jesus; since there is § none other name on earth, by which we can be saved; || which they will rightly perform, if they consider that not they, who call one by the name of Father, and the other by the name of the Lord, shall live eternally; but they who conform their lives to his will. They are moreover exhorted carefully to preserve the ¶ holy doctrine of Christ, as a most valuable treasure; \*\* and to that end, often to read the Sacred Writings, by which no one can possibly be deceived, who has not first deceived himself. †† For the authors of them were more faithful, and more full of the divine influence, than either willingly to deceive us in any necessary truth, or to hide it in obscurity; but we must bring †† a mind prepared to obey, which if we do, none

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\* Since not a sparrow, &c. Mat. x. 29.

† And that they do not fear them, &c. Mat. x. 28. Luke xii. 4.

‡ That they should trust, &c. John xiv. 2. Heb. xiv. 15, 16. Ephes. iii. 12 and 17.

§ None other name on earth, &c. Acts iv. 12.

|| Which they will rightly perform, &c. John viii. 43, and following. Mat. vii. 21. John xv. 14. 1 John ii. 3, 4.

¶ The holy doctrine of Christ, &c. Mat. xiii. 44, 45. 1 Cor. iv. 7. 1 Tim. vi. 20. 2 Tim. i. 14.

\*\* Often to read the Sacred Writings, &c. Colos. iii. 16. 1 Thes. v. 27. Rev. i. 3.

†† For the authors of them were more faithful, &c. Tertullian speaks thus concerning the Heretics in his Prescription. "They are wont to say, that the apostles did not know all things; being acted by the same madness, by which they again change, and say that the apostles did indeed know all things, but did not deliver all things to all men; in both of which they make Christ subject to reproach, who sent apostles either not well instructed, or not very honest."—See what there follows, which is very useful.

†† A mind prepared to obey, &c. John vii. 17. v. 44. Mat. xi. 5. Philip. iii. 15. 2 Pet. iii. 16. Hosca xiv. 10.

of those things will escape us,\* which we are to believe, hope, or do; and by this means, (a) that spirit will be cherished and excited in us, which is given us as (b) a pledge of future happiness. Further, they are to be deterred from imitating the heathen. First, (c) in the worship of false gods, (d) which are nothing but empty names, (e) which evil angels make use of (f) to turn us from the worship of the true God; wherefore we (g) cannot partake of their rites, and at the same time be profited by the sacrifice of Christ. Secondly, (h) in a licentious way of living, having no other law but what lust dictates, (i) which Christians ought to be the furthest from; because they ought not only (k) far to exceed the heathen, (l) but also the Scribes and Pharisees among the Jews, whose righteousness, which consisted in certain external acts, was not sufficient to secure them a heavenly kingdom. (m) The circumcision made with hands availeth nothing now, but that other internal circumcision of the heart, (n)

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(a) None of those things will escape us, &c. 2 Tim. ii. 15, 16. John xx. 31. 1 Pet. i. 23.

(b) That spirit will be cherished, &c. 2 Tim. vi. 1 Thes. v. 19.

(c) A pledge of future happiness, &c. Ephes. i. 14. 2 Cor. i. 22. v. 5.

(d) In the worship of false gods, &c. 1 Cor. viii. 5, 6.

(e) Which are nothing but empty names, &c. In the same, v 4. x. 19.

(f) Which evil angels make use of, &c. 2 Cor. x. 20. Rev. ix. 2.

(g) To turn us from the worship of the true God, &c. Ephes. ii. 2. Rev. ix. 5. 2 Thes. ii. 12.

(h) We cannot partake of their rites, &c. 1 Cor. x. 20.

(i) In a licentious way of living, &c. Ephes. ii. 3. Tit. ii. 14.

(k) Which Christians ought to be the furthest from, &c. 2 Cor. vi. 15.

Far to exceed the heathen, &c. Mat. v. 47. vi. 7, 32.

(l) But also the scribes and pharisees, &c. Mat. v. 20. xxiii. 23. Rom. iii. 20. Gal. ii. 16.

(m) The circumcision made with hands, &c. 1 Cor. vii. 19. Gal. v. 6. vi. 15. Philip. iii. 3. Ephes. ii. 11. Colos. ii. 11. Rom. ii. 29.

(n) Obedience to the commands of God, &c. 1 Cor. vii. 19.

obedience to the commands of God, (*a*) a new creature, (*b*) faith which is effectual by love, (*c*) by which the true Israelites are distinguished, (*d*) the mystical Jews, that is, such as (*e*) praise God. (*f*) The difference of meats, (*g*) Sabbaths, (*h*) festival days, (*i*) were shadows of things, which really are in Christ and Christians. Mahometanism gave occasion for mentioning the following admonitions; (*k*) it was foretold by our Lord Jesus, that after his time there should come some who should falsely say they were sent of God; but though (*l*) an angel should come from heaven, we are not to receive any other doctrine than that of Christ, (*m*) confirmed by so many testimonies. In times past indeed, (*n*) God spake in many and various manners, to the pious men that then were; but last of all he was pleased to call us by his Son, (*o*) the Lord of all things, (*p*) the brightness of his Father's glory, and the express image of his substance; (*q*) by whom all things were made, which were or shall be; (*r*) who acts and upholds.

(*a*) A new creature, &c. Gal. vi. 15.

(*b*) Faith which is effectual by love, &c. Gal. v. 6.

(*c*) By which the true Israelites are distinguished, &c. Rom. ix. 6. 1 Cor. x. 18. Gal. vi. 16. John i. 47.

(*d*) The mystical Jews, &c. Rom. ii. 28. Philo concerning Allegories. "Judas was a symbol of him that professes (God)."

(*e*) The difference of meats, &c. Acts x. 13, 14, 15. xv. 19, 20. 1 Cor. x. 15. Colos. ii. 16, 21.

(*f*) Sabbaths, &c. In the forementioned place of the Colossians.

(*g*) Festival days, &c. In the same place, and Rom. xiv. 5.

(*h*) Were the shadows of things, &c. Colos. ii. 17. Heb. x. 11.

(*i*) It was foretold by our Lord Jesus, &c. John v. 34. 2 Thes. ii. 9. Mat. vii. 15. xxiv. 11. Mark xiii. 22. 1 John iv. 1.

(*k*) An angel should come from heaven, &c. Gal. i. 8.

(*l*) Confirmed by so many testimonies, &c. 1 John v. 7, 8. Heb. ii. 4. xii. 1. John i. 7, 32. v. 32, 37, 39, 46. Luke xiv. 27. Acts ii. 22, 23. x. 43.

(*m*) God spake in many and various manners, &c. Heb. i. 2.

(*n*) The Lord of all things, &c. 1 Cor. xv. 27. Heb. ii. 5.

(*o*) The brightness of his Father's glory, &c. Heb. i. 3.

(*p*) By whom all things were made, &c. In the same ch. Col. i. 16.

(*q*) Who acts and upholds all things, &c. Heb. i. 3. Rev. i. 5.

all things by his power ; and who (a) having made atonement for his sins, is advanced to the right hand of God, having obtained (b) a higher dignity than the angels; and therefore nothing more noble can be expected, (c) than such a lawgiver. They may also take occasion from hence to remember, (d) that the weapons appointed for the soldiers of Christ, are not such as Mahomet depends upon, but proper to the spirit, fitted for the pulling down of strong holds erected against the knowledge of God ; (e) the shield of faith, which may repell the fiery darts of the devil ; the breast plate of righteousness, or holiness of life ; for a helmet which covers the weakest<sup>r</sup> part, the hope of eternal salvation ; (f) and for a sword, the Word delivered by the Spirit, which can enter into the innermost parts of the mind. Next follows an exhortation (g) to mutual agreement, which Christ seriously commended to his disciples when he was about to leave them. We (h) ought not to have amongst us many masters, but only Jesus Christ. (i) All Christians were baptized into

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(a) Having made atonement for our sins, &c. Heb. i. 3. ix. 12. Mat. xx. 28. 1 John ii. 2. iv. 10. Mat. xxvi. 64. Mark xvi. 19. Acts ii. 33, 34. vii. 55, 56. Rom. viii. 34. Ephes. i. 10. Colos. iii. 1. Heb. viii. 1. x. 12. xii. 5.

(b) A higher dignity than the angels, &c. 2 Pet. iii. 22. Heb. i. 13. Ephes. i. 21.

(c) Than such a lawgiver, &c. Heb. ii. 3, 4, 5, 6, 7, 8. iii. 3, 4, 5, 6.

(d) That the weapons appointed for the soldiers of Christ, &c. Rom. xiii. 12. 2 Cor. vi. 7. x. 4. Ephes. vi. 11, 12, 13, 14, 15, 16, 17, 18.

(e) The shield of faith, &c. See beside the forecited place to the Christians, 1 Thes. v. 8.

(f) And for a sword, &c. See beside the forementioned place, Ephes. vi. 17. Heb. iv. 13. Rev. i. 6.

(g) To mutual agreement, &c. John xiv. 27. xiii. 34, 35. xx. 12, 17. xvii. 20, and following, xx. 19, 26. 1 John iii. 23. Also Ephes. iii. 14, and following. vi. 16. Heb. xiii. 20. Mat. v. 9.

(h) We ought not to have amongst us many masters, &c. Mat. xxiii. 6. James iii. 1.

(i) All Christians were baptized, &c. Rom. vi. 3, 4. 1 Cor. i. 13, 15. Gal. iii. 27. Ephes. iv. 5. Colos. ii. 12.

the same name, therefore there ought (a) to be no sects or divisions amongst them. To which that there may be some remedy applied, those words of the apostle are suggested, \* to be temperate in our wisdom, † according to the measure of the knowledge God has afforded us; ‡ if any have not so good an understanding of all things, that we bear with their infirmities, § that they may quietly, and without quarrelling, unite with us; || if any exceed the rest in understanding, it is reasonable he should exceed in good will towards them. And as to those ¶ who in some things think otherwise than we do, we are to wait till God shall make the hidden truth manifest unto them. In the mean time,\*\* we are to hold fast, and fulfil those things we are agreed in. Now we know in part; †† the time will come, when all things shall be most certainly known. But this is required of every one, ††† that they do not unprofitably keep by them the talent committed to their charge; §§ but

(a) To be not sects or divisions amongst them, &c. 1 Cor. i. 10. xi. 18. xii. 25.

\* To be temperate in our wisdom, &c. Rom. xii. 8, 16. 1 Cor. iv. 6.

† According to the measure of the knowledge, &c. In the foregoing place to the Romans, and xii. 6. 2 Cor. x. 13. Ephes. iv. 7, 15, 16.

‡ If any have not so good an understanding, &c. Rom. xiv. xv. 2. 1 Cor. viii. 7.

§ That they may quietly, &c. Rom. xiv. 1. 2 Cor. xii. 20. Gal. v. 20. Philip. i. 16. ii. 3, 16. 1 Cor. xi. 16.

|| If any exceed the rest, &c. Rom. viii. 1, 2. 3, 9. xii. 8. xiii. 3, 14, 16. 1 Cor. xiii. 2. 2 Cor. vi. 6. viii. 7. 2 Pet. i. 5, 9.

¶ Who in some things think otherwise, &c. Philip. iii. 15. Ephes. iv. 2. 1 Cor. xiii. 4, 7. 1 Thes. iv. 14. 2 Cor. vi. 6. Gal. v. 22. Col. iv. 11. 2 Tim. iv. 2. Luke ix. 54, 55.

\*\* We are to hold fast, &c. Philip. iii. 16. James i. 22, 23, 24, 25.

†† Now we know in part, &c. 1 Cor. xiii. 9, 12.

††† The time will come, &c. The same v. 10, 12. 1 John iii. 2. Mat. v. 8.

§§ That they do not unprofitably keep, &c. Mat. xxv. 15, and following,

\* use their utmost endeavours to gain others unto Christ ;  
 † in order whereunto, we are not only to give them good  
 and wholesome advice, but to set before them ‡ an ex-  
 ample of reformation of life ; that men may judge of the  
 goodness of the master by the servant, and of the purity  
 of the law, by their actions. In the last place, we direct  
 our discourse, as we did in the beginning, to common  
 readers, beseeching them to give God the glory, if they  
 § receive any good from what has been said ; and if there  
 || be any thing they dislike, let them impute it to the  
 errors all mankind are prone to fall into ; ¶ and to the  
 place and time, in which this was delivered, more ac-  
 cording to truth, than elaborately.

\* But use their utmost endeavours, &c. 1 Cor. ix. 19, 20, 21, 22.

† In order whereunto, &c. Gal. vi. 6. Eph. iv. 29. 2 Tim. i. 12.  
 Titus ii. 8.

‡ An example of a reformation of life, &c. 1 Pet. iii. 1, 16. Eph.  
 vi. 6. 2 Tim. ii. 24. 1 Pet. ii. 12. Eph. iv. 1. Philip. 1. 27.

§ If they receive any good, &c. James i. 17. 2 Thes. i. 3. 1 Cor.  
 i. 4.

|| And if there be any thing they dislike, &c. James iii. 2. Gal.  
 vi. 1, 2.

¶ And to the place and time, &c. Because this very excellent  
 and learned man, was kept in Lipstadt prison, to which he was con-  
 demned for life ; at which time, and in which place, he could never  
 have taken so great pains in accomplishing so many pieces remarka-  
 ble for great learning, accurate judgment, and singular brightness ;  
 without incredible firmness and constancy of mind, and unshaken  
 faith in God ; for which endowments bestowed upon him by God,  
 for the benefit of Christendom, let every one who reads his other  
 works, or this, with a mind intent upon truth, give thanks to God,  
 as I do from the bottom of my heart. *Le Clerc.*





TWO  
BOOKS

BY

*MONSIEUR LE CLERC.*

BOOK I.

Concerning the CHOICE of our OPINION amongst the  
different Sects of Christians.

BOOK II.

Against INDIFFERENCE in the CHOICE of our RELIGION.



## B. O. O. K. I.

CONCERNING

The Choice of our Opinion amongst the different Sects  
of Christians.

Sect. I. *We must enquire, amongst what Christians the true doctrine of Christ flourisheth most at this time.*

**W**HOEVER reads over the books of the New Testament with a desire to come at the knowledge of the truth, and does not want judgment; will not be able to deny, but that every one of the marks of truth, alleged by Hugo Grotius in his Second and Third Books, are to be found there. Wherefore if he has any concern for a blessed immortality, he will apprehend it to be his duty to embrace what is proposed to him in those books as matter of belief, to do what he is commanded, and to expect what he is there taught to hope for. Otherwise, if any one should deny that he doubts of the Truth of the Christian Religion; and at the same time thinks the doctrines, precepts, and promises of it not fit to be believed or obeyed in every particular; such an one would be inconsistent with himself, and manifestly show that he is not a sincere Christian. \* Now this is

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\* Now this is one of the precepts of Christ, &c. Thus Christ saith, Mat. x. 32, " Whosoever, therefore, shall confess me (to be

one of the precepts of Christ and his apostles, that we should profess ourselves the disciples of Christ before men, if we would have him own us for his, when he shall pass sentence on the quick and dead at the last day; and if we do not, as we have denied him to be our master before men, so he also, in that last assembly of mankind, will deny us to be his disciples before God. \* For Christ would not have those that believe on him be his disciples privately, as if they were ashamed of his doctrine, or as if they valued the kindnesses, threats, or punishments of men more than his precepts, and the promises of eternal life; but be Christians openly and before all the world, that they may invite other men to embrace the true religion, and render back to † God that life which they received from him, in the exquisite torments, if it so seem good to him, whilst they openly profess that they prefer his precepts above all things. And thus St Paul teaches us, that if we confess ‡ with our mouth the Lord Jesus, and believe in our heart that God hath raised him from the dead, we shall be saved: “ For, says he, with

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his master) before men, him will I confess also (to be my disciple) before my Father which is in heaven. But whosoever shall deny me (to be his master) before men, him will I also deny (to be my disciple) before my Father which is in heaven. See also 2 Tim. ii. 12. Rev. iii. 5.

\* For Christ would not have, &c. Therefore, he says, Mat. v. 14. “ That his disciples are the light of the world; that a city set on a hill cannot be hid; neither is a candle lighted to be put under a bushel, but set in a candlestick that it may give light to all that are in the house,” &c.

† That life which they received from him, &c. Luke xii. 4.— “ Christ bids us not to be afraid of them that kill the body, and after that have no more that they can do; and commands us to fear him, which after we are killed, can cast us into hell-fire. And moreover he foretells all manner of evils to his disciples, Mat. x. 29. and following; and says, “ that he who shall lose his life for his sake, shall find it again,” &c. which precepts were particularly observed by the primitive Christians, who, for the testimony they gave to the doctrine of the Gospel, are called Martyrs, that is Witnesses.

‡ Confess with our mouth, &c. Rom. x. 9, 10, 11.

the heart man believeth unto righteousness, and with the mouth confession is made unto salvation; for the Scriptures saith, ‘Whosoever believeth in him shall not be ashamed.’ Which being thus, it is his duty who thinks the Christian religion to be true, to discover and profess boldly and without fear this his sincere opinion, upon all occasions that offer themselves.

And it is further necessary for him to enquire, if there be any of the same opinion with himself, and \* to maintain a particular peace and friendship with them; for Christ tells us, this is one mark his disciples are to be known by, if they love one another, and perform all acts of love and kindness towards each other. Moreover he exhorts them † to have congregations in his name, that is, such as should be called Christians; and promises that he would be present there where two or three are met together upon that account; by this means, beside the mutual love and strict friendship of Christians united into one society, there is also a provision made ‡ for preserving their doctrines; which can hardly continue, if every one has a private opinion to himself, and does not declare the sense of his mind to another, unless for his own advantage; for those things that are concealed, are by degrees forgotten, and come in time to be quite extinguished; but Christ would have his doctrine, and the

\* To maintain a particular peace, &c. John xiii. 35. ‘A new commandment give I unto you, that ye love one another, that as I have loved you, so ye love one another; by this shall all men know that ye are my disciples, if ye have love one towards another.’ See 1 John ii. 7. iii. 11, 16, 23.

† To have congregations, &c. Mat. xviii. 19, 20.

‡ For preserving their doctrines, &c. Thus likewise all the Philosophers transmitted their doctrine to posterity, by the help of schools in which it was taught; but the Christian churches, which are united by a much firmer and stronger bond, will, with more certainty and ease, propagate the doctrine they receive from their master, to the end of the world, which can hardly be done without congregations. Pythagoras would have effected this, but in vain, because his doctrine had nothing divine in it. See Laertius and Jamblichus.

churches which profess it, be perpetual, that it may not cease to be beneficial to mankind.

Wherefore whoever derives his knowledge of the Christian Religion from the New Testament, and thinks it true; such an one ought to made profession of it, \* and to join himself with those of the like profession. But because there is not at this time, neither was there formerly one sort of men only, or one congregation of such as are gathered together in the name of Christ; we are not therefore presently to believe that he is a true Christian, who desires to be called by that holy name; neither ought we to join ourselves † without examination, to any assembly who stile themselves Christians. We must consider, above all things, whether their doctrines agree with that form of sound words, which we have entertained in our mind, from an attentive reading of the New Testament; otherwise it may happen that we may esteem that a Christian congregation, which is no further Christian than in name. It is therefore the part of a prudent man, not to enter himself into any congregation, at least for a continuance; unless it be such, in which he perceives that doctrine established, which he truly thinks to be the Christian doctrine; least he should put himself under the necessity of saying or doing something contrary to what he thinks delivered and commanded by Christ.

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Sect. II. *We are to join ourselves with those who are most worthy the name of Christians.*

AMONGST Christians that differ from each other, and not only differ, but (to their shame!) condemn one ano-

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\* And to join himself with those, &c. See the epistles to Timothy and Titus, where they are commanded to found churches. And Heb. x. 25.

† Without examination, &c. See 1 Thes. v. 21. But more expressly, 1 John iv. 1. 'Beloved (says he) believe not every spirit, but try the spirits whether they be of God; for many false prophets are come into the world, &c.'

ther, and with cruel hatred banish them their society; to agree to any of them without examination, or according to their order to condemn others without consideration, shows a man not only to be imprudent, but very rash and unjust. That congregation which rejects though but in part, the true religion, (a representation of which he has formed in his mind,) and condemns him that believes it, cannot be thought by such an one, a truly Christian congregation in all things; nor can it prevail with him to condemn every man which that church shall esteem worthy to be condemned, and cast out of the society of Christians. Wherefore a wise and honest man ought above all things to examine in these dissensions amongst Christians, who are they which best deserve the holy name of disciples of Christ, and to adhere to them. If any one should ask what we are required to do by the Christian Religion, supposing there were no such Christian Society at all, amongst whom the true doctrine of Christ seems to be taught, and amongst whom there is not a necessity laid upon us of condemning some doctrine, which we judge to be true; in this case, he who apprehends these errors, ought to endeavour to withdraw others from them; in doing of which, he must use the \* greatest candour, joined with the highest prudence and constancy; lest he offend men without doing them any advantage, or least any hopes of bringing them to truth and moderation be too suddenly cut off. In the mean time, we are to speak modestly and prudently what we think to be the truth; nor should any one be condemned by the judgement of another, as infected with error, who seems to think right. God has never forsaken, nor never will forsake the Christian name so far, as that there shall

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\* The greatest candour, &c. Here that precept of Christ's takes place, Mat. x. 16. where we are commanded, to be wise as serpents, and harmless as doves; that is, to be so far simple, as not to fall into imprudence; so wise, as not to be crafty and offend against sincerity; in which matter there are but few who know how to steer their course in all things, between the rocks of imprudence and craftiness.

remain no true Christians, or at least none such as cannot be brought back into the true way; with whom we may maintain a stricter society, if others will not return to a more sound opinion; and openly withdraw ourselves from the obstinate, (which yet we ought not to do without having tried all other means to no purpose;)\* if it be not allowed you to speak your opinion fairly and modestly amongst them, and to forbear condemning those whom you think are not to be condemned. The Christian Religion forbids us speaking contrary to our mind, and falsifying and condemning the innocent; nor can he be unacceptable to God, who out of respect and admiration of these divine precepts, can endure any thing rather than that they should be broke. Such a disposition of mind arising from a sense of our duty, and a most ardent love of God, cannot but be highly well-pleasing to him.

Wherefore amongst Christians who differ from each other, we are to examine which of them all think the most right; nor are we ever to condemn any but such as seem to us worthy to be condemned, after a full examination of the matter; and we are to adhere to those who do not require any doctrines to be believed which are esteemed by us to be false, nor any to be condemned which we think to be true. If we cannot obtain this of any Christian society, we, together with those who are of the same opinion with ourselves, ought to separate from them all, that we betray not the truth, and utter a falsity.

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\* If it be not allowed, &c. Whilst it is allowed to have a different opinion, and to profess our disagreement, there is no reason to depart from a public society, unless the fundamentals of Christianity be perverted by it; but where this is not allowed, and we cannot without dissembling or denying the truth live in it, then we ought to forsake that society; for it is not lawful to tell a lie, or to dissemble the truth, whilst a lie possesses the place of it, and claims to itself the honour due to truth only. If this be not done, the candle is put under a bushel. Thus Christ did not depart from the assemblies of the Jews, neither did the apostles forsake them, so long as they were allowed to profess and teach the doctrine of their master in them. See Acts xii. 46.



Sect. III. *They are most worthy the name of Christians, who in the purest manner of all, profess the doctrine, the truth of which hath been proved by Grotius.*

BUT it is a question of no small importance, and not easily to be resolved, who of all the societies of the present Christians have the truest opinions, and are most worthy of that name by which they are called. All the Christian churches, as well those who have long since separated from the Romish church, as the Romish church itself, do every one of them claim this to themselves; and if we lay aside all the reasons, we ought no more to give credit to the one than to the other; for it were a very foolish thing to suffer such a choice \* to be determined by chance, and to decide all controversies as it were by the cast of a die.

Now since Grotius has not proved the truth of the particular opinions of any present sect of Christians, but only of that religion which was taught mankind by Christ and his apostles; it follows that that sect of Christians is to be preferred before all others, which does most of all defend those things which Christ and his apostles taught. In a word, that is in every particular truly the Christian religion, which, without any mixture of human invention, may be wholly ascribed to Christ as the author. To this agree all those arguments of truth, which are laid down in the Second Book of the truth of the Christian Religion; nor do they agree to any other, any further than it agrees with that.

If any one adds to, or diminishes from the doctrine delivered by Christ; the more he adds or diminishes, so much the farther he goes from the truth. Now when I speak of the doctrine of Christ, I mean by it the doc-

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\* To be determined by chance, &c. See note the 9th, on section the third.

trine which all Christians are clearly agreed upon to be the doctrine of Christ; that is, which according to the judgment of all Christians is either expressly to be found in the books of the New Testament, or is by necessary consequence to be deduced from them only. As to those opinions, which, as some Christians think, were delivered by word of mouth by Christ and his apostles, and derived to posterity in a different method, namely, either by tradition, which was done by speaking only, or which were preserved by some rite, as they imagine, and not set down in writing till a great while after; I shall pass no other judgment upon them here, but only this, that all Christians are not agreed upon them as they are upon the books of the New Testament. I will not say they are false, unless they are repugnant to right reason and revelation; but only that they are not agreed about the original of them, and therefore they are controverted amongst Christians, who in other respects agree in those opinions the truth of which Grotius has demonstrated; for no wise man will allow us \* to depend upon a thing as certain, so long as it appears uncertain to us, especially if it be a matter of great moment.



#### Sect. IV. *Concerning the agreement and disagreement of Christians.*

THOUGH the controversies amongst Christians be very sharp, and managed with great heat and animosity, so that we may hear complaints made on all sides, of very obvious things being denied by some of the contending parties; yet notwithstanding this, there are some things

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\* To depend upon a thing as certain, &c. This is the very thing St. Paul means, Rom. xiv. 23, where he teaches us that whatsoever not of faith is sin. On which place we have quoted the words of Philo, out of his book concerning fugitives. Ed. Paris. p. 469. The best sacrifice is being quiet, and not meddling in those things which we are not persuaded of. And a little after, to be quiet in the dark is most safe; that is, where we are not agreed what is to be done.

so evident, that they are all agreed in them. And it is no mean argument of the truth of such that they are allowed of by the common consent of those who are most set upon contention, and most blinded by passion. I do not mean by this, that all other things about which there is any contention, are doubtful or obscure; because all Christians are not agreed in them. It may easily happen that that may be obscure to some, which would be very plain, if they were not hindered by passion; but it is hardly possible that the fiercest adversaries, who are most eager in disputing, should agree about an obscure point.

First then, all Christians now alive are agreed concerning the number and truth of the books of the New Testament; and though there be some small controversies amongst learned men about \* some epistles of the apostles, this is no great matter; and they all acknowledge that there is nothing but truth contained in them, and that the Christian doctrine is not at all altered, either by keeping or rejecting them. And this consent is of no small moment in a discourse about the undoubted original of a divine revelation, under the new covenant. For all other records or footsteps of ancient revelation, that have been preserved according to the opinions of some, are called in question by others.

Further, Christians are agreed in many articles of faith, which they embrace, as things to be believed, practised, and hoped for. For instance, all who have any understanding, believe (I shall mention only the principal heads here,) I. That there is one God, eternal, all-powerful, infinitely good and holy; in a word, endued with all the most excellent attributes, without the least mixture of imperfection; that the world and all things contained in it, and consequently mankind, were created by this same God; and that by him all things are go-

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\* Some epistles of the apostles, &c. The epistle to the Hebrews, the second epistle of Peter, the two last epistles of John, the authors of which are disputed by learned men.

verned and directed with the highest wisdom. II. That Jesus Christ is the only Son of the same God; that he was born at Bethlehem of the Virgin Mary, without the knowledge of a man, in the latter part of the life of Herod the Great, in the reign of Augustus Cesar; that he was afterwards crucified and died, in the reign of Tiberius, when Pontius Pilate was governor of Judea; that his life is truly related in the history of the gospel; that he was therefore sent from the Father, that he might teach men the way to salvation, redeem them from their sins, and reconcile them to God by his death; and that this his mission was confirmed by innumerable miracles; that he died, as I before said, and rose again, and, after he had been very often seen by many, who had discoursed with him, and handled him, he was taken up into heaven, where he now reigns, and from whence he will one day return, to pass a final judgment according to the laws of the gospel, upon those who were then alive, and upon all them that are dead, when they shall be raised out of their graves; that all the things that he taught are to be believed, and all that he commanded are to be obeyed, whether they relate to the worship of God, or to temperance in restraining our passions, or to charity to be exercised towards others; that nothing could be appointed more holy, more excellent, more advantageous, and more agreeable to human nature than these precepts; however that all men (Jesus only excepted) violate them, and cannot arrive at salvation, but through the mercy of God. III. That there is a Holy Ghost who inspired the apostles of Jesus Christ, worked miracles to recommend them, and inclines the minds of pious men constantly to obey God, and supports them in the afflictions of life; that we are to give the same credit, and in all things to obey this spirit speaking by the apostles, as we do the Father and the Son. IV. That the Christian church owes its original and preservation, from the days of Christ to this time, to the Father, Son and Holy Ghost; that all they who believe these things, and ob-

serve the precepts of the gospel, shall obtain mercy of God, whereby they shall be made partakers of the resurrection, (if they be dead when Christ shall come,) and of a happy life to eternity; on the contrary, all they who have diminished from the faith of the gospel, and have not observed its precepts, shall rise, (if they be dead,) to be punished, and their punishment shall be eternal death.

V. Lastly, That Christians ought to profess all these things, both at their baptism, in which we declare that we will lead a life free from the filthiness of iniquity, according to the direction of the gospel; and also at the Lord's Supper, in which we celebrate the death of Christ, according to his command, till he comes; and show that we are willing to be esteemed his disciples, and the brethren of all those who celebrate it in like manner; moreover, that those rites, if they are observed by us as is reasonable, and are celebrated with a religious mind, convey heavenly grace and the divine spirit to us.

\* These things, and others that are necessarily connected with them (for it is not to our present purpose to mention them all particularly,) all Christians believe; nor is there any other difference but only this, that some

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\* These things and others, &c. In the foregoing explication of the Christian doctrine, we have followed the method of that which they call the Apostles Creed, and have avoided all expressions which have caused any controversies among Christians, because we are treating of those things in which they are agreed: And we do not for this reason condemn as false, any thing that may be added by way of explication or confirmation; on the contrary, we highly approve of their endeavours, who explain and confirm divine truths; and we doubt not but that many things have been already found, and may yet be found, to illustrate it. Tertullian judges rightly of this matter, in the first chapter of his book concerning veiling virgins. 'The rule of faith is altogether one and the same, entirely firm and unalterable'; namely, that we believe in one all-powerful God, the Creator of the world, and in his Son Jesus Christ, who was born of the Virgin Mary, was crucified under Pontius Pilate, was raised from the dead the third day, was taken up into heaven, sits now at the right hand of the Father, and will come to judge the quick and the dead by the resurrection of the flesh. Keeping to this rule of faith, other matters of discipline (or doctrine) and behaviour, admit of correction, viz. the grace of God operating and assisting to the end,' &c.

add many other things to these, whereby they think the foregoing doctrines ought to be explained or enlarged with additions; and those such as they imagine were delivered to posterity, not by the writings of the apostles, but by the tradition and custom of the Church, or by the writings of later ages. Concerning these additions I shall say nothing more than what I before advised, that Christians are not agreed upon them, as they are upon the doctrines now explained, which are put beyond all manner of doubt by their own plainness, if we allow but the authority of the Holy Scripture, which no Christian in his senses can refuse.

If any one weighs the arguments by which the truth of the Christian Religion is proved with these doctrines in his view; he will observe, (and if it be well observed, it will be of great use,) that all the force of the argument is employed about these things, and not about those points which divide the Christian world, as was before hinted.



Sect. V. *Whence every one ought to learn the knowledge of the Christian Religion.*

In this agreement and disagreement amongst Christians, prudent men will judge it most safe to take their knowledge of the Christian Religion from the fountain, which is not in the least suspected, and whole streams all confess to be pure and undefiled. And this fountain is not the creed or the confession of faith of any particular church, but only the books of the New Testament, which all acknowledge to be genuine. I confess some Christians do sometimes say, that those books cannot be understood but by the doctrine of their church; but others again deny it, and (to mention but this one thing,) that opinion is very suspicious which depends only on the testimony of those that affirm it, and they such whose chief interest it is that it should seem true. Others say, that there is need of the extraordinary assistances of the

Holy Spirit, not only in order to the belief of the scripture, (which may without any great difficulty be allowed,) but also in order to understand the meaning of the words contained in it; which I do not see how it can be proved; but we will grant this also, provided they will grant this also, provided they will acknowledge that all men, who read the books of the New Testament with a religious mind, intent upon the truth, are afforded this spirit by the goodness of God; there is no need of contending for any thing more than this. Every one therefore may wisely and safely gather his knowledge of the Christian Religion from these books; yet making use of those helps that are necessary or profitable for the understanding of such books; which we will not now enquire after.

Whoever therefore believes that the revelation of the will of God made by Christ, is faithfully related in the books of the New Testament; such an one must of necessity embrace all things which he there meets with, according as he understands them, as matters of faith, practice and hope; for whoever believes in Christ, ought to receive with a religious mind, every thing which he thinks comes from him; he cannot defend himself with any excuse, whereby to admit some, and reject others of those things which he acknowledges to come from Christ. And such are those doctrines I before explained, and concerning which all Christians, as I said, are agreed.

As to the rest, about which they contest, since they are not so very plain, a religious and pious man may and ought to deliberate concerning them, and withhold his judgment till they appear more evident to him. For it is very imprudent to admit or reject any thing, before it sufficiently appears to be either true or false. Nor is eternal salvation, in the books of the New Testament, promised to any one who embraces this or that controverted opinion, but to him who heartily receives in his mind, and expresses in his actions, the sum of the Christian Religion, as we have described it

Sect. VI. *Nothing else ought to be imposed upon Christians, but what they can gather from the New Testament.*

\* THIS therefore is the only thing that can justly be imposed upon all Christians, viz. that they embrace whatever they think is contained in the books of the New Testament, and obey those things which they find there commanded, and abstain from those things which are there forbidden; if any thing further be required of them as necessary it is without any authority. For would any fair Judge require a Christian to believe a doctrine came from Christ, which he does not find in the only faithful and undoubted records, in which all are agreed the Revelation of Christ is derived down to us? Let other doctrines be true; let us take this for granted a little while; they cannot however be esteemed as true by him, who amongst the different sorts of Christians, follows the middle way, and allows of no certain record of the Revelation of Christ, but the books of the New Testament. Whilst he believes this, nothing else can justly be required of him; and he will believe this, till it shall be made appear to him by plain arguments, that the knowledge of Christianity is safely to be had somewhere else, which I believe will never be done.

† If any one therefore attempts to take away from

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\* This therefore is the only thing, &c. To this belongs was Christ saith, Mat. xxiii ver. 8, and following. "Be ye not called Rabbi, for one is your master even Christ, and all ye are brethren. And call no man your father upon the earth, for one is your father which is in heaven; neither be ye called masters, for one is your master even Christ." See also James iii. 1. To the same purpose, Rev. iii. 7. where Christ is said to have the key of David, which is thus described, which opens (namely heaven) and no one shuts, and which shutteth and no one openeth. If we are to believe Christ only, and there remains no other certain record of the Revelation made by Christ, but the New Testament; it is manifest from hence, that in matters of faith, we ought to give credit only to these books.

† If any one therefore attempts, &c. To this relates that saying



Christians the books of the New Testament, or to add to them such things as do not appear to be true : we are by no means to hearken to such an one ; because he requires that of us, which no prudent man will allow ; viz. that we should believe that which we are not certain of, or neglect that which all own to be the sure record of the Revelation of the Gospel. There is no need of examining all controversies singly, and one by one : which would be an endless thing, and cannot be done but by very learned men, who have abundance of leisure. Whoever imposes any thing upon us, as necessary to be believed, which we cannot believe ; he drives us from himself ; because belief cannot be extorted by force : nor will any one who fears God, and is a lover of truth, suffer himself to profess what he does not believe, for the sake of another.

But they who differ from this, object, that if every one be left to their own liberty in judging of the meaning of the books of the New Testament, there will be as many Religions as there are men : and truth, which is but one, will immediately be oppressed by a multitude of errors. But I think, that before an opinion which is established upon solid arguments be opposed by objections, the foundations upon which it is built ought to be overthrown ; because so long as that remains firm, the whole superstructure raised upon it cannot be shaken, as we see here. For if any inconvenience should follow from what has been said, it is nevertheless true, till it be made appear not to be fixed on a firm bottom. But to pass by this now ; it is false that the Revelation of the New Testament is so obscure, that the sum of the

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of Paul, Gal. i. 8. " If we, or an angel from heaven, preach any other thing for the gospel, than that gospel we have preached to you, let him be accursed." And indeed it is no man's business to add any thing to the gospel, as unnecessary : nor to diminish any thing from it as unprofitable.

Christian Revelation cannot be truly learned from it, by any one of a sound mind, who is desirous of truth. It is evident from experience, that it may be truly learned from thence; for all Christians, as has been already shown, agree in the principal parts of it; which was observed by Grotius, book ii. § 17. We have no regard here to a few simple or wicked men; since whole societies of Christians, who in other respects, out of their too great eagerness of contention, are apt to differ from one another, and to run into the contrary extremes, are here agreed.

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Sect. VII. *The Providence of God in preserving the Christian Doctrine, is very wonderful.*

IN this particular, as in numberless others which relate to the government of human affairs, the Divine Providence is very wonderful, which, notwithstanding so many differences as were of old, and are at this day amongst Christians, yet hath preserved the books of the New Testament entire, even to our times; that the Christian Doctrine may be recovered out of them, as often as it happens to be corrupted. Nor has it only delivered down to us this treasure entire; but also in the midst of the hottest differences, has so secured the Christian Doctrine itself that the sum of Religion has never been forgot amongst Christians.

No inconsiderable number of Christians at this day contend, that many errors in former ages crept by degrees in amongst the sects of Christians; which when others denied, in the Sixteenth century after the birth of Christ, that famous separation in the West was made upon that account, by which Christianity was divided into two parts, not very unequal. Yet in those ages, whose errors are reproved by that part of the Christians which made the separation I now mention, and whose faults were highly aggravated by both sides, and that not without grounds; the sum of the Christian Religion

before drawn up by us, was all along maintained. \* There is no age so thick clouded with ignorance and vice, but the forementioned articles of faith may easily be collected from their writings that remain. It must not indeed be dissembled, that many things foreign and unknown to the books of the New Testament, have been added and thrust into the Christian Theology; whence it is, that the true wheat of the sower in the gospel, hath not brought forth so much fruit as it would otherwise have done, had the ground been cleared of thorns and hurtful and unprofitable weeds. Many vices and faults were not only admitted or born with, but applauded also. Yet was not sound doctrine ever the less safe, whilst the books of the New Testament remained, and whilst Christians were endued with common sense: for by this means, very eminent men were often raised up, who corrected the errors and vices of their age, and ventured to oppose the torrent. Thus according to the promise of Christ, God hindered † the gates of death from prevailing against the church, that is, did not suffer every society wherein

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\* There is no age so thick clouded, &c. None have a worse report, than the Tenth and Eleventh centuries, as is granted by those who stick to the see of Rome, as much as by those who have made a separation from it. Yet if any one, for his own satisfaction, will read amongst the books of the fathers, the writings of those centuries, he may easily collect all the doctrines mentioned in the Fourth Section. At the beginning of the Twelfth century, lived Bernard Abbot of the monastery of Claravallis, whose learning, piety, and constancy, and commended by very many, and whose writings were often read in the following ages, and never condemned. Now from thence an entire body of the Christian doctrine may easily be collected; and it is no less certain of the following centuries down to the Sixteenth. Nor is there any doubt of those that follow.

† The gates of death from prevailing, &c. So we explain *ύλας* *αδου*, because neither that word, nor the Hebrew *Sheol*, which answers to it, ever signifies in the sacred writings, an evil spirit, but only the grave, or the state of the dead, as Grotius and others have observed. Therefore this one thing may be gathered from this place, that it will never happen, that the Christian church should entirely perish, or that there should be no society left, amongst whom the sum of the doctrine of the Gospel should not remain.

the Christian doctrine was preserved entire, to be extinguished ; though sometimes they are blended and obscured with foreign and contrary opinions, and sometimes more sincere and pure. Wherefore to observe this by the way unless this doctrine was really sent to us from God, it could never have escaped out of such a deluge of vices and errors, but would at length have been overwhelmed by the changeableness and folly of human nature, and have entirely perished.

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Sect. VIII. *An answer to that question, Why God permits differences and errors to arise amongst Christians.*

PERHAPS some may here object against what has been said, that the Divine Providence would have better consulted the preservation of the Christian doctrine, if it had prevented the errors that are and have been amongst the Christians, and maintained truth and constant agreement, which is the companion of it, amongst them, by its omnipotence. But it is not for us to instruct God how he ought to direct himself, in the government of human affairs, that they might be better. On the contrary, it is our duty to think that God had very wise reasons for suffering what he did suffer, though we cannot so much as guess at what they are. But if any probable reasons can be given for the things that are done ; we ought to believe, that God permits those things which daily come to pass, to be done for these, or more weighty reasons.

To make a conjecture from the reason of things ; we are above all things sure, that the design of God was \*

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\* To create men free, &c. This is taught with the highest consent by all Christian antiquity. See Justin the Martyr's apology 1. chap. liv, and lv. Irenæus book iv. chap. 9. chap. 29. towards the end, chap. 71, and 72. Origen's Philocalia, chap. 21. Eusebius's

to create men free, and to suffer them to continue to the end : that is, not so good that they must necessarily continue good always, nor so bad as that they must of necessity always submit to vice ; but mutable, so as that they might pass from vice to virtue, and again from virtue to vice ; and this with more or less ease, according as they had a longer or shorter time given up themselves to virtue or vice. Such we see the Hebrew people of old were, and such were the Christians afterwards. Neither of them were drawn by an irresistible force either to virtue or vice ; but only restrained by laws, which proposed reward to the good, and punishment to the bad ; to which were added by the divine providence various incitements to virtue, and discouragements from vice, but yet neither of them deprived man of his native liberty, whereby he had a power of obeying or disobeying God, as is evident from experience ; for there were always good and bad, though the divine laws prescribed virtue, and prohibited vice equally to all. That this would be so amongst Christians, Christ has plainly signified in two parables, \* the one of the tares which the enemy sowed after the wheat was sown ; † the other of the net which took good and bad fish alike ; by which he signified that there would always be in the church a mixture of good and bad Christians ; whence it follows that he very well saw the evils that would always be in the Christian church. Moreover Paul tells the Christians, ‡ that

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Gospel Preparation, book vi. chap. 6. and others, whose sayings are quoted by Dyonisius Petavius, in his Theological Doctrines, Tom. i. book vi. chap. 6. There are also many things to this purpose, Tom. iii. book iii, iv, and v.

\* The one of the Tares, &c. Mat. xiii. 24, and following.

† The other of the nets, &c. Mat. xiii. 46, and following.

‡ That there must be sects, &c. 1 Cor. xi. 19. For there must be also heresies among you, that they which are approved, may be made manifest among you ; that is, as they are men, there is a necessity, unless they were changed for the better, that there should arise sects amongst them, by which the good may be distinguished from the bad ; whilst the good stick to truth and charity, and the rest run into all other things. See Mat. xvii. 7.

there must be sects amongst Christians, that they who are approved may be made manifest. \* And indeed unless there had been differences among Christians concerning doctrine, there had been no room left for choice, and for that sort of virtue, by which truth is preferred to all other things. Therefore even in this particular also, the divine wisdom shines bright; which caused an excellent virtue to flourish out of the midst of the vices of men.

If any one should object here, as † some do; that it were better there were no such kind of virtue, than that there should be vices contrary to it, from whence so many horrid crimes, so many calamities, and so great miseries should befall mankind, and such heavy punishment attend them after this life; to this we answer, that these evils are not of such a consideration with God, that upon their account he should not give an instance of his power in creating free agents. Unless this had been done, no creature would have believed that it could have been done. Nay, God himself would not have been thought to be free, unless he himself had planted this opinion of himself by his omnipotence in the minds of men, which otherwise they never could have conceived from his works. Nor could he have been worshipped, if he had been thought to do, or to have done all things, not out of his free goodness, but by a certain fatal necessity; unless by a fatal worship also, and such an one as is not at all free. The vices and calamities of this or the other life, are not comparable to so great an evil, as the supposing God to be ignorant of any thing; for if we find any difficulty about them, we ought to consider that God is most good, just, powerful, and wise, and will

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\* And indeed unless, &c. See this handled more at large in my Ecclesiastical history, Century I. Anno lxxxiii. 8. *Le. Clerc.*

† As some do, &c. This objection is largely proposed, and set off with rhetorical flourishes by Peter Bayle, whom we have confuted in some of the volumes of the Choice Library, and especially in the xth, xith and xiith, in French.

not act otherwise than agreeable to his perfections; and will easily find a way and go in it, whereby to clear those things which seem to us to be entangled; and to show to all intelligent creatures, that nothing was done by him, which ought not to have been done. In the mean time, till that day spring, in which all the clouds of our ignorance shall be dispersed; he hath given us such experience of himself, and such instances of his perfections, on the account of which we may and ought entirely to confide in him, and patiently to wait for what he will have come to pass. More might be said on this matter, but that it would divert us from that end we are tending to, and carry us to what does not belong to this place.

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Sect IX. *They profess and teach the Christian Doctrine in the purest manner of all, who propose those things only as necessary to be believed, practised, or hoped for, which Christians are agreed in.*

To pass by these things therefore, and return to the choice of our opinion amongst the different sects of Christians: nothing seems possible to be done more safe and wise in this state of affairs, than for us to join ourselves with that sect of Christians, which acknowledges the New Testament only for the rule of their faith, without any mixture of human decrees; and who think it sufficient that every one should learn their form of faith from thence, conform their lives to its precepts, and expect the promises which are there made. Which if it be done sincerely, and without any dissimulation; the end of such a search will be that very form of sound words, which we have made appear to have remained the same, amidst so many and so great storms of errors and dissensions, during the passing of so many ages, and the changes of kingdoms and cities. In it are contained

all things that are necessary to faith and practice ; to which if any one would have any other things added, it may lawfully be done, according to the circumstances of time and place ; provided they be not imposed as necessary \* which belongs only to the supreme lawgiver, nor contrary doctrines to those obtruded.

Christians disposed in the manner we have been speaking of, ought not to submit their neck to the yoke of human opinions, nor to profess they believe what they do not believe ; nor to do that, which they cannot approve in their own minds, because they think it contrary to the precepts of Christ. Therefore, where ever that Christian liberty, which I have now mentioned, is not allowed, they must of necessity depart thence ; not as if they condemned all that are of a different opinion from themselves, but because every one is absolutely obliged to follow the light of his own mind, and not that of another's ; and to do that which he judges best to be done, and to avoid that which he thinks to be evil.

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Sect. X. *All prudent persons ought to partake of the Sacraments, with those who require nothing else of Christians, but what every one finds in the books of the New Testament.*

Since Christ has appointed two signs or symbols of Christianity, baptism and the Lord's Supper ; it was not indeed in our power to receive baptism where we judged the Christian Religion to be most pure, because we were baptized very young ; but since we do not come to the

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\* Which belongs only to the Supreme Lawgiver, &c. See what Paul says upon this matter, Rom. xiv. 1, and so on. Where he speaks of those who impose rites on others ; or who condemn those that observe them ; which right he declares to belong to Christ only. And to this may be referred what St. James says, chap. iv. 12. There is but one lawgiver who " is able to save and to destroy.



sacrament till we are of riper age, we may distinguish that Society of Christians in which we are willing to be partakers of it ; which if we have not already done, we ought to do it now.

There are some who make the sacrament, which according to Christ's Institution, \* is a token of that peace and love which is between Christians, a mark of distinction : and exclude from it all those who do not think it safe to submit to any yoke but what Christ has laid upon them ; or to receive any things as necessary to be believed, practised or hoped for, but those which they are verily persuaded are contained in the books of the New Testament ; and who are therefore very cautious of admitting any other forms of faith besides that which we have mentioned. It is but just and reasonable indeed, that we should maintain peace with such as these ; † but for receiving the sacrament upon this condition, that we should embrace any other rule of faith and practice, beside the books of the New Testament, and think all those excluded the church who will not admit them ; this a Religious and prudent man will think very wicked.— But all they who are true lovers of the Gospel, safely may and ought to approach the Sacramental table of them who know no other laws of obtaining eternal Salvation, but those laid down by Christ and his apostles in the books of the Gospel Covenant, as every one can understand them. For whoever acknowledge the books of the New

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\* Is a token of that peace and love, &c. See 1 Cor. x. 16, 17° where, mentioning the sacramental cup and bread, of which many are partakers, the apostle adds, " For we being many, are one bread and one body, for we are all partakers of that one bread." Which words show, that by the sacrament is signified the mutual agreement of Christians ; and so the best Interpreters understand it.

† But for receiving the sacrament, &c. And this was the opinion of Grotius, as appears from that little book of his, whether we ought always to join in receiving the sacrament ; where he speaks of the reasons of forbearing the communion. Tom. iv. of his Theological works, page 511.

Testament for the only rule of faith and practice ; who sincerely conform their lives to that rule ; in a word, who allow of no idolatry, nor treat others ill, that they may profess they believe certain doctrines which they do not believe ; all such are received by these, and also invited to this table. It is manifest indeed, that communion cannot be maintained with him, who makes use of force to impose his opinions upon others ; who worships other Gods, beside the true God the Father, Son, and Holy Ghost ; or who by his conversation, shows that he makes light of the precepts of the Gospel ; or who owns any other laws of Salvation, than those wrote in the books of the eternal covenant : but he who behaves himself the direct contrary, is worthy to have all Christians maintain communion with him, and to be preferred to all the rest who are of a different opinion. \* No mortal man, nay, no angel can impose any new Gospel upon Christians, to be believed by them : now according to this gospel, he is a true disciple of Christ, who from his heart believes his doctrine, and his only, so as to obey it the best he is able, according to the infirmity of this life ; who worships one God, loves his neighbour as himself, and lives temperately in respect to all other things. If any thing be diminished from this, the laws of the covenant, which none but God can abate any thing of, are maimed : And if any thing be added, it is an useless yoke, which none ought to impose upon Christians. Such laws can be received from God only, who alone is the determiner of eternal salvation.

Perhaps some may here ask me by what name these Christian societies, which I have now described, may be distinguished ? but it signifies nothing what denomination they go under ; the reader may conceive all churches to be meant, in which, what I have said, is to be found. Wheresoever that only rule of faith, and that liberty which I have described is ; there they may be assured

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\* No mortal man, &c. See the Notes on Section I.

true Christianity is, and they need not inquire for a name, which makes nothing to the purpose. I believe there are many such societies; and I pray the great and good God, that there may be more and more every day; that at length his kingdom may come into all the earth, and that mankind may obey it only.

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### Sect. XI. *Concerning Church Government.*

A small difficulty may here be objected to us, which arises from the form of church government and discipline, commonly called ecclesiastical; for no society, such as a church is, can subsist without order, and therefore there must be some form of government appointed. Nor is it debated amongst Christians, what form of government was appointed by the apostles; for that seems preferable to all others, which was appointed from the beginning; and therefore of two churches, in which the gospel is taught with equal purity and sincerity in all other respects, that is to be preferred, in which the form of government is apostolical; though government without the thing itself, that is, the gospel, is only the faint shadow of a church.

There are now two forms of government, one of which is that wherein the church acts under one bishop, who alone has the right of ordaining presbytery, or the inferior order of the gospel ministers; the other is that, where the church is governed by an equality of presbyters, joined with some lay-persons of prudence and honesty. They who without prejudice have read over the most ancient Christian writers that now remain, \* very well know that the former manner of discipline, which is called episcopal, such as that in the South part of Great Britain, prevailed every where in the age immediately after the apostles; whence we may collect, that it is of

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\* Very well know, &c. See my Ecclesiastical history, century 7, to the year lii. 6, and lxxviii. 8, and the following ones. *Le Clerc.*

apostolical institution. The other, which they call Presbyterian, was instituted in many places of France, Switzerland, Germany and Holland, by those who in the xvith century made a separation from the church of Rome.

They who read with attention the histories of that century, are fully satisfied that this latter form of government was introduced for this reason only, because the bishops would not allow to them who contended that the doctrine and manners of Christians stood in need of a necessary amendment; that those things should be reformed, which they complained were corrupted. Otherwise, if the bishops every where at that time, had been willing to do of their own accord, what was not long after done in England; that government had prevailed even to this day, amongst all those who separated from the Romish Church; and the numberless calamities which happened when all things were disturbed and confounded, had then been prevented. For if we would judge of the matter truly, there was no other reason for changing the government but this, that whilst the ancient government remained, nothing could be procured, however just in itself. Therefore the presbyterian form is appointed in many places; which after it was once done, was so much for the interest of all them who presided in the state-affairs in those places, and is so at this time not to have it changed, that it must of necessity continue; unless any one had rather upon that account, that all the dominions in which it prevails, should be put into the most dangerous disorders; which prudent men will never allow, nor is to be wished. The form of government was appointed of old, to preserve the Christian doctrine, and not to disturb the common-wealth, which can scarce happen without endangering the religion itself.

Wherefore prudent men, though they above all things wish for the apostolic form of church government, and that it might be every where alike; yet they think things had better be left in the state in which they now are,

than venture the hazards which always attend the attempt of new things. In the mean time, they that are wise, will by no means hate, reproach, nor condemn one another upon that account, as the most violent men are apt to do; as if eternal salvation depended upon either form, which does not seem to be taught any where in the apostolic writings, nor can it be gathered from the nature of the Christian Religion.

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Sect. XII. *The ancient church-government was highly esteemed by-Grotius, without condemning others.*

WHOEVER reads over the works of that great man, Hugo Grotius, and examines into his doctrine and practice, will find that he had entertained in his mind \* that form of sound words, the truth of which he has proved; nor did he esteem any thing else as true religion; but after he had diligently read the writings of Christian antiquity, and understood that the original form was that of episcopacy, he highly approved of it in the manner it is maintained in England, as appears † from his own ex-

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\* That form of sound words, &c. See amongst other things, the institution of Children that are baptized, which the author himself translated out of Dutch verse into Latin. In his theological works, Tom. iv. page 629, and in his latter works, he often affirms that whatever is necessary to salvation, is plainly enough contained in the New Testament. See his Annotations on Cassander's Consultation towards the end, where he speaks of the sufficiency and plainness of the scripture. Which being granted, it is manifest from thence, that the sum of the Christian religion, as it was before produced by us, may be collected thence by any one.

† From his own express words, &c. In his annotations on the consultation of Cassander, act. xiv. Bishops are the heads of the Presbyters, and that pre-eminence was foreshewn in Peter, and was appointed by the apostles where ever it could be done, and approved by the Holy Ghost in the revelations. Wherefore it was to be wished that that superiority were appointed every where, &c. See also what follows, concerning the ecclesiastical power, and the discussion of Rivetus's apology, page 714. col. 2. Other things are also alledged, in the epistles added to this little treatise.

press words, which we have wrote down at the bottom of the page.

Therefore it is not to be doubted, but if it had been in his power, and he had not been so vehemently tossed too and fro by adversity, and exasperated and vexed by the baseness and reproachfulness of his enemies, at whose hands he did not deserve it: he would have joined himself with those who maintained the ancient form of discipline, and required nothing further than what has been already said, the truth of which he has proved excellently well; the arguments for which practice appear to us to be so weighty, that we have thought good to add them to this little treatise.

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Sect. XIII. *An exhortation to all Christians who differ from each other, not to require from one another any points of doctrine, but such as every one finds in the New Testament, and have always been believed.*

SEEING these things are so, we cannot but earnestly exhort all Christians who differ in opinions, to remember that that only is the true sum and substance of the Christian religion, the truth of which can be proved by the arguments Grotius has alledged; and not those controverted points which each side denies, and which have been the cause of so many evils; further, no one that reads over the New Testament with a religious mind, and meditates upon it, can be persuaded that there is \* any other lawgiver but Christ, upon whose laws eternal life depends; nor that any one who is so disposed, can or ought to persuade himself, to admit of any thing

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\* Any other lawgiver but Christ, &c. The words of James, ch. iv. 12. quoted in sect. 1. are very express in this matter; where more is said relating hereto. Besides, the thing itself speaks here; because amongst the different sects of Christians, none of them believe their adversary's authority.

as necessary to salvation, beside what is the doctrine of Christ and his apostles; or to believe that to be true, which he thinks is contrary to it; wherefore there is none more certain and present remedy of their differences, than this, that nothing be imposed upon Christians, but those things which every one is fully satisfied in his own mind are revealed; nor need we fear any inconvenience from hence, since it is evident from the experience of all ages past from Christ to this time, that the sum of the Christian religion before laid down, was never rejected by any. \* If this one thing only were at this time required of all Christians as necessary, all their differences would immediately cease; and whatever disagreement remained in opinions, it would not belong to the body of the church, but to private persons; every one of which must render an account of their conscience to God. If they did but once understand that they were agreed in the principal matters, as they really are agreed, and would bear with one another in other things: and would not endeavour to bring over others to their opinion or rites, by force or other wicked arts: this would be the only agreement that can be expected on earth. † In this ignorance and want of knowledge in mankind,

\* If this one thing only, &c. This was the opinion of James I. king of Great Britain, if we may give credit to Isaac Causabon, who had these words, in his answer to Cardinal Perron's epistle, on the third observation, page 39. edit. Lond. 1612. It is most truly written, in the explication of those things which are absolutely necessary, that it is the king's opinion, that the number of those things which are absolutely necessary to salvation is not great. Wherefore his Majesty thinks, that there is no shorter way to enter in an agreement, than by carefully separating those things that are necessary, from those that are not; and that their whole care be employed in agreeing about the necessary things; and that in those things that are not necessary, there be an allowance made for Christian liberty, &c.

† In this ignorance and want of knowledge, &c. It was very well said by Helary concerning the Trinity, book x. chap. 70. That God does not invite us to happiness, through difficult questions, nor confound us with the various sorts of eloquence. Eternity is plain and easy to us, to believe that God raised up Jesus from the dead, and to confess him to be Lord.

hindered by so many passions, no prudent person can expect that all can be brought, either by force or reason, to think and do the same thing. The more generous and understanding minds, can never approve of force, which is the attendant of lies, and not of truth : nor do they who are less learned, or who are blinded by passion, or the prejudices of education, or any other thing, as the far greatest part will always be ; fully understand the force of reason, nor in the mean time are they to be compelled to do or speak contrary to what they think. Let them who preside in the government of the church, think it sufficient, that men through the help of the immortal God, believe the gospel ; that that faith alone is to be preached as necessary ; that the precepts of it alone are to be obeyed, and salvation to be expected from the observation of its laws ; and all things will go well. Whilst human things are made equal with divine ; and doubtful things, to say no worse of them, equalled with those that are certain, there can be no end of contention, no hopes of peace : which all pious men ought, with their most earnest wishes, to desire of the great God, and to endeavour to promote, as far as is in their power.



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**BOOK SECOND.**

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**AGAINST INDIFFERENCE IN THE CHOICE OF OUR  
RELIGION.**

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SECT. I. *That we ought to have a love for truth in all things, but more especially in such as are of great moment.*

I THINK that person judged very rightly, \* whoever he was, that said, there is an eternal alliance betwixt truth and the mind of man; the effects of which, though they may sometimes be, as it were, suspended or discontinued for a while, by reason of the inconstancy and affections of human nature; yet the alliance itself can never be entirely broke. For nobody is desirous of be-

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\* Whoever he was, that said, &c.] John Smith, in his *Select Discourses*, published at London 1660. Hence St Austin, in his cixth Sermon concerning the words of the Evangelist St John, tom. v. Col. 682. "Every man searches after truth and life; but every man does not find the way to them." And again, Sermon cl. Col. 716. "The mind cannot endure to be deceived. And how much the mind naturally hates to be deceived, we may learn from this single thing, that every man of sense pities a changeling. If it were proposed to any one, whether he would choose to be deceived, or to persist in the truth; there is nobody but would answer, that he had rather persist in the truth."

ing deceived; nay, there is nobody but had rather know the truth in any matter whatsoever, but especially in any matter of moment, than be mistaken, though it be only in things of mere speculation. We are naturally delighted with truth, and have as natural an aversion to error; and if we knew any way in which we could certainly arrive at truth, we should most readily enter into it. Hence it is, that there always have been found very eminent men, whom all the world have most highly applauded, because they spent their whole lives in the pursuit of truth. There have been, and are at this day, innumerable natural philosophers and geometers, who have taken incredible pains to come at truth; and who affirm that they never feel \* so great pleasure as when they find out a truth which they have long been in search after. So that the love and the knowledge of truth may very justly be reckoned amongst the many other things that men excel brutes in.

But all truths are not of the same moment, and many theoretic notions, though they be true, may be laid aside, because little or no advantage can be had from them, and therefore it is not worth while to be at much pains about them; but, on the other hand, there are some truths of so great moment, that we justly think them worth purchasing at any rate. Of this sort are all those that relate to our well-being and happiness; the knowledge of which is most valued by every body, and most diligently pursued by them. To which if we add, that the consequence of a well-spent and happy life (and we must always allow, that what is good, that is agreeable to truth, is also an ingredient of happiness) during our short stay here, will be an eternal happiness hereafter, as all Christians of every sect whatsoever profess to believe; we cannot but own that the knowledge of the way by which we may arrive at such happiness, cannot be purchased at too dear a rate.

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\* So great pleasure, &c.] See the life of Pythagoras in Diogenes Laertius, book viii. 12.

SECT. II. *Nothing can be of greater moment than religion; and therefore we ought to use our utmost endeavours to come at the true knowledge of it.*

OUR business is not now with such persons as despise all religion; these have been sufficiently confuted by that great man Hugo Grotius, in the foregoing books; which whosoever has read, with a mind really desirous of coming at the truth, can have no doubt, but that there is a God who would be worshipped by men; and as things now are, with that very worship which is commanded by Christ; and that he has promised everlasting happiness after this mortal life, to all who thus worship him.

Thus much being allowed, nobody can doubt but that religion is a matter of the highest concern; and therefore, as we see that christians do not consist of one entire body, we ought to endeavour to find out which sect of them is most agreeable in its doctrines and precepts, to those which are left us by Jesus Christ; for we cannot have an equal regard for them all, because some of them are so very different from others, both in doctrine and worship, that they accuse one another of the greatest errors, and of having corrupted the Divine Worship; nay, some of them speak of the rest, as absolutely excluded eternal life. Now, if this could be made plainly appear, without doubt we ought to withdraw ourselves from all other sects, as soon as we can, and join with that alone which with truth makes such objections against all others. For not only this present short life lies at stake, which is subject to innumerable evils and misfortunes, let us live how we will; but we render ourselves liable to the punishments which God has threatened to those who do not believe the Gospel, and hazard that happiness which has no defect, and will have no end. Yet there are some men, not indeed very learned, nor very much addicted to reading the Scrip-

tures seriously, in order to judge of the divisions amongst Christians, and to find out on which side the truth lies, for they have no concern at all for that; but their notion of these divisions is, that they think it all one, let their opinions be what they will, and that it is the same thing, whatever worship they follow: they imagine it to be quite indifferent what party of Christians we really ought to join with, or indeed only profess to join ourselves with. I do not now speak of the common people only; there are kingdoms, in which not only the common people, but the magistrates and nobility have separated from the See of Rome, and yet in a very short time, upon having a new king, have returned to it again; and then after this, have been assisting to the supreme Power in opposing the same See. In the reign of Henry VIII. of England, there were many acts made not only by the king, but agreed to by the Parliament, against the See of Rome, which King Henry was angry with for a reason that few people approved of. After his death, when his Son Edward VI. joined in with that party, who had not only renounced all the authority of the See of Rome, as his Father had done, but also had embraced other opinions, which were condemned by that See; they likewise openly declared that they approved of them. A little after King Edward died, when Queen Mary, a great bigot to the Pope of Rome, succeeded her brother; this very nobility assisted this Queen to oppress that party who had despised the authority of the Pope, and were in so flourishing a condition when Edward was King. Some time after, upon the death of Mary, Queen Elizabeth succeeded, who was of the same sect with her brother Edward, and so strongly established it by a long reign, that it remains to this day upon the same foundation on which it was then built. Whoever peruses the history of those times, will see how fluctuating the nobility of that nation were; and he will hardly be able to persuade himself, but that they were of the same mind with those that believe it.

to be all one with respect to their eternal salvation, what sect of Christians they join themselves with. I agree with those who ascribe these changes in a good measure to fear; but when I consider the constancy, courage, and contempt of death, which we so frequently see in the English nation, I can hardly persuade myself, but that the love of this present life, and an indifference about religion, were the principal causes of these several changes.

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SECT. III. *That an indifference in Religion is in its own nature unlawful, forbidden by the laws of God, and condemned by all sects of Christians.*

FOR any one to think that religion is one of those things that are of an indifferent nature; so that we may change it as we do our clothes; or at least, that we may profess or deny it just as the times change; is a most heinous crime, as will appear by many reasons, the principal of which we will produce from the nature of the thing, the laws of God, and the consent of all Christian nations.

First, to tell a lie is a very dishonest thing, especially in an affair of any great moment, when it is not so much as allowed in trifling matters, unless perhaps in such particulars where a lie is, upon the whole, more advantageous than the truth. But in the affair of religion, it must be a very grievous fault for men to lie, or even to dissemble; because thereby they do all in their power to confirm a lie, in a thing of the greatest importance; to stifle truth which is contrary to it, and to condemn it to perpetual obscurity. It is the worst example that can be set, especially in persons advanced to any dignity, which the people of a lower rank are but too apt to imitate; whence it comes to pass, that they are not on-

ly offenders themselves, but they cause others to offend also by their example; which has the greatest influence over the common people, because they give a much greater attention to the actions of those they have a great respect for, than to their words.

It is also a very dishonourable thing, and altogether unworthy a man of courage, to tell a lie for the sake of this short life, and to choose to displease God rather than men. For this reason the most eminent philosophers chose rather to expose themselves to certain death, than to do a thing which they thought was displeasing to the Deity; as we see \* in the instance of Socrates, who chose rather to drink a dose of poison, than to leave off the study of philosophy, which he had so much accustomed himself to, and live. Other philosophers also chose rather † to go to the plough, than give up those notions which they believed to be true, and had undertaken to defend. And there have been such valiant men among the heathens, who by their good lives severely reproached the age they lived in; and thought it much more preferable to die, than to flatter tyrants, and thereby forsake the true way of life; of which were ‡ Thræseus Pœtus, § Helvidius Priscus, who chose to

\* In the instance of Socrates, &c.] See what I have collected about him in my *Silvæ Philologicæ*, book i. chap. 3.

† To go to the plough, &c.] See Galen in that book, where he says. "That the passions and affections of the mind depend upon the constitution of the body." In the last chapter, towards the end, where speaking of the Stoics, "They were fully persuaded, that they ought to forsake their country rather than their opinions.

‡ Thræseus Pœtus, &c.] Who was put to death by Nero, because he would not flatter him. See Tacitus's *Annals*, book xvi. 24, and following sections.

§ Helvidius Priscus, &c.] The son-in-law of Thræseus, who, as Tacitus there tells us, was commanded to depart out of Italy at the same time. He was afterwards slain by Vespasian, because he would not pay sufficient reverence to his new Master, as Suetonius informs us in the xvth chapter of the life of that Emperor. His son was slain by Domitian. See Suetonius's life of him, and Tacitus in the life of Agricola, chapter xlv.

die rather than to dissemble or approve of the vices and wicked actions of the Roman Emperors. Now if this was done by men who had but faint hopes of another and more happy life hereafter; how much more are they obliged to do it, who have so much plainer and more certain hope of an eternal happiness afforded them!

All ages have seen and commended such as have, with an intrepid mind, submitted to death for the sake of their earthly country. Now after this, who is it but must applaud all those who prefer a heavenly country to an earthly one; and that eternal life which the Scriptures have revealed to us, to a temporal one? Who can forbear despising those mean creatures that choose to preserve such a life as they have in common with brute beasts, and which they must lose in a short time; rather than to take the first opportunity of obtaining a life that can never be lost? We see soldiers with great bravery face the most imminent dangers, in order to obtain the favour of kings or princes to themselves, or their families after them; and rejoice within themselves that they got such wounds as they must in a very short time die of. Nay, even hired troops themselves will fight very valiantly, and venture their lives for those who employ them, though it be but for very small wages; and yet there are some who will not expose themselves to any hazard, I do not say of their lives, but of the loss of their goods, or of their uncertain dignities for the defence of truth, which will last to eternity, is most acceptable to God, and has the highest reward annexed to it.

Therefore, what Christ has commanded us in this respect, is in the following words: \* “Whosoever shall confess me before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven.” In which words he tells us, that

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\* Whosoever shall confess, &c. Mat. x. 33.

he will own all those for his disciples, and will give them eternal life at the day of judgment, who have not dissembled his doctrine, either in their deeds or words. He does, indeed, in another place, declare, that this ought to be done with prudence; when he says, \* “That we should not cast pearls before swine.” But this prudence does not extend so far as to allow us to play the hypocrite all our lives long, if need be, or so much as to tell a direct lie; but only not to try at an improper time and place, to convince such persons as obstinately persist in their errors, when we see it will have no effect upon them. For he expressly declares a little after the forementioned words concerning confessing our religion; and sometimes it ought to be done, though it brings upon us the hatred of all those about us, and the imminent danger of certain death: † “He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me.” And such are all they who dissemble the doctrines and precepts which they have received from Christ, for their family’s sake. Nor has Christ omitted to tell us, that death must be expected for such constancy; and yet notwithstanding, they ought to persist in their design; and that he who does lose his life upon this account, shall obtain a blessed immortality in the world to come, ‡ “And he that taketh not his cross and followeth after me, is not worthy of me. He that findeth his life (in this world) shall lose it (in another;) and he that loseth his life (on earth) for my sake, shall find it,” in heaven, and an infinitely more happy and eternal one.

This doctrine is so plain and evident, that there are no sects of Christians at this time that differ at all about it; they who own the Pope’s authority, and they

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\* That we should not cast, &c.] Matt. viii. 6.

† He that loveth father, &c.] Matt. x. 37

‡ And he that taketh, &c.] Matt. x. 28, 39.



of all sorts who disown such authority, do every one of them, with one consent, affirm it to be a very wicked thing to dissemble our thoughts concerning religion; when opinions of the greatest moment are debated, and where the thing may be done without sedition and tumult. For in those things, in which faith towards God and uncorruptness of manners may be preserved, it may be right to conceal our notions, rather than raise perpetual contentions amongst christians, when there are so few learned men who think alike in every thing. I say conceal, not dissemble; for to conceal your opinion is not to lie; but to affirm you believe that which you really do not believe, this is to lie. To which may be added, that if any opinion be established by the common law, which you think to be false; you ought modestly and without contention or tumult, to declare your dissent from it; otherwise, instead of that mild and gentle government of christian churches, which does not exclude any dissent, provided it be done with charity; we shall run into absolute tyranny, which will allow of no dissent at all upon any account. There are innumerable obscure speculative questions, especially to those who never took any great pains in such sort of studies, in which christian liberty ought to be allowed, as is confessed by all Christians, for there are a multitude of places in Scripture, and a vast number of theological opinions, in which learned men always have, and will differ from each other with impunity, even amongst those, who in other things require consent more strictly than they ought to do.

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SECT. IV. *We ought not hastily to condemn those who differ from us, as if they were guilty of such a crime or such unlawful worship, as is inconsistent with eternal life; so that none who admit such persons, should be capable of*

*the mercy of God ; nor yet, on the other hand, is it unlawful for us to profess that we believe what we really do not believe ; or to do what at the same time we condemn.*

THEY who have separated from the church of Rome, do no more agree with each other in all points, than they who continue in it ; but according to the judgment of some of the most learned men, they do not differ in any thing that is consistent with that faith which is owing to God, and that obedience which ought to be paid to him. But they object many things to the church of Rome both in doctrine and in worship, which they think are plainly false and unlawful. Whether they judge right in this or not, I shall not now inquire: however, thus much is evident, that according to the opinion even of that church, it is not lawful for them to profess that they approve of what they do not approve of, nor do they admit any persons to communion with them, who profess to dissent from it in such things. However, amongst those that dissent from the church of Rome, there are \* some famous and learned men, who though they think it utterly unlawful to join with that church themselves, on the account of those doctrines, and that worship in which they differ from it ; yet notwithstanding they do not think it right to exclude from eternal happiness, all those, both learned and unlearned, who live and die in it. They indeed who think that there is any thing in them, which is contrary to the fundamental principles of christianity, judge it to be by no means lawful for themselves to give their assent to them, and that it would be the highest crime in them, to pretend to consent to what they really condemn, and for

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\* Some famous and learned men, &c.] Amongst others, is Mr William Chillingworth, in his English book intituled, 'The religion of Protestants, the safe way to salvation,' where he mentions others, who also think them as safe.

which crime, if they fall into it, and continue in it to their death, they believe they should be excluded eternal happiness. But as to such as do sincerely embrace those doctrines, because they believe them to be agreeable to Divine Revelation, or at least not so repugnant to it, as to subvert the faith or holiness of the gospel; whether it be owing to that sort of study which they have employed themselves in from their youth, or whether it ariseth from a defect of knowledge or judgment; such persons as these, I say, they do not presume to exclude from salvation, because they cannot tell how far the mercy of God may extend with respect to such men as these. There are innumerable circumstances both of time and place, and various dispositions of mind, which are quite unknown to us, which may very much diminish the crimes of wretched men in the sight of God; so as to procure pardon for such, which would be condemned in men of more learning. Wherefore they look upon it as a part of christian equity and prudence, at the same time that they condemn the doctrine and the worship, to leave the men to the wise and merciful judgment of God; though they themselves are determined neither to assent to their doctrines, nor be present at their worship, because they think it absolutely unlawful.

Surely no man can think, that from what has been said, it will follow that any person who is brought up in a different opinion, and has employed himself in reading the Scriptures in the manner that the reformers do; if he should, contrary to his own conscience say or do any thing which he thinks unlawful or false, for any present advantage; that any such person, I say, can hope for pardon from God; if he should die with a habit of saying and doing what he himself disapproves of; and would have said and done so, if he had lived longer. There is not at present, and I hope there never will be, any sect which shall go under the name of christian, who will allow that such a man can arrive at salvation.

Let hypocrites, therefore, look to themselves whilst

they behave so, as shamefully to despise the light of reason and revelation, to resist the conviction of them, and to look upon the judgment of all christians whatsoever as nothing. Such persons cannot be thought learned men, or such as have thoroughly and maturely considered the thing. There are them that so far despise all theological learning, that they will not so much as attempt it; but without this therē can be no judgment at all passed upon the matter. These equally despise that noble philosophy, which the great men amongst the Romans of old set such a value upon, as being deduced from the light of nature; in order to indulge those passions which the heathen philosophy would not allow of. Having thus secured themselves from the judgment of past ages, despising every thing in the present, and having little concern for what is to come; they are more like beasts than men endued with reason, which they never make use of. They who dissemble and lie in such a manner as this, ought not to be looked upon as men of any value or account, they ought not to be trusted, even in temporal and worldly affairs, because they endeavoured to impose upon God and man in a matter of the greatest importance. There are some amongst these, who dare to affirm, that we ought always to be of the religion that the state is of, and when that changes, we ought to change also; but it is not at all to be wondered at, that these persons should have so ill an opinion of the Christian Faith, when they have not so much as the common principles of natural religion in them, nor do they show any regard to right reason or virtue. What a wretched condition are those kings and states in, who put their confidence in such men as believe neither natural nor revealed religion! Indeed, men, who are themselves void of learning, who give no credit to the judgment of any learned men whatsoever; who have no sort of concern for truth, but live in perpetual hypocrisy; are by no means fit to be trusted in any matters whatsoever, not even in such as relate to the public.

Yet these very men, as much despisers as they are of truth and virtue, look upon themselves as better subjects and more ingenious persons than others; though they be neither, and though it be impossible they should be either, whilst they make no distinction betwixt truth and falsehood, virtue and vice, and whilst they are ready to say or do any thing that may be of advantage to themselves. All such men have renounced a right temper of mind, and every good action, and therefore ought to be despised and avoided by every body.

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Sect. V. *A man that commits a sin by mistake may be accepted of God, but a hypocrite cannot.*

THE condition of human nature is such, that a great many men, who in other respects are not the worst of men; and yet, either by bad education, or for want of teachers or books, which might bring them off from their errors; or because they have not capacity enough to understand the controversies amongst christians, and to form a judgment of them; lead their lives as it were in utter darkness. Such persons, as they who sincerely believe and obey what they are taught concerning the Christian Religion, so far as their capacity reaches, are more the objects of compassion than of anger, considering the natural state of mankind. Their religion indeed is very lame and defective, and abounds with mistakes, but yet they themselves are very sincere. Wherefore it is highly probable, that he 'who does not reap where he has not sown,' will out of his abundant equity, pardon those who are in such circumstances; or certainly will inflict a much lighter punishment upon them.

But if we consider that there are men to be found who have not wanted either education or teachers, either books or capacity, to understand who have the best and

who the worst side of the question, in controversies of religion; and yet have followed the wrong side, only for the sake of the wealth, or pleasure, or honours, that attend them in this present life; we cannot but have great indignation against such men, nor can any one presume to excuse them, much less to defend such a purpose of life, without the most consummate impudence. Whence it is easy to apprehend, that if we ourselves, whose virtue is very imperfect, could not pardon such persons, how much more will the infinite justice of God, be against those, who have knowingly and designedly preferred a lie to the truth, for the sake of the frail and uncertain good things of this present life?

God, out of his abundant mercy is ready to pardon such ignorance as does not proceed from vice; to pity our imperfect virtues; and to allow for the errors of such as are deceived; especially if there was no previous iniquity, nor no contempt of religion; but as our Saviour assures us, he will never pardon those, who when they knew the truth, chose rather to profess a lie. We see that such a hypocrite as this, is by no means acceptable to men; for nobody would choose a person for a friend, who, to gain any small advantage to himself, would trample under foot all the rights of ancient friendship. Whence it follows, from what has been said, that there is not a baser nor more dangerous piece of iniquity, than the crime of those, who, in matters of the highest moment and concern, dissemble that which they really think is the best, and openly favour them who are in the wrong. This is what reason itself teaches us, and what is confirmed by the Christian Religion, and has the consent of all sects of christians whatsoever.

# TESTIMONIES

CONCERNING

HUGO GROTIUS'S

*Affection for the Church of England.*

TO THE READER.

**H**AVING the following Letters from that most excellent and learned person HENRY NEWTON, Ambassador Extraordinary from the most Serene Queen of Great Britain, to his Royal Highness the most Serene Grand Duke of Tuscany, to whose singular goodness I am very much indebted ; I thought I should do a very acceptable thing to all who love the name of Grotius, and no small honour to the Church of England, if I published them here. It appears plainly from them, that this very great man had the highest opinion of the Church of England, and would most willingly have lived in it, if he could. Make the best use of them you can therefore, courteous reader, and continue to have a good opinion of a man that deserved so well of the whole body of Christians.

I. HENRY NEWTON,

*To Peter Hieronymus Barcellinus, Abbot of  
St Eusebius de Urbe.*

**B**EING at length returned safe and well to Florence, from Leghorn and Pisa, where through the intemperateness of the air I was very near contracting a fever ; the first thing I had to do, most excellent Barcellinus, being

furnished with the most noble library of the illustrious Magliabeckius, was to discharge my promise concerning that great man Hugo Grotius, and to show from his writings, particularly his letters, in which truth, candour, integrity of heart, and the inward thoughts of his mind are discovered; how highly he thought and wrote concerning us all his life time, and a little before his departure, and when death and immortality were in his view. I know what was said of him by that chief of his rank Petavius, and Brietius, and Valesius, and many other celebrated men of your communion, who wished well and favourably to a man born for the public good of Christianity. It is known to all how greatly he suffered in goods, honour, and report from the Calvinists, both in his own country and in his banishment, even after he was advanced to a higher rank by foreigners; and how much the heats of controversy (whilst he set his mind upon this one thing, to establish peace in the commonwealth and between the churches, which highly displeased many; a strange and grievous thing!) fretted that disposition, which was otherwise peaceable and modest, after he saw himself treated in such an unworthy manner by his own friends; and sometimes prevailed over that meek wisdom which was in him both by nature and judgment. Yet these did not hinder his Son, who was also a great man, from saying those things which I shall presently add, concerning his Father, to that great prince, Charles II. of Great Britain, to whom he dedicated his Father's Works, and in him to all others; and this when he had no reason to flatter or fear him, because in the Commonwealth, he was of the contrary party to Charles's Sister's Son; and because he was a private man, wedded to a country and learned life, and an old man, not far from death, nor consequently from liberty: For he published his Father's Works, but saw them not after they were published; and his own Life is to be seen and read with the Life of his Father in the same volume. "For thou (says Peter Grotius) art he alone, whom if not the greater, yet the wiser part of the Christian world, have for a long time acknowledged for their Protector. Thou art he to whose protection and defence the Christian Faith willingly commits itself; in whose kingdoms principally, that know-



ledge of the Sacred Writings, that Worship of the Deity, that moderation of the free exercise of liberty in disputing concerning the secret doctrines of faith is established; whose agreement with which the Author, my Father, has long since declared, and publicly professed in his writings."

Hear now Hugo Grotius's own words, how he expresses his own sense, in his Epistle to Johannes Corvinius, dated in the year 1638, who was not an English, but a Dutch Divine, of another Church, and also a Lawyer, and consequently skilled in matters both divine and human; concerning the reformation of Religion made amongst us in the last age. You see how great a progress they have made in England, in purging out pernicious doctrines; chiefly for this reason, because they who undertook that holy work, admitted of nothing new, nothing of their own, but had their eyes wholly fixed upon another world. Then was it in a flourishing condition, before the civil war broke out, before the king was vanquished, taken captive, condemned and beheaded; and it afterwards sprung up and flourished again, contrary to all human hopes, when his son returned to the throne of his ancestors, to the surprise of all Europe, and, after various turns, threats, and fears, continues still to flourish secure and unhurt.

Nor had he only a good opinion of the Church of England himself, but also advised his friends in Holland, who was of his party, and, which was no small thing, who joined with him in partaking of the same danger and losses; to take holy orders from our bishops; whom it is certain he did not believe, nor would have others believe, to be Schismatical or heretical, upon that account. He addresses his brother in these words. I would persuade them (that is, the remonstrants,) to appoint some amongst them in a more eminent station such as bishops; and that they receive the laying on of hands from the Irish Archbishop, who is there, and that when they are so ordained they afterwards ordain other pastors; and this in the beginning of the year 1645, which was fatal to him, and unfortunate to learning itself. The bishop he here speaks of is, if I be not mistaken, John Bramhall, who was at that time Bishop of Londonderry in Ireland, and, at the Restoration of king

Ch. II. Archbishop of Armagh, and next to the most learned Usher, Primate of Ireland, and who afterwards in that country published a vindication of our church against Militerius. See also what he said to the same person, April 8, 1645. concerning the Public Worship of God amongst us. The English Liturgy was always accounted the best by all learned men.

It seems very probable that this man, who calls the Reformation of the Church of England a most holy work; who believed that the holy orders given and received from the Bishops of that Church, and the Rites appointed about holy things, and the prescribed form of worshipping the Supreme Deity, exceeded all other Churches in the Christian World; would have joined himself to that Church as well in outward worship, as in the judgment of his mind; and so have become now really what he before was in wish, a member of the Catholic Church. But he was never able to effect the thing; because death immediately after overtook him; for in the same year he went from France to Stockholm to resign his ambassadorship, and returning from thence home, and having suffered shipwreck, he departed this life at Rostock on the 28th of August; a man never enough to be lamented, because study and learning decayed with him; and never enough to be praised, upon the account of what he begun and finished in all parts of learning. He was a great lover of peace, if truth was not injured, (always having regard to times and differences,) and of the ancient Church government, (freed from abuses, as it was settled from the beginning in England, and as it was from the very Apostles' time, if we may believe Ecclesiastical Annals; he always studied and consulted the peace of Empires and Churches, both in his discourses, and by his example, and in his writings; may he be rewarded with God and our common Lord! And may the memory of him be ever grateful to posterity! *Farewell.*

*Florence XII of the Kalends of May 1706,*

## II. HENRY NEWTON TO JOHN CLERC.

**M**OST learned Sir, I send you a new and ample testimony concerning Hugo Grotius, more weighty than the former, if we consider the Author's dignity in the commonwealth, or his knowledge of things, or that it was writ while Grotius was alive. It is taken from Letters to that great prelate William Laud, then Archbishop of Canterbury, with whom he often had correspondence by Letters; they were written from Paris, October 24, Gregorian style, in the year 1638, and were procured me lately out of England by the kindness of that most illustrious person John Lord Sommers, formerly High Chancellor of that flourishing kingdom, then president of the law, now\* of the council. In those letters the most illustrious Viscount Scudamore, at the time Ambassador for our nation in France, has the following words concerning Grotius.

“The next time I see Ambassador Grotius, I will not fail to perform your commands concerning him. Certainly, my Lord, I am persuaded that he doth unfeignedly and highly love and reverence your person and proceedings. Body and soul he professeth himself to be for the Church of England, and gives this judgment of it, that it is the likeliest to last of any church this day in being.”

*Genoa XVII of the Kalends of February, 1607.*

## III. FR. CHOLMONDLY TO ALEX. FORRESTER.

**T**HAT which you desire to know of me concerning Hugo Grotius, who was one of the greatest men that ever any age produced, is this. It happened that I came to Paris a little after the transaction of that matter. Being very well acquainted with Dr Crowder, he often told me with assurance that it was the last advice this great man gave to his Wife, as he thought it was his duty, that he declared he died in the communion of the Church of England, in which

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\* In this Year, 1706, he was President of the Privy Council to her most Serene Majesty.

church he wished her to live. This she discovered when she came on purpose to our Church, (which was in the house of Richard Brown, who was then in France upon the King of England's account) where she received the sacrament of the Lord's Supper at the hands of Dr Crowder, then Chaplain to the Duke of York. This was done as soon as matters would permit, after the death of that man. Archbishop Bramhall, Primate of Ireland, in defence of himself and the Episcopal Clergy, against Richard Baxter the Presbyterian's Accusation of Popery, speaks thus concerning the religion of Grotius, p. 21. "He was a friend in his affection to the Church of England, and a true Son in his love for it; he commended it to his wife and other friends, and was the cause of their firmly adhering to it as far as they had opportunity. I myself, and many others, have seen his Wife obeying the commands of her husband, as she openly testified, in coming to our prayers and the celebration of the sacrament." When Matthew Turner, a great friend of Grotius's desired to know why he did not go over to the Communion of the Church of England, he answered, that he would very willingly have done it, if the Office of Ambassador to Swedeland had not hindered it. Otherwise he very highly approved of our doctrine and discipline, and wished to live and die in our communion. If any one thinks that he can know Grotius's mind better from conjectures and inferences, or that he dissembled it before his wife and children, let him enjoy his own opinion, he will not have many agree with him. Farewell.

*June 23, 1707.*

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*From another Letter, dated Oct. 6, 1708.*

I lately told you very fully what I knew of the Widow of that great man Hugo Grotius. Afterwards I called to mind that that pious and singular good man, Sir Spencer Compton, Knt. Son of the Earl of Northampton, told me he was present when Grotius's Widow professed this, and received the sacrament.

*F I N I S.*

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