THE COVRT OF THE GENTILES:

OR

A DISCOURSE touching the *Original* of HUMAN LITERATURE, BOTH Philologie and Philosophie, From the *Scriptures* & *Jewish Church*.

In order to a Demonstration of,

I. *The Perfection of Gods Word, and Church-light.*
II. *The Imperfection of Natures Light, and mischief of Vain Philosophie.*
III. *The right use of Human Learning, and specially sound Philosophie.*

PART I. Of Philologie.

The second Edition revised, and enlarged.

By *Theophilus Gale.*

Antiquior omnibus *Veritas*, ni fallor: & hoc mihi proficit Antiquitas præstructa *Divinæ Literaturæ*, quo facilè credam *Thesaurum* eam fuisse posteriori cuiq; *Sapientiæ*. Et si nonohus jam voluminis temperarem, etiam excurrerem in hanc quoq; probationem. Quis *Poetarum*, quis *Sophistarum*, qui non omnino de *Prophetarum Fonte* potaverit? Inde igitur *Philosophi* sitim ingenii sui rigaverunt, ut quæ de nostris habent, ea nos comparent illis. *Tertullian. Apol. cap.* 47 (p. 9)

OXON

Printed by *H. Hall*, for *THO. GILBERT.* 1672.

ADVERTISSEMENTS

IF thy curiositie leads thee to make Inquisition into the original Motives, Grounds, *and* Occasions *of this following Discourse; Know, that some rude Idea or* first lines *thereof were drawn many years since, in mine Academic Studies, and Employments. For meeting with some brief hints and intimations, in* Grotius *and others, touching the* Traduction *of* Human Arts *and* Sciences *from the* Scriptures, *and* Jewish Church; *I conceived this Notion, if made good, might prove, as very choise, so no lesse useful and advantageous, for the confirming the* Authoritie of the Scriptures; *and so by consequence the* Christian Religion. *This put me upon farther Inquirie into the certaintie of this Position: And after several years contemplations of, and* Researches *about it, I found a general concurrence of the Learned, both* Philologists *and* Divines, *of this and the former Age, endeavoring to promote this Hypothesis. Thus* Steuchus Eugubinus, Ludovicus Vives, *with other learned Papists of the former Age; as also* Julius *and* Joseph Scaliger, Serranus, Vossius, Sandford, Heinsius, Bochart, Jackson, Hammond, Usher, Preston, Owen, Stillingfleet, *with others among the Protestants, have given very good Demonstration, and Confirmation of this Assertion. Yea, we find not only those of the later Ages, but also many of the* Ancients, *specially such as engaged in the vindication of the* Jewish *and* Christian *Religion, against the Gentile Philosophers, abounding much in this Argument; namely,* That the wisest of the Heathens stole their choisest Notions and Contemplati-

ons, both Philologic, and Philosophic, as wel Natural and Moral, as Divine, from the sacred Oracles. *So* Josephus *against* Appion, Origen *against* Celsus, Clemens Alexandrinus, *in the first book of his* Strom. Eusebius, *in his* Præpar. Evang. Tertullian, Austin, de Civit. Dei, Johannes Grammaticus, de Creat. Mundi, *with others, as is shewn in the* Bodie *of this* Discourse.

Having collected such evident Notices of the truth of this Assertion, from so many concurrent Testimones of the Learned, both moderne and Ancient; I essayed what Artificial Demonstration *might be procured, for the strengthning this Argument. In order hereto I read Plato (the chief of those, who are supposed to transport* Jewish Traditions *into* Grece) *and that with what diligence I might, to find out what* Traces, *and* footsteps *were to be discovered in his works, of* Jewish, *and* sacred *Dogmes. What progresse I have made herein, wil appear partly in this, but more fully in the following Discourse* of Philosophie.

Moreover, to furnish my self with yet fuller evidence and convictive Arguments, touching the Veritie of this Hypothesis, I made it my businesse to inquire into the Travels, and Lives of the wiser Heathens, specially the Grecians; *hereby, if it might be, to find out some Tracks of their Correspondences, and Conversation with the Jews. Wherein, I think, it is manifest, I have gained great advantages for the Advance of my Designe. For (not to mention* Sanchoniathon *and* Mochus, *those great Phenician Sophists, who, as 'tis very likely, had immediate, and frequent Conversation with the* Jews; *nor yet the* Egyptian Priests, *who seem to have been instructed first by* Joseph, *who founded and endowed a College for them, as some conceive from* Gen. 47. 22. *&c.*) *it appears evident, by the best Records we have of those times, that several of the first* Poets, Sophists, *and* Philosophers

of

of Grece, *travelled into* Egypt *and* Phenicia; *and made a considerable abode there, at those very times, when the* Jews, *in great multitudes, frequented those parts. That* Orpheus, Linus, Homer, *and* Hesiod *were in* Egypt, *or* Phenicia, *is proved in the account of* Pagan poesie, *its Original*, &c.

That Solon *was in* Egypt, *and instructed in the great pieces of* Mythologie, *or* Jewish Traditions, *by an Egyptian (if not a Jewish) Priest, is also proved out of* Plato, *once and again. That* Thales *also was in Egypt, and there informed himself touching the* Creation of the World, *the* Chaos, *and other* Physiologic *Contemplations; which he transported with him into* Grece, *and traduced, originally, if not immediately, from the* sacred Oracles *loged in the Jewish Church, I have endeavored to demonstrate in the account of his* Philosophie. *Farther, that* Pherecydes (*Pythagoras's Master*) *was, though a* Syran *by birth, yet of* Syrian *or* Phenician *extract, and wel instructed in the* Phenician *and* Jewish Dogmes, *may be conjectured from the* Heliotrope, *which he is supposed to have invented, and that in Imitation of* Ahaz's Dial; *as also from his*, θεογονία, Theogonie, *or* Generation of the Gods, *conformable to that of* Sanchoniathon; *which had evidently its original from Jewish* Persons, *and* Names; *as in what follows of the Pagan* θεογονία. *That* Pythagoras *had much conversation and correspondence with the Jews, both in* Egypt, *where he is said to have spent twenty years, as also in* Babylon, *where he lived ten years with them, I have endeavored to render very probable, both by the storie of his life, as also from the Idea of his* Schole, Dogmes, Symbols, *and* Institutes; *and their parallel with those in the* Jewish Church; *as it wil appear in the Storie of his* Philosophie. *I have likewise endeavored to demonstrate the same of* Plato; *who is reported to have lived fourteen years with the* Jews *in* Egypt; *and, we need no way dout,*

derived the choiſeſt of his contemplations, both Phyſiologic, *and* Theologic, *originally, if not immediately, from the Jewiſh Church and ſacred Oracles; as hereafter in his* Philoſophie. *I have alſo examined the other* Sects, *and traced their firſt* Inſtitutors *up even unto the Jewiſh Church; at leaſt endeavored to evince, that their chief* Dogmes *were originally of Jewiſh and ſacred extract.*

From ſo great Concurrence and Combination of Evidences, both Artificial *and* Inartificial, *we take it for granted, that the main concluſion wil appear more than conjectural, to any judicious Reader. Or ſuppoſe we arrive only to ſome* moral Certaintie *or ſtrong Probabilitie, touching the Veritie of the Aſſertion; yet this may not be neglected: For the leaſt* Apex *of truth, in maters of great moment, is not a little to be valued. Beſides, we may expect no greater Certaintie touching any ſubject, than its* Ground or Foundation *wil afford; according to that of* Ariſtotle, πεπαιδευμένου δὴ ἐστιν ἐπὶ τοσοῦτον τ' ἀκριβὲς ἐπιζητεῖν καθ' ἕκαστον γένος ἐφ' ὅσον ἡ τοῦ πράγματος φύσις ἐπιδέχεται· παραπλήσιον γὰρ φαίνεται μαθηματικοῦ τε πιθανολογοῦντος ἀπαιτεῖν, καὶ ῥητορικὸν ἀποδείξεις ἀπαιτεῖν, it is the part of a Student, to require ſubtilitie or exactneſſe in every kind, ſo far as the mater wil bear it: for it is al one, to require Rhetoric or Eloquence of a Mathematician, whoſe office it is to demonſtrate, as to require Mathematic Demonſtration of a Rhetorician, whoſe buſineſſe is to orate and perſuade. *Thus alſo Judicious* Chillingworth: As he is an unreaſonable Maſter, who requires a ſtronger Aſſent to his Concluſion, than his Arguments deſerve; ſo I conceive him a froward and undiſciplined Scholar, who deſires ſtronger Arguments for a Concluſion, than the mater wil bear. *Now the mater of this Diſcourſe is not* Logic, *but* Philologic, *touching the ſpring-head and Derivations of human Arts and Sciences; wherein we are conſtrained, now*

n maximis minimum eſt maximum.

Ariſt. Eth. lib. 1. cap. 3.

Chillingw. Pref. Face to the Relig. &c.

and

and then, to make use of Annals and Records of Antiquitie, which are not so authentic *as could be desired; yea sometimes, when* Memoires *fail us, of* conjectures, *which peradventure are liable to many exceptions: Wherefore it cannot reasonably be expected, that every Argument produced should be clothed with* Logic or Mathematic *Demonstration. No, it may suffice (which is al I endeavor) that upon the whole of this Discourse laid together, my Conclusion appears evident or certain according to* moral estimation.

If thou inquire farther into the Ends, Designes, *and* Usages *of this* Discourse, *I shal nakedly lay before thee, what has been chiefly in mine eye, while under the* Contemplation *and* Composition *of it.*

The Designe of the following Discourse.

1. *My main and original designe is, to confirme the* Authoritie, *and demonstrate the* Perfection, *of the* Sacred Scriptures. *For this Position*, that the chief parts of human Literature had their derivation from the sacred Oracles, *being supposed, or proved; what credit and Authoritie wil hence redound to the same? how much wil their Divine* Majestie, Perfection, *and* Precellence *beyond al human books and Records, be enhansed hereby? This made the ancient* Jews, *and* Christians *abound so much in this Argument. This also has induced many Moderne* Divines, *particularly* Jackson, Preston, *and* Stillingfleet *to reassume this Argument, to evince the* Authoritie of the Scriptures. *And that which has much strengthned me in this* designe, *was a passage I had from great* Bochart, *who (upon the view that I gave him of* Stillingfleets Origines Sacræ) *told Me,* That his main designe in composing his Geographia Sacra (a book worth its weight in the purest Gold) was the same; *namely*, to strengthen the Authoritie, and perfection of the Scriptures.

1. To confirme the Authoritie of the Scriptures.

2. *Another great* End *I have in this* Discourse, *is to demonstrate*

2. To shew Christs favor to his Church.

monstrate what great Marques *of* Divine favor, *and rich Tokens of his* Grace, Christ, *the* Mediator, *has been pleased to vouchsafe to his poor afflicted* Church. *And indeed is it not a great* Marque of Honor, *that his poor infant Church, so much despised, and persecuted by the* Gentile World, *should be, not only the* Seat *of his own Presence and Worship, but also as the* Moon, *to reflect some broken Raies, or imperfect* Traditions *of that Glorious light she received, from the* Sun of Righteousnesse, *to the Pagan World, which lay wrapt up in* Night-darknesse? *What? that the proud* Sophists *of* Grece *estimed the eye of the World for human Wisdome, should be fain to come and light their* Candles *at this* sacred fire, *which was loged in the* Jewish Church! *That the poor* Temple *of* Jerusalem, *should have a* Court for the Gentiles, *to which they must be al beholding for their choisest Wisdome! how great an honor is this for mount* Zion, *the Church of God?*

3. To shew the Imperfection of Natures Light.

3. *A farther Designe I have, in promoting this Hypothesis, is, to beat down that* fond persuasion, *which has of late crept in among, and been openly avowed by, many, too great* Admirers *of* Pagan Philosophie, (*specially that of* Plato) *as if it were al but the Product of* Natures Light. *Whereas, I take it, I have evidently evinced, that the choisest Contemplations of* Gentile Philosophie, *were but some corrupt Derivations, or at best but broken* Traditions, *originally traduced from the* Sacred Scriptures, *and* Jewish Church.

4. *Another great* End *I had under* Contemplation, *in Composing this Discourse, was to* disabuse *the minds of many young Students, prepossessed with grosse, yea, in some degree* blasphemous *Ideas and Notions touching* God, *his* Names, Attributes, Nature, Operations, *&c. suck't in together with those* poisonous Infusions, *they derived from* Ethnic Poets *and* Mythologists. *The sad experience*

hereof

hereof made many of the Primitive Christians, *as wel learned as others, greatly decrie, and declame against the reading of Pagan books, specially* Poets. *Yea* Plato *himself, in his discourse of* Mimetic Poesie, *is very invective against it; demonstrating,* how the minds of young Students, by reading such Romantic or fabulous Stories, of the Gods, and things Divine, are first abused with false Images, and then adulterated and corrupted with false Principes; which draw on corrupt practices. *Wherefore in the Idea of his* Commun Wealth, *he gives order,* That such Mimetic or fable-coining Poets be banished, though with respect, from his Commun Wealth. *For the preventing or removing of such corruptions, I have endeavored to* decipher, *or unriddle, the whole Pagan* θεογονία, *or the* Genealogie of the Pagan Gods; *as also other parts of* historic Mythologie, *touching the first* Chaos, *the* Golden Age, *the* several flouds *under* Deucalion, *&c. the* Giants War, *with other pieces of* Mythologie, *and Pagan* Theologie, *so commun among the ancient* Poets, *and* Historiographers. *Hereby we shal come to understand the original Ideas of those monstrous Fables; as also* disabuse *our minds from those false Images of things Divine and human, which are so pleasing to* corrupt Nature, *and too often prove a foundation of* Atheisme.

If thou shalt, Reader, *farther inquire into the* Motives *and* Reasons, *which have induced me, to suffer this Discourse to come under public view; then be pleased to take notice, that I am not so much mine own flatterer, as not to be sensible of many imperfections, both as to* Mater *and* Forme, *which may render it unfit for any* curious eye, *or* palat. *Indeed I have neither* Time, *nor* Capacitie, *no, nor yet a* VVil *to polish and flourish it so, as to render it acceptable to every curious* Critic. *I have alwaies affected, with that great Master of Wisdome,* Padre Paul *the* Venetian, *to suit my* Forme *to my* Mater, *as* Nature *does; and not my* Mater *to my* Forme, *as the* Scholes *are wont to do. This, with other mov-*

P. Paul, in his Introduction to the Historie of the Council of Trent.

ing

ing Considerations, detained me some while from publishing this Discourse; which was, in the first draught thereof, intended for the private Instruction *of some persons of* Noble Condition, *committed to my* Tuition. *But that which prevailed upon me, to let it passe a more commun View, and* Censure, *besides my general Ends above specified, is the persuasion of several* Judicious, Learned, *and* Pious Friends; *who conceive it may be some way useful, at least for the instructing of young* Students; *which is a main consideration I had in mine eye, when I first undertook the Composition thereof.*

Farther, the consideration that there is nothing of this nature or subject, as yet extant in English, save an Argument in Preston *and* Jackson; *with several Improvements and Enlargements in* Stillingfleets Origines S. (*who yet does not professedly treat of this* Subject, *though he has given a great Advance thereto*) *yea, not meeting with any Latin Discourses, which do professedly, and entirely treat of this Subject, as by me designed and proposed, this makes me to conceive it worth my while, to make some* Essay *herein, were it only to provoke others, who have more* Capacitie *and* Time, *to engage more deeply in this Studie and Argument.*

Yet farther, Reader, before I permit thee to enter on the Bodie of the Book, I must advertise thee, that this Discourse of Philologie, *which is now first in execution, was last, or at best least, in my* first Intention. *For that which I first designed was,* the Traduction of Pagan Philosophie *from the* Jewish Church, *and* Sacred Oracles: *So that this of* Philologie, *is but the Product of a second or after* Intention. *This I adde, because thou wilt find, in the* Bodie *of this* Discourse *many* Quotations *referring to the following* Discourse of Philosophie, *composed before this of* Philologie.

And lastly, I must Apologise, *or rather* beg pardon, *for some* Emendations *of, and* Additions *to, this* Second Edition. *I am not insensible, what a* Detriment, *and* Discouragement Additions *and* Alterations, *in general, are to the* Commun VVealth

of

of Learning: yet am I not without some particular Reasons, *and* Motives *inducing me hereto. For, to speak the truth, a great part of the former Edition was composed in such narrow Confines of time, that I had not opportunitie of* revising *it, as I ought. Besides, having, since the publishing of the first Edition, met with a Discourse of a learned man, which directly tendes to the subversion of my main* Hypothesis, *I could not but conceive my self under an essential Obligation, to adde what I could for the confirmation of the same: Which I have endeavoured to do with al the* Candor, Modestie, *and* Ingenuitie *I could; without the least Reflexion on the Person, or so much as mention of his name: submitting, as the* Carriage *of the Controversie to the Censure of the* Ingenuous, *so the Issue of it to the* Judgement *of the* Learned *Reader.*

Argumentum hujus Libri omni Literaturæ genere refertissimi, Poeticis Coloribus delineatum.

Enseri Veteres puerili ardore laborant
Stulti homines, gaudentque Vetusti Sordibus Ævi.

Arcas ut incedit Sublimibus altus Alutis ?
Erroresque novos Lunam docet ; at magis Ipse
Errat, dum, tantæ conculcans Lumina Stellæ,
Antiqui vanam sectatur Nominis umbram.

Nec minus insanit celebris Gens Cecropidarum,
Terrigenam jactans Colubrum, suratasque Cicadas ;
Et magis hisce loquax, primos Heliconis ut Ortus,
Barbariem & Graia domitam toto Orbe Minerva,
Invectasque Artes Terris, Vocumque Figuras
(1) (Hæ quamvis rubeant) ostentat Græcia mendax !
India sic comedit Proavos, Ventrisque Sepulchro
Ingratis mos est Natis tumulare Parentes.

(1) Phœnices *primi Literarum Inventores in rei memoriam* puniceis *utebantur Characteribus.*

Sed Locus his Sacer est ; Soleas tandem exuat Arcas
Lunatas ; & Cœlesti contenta Columbæ
Cedere Noctis Avis proprias nunc advolet umbras,
Atque canat Carmen, pateant quod Furta, ferale.

Auritas nondum Sylvas attraxerat Orpheus
Carminibus ; Cadmusve suas extruxerat Arces.
Nondum Mortales invadere Tecta Tonantis
Mente levi, pictosque Polum diffindere in Orbes
Norant Thaletis ductu ; nec Græcia magna
Pythagoræ majoris adhuc perceperat Artes.
Cum Deus ardentis tonuit de Culmine Montis ;
Inscripsitque decem binis Præcepta Tabellis ;
Multiplices addens Ritus, & Carmina justa,
Unde rudem potuit Prætor compescere Turbam.

(2) Platonici *fingebant* Homerum *in* Pavonem *abiisse, ob varietatem materiæ* Poeticis *ornatam Coloribus referente* Pier. Hierog. l. 24.

Hoc de Fonte Sacro divina Noemata, Leges,
Omnigenasque Artes rudis hactenus imbibit Orbis ;
Doctus cuncta, nisi hoc, Veteres celare Magistros,
Pennatos hinc Mæonius Subduxit Ocellos
(2) Pavo, alias plane Cæcus mansisset Homerus.
Cesserat in vacuum Spectrum, quo fingitur Ortus,
Divinus Plato, sectantique illuserat Orbi ;
Ni verum quærens variis Erroribus illud
Fæcundis tandem Judææ invenerat Oris.

Sic nudata suis furtivis Græcia Plumis,
Solas nunc Ululas, Sileni ac jactitet (3) Aures.

(3) Silenum *utpote* Antiquarium *pingebant Veteres longis insignem Auriculis.*

Upon

Upon this ELABORATE Work.

1.

IF with attentive eye we look
Upon the six dayes volume of the Book,
VVhere *God*, and mighty *Nature* doth appear,
VVrot in an *Vniversal Character*:
VVe still shall find in ev'ry part
Space, and dominion left for Art.
Or rather, all our Arts are but to know,
How, and from whence was made so great a show,
As in this *Scean of life* has bin,
Though dark'ned by the *vail of Sin*:
How from wilde *Motion*, and its *Matter* grew
Number, and *Order* too:
And did in *Artful Figures* smoothly fall;
VVhat made this *Graceful measur'd dance of All*?
How *circling Motion* doth swift time divide,
And round the slippery Sphear
(Though no *Intelligence* be conquer'd there)
The restless *Seasons* slide?
And by what mighty *stroke* the earthen *Ball* did pierce
To the fixt *navel* of the *Vniverse*;
VVhilst Stars, and Sun, (who runs the Day,
But walkes the year) do never stay:
VVhere all those *Arts*, and *Men* begun,
That o're the Earth are run:
And what's the Coast,
That first can boast
Safety to both their Treasures, when
Cities were built for *Business*, and for *Men*?

2.

And would we know from whom
Philosophy did come,

VVith

VVith all her handmaid Train
Of Sciences, again
To make the *Tree of Knowledge* grow;
And unto all, her pretious fruites bestow:
VVhose taste does ne'er from *Paradise* dethrone,
But would the *Vniverse* make one
Though yet of Knowledge it has bin the fate,
To have a *streight*, and *narrow gate*;
Like that of *Life*, which few do enter at.
To find the Sacred pedigree,
To *Ancient Hebrews* look, and see
How thence *this Saviour* too did spring.
And to mankind Salvation bring
From black Ignorance rushing in,
As the *great Shilo* did from *blacker Sin*.

3.

Hail holy Land! thou *Canaan* made to flow
With milke and honey, and with knowledge too;
As *Rivers* from their spring, *Arts* from thee Rise,
Both in perpetual *Circulation*
Into their Sea, their mighty Cistern, run,
Whence they refunded are agen:
And still to needy places roll the prize.
For Knowledge with the liquid main must glide,
And by an inexhausted Sourse
Must carry on its everlasting Course;
And, with the Sun, both round the Earth still slide.
Some places doe their *greater Tydes* adore:
Learning still *Sounds*, and *Shallows* knew,
Its *Streights*, and *wide Ocean* too:

And

And oh that it may hear of *Rocks* no more
(Tempests their rage here giving o're)
But allways pay its peacesul Tribute to the *shore*.

4.

Hail slender-limb'd Mediterranean!
VVhere ships those floating Isles began
In the worlds *infant age*
Their *watry pilgrimage*.
Isles ne're more Fortunate can be;
Nor can *Apollo* a more happy *Delos* see.
Hail Libanus thou sacred Grove!
VVhose Trees did *Trees of knowledge* prove;
For thence it was that skilful Tyre,
VVhom all with thanks admire,
Her vessels took
To load the neighb'ring brook,
Fraught with her riches, and her learning too;
Both given more for *use*, than *show*,
She thus to forreign Climes at once imparts
Both of her *Countreys Fruits*, and of her *Arts*.

5.

Phenicia must with Palmes no longer crown
Sanchoniathon, falling down,
Like *Dagon*, to the Ark, who there adores
Diviner stores.
Nor let proud *Babilon*
Berosus bear so high upon
His VVorks were Babel-like *Confusion*.

Nor

Nor *Ægypt Hermes* boast, or *Manetho*
Her'leventh Learned Plague, the great'st she knew;
These Gyant Authors, or their pigmie Frie
Can ne're with *Moses* vie,
For *truth*, or for *Antiquitie*;
They all in one long Row like Cyphers stand,
He at their Head the Figure to command;
They all had signified just naught,
Had he not all their force of wisdome taught.
If holy Cherubs up arise,
And o're the Ark their VVings display
Their Reverence to pay
To his *ten Words*, ten sacred *Categories*,
Let's ne're on Heathen Authors feed;
Two Tables he hath richlier furnished
And all his, like the volumes of the skie,
Evince their own Divinitie,
Both *clear*, and *constant* show
(The clouds are from below)
Both equally dispence
To workes and labours All,
Upon this Earthen Ball
Their Heav'nly Influence;
But with this Difference;
His more especially impart
To Humane Learning, and to Art.
So moving here
In as much *Nobler*, as a *Narrow Sphear*.

6

Supream Idea both of Truth and Good!
To God, and Angels kin,

VVhy

VVhy ſhouldſt not thou the Univerſal flood
Eſcape of Tyrant Sin ?
Pitty ! ſo chaſte a Virgin ſhould be forc'd to wear
Apparel of an Harlot ſtill,
Turne proſtitute againſt her will.
In Heathen Temples when ſhe would appear,
There's nought but Scean, and pageant of her there :
They ſtill conceal the *Real Saint*
And ſhew ſome *Jezabel in paint*;
This ſtill has bin Religions fate,
She always in her *vaile* as Mourning ſate ;
And like the Ancient Jew,
VVhence her Original ſhe drew
Long has her cruel *Pharaohs* ſeen
And long in bondage been.
VVhere ere ſhe mov'd,
The whole *World* her wide *Wilderneſſe* hath prov'd;
For worſe, than that in which
The holy men their Tents did pitch:
For ſtill ſhe had in ſight
Much of their *Cloud*, but little of their *Light*.

7.

The Sun about the aged world
Three thouſand years was hurl'd,
VVhen *Greece* both young, and weak
Learnt firſt to *ſpeak* ;
*A*nd we can tell,
VVhen ſhe began to *ſpell*;
For all her pride, and learned Crew,
VVe knew her *Alpha*, and *Omego* too.
* * *

Phenician

Phenician *Cadmus*, when he *Thebes* did raise
('Tis his humilities, or Fortunes praise)
Resolv'd to set
His *A*lphabet,
Towards the left began,
*A*nd so it alwaies ran;
Leaving to *A*ncient Hebrews still the *Right hand* space,
For *Rev'rend Age the Place.*
*A*nd if we scan their leters *Al*,
Some are Rough *Guttural*,
*S*ome *Dentals* hissing far,
Some *Palatins*, and *Linguals* are,
*A*nd others they are murmuring *Labial*,
When these with their great train of *Vowels* move,
VWhich at the others *feet* do stand,
Yet them *command*,
They do so comprehensive prove,
They reach each *S*ound, and Note, that Nature can
Expresse by Man.
This *Holy Language* was for Natures Empire fit;
But *Sin* and *Babel* ruin'd it.
*S*o *pure*, and of so *Vniversal sense*,
God thought it best for *Innocence.*
Others her *Daughters* be,
The *Rev'rend Mother* she.
Though Tongues, like men, are fraile,
And both must faile:
Her Universal Empire to maintain,
She in her *Num'rous off-spring* o're the World doth reign.

8.

Arabia the happy, made the World so
Preserving *Arts* from Overthrow.

Mecha

Mecha did the great *Stagirit* admit,
Mahomet Prince of Armes, but *Him* of VVit.
The *Saracens* and he
Did joyn in *Monarchie*.
Long had Philosophie in that great Schole
Maintain'd her *Intellectual Rule*;
Had shee not fled from Ruines of the East,
To shelter with the *Eagle* in the VVest.
She longer would have liv'd so near her ancient seat,
Her long consumption there to cure, to get
Her youthful vigor, and her health repair,
By breathing in so *sweet an air*.
She with the Roman Eagle, as she flew,
Would fain her Age renew,
Be made a *Christian* too:
But to her, and the Holy Dove
The Eagle did too cruel prove;
Both in the Fright
Fled out of sight,
And neither found an Ark, or Resting place;
So Barbarous was then of *things*, and *Men* the Face.

9.

Great *Bochart* did the Exile trace, ne're made to stray
(Mens Errors, hers encreas'd throughout her way).
The barren wilderness he past,
And *Canaan* found at last.
His Canaan too methinks does yeild
Fruits of a pleasant Field.
But chiefly when this *Learned Author*'s found
The Trees to prune, and cultivate the Ground:

The plenty ſhed
VVith Care is gathered,
The Vintage great, ſo Rich the ſtore,
The *Preſſes* ſure muſt needs run ore:
Yet theſe *firſt Fruits* but earneſt are of more:
Theſe pleaſe our Taſte, and Sight,
But ſtill increaſe our *A*ppetite:
VVho as on Jordan's Banks now ſtand
Expecting t' ſee the *other part* of the bleſt *Promis'd Land.*

On the Subject of this BOOK.

I.

AS VVards, who long ſuppoſe
*A*ll, that they ſpend, to be
Their Guardians Liberality,
Not what Inheritance beſtows,
Their Thanks to others ignorantly pay
For that, which they
*A*t laſt perceive to be their own,
To their rich *A*nceſtors oblig'd alone.
So we as vainly thought
Our ſelves to Greece much bound,
For *A*rts, which we have found,
To be from higher *A*ges brought;
By their, as well as our fore-Fathers taught.

Inſatiate

Insatiate Greeks! who not content
VVith the VVorlds Continent,
*A*ffect an Intellectual Regiment.
VVhy should you learned Jews despise,
Of whom you learnt thereto to rise?
*A*nd with their Detriment
Promote your Gain?
To brighten your own Glory, theirs distain?
So as we see the Sun
Obscur'd by his own exhalation:
*A*nd vexed water boyling o're
(Howe'er Sedate before)
Put out that Fire
By which it did aspire.
Nay you have got the VVile
The Jews to wrong, and the whole VVorld beguile;
VVhile those your Masters you Barbarians style.
Your learned Stagirite
Did Plato's Nipple ne'er so bite;
*A*s your Platonicks those Breasts do,
VVith purer Milk which freelier flow.
But some to shew their skill are proud to hit
Those Fencers, who first taught them it.
*A*nd Knave, and Rogue are Parrats pay
To him, who taught them Language to essay.

3.

Should all your grand Impostures now awake,
Small pleasure you would take,

To

To ſee your Countrie you ſo dearly priz'd.
*A*nd with ſtoln *Arts* ſo Civiliz'd,
Grown Barbarous again:
*S*ure ſuch Relapſe you would confeſſe a Curſe,
For wronging Hebrews thus:
How well might you complain,
The Jewiſh Doctors you had rob'd in vain?
In all your great Deſigns thus croſt,
*A*nd Voyages to Canaan loſt:
*S*ince that *A*rts plunder'd Golden Fleece
VVas or reſtol'n, or ſtole away, from Greece.

4.

Yet ſhould you Greece call learned now,
I would believe you ſpake as true,
*A*s when you ſay 'twas ſo before,
You ſayl'd from the Phenician *S*hore:
I ſhould as ſoon believe it too,
That all ev'n now are Poets there,
*A*s that you Poets were,
Before your Linus had great Moſes read,
*A*nd *S*acred *S*cripture pillaged.
But though w' allow ye not to be
Thoſe, who invented Poeſy;
Yet this you muſt ne't be deny'd,
YOU ARE THE FIRST OF POETS THAT ERE LY'D.

A

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*****

Nehemiah

Memo-

Memorandums for the Reader.

WHereas, *making frequent* References *unto* Plato's *Works, I have for thy more speedy recourse thereto, oft cited the Page; thou art to take notice, that I make use of* Hen. Stephanus's *Edition*, Paris 1578.

Thou mayst also take notice that I intend to make no further Additions or Alterations in this First, nor any considerable in the Second Part.

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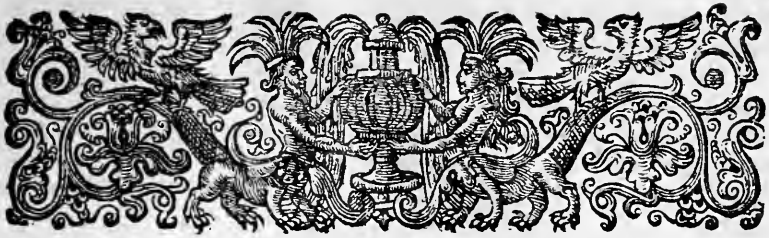

Part I. Of Philologie.

Book I. A general account touching the Traduction of Human Literature from the Scriptures: Particularly of Languages.

Chap. I. *The Original of al Arts and Sciences from God.*

That there is one first Being *God. His infinite perfections and incomprehensiblitie. His Understanding, and* eternal *Ideas, which are the great Exemplar of al his Creatures. The Divine Wisdome* impresseth *some* created Ideas *on the creature, contained in the Law of Nature; whereby al things are* governed, *and* directed *to their respective* ends. *This* Light of Nature *is the* objective Idea, *or* mater *of al* Arts, *and* Sciences; *which are but* reflexe Images *of those* natural Ideas, *which God has impressed on things. The Light of Nature being darkened, God gave a* Divine reveled Light, *whence* Arts *sprung.*

§.1. THat there is *one, first, eternal, simple,* and absolutely *necessary Being*, whom we cal *God*, is evidently manifested both by *sensible* and *rational Demonstration.* For were there not a *first Being*, nothing else could be: Nothing could be *Possible* or *Impossible*; *Necessary* or *Contingent*; *True* or *False*: For al the several modes of *Being*, or *not Being*, bespeak a *first Being*, as the *That there is a God.*

 mesure

mesure of al. If we Contemplate the *sensible world*, doth not the *Omnipotent* production of al things out of Nothing demonstrate a first Infinite Being? In the series of Causes, is not every thing produced by some cause above it self? And doth not this suppose a *first Cause*? Doth not Aristotle *Metaph.* l. 1. c. 2. rightly prove, that in *Subordination of Causes* there cannot be a progresse into infinite: because al infinitude destroies *order*, and admits not of first and second, &c. Besides, if in the *ascending* from the *effects* to the *Causes*, we may not arrive to some *first cause*, how may we in *descending* from the causes to the effects come to a *last effect*? Again, if the series of Beings produced by other Beings were infinite, there could not be any Being, which was not subsequent to infinite Beings preexistent: Whence also it would follow, that there were infinite Beings before any Being. Further, if we consider the *Rational World*, what bright and lively *Ideas* and Notices of the *Divine being*, and *existence* are there impressed on the *soul* of Man? Are there not resplendent Images of a *Deitie* in those infinite *thirsts* after truth; those *practic notions* of Good and Evil; and those insatiable *desires* after some one *Chiefest Good*, which are loged in the soul of man? So that we may as wel, or better, dout of our own *beings*, than of *Gods*. In things *subordinate*, take away the *first*, and you take away al the rest: as in *motions &c.* Neither is it possible to conceive, that a *finite, subordinate* Being should be *independent*, or eternal: infinite *Contradictions* would attend such a position. Therefore this Proposition, *God is*, is the *first truth*; whence al other truths flow: and were not this true, nothing else could be *true* or *false*, *affirmed* or *denied*. So that *Speculative Atheisme* is not only *unnatural*, and *monstrous*; but very difficult, if not impossible, to be impressed on a human spirit: For though some have been sufficiently willing, yet have they not been able to raze out those *connate*, and *essential* Ideas of a Deitie, so deeply stampt on their natures: And they who acknowlege not the *true* God, yet frame to themselves some *false* Deitie. See *Derodon L' Atheisme convaincu.*

The Infinite perfection of God.

§. 2. God is the most *pure*, *independent*, and *perfect Act*, comprehending al *Divine perfection* in his nature, without the least *composition* of *mater*, or *power* to receive farther *degrees* of *perfection*. This *Grandeur*, and sovereign *Perfection* of God, consists principally in his being the *first principe*, and *last end* of al things; from whom al things at first flow, as from the *Plenitude of Being*; to whom they again

again have their *refluxe*, as rivers to the Ocean. So that every thing is more, or lesse perfect, as it draws near to God, τὸ ὄντως καλὸν, the *first beautie* and *light*; ἰδέα τἀγαθοῦ, the great *Archetype*, and original *Idea* of al good, as *Plato* stiles him. Those Glorious *Eminences*, and singular *excellences* of God are al comprized in, and drawn from, that *essential* name יהוה, *Exod.* 6. 3. as *being* of himself, and giving *being* to al things else out of nothing: and able, when he pleases, to reduce al things to nothing: which bespeakes him also *infinite*, *eternal*; and *immutable* in al his perfections. For to make *something* out of *nothing*, requires an *active power* infinitely high; because the *passive power* is *infinitely* low, or rather none at al. Again, where there are no bounds to the *essence*, there can be no bounds to the *duration*: whence result *eternitie* and *immutabilitie*.

St Cyran lettres chrestiennes.

Exod. 6. 3.

§. 3. God being *one*, *pure Act*, a *simple*, *infinite Being*, cannot be *comprehended* by a *finite compound* capacitie; neither can he be truly *apprehended*, but in his own *light*, and workes. *Indeed*, the knowlege of *causes* by their *effects* does comprehend the best, and most certain part of our *Philosophie*: how much lesse then may we presume to contemplate the *first cause*, the *Father of lights*, save in his own light shining in the *book of Nature*, or *Divine Revelation?* That our natural understanding sufficeth not to *penetrate* the *Divine essence* is evident; because al knowlege supposeth some *proportion* betwixt the *facultie* and the *object*, in order to the *reception* of its *Idea*, and image: but the disproportion 'twixt our natural apprehensions and the Divine perfection, is infinite. Yet are we not left destitute of al means for the apprehending the *Divine perfections*, by way of *causalitie*, *negation*, and *eminence*; as he is the *first cause* of al things, and infinitely distant from al things *caused* by him: besides his own immediate revelation by his word.

The incomprehensibilitie of God.

Derodon L'Atheisme convaincu pag. 4.

§. 4. God being the *first living*, *moving*, *Being* and *Act*, void of al *mater*, or *passive power*; he must of necessitie also be the *first intelligent*. For every thing is by so much the more perfect in Knowlege, by how much the more it partakes of *immaterialitie*. In God (who is a pure Act) the *intelligent*, *intellect*, *intelligible species*, *act* of *understanding*, and thing *understood*, are but one and the *same*. For God understandeth himself, and al things *without himself*, which *were*, or *are*, or *shal be*, or may be, under any *hypothesis*; as also the several σχέσεις, *modes*, *orders*, and *respects* of al things among themselves; and that not by *species*, or

God the first intelligent; and his Divine essence the first intelligible, or original idea of al things.

abstract images received from the *objects*, but in the *glasse* of his own *Divine Essence*; not *successively*, but by one *intuition*, without discourse: and lastly not in time, but in his own eternitie. God contemplating himself beholds in his *Divine Essence* or sufficience, by an act of *simple intelligence*, the eternal Archetype and Ideas of al things *possible*: as also by an act of *vision* he contemplates al things *future* in his wil, their *efficient* cause: As if we could suppose a bodie ful of eyes, it should see al things about it in a moment.

Divine wisdome and Decrees the universal idea or exemplar of al things made.

§. 5. God being the *first intelligent*, and his *Divine Essence* the *universal idea* of al things *intelligible*, it necessarily follows that the *Divine understanding*, and *Decrees* be the first great *Exemplar*, or *original idea* of al things made. For look, as in every *Artificer*, who workes judiciously, there is an idea preexistent in his mind, according to which he *frames* and *formes* his work; so with much geater reason must we conceive in God, (who produceth al things in the most perfect *mesure*, *weight*, *order*, and wisdome) *some preexistent Idea*, as the *Archetype* or *original patterne* of al things made. This is that which *Plato* (receiving it by Tradition from the Jews) understood by his *Universal Ideas*; which he makes to be the παράδειγμα, ἢ εἰκὼν, the great *Exemplar* and *image* of al singulars. These *eternal increated ideas*, *Plato*, in his *Parmenides*, and elsewhere, termes *the Intelligible*, *ideal world*, &c. whence it is apparent, that these *original ideas* of *Divine wisdome* are the *platforme* and *mesure* of al that *beautie*, *light*, *truth* and *wisdome*, which is loged in the creature.

Plato in Timæo.

Divine Wisdome and wil the effective cause of al that Wisdome and truth, which is branch'd forth in the Creation.

§ 6. Neither are the *Divine Decrees*, & wisdome only the *ideal cause*, or *exemplar*; but also the *effective*, *productive principe* of al that *wisdome*, and *truth*, which is *impressed* on the creatures. God being an *increated*, *infinite Sun* of light and wisdome, has shed some raies thereof on al the workes of his creation. This whole *Machine* has some *prints*, and footsteps of the wisdome and skil of this *great Architect*. There is not the most inconsiderable part of this *great Universe*, but has some beames of Divine Wisdome shining in it. The world is an *universal Temple*, wherein man may contemplate *natural images* and *pictures* of *Divine Wisdome* and *Goodnesse*. The Sun, Moon and Stars, yea this dul element of the earth, furnisheth us with some *Divine Characters*, *Ideas*, and *representations* of *eternal Wisdome*. Notwithstanding the many *monstrous defects* of Nature, which sin has brought upon it, there are a great quantitie of *productions* which give us almost infinite *Marques* of that *increated wisdome*, whereby they were produced. But nothing affords more

more *sparkling ideas*, and *images* of the *Divine Sapience*, than the human soul; specially when 'tis clothed with those Divine, glorious raies of *saving light* and *wisdome*.

§.7. As the *Wisdome* of God discovers it self in the *framing* and *composing* al things, so likewise in the *ordering* and *governing* of al. This is greatly manifest from the *order*, *harmonie*, *beautie* and *subordination* of things. You see how the more *imperfect* subserve the *perfect*; the *inanimate* the *animate*; as the earth the plant: the *animate* serves the *animal*; as the plant is fruitful for the beast: and the *animal* the *rational creature*. Now where there are many things void of understanding, & yet keeping a *regular motion* and due *subordination*, there must needs be an *infinite wisdome* that *frames*, *orders*, and *disposeth* these things. The ordering varietie of things to one cōmun end, cannot procede but from a *Divine Disposition*. An established *order* and *harmonie* among *multiplicitie* of things void of understanding cannot flow from any, but *infinite understanding*. The ordering the world is a work of *Intelligence*: for *order* being nothing else but an *agreable disposition* of things, according to their *dignitie* and *usages*, it is necessary for the right *disposing* of them, to compare them together, and understand their *natures*, *dignitie* and *uses*; and then to order them accordingly: which presupposeth a most *sovereign intelligence* and *infinite wisdome*.

Divine Wisdome shining in the ordering and governing things.

Deodon L' Atheisme convaicu

§. 8. This Divine wisdome, which beames forth it's self thus in the *composing* and *ordering* al things, leaves some *created emanations* of *wisdome* and *order* upon the things themselves; whereby they are *directed* and *disposed* to those *ends* and *usages*, for which they were appointed. This we usually terme the *Law of Nature*; which is (as a statute Law) that *Ordinance* of God, whereby *every creature* is *governed* and *guided* to its *respective end*. This *Law of Nature*, which is deeply *engraven* on the *natures* of things, is but the *counterpart*, or *transscript* of that *Eternal Law* loged in the bosome of *Divine Wisdome*. 'Tis a *created Idea*, *objective light*, and order stampt on the beings of things, whereby they resemble and answer unto their *Archetype*, that *increated Idea*, and are directed to their several ends answerable thereunto. For as God, at his first creation, produced al things by his *fiat*, or *command*, so he continues to governe his Creatures to their appointed *ends* by this *Ordinance*, *Rule* or *Law of Nature* impressed upon their Beings.

Habitual ideas of Divine wisdome stampt on the creature, which we cal the Light of Nature.

Human Arts & Sciences are reflexe ideas of those objective ideas and images of Divine wisdome that lie hid in the Creature.

§ 9. As this *Light of Nature* or created Wisdome, which the *Father of Lights* has impressed upon the *natures* of things, is but the *reflexe irradiation* or shine of his *eternal increated Wisdome*; so al *human Arts* and

Sciences, as *gathered* up into *systemes*, or *inherent* in mens minds, are but the *reflexe ideas* or *images* of that *objective light*, or *internal law* engraven upon the beings of things. For al *Arts* and *Sciences* (whether *active* or *contemplative*) are but *general ideas* or *notions*: and al *notions* are but εἴδωλα καὶ μιμήματα τῆς φαγμάτων, *pictures* and *imitations* of things: whence the *regular* use of al Arts, is to be εἰκόνες, δηλώματα, or Σύμβολα, *images, manifestations*, or *notices* of things to the glasse of our understandings. So that look as those *created ideas* of light and wisdome, which lie hid in the creature, are but the *parelius* or *reflexe image* of *Divine wisdome, that eternal law*, and *original idea* of al truth: So al *Arts* and *Sciences* are but the image or likenes of the thing they relate unto. 'Thus Richardson, Logic. p. 23. 'Man being not able to 'take this wisdome from God, which is most simple, therefore it hath 'pleased the Lord to place it in the things: And as flowers do send 'forth a sent; so every Art doth respire a sweet science to the glasse 'of our understanding, which is indeed that Irradiation which we 'heard of in Divinitie in the creation of things. And as the Sun-'beams coming through a red or blew glasse wil bring the color of 'the Glasse with them; to our sense; So doth the irradiation of 'Art from the thing bring the color of the thing with it to our un-'derstanding. And every rule of Art is true, because the rule is e-ternal, &c.

παρήλιος.

Human Arts originaly beams of Divine Wisdome.

§. 10. Whence it followes, that al *human Arts* and *Sciences* are but *beams* and *derivations* from the *Fountain* of *Lights*; *created ideas* flowing from, and answering unto, that *one, simple, increated, eternal idea* of *Divine wisdome*, which shining forth in things created, receive several *formes, shapes*, and *denominations*, according to their *respective natures*, & *Operations*: & thence being gathered up, by the *inquisitive* mind of man, under certain general rules and *order*, they become *universal ideas*, or *notions*; & passe under the denomination of *Arts* and *Sciences*. So that an Art may wel be defined, *An universal idea or image of that statute Law, or order, which the Divine, eternal Wisdome has stampt upon things, whereby he governes them unto those ends, for which they were appointed*. Al this is accurately demonstrated by learned *Richardson*, in his *Logic* Annotations on *Ramus* p 22. &c. 'If *Ens primum* be the cause of *Entia à* 'primo, then he hath the *Idea* of them in him: For he made them by 'Counsel, and not by *Necessitie*, and they have a *parelion* of that wis-'dome that is in his *Idea*. Again, it must needs be that this Wisdome 'is his, because he governes them by rules of Arts *: For so every Rule

* Or Wisdome.

'of

'of Art is a *Statute Law* of God, by which he made the things, and 'whereby he governes the things, whose Art it is. And look what Idea 'was in making the thing, the same Idea is in Governing of it. Hence 'it follows, that every rule of Art is eternal. Again, Arts are held 'together not *confusedly*, but by subordination to their end. So that 'Art is the Law of God, whereunto he *created* things; whereby he go-'vernes them; and whereunto they yield obedience. Therefore this Art 'is Gods Wisdome, as it is resplendent in things. Art is one in God, but 'various in respect of the various works it has wrought in the creation 'of things, and that it acteth in their Government to their end. The 'Lord governeth his creatures by the rules of Art: and because the 'Creation began with commandments, therefore we may stil cal them 'Commandments, or Laws. For every thing is made and governed 'to an end: And Art is the rule of making and governing of things 'to their end. Therefore Εὐφραξία is of every Art.

The book of Nature being defaced by sin, God sends forth a book of Grace.

§. 11. But now man by reason of his fal being greatly *wounded* in his *Intellectuals*, and thereby disenabled to *contemplate* that *Natural Wisdome, objective light*, which shines in the *book of Nature*; it pleased Divine wisdome to send forth a book of Grace, a more resplendent and bright beam of *Divine Revelation*; which as the *greater light irradiates* and *enlightens* the world, not only in the more *sublime misteries* of Salvation, but also in many *natural, historical, moral*, and *civil Truths*; which the *faint glimmerings* of *Natures light*, burning so dimly in human understanding, could not discover, without the assistant raies of this glorious heavenly Revelation.

Whence Arts & Sciences sprung.

§. 12. Hence the scope and *tendence* of this Discourse is to *Demonstrate*, that most of those *Arts* and *Sciences*, which shone among the *Gentile Philologers* and *Philosophers*, were indeed but *Traditional beams* of *Scripture-Revelation*. The wisest of the Heathens were fain to light their candles at the *fire of the Sanctuarie*; to derive their Knowlege from the *Oracles* of God, seated in the *Jewish Church*, as it wil evidently appear by what ensues.

CHAP. II.

CHAP. II.

A general Demonstration of the Traduction of human Literature from the Scripture, and Jewish Church.

The Traduction of human learning *from the Jewes proved* by the Testimonie of Jews, Christians, *and* Heathens. Plato's λόγος θεῖος, γνῶσις ἐπίκτητος, *referring to sacred Scriptures. His* ἐν ᾗ πάλαι, *a Tradition of the* Divine Essence *and* Decrees *or* Ideas. *His* τὸ ὄν *from* Exod. 3. 14. *His* τοῦ λόγου *from* Gen. 1. 1, 2. *&c. His* εἰκότως μόθοι *of the worlds beginning.* Mythologic Traditions *of the* first Chap. *of* Genesis. *Why* Plato *desguised his* Jewish Traditions *with* Fables: *How he mentions the Jews under the names of* Phenicians, Barbarians, Syrians, Chaldeans, Egyptians. *The Testimonies of Moderne Critics and Divines.* Philologie, *and* Philosophie *of Heathens from the* Jewish Church. *The proof thereof in an abstract both of* Philologie *and* Philosophie.

The original of human Literature from the Scripture and Jewish Church.

§. 1. THat the greatest part of *Human Literature* owes its original to the *sacred Scripture*, and *Jewish Church*, is an Assertion which wants not *Antiquitie*, nor yet *Reason*, for the *Demonstration* thereof. The ancient *Jews* & *Christians* made much use of this *Position* in their *Disputes* against the *Heathens*, and *Apologies* for their own *Religion*. Neither are we without evident *acknowlegement* and proofs from the *Heathen Philosophers* themselves, touching the veritie of this Assertion: Besides the *manifest Demonstration*, which may be collected from *mater of fact*; namely, those evident *Characters* of *Scriptural* or *Jewish Tradition*, which are to be seen in the several pieces of Pagan *Philologie*, and *Philosophie*.

Jewish Testimonies.

§ 2. Touching the *Traduction* of *Human Wisdome*, and *Philosophie*, from the *Scriptures* and *Jewish Church*, we have first the *Testimonie* of the *Jewes*. *Clemens Alexandrinus*, *Strom. α.* makes mention of *Aristobulus* a *Jew*, who affirmed this of *Plato*: *He followed* (saies he) *our institutes curiously, and diligently examined the several parts thereof.* We find the like affirmation of *Aristobulus*, in *Eusebius Præpar. Evang. lib.* 9. *c.* 6. This *Aristobulus* lived about 200 years after *Plato*. He affirms the same also of *Pythagoras*: *who* (saies he) *translated many things out of our Discipline, into the opinions of his own Sect, &c.* And *Josephus* in his Dispute against *Appion lib.* 1. saies positively, that

Pythagoras

Pythagoras did not only understand the Jewish Discipline, but also greedily embraced many things therein conteined. See *Selden de jure Nat. Hebr. lib.* 1. *c.* 2.

§. 3. The *Primitive Christians* also much insisted upon this *Argument*, in their *Disputes* and *Apologies* for the *Christian Religion. Tertullian* in his *Apologie* for the Christians (Cap. 47.) speaks thus: *Truth is more ancient than al, and if I am not deceived, the Antiquitie of* Divine *writ has in this profited me, that I am fully persuaded it was the treasurie of al following VVisdome. Which of the Poets, which of the Sophists, who did not drink altogether of the Prophets fountain? Thence also the Philosophers quenched their thirst: so that what they had from our Scriptures, that we receive again from them:* Thus *Tertullian. Thus* again in what follows, he treats professedly of the same Argument; and thence proves the *Antiquitie* and *Dignitie* of the *Scriptures*. So *Tertullian* Apol. *cap.* 18. saies: *That the Philosopher Menedemus, who was a great Patron of the Opinion of Divine Providence, admired that which the* LXX *related, and was in this point of the same opinion.* Thus also *Clemens Alexandr. Strom.* 1. 5. speaking of *Plato*, cals him the *Hebrew Philosopher*: and in several places, saies; *That the Grecians stole their chiefest opinions out of the books of Moses and the Prophets.* The like *Justin Martyr* Apol. 2. affirmes of *Plato*, viz. *That he drew many things from the Hebrew fountains; specially his pious conceptions of* God *and his Worship.* The same is affirmed by *Theodoret, Johannes Grammaticus, Ambrose* and *Augustin de civit. Dei lib.* 8. *cap* 11. as hereafter.

The Testimonie of the fathers.

Tertullians own words; see in the Title page.

§. 4. But we have a more *ful*, and *convictive evidence* of this *Assertion* from the *sayings* and *writings* of the learned *Heathens. Hermippus*, an ancient & diligent Writer of *Pythagoras*'s life, saies in expresse words: That *Pythagoras transferred many things out of the Jewish Institutions into his own Philosophie*: Thence he stiles him, τὰς ἐξ Ἰουδαίων δόξας μιμούμενον *The Imitator of the Jewish* Dogmes. Whence *Grotius* (in his votum, pag 124.) saies; *that according to the Testimonie of Hermippus, Pythagoras lived among the Jews.* As for *Plato*, there is a commun saying of *Numenius* the Pythagorean; τί γὰρ ἐστι Πλάτων ἢ Μωσῆς ἀττικίζων, *VVhat is Plato but Moses Atticizing?* And that *Plato* derived hence the best, and choicest part of his *Contemplations* touching God, his *Nature*, and *VVorship*, the *Production* of the *Universe*, the fal, &c. wil be most evident to any who shal examine his own *words* and *writings*.

The Testimonie of Philosophers.

Selden de Jure Nat. Hebr. l. 1. *c.* 2.

§. 5. *Plato* in his *Phedo*, treating of the *Immortalitie of the Soul*, tels us, *that we must search out the strongest and best arguments to prove it, unless*

Plato, Edit. Hen. Steph. fol. 85.

Plato's λόγος θεῖος, γνῶσις ἐπίκτητος.

unlesse any can, by a more safe and certain way, namely by a more firme conveyance, that is to say, some Divine *word or Tradition, transmit it to us.* His own words are: εἰ μή τις δύναιτο ἀσφαλέστερον καὶ ἀκινδυνότερον ἐπὶ βεβαιότερα ὀχήματος, ἢ λόγῳ θείῳ τινὸς διαπορευθῆναι. Now what this λόγος θεῖος, *Divine VVord*, should signifie, if not a *Divine Tradition*, either *Scriptural*, or *Jewish*, I cannot imagine. So else where *Plato* makes the like mention of an ἐπίκτητος γνῶσις, a *Knowlege of God by tradition:* Which *Plutarch* cals παλαιὰν πίστιν, the *old faith* or *Tradition*, whereby in al likelyhood, they understood no other than those old *sciptural Traditions*, their *Ancestors*, and they themselves received from the Jews, by the *Phenicians* or *Egyptians*, if not immediatly.

Nisi quis potest tutiore ac certiore modo, firmiore videlicet vehiculo, i.e. Divino quodam verbo traduci atque transmitti. Servanus.

Plat. Phileb. fol. 17.

§. 6. This wil farther appear, if we consider *Plato's* own confession, as we find it in his *Philebus*, where he acknowlegeth, *That the Knowlege of the one, infinite Being, was from the Gods; who did communicate this Knowlege to us by a certain Prometheus, together with a bright fire:* & then he addes, καὶ οἱ μὲν παλαιοὶ κρείττονες ἡμῶν καὶ ἐγγυτέρω θεῶν οἰκοῦντες, ταύτην φήμην παρέδοσαν ὡς ἐξ ἑνὸς μὲν καὶ πολλῶν, &c. *This storie of one and many is a Tradition which the Ancients who were better, and dwelt nearer the Gods, than we, transmitted to us.* This Tradition of ἕν καὶ πολλά, *One* and *Many*, was a point of great discourse amongst the *Ancients*. It was the great *Principe* on which *Parmenides* founded his *Divine Ideas*, delivered by *Plato* in his *Parmenides*: the sum whereof is this; That *Al is One, and Many. One* in the *Archetype idea*, God; *Many* in their *individual Natures*. It may relate, otherwise, to the *Vnitie* of the *Divine Essence*, and the *Pluralitie* of *Persons:* For the *Platonists* speak much of *a Trinitie*. Whatever they meant by it, it seems most certain to me, that this *Tradition* was originally no other than some corrupt broken *derivation* from the Scriptures relation of *God*: Which indeed *Plato* does more than hint, in saying, *That they received it from the Ancients, who were better, and nearer the Gods than they themselves.* Who these *Ancients* were, that lived so near the Gods, if not the *Patriarchs*, and ancient *Jews*, I cannot conceive. These he elsewhere cals *Barbarians, Phenicians*, &c.

Plato's ἕν καὶ πολλά, *an old Jewish Tradition touching the Unity of the Divine Essence & Plurality of Decrees, persons, or creatures. Platonicæ ideæ ortum habuerunt ex Parmenide cujus magnum principium fuit* ἕν καὶ πολλά.

Plato's τὸ ὄν *from Exod. 3. 14.*

§. 7. That *Plato* received his *notions* of τὸ ὄν, *the first being* which he cals αὐτοῦν, ὄντως ὄν, &c, by some *Jewish Tradition*, from *Exod. 3. 14. I am*; is sufficiently evident from the *cognation* of the *notions*, as also from the commun consent of the *Learned*. See *August. de civitat. Dei l. 8. c. 11. & Lud. Vives's* notes thereon, in the second part of the

Court

Court of the Gentiles B. 2.c.8.§.4. The like may be said touching *Plato's notions of* νοῦς and λόγος, and ψυχὴ τοῦ κόσμου: which seem al to refer to *Gen.* 1. 1, 2. as part 2. Court of the Gentiles. B 3. C 9. §. 5. &c. But more expressely *Plato*, in his *Timæus*, treating first of the *Body* of the *Universe*; its *visible* part; he then speaks of its *Soul*; and concludes, *That after the Father of the Universe had beheld his workmanship, he was delighted therein, &c. answerable to* Gen. 1. 31. *And God saw every thing that he had made, &c.* And in the same *Timæus*, treating of *the beginning of the Universe*, he concludes thus, *It is equal that both I that discourse, and you that judge, should remember, that we have but human nature, and therefore receiving,* καὶ εἰκότα μῦθον, *the probable Fable; or Mythologic Tradition, concerning these things, it is meet that we inquire no farther into them.* That this *Probable Fable* was no other, than some *Jewish Tradition*, is in it self evident, and wil be more manifest by what followes. Touching his νοῦς, the *Divine Spirit* and Providence of God, which governeth the world, he saies expressely, that he received it by Tradition from the *Wise men*; as hereafter, Court of the Gentiles, Part. 2, B 3. c. 2. §. 2. pag. 227. &c.

Plato's ψυχὴ τοῦ κόσμου *from Gen.* 1. 2.

Plat. Timæo. fol. 36. 37.

Gen. 1. 31.

Plat. Tim. fol. 29.

§. 8. That this was *Plato's* usual way (as *Pythagoras* before him) to wrap up those *Jewish Traditions* in *Fables*, and *enigmatic Parables*, is asserted by *Origen, Contra Celsum. lib.* 4. where he affirmes, *That it was Plato's Custome to hide his choicest opinions, under the figure of some Fable, because of the vulgar sort, least he should too much displease the fabulous people, by making mention of the Jews, who were so infamous amongst them.* Thus much also *Plato* himself seems ingenuously to acknowlege in his *Epinom.* where he saies, λάβωμεν δὲ, ὅπερ Ἕλληνες, βαρβάρων παραλάβωμεν, καὶ λίον τοῦτο εἰς τέλος ἀπεργάζουσι. *That what the Greeks receive from the Barbarians,* (meaning the *Jews*) *they put it into a better forme or garbe; i. e.* they cloth those *Jewish Traditions* with *Greek Fables* and *Emblemes.* Without peradventure, *Plato* being in *Egypt* about the same time the *Jews* resorted thither, could not but be very *inquisitive* into their *Opinions*; and, as it is very probable, receive the most of his sublime and clearest *contemplations* of *God*, the *Creation, Fal, &c.* from them, by some *immediate* or *mediate Traditions*; which he wraps up in *enigmatic, parabolic, metaphoric, & Allegoric notions*; thereby to concele their original; for these Reasons. 1. To avoid the *odium* he should contract, by making any Honorable mention of the *Jews.* Thus *Serranus* in his *Preface* to *Plato*: *These Symbols* (saies he) *Plato drew from the doctrine of the Jews, as*

Plato's Custome to desguise the Traditions he received from the Jews, and why?

Non decet vos ô Græci, odio tanto prosequi Barbaros, & ipsorum placi is invidere. Quod enim apud vos fluaium, non à Barbaris traxerit originem. Tatianus contra Græc. Orat.

al the learned Ancients of Christians assert; but he industriously abstained from making any mention of the Jews, because their name was odious among al Nations. 2. Hereby to gain the more credit to himself, in seeming to be the *Author* of these *Contemplations*, which he borrowed from others. 3. To gratifie the *itching Humor* of the Grecians, who were so greatly taken with *fabulous narrations, &c.*

How Plato makes mention of the Jews under other names; as Phenicians.

§. 9. Though *Plato* thus *discolored*, and *disfigured* the *habit* of his *Jewish Traditions*, and *concealed* their *original*; yet we are not without some evident *notices* and *discoveries*, that he owned the *Jews*, under other *Names*, as the *Authors* of them: For,

Plato de Repub. l. fol. 44.

1. *Plato* acknowlegeth that he received the best, and choicest of his *Divinitie* from the *Phenicians*: So *Plato de Repub. lib.* 3. makes mention *of a Phenician Fable touching the Fraternitie of al men made out of the Earth: Which relates to Adams formation out of the Earth*, as *Serranus* on this place: *This Fable* (saith he) *is a footstep of that primitive truth; noting by the name of the Phenician, the Jewish Doctrine.* And indeed *Plato* oft mentions his Σίειοι κ̓ φοινικικοὶ μῦθοι, which he calleth Σπόρρητοι, and were no other than *Jewish Traditions*. This seems *evident* by what *Herodotus* mentions of the *Jews*, whom he cals *Phenicians*, as great *Bochart, Phaleg, lib.* 4. *c.*34 So Lucian useth the Name Phenician and Hebrew promiscuously. And learned *Hammond* on *Mat.* 15. 22. saies expressely, *That when the Heathens speak of the original of Literature from the Phenicians, they thereby mean the Hebrews.* See this more fully, *chap* 4. §. 2. hereafter.

Plat. Cratyl. fol. 426.

2. Again, *Plato* (in his *Cratylus*) tels us plainly: *That they* [the Grecians] *received Letters from the Gods, by certain Barbarians* [ὑπὸ βαρβάρων τινῶν] *more ancient than themselves.* That by these *Barbarians*, can be meant no other than the *Jews*, is most evident from *mater of fact*; namely the deduction of the *Greek Leters* from the *Hebrew*; as also from the concurring Testimonies of *Justin Martyr, Clemens Alexandrinus, Epiphanius*, and *Nicephorus*; who by Barbarians understand the *Jews*; as c. 10. §. 2. and Court of the Gentiles, part 2. B. 2. c. 1. §. 2.

Egyptians.

Sometimes *Plato* speaks of the *Jews*, as the *Authors* of his Traditions, under the name of *Egyptians*; because at that time, when *Plato* was in *Egypt*, the Jews resorted thither.

Chaldeans, Syrians.

4. For the same cause he also cals them *Syrians*, and *Chaldeans*; Because they were then *subjects* to, and *slaves* under, the *Chaldeans* Empire and Dominion. *Xenophon* tels us, that *Cyrus* in his decree for restoring

storing the Jews, cals them *Syrians*. See chap. 4. §. 2.

§. 10. Besides *Philosophers*, we have the *Confessions* of *Pagan Historians* and *Legislators*. *Strabo lib.* 16. makes honorable *mention* of *Moses* in this regard; as also *Diodorus Siculus*, who acknowlegeth *Moses* to be the first *Legislator*, from whom al *Laws* had their *rise*: of which in its place B. 3. c. 9. §. 3. To conclude, we have the *universal concurrence* of *Moderne Critics* and *Learned* men to confirme this *Position*, touching *the Traduction of human Literature from the Scriptures, and Jewish Church*. As *Ludovicus Vives*, *Steuchus Eugubinus*, *Julius* and *Joseph Scaliger*, *Serranus*, *Vossius*, *Grotius*, *Bochart*, *Heinsius*, *Selden*, *Preston*, *Sandford*, *Jackson*, *Usher*, *Owen*, *Hammond*, *Cudworth*, *Stillingfleet*, *&c.* The Testimonie of *Grotius* we have on *Mat.* 24. 38. *That which the ancient Philosophers* (saies he) *drew from the Theologie of the Phenicians, and the Poets from them, the Phenicians drew from the Hebrews.* The like *Grotius* on *Mat.* 8. 22. *That the dead bury the dead*] *This also* (saith he) *Pythagoras brought from the Philosophie of the East.* Thus also *Hammond* on *Mat.* 15. 22. *A woman of Canaan*] *This woman of Canaan, Mark* 7. 26. *is called a Syro-Phenician: That, which is said by the Heathens of the original of Leters and Literature by Cadmus from the Phenicians, confirmeth the same; by the Phenicians meaning the Hebrews: from whom (according to Clemens's observation that* Ἕλλωες ἀεὶ κλέπται) *the Grecians stole al they had.* Also *Bochart*, *Phaleg. lib.* 1. *cap.* 1. speaks expressely thus: *Among the Characters, and Criteria of the heavenly Doctrine, its Antiquitie deservedly has its place; so that from hence much of Dignitie and Authoritie amongst men is given unto it. Moreover this Antiquitie of Doctrine cannot be better confirmed, than if we teach; that whatsoever was most ancient amongst the Heathens, the same was fetcht or wrested from our Scriptures. As for example, the ancient Fable of Saturne and his three sons dividing the government of the world amongst themselves, was taken from Noah, and his three sons peopling the Earth, &c.* The like *Jackson* frequently on the Scripture: as *fol.* 49, he saies: *That Poets have borrowed their best stage-attire from the glorious Wardrobe of Israel.* The same (*fol.* 56.) *&c.* Of which hereafter, B. 3. c. 1. §. 3.

Strabo lib. 16. *fol* 761. *Ed. Cas.*

Testimonies from Modern Critics and Divines.

Sandford speaks thus: *Origen demonstrates that we receive not what we believe of the holy land from Plato or other Grecians, but they rather have borrowed from Moses and other prophets whatever they have translated into their own commentaries touching this land, &c.* The other Learned mens Testimonies wil follow in this, and the following, Discourse of Philosophie, specially part. 2. B. 2. cap. 1.

Sandford de descensu Christi ad inferos lib. 2. §. 83.

The several parts of Gentile wisdome from the Jews and Scriptures.

§. 11. The *greatest* and *best Demonstration* of our *Position* wil arise from *mater of fact*; by running through the parts of *human Literature* and finding their *Parallel* in the *Sciptures*, or some *Jewish Tradition.*

Philologie.

As for *Philologie*, we no way dout but to *demonstrate*, 1. That al *Languages* and *Leters* had their *derivation* from the *Hebrew*, *as* c. 11. 12. 13. That *Pagan Theologie*, both *Mythick*, (which takes in the θεογονία) and *Politic*, (which refers to *Pagan Rites* and *Institutes* about *Sacrifices*, *&c.*) as also their *Physic*, or *Natural Theologie*, (*assumed* by the *Philosophers*) had al its *rise*, and *improvement* from some *Scriptural*, or *Jewish Names*, *Persons*, *Institutes*, *Stories*, or *Traditions*, as B. 2. 3. As for *Pagan Poesie*, we suppose there are *evident Notices* of its *Traduction* (and that both as to *mater* and *forme*) from *Divine miraculous events*, *sacred Hymnes*, & *Poems loged* in, and *traduced* from, the bosome of the *Jewish Church* as B. 3. c. 1. 4. The like we endeavor to prove touching *Pagan Stories* (both *Mythologic* and *simple*) of the *Origine* of the *Universe*, the *Golden* and *Iron Ages*, *Deucalions floud*, the *Giants war*, *&c.* which are evident, though but corrupt, *fragments* of *sacred Stories*, as B. 3. c. 2. 5. Also it seems very *evident* that *Pagan Laws* had their *Traduction* from *Divine* and *Jewish Institutes*, *as* B. 3. 6. Besides some conjectures of *Pagan Oratorie* from *sacred* wil be given, B. 3 c. 10.

Philosophie.

§. 12. Touching *Philosophie*, we make no question (τοῦ θεοῦ) but to give very considerable *Discoveries* of its *derivation* from *sacred Oracles*, or *Jewish Institutes*; and that not only by *inquisition* into the several *Sects*, their chief *Founders*, and their *Conversations*, or *Correspondences*, with the *Jews*; but also by an *examen* of their choicest *Dogmes*, and *Institutes*; with their several *Modes* of *Philosophizing*, both *Symbolic*, and *Dialectic*: as in like manner by taking a cursory view of the several *parts* of their *Philosophie*; both *Physic*, *Ethic*, *Metaphysic*, and *Mathematic*. Al which wil afford us great, and more than *opinionative*, *Conjectures* of their *Traduction*, *originally*, if not *immediately*, from the *Jewish Church*, and *sacred Scriptures* loged therein. Particularly,

Pagan Physics.

1. *Pagan Physics*, or *Natural Philosophie*, (at first broached by *Sanchoniathon* and *Mochus*, those great *Phenician Physiologists*, and afterward transported into *Grece* by *Thales*, the *Founder* of the *Ionic Schole*, and much improved by *Plato*, in his *Timæus*) seems evidently traduced from the first chapter of *Genesis*, and some *Physic Contemplations* of *Job*; as it is in part evidenced in the following *Discourse*

of

of the *Historie of the Creation*, Book 3. chap. 3. but more fully in *Plato's Physics*: of which hereafter, Part. 2. B. 3. c. 9.

2. As for the *Grecian Ethics*, or *Moral Philosophie* (began by *Socrates*, and *promoted* by *Plato*, and *Aristotle*, with the *Stoics*) we have very strong *conjectures*, inducing us to believe that it received its *first lines*, and conformation from the *Mosaic Institutes*, *Davids Psalmes*, *Solomons Proverbs*, with other sacred precepts. *Ethics.*

3. Touching *Grecian Metaphysics*, or *Natural Theologie*, (began by *Pherecydes*, but mostly improved by his Scholar *Pythagoras*, *Founder* of the *Italic Schole*, and *Plato*, *Institutor* of the *old Academie*) we have *Reason* enough to persuade our selves, that the choicest parts thereof, received their first *lineaments*, and *configuration* from *Scripture-Relations* or *Jewish Traditions* of God, *Angels*, and the *human Soul*. Whence had *Pythagoras*, and *Plato* (who delighted themselves much in *Jewish Mysteries*) their *Metaphysic Contemplations* of τὸ ὄν, ἄυτοον, & ὄντως ὄν, *Being*, *very Being*, and the *first Being*, but from *Gods Description*, *Exod.* 3. 14. *I am*? Thus *Steuchus Eugubinus*, *De Peren. Philosoph.* l. 3. c. 7. 'We have 'the heavenly Philosophie, with which *Plato* differs nothing, save in 'the variation of the *Genus*: for that which is in the Scripture ὁ ὤν '(*Exod.* 3. 14.) is called by him τὸ ὄν, as Part. 2 B. 2. C. 8. §. 4. Hence also *Aristotle* following his *master Plato*, (so far as his reason guided him) makes τὸ ὄν, *Ens*, *i. e. Being*, the *Object* of his *Metaphysics*; and *Unitie*, *Veritie* and *Bonitie* the *Affections* of this *Object*; which are al but *corrupt imitations* of *Scriptural Descriptions* of God. The like may be argued of *Pythagoras*, and *Plato* their *Metaphysic* notions of νοῦς, λόγος, Δυάμεις, ψυχὴ τοῦ κόσμου, & ψυχὴ τοῦ ἀνθρώπου, *&c.* of which in their proper place. Part. 2. B. 2. c. 9. *Metaphysics.*

Ut ergo Divinitas cum articulo dicebatur τὸ ἕν, Unitas ipsa, & τὸ ἀγαθὸν ipsa Bonitas: sic per excellentiam dicta est τὸ ὄν, ipsum esse. Steuch. Eugub. de peren. Phil. l. 3. c. 7.

§. 13. 4. Touching the *Mathematics*, we find very considerable *conjectures*, such as seem cogent to persuade us, that they received great *advantages*, as wel for their first *Production*, as an after *advance*, from the *Church of God*. *Mathematicks.*

1. For, not to mention *Seth's*, and *Enoch's* skil in *Astronomie*, which is more dubious, it's generally concluded among the *Learned* (as part. 2. B. 1. c. 1. §. 9.) that *Abraham* was wel skilled in *Astronomie*; and 'tis maintained by several, that he was the first that brought *Astronomie* from *Chaldea* into *Canaan* and *Egypt*. Wee need not dout but the ancient *Patriarchs*, *Noah* and his *holy Seed*, were much in the *contemplation* of those *Celestial Bodies*, the Sun, Moon and Stars; and thence made many great *observations*, touching their excellent *Astronomie.*

Babylonii Astronomiam; Persæ, Magiam; Ægyptii Geometriam; Phœnices denique Literarum disciplinam (invenêre.) Tatianus cont. Græc. Orat.

cellent *Constitutions*, *Natures*, *Order*, *Situation*, *Conjunctions*, *Aspects*, *Eclipses*, *Motions*, and admirable *Influences*, (which takes in the main of *Astronomie*) whereby their minds were *elevated* and raised up to a *spiritual contemplation*, and *admiration* of their *Creator*: Albeit the *degenerate seed* of *Noah*, had their hearts hereby *enticed* and *inveigled* into an *Idolatrous adoration* of those *celestial Bodies*, as Court Gentiles, part. 2. B. 1. c. 4. §. 2. &c.

Geometric. 2. As for *Geometrie*, another part of *Mathematics*, it is supposed to have had its *rise* in *Egypt*, and that upon occasion of the overflowing of *Nilus*, which required a *Geometric Art* for the *Division* of their lands, when the floud was over, as part 2. B. 1. c. 2. §. 2. This being granted, we need not dout, but that *Geometrie* received a good *advance* from the *Church of God*: for of *Moses* it is said, that *he was learned in al the Learning of the Egyptians*, *Act.* 7. 22. But I am more apt to persuade my self, (and that from some conjectures of the *Learned*) that *Geometrie* received its first great *advance*, if not rise, from the *Children* of *Israel's* first *Division* of the Land of *Canaan*, which was made by *Rules Artificial* and *Geometric*, as *Joshua* 13. *&c.*

Arithmetic. 3. Somewhat also may be said for *Arithmetic*, which is supposed to have been first invented by the *Phenicians*, in order to their *Navigation*; but yet, as we may presume, had a great *advance*, if not its first *original*, among the *Jews*. Yea, it's evident, that the first *Arithmetic* had its *foundation* from *God* himself: for the first *computation* of time is made by God, *Gen.* 1. 5. *&c.* Besides; we read of no *computation* more ancient than that of *Moses*, by Gods appointment, touching the *distribution* of *Times* and *Seasons*; as the *New Moons*, *Sabbaths*, *&c.*

Navigation. 4. As for *Navigation*, (another part of *Mathematics*) though some ascribe it to the *Phenicians*, as the first *Inventors* thereof, yet it seems manifest, that the *first Idea* thereof was taken from *Noahs Ark* appointed by God.

Architecture. 5. The like may be proved of *Architecture* (which refers also to *Mathematics*) that the *exact Idea* thereof, both among the *Greeks* and *Romans*, received its *original* from the *proportions* in *Salomons Temple* and other of his *Structures*, as *Villalpandus* in *Ezech. Tom.* 2. *part* 2. *l.* 5. *Disp.* 1. *c.* 13. observes.

Geographie. 6. That *Geographie* traduced its *first lines* from the *Mosaick Description*

tion of the several *Plantations* of *Noahs posteritie*, we have proved Book 3. c 2. §. 7. of this *Discourse*.

7. That *Music* had its *main Traduction* from the *Music* in the *Jewish Scholes* and worship is easy to prove, as part. 2. B. 2. c. 7. § 5.

§. 14. Lastly, we conceive it not difficult to prove, that not only the *mater*, but also much of the *forme* or *mode* of *Grecian* Philosophie received its *Origination* from the *Scriptural* and *Jewish mode* of *Discourse* and *Ratiocination*. For 1. May we not *rationally* conclude, that the ancient *mode* of *philosophizing* by *Symbols*, *Allegories*, *Fables*, *Enigmes*, and *Parables* (brought into *Grece* by *Pythagoras* and *Plato*) received its *original Idea* and *Traduction* from the *Jewish Symbols*, *Allegories*, *Types* and *Parables*? This we dout not but to prove in its place, part 2. B. 2. c. 2. 2. As for the more *simple mode* of *philosophizing* by *Dialogues*, or *Interrogations* and *Answers*, (whence *Dialectic* had its name; which was the main *Logic* used in al the *Grecian*, as wel as *Italian*, *Scholes*, before *Aristotle* brought in the *Syllogistic forme* of *Mode* and *Figure*) it seems exactly *conformable* unto, and therefore, as we may presume, received its *derivation* from the *Scripture*, and *Jewish mode* of *Reasoning* by *Dialogues*, or *Interrogations* and *Answers*; whereof we have a great *quantitie* of *instances*, both in the *Old* and *New Testament*; specially in *Christ* his *Disputes* with the *Scribes*, & *Pharisees*; which were usually managed and carried on by *Questions* and *Answers*: as we hereafter prove, part 2. B. 3. c. 1. §. 6. & c. 8. §. 1. 2. Thus briefly, and in sum, touching the *Traduction* of human *Literature* from the *Scriptures* and *Church* of *God*.

Music.

The forme of Grecian Philosophie originally Jewish.

Thus Grotius on Mat. 7. 6. Chaldæi, Hebræi, Ægyptii, vetustissimi sapientiæ professores, præcepta sua tradebant, ἐν συμβόλοις, ut docet Clem. Alexandrinus, Pythagoras hunc morem in Græciam attulit, sive ex Ægypto, ubi vixit aliquandiu, sive ex Syria, unde erat magister ejus Therecydes; sed & Judæos adierat, ut plures de eo scriptores prodiderunt. &c.

CHAP. III.

The Original *of the* Phenicians *from the* Canaanites.

The Phenicians *cognation with the* Canaanites, *and their identitie in name.* Phenicians *the posteritie of* Anak. *The* Anakims, *their fame for strength and learning.* Josh. 15. 15, 49. *The* Phenicians *original from those* Canaanites, *which were expelled* Canaan *by* Joshua; *who retreating unto* Phenicia, *thence sent forth Colonies into al parts that bordered on the* Midland Sea, *as* Africa, Grece, &c. *Thence the* Phenicians

ans *were stiled, by the* Grecians, Χῶτα, *and* Phenicia Χώτα, and Χνᾶ *from* Canaan; *as also* Σύρι *from* צוריים *Syrim*. *Why the* Canaanites *changed their names into* Phenicians, Syrians &c. *The* Phenician Gods *the same with the* Idols of Canaan, Psal. 106. 37, 38. *Farther evidence from Antiquitie that the* Phenicians *were* Canaanites.

The original of the Phenicians from the Canaanites.

§. 1. HAving mentioned the Phenicians, as the chiefest instruments by whom the *Jewish* Doctrine and *Traditions*, were conveyed into *Grece*, and other parts; it wil greatly conduce to the *confirmation* of our *Assertion*, to *treat* a little of the *original* of the *Phenicians*; their *cognation* with the *Jews*, the *advantages* they had to informe themselves more fully touching the *Jewish* Doctrines; their *Art* and skil in *imitating* and *improving* the same; as also their *opportunities* and *industrie* to convey the same to other *Nations*. First, touching the *original* of the *Phenicians*, that they were the same with the *Canaanites*, is sufficiently proved by learned *Bochart*, whose Arguments seem more than *conjectural*; being drawn from the *Identitie* of their *Names*, *Situations*, *Languages*, *Institutes*, *Manners*, and *Arts*. That the *Phenicians* and *Canaanites* have the same *Names* promiscuously given them, is apparent from the LXX. who called the *Land of Canaan*, the land of the *Phenicians*, and the *Canaanites* *Phenicians*. So the same *Shaul* is by the LXX. called the Son of a *Phenician*, *Exod.* 6. 15. and the Son of a *Canaanite* Gen. 46. 10. as in the *Hebrew*. So *Exod.* 16. 35. and *Jos.* 5. 12. That which the *Hebrew* cals the *Region* of *Canaan*, the LXX. interpret the *Region of* *Phenicia*, and *Phenicians*. So in like manner, she who is called a *Canaanite*, *Matthew* 15. 26. is by *Mark* the *Evangelist* (a faithful interpreter of *Matthew*) called a *Syrophenician*, *Mark.* 7. 26.

Bocharts Phaleg. lib. 4. cap. 34.

The Phenicians and Canaanites have the same name.

§. 2. That the *Phenicians* were originally *Canaanites*, may be farther *evinced* from the *Origination* of the *Name*. Touching the *Etymologie* of the Greek Φοῖνιξ, *Critics* are exceding various; some deriving it from φοίνικον, the abundance of *palme trees* that grow there: others from the *color of the red sea*: So *Vossius, de Idololatr. lib* 1. *cap.* 34. Φοῖνιξ (saith he) *is the same with* ἐρυθρὸς *red*, *thence the* Latins *from* φοίνικος *made* Puniceus, *and from* φοῖνιξ Poenus. *That the* Tyrians *came from the* Idumean sea *he proves out of* Plinie, Solinus, Herodotus, *and* Procopius. Whence he concludes, *that from the Idumeans* Esau's *posteritie the red sea was stiled* erythræum mare; *from whence the Tyrians transplanted thence were stiled* φοίνικες, Phenician,

The Origination of φοῖνιξ *from* בני ענק *the sons of Anak.*

nicians. Others derive this name from the *purple color*: others from φόνος *slaughter*. Al these make its *original* to be purely *Greek*. But others who have been more exact in the comparing the *Greek* with the *Hebrew*, give it an *Hebrew origination*: so *Joseph Scaliger* derives it from פנחס: and *Fuller* from פנק: *Chald.* פנן. Thus *Fuller* (*Miscel. Sacr. l. 5. cap. 16.*) *the Tyrians being delicate Merchants, the ancient Punics were so stiled from* פנן *Chald. to live delicately, whence* φοίνικες *the name of the* Phenicians *q. d.* τρυφερὸς *delicate, as* Glass. Grammat. S. *l.4. tract. 3. observ.* 15. But that which carries most of likelyhood in it, and suits best with our designe is the *Etymologie* which Great *Bochart* gives it, who derives the *Greek* word φοῖνιξ from the *Hebrew* בני ענק or בן the *son* or *sons of Anak*. From this *Canaanitish* name *Ben-Anak*, or contracted *Beanak*, the *Grecians* at first formed φοινὰν (it being very usual with them to turne ב into φ, as from ערבה ἄρρα *arrhabo*) thence φοῖνιξ and φοινίκη, *Phenicia*.

Bocharts Canaan lib. 1. cap. 1. The Phenicians sons of Anak.

§. 3. And that these *Phenicians* were indeed the *sons of Anak* according to the foregoing *Etymologie*, is yet farther *evident* by their own *confessions*. For when a *Colonie* of them had seated themselves at *Carthage*, they cal it *Chadre-Anak*, that is in the *Hebrew* or *Canaanitish* tongue חדרי ענק the *seat of Anak* or the *Anakims*, as *Plautus in Pœnulo Act. 5. Scena 2.* gives it unto us. These *Anakims* or sons of *Anak*, were the most Noble and renowned amongst al the *Canaanites*. They had two Cities which were the cheif *seat* of their *Familie*; the one called *Hebron*, where their main *Fortresse* and *strength* for War lay; the other *Debir*, the seat of their *Learning*, which was therefore called *Kirjath-Sepher the Citie of bookes*, & *Kirjath Sanna* the *Citie of Learning*, or *the Law. Josh.* 15. 15, 49. The strength of these *Anakims* was stupendous, *Numb.* 13. 34. Hence they are usually called *Giants*: yet they were overcome by *Joshua*, and forced to retreat to the Westerne part of *Canaan*, thence called *Phenicia*, and the country of the *Philistins*, 1. *Chron.* 20.4. where some *reliques* of them continued unto the time of *David*. For *Goliah*, as the *Hebrews* prove, was an *Anakim*. See *Bochart. Can. lib.* 1. *cap.* 1.

Deut. 9. 2. The Anakims, their strength and Learning.

§. 4. A farther proof of this Assertion, that the *Phenicians* were the *posteritie* of the old *Canaanites*, may be gathered frō the *Grecian account* and *relations*. For though the *Greeks* make but smal and obscure mention of the *Canaanites*, yet were they not altogether ignorant of the *Phenicians original* from *Canaan*, So in *Austin's* age the *Carthaginians* called themselves *Canaanites*, *chap.* 5. §. 7. *Bochart* (in his *Phaleg. lib.* 4. *cap.* 34)

That the Phenicians were the posteritie of the old Canaanites.

34.) give us a *famous place* of *Eupolemus*, where'tis said that *from Saturne Belus sprung; and also Canaan; and that this Canaan begat the Father of the Phenicians*: his words are πρῶτος ὁ Χαναὰν γεννᾷ τὸν πατέρα τῶν Φοινίκων. *Alexander* the *Polyhistorian* cites this out of *Eupolemus*, and out of him *Eusebius Præpar. lib.* 9. has it also. This is also confirmed by what *Eusebius (præpar. lib.* 1.) quotes out of *Philo Byblius* the *interpreter* of *Sanchoniathon* (that most ancient and famous *Phenician* Writer) where we find mention of a certain XNA τὸν πρώτως ὀνομασθέντα Φοίνικος XHNA, *being first stiled* among *the* Phenicians XHNA. Now it is very evident that the name XHNA is but the *contract* of *Canaan*. So in *Stephanus Byzantinus* περὶ πόλεων, *Phenicia* is called XHNA, and the *Phenicians* XHNAI. His words are XNA, ἔτως ἡ Φοινίκη καλεῖται, and a little after τὸ ἐθνικὸν πάντης χνάῳ, *as Bochart. l.* 4. *c.* 3.

Why the Canaanites changed their name and were called Phenicians, Syrians, Assyrians.

§. 5. If there be required a *Reason* why these *Canaanites* should change their ancient *name*, and *assume* that of *Phenicians*, the said *Bochart* gives us this account thereof: The *Canaanites* were ashamed of their ancient name, by reason of that curse which was pronounced against their father *Canaan*; specially when they saw themselves so fiercely persecuted by the *Jews*, merely upon this account, because they were *Canaanites*: Wherefore they chose rather to be called *Phenicians*, *Syrians*, *Assyrians*, *Sidonians*, *Syrophenicians*. The name *Syrians* was commun to them and their neighboring Nations, coming from צור *Tyre*, the *Metropolis* of *Phenicia*; whence the Inhabitants are called צורים *Syrim*, thence Σύροι *Syri*, and by *prefixing* the *article*, *Hassyrim*, *i. e. Assyrians*, as 1 *Chron.* 22. 4. *Neh.* 13. 16. by which name the *Phenicians* and *Tyrians* are often called, though differing much from אשורים, those *Assyrians* which came from *Ashur* & inhabited beyond *Euphrates*. *Hesychius* cals these *Phenicians Sidonians, &c. Bochart. Phaleg. l.* 4. *c.* 34.

The Phenicians and Canaanites agreement in Gods.

§. 6. That these *Phenicians* were really *Canaanites*, may be farther argued from their agreament in *Customes, Rites, Arts*, and *Gods*. That the *Phenicians* had the same kind of *Worship*, and *Gods*, with the *Canaanites*, is very apparent from *Psalme* 106. 37, 38. where *v.* 37. it is said, the *Jews sacrificed their sons and daughters unto Devils*, that is, as it is elsewhere interpreted, unto *Moloch*; which was the chief *God* of the *Phenicians*, or *Syrians*: now in the following verse 38. These *Phenician Gods* are stiled the *Gods of Canaan*: and we have sufficient evidence that these *Idols of Canaan* were none other, than those that the *Phenicians* worshipped as *Gods*: for *Moloch*, the *Idol* of the *Ammonites*, was the

the same with *Baal*, the Phenicians worshipped. Thence *Jer.* 7. 31. They are said, to *sacrifice their children to Baal*. So 2 *Kings* 23. 5. They are called, the *Sacrifices of Baal*. And indeed, al the *Baalim* were but Phenician *Idols*, from *Belus* one of their *Kings*. So *Baalzebub* was the God of *Ekron*, a *Citie* in Phenicia; and *Baalsemes*, *Baal-peor*, the Gods of the *Moabites*, and *Mideanites*, were also Phenician *Idols*. See more of this in *Selden de Diis Syrûm*, *Owen de ortu Idololatr. lib.* 5. *c.* 2. *&c.*

The Canaanites expelled by Joshua retreat to Phenicia, and thence transplant Colonies into al parts.

§. 7. Lastly, that the Phenicians were originally *Cananites*, is manifest from the *Identitie* of their *Languages*, (of which hereafter, chap. 11. §. 2.) as also from the most ancient pieces of *Antiquitie* we have. *Procopius*, in his *Vandalicis*, makes mention of certain *pillars*, erected in *Africa*, with an *Inscription* in the Phenician *tongue*, which he renders thus, Ημεῖς ἐσμὲν οἱ φυγόντες ἀπὸ προσώπου Ἰησοῦ τοῦ λῃστοῦ υἱοῦ Ναυῆ, *We are they who fled from Joshua, the son of Nane* (i. e. *Nun*) *the Robber*. How ancient this *Inscription* is, we cannot say; but thus much we may collect, that those *Africans*, who were Phenicians originally, reckoned themselves amongst the *Canaanites* expelled by *Joshua*. And we have the *Testimonie* of *Eusebius* (in his *Chronicon fol.* 11.) coincident herewith: ἔφυγον ἀπὸ προσώπου τῶν υἱῶν Ἰσραὴλ, καὶ κατῴκησαν τὴν πόλιν τῆς Ἀφρικῆς: *where they* (*that is, the* Phenicians) *fled from the face of the children of Israel, and built Tripolis in Africa*. Neither is it at al improbable, that these *Canaanites*, who were expelled by *Joshua* out of *Canaan*, should first retreat to Phenicia, the West part of *Canaan*, which lying on the *Midland sea*, gave them great *Advantages*, to transport their *Supernumerary Colonies* into *Africa*, *Grece*, and al those Islands or Territories which bordered on the *Midland-sea*; and together with them, to transport al *Leters* and *Learning* into those parts, where they came; as it wil appear by what followes.

Bochart. Chanaan. Praef.

CHAP. IV.

The Correspondence betwixt the Jews and Phenicians.

The mutual Agreament betwixt the Jews *and* Phenicians. *The* Jews *stiled* Phenicians, *and* Syrians. *The Phenician* Language, *and* Leters *from the* Jews. Grecian *Learning from the* Phenicians *and* Jews;

which would have been more evident by those Ancient Phenician Monuments *of* Learning, *written by* Sanchoniathon *and* Mochus, *which are lost. That which made the* Phenicians *so famous for communicating* Jewish Tradition, *was their* Navigation, *which at first* Necessitie *taught them, being furnished with* Conveniences. *This* Art *of* Navigation *improved their* Desire *of* Gain, Ambition, *and* Curiositie. *Whence their* first Undertakers *in* Navigation Saturne, Astarte, *and* Hercules *were reputed* Gods. *The* Grecians *learned* Navigation, *and* Geographie *from the* Phenicians. *The* Ark, *the original Idea of* Ships.

The Correspondence betwixt the Jews and Phenicians.

§. 1. HAving discoursed at large of the *Original* of the *Phenicians*, and their *Identitie* with the *Canaanites*; we now procede to treat of their *Cognation*, *Correspondence*, and *Agreament* with the *Jews*; which wil not a little conduce to the *confirmation* of our first *Position*.

What advantage Abraham *had for the propogating the* Knowlege *and* Worship *of God amongst the* Canaanites. Esa. 41. 2.

The *Canaanites* had no smal *Advantage* to acquaint themselves with the *Hebrew Religion*, and Worship, even from *Abraham* his long abode amongst them; who built *Altars*, and places for the *public worship of God*; and, as we may presume, did what he could to *propagate*, and *promulgate* the *knowlege*, and *worship* of the *great God* among his *Neighbors*, and *Kinred* the *Canaanites*. And that which gave him a considerable *Advantage* to promote such a *glorious designe*, was his *Potence*, *Prevalence* and *Interest* amongst the *Canaanites*, which he obtained, partly by his *kindnesses* towards them, but specially by the *Conquest* he made over the *Kings* of the *East Gen.* 14. Thus *Brentius* on *Esa.* 41. 2. gave the Nations before him, *&c. God*, saith he, *gave to* Abraham *this favor, that wheresoever he came, he was* formidable *to the* Nations. *This sprang hence, that* Abraham *erected unto the Lord* Altars *in the Land of* Canaan, *and* published, *without cotrol*, *amongst the* Nations, *the true* Doctrine *of* Religion. *Gen.* 12 *&c.* Thus he. The like Heurnius 'de Babyl. Ind. Ægypt Philos. 'Abraham, saith he, taught the 'Phenicians the account of the Solar, and Lunar motion, and o'ther things belonging to Astronomie, which they by daily experi'ence augmented. &c. That *Abraham* was in great *veneration* amongst the *Canaanites*, and in following Ages worshipt under the name of *Saturne* and *Israel*, is evident from the account which *Sanchoniathon* and *Porphyrie* give of *Saturne*: of which see what follows B 2. c. 1. §. 3. of *Saturnes parallel* with *Abraham*.

As for the Correspondence 'twixt the *Canaanites* and *Jews* after their returne

returne to *Canaan*, 'tis true, there was at first, as wel by *Divine Constitution*, as their differing *Inclinations, Interests*, and *Rites*, a vast *distance* and *feud* betwixt the *Jews*, and *Canaanites*, or Phenicians. But in processe of time, the *Israelites* affecting an *imitation* of their *neighbors* the Phenicians, specially in point of *Religious Rites*, and *Idols*, the Phenicians also began, to incline unto a *Correspondence* with them, and an *Affectation* of their *Mysterious Doctrine*, *Rites*, and *Ceremonies*. Thus they, by frequent *Commerce*, and *Correspondences*, *barter*, and exchange *commodities*, each with other. The *Jews*, they assume the *Name*, *Customes*, and *Idolatrous Worship* of the Phenicians; and these the *Mysteries*, *Rites*, *Laws*, and *Traditions* of the *Jews*. This *Correspondence* betwixt the *Jews*, and the Phenicians began early, even in the time of the *Judges*, as it is evident by *Scripture*, as also by the *Storie* of *Sanchoniathon*, who is supposed to have lived about the time of Gideon, *& to have had conference with the Priest of the God of Israel*, from whom he received the *foundation* of his *Mythologie*, which gave *Being* and *Motion* to the *Grecian Fables*. But yet this familiar *commerce* 'twixt these neighbors, came not to its *perfection* til *Salomon's* time; who entred into a near *League* with the Phenicians, and so gave them, and their *Idolatrous Customes*, free *Admission*.

§. 2 That the *Jews* agreed with the *Phenicians* in *Names* has been already hinted, and is farther evident by the *Stories* of *Herodotus*, *Trogus*, and *Diodorus Siculus*; who derive the Original of the *Phenitions* from the *Red Sea*; which relates to the coming up of the *Israelites* out of *Egypt*, and passing through the *Red Sea*. And *Herodotus* elsewhere under the name of the *Phenicians*, treats of the Jews, whence *Josephus* (*contra Appion lib.* 1.) rightly collects, that *Herodotus* writing of certain *Phenicians* in *Palestine*, who were *circumcised*, means thereby the *Jews*. For its certain that *circumcision* was not used by any *Inhabitants* of *Palestine* besides the *Jews*, Gen. 34. 14. if we may credit Learned *Bochart*, *Phal. l.* 4. *c.* 34. Hence also were the *Jews* called *Syrians*. So Preston on *Gods Atributes*, *Serm.*3. tels us; *That when* Cyrus *did restore the Kingdome of the* Jews, Xenophon *reports this*, *that when he came into* Babylon *he gave commandement that no* Syrian *should be hurt*: *Now* Syria *lies upon* Judea, *as one* Shire *doth upon another*; *so that they were al called* Syrians. Thus their *vicinitie*, and *mutual enter. courses*, made the *Jews* passe under their neighbors *names*, for *Phenicians*, and *Syrians*, *&c.* So *Diodorus l.* 5. tels us; *that the Syrians first found out Leters*; *meaning the Jews*; as hereafter.

The Jews stiled Phenicians.

The Jews called Syrians.

§. 3.

The Phenician Language and Leters from the Jewish.

§. 3. Hence it is apparent, that the *Phenicians* received their *Language* and *Leters* from the *Hebrews*. That the *Phenician Language* was but a *Dialect* of the *Hebrew* is asserted and proved by the most learned of this age. So *G. Vossius Histor. Græc. lib.* 3. *cap.* 16. *Bochart. Phaleg. lib.* 1. cap. 15. and in his *Canaan lib.* 2 cap. 1. unto the 6. And it is evident by the *Punic Language*, which was the same with the *Phenician*, as wel as with the *Hebrew*; as it appears by many *Fragments* of the *Punic Tongue*, found in *Plautus*, *Augustin. &c.* of which in its place c. 11. And, as the *Phenician Language*, so their *Leters* also owe their *original* to the *Hebrew*; as it wil appear hereafter, chap. 11. §. 2. Which, at present, we only mention, to shew the great *Affinitie* and *Correspondence* 'twixt these two *Nations*: whence it came to passe, that most of the *Grecians Learning*, and *Leters*, which they acknowlege to have been derived to them by the *Phenicians*, sprang *originally* from the *Jews*: as c. 11. §. 3.

Grecian Learning from the Phenicians.

§. 4. As the *Phenicians* were very emulous of *Affinitie* with the *Jews*, thereby the better to informe themselves touching their *misterious Doctrines*, *Rites*, and *Customes*, so were they not lesse *Artificial* and *Industrious*, in the *improving* and *propagating* the same. And indeed, had we but those ancient *Phenician Monuments* written by the Mythologist *Sanchoniathon*, *Mochus* the *Physiologist*, and others, it is most likely, that we might therein find the *Original* of the *Grecian Philologie* and *Philosophie*; as wel as many *footsteps* of *Jewish Traditions*, and *Antiquitie*. Learned *Bochart*, in his *Preface to his Canaan*, saies: *That if those ancient Monuments of the* Phenicians *were yet extant, we should thence receive a great light, both as to* sacred, *and* profane Historie; *and that great* hiatus, *or gap, betwixt* Moses *and the* Grecians, *would be filled up; and we should learne much touching the ancient* Inhabitants *of the* Earth, *and their* Peregrinations, *&c.* I think it wil be sufficiently evident, by what follows, that *Pythagoras*, *Plato*, *Zeno*, and the rest of the *Grecian Philosophers* owe their *choicest Notions* touching *God*, the *Human Soul*, the *Creation*, *&c.* unto the *skil* and *industrie* of the *Phenicians*, and *Hebrew Traditions* by them, if not immediately to the *Jews*.

The Phenicians the first Inventors of Navigation, Why, and How?

§. 5. That which made the *Phenicians* most famous, and gave them the greatest *advantage* for the *transporting*, and communicating their *Jewish Traditions* and *Learning* unto other *Nations*, was their *Navigation*, and *Transplantation* of *Colonies* into other parts. That which at first put them upon this undertaking was their own *Necessitie*.

For

For the *Israelites*, under the *Conduct* of *Josbua*, being possessed of almost the whole of *Canaan*, the whole body of the *Canaanites* expelled thence, were *crouded* up in that narrow skirt of *Phenicia*; which being too *strait* for so numerous a people, they were fain to commit themselves to the *Sea*, and seek out for some larger *habitations*, And for such a *designe*, they had al the *advantages* that might be. For they had the *Midland* Sea open to them, with convenient *Ports* to set out from, and put into. As for *Materials* for *shipping*, they might easily furnish themselves from *Libanon*: neither wanted they men, *skilful*, *industrious*, and *couragious*; or any thing else *requisite* for such an *undertaking*. Hence, if we may give credit to *Tibullus*,

Prima ratem ventis credere docta Tyrus.

That the *Phenicians* were the first, that found out *Navigation*, and by reason of their *skil*, and *strength* at Sea, for a long time kept a *soveraign Dominion* over the *Midland Sea*, is not without *probabilitie*, *asserted*, and *proved* by the Learned *Bochart. Can. l* 1. *c.* 2. Thence *Lucian in Toxari*, asserts, *that there were none* θειοτέρους ἐμπόρους, *more divine Merchants than the Phenicians*; in as much as they did yearly sail, almost, into al parts of the *Midland Sea*, as else where, returning at spring. See more *Bochart. Can. l.* 1. *c.* 2. Where he largely proves this out of *Curtius*, *Salust*, *&c.* Thus *Esa.* 23. 8. *Tyre* (the chief Citie of *Phenicia*) is stiled the *Crowning Citie*, *whose Merchants are Princes*, *whose traffiquers are the honorable of the Earth.* *Esa.* 23. 8.

§. 6. As *Necessitie* was the *Phenicians* first *Master* in their *Art* of *Navigation*; so in after times, *Curiositie*, *Gain*, *Ambition*, and *Desire* of *Empire*, with other *motives*, did greatly provoke them to continue *industrious* in this their *Art*, and *Trade*; which gave them continued *opportunities* for the *propagating* their *Jewish Mysteries*, and *Traditions*. Indeed this *desire* of *Navigation* found a kind of *natural implantation* in these *Phenicians*, even from their first settlement; which was much *greatned* by those *inconveniences* they found in their own Countrie; their *unsatiable desire* of riches, their *itch* of vain glory, their *inquisitive humor*, and *curiositie*, to acquaint themselves with the *Customes*, and *Affaires*, of other Nations. These, and such like *considerations*, made them so famous for *Navigation*. In so much, that those who first were bold to venture in such Sea voiages, got so far the *Admiration* of their *Posteritie*, as that they obtained, for this their daring *exploit*, the *reputation* of Gods. In this number were *Saturne*, and *Astarte*, whom *Sanchoniathon* describes, as such *who cōpassed the world* (by *Saturne*, *What moved the Phenicians to improve themselves in this Art of Navigation.*

if we consider him historically, we may understand *Noah*, who by Gods appointment made the *Ark*, and sailed therein; which gave the *Original Idea* to al *Navigation*) also *Hercules*, who having overcome *Anteus*, in the utmost part of *Africa*, is supposed to have dyed at *Gades*, whence the storie of *Hercules's Pillars*. Neither was this inclination of *Navigation* quenched in *Jeremi* time, who writing of these *Phenicians* on *Ezech.* 27. saies, that *even unto this very day, there remains in the Syrians an ingenite ardor of Negotiation; who for gain traverse the whole world.* From these *Phenicians* it was that the *Grecians* got their skil in *Navigation*, as also in *Geographie*. For 'tis manifest that the *Phenicians* had visited the chiefest parts bordering on the *Midland Sea*, long before the *Grecians* durst look abroad to view forreign Countries; as learned *Bochart* observes in his *Canaan*. The full demonstration whereof will result from the following Chapter.

Bochart Can. Præf.

CHAP. V.

Of Phenician Expeditions into Spain, and Africa.

The Phenicians Navigation *into* Spain *and* Africa *under* Hercules. Conjectures *from* Eusebius, *that the* Phenicians *were in* Africa *about* Moses's *time*. *The* Phenicians *possessed in* Spain, Gadir, Malaca, Audera, *and the* Baleares. *The several* names *of* Spain, Iberia, Tarshish, Ezek.27. 12. *and* Elysian fields *of* Phenician, *or* Hebrew origination. Phenician Colonies *in* Africa. *The name* Africa Phenician *from* אפריכה. Carthage *received its* name *and* people *from the* Phenicians. *The* Carthaginians *cal themselves* Canaanites. *Their* Magistrates *called* Suffetes *from* שופטים, *the name of the* Hebrew Judges. Utica *and* Tangier *peopled by* Phenician Colonies.

The Phenicians Navigation.

§. 1. THe *head* of our *designe* is to prove *the Traduction of humane Literature from the Jewish Church*. The *Medium* we have insisted on, is the *Phenicians Correspondence with the Jews*; with their *Motives*, and *Advantages* for the *transporting Jewish Traditions, and Mysteries into Grece, and other parts*. To strengthen this *Medium*, we shal endeavor to shew, how these *Phenicians* transplanted *Colonies*, or visited, at

at least, the chiefest places in *Europe*, and *Africa*; specially such as border on the *Midland Sea*; besides some parts in *Asia*: which gave them al the *Advantages*, that could be expected, to *propagate* the *Hebrew Language*, and *Traditions*. In which undertaking we shal follow the *learned Bochart*, who in his *Geographia Sacra*, has given us an *incomparable Demonstration* hereof: Which he also mentions in his elaborate piece, *De Animalibus Sacris, parte* 1a. *Præf.* His words are these: *Some years since*, saies he, *we treated of the first inhabitants of the Earth chiefly out of the writings of* Moses; *who in one chapter of* Genesis, *has more, and more certain account of this Argument, than al the* Grecian, *or* Roman *Monuments, that are extant. To these we subjoyned the ancient Navigations of the* Phenicians, *who, some centuries of years before* Jason *and the Argonauts, began to* diffuse *themselves throughout the* whole *of the* Midland Sea, &c.

§. 2. The first great *Expedition* the *Phenicians* made, was under *Hercules*, whom, some make to be *contemporary* with *Moses*; but others upon surer grounds place him in *Joshua's* time: So learned *Bochart* (*Phaleg. lib.* 3. *cap.* 7.) The *Phenicians* (saies he) sailed, as it is thought, so far as the *Gades* in *Spain*, under *Hercules* the *Tyrian* Commander; whom some make *contemporary* with *Moses*; but I rather think 'twas in that age wherein the *Jews* having possessed *Canaan*, drove out the old inhabitants, the *Canaanites*; whereof one part transported themselves into *Bæotia* in *Grece*; the other into *Spain* and *Africa*. This truly appears from the *two pillars*, anciently to be seen at *Tangiers*, with the *Phenician inscription*: *We are they that fled from the face of Joshua the Robber, the son of Naue*; as *Procopius lib.* 2. *Vandalicorum*. 'Tis true, the *Poets* attribute this Expedition to their Grecian *Hercules*: but this Fable of theirs, is sufficiently confuted by the *Temple* at *Gades*; wherein *Hercules* is worshipped according to the *Phenician*, not the *Grecian*, *Rites*. So *Appianus* in his *Ibericis*: *The Temple of Hercules, which is at his* Pillars, *was built, as it seems to me, by the* Phenicians: *For he is worshipped at this very day with* Phenician *Rites: And their God, is not to them a Theban, but Tyrian*: Thence *Diodorus* writes, that *the* Phenicians *built this Temple, and in it instituted* θυσίας μεγαλοπρεπεῖς τοῖς τῶν Φοινίκων ἔθεσι διοικουμένας, *Splendid* Sacrifices, *which were administred after the* Phenician *Rites*.

The Phenicians expedition under Hercules.

§. 3. This was done, as is supposed, in *Joshua's* time; yet *Bochart*, in his *Preface* to *Canaan*, tels us, that there is more than light suspicion, that the *Phenicians* sent forth some *Colonies* into *Africa*, before *Joshua's*

Conjectures from Eusebius, that Phenicians were in Africa in Moses's time.

Joshua's conquest of *Canaan.* For *Eusebius*, in his *Chronicon*, to the number 498. which was the 73. year of *Moses* life, saies, Ἡρακλέα τινὰ ἐκεῖνον ἐν Φοινίκῃ γνωρίζεσθαι Διωδᾶν ἐπικαλούμενον: So *Jerom. Hercules*, *Sirnamed Desanaus, is reputed famous in* Phenicia. Moreover, this *Phenician Hercules*, sirnamed *Diodas*, or *Desanaus*, seems to be altogether the same with that first *Hercules*, who at the number 442. is reported to have overcome *Anteus*; in the utmost part of *Libya*, about *Zilis*, and *Tingis*, now called *Tangier*; for there *Anteus* reigned. Whence it follows, that the utmost part of *Africa*, began to be frequented by the *Phenicians*, 287. years before *Carthage* was built.

Phenicians in Spain. Bochart. Phaleg. lib. 3. cap. 7. & Canaan lib. 1. cap. 34, 35.

§. 4. That the *Phenicians*, in their first *Expedition* under *Hercules*, possessed themselves of several considerable towns on the *Spanish*, as wel as the *African*, *Shore*, *Bochart* proves at large, both in his *Phaleg*, and *Canaan*. *Strabo* (saies he) *addes, that the* Phenicians *possessed many places of* Spain *about* Tartessum, *and* Turdetania; *and built* Gadir, *and* Malaca, *and* Audera, *and* New Carthage; *and the* Gymnesian Ilands *being possessed by them, received the name of the* Baleares. That these names are purely *Phenician*, is evident: For *Gadir*, is by *Plinie*, and *Solinus* interpreted an *hedge*: So *Hesychius*, Γάδειρα τὰ φοινικικὰ φράγματα. Now the Hebrew גדר *gader*, as the *Syrian*, and *Arabian*, גדיר *gadir*, signifies the same. So *Malaca*, in the *phenician*, or *Hebrew* מלחא *Malacha*, signifies the *town of salt meats*: thence τεῖχος ἁλσεικὸν. And *Audera* in the *Phenician tongue*, אודר *Audar* a *fortresse*. As the *Inhabitants* of the *Gymnesian Ilands*, by the *Phenicians* were called *Baleares*; which *Polybius* and *Stephanus Byzantinus* expound, and that rightly, Ἀκοντιστάς; for *Baleares*, in the *Hebrew* בעלי הראה, *Baale harea*, signifies, word for word, *masters of projection*, i.e. *skilful in the Art of casting stones*: So *Bochart*.

Bochart Phaleg. lib. 3. cap. 7.

§. 5. Yea, that the very names of *Spain* it self were of *Phenician*, or *Hebrew origination*, *Bochart* proves. For שפניה *Spanija*, coming from שפן, a *Conie*, signifies the *Region of Conies*; by which *Epithet*, *Catullus* noted that part of *Spain*, which is called *Celtiberia*; but the *Phenicians* called the whole *Region* of *Spain* by this name, by reason of the multitude of *Conies* there. So the name *Iberia* is in the *Phenician* tongue עברין, *Termes* or *bounds*; because, according to the *Phenicians* estimation, the *Spaniards* possessed the *ultimate bounds* of the earth: thence they affixed on *Hercules's pillars*, a *ne plus ultra*. So in like manner *Tarsis*, which is taken for *Spain*, or that part of it which was

The sundry names of Spain of Phenician origination.

was called Bætica, is derived from the *Hebrew* תרשיש. This part of *Spain* called Bætica (which takes in the *Gades*, now *Cades*, and *Tartessum*) was greatly frequented by the *Tyrians*, as we have it *Ezek.* 27. 12. *Tarshish was thy Merchant, by reason of the multitude of al kind of riches, with Silver, iron, tin, and lead.* That *Spain* abounded with these *metals*, which attracted the *greedy Tyrians* into these parts, and in a short time furnished them with such vast treasures, see Bochart *Phaleg. lib.* 3. cap. 7. and in his *Canaan lib.* 1. cap. 34. In this part of *Spain* called *Tarsis*, and since Bœtica, were seated the *Elysian fields*, so stiled by the *Phenicians* from אלם to *rejoice*: thence *Virgil* cals them *læta arva*. That *Lusitania* is also of a *Phenician origination*, see Bochart *Can.l.*1.c.35.

Ezek. 27.12.

§. 6. As the *Phenicians* seated themselves in *Spain*, specially on the *Maritime Coasts*; so likewise in the chiefest parts of *Africa*, opposite thereto. This has been already in part demonstrated out of Bochart his *Phaleg*: Which he does more fully prove in his *Canaan, lib.* 1. cap. 34, 35, 36. where he tels us: *that the very name* Africa *comes from the* Syrian, *and* Arabian פרוך or פר׳ך, an *ear of corne*; whence the *Phenicians* called it אפריכה, *Africa*, in the same signification; Neither does the *mutation* want the like instances; And the countrie of *Africa* is called, γῆ ἄσταχυς, *a land fertile for ears of corne.* The same it signifies in the *Punic phrase*: and such indeed is *Africa* properly so called, *i. e.* that part of *Lybia*, which lies next *Carthage*, as al men know. And touching the *Phenicians* Navigation into *Africa*, nothing is more *notorious* in *Antiquitie*; nothing more commun in *historie*, than that the *Carthaginians* were *originally Phenicians*: The very *names* Puni, and Poeni import so much. Thus much the *Carthaginians* made *annual commemoration* of, by paying yearly *Tithes* to the *Tyrian Hercules*; of which *Tertullian*, in his *Apologie*, makes mention. And so when *Tyrus* was besieged by *Alexander*, the *Tyrians* (as *Polybius* observes) *did chiefly confide*, τοῖς ἀπογόνοις αὐτῶν Καρχηδονίοις, *in their nephews the Carthaginians.* Yea, the *Grecians* affirme, that *Cadmus* himself, who was the chief *conductor* of the *Phenician Colonies* into *Grece*, and *Founder* of the *Theban* fortresse, (which was about *Joshua's* time also) after many victories obtained over the *Africans*, built there several Cities: as *Bochart Can. lib.* 1.cap.24.

Phenicians Navigation and Colonies in Africa.

§. 7. That *Carthage* was built and peopled by a *Phenician Colonie*, is universally acknowleged; and the very *name* imports so much. For the

Carthage built and peopled by Phenicians.

the original name of *Carthage* was *Carthada*, as *Solinus*, and *Stephanus Byzantinus* write it, which signifies in the *Phenician* tongue, a *new citie*, from קרתא הדת, *Kartha hadath*: And it was so stiled by them, because it was built after *Utica*, *&c.* See *Bochart Can. lib.* 1. *c.* 25. And that *Carthage* was indeed builded, and planted by the *Phenicians*, and *Canaanites*, is manifest by the commun *confessions* of the *Inhabitants* of those parts, according to *Traditions* continued amongst them, even til *Austins* time: for he, upon the *Epistle* to the *Romans*, tels us, *that if any of the commun people about Hippo, or Carthage, were asked who he was, or what Countrie man; he presently replyed, that he was* כנעני *Chanani*, *a Canaanite*. And so *Livie lib.* 34. saies of *Annibal*, *that when he came to Tyre, he was received of the Founders of Carthage as into his own Countrie.* Hence sais *Bochart Can. l.* 1. *c.* 24. *it appears that* Dido *did not build* Carthage, *but restored it, & added Byrsa; she being dead, the Kingly government was changed into a popular* or *Aristocratical*; (as *Livie lib.* 33.) for the *government of affairs was in the hands of a few Judges, whom the Roman writers cal Suffetes, i.e. in the Phenician tongue* שופטים, as they were called among the *Jews*.

The old name Carthada, i.e. the new city.

The Carthaginians cal themselves Canaanites se: Chap. 3. §. 2. 34.

§. 8. Among the *African* Cities, excepting *Carthage*, there was none more famous than *Utica*; according to the *Greeks* [illegible]; which in regard of Antiquitie had the *Preeminence* of *Carthage* (as before) and is thence by Learned *Bochart*, as to its origination, derived from the *Phenician name* עתיקא *atica*, which signifies *ancient*; so that its *Antiquitie*, when *Carthage* was built (which signifies the *new Citie*) gave it this name. That it was built by the *Phenicians*, *Stephanus* περὶ πόλεων tels us, saying, that it was τυρίων ἄποικος, a *Colonie of Tyrians*: *and Velleius Paterculus* relates unto us, *That the Tyrians built Utica a few years after* Gades; *about the time of* Codrus, *who was equal with* Saul. See *Bochart Can. lib.* 1. cap. 25. That *Tingis* (now called *Tanger* or *Tangier*) received its name from the *Phenician* תנר *tagger*, to *negotiate*, it being a town of much trade; also that it had a Colonie of *Phenicians*, see *Bochart Phal. l.* 3 *c.* 7. and *Can. lib.* 1. cap. 25.

The Carthaginian Magistrates called Suffetes, from the Phenicians and Jews.

Utica i.e. the old citie peopled by Phenicians.

Tingis or Tangier peopled by Phenicians.

CHAP.

CHAP. VI.

Phenician Navigations into Grece under Cadmus.

The phenicians expedition into Grece under Cadmus. That Cadmus was a Canaanite, and Hivite. The Cadmo nites mentioned, Gen. 15. 19. the same with the Hivites, Josh. 11. 3. Κάδμον from קדמוני Cadmoni, i.e. orientals, and Hermonia from Hermon, the Seat of the Hivites. The Fable of Cadmus's being changed into a serpent, Phenician. Cadmus's sowing the teeth of a Serpent, &c. from a mistake of the Phenician words. Of Cadmus's being the Kings Cook, or Steward, &c. whence this mistake? Cadmus a name commun to several. Letters brought into Grece by Cadmus. The storie of Cadmus's causing the Ismen river, &c. from the Phenician רגלא

§.1. THe *Canaanites* having been driven out of *Canaan* by the *Israelites*, first sit down upon the Shore of the *Midland Sea*, wch they cal *Phenicia*; but that being too narrow for such a numerous multitude, they thence transplant *Colonies*, throughout al Coasts on the *Midland Sea*; and so disperse themselves into several parts of *Africa*, *Europe*, and *Asia*. We have already shewen how *they sent Colonies into Spain, and Africa, under the Conduct of Hercules, about Joshua's time*, We are now to *manifest how these Phenicians, or Canaanites, about the same time of their expulsion from Canaan by Joshua, sent forth Colonies into Grece, and the parts adjacent, under the command of Cadmus, and other Phenician Commanders.* So *Eusebius* tels us: *that about the time of* Joshua *and Othoniel, lived* Cadmus, *and* Phenix; *two brothers, or two sons of* Agenor *King of* Phenicia; *of whom the first*, i. e Cadmus *seated himself, first in* Bœotia, *and afterward in Illyricum: this later Phenix fixed his seat in* Thracia, *and* Bithynia. The like *Carion*, in his *Chronicon lib. 2. de Gracis, acquaints us, that Cadmus sailed from Phenicia into Bœotia, &c.* And learned *Bochart* in his Preface to *Canaan*, addes, *that if we believe* Mythologists, *there sprung from the same familie of* Agenor, Cilix, *who gave original to* Cilicia; *and* Thasus, *who gave name to the Iland* Thasus; *and* Membliarus, *kinsman of* Cadmus, *who reigned in* Thera, *near* Crete, &c. Touching the original of the Grecians

The Phenicians send Colonies into Grece under Cadmus, &c.

we

we find this general account in *Carion* of *Grece* *l.* 2. The *name* Japet, saies he, *was wel known to the Greeks; but whence it came they knew not. From* Japhet *descended* Javan, *from whom the Grecians sprung, as the name* Jonia *shews.* Hellas *descended from* Hellus, *who reigned amongst the* Dononæi, *the offspring of* Dodanim *the son of* Japhet. *The later name* Græcia *was from* Græcus, *the son of* Thessalus. Thus *Carion.*

That Cadmus was a Phenician Canaanite.

§ 2. As for *Cadmus*, that he was a *Phenician Canaanite*, of the posteritie of the *Hivites*, who were seated near the *Hil Hermon*, we have very strong *presumtions* from learned *Bochart*, and others. 'Tis true *Appollodorus*, and others, too much addicted to the *fabulous narrations* of Poets, make *phenix* to be the son of *Belus*, and father of *Cadmus*; and both *phenix* and *Cadmus* to be born in *Ægypt:* Whence *Eusebius* in his *Chronicon lib.*2. on the year 1062. saies, *That* Phenix, *and* Cadmus, *coming from the Ægyptian* Thebes *into* Syria, *reigned at* Tyre *and* Sidon. But this fable is sufficiently refuted by the names of *Belus*, *phenix*, and *Cadmus*, which are purely *Phenician*, and not *Ægyptian*; and the ancient *Phenician Annals*, composed by *Sanchoniathon*, prove thus much. Where χνᾶ, the *Sirname* of *phenix*, is said to arise out of *Phenicia*: now *Chna* (as has been proved) is but the *Contract* of *Canaan.* And that *Cadmus* was no other, than a *Phenician*, descended from that part of the *Canaanites*, called *Hivites* near *Hermon*, we have good evidence from the *Origination* of the name, *&c.*

Concerning Cadmus, see Stillingf. Orig. Sacr. chap. 1. Sect. 19.

Cadmus from the Kadmonites Gen. 15.19. which were Hivites Josh. 11.3.

§. 3. We read, in *Gen.* 15, 19. of *Kadmonites*, which are the same with the *Hivites* mentioned, *Josh.* 11.3. where the *Hivites under Hermon* are reckoned amongst the *Canaanites on the East.* This mount *Hermon* was the most easterne part of al *Canaan*, thence in *Psal.* 87. 13. *Hermon* is put for the *East*, as *Thabor* for the *West*; whence these *Hivites* were called *Kadmonites*, *i. e.* the *easterne people.* Hence *Cadmus* received his *Origination* and *Denomination.* For the *Greek* Κάδμον answers exactly to the *Phenician*, or *Hebrew* קדמוני *Cadmoni*, *i. e.* a *Cadmonite*, descending from the *Cadmonites*, or *Hivites.* Thus *Carion Chron. l.* 2. *Cadmus sailed from Phenicia into Bœotia: and his name discovers his original: For Cadmus in the Phenician tongue signifies Oriental.* This is farther evident, from the name of *Cadmus's Wife*, who is called *Harmonia*, or *Hermione*, from the mountain *Hermon*, whene

The Greek Κάδμον from קדמוני

whence they both had their original. So *Psal.* 42.6. These *Hivites* or *Cadmonites* are called *Hermonites*, as *Judg.* 3.3. See *Bochart* his Preface to *Phaleg*; also his *Canaan lib.* 1. *cap.* 19, 20. *Psal.* 42.6. *Judg.* 3.3.

§. 4. That both *Cadmus*, and his Wife *Harmonia* were *Cadmonites*, or *Hivites*, receives farther apparance from that ancient *Fable* of *their being both changed into a Serpent*; which seems to have its original from the near *cognation* betwixt the name *Hivite*, and *Serpent*, in the *Syrian* or *Hebrew* tongue: for חויא, which signifies a *Serpent*, is of the same sound with *Hivite*: whence the *Greeks*, who frequently coined Fables from the imitation of sounds, raised this *fiction*. So *Boch. Phal. lib.* 4. cap. 36. *The habitation of the Hivites* (saies he) *was on the* mount Hermon; *deservedly therefore were the* Hivites *called* Cadmonites, i. e. orientals, Gen. 15. 19. *From* Cadmon, *and* Hermon, *is* Cadmus (*Grac.* Κάδμος) *and his Wifes name* Harmonia *plainly drawen. That they were both* Hivites *is from thence manifest, that they are both said to be turned in a* Serpent: *for the name* Hivites *sounds* Serpents. *The* Gibeonites, *and* Sichemites *were Colonies of these* Hivites, Josh. 11.19. *Thus Bochart.* *The Fable of Cadmus's being changed into a Serpent from a Phenician word.* Gen. 15. 19.

§. 5. We have farther illustration hereof, from that old *Grecian* Fable, touching *Cadmus's sowing the teeth of a Serpent whence sprung up a numerous companie of Soldiers; who destroying each other, there remained only five, which subjected the whole of* Bœotia *to their Empire.* This Fable, though ridiculous enough, yet has it much to discover its original to be from the *Phenician tongue*: Learned *Bochart* in his *Canaan lib.* 1. cap. 19. does thus decipher this riddle: first, (saie he) *Cadmus* in the *Hebrew* phrase, is said *to make Soldiers, which he listed*: So 1. *Sam.* 14. 48. ויעש חיל and he *made forces*, *i. e.* listed. But *why of the teeth of a Serpent?* In the *Phenician tongue*, which is partly *Syrian*, partly *Hebrew*, שני נחש *teeth of a Serpent*, signifies also *spears of brasse*, with which *Cadmus* first armed his Soldiers in *Grece*: for he was the first finder out of brasse: So *Heginus* cap. 274. *Cadmus, the son of Agenor first purified brasse, found at Thebes.* Thence *Plinie lib.* 34. c 1. saies, *That the stone or mineral of which Cadmus made brasse, was even to his time called Cadmia.* Now that *the Soldiers are said to be reduced to five*; was occasioned from the *ambiguitie* of the word חמש, which, according to its varietie of sound, may signifie either *five*, or *him who is prepared for war*, *Exod.* 13. 18. To sum up the whole; It is most likely the *Phenicians* writ thus of *Cadmus*, in their own Language, עשה חיל חמש אנשים נושקים בשני נחש, which words the Grecians, not understanding *The Fable of Cadmus's sowing Serpents teeth, &c from Phenician sounds.*

the Phenician tongue, thus rendred: *He made an armie of five men, armed with the teeth of a Serpent*: whereas it should have been rendred thus: *He gathered an armie furnished with the spears of warlike men, i. e.* with spears made of brasse; such were the spears of the old Grecians, who used *brasse* in stead of *iron*.

Cadmus commander of the Phenician Colonies.

§. 6. We have another *Grecian Fable* touching *Cadmus*, which argues his original to be *Phenician*. *Athenæus lib.* 14. makes mention of *Cadmus*, *being the Kings* μάγειρος, *he fled with his wife Harmonia*: μάγειρος, is usually rendred *Cook*, but here it signifies *Steward*, answering to the *Hebrew* שר הטבחים, such were *Potiphar*, & *Nebuzaradan*, which the LXX. render ἀρχιμάγειρον, but the *Chaldæ* better רב קטליא the *master of the Guard*; and *Jerom*, the *master of the Soldiers*, or *the General of the Armie*: And the mistake was easy; because טבח, in its commun *signification*, imports both to *play the Cook*, and *to kil*: So that indeed *Cadmus*, being *General* of the *Phenician Colonies*, went with his Wife *Harmonia*, into *Grece*, *&c.* See *Bochart Can. lib.* 1. cap. 19.

Cadmus a name common, not proper.

§. 7. Some make *Cadmus* a *Tyrian*; others a *Sidonian*; but the latter seems most probable; because *Tyre* was not built in *Cadmus's age*. Though I am apt to think, the name *Cadmus* was not appropriated to any single person, but commun to several of those *Phenician Hivites*, or *Cadmonites*, which setled in *Grece*. For *Suidas* makes two *Milesian Cadmus's*; whereof the one he makes to be *Pandonians* son, the other the son of *Archelaus*: The former he counts more ancient; whom he makes to live between *Eumelus* and *Pherecydes* the *Syrian*. *Strabo*, *lib.* 1. makes mention of the same, affirming, *That there were three that began to write in prose*, *Cadmus*, *Pherecydes*, *and Hecataeus*. This *Clemens Alexandr. l.* 6. cals Κάδμον τὸν παλαιόν, *Cadmus Senior*; yet was he far *younger* than our *Phenician Cadmus*, who seems to be *contemporary* with *Joshua*, *as Voss. Hist. Græc. lib.* 4. *C.* 1.

Cadmus's bringing Leters into Grece.

§. 8. *Cadmus* transported into *Grece*, together with his *Phenician Colonies*, the *Hebrew Alphabet*, at least *sixteen Leters* thereof; which by an *inversion*, and change of the manner of writing, from left to right, received a *Grecian forme*. To these *Pythagoras* added one; and *Simonides*, or *Epicharmus* four more, of which hereafter. Neither did the *Grecians* receive their *Leters* only, but also much of their *Mythologie*, or Fables, and other *Learning*, from *Cadmus*, and the *Phenicians*. I shal at present only mention that one *Fable* of *Cadmus*, who at his landing is said, *to have made more than ordinary impression with*

his

his foot on the mud; and so to have caused the Ismen River; *thence stiled the foot of Cadmus.* Which Fable arose hence; because the *Phenician* רגלא, according to the various apposition of the leters, may signifie either a *foot*, or a *river*: therefore for the *river of Cadmus, Ismenus* is called the *foot of Cadmus; and thence the Fable.* See *Bochart præf. ad Canaan.*

CHAP. VII.

Phenician Colonies in Grece.

Cadmus *first seated himself in* Bœotia, Thebes, &c. *The Phenicians possessed the* Cyclades, *as* Syra, &c. *The* Invention *of the* Heliotrope *taken from* Ahaz's dial, *and communicated to the* Syrans, *by the* Syrians. Delos *had its name, God, Temple, and Oblations from the* Jews, *by the* Phenicians. *Of* Anius Apollo's *Priest*; his *Name, and Oblations of Corne, Wine, and Oyl*, Jewish: *as* Deut. 14. 23. *and* 18. 3, 4. *Phenicians at* Athens, *and* Salamin. *Phenicians in* Laconia, Cythera, &c. *Of the old* Pelasgi, *and that they were not the sole Authors of the Hebrew Leters, Names, Fables, and Traditions found in Grece. Phenicians in parts adjacent to* Grece.

§. 1. *Cadmus* first seated himself in *Bœotia*, as *Eusebius, Carion,* and *Bochart* assure us, and built the upper part of *Thebes*, which was from him called *Cadmia*; And the whole City of *Thebes*, was by the *Phenicians* named תבץ *Thebes*, from *dirt*; for it had much dirt in it, being al watery. We read of the same name *Judg.* 9. 50. *Then went Abimelech to Thebez, &c.* Which *Josephus* renders Θήβας. And that *Thebes*, was really built, and peopled by the *Phenicians*, is evident from one of its *seven Gates*, called *Oncea, i.e.* from *Onca*, the name the *Phenicians* gave *Minerva*, to whom *Cadmus* erected an *altar* in that place. So *Stephanus:* Ὄγκα ἡ ἐν Ἀσίᾳ καὶ Φοίνικας: The *Phenicians* stiled *Minerva Onca*, from אנך to *move war*: see *Selden de Diis Syrûm Syntag.* 2. cap. 4. From *Bœotia*, the name of *Cadmus* was transferred into *Ionia*, where the Citie *Priene* was called *Cadme*, because founded by *Philota* the *Bœotian.* So *Bochart Canaan lib.* 1. cap. 16. *Cadmus's building Thebes.*

The Phenicians possessors of most of the Cyclades, as Cea, Naxus, Astypalea, Jos, Syra, &c.

§. 2. The *Phenicians* possessed most of the Ilands in the *Egean Sea*, commonly called the *Cyclades*, as it is sufficiently manifest, both from the *Founders*, and *Names* of the *Places*. In *Cea* reigned *Aristæus*, the son in law of *Cadmus*. *Bacchus*, the *nephew* of *Cadmus*, possessed *Naxus*. *Astypalæa* had its *name* from *Astypalæa*, the daughter of *Phenix*, and mother of *Ancæus* who held *Samus*. *Oliarus* was Σιδωνίων ἀποικία, a *Colonie of Sidonians*; as *Stephanus*. Who tels us also, that *Jos* was formerly called *Phenice*. Yea, several of the names, *which* the *Phenicians* imposed on those places, continued a long time after; as *Syra*, where the *Syrians*, or *Phenicians* arriving, planted a Colonie, and called the place from their own name. This is farther evident from the Knowlege and use of the *Heliotrope*, which is supposed to have been first invented by these *Syrans*, but was indeed communicated to them by the *Phenicians*, who received it (as *Bochart* conceives) from the original patterne of *Ahaz's dial*, 2. *Kings* 20. 11. This was improved by *Pherecydes*, *Pythagoras's* master, who was a *Syran*, not a *Syrian* immediately, as most think, but upon a mistake; as *Bochart*, from his own mouth, informed me. See more *Bochart Canaan l.* 1. c. 14.

Phenicians in Syra, where they communicated the knowlege of the Heliotrope taken from Ahaz's dial, 2. Kings 20. 11.

§. 3. The most famous Iland in the *Egean Sea* is *Delos*, which received its name, with many other Fables touching *Apollo*, from the *Phenicians*, and *Jews*. The figment *of Delos's receiving its name from* δῆλος, *because* Latona *lying hid in the Sea, at the time of her bringing forth, was made manifest by Jupiter, is not more ancient, than fabulous.* *Bochart's* conjecture, that *Delos* had its origination from דחל *Deel* (as *Belus* from בעל *Jfear*, according to that, *Primus in orbe Deos timor fecit*, is more *probable*. Thence דחלן is oft used, in the *Chaldæ Paraphrasts*, for the *Gentile Gods*: so *Exod* 20. 23. wherefore the *Phenicians* called *Delos* דחל *Deel*: that is, *the Iland of the God Appollo*: or in the plural דחלן *of the Gods*, viz. *Diana*, and *Apollo*; for the birth of whom this place was famous. Thence *Inopus* was called by the *Phenicians* עין אוב the *fountain of Python*; being a river in the same Iland, derived by secret passages under the earth from *Nilus*, as 'tis supposed. And *Cynthus* the mountain of *Delos*, where *Latona* brought forth *Apollo*, from רנט *to bring forth*: whence the *Phenician* תנא, and the *Greek* Κυνθος; ט being put for θ, as in *Cadmus's Alphabet*. *Boch. Can. l.* 1. c. 24.

Delos from the Phenicians.

Exod. 20. 23.

Inopus.

Cynthus.

§. 4 That the several names of *Apollo*, *his Temple*, and *Idolatrous Worship* at *Delos*, were al but corrupt degenerate derivations from

Jewish

Jewish Traditions, conveyed thither by the *Phenicians* wil hereafter, I hope, be manifest. So *Dickinson*, *Delphi Phœnicizantes*. I shal at present only mention the *storie* of *Anius*, who is said, by *Virgil Æn. lib.* 3. to be *both King of Delos, and Priest of Apollo, about the time of the Trojan war.* This *Anius*, is supposed to be of the race of *Cadmus*: His Mother *Rhæa*, from *Staphulus* the son of *Bacchus*: He was called *Anius* ἀπὸ τοῦ ἀνίαν, from his *Mothers sorrow*, saies the *Etymologist*: For being with child by *Apollo*, as the Fable goes, and driven from her fathers house, after many wandrings, she brings forth *Anius*, in the den *Eubœa*: Now Ανία, in the *Phenician tongue*, is עני *ani*, which signifies also affliction: so that the name *Anius* is *Phenician*, as wel as *Grecian*. And that this whole *storie* of *Anius*, and his *Priesthood*, was but an imitation of the *Jewish Rites*, traduced to *Delos* by the *Phenicians*, is apparent from *his offerings*: For it's said, that this *Anius, in the time of the Trojan war, brought to the Grecian tents, Store of wine, oyl, and breadcorne*: which were but the *Reliques* of those *Offerings* he had received in *Apollo's Temple*. For the *Devil*, who delights to imitate *Divine Rites*, required of his worshippers, out of al the *fruits* of the *earth*, the *Tenths*, and *first fruits* of *wine*, *oyl*, and *corne*, in *imitation* of *Gods Institution*; who laid a special obligation upon *Israel*, to *offer* the *first fruits*, and *Tenths* of their *wine*, *oyl*, and *corne*. *Deut.* 18. 3,4. *Numb.* 18.12. *Deut.* 14. 23. See more *Bochart*, *Can.l.*1.c.14.

Of Anius King and priest at Delos.

*Anius's Offerings of corne, wine, and oyl, from Jewish Traditions, Deut.*14.23. & 18.3,4. *Numb.*28.12.

§. 5. That the *Athenians* were, originally, *Phenicians*, *Bochart Can l.* 1. *c.*21. Thus proves; *Aristogiton*, and *Harmodius*, who killing *Hipparchus*, delivered the *Athenians* from Tyrannie, were of the stock of the *Gephyreans*: Now the *Gephyreans*, according to the testimonie of *Herodotus*, were *Phenicians*, of those who came into *Bœotia*, with *Cadmus*, and first seated themselves at *Tanagra*: but being beaten thence by the *Bœotians*, they turned away to *Athens*, where upon certain conditions, having obtained the power of the *Citie*, they built *Temples* to *Ceres*, *&c.* The *Phenicians*, which were in *Bœotia*, near *Asopus*, betook themselves unto *Salamin*, the *Attic Iland*; as we may gather (saies *Bochart*) from this, that the Iland ס׳אמין *Salamin*, is the *Iland* ἡ ἱερὸς δάκτυλος: The *Arab.* ס׳אמ ס׳ ὀφιδάκτυλος, which, from the biting of the Serpent, was thence called *Salamis*, anciently possessed by the *Dragon*, which *Cycræus killed*, *&c.*

Phenicians at Athens.

§. 6. Although that *Fable*, of *the Spartans being breethren to the Jews, and of the posteritie of Abraham, be of little credit*; yet are we

Phenicians in Laconia.

not without probable *conjectures* that *Laconia* was frequented by the *Phenicians*. That *Cythera*, a *Laconic Iland*, was possessed by them, Bochart makes evident; whence *Venus*, the *Phenician Goddesse*, was called *Cytherea*; because passing from *Phenicia*, she landed here at *Cythera*: Thence that *poetic figment*, *of Venus's arising out of the sea, and landing at* Cythera. *Stephanus* takes the origination of *Cythera*, ἀπὸ Κυθήρου τοῦ Φοινίκου, *from Cytherus the Phenician*: but Bochart wil have it derived from קתרי *Cethare*, i.e. *stones*: For, as the Bœotian *Cytheron*, so this Iland *Cythera* abounded much with *rocks*. And hence, as *Plinie lib.* 14. c. 15. tels us, it was also called *Porphyris*, or *Porphyrusa*, by reason of the many *Purples* (which delight mostly in rocky places) hereabouts, as Boch. Can. l. 1. c. 22.

Cythera.

Stillingf. Orig. Sacr. lib. 3. chap. 4. Sect. 11. Of the Old Pelasgi.

§. 7. But here we may not passe over an objection, which a learned person of this age and Countrie, has cast in our way; namely, *that the ground of the affinitie between the* Jews *and* Lacedemonians, *was from the Pelasgi, whose chief seat was in* Arcadia; *to which adjoynes* Laconia, &c. *That these* Pelasgi *sprung from* Phaleg *the son of* Eber, *from whom* Abraham *and the* Jews *came.* Gen. 11. 17, 20. *That the* Hellenes *were not the first inhabitants of* Grece, *but these* Pelasgi; *who spread themselves over* Grece, *& brought with them the* Hebrew *language*; *whence an account may be given of many* Hebrew *words in the* Greek *tongue, which came not from the* Phenicians, *as* Bochartus, *but the old* Pelasgi. *This is the objection.*

The old Pelasgi not the sole Authors of the Hebrew leters, and names found in Grece.

Answ. 1. How far the *Pelasgi* prevailed in *Grece*, is not *material* as to our present *designe*. 2. Neither do I see, how it would overthrow *Bocharts Assertion*, should it be granted, that many *Greek words* owe their origination to them. 3. Yet cannot I see sufficient ground to make any reasonable conjecture, that these old *Pelasgi* brought the *Hebrew tongue*, or left any considerable footsteps thereof in *Grece*. 4. Whether they did, or did not; yet this is certain, that many, if not al those names of places, mentioned by Bochart, wil not admit of any but a *Phenician* origination: As *Oncea*, *Cadmia*, *Cadme*, *Astypalæa*, *Phœnice*, *Syra*, *&c.* are manifest *Derivations* from the *Phenician tongue*. 5. We have the commun consent of learned Antiquitie, for the *Transportation* of *Phenician Colonies*, *Leters* and *Words*, into *Grece*, by *Cadmus*, and others. But of this more hereafter.

Phenician Colonies in Cilicia, Pisidia, Caria, Rhodes, &c.

§. 8. That the *Phenicians* sent *Colonies* into, or at least frequented, *Cilicia*, *Pisidia*, *Caria*, *Rhodes*, and *Samus*, see learned Bochart *Can. lib.* 1. *cap.* 5, 6, 7, 8. Also, that the Iland *Icarus*, or *Icaria*, received its name

name from איכר *Iear*, an *Iland for pasture*, not from that fabulous *Icarus*: And *Patmos* from the *Syrian* בטמא. That *Phenix* led a Colonie into *Bithynia*; and that *Thracia*, *Thasus*, and *Samothracia* were al frequented by *Phenicians*. Bochart Can. *lib.* 1. *cap.* 10, 11, 12. proves. Also that the *Phenicians* proceded *northward* so far as *Illyricum*, see the same Bochart Can. *lib.* 1. *cap.* 23. By al which, we may easily guesse, how the *Jewish Mysteries*, and *Traditions*, were traduced into *Grece*, and the parts *adjacent*, by these *Phenicians*.

CAP. VIII.

Phenicians in the Ilands of the Midland Sea.

Phenicians *in* Cyprus. Cinyras, Myrrha, Adonis, Phenician *names*. Cyprus *from* כופר Cant. 1. 14. Belus, Pygmalion, Citium, Phenician *appellations*; *also* Urania, Idalium. Phenicians *in* Crete. *The sterie of* Europa's *being carryed away by* Jupiter, *under the forme of a* Bul, *from the mistake of the* Phenician אלפא, *which signifies both a* ship *and a* bul. Phenicians *in* Melita. Phenicians *in* Sicilie. Lilybe, Eryx, Scylla, Charybdis, Ætna, Cyclopes, *and* Sicilie Phenician *names*. Phenicians *in* Italie. *The original of the* Tyrrhenians. *The* Cimmerians, Italie, *and* Latium, Phenician *Titles*. Phenicians *in* Sardinia, and Corsica, *which*, Ezek. 27. 6. *is called* Citthim.

§. 1. AS the *Phenicians* dispersed *Colonies* into *Grece*, and the *Northerne parts* adjacent thereto, so in like manner *Westward*, throughout al parts of the *Midland Sea*; for which they had al the advantages that might be, both from their *skil* in Navigation, and the *situation* of their Countrie *Phenicia*, as before. We shal begin with *Cyprus*, which lay next to *Phenicia*, and mighty *commodious* for their *Trade*. This *Iland Cyprus* seems to be one of the first, that came under the *Dominion* of these *Phenicians*. *Eusebius*, in his *Chronicon*, on the number 1089. observes, *that* Paphos, *a* Phenician *Citie in* Cyprus, *was built when* Cadmus *reigned at* Thebes. Bochart also, *Præf. ad Canaan*, tels us, *That before the time of the* Trojan war, Cinyras, *King of* Phenicia,

Phenicians in Cyprus.

Phenicia, *possessed this Iland of* Cyprus, *by virtue of right received from his Ancestors.* This *Cinyras*, by *Myrrha*, begot *Adonis, Venus's sweet heart. Cinyras* by the *Phenicians*, was called כנור, *Myrrha* מור, *Adonis* ארוני. כנור *Cinnor*, by the *Greeks* is rendred κινύρα, a *kind of harpe*; whence *Cinyras* had his name given him; The reason whereof you may find in *Suidas*, on κινύρα. This is that *Cinyras*, by whom *Agamemnon* had his breast plate given him, as *Hom. Iliad* λ. *Boch. Can. l.* 1. c. 3. Yea, the very name *Cyprus*, shews its *origination* to be *Phenician.* For in *Stephanus* and *Eustathius*, *Cyprus* is so called ἀπὸ ἐκεῖ συμφύεν ἄνθος Κύπρε, *from the flour* Cyprus, *which grows there*; which in the *Hebrew* is called כופר *Copher*, *Cant.* 1. 14. Neither are we without likelyhood, that the Iland *Cyprus* received its name from this Plant *Cyprus*; which grows in such abundance there, though elsewhere it be more rare. *Plin. lib.* 12. cap. 24.

Cinyras, Myrrha, Adonis, Phenicians.

Cyprus from כופר *Cant.* 1. 14.

§. 2. That the *Phenicians* enjoyed, even from their first *Navigations*, the possession of *Cyprus*, is also apparent from the cummun *fame* of *Belus's reigning* over *Cyprus*, and *founding* the Cities of *Citium* and *Lapethus.* This *Belus* was one of the ancient *Kings* of *Phenicia*, (though not the first of that name) whose son *Pygmalion* reigned after him in *Cyprus. Belus* regined 32. *years*, and *Pygmalion* 40. *years. Belus* comes from בעל, *Baal Lord*, because he was *King* of *Phenicia*, from whom al the *Phenician Baalim* had their *denomination. Pygmalion*, in the *Hebrew*, is פגמ מע ליון, *Pygmeelion, i. e. rest from the most high God*: in *Greek* Παυσόθεος. *Elion* was one of the *Phenician* Gods, as it appears out of *Sanchoniathon. Melchisedec King of Canaan* worshipped the true *God*, under this name, *Gen.* 14. 18, 19. Unto *Pygmalion*, succeded *Paphus*, who built *Paphum* in *Cyprus*; where stood that *famous Temple* dedicated to *Paphia Venus*, of which *Tacitus* speaks much, *Hist. lib.* 2. At this place it is said; that *Venus arising out of the sea first arrived, &c.*

Belus.

Pygmalion.

Gen. 14. 18, 19. *Elion.*

§. 3. Also that *Citium*, a famous Citie in *Cyprus*, was possessed by the *Phenicians*, *Laertius*, and *Suidas* write, on the life of *Zeno*; the like *Grotius*: and *Vossius*, out of *Cicero*, proves that the *Citieans* sprang from the *Phenicians. Citium*, saith he, *a town of* Cyprus, *where* Zeno *was borne*, *had Phenician Inhabitants: So* Cicero lib. 4. de finibus, *know that the* Citieans, *thy clients sprang from* Phenicia: so *Vossius de Philos. Sectis l.* 2. cap. 1. *Citium*, as *Bochart* tels us, was so called from כתים *Cethim*, (not *Cethis* the son of *Javan Gen.* 10. 4.) and was *famous* for nothing more, than for the birth of that famous *philoso-*

Citium.

pher

pher Zeno, who was thence stiled *Citiensis*. *Urania*, another Citie of *Cyprus*, received its name from *Urania Venus*, whose worship was translated from *Ascalon* into *Cyprus*, by the *Phenicians*, as *Herodotus* writes. *Idalium* a town of *Cyprus* seems to be so called, by the *Phenicians*, in the *Hebrew* ידאלה *Idala*. We have a town in the *Tribe* of *Zabulon*, mentioned by the same name, *Jos.* 19.15. *jad-ela verbatim*, the *place of the Goddesse*, *i.e.* dedicated to *Venus*: whence *Idalia Venus*, *as Bochart Can. l.* 1. cap. 3.

Urania.

Idalium.

§. 4. That *Crete* also received both its *name*, and *Inhabitants* from the *Phenicians*, is not improbable. For the *name Cretes*, seems to be taken from כרתי *Crethi*, *i.e. darters*; from *their fame for darting*: Thence the *Cretian bow*, and the *Cretian arrow*. So the *Inhabitants of Palestine*, the *Phenicians*, are called כרתי *Gherethims*, *Ezek.* 25. 16. *Zeph.* 2. 5. which the *LXX.* render Κρῆτες (and the *Vulgar Cerethi*) *i.e. Cretians*. Also in *Gortyna*, a Citie of *Crete* near the river *Lethæus*, *Atymnus*, the brother of *Europa*, was worshipped; whose *Phenician* name was תימן *Theman*: and the whole storie of *Jupiter King of Crete, his stealing Europa a Phenician, and bringing of her into Crete on a bul*, arriseth merely from a mistake of the *Phenician words*. For the *Phenician* אלפא signifying either a *bul*, or a *ship*; when in the Historie it ran thus, That *Jupiter carried away Europa* באלפא *in a ship*, the *Grecians* had rather understand it of a *Bul*, to render the storie *more fabulous*: so from the *equivocation* of the word, the *Fable* sprang; as *Bochart Can. l.* 1. *c.* 15. or it may be, the ship had (ἐπίσημον) the *signe of a Bul*; as the Ship *Paul* sailed in, had the *signe* of *Castor* and *Pollux*: It being usual to cal their *Ships* by the *names* of the *signes* they carried; so *Stillingfleet orig. sacr. l.* 3. *c.* 5. *sect.* 5. *Europa*, in the *Phenician Tongue*, *is* חור אפא λευκοπρόσωπος, from the *whiteness of her face*; whose *beautie* was greatly estimed: whence *Europe* borrows its name, *Crete* (where *Europa* was) being the utmost *extent* thereof.

Phenicians in Crete.

Ezek. 25. 16. *Zeph.* 2. 5.

The fable of Europa's being carried away by Jupiter, under the form of a bul, from a mistake of the Phenician word.

Europe whence so called.

§. 5. *Melita*, an *Iland* in the *Midland Sea*, famous for the *shipwrack* of *Paul*, & the cheif *fortresse* of the *Knights of Rhodes*, now called the *Knights of Maltha*, was also possessed by the *Phenicians*. So *Diodorus lib.* 5. Ἔστι δὲ νῆσος αὐτῶν Φοινίκων ἄποικος, &c. *This Iland is a Colonie of the Phenicians*. Hence it is that to this very day, the *dialect* of the Countrie people in this *Iland*, is thought to be *half Punic*; or rather, as *Bochart* wil have it, *Arabic*. As for the *Etymologie* of the name *Melita*, *Bochart* draws it, either from מלט *to free*: thence מליטה *Melita* a *Refuge*; because standing in the midst of the Sea, and

Melita the seat of the Phenicians

having commodious *ports*; as also being in the midst of the way from *Tyre* to *Gades*, it was a mighty *shelter* to the *Phenicians* in their yearly *Navigations* to *Gades*. So *Diodorus lib.* 5. *Melita is a Colonie of the Phenicians, who extending their Negotiations even unto the Ocean,* Καταφύσιν εἶχον ταύτῃ, *made this Iland their refuge.* Such indeed it was to *Paul.* *Bochart* gives it another origination, from מלט, which signifies *morter made of lime and sand*, which the *Romans* cal *Maltha*; whence the Iland is called *Calicata*; this kind of *morter* being much used here, as *Diodorus l.* 5. About the lower part of this Iland, *Ptolemie* placeth the *Temple of Juno* on the one side, and the *Temple of Hercules* on the other, both *Phenician Gods*; whereof there remain some *reliques* to this day. In that of *Juno*, there were *ivory teeth* of an incredible *Magnitude*, with this *Punic inscription*: MASINISSÆ. *Bochart Can. l.* 1. *c.* 26.

Phenicians in Sicilie.

§. 6. The *Phenicians* from *Tyre*, or else from *Carthage*, possessed the Shores of *Sicilie*, long before the *Greeks*. So *Thucydides lib.* 6. and it is most probable that the *Phenicians* setled themselves in these parts, about the same time they invaded *Africa*: which *Bochart* proves from many *ancient Fables*, and *names of places*, which have a note of the *Phenician Dialect*. So *Lilybe*, or *Lilybæum*, which lies over against *Africa*, in the *Punic tongue*, is called ללוב *to Libya*; or ללובאי *Lelybae, to the Libyans*; *because over against them.* Near *Drepanum* stands the most high mountain *Eryx*, inferior to none but *Ætna*: its name is purely *Punic*. So the Hebrew הרוכס *Harucas*, signifies an *high place*, as *Esa.* 40. 4. On the top of *Eryx*, stood the Temple dedicated by the *Phenicians* to *Venus*, who was thence stiled *Erycina*. In the *Sicilian strait*, near *Pelorus*, lies *Scylla*, and *Charybdis*. *Scylla*, according to the *Punic* סקור *Scol*, signifies *destruction*, *Levit.* 10. 19 as the *Chaldee*: in which sense σκῶλ is used by the *Greeks*. Again, *Charybdis*, in the *Phenician* חור אוברן *Chor obdan*, signifies a *gulf of perdition*: so *Seneca*, *hiatu magno sorbet navigia.* The mountain *Ætna*, was called by the *Phenicians* אתונא *Attuna*, a *furnace* or *chimney*; or *Ætuna darknesse*, *Bochart Can. lib.* 1. cap. 28.

Lilybe.

Eryx.

Scylla. Charybdis.

Ætna.

§. 7. The *Phenicians* inhabited, almost, al parts of *Sicilie*; having at first possessed themselves of the sea coasts, the better to carry on their *negotiation*. But in after time many of the *Grecians*, seating themselves in the same Iland, they inhabited together. The *Cyclopes*, who were *Inhabitants* of *Sicilie*, were, as *Bochart* observes, so called from the *Phenician* חיק לוב *Chek lub*, *i. e.* a *sinus towards Lybia*; which

The Cyclopes.

which the *Greeks rendred* κύκλωπες: whence their *Fable*, that *they had but one eye, and that orbicular.* As for the name *Sicilie*, it seems to be derived from the Phenician שבלול *Siclul*, i. e. *the Iland of perfection*; because of its *fertilitie*: or else (which *Bochart* estimes truer) from the *Syriac* שנול a *grape*; as in *Gen.* 40. 10. סנולא is used for *grapes*: so the *Phenicians* called *Sicilie*, as if it were the *Iland of Grapes.* The *Reason* of the name is manifest; for in those ancient times, the *Carthaginians* had no *vines* nor *grapes*, but what they had from *Sicilie*; which *Homer* describes as most abounding with *vines.* Whence the *Mamertine*, *Potaline*, *Tauromenitane*, and *Syracusane Wines.* Thence *Sicilie* was called *Naxus*; from the plenty of *vines.* For al know that *Naxon* was an Iland dedicated to *Bacchus* by reason of its plenty of *vines. Boch. Can. lib.* 1. *c.* 30.

Sicilie so called from סנול a *grape.*

§. 8. That the *Phenicians* sent their *Colonies* into, or frequented, at least, some parts of *Italie*, is confessed by *Bochart*, though he differ from *Fuller*, and *Grotius* about the *Tyrrhenians*; who make them to be the posteritie of the *Tyrians*; but *Bochart* makes the *Tyrrhenians*, according to *Homer*, *Thucydides*, and *Herodotus*, the same with the τύρσηνοι, and so not to descend from the *Tyrians.* Yet he grants, that the *Italian Shores* were very wel known to, & frequented by, the *Phenicians*; as it is easy to gather out of *Homer*; who seems to have drawn al his *Italian Fables* from the relation of the *Phenicians.* As the *Aurunci* had their name from *light*, so the *Cimmerii* from *darknesse*; because, according to the *Phenicians* כמר *Cemmir*; is to *waxe dark*: whence כמריר *Cimrir* signifies *blacknesse* of *darknesse Job.* 3. 5. Thence the *Fable* of *Cimmerian darknesse*: Yea *Bochart* derives the name *Italia*, from the *Phenician* עיטריא *Itaria*; which coming from עיטר, signifies a *countrie abounding with pitch*; such was *Italie*; whence is was anciently called the *Brutian*, *i. e.* the *pitchy Countrie.* As for the *permutation* of R. into L. that was *easy* and *usual.* Hence also the *Hebrew* קלב signifying *pitch*, gave name to *Calabria.* So in like manner *Latium* is, by *Bochart*, derived from the *Phenician* לט; which in the plural is לטים *latim*, or לטין *latin*, i. e. *inchantment.* Whence that famous *Grecian Fable* of *Circe's* being a Witch; and *Latium* the neighbouring Countrie, its abounding with *inchanting herbs*, &c. *Bochart Can. lib.* 1. cap 33.

Phenicians in Italie.

Tyrrhenians not from Tyrians.

Cimmerians.

Job. 3. 5.

Italia.

Calabria.

Latium & Latin.

§. 9. That *Sardinia* was anciently possessed by the *Carthaginians*, or *Phenicians*, *Bochart Can. l.* 1. c. 31. proves, 1. From its name. For *Sardinia* from *potters clay* was anciently called *Icnusa*, and *Sandaliotis*;

by the *Carthaginians* צרערו, from the *Hebrew* צער, *i.e. vestigium*, ר being inserted by the custome of the tongue. 2. That the *Phenicians* sent *Colonies* into *Sardinia*, about the same time that they invaded *Africa*, *Spain* and *Sicilie*, may be gathered out of *Diodorus lib.* 5. 3. We have mention made of *Caralis*, *Sulchi*, and *Charmis*, *Phenician* Cities in *Sardinia*.

Corsica. §. 10. That *Corsica* also was possessed by the *Phenicians*, appears: 1. From its name *Corsica*, or *Corsis*; which is the same with the *Phenician* חורשי *Chorsi*; as if one should say, a *place ful of woods*. 2. *Corsica* was also called by the *Grecians* Κύρνος, from the *Phenician* קרן *horny*, that is to say, the *Horny Iland*; because of its many *Promontories*, and *angles*. 3. *Callimachus*, in his *hymne* on *Delus*, cals *Corsica*, *Phenissa*. 4. We read *Ezek.* 27. 6. That the *Tyrians* made the benches of their Ships of boxe brought out of *Citthim*, that is the *Iland of Corsica*, as *Bochart* proves *Can. lib.* 1. cap. 32. *It is*, saies he, *douted, whether the Phenicians possessed* Corsica; *neither do the ancients make any great mention of it. Yet seeing they possessed* Sardinia *for so many ages, I can hardly believe, that they would spare an Iland so near, and so easily to be gained. This appears by what I have proved from* Ezek. 27. 6. *also because this Iland is called* Phoenissa, *in* Callimachi hymn. in Delum.

Ezech. 27. 6. Citthim Corsica.

CHAP. IX.

Phenicians on the Westerne Ocean of France, *and* England, *as also in the East.*

The Greek ὠκεανὸς, *which signifies the* ocean, *from the* Phenician חוג *the sea ambient, Esa.* 40. 22. *Phenicians on the westerne ocean.* Cassiterides, *the* British Ilands. Britannia *so stiled from the* Phenician ברת אנך, *thence* Βρεταυικὴ, &c. *Whence it was called by the* Greeks Κασσιτερίδες, *the Iland of Tin and Lead.* Hercules's *landing* Phenicians *in the* Cassiterides. Ireland *called* Ἰβερία, *from* עבר נאה Iber nae, *i. e.* the utmost habitation. *Phenicians in* France. Hercules *his fight with the* Ligurians. *The* Identitie *betwixt the old* Britains, *and* Gauls *in Language*, *Gods*, *Names and Things*. *Their Cognation with the* Phenicians. Brennus, Mar, Rix, *or* Rich, Patera, Druides, Bardi,

Bardi, *of Phenician origination. The Phenicians Navigations into the* East. Salomon *by the assistance of the* Phenicians, *sends his Navy unto* Ophir, *called Tabrobana, from* מפ ברון, 2 Chron 3.6. *whence he had his* Gold, &c. *How far these, or such like, conjectures may be useful. How the* Phenicians *and* Egyptians *conveyed Jewish Letters, and Dogmes unto the* Grecians.

§.1. BEfore *Homers* time the Phenicians circuited the greatest part of the *habitable world*; from whom he learned some things *of the Ocean*, and *the utmost Inhabitants of the Earth. Strabo lib.* 1. speaking of the *Phenicians*, saies, *that they went beyond Hercules's pillars, and built there many Cities a little after the Trojan wars*: namely, under *David* and *Salomons* reign; in which age the most conceive *Homer* to have been borne. And *Herodotus* reports *that the* Phenicians *sailed under* Neco *from* Egypt, *and the* Red Sea *into the West*; *so that they had the Sun on their right hand*; *whence they returned by the* Gades *unto* Egypt, *and their own Countrie yearly.* And that the *vast Ocean* received its name, from the *Phenicians*, seems probable, if we consider its old name, which among the *Grecians* was ὤγὴν; so *Hesychius*, ὤγὴν, ὠκεανὸς. The like in *Alexandra Lycophronis.* Now the Greek ὤγὴ, in probabilitie, was derived from the *Phenician* חוג *Og*, i.e. *the sea ambient.* And indeed חוג *Og* (whence the *Greek* ὤγὴ *ocean*) according to the Scripture account, seems to be a *Cosmographical name*: so *Esa.*40.22. *upon the circle* חוג *of the earth*: the like *Job* 22.14. *Prov.*8.27. as *Bochart Can. lib.*1.cap.35.

Phenician Navigations West and East.

Ocean in Greek ὤγὴ *from* חוג *Og* i.e. *the Sea compassing.*

Esa. 40.22.

§. 2. Although it appears not that the *Phenicians* sailed about the *world*; yet this, I think, is evident, that at several times, they visited most *shores* of the *Westerne Ocean.* That they sailed beyond *Hercules's pillars*, on the westerne shore of *Africa*, and there built several Cities towards the *Ocean*; we are informed by the *Periplum of Hanno*; who being commanded, by the *Decree* of the *Carthaginian Senat*, *to sail beyond Hercules's pillars*, *and to build the Libyphenician Cities*: and furnished with a *Navy* of *sixty ships*; he dispersed thirty thousand men, into several places, to build Cities, and inhabit the same. Which done, he returnes to his own Countrie, and writes his *Periplum* of *Africa*, in the *Punic tongue*. But touching the *Phenician Navigations* into *Africa* and *Spain*, we have already largely treated: (chap 5.) We are now to treat of the *Phenicians* visiting *France*, and the *British Ilands.* So *Bochart Can. lib.* 1.cap. 36. tels us, *That* Hamilco *being sent*

Phenicians visit the westerne Ocean of Africa,

and England.

to find out the utmost parts of Europe, *penetrated into* Britannie, *and the* Cassiteridan Ilands, *about the same time that* Hanno *went towards the* South, &c.

Phenicians in the Cassiterides, that is, the British Ilands.

§. 3. *Strabo lib* 3. makes mention of *the* Cassiterides; who *in times past, were knowne to the* Phenicians *only, who traded with them for* Tin, Lead *and* Skins, &c. *Bochart (Can. lib.* 1. cap. 39.) by these *Cassiterides* understands the *British Ilands*; because there are no other *Ilands* besides these, to which *Strabo's description* agrees, *viz. that they are situated on the Ocean beyond the Artabri Northward, abounding with Tin, and Lead.* This may be farther collected from the very name *Britannie.*

Britannie so stiled from the Phenician name ברת אנך *the land of Tin or Lead: whence it was called by the Greeks Cassiterides.*

For in the book *de mundo*, which they attribute to *Aristotle*, τῆσοι Βρεττανικαὶ, are called *Albion and Ierne.* And *Strabo* oft cals *Britannie* Βρεττανικὴ, or with a single τ, Βρετανικὴν, which seems to be no other than, ברת אנך *Barat-Anac, i. e. the field, or land of Tin and Lead.* בראה *bara*, and in *Regimen* ברת, in the *Syriac* signifies a *field*, as *Dan.* 2. 38. and 4. 12. As in like manner אנך, is by the *Hebrews* rendred *Lead*, or *Tin*. as *Amos* 7. 7. So Κασσίτερος, whence *Cassiterides*, is by the *Greeks* used for *Tin. Mela* renders it *Lead.* And *Plinie* tels us, that the *Cassiterides were so called by the Greeks, from the abundance of Lead therein found.* Tin and *Lead*, according to *Plinie*, being but one and the same *Species*. And *Britannie*, as it is wel known, is most plentifully furnished with both these, beyond al other Countries. Whence we may conclude that from ברת אנך, the *Greeks* first framed Βρεττανικὴ, and thence the *contracts* Βρεττάνης & Βρεττανίαν, as *Bochart Can l*, 1 c. 39.

Hercules, called Melicarthus, landed Phenicians in Cassiterides.

§. 4. Yea the same *Bochart* makes the *Greek* Κασσίτερος, which signifies *Tin* (whence these *British Ilands* were called *Cassiterides*) to be of a *Phenician origination*, because the *Chaldees* cal *Tin* קסטירא *Kastira:* whence, saies *Plinie lib.* 7. cap. 56. *The first that brought Lead from the Ilands Cassiterides, was Midacritus,* Bochart for *Midacritus*, reads *Melicarthus*, or *Melcarthus*; which name *Sanchoniathon* gives to the *Phenician Hercules* (to whom the *Phenicians* refer their first *Westerne Navigations*) who is supposed to have landed *Phenicians*, both in *Britannie*, and *Gallia* or *France.* Farther, that the *Phenicians* frequented *Britannie*, is proved out of *Strabo lib.* 4. who mentions, *that Ceres and Proserpina were worshipped in or about* Britannie, *according to the Samothracian*, i. e. *the* Phenician *Rites.*

That *Ireland* was not unknown to the *Phenicians*, *Bochart* conjectures from the name, which seems altogether *Phenician*: for *Hibernia*, is

is no other than עבר נאה *Iber nae, i. e.* the *utmost habitation*; because *beyond Ireland*, towards the West, the ancients knew nothing but the vast Ocean. Boch. *Can. l.* 1. *c.* 39. *Ireland* by the *Greeks* was called Ιβερνία, Βερνία, Ουερνία, Ιουερνία, as by the *Latins Hibernia*, *Ierna*, *Juverna*. Which seem al derivations from the *Phenician* עבר נאה *Iber nae.*

Ireland called Hibernia from עבר נאה

§. 5. As the *British Ilands*, so also *Gallia* (now called *France*) was visited by the *Phenicians*, under the conduct of *Hercules*; who is reported to have invaded the *Gauls*, about the same time he set foot in *Spain*; and that, not by the *Pyrenean Mountains*, which was too difficult a passage, but by the *Ligustic Sea.* This is made evident by that famous *battel*, fought betwixt *Hercules* and the *Ligurians*; of which, not only the *Poets* and *Historians*, but also the *Astronomers* make mention. *Hercules* might also find a way into *France*, from the *Gades*, by the *Ocean.* However it were, this is certain, that the *Gauls*, as long as *Carthage* flourished, had no smal commerce with the *Carthaginians*; for *Polybius*, *Livy*, and *Appian* tel us, that *in the first & second Carthaginian war, the Gauls served them.* Whence it was that *Scipio* being *Conqueror*, gave peace to the *Carthaginians* upon this condition, *that it should not be lawful for them, for the future, to entertain any stipendiary Soldiers from Gallia, or Liguria.* Moreover, *Historie* teacheth us, that *Aquitania*, which is part of *Gallia Narbonensis*, was possessed, and long held by *Hannibal.* And, before *Hannibals* time, it is likely, that the *Phenicians*, in their Voiages into *Britannie*, passed not by the Gallic Shores unsaluted, *Bochart Can. l.* 1. *c.* 41.

Phenicians in France.

Hercules's Battel with the Ligurians.

§. 6. The great *Identitie*, or at least, *Affinitie* that was betwixt the *old Britains*, and *Gauls*, both among themselves, as also with the *Phenicians* in *names*, *Gods*, and *Customes*, does much conduce to prove our *Assertion*; *that the Phenicians, had not a little correspondence in these parts.* Concerning the old *Language* of the *Gauls*; what it was, and whence it sprang, the *Learned* dispute much; but yet it is agreed by the most, that the *British Tongue* (which at this day, is in use among the *Welsh in England*, and the *Britains in France*) is but the *Reliques* of that Tongue, which both the old *Britains* and *Gauls* used. In this opinion were *Rhenanus*, *Gesnerus*, *Hottomanus* of old, with our famous *Camden*; who has put it beyond dout, that the *old Britains* and *Gauls* used one and the same Language. Whereto *Bochart* has added this, *That this commun Tongue, wherein both the*

The Affinitie betwixt the old Britains and Gauls in Language, Gods and Officers.

Gauls

The old British tongue, its Affinitie with the Phenicians.

Gauls *and* Britains *agreed, agrees also in many things with the* Phenician *Tongue.* This Bochart *Can. l.* 1. *c.* 42. proves 1. From the names of their Gods, which were *Taramis, Hesus, Teutates,* Belenus, *Onvana, Hogmius, &c.* al of Phenician original, and offspring; as wil hereafter appear.

The old Britains and Gauls agree with the Phenicians.

1. In Gods.

2. From the names of *Officers* and *Dignities*, wherein the *Gauls*, and *Britains* agreed, as 1. *Brennus* was a name of Dignitie amongst the *Gauls* and *Britains.* We read of two of this name, famous for their *exploits* amongst the *Gauls*; the one was *Brennus the elder*, who sacked *Rome*; the other *Brennus the younger*, who pillaged the *Delphic Temple.* And there are some that think the name *Brennus*, was commun to the Emperors of those times, because the *Welsh* to this day (as *Camden* observes) cal their King *Brennis*; and so amongst the *Britains* in *France*, *Barne* signifies a Judg, and *Barner* is *to judge*; as amongst the Phenicians, פרנס *Parnas* is used for a *Prince* or *Governor*, as the *Chaldee Esa.* 3. 4. *Prov.* 14. 28. The *Radix* of פרנס signifies to *feed*; thence a *Prince*, whom *Homer* stiles ποιμένα λαῶν. 2. *Mar*, (which the *Britains* now sound *Maur*; whence the Gallic *Condomarus, &c.*) is derived from the Phenician מר *Mar*, a Lord. 3. *Rix* also was much used in the names of the *Gallic* and *British Nobles*, as *Sinorix. &c.* which the *French*, *English* and *Germans* at this day pronounce *Rich*; that is, *strong* or *potent*; from the *Arabic* ריק, *strength*, or *force.* 4. *Patera* a *Priest*, from the *Hebrew* פתר to *interpret*, Gen. 40. 41. as *Cœna*, from כוהן: *Druides* from an Oke, as hereafter. Lastly *Bardi*, which signified *Poets*, or *Singers*, is derived from ברא to *sing*, *Amos* 6. 5. as Bochart *Can. l.* 1. *c.* 42.

Mar, Lord.

Rix or Rich.

Phenician Navigations into the East.

§. 7. Neither had the *Phenicians* their *navigations* only *Westward*, but likewise into the *Easterne parts.* So Bochart *Canaan* Præf. tels us, *That in the time of* David *and* Salomon, *the* Phenicians *sailing through the Red Sea, visited the* Asian Shores; *Yea* India *it self, for traffique sake; taking Colonies from* Elana, *the chief Mart towne of the* Arabic Gulf, and sailing even unto *Tyrus* and *Aradus*, Ilands in the *Persian Gulf*; of Phenician original. Whence *Salomon* entring into a *Strict League* with *Hiram King of Tyre*, by the assistance of the Phenicians, furnished himself with a Navie, which every three years he sent forth, from *Elana* and *Eslon Gaber*, unto *Ophir*, that is (as he proves in his *Phaleg lib.* 2. cap. 27.) the Iland *Tabrobana*, now called *Zeilan*; whence they brought *Gold*, *Silver*, *Ebury*, *pretious stones*, *Apes*, *Peacocks*, *&c.* as 1 *Kings* 9. 26, 27, 28. and 10. 11, 12, 22. and 2 Chron. 8. 19. That *Ophir* was the Iland *Tabrobana* is made evident from *Cant.*

Salomon, by the assistance of Hiram, sends his Fleet unto Ophir, and has thence Gold &c.

5.

5. 11. *Dan.* 10. 5. *Tabrobane, i. e.* in the *Phenician tongue* טף־פרון *Taph parvan*, which signifies the *Shore of Parvan*, whence we read of the *Gold of Parvaim*, 2 *Chron.* 3 6. Neither are we without strong *conjectures*, that the *Phenicians* frequented this Iland; in that we find, both in *Plinie* and *Solinus*, *Hercules the Phenician God*, was worshipped here. See *Boch. Can. l.* 1. c. 46. That *Ophir* mentioned in these places is the same with that we now cal *Peru*, see *Glassius Grammat. S. lib.* 4. *Tract.* 3. *Obser.* 15. *pag.* 847. *Edit.* 2a.

§. 8. Thus have we shewn how the *Phenicians* frequented most of the Sea Coasts of *Europe*, *Africa*; and *Asia*; wherein we may consider that though many of the *Arguments* are built on *conjectures*, yet, 1. They are not conjectures of mine own framing but of the *Learned.* 2. Some *conjectures* may amount to *moral demonstrations*, or *certaintie.* 3. *Conjectures* in things so obscure, are not to be rejected altogether. 4. Take the whole together, and I think, no sober judgement wil denie the *conclusion*, *viz.* That the *Phenicians frequented* the *chiefest Maritime* parts of *Europe*, *Africa*, and *Asia.*

How far these conjectures may be of use.

§. 9. And that the *Phenicians* traduced their choicest *Mysteries* and *Traditions*, which they transported into other parts, from the *Jewish Church*, wil be hereafter evident. At present take the Testimonie of *Lud. Vives* in these words: *The Phenicians, for lucres sake, sailed throughout the world, where they conveyed Science and Philosophie from the Jews.* So *Grot.* on *Mat.* 24. 38. *Bochart Canaan lib.* 2. c. 17. *Vossius de Philosophorum Sectis lib.* 2. c. 1. of which see *Part.* 2. of *Philosophie*, Book 1. chap. 3.

Phenician learning from the Jews.

ut ex Hebræis ad Phœnices, ita ex Phœnicibus ad Græcos cum literis venerunt Scientiæ. Boch. Phal. l. 1. *c.* 15.

§. 10. To conclude this our *General account* touching the *Traduction* of human *Literature* from the *Scriptures*, and *Jewish Church*: As we have shewn how the *Phenicians*, by reason of their *Navigations*, traduced *Hebrew Leters* and *Mysteries* into *Grece*, and other parts of the world; so the same might be very far *demonstrated*, touching the *Egyptians*, who gave a great vent to *Jewish Learning* and *Institutes*, though in a different *mode* of *conveyance.* For, as the *Phenicians* propagated *Jewish Literature*, and *Dogmes*, by *Navigation* and *transplantation* of Colonies; so the *Egyptians* promoted the same designe, by *reception* of, and daily *conversation* with, *Forreiners*, and *Travellers*. Hither it was that many of the first *Grecian Poets*, *Orpheus*, *Homer*, *&c.* resorted, and furnished themselves with *Jewish Traditions.* Here the first *Sophists*, *Thales* and *Solon*; as also the *Philosophers*, *Pythagoras*, *Plato*, *&c.* gleaned up the choicest of their *Jewish Dogmes*, and *Institutes*,

How the Egyptians conveyed Jewish Dogmes and Institutes unto the Grecians.

stitutes; which they transported into *Grece*. This we have endeavored to demonstrate at large in our second part of *philosophie*, Book 1. Chap. 2. of *Egyptian philosophie*, and in what follows, B. 2. and 3.

CHAP. X.

Of the Traduction of al Languages, and Leters from the Hebrew.

Philologie *its Use and Distribution. God the first Institutor of* Names; *which, by Adams Ministerie, are imposed on things. Names, at first, but Images of things. How* words, *and* names *are from* Nature; *and how from* Institution, Gen. 2. 19. *Al* Languages *originally from the* Hebrew, Gen. 11. 1. Plato's *acknowlegement, that the* Greeks *received their Language from the* Barbarians, i. e. *the* Hebrews. *Hebrew Leters at first invented by* Moses. *Testimonies of the Learned to prove, that* Moses *was the first Inventor of Leters.* Moses *the Egyptian* Theuth *or* Mercurie, *who is supposed to be the Author of Leters. The Hebrews under the name of* Syrians, *are said to convey Leters to the Phenicians.*

Of Philologie its Original.

§. 1. HAving given, in the former Chapters, a *General Demonstration* of the *Traduction of al Learning from the Jewish Church, and Oracles*; with the *manner* how it was *diffused* throughout the world by the *Phenicians*; we now procede to *demonstrate* the same by *Induction* of *particulars*. Al *human wisdome* may be reduced to these two *Heads* of *Philologie*, and *Philosophie*. As for *Philologie*, according to its *original*, and *primitive* import, it implies an *universal love*, or *respect* to *human Literature*. Thus, they say, the name Φιλόλογος, *Philologus*, was first given unto *Aristophanes*; because he was a person, according to the commun *vogue*, adorned with manifold *Wisdome* and *Learning*. Hence afterward (as *Suetonius* attests) *Atteius* assumed the *Title* of *Philologus*; and that upon the same *Ground*. We find the very same *appellation* given to a Christian Convert, *Rom.* 16. 15. *Philologus, &c. who* (as *Grotius* on this place) *probably was a Libertine, brought up in human Literature; and for his great hopefulnesse therein*,

Rom. 16. 15.

therein, firnamed by his Master, Philologus. So that *Philologie*, according to its primitive and general *notion*, imports a *comprehensive Knowlege in human Literature.* We shal not extend the *notion*, to its utmost, but only discourse of *Philologie* as distributed into these *severals*, 1. *The Knowlege of Languages.* 2. *Pagan Theologie.* 3. *Historie.* 4. *Poesie.* 5. *Rhetoric.* 6. *Jurisprudence*, or the *knowlege of Laws.* And we shal endeavor to evince the *Traduction* of each of these from the *Jewish Church* and *sacred Oracles.*

§. 2. We shal begin with the *knowlege of Languages*, anciently stiled *Grammar*, and lately *Criticisme*, with endeavors to prove its *original* from the *Hebrew Language* and *oracles.* That al *Languages* and *Letters* were derived originally from the *Hebrew*, or *Jewish* Tongue, is an *Assertion* generally owned, and maintained by the most learned *Philologists* of this Age, and that not without the consent of some of the *Ancients*, and learned *Heathens.* *Plato* tels us in plain termes, *that the Gods were the first* Authors *of* Leters, *and* words; *and that they (the Grecians) received their* Language *from certain* Barbarians *more ancient than themselves.* Who could be no other than the *Hebrews.* Take his own words (*Cratylus fol.* 426. *Edit. Steph.*) thus, τὰ πρῶτα ὀνόματα οἱ θεοὶ ἔθεσαν, καὶ διὰ ταῦτα ὀρθῶς ἔχει. *The first names were appointed by the Gods, &c.* Then he addes, how these names were conveyed down from the Gods to us, καὶ βαρβάρων τινῶν ἃ αὐτὰ παρειλήφαμεν. εἰσὶ δὲ ἡμῶν ἀρχαιότεροι βάρβαροι. *These names we received from certain Barbarians, more ancient than our selves.* Here *Plato* acknowlegeth, 1. that the first ὀνοματοθεσία, or *Institution of words*, and *leters*, was from God. For as he at first gave *Being* unto things, and *prescribed* a certain *Law* as the *boundary* or *limits* to their *Nature*, whereby they are *differenced* each from other; so in like manner has he *instituted* certain *Names*, and affixed them as *appendents* to the things themselves; thereby to *represent* their proper *Natures*, *Offices*, *peculiar Respects* unto, and *Differences* from, each other. For, look as our *Conceptions* are ὁμοιώματα, καὶ εἰκόνες τῶν πραγμάτων, the *ressemblances* and *images* of things; so *names* and *words* are the *images* both of our *conceptions*, and also of the *things* themselves. Thus much *Plato* frequently hints unto us, specially in his *Cratylus*, as *fol.* 430. Ἔστι δὲ πως τὸ ὄνομα μίμημα, ὥσπερ τὸ ζωγράφημα, *A name is but the Ape*, or, as it were, *the picture of a thing*; So *fol.* 433. ἔστι τὸ ὄνομα δήλωμα τοῦ πράγματος, *a name is but the manifestation of a thing.* Again, he saies ὄνομά ἐστιν ὄργανον διδασκαλικὸν καὶ διακριτικὸν τῆς οὐσίας, *a name is an instructive* and *discretive instrument of the*

The original of al words and languages from the Hebrew.

1. *God the first Institutor of names: which by Adams ministrie are imposed on things suitable to their natures.*

Names are but pictures or images of things.

essence. Thus Serranus on Plato's Cratyl. fol. 380. 'Oration was given to man, as a companion, or organ of Reason; and therefore 'words are but *Images* or pictures of al those things, which are perceived by the Senses. Hence we perceive the difference between θέσις 'and φύσις, *Nature* and *Institution.* For some words are from the decree of *Nature*, others from the Laws, and Institutes of Men. Wherein I desire rightly to be understood: For I know as things are now 'constituted, in this confusion of Languages, it may not be affirmed 'that words are imposed φύσει by Nature. For then al words would 'be alike to al: Yet, I say, in the first Creation, it was agreable to 'Reason, and necessarie that words should be imposed by a certain 'Decree of Nature: For as νοήματα, the *Notions* of things, are true 'ὁμοιώματα, *Ressemblances* of the things themselves; So also our words 'ought to be Ressemblances and Images of our Notions, or concep'tions: Which Plato in this Disputation doth accurately demonstrate, 'in assigning unto God the true Cause of 'ονοματοθεσίας, *the Institution of* 'words: For as God made, and stil conserves al things by his power. So 'he gave to Adam a reason and power of instituting Names, by which 'the Natures of things might be discovered. Thus Serranus. Whence that of *Aristotle*, *Rhet. lib.* 3. *cap.* 3. τὰ δ' ὀνόματα μιμήματα ἐστιν, *Names* are *imitates*, So *Arist.* περὶ ἑρμην. *cap.* 1. ἔστι μὲν τὰ ἐν τῇ φωνῇ τῶν ἐν τῇ ψυχῇ παθημάτων σύμβολα, καὶ τὰ γραφόμενα τῶν ἐν τῇ φωνῇ, *There are in speech certain Symbols or notices of the Souls passions, as in Scripture of things spoken, i, e.* Look as in the *mind*, there is a certain ἀπεικόνισμα, *Character* or *Idea* of things; so likewise in *oration* or speech, there is a *Character* or *Idea* of the *Mind*; as also *Scripture* ἀπεικονίζεται, does *characterize*, and *represent* our *speech.* So that as the Mind gives us an Idea of the thing, so *speech* of the mind, and *Scripture* of *speech*: Whence *speech* also gives some adumbration of the thing it self. Answerable whereto is that of *Democritus*, λόγος ἔργου σκιά, *Speech is the shadow of a work*; as also that of *Damascene*, λόγος φωνοειδὴς ἄγγελος τοῦ νοήματος, *externe speech is the Messenger of the mind.* By al which it appears, that *names* are but *pictures*, *shadows*, or *ressemblances* of things; so that as the *Natures* of things are determined, and limited, so must the *names* likewise, by which their *Natures* are *exprest* and *represented*, be: not as though the *essences* of things should be *pictured*, or *drawn to the life in words* and *names*, which is impossible, but that the σχέσεις καὶ πάθη, the sundry *Respects* and *Affections* of things, should be expressed in their *names.* For, as

'tis

'tis observed, things have a kind of φωνὴ, σχῆμα and χρῶμα, *speech figure,* and *color*, which ought to be expressed by their *names*; which has made some conceive, that *words* and *names* are appointed *vi Naturæ,* even from the *Institution* and *Law of Nature:* not, as *words* and *names* are now confusedly used by several *Nations*, but according to *Gods first Institution*, when al *Languages* were but one, and *names* were by *Adam*, according to *Divine appointment*, given unto *things proportionable* to their *respective Natures,* and operations; so that the *image, picture*, and *face* of the thing, might be discovered in the *name*. This is, or should be, the aim of al such as impose *names* on things. Thus, Plato Cratylo, 435. Εμοὶ ὦν καὶ αὐτὸ ἀρέσκει κατὰ τὸ δυνατὸν ὅμοια εἶναι τὰ ὀνόματα τοῖς πράγμασιν, *Truely it much pleaseth me, that Names, so far as possible it may be, have ressemblances with things.* So *Ammonius* on the *Categor. pag.* 16. οἱ γὰρ ἄνθρωποι κοινῇ συνελθόντες ἔθεντο πρὸς ἀλλήλους ἑκάστῳ πράγματι οἰκεῖον ὄνομα, τοῦτο μόνον προνοήσαντες τῷ διὰ φωνῶν σημαίνειν ἀλλήλοις τὰ πράγματα. *Men agreeing together by commun accord amongst themselves, impose a proper name on every thing; having regard to this only, how they may by speech represent things to others.* Thus we see how, according to *Plato's* mind, *words* and *names* had their *original*, both from, at least conformable unto, *Nature*; as also by *Institution*. Hence likewise it appears, how God may be said to be the first ὀνοματοθέτης, *Institutor of names*; namely as *Adam*, by his *appointment*, and special *inspiration*, gave *names, suitable* to the *Natures* of things; according to *Gen.* 2. 19. This is the first ὀρθότης, *rectitude of words*, which (as *Plato* here observes) God *instituted by the ministerie* of *Adam*, that great *Naturalist*, who imposed *names* on things, *proper* and fitted to their *Natures*. But 2. *Plato* in the forementioned citation, expressly avoucheth, that *they* (the *Grecians*) *received their names and language from certain* Barbarians, *more ancient than themselves.* He affirmed, that the first ὀνοματοθέτης, *Institutor of names* was God, but he also affirmes, that the *conveyance* of those names and words to them, was by certain *Barbarians, &c.* That these *ancient Barbarians* were no other than the *Hebrews*, wil seem more than probable, if we consider what *Moses* testifies of the whole earth, *Gen.* 11. 1. *And the whole earth was of one language, and of one speech.* This *Language* was, without dout, the *Hebrew*; whence the *Greek*, and al other *Languages* received their *derivation*; as we shal hereafter prove. And that *Plato* refers hereto, is affirmed by *Serranus*, on these words of *Plato, fol.* 380. *By the appellation of one language* (saies he) *is signified the Hebrew*

How words and names are from nature? and how from Institution?

Gen. 2. 19.

That al languages were derived from the Hebrews, called by Plato Barbarians.

Gen. 11. 1.

tongue, as Plato *seems to acknowlege*, *who conceling the name of the* Jews, *does yet ingenuously denie the primitive antiquitie to his* Grecians: (*as in his* Timæus *he openly confesseth, that al the* Grecians *were children.*) *And this he does here now and then inculcate*, *that the right account of names or words is to be fetcht from the* Barbarians, *as the more ancient*. *Now by the name of* Barbarians, Justin Martyr, Clemens Alexandrinus, Epiphanius, *and* Nicephorus, *understand the* Jews. Thus *Serranus*. The like Steuchus, Eugub. De Peren. Philos. l. 2. c. 2. 'Plato affirmes that the 'Names of things flowed, from, I know not what, *Barbarians*, Conceiving by a kind of Divine instinct, that the Hebraic language was the 'Mother of al Languages, specially the oriental: (for thou wilt find al 'other languages dispersed up and down in Hebraic words.) ἔτι βαρβάρων πολὺ αὐτῶν παρεκλήφαυσιν. And Plato confesseth, in the same place, 'that the Barbarians were more ancient than the Grecians. Now the 'Hebrews were more ancient than al the other Barbarians, i.e. the 'Hebraic Language, which Adam, and al his Posteritie, even unto 'the floud, used. But after the Dispersion, this most ancient Language degenerated into the *Chaldaic*, *Syriac*, *Arabic*, and other oriental Languages—Now among the Barbarians, by the Consent of al, 'Moses is the most ancient; before whom thou shalt find no Author, 'either among the Grecians, or Chaldeans, or phenicians, or other Barbarians. So that, this second rule, which *plato* gives for the right *interpretation* of names or words, is, that *they be derived from the Barbarian Language, more ancient than their own*, whereby we cannot, rationally, understand any other, than the *Hebrew*, as it wil farther appear when we come to particulars.

That the Hebrew was the first unic language.

§. 3. That the *Hebrew* was, according to *Gen.* 11. 1. The *original language*, whence al others were derived, is excellently demonstrated to us by learned *Bochart*, in his *Phaleg. lib.* 1. cap. 15. where he proves, 1. That before the building of *Babel* there was but one language, and that according to the acknowlegement of *Heathens*; as *Abydenus* in *Eusebius*, and *Cyrillus*, and the *Sibylle* in *Josephus*. 2. That this *one original language* was the *Hebrew*; as we are taught by the *Chaldee Interpreter*, *R. Selomo*, *Aben Ezra*, and the *Cabalists* in *Gematria*; as amongst the *Fathers*, by *Jerome* and *Austin*. 3. Farther, that the *Hebrew tongue* was of al most *ancient*, he proves from the *Etymologie* of the *names* extant in the *Historie* of *Moses*, from the *Creation* of the world to the *Dispersion* of the *Nations*. So the *Garden of Eden* עדן, signifies with the *Hebrews* a *garden of pleasures* or *delights*. The land of

of *Nod*, is called by the *Hebrews* נוד *i. e.* a *land of banishment*; because *Cain* was banished thither. So *Babel* בבל *Confusion*, אדם *Adam*, חוה *Eva*, קין *Cain*, *&c.* Thus *Bochart fol.* 57. 4. Hence he procedes to shew us, how God, at first, *instituted* the *Hebrew tongue*, as also the several *derivations* thence. *In the Creation* (saies he) *God inspired into* Adam *and* Eve, *the first moment in which they were created, the knowlege of the* Hebrew Tongue; *that so they might understand the Language of God conversing with them; as also enjoy mutual conference and conversation amongst themselves. This same power of God shone forth also in the confusion of Languages, which God only introduced,* Gen. 11. 7. *confound their Language.* Thus *Bochart* Phaleg. *l.* 1. c. 15. *fol.* 59. This Assertion, touching the *Traduction* of al *Languages* from the *Hebrew*, I find again laid down by *Bochart*, in his Preface to his second part called *Canaan*, *fol.* 11. *Moreover, according to the writings of the* Prophets, *there is nothing that wil bring more Autoritie and Majestie to the Hebrew Tongue, than if it be taught, that from it sprang, almost what ever was any where most ancient, even amongst the nations most remote from the* Jews, *&c* Thus *Fosterus in* Præfat. *Lex. It is*, saies he, *the huge glorie and felicitie of this* (*Hebrew*) *Tongue beyond others, that it begges or borrows nothing from other tongues, but other tongues borrow many words from this.* See *Collatio linguarum quatuor principalium à Crucigero.*

Gen. 11. 7.

ut nosse possimus linguam Hebraicam omnium linguarum esse matricem. Hieronym. *Comment. in* Sophon. 3. 18.

§. 4. Having demonstrated the *prioritie* of the *Hebrew Tongue*, and the *derivation* of al other *Languages* thence; we now procede to the *Original* of the *Hebrew Leters*, and *Scripture*, with the Traductions thence. Concerning this, we have this good account in *Austin*, and *Ludovicus Vives* on him: *August. de civit. Dei lib.* 18. cap. 39. speaks thus. *There is no nation therefore, that may boast it self touching the Antiquitie of its wisdome, beyond our* Patriarchs, *and* Prophets; *in whom there was a Divine wisdome*— *But the Hebrew Leters began from the Law given by* Moses, &c. *Lud. Vives* on these words [the *Hebrew Leters*] speaks thus: *The vulgar opinion, both of our Christians, and the Hebrews, is; that the Hebrew Leters, had* Moses *for their Author: which* Eupolemus, *and* Artapanus, *and other profane writers do assert; who deliver, that* Moses *was the most wise of men, and the Inventor of Leters; which he delivered over to the* Jews, *from whom the neighbouring* Phenicians *received them, and the* Grecians, *by* Cadmus, *from the* Phenicians. *Moreover the same* Artapanus *believes, that* Moses *gave Leters to the* Egyptians; *and that* Moses *was that* Mercurie, (*for so the*

The original of Hebrew Leters and the derivations thence from Moses.

Moses under the name of Mercurie is said to gee Leters to the Egyptians.

the Egyptians *cal him*) *who, as it is manifest amongst al the* Latin *and* Greek *Authors, taught the* Egyptians Leters. *But if any inquire, in what Leters that wisdome of the* Egyptians, *wherein we read* Moses *was instituted, was contained, he shal peradventure find, that it was delivered by vocal Tradition, and was preserved in the memorie of Teachers and Learners. If there were at that time any Leters, they were no other than formes, or images of beasts, which they called* ἱερόγλυφα γράμματα, Hieroglyphic *Leters*, i.e. *Leters engraven in sacreds.* Philo *the* Jew *refers the Invention of the Hebrew Leters to* Abraham, *but these Leters seem to have been many years before* Abraham, *for* Josephus Antiquit. 1. *declares, that by the sons of* Seth, *the son of* Adam, *there were erected two pillars, the one of stone, the other of brick, whereon they engraved the Arts by them invented, and that the columne of stone remained in* Syria, *even unto his time.* Thus touching the several opinions about the Invention of *Leters*; whereof the first seems most *probable*; namely, that their *original* was from *Moses.* The Testimonie of *Eupolemus* we find in *Clemens Alexandrinus, Strom. lib.* 1. τῷ Μωυσῇ πρῶτον σοφῷ γενέσθαι, καὶ γραμματικὸν πρῶτον τοῖς Ἑβραίοις παραδοῦναι· καὶ παρὰ Ἑβραίων φοίνικας παραλαβεῖν· Ἕλληνας δὲ παρὰ φοινίκων, *They say, that* Moses *was the first wise man; and that he first delivered Grammar or Leters to the* Jews; *and that from the* Jews *the* Phenicians *received them; as the* Grecians *from the* Phenicians. *Plato* in his *Philebus*, and *Phædrus*, contends, *that the first Invention of Leters was in* Egypt, *by* Theuth; *who whether he were a God or man, is doutful.* That this *Theuth*, who by the Ancients, is supposed to have been the *Inventor* of *Leters*, was the same with the *Egyptian Mercurie*, I conceive, wil not be douted by any versed in *Antiquitie*. So *Cicero de natur. Deor. lib.* 3. *Whom the* Grecians *cal Mercurie, the Egyptians cal Thoith*, that is, *Theuth.* So *Eusib. præpar. Evang. lib.* 1. cap. 6. produceth out of *Philo Byblius, that Mercurie was called by the Egyptians Thoth; who also was the Inventor of Leters.* Now that *Mercurie*, or, as the *Egyptians* stile him, *Thoith*, or *Theuth*, was the same with *Moses*, is affirmed by *Artapanus*, in *Eusebius, præpar. Evang. lib.* 9. c. 4. *Whom the Hebrews cal Moses, the Greeks stile Musæus and the Egyptians Mercurie:* I am not ignorant, that many applie the name of *Mercurie*, or *Theuth*, unto *Joseph*, who was estimed as a God amongst the *Egyptians*; and worshiped under the *Hieroglyphic* of *Apis, &c.* But yet we must *remember*, that the same names were, upon *differing accounts*, attributed to *differing persons*: As the name of *Saturne was*, by some attri-

Literas legendi scribendiq; Scientiam testatur Plato in Philebo & Phædro, ab homine Ægyptio repertam, quem illi vocant Theuth. Steuch. Eugubin. De per. Philos. l. 2. c. 2.

[a]tributed to *Adam*, and by others to *Noah*, they being both, in some [r]espect, the *first Heads* and *Parents* of mankind. So the name *Mer-*[c]*urie*, or *Theuth*, was given to *Joseph*, as he was a person *divinely inspired* for the *interpreting* of *dreams*, *&c.* and the same name was given un. to *Moses*, as the *Inventor* of *Leters*, *&c*, Hence *Mercurie* passed for the *God* of *Learning*; because he was supposed to have been the *Author* of *Leters*. *Cyrillus lib.* 1. against *Julian*, relates out of *Artapanus*, that there was a rod preserved in the Temple of *Isis*, and worshiped as a monument of *Moses*. The same is testified by *Eusebius lib. 9. de præpar. Evang.* cap. 4 To which agrees that of *Plinie lib.* 7. cap. 56. I judge (saies he) that Leters were of an *Assyrian* (*i. e. Jewish*) origination: But others conceive that they were found out amongst the *Egyptians* by *Mercurie*, as *Gellius*; others amongst the *Syrians*. However, they were brought into *Grece* out of *Phenicia* by *Cadmus*, being in number at first but sixteen, Hence *Eusebius*, *de præpar. Evang. lib.* 10. cap. cals them φοινικῆ γράμματα *Phenician Leters*, as hereafter. That the Tyrians (a part of the Phenicians) were the first that taught, or rather *Learned*, *Leters*, and *liberal Sciences* (namely from the Jews) and diffused them, together with their Colonies, throughout the World; Particularly that they transplanted Colonies into Grece at *Thebes* in Beotia; into Africa at Carthage; as also at Gades on the westerne Ocean, &c. See Q. Curtius of Alexanders Affairs lib 4. c. 4. Whereas it is said, that the *Syrians* were the first *Inventors* of *Leters*; that hereby we must understand, not the *Syrians* properly so stiled or *Phenicians*, but the *Hebrews*, is evident from what we find to this purpose in *Diodorus Siculus, lib.* 5. Σύροι μὲν εὑρεταὶ γραμμάτων εἰσὶ, παρὰ τούτων φοίνικες μαθόντες. 'The *Syrians* are said to be the Inventors of 'Leters, and from these the *Phenicians* learned them. Where, opposing the *Phenicians* to the *Syrians*, it is manifest, that by the *Syrians* can be meant no other than the *Hebrews*; from whom the *Phenicians* received their Leters, as the *Hebrews* from *Moses*: so *Owen de Theolog. lib* 4. *Digres.* 1. *pag.* 301. 'I dout not (saies he) but to affirme 'that it may be demonstrated by arguments worthy of belief, that 'there was no use of Leters, properly so called, more ancient than the '*Mosaic* [νομοθεσία] *Institution of Laws*: wherefore I do altogether 'acquiesce in the opinion of *Eupolemus*, that *Moses* first delivered Le-'ters to the *Jews*, *&c.* To which we may adde that of *Mariana* the *Jesuit*, in his *Preface* to his Annotations on *Genesis*; where he speaks thus: 'And truely *Moses* was the first who invented Leters, notes

The Hebrews under the name of Syrians are said to convey Leters to the Phenicians.

Vossius quoq; putat literas Ebræorum antiquas, sive chananæas, non a Mose aut Abrahamo reperitas, sed jam ante diluvium fuisse, lib. 1. Gram c. 9. Horn. Hist. Phil. l. 7. c. 2.

'of prolation or discourse, comprehended (even unto great wonder-'ment) under 22. literal characters, out of which al words, which 'are innumerable, are composed. I treat not now of *Hieroglyphic* '*Leters*, which are notes of things: nor of *prolation*, or words, more 'ancient than those Leters, which *Moses* invented. Thus *Mariana*. Yet I am not ignorant that some of the learned conceive Leters to have been, not from Moses, or Abraham, but more ancient, even before the floud: Thus Vossius lib. 1. Gram. c. 9.

CHAP. XI.

Of the Phenician, and other Oriental Languages, their Traduction from the Hebrew.

The Origination of the Hebrew; *Its* puritie *'til after the Captivitie. The* Phenician *Language the same, for substance, with the* Hebrew. *Which is proved, from the Names of places: From the Hebrew, its being called the Language of Canaan, Esa.* 19. 18. *From* Phenician *words of Hebrew origination. From* Punic *words of Hebrew origination.* Plautus's Pænulus *explicated. The Phenicians symbolising with the Hebrews in* Names *and* things. *Testimonies proving the Phenician Tongue to be* Hebrew. *The Egyptian* Hieroglyphics *from* Hebrew Types, *and* Symbols. *The old Egyptian Language from the* Hebrew. *The* Coptic *composed of the old Egyptian and* Greek. *The* Azotian *Tongue from the* Hebrew. *The* Chaldee *from the* Hebrew. *The* Syriac *composed of the Chaldee and* Hebrew. Syriac *words in the* N. T. *of Hebrew origination. The* Syriac *stiled* Hebrew, John 5. 2. John 19. 13. Act. 21. 40. &c. *The* Arabic, *its Cognation with, and derivation from, the* Hebrew. *The* Persic *from the* Hebrew. *The original of the* Samaritans, *and their* Language *from the* Hebrew. *The* Ethiopic *Language from the Hebrew.*

The origination of the Hebrew.

§. 1. HAving given some *general* account of *Languages*, *Names*, and *Leters* with their *derivation* from the *Hebrew*; we now procede to *particulars*. And first, as for the *origination* of the word *Hebrew*, whence it sprang, its not determined amongst the *Learned*. *Daillè* in his *French Sermons* on *Philip.* 3. 5. *Ser.* 3. supposeth the

Hebrew

Hebrew to be so called from עבר, *he passed*; and so commun, at first, to al such who passed the river *Euphrates*; as hereafter. But the more probable opinion is that of *Bochart* in his *Phaleg. lib.* 2. cap. 14. *fol.* 104. where he proves, *that the name Hebrew had its original from Heber, Gen.* 10. 25. *the father of Phaleg, so called from the confusion of Languages.* Thus also *Owen de Theol. lib.* 3. cap. 2. *pag.* 172. 'The *He-* 'brews (saies he) were so called because they were the *sons of Heber*: 'The reason of the name is very easy to be understood. Al the *Nati-* 'ons of the *Canaanites* were distinguished amongst themselves by *Sir-* 'names, assumed from the most known *Authors* of their *families*, men- 'tioned by *Moses, Gen.* 10. 15. *&c.* where this is called an *Amorite*, 'that a *Jebusite, &c.* *Abraham* living amongst them from *Heber* (the 'famous Head of the *Familie* whence he sprang) was called an *Hebrew*; 'by which *Patronymic name*, he and his *Posteritie* were distinguished 'from al the *Posteritie* of *Cham*. Thus *Owen*, who also addes *lib.* 4. 'cap. 2 'We have shewed that the *Tongue* used by *Abraham*, was 'the same with that of the first men; and that it was at length, from 'Heber, called *Hebrew*. This was kept *pure* and incorrupted by his 'Posteritie; who travelled through many parts of the *East*, where 'were many *Dialects* in use, specially the *Syriac*. This appears by 'the *distinction* the Scripture observes betwixt the *speech* of *Laban* the 'Syrian, and *Jacob*, as *Gen.* 31. 47. where *Laban* makes use of the *Syriac*. This *Hebrew* continued, even after the *confusion* of *Languages* at Babel, in its *native puritie* and *simplicitie*, until the *Babylonian Captivitie*. So Bochart *Phaleg lib.* 1. cap. 15. *fol:* 59. where shewing that *Babylon* had ever been *fatal* to the *Hebrew*, he affirmes, That 'whereas the *Hebrew Tongue* had flourished from the *Creation* of the 'world even unto the *Babylonian Captivitie*, almost 3040. years; it 'then ceased to be *vulgar*, or at least, it much *degenerated* from its an- 'cient *puritie*. For the *Jews*, upon their returne from the *Captivitie*, 'infected the *Hebrew Language* with the admistion, partly of the *Chal-* 'dee, partly of the *Syriac*, and partly of the *Philistine Idioms, &c.* 'Thus also *Owen Theolog. lib.* 3 cap. 2. As the *Hebrews* by little and 'little deflected from the true *worship* of God, so by little and little 'they lost the *puritie* of their *Language, &c.*

Gen. 10. 25.

Gen. 10. 15. &c.

The purity of the Hebrew 'til the captivitie.

Gen. 31. 47.

§. 2. We shal begin with the *Phenician Language*, which endeavors to *demonstrate* its *derivation* from, and *Cognation*, yea indeed *samenesse*, for substance with the *Hebrew*. This I find excellently wel done to my hand by Learned *Bochart*; to whom I shal also adde the *Symbols*, or

The Phenician Tongue the same for substance with the Hebrew.

That the Phenician Tongue was the same with the old Hebrew see Jo. Scaliger in what follows §. 4.

consents of other *Learned men.* 'Bochart Canaan lib. 2. cap. 1. fol. 776. laies down his *Hypothesis* thus, 'What I have hitherto in this whole *tra*-'*ctation* laid down, that the *Phenician* Tongue is very near *akin* to 'the *Hebrew*, seems *demonstrable* by manifold *Reasons*. His 1. *Reason*, for the *Affinitie* of the *Phenician* with the *Hebrew Tongue*, is taken from the *Names* of *places* in the land of *Canaan*, which were of *Hebrew* import, and that before the *Israelites* departed from *Egypt*; as it appears by the *books* of *Moses* and *Joshua*; who lay down the same *Names* of places, as they were in use amongst the *Canaanites*, only with a change of the *flexion*, as in a different *Dialect*. Thus *fol.* 776. 2. It appears from *Scripture*, that the other people, *neighbors* to the *Jews*, namely the *Egyptians*, *Syrians*, *Babylonians*, *Ammonites*, *Moabites*, *Philistines*, *&c.* were ἑτερόγλωσσοι, *differing in Language*: Thus in *Josephus* the *Amalekites* and *Mideanites* are stiled: But now, no such thing is mentioned of the *Canaanites*. On the contrarie, *Rahab*, a woman of *Canaan*, and the *spies* sent by *Joshua*, confer together as ὁμόγλωσσοι, *of the same* Language: So Bochart *fol.* 777. 3. Neither is it a leight *Argument*, that the *Hebrew Language* is called the *Language of Canaan*, *Esa.* 19. 18. and in *Cherilo*, *Josephus* supposed γλῶσσαν Φοίνισσαν, the *Phenician* Tongue, to be the *Hebrew*, And in *Herodotus* those *Phenicians*, who are *circumcised* after the *Egyptian* manner, are the same with the *Hebrews*. And *Lucian* useth the names *Hebrew* and *Phenician* promiscuously. 4. In the *Reliques* of the *Phenician Tongue*, there are many *names* and *words* purely *Hebrew*, which sufficiently demonstrate the *Cognation* or sameness of the former with the latter. To begin with the *Reliques* of *Sanchoniathon's* historie, which was turned into *Greek* by *Philo Byblius*: the *fragments* whereof are to be found in *Eusebius Præparat. Evang. lib.* 10. cap. 3. where we find mention of a *Chaos* ἐρεβῶδες, *darke Chaos*, so called from ערב, *Gen.* 1. 5. this *Chaos* was called also by the *Phenicians* ὑῶτ, which is the same with the *Hebrew* מוך, *mod* or *mud*, *matter* or *slime*. He gives us likewise an account of many of their *Gods*, which were evidently of *Hebrew* import, and *original*. So making the *Sun* to be *Lord* of *Heaven*, he stiles him Βεελσάμην, which is the same with בעל שמים. *Also* his Εμῶν is the same with עליון, *El* with אל; *Beel* with בעל; *Elohin* with אלהים; *Betulia* with בתל: *Myth* (*Greek* Μυθ) *Pluto's* name, the same with מות, *death*. Συδὺκ *Sydyk* is the same with צדק; *Israel*, with ישראל. as Bochart *Can. lib.* 2. cap. 2.

2. The Hebrews & Canaanites ὁμόγλωσσοι.

3. The Hebrew the Language of Canaan. Esa. 19 18.

Phenician words of Hebrew origination.

Gen. 1. 5.

§. 3. To these *Phenician* words, collected out of *Sanchoniathon*, we

we may adde many others to be found scattered up and down in other *Authors*. As in *Josephus*, the *Sun* is stiled at *Emesa Elagabalus*, from the *Hebrew* אלא גבל. So in *Hesychius*, Ἀδωνὶς is rendred *Lord*; the same with ארון: In *Plutarch* an *oxe* is stiled *Thor*, and *Alpha*, which are the same with the *Hebrew* תור, and אלף. So *Porphyrie* tels us, that his own name Μάλχος, signifies properly in the *Phenician Tongue*, a *King*; which exactly answers to the *Hebrew* מלך. Farther this very great *Affinitie*, and for substance *Identitie*, 'twixt the *Phenician* and *Hebrew* Tongue, is very evident from those Remains we have of the *Punic Language*, which was originally the same with the *Phenician*. Thus *Grotius*, in his *Epist. ad Gallos Epist.* 114. (*pag.* 242.) touching the *identitie* of the *Punic* with the *Phenician*, as also of both with the *Hebrew*, writes thus to *Salmasius*. 'In this Leter, my *Salmasius*, thou 'dost rightly gather, that there were *Phenician* words remaining in the 'Punic Language, even unto *Austins* time. This is taught us in *Je*'rome by *Alma* עלמה; which (saies he) signifies amongst the *Pheni*'cians a *Virgin*, as also in *Austin*, by *Salus*, שלש; which he saies, sig'nifies with the *Phenicians Three*. These things being thus, 'tis yet true 'that *Austin*, who was skilled in the *Punic*, was ignorant of the He'brew. Without dout, long custome had foisted many things into the 'Punic Tongue, which were extrinsic thereto: and those very words 'which agree with the radical Leters of the Hebrews, differ some'what in the sound of the vowels and flexion; as 'tis evident from *Se*'na in *Plautus*. Thus *Grotius*. Yea this Affinitie 'twixt the *Hebrew* and *Punic* Tongue was long since observed. *Austin*, expounding those words of Christ, *Mat.* 6. 24. saies, 'that riches amongst the Hebrews 'were called *Mammon*, conformable to the Punic name: for gain in 'the Punic Tongue is stiled *Mammon*. So again *August*. *Serm.* 35. 'The Hebrew word *Mammon* (saies he) is akin to the Punic Tongue: 'for those Tongues are joyned together by a certain vicinitie of sig'nification. So *Bochart* (*Can. lib.* 2. cap. 16.) tels us, that both in the *Hebrew* and *Phenician Dialect*, ממון *Mammon*, or ממונא, often signifies *riches*; whence it is, that *Psal.* 37. 3. the *Greeks* render אמונה, instead of ממונה, πίστιν. The Radix is not, as some will, אמן, but מון, which signifies to *waxe rich*. Moreover the *Chaldees*, as wel as the *Punics*, put ממון for *gain*; which is frequently used in the *Paraphrasts*, for the *Hebrew* בצע; see an example *Gen.* 37. 26. Thus *Glassius* (*Philolog. Sacr. lib.* 1. *Tract.* 4. *Sect.* 2. *can.* 5.) μαμῶνα, *Syr.* ממונא *Mammona*, some derive from the *Hebr.* המון, which among

Punic words of Hebrew origination.

Mat. 6. 24. *Mammon.*

other things, signifies *plentie of riches, &c.* Again *Austin*, on *John Tract.* 15. tels us, that 'anointed in Greek is *Christus*, and in the He-'brew *Messias*, whence also in the *Punic* Tongue *Messe* signifies *anointed*. *Messe* is the same with משח; whence 1. *Sam.* 16. 22. משחהו *anoint him, &c.* But nothing does more evidently demonstrate the *Identitie* of the *Punic Language* with the *Hebrew*, than that famous *fragment* of the *Punic Tongue* in *Plautus's Pænulus*; whereof we have an excellent *explication*, and that according to the *Hebrew forme*, given us by learned *Bochart*, in his *Can. lib.* 2. cap. 6. *fol.* 801. Where we find the words of *Plautus, N'yth alonim Valonuth, &c.* thus reduced, by *Bochart*, to the *Hebrew*, נא את עליונים ועליונות *Deos Deasque veneror, I worship the Gods and the Goddesses, &c.* נא (saies he) is a particle of *Prayer*: את a note of the accusative case following. The reason why *alonim Valonuth*, must signifie *Gods* and *Goddesses*, is given us by *Joseph Scaliger*, in the *Appendix* to his *Emendatio Temporum*: where we are told, that אלון amongst the *Phenicians* signifies *God*, as *Philo Byblius*: And *Sisensa* on this place hath observed, that *Alon* in the *Punic* Tongue is *God*. Thus this *fragment* of the *Punic* Tongue, mentioned by *Plautus* (which has so much tortured *Critics* to interpret) is by *Bochart* reduced to, and explained by the *Hebrew*; which is an evident *demonstration*, that the old *Punic* differed not in substance, from the *Hebrew*. Now that the *Punic Language* is the same originally with the *Phenician*, I conceive, no one skilled in these Tongues, can denie. And indeed the Cognation 'twixt the names *Pœni* or *Pœni*, and *Phœnices* declares the same. Besides it is a general Concession, that *Carthage*, the chief seat of the *Carthaginians*, was founded by a Colonie of the *Phenicians*; from whom also they received their Language.

Plautus's Pænulus explicated.

§. 4. Farther, that the *Phenician* Tongue was the same originally with the *Hebrew*, may be evidenced from the *Phenicians*, their *symbolising* with the *Hebrews* in *Names*, *Customes*, *Countrie, &c.* Thus the Land of *Phenicia* is called the *Land* of *Canaan*, as before: And the name *Hebrew* was given to the *Phenicians*, as wel as to the *Jews*: So 'Daillè on *Phil.* 3. 7. *Serm* 2. This word *Hebrew* has been in a par-'ticular manner given to the people of *Israel*, although it seems, that 'at the beginning, the *Chaldeans* called al those, who dwelt in the Land 'of *Canaan*, *Hebrews*; and the *Egyptians* acknowleged them as such; 'as you may easily remarque by al those passages of *Genesis*, where 'this word is used. But the posteritie of *Israel* having since occupied 'al

The Phenicians Symbolising with the Hebrews in Tongue and why? Phil. 3. 7.

'al this countrie of *Canaan*, whereof the Inhabitants were called He-
'*brews*, thence it came to passe, that the name *Hebrew* was appropriated
'to the *Israelites*. Thus *Daillè*. And *Bochart*, *Can. lib.* 2. cap. 1. *fol.*
'779. gives us the reason why this *sacred Hebrew Tongue* was, by God,
'permitted to be in use amongst the profane *Canaanites* or *Phenicians*;
'namely, for the benefit of the *Patriarchs*, that so their Peregrinati-
'on in the Land of *Canaan*, might be more tolerable and easie. Yet
'(saies he) I wil not contend, that the *Canaanites Dialect* was, in al
'things, the same with the *Hebrew*: for amongst the *Hebrews* them-
'selves there were diverse *Dialects*: so *Sibboleth* and *Scibboleth*, *Jud.*
'12 6. so the *Levite* was known by his speech, *Jud.* 18. 3. and Pe-
'*ter* for a *Galilean*, *Mat.* 27. 73. But I shal conclude this *Argument*
touching the *Phenician Tongue*, its *derivation* from, and *samenesse* for
substance with, the *Hebrew*, with some further *Attestations* of the *Learn-*
ed. *Bochart*, *Phaleg. lib.* 1. *cap.* 15. speaks thus: 'The 3d is the *Lan-*
'*guage of Canaan*, or the *Phenician* or *Punic*; which was brought out
'of *Phenicia* into *Africa*, and possessed the whole Countrie, even from
'*Cyrene* to Gades. In this *Tongue Mochus* the *Sidonian* writ of
'*Philosophie*, and *Sanchoniathon* the *Historie* of the *Phenicians*, and that
'before the *Trojan wars*. Here it sufficeth to observe, that the He-
'*brew Tongue* is called, by *Esaias*, the *Language of Canaan*, *Esa* 19. 18.
'not only because the *Jews possessed Canaan*, but also because the
'*Language of Canaan*, and *Hebrew* were very near akin. Thence in
our *fifth* Book we shal, if God favor us, illustrate many places of
Scripture thence. So *Boch. Canaan Præf. fol.* 11. 'We take (saies he)
'the *Phenician* and *Hebrew* tongue almost for the same; because the
'*Phenician* is an *Hebrew* Dialect, little unlike to its *Prototype*, as I prove
'by many particulars in a peculiar book; wherein I have collected with
'great care, and endeavored to explicate, as wel from the *Hebrew*,
'as from the neighboring Tongues, almost what ever there remains
'of *Phenicisme* in the writings of the Ancients, without excepting
'*Plautus*, or the *African* names of herbs, which are found in *Apuleius*,
'and in the *Auctuarie of Dioscorides*; which have hitherto so much vexed
'the most Learned. To this of *Bochart* we might adde also that of
the Learned *Ger. Vossius*, *de Histor. Græcis lib.* 2. cap. 16. where
he asserts: *That the Phenician Tongue differs from the Hebrew only in some*
Dialect: and he instanceth in *Porphyrie*'s name *Malchus*, which, as
he himself confesseth, in his own *Phenician* Tongue, signifies a *King*,
as the *Hebrew* מלך doth. That the *Phenician Tongue* was the same
originally

Strabo lib. 16.
Euseb. Præpar. lib. 1.
Esa. 19. 18.

originally with the Hebrew, is also *asserted* and *proved* by learned *Joseph Scaliger Animadvers.* in *Euseb. Chron.* (*fol.* 51 *edit.* 1658) thus: *We know therefore that the* Phenicians *spake originally the* Language *of the* Canaanites, *which was mere* Hebrew. *This is attested, as by other things, so by the Reliques of* Philo Byblius, *who shal denie that* Βύβλος *is the same with* בצרה ? *&c. as in the Appendix to our book de Emend. Temporum.* The like he addes *fol.* 111. of which see what follows chap 12. §. 3. See also *Grotius Epist.* 113. *ad Gallos pag.* 237. and *Brerwoods Inquiries*, cap. 7. *pag.* 52, 57. But more particularly, *Owen Theol. lib.* 3. cap. 2. tels us, 'That the *Phenician* or *Syrian* Tongue received 'its original from the *Hebrew*, and not the *Hebrew* from the *Syrian*, 'as al, who understand any thing in their *Analogie*, acknowlege; 'as also the Puritie and Simplicitie of the *Hebrew* Tongue proclaims, '*&c.* So *lib.* 4. cap. 2.

Of the Egyptian Hieroglyphics.

§. . But to passe to the other *oriental Languages*, which differ little or nothing, save in *Dialect*, from the *Hebrew*. We shal begin with the *Egyptian Language*, which was twofold, *Symbolic* and *Hieroglyphic*, or *Simple*. Touching their *Symbolic mode* of *discourse* and writing, we find a good account in *Clemens Alexandrin. Strom. l.* 5. *They* (saith he) *who are taught by the* Egyptians, *learne first the method of al* Egyptian Leters, *which is called* (1) Epistolographic: (2) Hieratic, *used by those who write of* Sacreds: (3.) *the last and most perfect is* Hieroglyphic; *whereof one is* Curiologic, *the other* Symbolic: *of the* Symbolic, *one is properly spoken by* imitation: *another, as it were,* tropically; *another doth* allegorise *by* Enigmes, &c. These ἱερόγλυφα γράμματα, *Hieroglyphic Leters*, were *images* of beasts, *&c.* engraven principally for *sacred use*. We find some mention hereof in the *fragments* of *Orus*, that most ancient writer. And indeed this ancient *mode* of setting forth things worthy of memorie, by *Hieroglyphic notes* or *Symbols*, was very commun amongst the *Ancients*, (in those oriental parts, specially both *Poets* and *Philosophers*; and exceding proper for that *infant state* of the world; wherein knowlege was so *rude* and *impolite*. And we need no way dout, but that this *Symbolic kind* of *Discourse* or Language, had its original from the *Divine Oeconomie*, which God prescribed his Church; consisting of many *terrene Images* and *sensible formes*, for the *shadowing* forth *heavenly Mysteries*. Which way of *conveying*, and *preserving* Knowlege is not only *helpful* to the Memorie, *grateful* to the *fancie*, and judgment, but also very *efficacious* for the moving of *Affections*. Thus were the greatest pieces of

Jewish

Jewish Wisdome couched under the covert of *Symbols* and *Types*: whence the *Egyptians* and other Nations borrowed their *Hieroglyphic* and *Symbolic Wisdome*, and *Fables*, which *Pythagoras, &c.* brought into *Grece*. But more of this, *Part* 2. *B.* 1. *c.* 2. of *Egypt. Philosophie.*

As for the *simple Language* of the *Egyptians*, and its *Affinitie* with the *Hebrew*, we have some *discoveries* thereof in Scriptural *Egyptian names*. So *Josephus Egyptian* name, given him by *Pharaoh*, *Genes.* 41. 45. *Zophnat paaneach*, seems evidently to evince an *Affinitie* 'twixt the *Hebrew* and *Egyptian Tongue*: For *Zophnat* seems to have *Cognation* with the *Hebrew* צפן, which signifies to *concele*, or *keep secret*: whence this *Eyptian* name is rendred by the *Chaldee* גבר ארמטמרן גלון ליה *the man to whom secrets are reveled.* So *Josephus* renders it κρυπτῶν ἐρευνητὴν, a *searcher of secrets.* And *Theodot.* ἀπορρήτων ἑρμηνευτὴν, an *interpreter of things ineffable*: which agrees with the *Hebrew*, as *Glassius de Grammat. lib.* 4. *Tract.* 3. *obser.* 14. *de Nomine proprio.* But we have a more ful *Demonstration* of the *Cognation* 'twixt the *Hebrew* and *Egyptian Language* in *Bochart*, *Phaleg lib* 1. cap. 15. *The fourth*, saith he, *is the Egyptian Tongue*, of which *Psal.* 81. 5. *When he went out of the Land of* Egypt, *where I heard an unknown* Tongue. And. *Ps.* 114. 1. *when* Israel *went forth of* Egypt, *and the house* Jacob *from a people* לעז *barbarous*, i. e. *of a strange Language.* Thence *Esaias* prophesieth, that *five Cities* of *Egypt* should, for the *Egyptian*, *speak the Language of Canaan. Esa.* 19. 18. And *Joseph*, *dissembling* himselfe to be an *Egyptian*, speaks to his brethren by an *Interpreter*: Whence they, speaking among themselves, thought he understood them not, *Gen.* 42. 23. Thus by way of *objection.*

Gen. 41. 45.

Ps. 81. 5.

Ps. 114. 1.

Es. 19. 18.

The Cognation 'twixt the Egyptian and Hebrew.

To which *Bochart* thus replyeth. Yet notwithstanding, because the *Egyptians* were *neighbors* to the *Jews*, I no way dout, but that the *Hebrew* and *Egyptian Language* had some things *commun*; from the *collation* whereof, some light may arise. For example; it is demanded, why *Egypt*, or *part* of *Egypt*, is in the *Psalmes*, and *Esaias*, called רחב *Raab*? Here *Interpreters* are much at a losse; being ignorant that the *Hebrew Raab* is the same with the *Egyptian Rib* or *Riph*; by which name *Delta*, or the triangular part of *Egypt* comprehended in the mouths of *Nilus*, is at this day called, from the *forme* of a *Pear*, for that was properly *Rib*. Again *Interpreters* hesitate about the name כנה *Channa*, *Ps.* 80. 15. Whereof I find seven *versions* at least, and those, many of them, *most remote*. I render it εὐτὸν the *plant*, out of the *Egyptian Tongue*, in which the *Ivy* is called χενόσνεὶ, *i. e.* εὐτὸν

Psa. 87. 4. *and* 89. 10.

Esa. 51. 9.

Ægyptia voce usus, quia de vite agitur ex Ægypto translata. Quandoquidem autem Judæis vicini fuere Ægyptii, non dubitatur à Doctis, quin Hebræus & Ægyptius sermo, quædam habuerint Communia. Adrian. Cocquius Histor. Plantarũ, pag. 159.

Osiris the *plant of Osiris*, according to *Plutarch* in *Iside*. The *Psalmist* having a little before said, that God *had transplanted a vine out of* Egypt, touching the same *vine*, he subjoyns, *O God, &c. visit this vine* וכוה *Vechanna*, i. e. *and the plant which thy right hand hath planted*. He useth an *Egyptian* word, because he treats of a *vine translated out of* Egypt. Thus also Cocquius, as in the Margine. From the same *Tongue* is derived the name of *Joseph*, which *Pharaoh* imposed on him, צפנת פענח *Tsaphnath Paaneach*, Gen. 41. 45. The *LXX*. who published their *version* in Egypt, write it Ψονθομφανὴχ *i. e.* the *Interpreter of secrets*, or *Reveler of futures*. Consult of this *Amama* in *Genes.* and *Kircher. Prodr Copt.* c 5. Also סהר *Sohar* a *prison*, Gen. 39. 20. is supposed by *Abenezra* to be an *Egyptian* word, and that from *Moses*'s Interpretation. And *Moses*, or *Moyses*, if we may beleive *Philo*, and *Josephus*, and *Clem. Alexandrinus*, signifies among the Egyptians, *one preserved out of the waters*: which answers to the *Hebrew* origination, So the *Egyptian* word *Rephan*, or *Remphan*, still in use amongst the *Coptites*, (whose Language is composed partly of the *Greek*, and partly of the old *Egyptian*, *&c.*) of which see more, *Book* 2. *cap.* 2. §. 8. To these we might adde many other *Egyptian names* and words, which seem to have evident *cognation* with, and so *derivation* from, the *Hebrew*. As *Amun*, *Jupiters* name, whom the *Egytians* so stiled, from *Cham*, whence the *Grecians* called him Ἄμμων, as *Vossius*, *Idololatr. l.* 1. c, 17. So the *Egyptian Neel* (whence by the *Elision* of ה came *Nilus*) seems evidently the same with the *Hebrew* נחל *Naal* or *Neel*: as *Fuller* and *Glassius* after him have observed. The like might be proved of the *Egyptian Gods*: as *Horus*, from אור *light*, or the *Sun*: *Apis* from אב a *Father*, *&c.* of which hereafter.

Glass. Gramm. S. l. 4. Tract. 3. Obs. 13.

Thus much for the *Cognation* 'twixt the *Hebrew* and *Egyptian Language*: And for a more full *Solution* of the *objection* above mentioned from *Ps.* 81. 5. and 114. 1. *&c.* which places seem to implie an *Essential* difference 'twixt the *Hebrew* and *Egyptian Language*; it may be answered, 1. that a different *Dialect* in *Languages* originally the same, is sufficient to *constitute* such a difference, as that the persons to whom each *Dialect* belongs, may not *understand* each other, when they *discourse*. This is evident from the *Syrian* or *Chaldee Language*, which, as 'tis generally confess'd among the Learned, is but a different *Dialect* of the *Hebrew*; and yet the *vulgar Jews* did not understand it; as is appears from 2 *Kings* 18. 26. *Then said* Eliakim, &c. *Speak, I pray*

Whether there be an essential difference 'twixt the Egyptian and Hebrew.

pray thee, to thy servants in the Syrian Language; (*for we understand it*) *and talk not with us in the* Jews Language, *in the ears of the people that are on the wal.* The like may be instanced in other Languages, wherein different *Dialects* render their *discourses unintelligible.* 2. We may grant, that the Egyptian *Language* was somewhat a more remote *derivation* from, and yet originally the same with, the *Hebrew.*

As for the *Coptic* or *latter* Egyptian *Language*, it was composed out of the old Egyptian and *Greek Tongue*: For after *Alexander's* death, Egypt becoming the chief Seat of the *Grecian* Empire, this gave the first *occasion* and *rise* to the combination of the *old* Egyptian with the *Grecian Language.* But that which gave the greatest *advantages* to this *commixture* of the Egyptian and *Greek Tongue*, was the famous *Schole* of *Alexandria* (erected by *Ptolemie Philadelphus*) whither al the *Virtuosi*, or *great Wits*, of *Grece* had recourse, for their *Institution* in *Philosophie*; which flourished no where so much as in this famous Schole. Thence the *Greek Tongue* being most in fashion, not only in this Schole, but throughout Egypt, and so by little and little incorporating with the old *Egyptian*, both concur to the *production* of the *Coptic*, or new Egyptian *Tongue.* See more of the *Coptic Tongue*, *Kircher. Prodr. Copt.* and *Walton Introduct. ad Ling. Oriental.*

The Original of the Coptic.

Inter Coptas, quorum lingua partim ex Græca, partim ex veteri Ægyptia conflata est. Bochart Phaleg. l. 1. c. 15.

§. 6. Next unto the Egyptian, we shall mention the *Azotian* or *Philistine Language*, which is supposed to be a *middle* between the Egyptian and Hebrew: So *Bochart Phal. lib.* 1. cap. 15. *The fifth is the* Azotian Language *concerning which*, *see* Nehem. 13. 24. *And their children spake half in the speech of Ashdod, and could not speak in the Jews Language, &c.* To this *Language of Ashdod*, called *Azotic* (*i. e.* the Tongue of the *Philistines*, of whom the *Azotians* were part) agrees that which *Hiron.* in *Esa. l.* 7. writes of the *Canaanitish Tongue, that it is a midle Language 'twixt the* Egyptian *and Hebrew*: For the *Philistines* came out of Egypt, and occupied part of the land of *Canaan*: Also *Dagon*, the God of the *Azotians*, derives his name from the *Hebrew* דגן Dagan, which signifies *bread corne.* So *Philo Byblius*, out of *Sanchoniathon*, ὁ δὲ Δαγὼν σιτευδὴς εὗρε σῖτον καὶ ἄροτρον ἐπλάσθη Ζεὺς Ἀρότριος. *Dagon, because he found out bread corne, and the plough, is called* Jupiter Arotrius. so the *Gazeans* God, called *Marnas*, is merely *Syrian* or *Phenician*: For מרנס, *Marnas*, among the *Syrians*, signifies, *the* Lord *of men.* Also *Baalzebub*, the *appellation* of the *Accaronitish Idol*, is plainly *Hebrew*, signifying the Lord *of a flie*, or ἀπόμυιον

The Azotian Language from the Hebrew.

Neh. 13. 24.

θεὸν. *Urania Venus* among the *Ascalonites*, concerning whom *Herodotus* in *Clio* speaks, is called by the *Hebrews Astaroth*, i.e. *Astarte*, from the care of the *flock*, 1 *Sam.* 31.10. So in like manner *Saran* שרן, which oft occurs in the *books* of *Joshua*, *Judges*, and *Samuel*, for the *Philistine Prince*, seems to be derived from the *Hebrew* שר *Sar*. And *Abimelech*, a name commun to the ancient *Philistine Kings*, *Gen.* 20. and 21. and 26. is notoriously *Hebrew*. Also many names of the *Philistine Cities* are apparently *Hebrew*. Whence *Bochart* concludes: *It is therefore true, what we have affirmed, that the Azotian, or Philistine, Tongue is akin to the Hebrew.*

Itaque verum est quod diximus, Azotiam, vel quod idem est, Philistæorum linguam Hebræa fuisse affinem. Bochart Phal. l. 2. c. 15.

The Chaldee, its origination from the Hebrew.

§. 7. As for the ancient *Chaldee* and *latter Syriac*, they are both evident *derivations*, and very little different, from the *Hebrew*. Touching the *old Chaldee*, we have many *fragments* of it in *Ezra*, *Jeremiah*, and *Daniel*. as *Ezra*. 4. 7. unto *ch.* 6. 15. and 7. 12. unto 26. So *Jerem.* 10. 11. and *Dan.* 2. 4. unto *v.* 8. In the Scripture it is stiled the *Aramean* i.e. the *Syrian Language*; also לשון כשדים *the Tongue of the Chaldeans*, *Dan.* 1. 4. Others stile it the *Assyriac Language*. We have an ancient *Specimen* of this *Tongue*, *Gen* 31. 34. where the same place is called by *Laban* in the *Chaldee*, יגר סהדותא *Jegar Sahadutha*, *i.e.* a *monument of writers*; and by *Jacob*, in *Hebrew* גלעד *Galed*, or, according to the commun pronunciation, *Galaad*, which signifies the same. 'Tis true, the *Vulgar Jews* understood not this *Language* (which often happens in differing *Dialects* of the same *Language*) as it appears from *Jerem.* 5. 15. 2 *Kings* 18. 26. Yet the more *Literate Jews*, as *Eliakim* with the rest, 2 *Kings* 18. 26. understood the same; which argues its *Cognation* with the *Hebrew*. This is farther demonstrable from the several *Chaldee Namis* of *Gods*, *Men*, *places*, *&c.* mentioned in the *Scriptures*. As *Bel*, *Esa.* 46. 1. בל from אל *el*, *Gods name* (not from בעל *baal* the *Phenician God*, as many conjecture, but upon a mistake) as *Bochart* informed me. And *Adad* from the *Hebrew* אחד *Achod*, *Esa.* 66. 17. if not from הוד. Likewise *Ur*, a Citie of *Chaldea*, is evidently the same with the *Hebrew* אור *Ur*, which signifies *Light* and *fire*. Whence this Citie is so called, *Gen.* 11. 31. from the *Sun*, which was worshiped here under the *Symbol* of *sacred fire*: of which more hereafter. Touching the *Chaldee Tongue*, its original *Affinitie* with, and *Difference* from, the *Hebrew*, see *Walton* in *Bibl. Polyglot.* *Proleg.* 12. De *Lingua Chaldaica*.

The Syriac.

§. 8. As for the *Syriac*, it sprang up, after the *Babylonian Captivitie*

Captivitie, from the *complexion*, or *combination* of the *Hebrew* and *Chaldee*; and though it inclines more to the *Chaldee*, yet was it derived originally from the *Hebrew*; as it appears by those many *Fragments* we find of it in the *New Testament*. So *Racha Mat.* 5.22. *Syr.* רקא, signifies either κατάπυστον (as *Theophylact*) from רק *Heb.* רקק *he spues forth*; or *a vain emty fellow, one void of wit*, from the *Hebrew* ריק in *Hiphil* הריק *he makes void*: as *Frantzius de Interp. Scrip. orac.* 129. Again *Mammon Mat* 6. 24. *Luke* 16.9,16. *Gr.* μαμμῶνᾶ, *Syr.* ממונא *Mammona*, owes its *derivation*, either to the *Hebrew* המון, which among other things, signifies *plenty of riches*; or to the *Hebrew* אמן *he is firme* or *strong*. So *Maranatha* 1 *Cor.* 16. 22. μαραν ἀθά, which some read, in the *Syriac*, as one word: others read it מחרם אתא *Maharem Attha*, *be thou cursed*: So it answers to the *Hebrew* חרם *harem*, one kind of *malediction* and *excommunication*. Others, more properly, read it מרן אתא *i. e. our Lord cometh*, as *Jude* 14. ἦλθεν κύριος: which was the highest degree of *excommunication*; as if it should be said: *The Church despaireth of this mans Salvation, and therefore he is given up, or remitted to the final judgment, at the Lords coming*: Both words are of *Hebrew origination*. Again, we find another *Syriac* word *John* 5. 2. *Bethesda*. *Syr.* בית הסרא, *i. e. the house of benignitie*: הסרא *Esda*, in its proper *Syriac notion*, signifies *reproche*; but here, in *composition*, it imports *benignitie*, from the *Hebrew* חסד *benignitie*, or *mercie*: This place is supposed to be thus stiled, from the *benignitie*, and *mercie*, which the Lord here manifested in the curing of al diseases. Others read it אשרא, and so render it *the house of effusion*; from the *bloud* of the *Sacrifices effused* (which gave a *medicinal virtue* to these waters) as *Caninius*, *&c.* or as others, because *rainie waters* emtyed themselves into it; and so the *Syr.* אשרא *effusion*, is derived from the *Hebr.* אשר. See more of this *Anton. Kebrissensis in quinquagena sua, cap.* 5. of *Bethesda*. To these we might adde several other *Syriac* words, used in the *N. T.* as *Corban*, *Mat.* 27.6. κορβᾶνᾶν, *Syr.* קורבנא a *gift* or *oblation*: *Hebr.* קרבן, from קרב *he drew near*, and in *Hiphil*, *he offered*. And *Mark* 5.41. ταλιθὰ κοῦμι *Syr.* טליתא קומי, from טלה, or טלי an *infant*, *child*, or young person, and קום. So *Mark* 7. 34. ἐφφαθά *Ephphatha*, *Syr.* אתפתח, from the *Hebrew* פתח. Thus *Apoc.* 16. 16. We find ἁρμαγεδδών *Armageddon*; which is variously explained by *Interpreters*; but that of *Drusius* seems most commodious;

Post Captivitatem ex *Hebraismo* cum *Chaldaismo* mistione, natus est tertius sermo, qui ad *Hebraeum* ita accedit, ut *Chaldaeo* sit multo propior. *Hebraicum* tamen passim appellant *Evangelistae*, quia *Hebraeorum* erat sermo; nos hodiè *Syrum* vocamus. Hoc sermone *Jesum Christum*, & *Apostolos* loquutos, constat. *Bochart Phaleg. lib.* 1. *cap.* 15.

Mat. 6.24.
Luk. 16.9,16.
1 *Cor.* 16.22.
John 5. 2.
Mat. 27. 6.
Mar. 7. 11.
Mar. 5. 41.
Apocal. 16.16.

modious; who supposeth the name to be composed of הרמא *Arma*, which signifies *destruction* (by which name the *Jews* called the Citie, wherein they destroyed the *Canaanites*, *Numb* 31. 3.) and or גדון *geddon* contracted, *i. e. Their Army*. So *Act.* 1. 19. Ακελδαμὰ *Aceldama*, *Syr.* חקל דמא, from the *Hebrew* דם *bloud*, and חקל *a field*. Lastly, we find a whole sentence, taken from *Ps.* 22. 1. and expressed in *Greek Characters*, *Mat.* 27. 46. *Mark.* 15 34. thus, Ελωὶ Ελωὶ λαμμὰ σαβαχθανὶ, *Eloi Eloi lamma sabachthani*; which are al *Syriac* words of *Hebrew origination*, and very little different from the *Hebrew Text*, *Ps.* 22. 1. for the *Syriac*, אלהי answers to the *Hebrew* אלי: and למה is the same both in *Hebr.* and *Syr.* and albeit the *Syriac* שבק answers not, in *notion*, to the *Hebrew* עזב, yet it is evidently *Hebrew* in its *originaton*. By al which, it is evident, that the latter *Syriac* (in use among the *Jews* after the *Captivitie*, even unto, and somewhile after, Christs time) though it has a *mixture* of *Chaldee* with it, yet it is, for substance, *Hebrew*. Yea the *Scripture* cals it *Hebrew*; so *John* 5. 2. *which is called in the Hebrew Tongue* Bethesda: on which place *Glassius* (*Philog. s. l.* 1. *Tract.* 4. *Sect.* 2. *can.* 4.) observes; *that the Syriac Tongue was vernacule, or vulgar, to the Jewish Nation, and is called Hebrew by reason of the cognation it has with the Hebrew; the daughter attributing to herself the mothers name.* The like *ohn* 19. 13. the *Syriac* Gabbatha is stiled *Hebrew*. Again *v.* 20. the *Syriac Title*, which *Pilate* wrote on the *Crosse*, is called *Hebrew*. So *Act.* 21. 40. and 22. 2. and 26. 14. the *Syriac* is stiled *Hebrew*; which evidently expresseth the *Cognation*, yea *Identitie*, twixt those two *Languages*; for indeed the *latter* was but a corrupt *derivation* from the former, as commix'd with the *Chaldee*. So *Selden de Diis Syr. Prolegom.* 2. 'As many of the Hebrews (saith he) 'did by little and little turne away from the true worship of God, so 'also proportionably from the puritie of their Language; whence 'sprang the *Chaldee* Dialect, (*i. e.* the *Syriac*.) I shal conclude this *Discourse of the Syriac* with an excellent observation of *Bochart*, *Phaleg. lib.* 1. cap. 15. 'In this *Syriac Tongue* (saith he) there were various *Dia*'*lects*, as we may gather from what the maid said to *Peter*, *Mark* 14. '70. καὶ γὰρ Γαλιλαῖός εἶ, καὶ ἡ λαλιά σου ὁμοιάζει, for thou art a *Galilean*, 'and thy speech agreeth thereto. Namely, the *Galilean Dialect* was 'much more *impure*, as learned *Buxtorf* proves at large, in his *Tal*'*mudic Lexicon* on גליל. This *Tongue* is very necessary for *Divines*, 'because it is near the *Hebrew*; and the *Apostles* borrowed not a few words

Act. 1. 19.

Mat. 27. 46.
Mark. 15. 34.

Quotquot vocabula ex lingua tum illis vernacula citant evangelistæ sunt merè Syriaca. Bochart Phal. l. 1. cap. 15.

'words from it. Not to mention to the *Chaldaic paraphrases* of the 'Old *Testament*, and the *Syriac versions* both of Old and N. T. which 'are very *ancient*, and of *great* use, as daily experience teacheth us. 'The *Syriac Tongue* is now no where *vernacule*, save in some few 'towns about *Libanus*. Of the *Syriac*, see more *Walton* in *Bib. Polyglot. Prolegom.* 13. *De Lingua Syriac, &c.*

§. 9. Next follows the *Arabic*, of which we find mention *Acts* 2 11. The *original* whereof the *Greek Fathers* refer to *Asarmoth*, of which Gen. 10. 26. The *Arabes* themselves refer its *original* to their father *Iectan*. Who ever was the first *Institutor* of it, certain it is, that it was originally *traduced* from the *Hebrew*. This is evident from those many *Arabismes*, which are found in the *Poetic* books of *Sripture*; specially in *Job*. So *Hieronymus*, *Præfat.* in *Daniel*, asserts; that *Job has much societie with the Arabic Tongue.* Thus also *Bochart Phaleg. lib.* 1. cap. 15. 'And this, if God give it me, I hope, some time to make manifest. 'This *Arabic Tongue* was in old times very obscure; neither did it, 'for almost three thousand years, extend it self beyond the limits of '*Arabia*, until, with the *Empire* of the *Saracens* encreasing about a 'thousand years since, it began to *propagate* it self every way; so that 'now it occupies almost a *third part* of the *world* as anciently known. 'It confers to the Knowlege of the *Hebrew* much more than it is believed: Which we are taught by the *Hebrews Commentaries* on the '*Scripture*, who, when they hesitate, have recourse to this *Language*, 'as to their *sacred Anchor*. Although they might have observed many more things out of *Arabisme*, for the illustration of the *sacred* 'text, if they had been more skilful in that *Tongue*. Out of the same '*Tongue*, there might much light *accede* to many *Sciences*: specially 'to *Medicine*, and *Geographie*, and the *Mathematics*, if those *Arabic* 'books, which every where throughout the *oriental* parts, lye in MSS. 'were published. For it's wel known, that *Arts*, and *Sciences* have 'flourished among the *Arabians*, for almost *six hundred years*; whilest 'amongst us rude *Barbarisme* has reigned, and *Literature* almost been 'extinct. Thus *Bochart*: who has since *performed* what he here modestly *promiseth*, touching the *Cognation* twixt the *Arabic* and *Hebrew Language*, in his *elaborate* and most learned book *de Animalibus Sacris*; wherein he corrects many *vulgar opinions*, touching *Leviathan*, which he interprets of the greater *Crocodile*; Behemoth, which he supposeth to be the *seahorse*; the *Unicorne*, which he makes to be an *Arabian Goat*; the *Whale*, which swallowed up *Jonah*, which he takes to be the

The Arabic, its cognation with, and derivation from, the Hebrew.

the *dogge-fish* called *Carcharias*; with other *sacred Animals*: He also illustrates many other difficult Scriptures out of the *Arabic*, from its *Cognation* with the *Hebrew*. He was also pleased to favor me with some good *observations*, touching *the Arabic Language*, in an *oral conference* I had with him: namely, 'That we have but three *Arabian* 'writers more ancient than *Mahomet*; which are Poets, whose books 'hang up, with *Mahomet*, in his Temple. Also that Chimistrie recei-'ved its origination, both name and thing, from the *Arabians*, *&c.* Of the *Arabic*, its *Antiquitie*, *Amplitude*, and *Affinitie* with the *Hebrew*. see *Walton* in *Bibl. Polygl. Proleg.* 14.

The Persic from the Hebrew

§. 10. We now come to the *Persic Language*, with endeavors to Demonstrate its *original derivation* from the *Hebrew*. This seems manifest from many *fragments* of *Persian Names*, and *Titles*, scattered in *sacred* and *profane Historie*. *Strabo lib.* 11. makes mention of Αμανὸς *Amanus*, the cheif *Persian God* (whereby they understood the *Sun*) which received its *origination* from the *Hebrew* חמה *ama* the *Sun*, or *fire*: From whence also sprang the *Persian* המנים *amanim*, which the *Greeks* called πυρεῖα the *sacred Hearths*, whereon their *sacred Fire* was worshiped, as a *Symbol* of the *Sun*. This *Amanus* was called also by the *Persians Mithras*, from מחר *Mither*, *Great*, as hereafter. We find farther *notices* of the *cognation* 'twixt the *Hebrew* and *Persic Languages*, in those many *Persic* words, extant in the books of *Daniel*, *Ezra*, and *Esther*, which contain stories of things done under the *Persians*. So *Esther* 3. 9. גנזי *ginze* (or as the ancients read it *Ganze*) *hammelec*, the *Kings Treasuries*, is of an *Hebrew root*, (as *Bochart Phal. lib.* 1, c. 15. wil have it) which the *Persians* at this day sound כניז *Ceniz*. Thus likewise פרדס *paradise*, *Nehem.* 2.8. is supposed to be a *Persic* word, as wel as *Hebrew*. Also פור *Pur* a *lot*, so often repeted in the book of *Esther*, (whence the solemne feast of פורים *purim* amongst the *Jews*) as I am apt to conjecture, had its *origination* from the *Hebrew* אור *Ur*. That *Ur of Chaldea* had its derivation frō the *Hebrew* אור *Or*, or *Ur*, we dout not but to demonstrate in its place. Now its confessed by the *Learned*, that most of the *Persian* Sacreds were traduced by their *Magi*, from the *Chaldaic Zabii*. *Herodotus l.* 9. cap. 85. makes mention *of a custome among the Persians*, when they 'went to fight, to cast a rope, with a gin at the top of it, on their 'enemies, whereby, they being entangled, were drawn into their hands. From these *gins* or *snares Bochart* supposeth the *Sagartii*, for *Saragtii*, a people of *Persia*, were so called, from the *Hebrew* אור

Bochart Phal. 4. c. 10.

or

or שרג *Sarag*, which signifies both in the *Syriac*, *Chaldee*, and *Arabic*, as wel as *Hebrew*, to *implicate* and *entangle*. Thence the *Syriac* כרינ *Serig*, the *Arabic* שרגה *Sarga*, and the *Greek* σαργάνη, 2 *Cor.* 11. 33. signifying a *basquet* and *net*, had their *derivation*. So in like manner from the *Hebrew* אדיר *Illustrious*, *Magnificent*, the *Persic* אדר, of the same *signification*, had its *origination*; whence the compounds ארדשיר *Ardschir Artaxerxes*, and ארדואן *Ardovan*, *Artapanus*, &c. which *Hesychius* expounds *Great*, *Illustrious*; Αρτὰς μέγας καὶ λαμπρὸς. So *Herodotus Musa.* 6. Αρταξέρξης μέγας ἀρήϊος. Whence their ancient *Heroes* were called *Artæi*. *Hesychius*, Αρταῖοι καὶ ἥρωες παλαιοὶ Πέρσαις: Such were *Artabazus*, and *Arbanus*; and *Artaphernis*, and *Artaxerxes*, &c. Yea the very name *Persa* seems to be of *Hebrew*, and *Arabic origination*. For the *Arabic* פרש *pharas* signifies an *horse*; and פארס *pharis* an *horseman*, from the *Hebrew* פרש: whence the *Countrie* was called פרס *Paras*, *Persia*; and the *Inhabitants* פרסא *Persæ*, i. e. *Horsemen*; they being taught, even from their childhood, *to ride the horse*, which was their *Glorie*. So *Xenophon lib.* 4. *Cyropædiæ*. *The* Persians *of footmen being made horsemen, they so accustomed themselves to horses, that* οὐδεὶς ἂν ἔτι καλῶν ἀγαθῶν ἑκὼν ὀφθείη Πέρσων οὐδεμιᾷ πεζὸς ἰών, *no good man among the* Persians *would willingly be seen to go afoot*. This *Art* of *riding* the *horse*, was first brought in fashion by *Cyrus*: For (as the same *Xenophon* tels us *lib.* 1.) before *Cyrus's* time, it was very rare to see an *horse* in *Persia*; it being a Countrie unfit for the *breeding*, as also for the *riding* of *horses*, by reason of the mountains there. This *Bochart* gives as a reason, why *Moses*, with the rest of the Penmen of Scripture, before *Daniel* and *Ezechiel*, make no mention of the *Persians* under this *name*, but cal *Persia Cuth* and *Elam*; namely, because this name *Persia* was given it after *Cyrus's* bringing up the *Discipline* of *Horsemanship*, whence the name פרס *paras* had its *origination*, as *Bochart Phal. lib.* 4. cap. 10. Concerning the *Persian Tongue*, its *original*, and use; together with the *Persian versions* of the *Scripture*, see *Walton*, in *Bibl. Polyglot. Proleg.* 16. *De Lingua Persica*.

§. 11. We now procede to the *Samaritan Language*, to demonstrate its *derivation* from, and *cognation*, or rather *identitie*, with the *Hebrew*. The *original* of the *Samaritans* was briefly this. The ten *Tribes* falling off from *Rehoboam* (as 1 *Kings* 12. and 2 *Chron.* 10.) and choosing *Jeroboam* for their King, they *constitute Samaria* the *Metropolis* of their *Kingdome*; where they had not long seated them-

The original of the Samaritans, & their Language from the Hebrew.

selves, but, by reason of their *Defection* from God, and *corruptions* in *Religion*, were *transported* thence unto *Babylon*. Yet was there a *remnant* left behind; unto whom there were sent, from *Babylon*, some *Colonies* of the *Cutheites*, which *incorporated* with them; and in processe of time, became one bodie, not only as to *Civils*, but also as to *Ecclesiastics*. The occasion whereof was this; these new *Inhabitants*, the *Cutheites*, being infested by *Lions*, were willing to be instructed by the *Israelitish Priest*, touching the true *Religion* and *worship* of the *Israelitish God*. That this was the original of the *Samaritans*, we are assured by *Josephus Antiq. lib.* 9. c. 20. and 12. c. 7. These mixed *Samaritans* at first worshiped their Idols, as wel as the true *God*: Yet did they receive the *Book of the Law*, as written in the old *Hebrew Leters*. After the returne of the *Jews* from *Babylon*, there arose an implacable *feud* 'twixt them and the *Samaritans*; the rise whereof some make to be this. The *Samaritans* lived under the Kings of *Assyria*, at first without giving any *molestation* to the *Jews*, (yet were they in Religion ἀμφίβιοι, for what made most for their interest) until *Esra*, and *Nehemiah*, with the rest of *Jewish Reformers* (who endeavored the *reedifying* of the *Temple*, and the *restoring* as wel the *Ecclesiastic*, as *Politic*, Goverment) rejected their *Assistance*, and *Contributions*. Which *repulse* these *Samaritans* (who pretended to worship the same *God* with the Jews) received with so much *indignation*, as that they did what they could, by *calumnies* suggested to the *Persian Kings*, to *oppose*, and undermine, the zelous undertakings of the *Jewish Reformers*: as *Joseph. Antiquit. l.* 11. c. 4. *The Samaritans* (saith he) *accused the Jews that they fortified the Citie, and built a Temple more like unto a Castle, than a Church: asserting also, that this made not for the Kings interest, &c.* Hence sprang an inveterate hatred 'twixt the *Samaritans* and *Jews*, as *John* 4. 9. and that which added to it, was this, that many of the *profligate Jews* fled to the *Samaritans*. The *Jews* and *Samaritans* contended before *Ptolomæus Lagis* touching the *Autoritie* of their *Temple*. *Hircanus* destroyed the *Garizitan Temple*. *Herod* buildeth another in Samaria. Yet the *Samaritans*, despising *Herods Temple*, chose rather to worship on a bare Altar in mount *Garizim*; which some gather from the Words of the *Samaritan* Woman, *John* 4. 20. *our Fathers worshiped in this Mountain, &c.* After the *Garizitan Temple* was *erected*, the *Samaritans*, rejecting their *Idols*, worshiped one onely *God*; and had their *Priests*, at least as they pretended, out of the house of *Aaron*. Yea they

See more of this Valton in Bibl. Polyglot. Proleg. 11.

John. 4. 9.

Valton in Bibl. Polygl. Prol. 11.

John. 4. 20.

they received only the *Pentateuch*, or 5 *books of Moses*; because, when the ten *Tribes* revolted from *Rehoboam*, the other books were few of them extant, and those that were, not so commun and received: Besides, the *Prophets* were generally very *invective* against the *ten Tribes*; which inclined them to reject their *Prophesies*. The greatest *specimen* we have of the *Samaritan Tongue*, is in the *Samaritan Pentateuch*; which is evidently the same, for substance with the *Hebrew*. Yea some learned men make the *Samaritan Character*, the same with the old *Hebrew*; and the present *Hebrew character*, the same with the old *Chaldean*: whence also they conclude, that the *Grecian Alphabet* was formed, not out of the present *Hebrew character*, but out of the *Samaritan*, by an *inversion* of the *leters*: which *Bochart* also in a *personal conference*, acquainted me with: of which more in the following chap. 12. §. 3. 4.

§. 12. As for the *Ethiopic Language*, we need say but little: *Ethiopia*, in the *Scripture*, is described by the *Land of Lud*, (not of *Chus* as many *versions* upon mistaken grounds have it) according to *Bochart*, *Walton*, Sr *Walter Ralegh* and others. The *Ethiopic Tongue* has great *Affinitie* with the *Chaldean*; and therefore is by some, made the same with it. *Scaliger* attests, 'That the *Ethiopians* cal themselves '*Chaldeans*; and that not without cause; because of those many *sa*'*cred* and *profane* books, which they have, written in their most ele'gant and ancient *Tongue*, so near akin to the *Chaldee*, or *Assyriac*. 'So *Waserus* (*in notis ad Gesn. Mithridat.* cap. 2.) saies, 'That the *E*'*thiopic Tongue* is next unto the *Chaldaic*, and *Assyrian*, as also to 'the *Hebrew*; which the *Reliques* of the *Christians* brought into *Ethio*'*pia*. *Mariana Victorius* (who was the first that reduced the *Ethiopic Tongue* to rules of *Grammar*) in his *Proem.* tels us, 'That the *Ethiopians* cal their Tongue *Chaldean*, as that which sprang from the *Baby*'*lonic* of *Chaldea*, and is very like to the *Hebraic*, from which it de'rives its *origination*, as wel as the *Syriac*, *Arabic*, and also *Babylo*'*nic* or *Assyriac*. Whence he concludes, that this *Ethiopic Language* *may easily be learned by those who are skilled in the Hebraic*. *Niceph. l.* 9. cap. 18. relates, *that in times long past, many Colonies wandred from* Assyria *unto* Ethiopia, *and so conveyed the* Chaldee *Tongue thither*. The *Affinitie* 'twixt the *Ethiopic Language*, and the *Chaldaic*, as also the *Hebraic*, wil easily appear to any that shal confer the *Ethiopic versions* of the *Psalmes*, and *N. T.* with the *Hebrew* and *Chaldee*. *Diodor. Sicul. lib.* 4. affirmes, *that the Ethiopians at first, had the same Leters with the Egyptians*. *Mariana Victorius* makes three *Dialects* of the *E*-

Of the Ethiopic Tongue, its cognation with, and derivation from, the Hebrew.

That Chus Ezech. 29 10. is il expounded for Ethiopia, see Ralegh Hist. part 1. B. 1. c. 8. §. 10. 3.

thiopic Tongue, the *Vernacule*, the *Babylonic*, the *sacred, &c.* See more of this *Walton in Bibl. Polyglot. Proleg.* 15. *de Lingua Æthiopica.*

CHAP. XII.

European Languages, specially the Greek and Latin, from the Hebrew.

The Greek *Tongue, its original from the* Hebrew. *The* Grecians *received their* Leters, *and* Literature *immediately from* Cadmus, *but originally from the* Phenicians *and* Hebrews. *Arguments which prove the Traduction of the* Greek Leters *from the* Hebrew, *or* Samaritan, *by the* Phenicians. *Instances out of* Plato *to make good the same.* Ἐρεβος *darknesse from* ערב *ereb night*, Gen. 1. 5. Μῶσα *from* מושר. Τρόλα *from* תירה, *&c. The* Latin *immediately from the* Greek, *but originally from the* Hebrew. *The proof hereof by instances, specially from those verses of* Virgil, Tityre tu patulæ, &c. *the other* European Languages *originally from the* Hebrew. *Several old* Gallic, Britanic, *and* Saxon *names of Gods, of* Hebrew *origination.*

The Greek tongue its original from the Hebrew.

§. 1. WE now procede to the *Grecian Language*, to demonstrate its *Traduction* from the *Hebrew* originally, though immediately from the *Phenician.* There is some difference amongst the *Learned* about the immmediate *Parent* of the *Greek* Tongue: The *Italian Kircher* makes the *Greek* to be *originally* traduced from the old *Egyptian Language*: But this is sufficiently refuted by learned *Bochart Phaleg, lib.* 1. c. 15. where he shews, That this persuasion, *of the* 'Egyptian *Tongue*, *its being the old Matrice of the Greek*, is but a dream 'of *Kirchers*, which may be easily refuted from the ancient names of 'places in Egypt: as also from *Herodotus*, *Plutarch*, *Horus*, and 'Iamblichus, with others; wherein you may find a long *series* of E-'gyptian words, which savor not more of *Grecisme*, than of the *Illy-'ric*, or *German Language, &c.* *Stillingfleet* makes the *Greek* Tongue to be derived, not from the *Phenicians*, but from the old *Pelasgi*: So *Stilling. Orgin.* S. *Book* 3. cap. 4. §. 11. 'The ground of the Affini-

tie

'tie between the Jews and Lacedemonians was from the *Pelasgi*, whose 'chief seat was in *Arcadia*, to which adjoyneth *Laconia*. Besides the 'Spartans were a part of the *Dorians*, who sprang from the *Pelasgi*, 'and these from *Phaleg*, the son of *Heber*, from whom *Abraham* and the 'Jews came, *Gen.* 11. 17, 20.—The *Hellens* were not the first Inha-'bitants of *Grece*, but the *Pelasgi*; who spread themselves over *Grece*, 'and, being descended from *Phaleg*, brought with them the *Hebrew* 'Language into *Grece*: whence an account may be given of many 'Hebrew words in the *Greek* Language; which came not from the *Phenicians*, as *Bochartus*, but the old *Pelasgi*. So again §. 14. 'Hav-'ing evidenced (saies he) that the first Planters of *Grece* were the 'Pelasgi; and these derived from *Peleg*, it wil be easily supposed, that 'the Language they brought with them, was the same with that used 'in the familie whence *Phaleg* came, as to the substance of it, namely 'the Hebrew; whence appears by many Hebrew words in the Greek, 'and the remainders of the Easterne Languages in the Ilands of *Grece*; 'both which came, not from *Cadmus*, and the *Phenicians*, as *Bochartus* thinks; but from the old *Pelasgi*. This *learned man* here fully grants our *conclusion*; *that the Greek had its Derivation from the* Hebrew; though he dislikes the *medium* of conveyance by the *Phenicians*. But yet (under submission to the Learned) I see not any *Demonstrative Arguments* against *Bocharts Assertion*. For grant, that the old *Pelasgi* were the first *possessors* of *Grece*; yet 'tis generally confessed that the chiefest parts of *Grece* were afterwards possessed by the *Phenicians*, and peopled by their *Colonies*; so that the *Greek Tongue* and *Alphabet*, may be justly said, to owe its original perfection to *Cadmus*, and other *Phenicians*; as we have before Chap. 7. §. 7. proved. We have also demonstrated, chap. 10. §. 4. that there was no use of *Leters* more ancient than the *Mosaic Institution*, according to that of *Eupolemus* in *Clemens Alexandrinus*, *strom. lib.* 1. 'They say that *Moses* was 'the first wise man, and that he first delivered Grammar, or Leters, 'to the *Jews*, and from the Jews the Phenicians received them, as 'the Grecians from the Phenicians. That the *Phenicians* had the knowlege and use of *Leters* before the *Grecians*, is plain from that of *Lucan*,

Ἐκ Φοινίκης γράμματα μνημόσυνα λάβοις. *Plutarch.*

Phœnices primi, famæ si credimus, ausi
Mansuram rudibus vocem signare figuris.

The Grecians received their Literature immediately from Cadmus.

§.2. That the *Grecians* had their *Leters* and *Literature* immediately from the *Phenicians*, but originally from the *Hebrews*, is confirm-

ed by the *Autoritie* of the most learned; so *Lud. Vives* on *August. de civit. Dei. l.* 18. c. 39. 'It is (saies he) the commun opinion both of 'Jews and *Christians*, that the *Hebrew Leters* had *Moses* for their *In-* 'stitutor; which *Eupolemus* and *Artapanus*, with other Heathen Au- 'thors, assert; who make *Moses* the first *Inventor* of *Leters*, which he 'delivered over to the *Jews*, from whom their neighbors the *Phenicians* received them, and the *Grecians* by *Cadmus* from the *Phenicians, &c.* *Herodotus lib.* 5. cap. 58. speaks thus οἱ δ' Φοίνικες, *&c.* 'But 'the *Phenicians*, who came with *Cadmus*, as they brought other 'Learning with them into *Grece*, so also Leters, which the Greeks 'had not before. So *Philostratus*, *lib.* 2. *de vitis Sophistarum*, ἐκ Φοινίκων γράμματα, *Leters came from the Phenicians.* And *Diodorus*, *lib.* 5. tels us, *that the Phenicians received these Leters from the Syrians*, whereby we can understand no other but the *Hebrews*: as before chap. 4. §. 2. and c. 10. §. 4. So *Eusebius de præpar. Evang. lib.* 10. 'The first who 'delivered Leters was *Cadmus*; whence they called them the *Phenician* '*Leters*. There are some who affirme, that the *Syrians* first found out 'Leters; but by the *Syrians* is meant the *Hebrews*. So *Bochart Canaan. lib.* 1. *cap.* 20. proves at large, that *Cadmus*, and those *Phenician Colonies* that came with him, brought *Leters* into *Grece*. And indeed the *Greek Leters* themselves, carry in them sufficient τεκμήρια, or notices, of their *Phenician* and *Hebrew origination*: For 1. If we regard the very *figure*; the *Greek Leters*, specially such as are more ancient, (whereof we have some characters given us by *Jo. Scaliger* in his notes on *Eusebius*) are so exactly answerable to the old *Phenician Leters*, (now called the *Samaritan*, as *Bochart*,) that there is no one but wil grant, the former had their *original* from the latter. 2. Many of the names in the *Greek Alphabet* are *Phenician* or *Hebrew*; as Ἄλφα, which is the same with אלף *Aleph*; and βῆτα, the same with בת *Beth*; גמל *Gimel* the same with γάμμα; and דלת *Daleth* the same with δέλτα, *&c.* Neither was this *origination* of the *Greek Alphabet* from the *Hebrew* hidden to the *Greeks*; who according to *Varro*, acknowlege these names were not of *Greek*, but *Barbarian*, i. e. *Phenician* or *Hebrew* Extract. 3. The *Greeks*, in their Leters, observe the *Phenician order*; which that it was most ancient, appeares by the *Acrostic* verses of *David* and *Jeremiah*, &c 4. The *power* both in one & t'other is very much the same. 'Tis true, *Cadmus* brought but 16. leters into *Grece*, whereunto *Palamedes*, or *Simonides*, or *Epicharmus*, added 4. and *Pythagoras* one more: yet this hinders not the former Assertion: For the *Arabic* and *Ethiopic*

Inde Φοινικηΐα & Καδμηΐα γεγράμματα. *Laert.*

Arguments to prove the Greek Leters to be of Phenician Origination.

Tongues

Tongues have their *proper Leters*, which yet hinders not, but that they are *Hebrew Dialects*.

§. 3. We find a learned *Digression* touching the sameness of the *Grecian* Leters with the *Phenician*, in *Joseph Scaliger* his *Animadversions* on *Eusebius's Chronicon*, *fol.* 110. &c. (*Edit. Amstelodam.* 1658.) where he gives us the *parallel* 'twixt the *Greek* and *Phenician leters*; and then addes, *fol.* 111. 'You have an Exemplar of the *Phenician leters*, 'together with the different Figures of the *Greek*; by comparing of 'which, you may of your self collect, that the *Greek leters* sprang 'from the *Phenician*; seing they have one and the same *Order*, and '*Forme* with the *Phenician*; which in times past al the *Canaanites* and *Hebrews* used; as also the *Samaritans* now use the same; neither were 'there any other in *use*, from the time of *Moses*, to the *destruction* 'of the *Temple*. For those *Leters*, which the *Jews* now use in their '*sacred* Books, and other writings, are *novitious*, and of late original; 'being but *depravations* of the *Syriac*, and these from the *Samaritans*. (Then he addes) 'Having given an *Exemplar* of the *Phenician* from 'the *Samaritan*, *Canaanitish*, or *Mosaïc*, *Alphabet*; every one may 'plainly see, that not only the *Ionic*, but also the *Latin*, *Leters* are 'drawn according to, and from the *Phenician*; and that it is true, 'what *Plinie* writes, *that the ancient Ionian Leters were the same with* '*the Latin*; which *Ionian leters* he also cals *Assyrian*. For the *Iones* re- 'ceived their *Leters* from the *Phenicians*, which, as in al things else it 'happens, by long use and Progresse of time, declined from their *pri-* 'mitive *forme*; yet so as their *origine* may be discovered. Therefore '*Herodotus* saies, that the ancient *Ionic Leters* were most like to the 'Phenician; and that he saw some *monuments* of them in *Asia* — The 'Greeks called their ancient *elements* φοινικεα, *Phenician*, because they 'were given them by *Cadmus* from the *Phenicians*. They also called 'them Καδμεια γεγραμματα *Cadmeian Leters*, as it is manifest out of *Hero-* *dotus* and *Timon*, &c.

§. 4. *Bochart* also (*Canaan lib.* 1. cap. 20.) undertakes to demonstrate to us, how the *Greeks*, by *inverting* the *Position* or *situs* of the *Phenician Leters*, brought their *Leters* to that *Forme* they now have. 'The *Greeks* (saies he) inverted the *situs* of the *Phenician Leters*, (af- 'ter they began to alter the *Mode* of writing towards the right hand.) 'Thus of the *Phenician Beth* was made the *Greek* Β, and of *Gimel*, Γ '&c. For after they began to write from *left to right*, it was necessa- 'ry also, together with the *mode* of writing, to change the *Situs* of

the

'the *Leters*. This *mutation* was made by the *conduct of Nature*: For 'as *Julius Scaliger* (*de causis linguæ Latin. lib.* 1 cap. 46.) rightly 'observes; the *natural motion* is towards the *right hand*. Yet the *He-* 'brew, or *Phenician*, *mode* of writing towards the *left*, was not unknown 'to the *Grecians*: For the most ancient of them *imitated* the same for 'the most part. So *Solons Laws* are said to have been written *from right to left*, after the *Hebrew mode*: Thus *Bochart fol.* 494. The like also, *Owen Theolog. lib.* 4. *Digress.* 1. 'There is no mention (saies he) 'of any *Leters* amongst the *Gentiles*, before the *Age* of *Cadmus*. The '*Phenicians*, of whom *Cadmus* was, are said to receive the use of *Le-* 'ters from the *Syrians*. So *Diodorus lib.* 5. That the *Hebrews* are cal- 'led *Syrians* none can be ignorant. That the *Phenicians* received not 'the *Figures*, nor the *Number*, but the *use* of the *Leters* from the *Sy-* 'rians, is evident from what we have mentioned of *Cadmus*. As for 'the *wonted mode* of writing amongst the *Syrians* towards the left, the '*Grecians* had some same thereof, which they called the *Tæpocon*; 'though the use thereof be not so apparent amongst them. Thus this learned man; and though he differs somewhat from *Bochart* in these points, yet they both agree, with the ancient, herein: namely, that the *Grecians* received, by *Cadmus*, their Leters from the *Phenicians*; who had theirs from the *Syrians* or *Hebrews*, according to that of *Eupolemus* mentioned in *Clem. Alexandr.* στρω. *lib.* 1. as before.

§. 5. This also is demonstrated by our learned *Jackson*, of the Di- 'vine *Autoritie* of the Scriptures, *fol.* 57. where he speaks thus: The '*Greek Alphabet* hath been taken from the *Hebrew*, as 'its evident to 'such as wil compare both. The *Grecians* themselves acknowlege, 'they had their very *Leters* from the *Phenicians*, who were next neigh- 'bors to *Judæa*— And as both the first *Elements*, and sundry *primi-* 'tive words of the *Greek* and *Hebrew* scarce differ one from another, as 'much as 3 frō 4. so are the *principal* or first *Heads* of the *Greciã inven-* 'tion derived, for the most part frō the *Hebrews*; although by *successive* 'Artificial imitation, their *varietie* grow *greater*, & their *resemblance* of 'Divine *Truth lesse*. To which we may adde that of *Grotius*, *de veritate Relig. Christ. pag.* 17. 'Whereunto (saies he) accedes the undouted *Antiquitie* of *Moses's writings*; with which no other writing may con- 'tend: Whereof this is a sufficient Argument, that the *Grecians*, 'whence al Learning was diffused amongst the Nations, confesse, that 'they received their *Leters* else where; which *Leters* of theirs have the 'same ancient *Order*, *name*, and *fashion* or draught, with those of the

Syriac

'*Syriac* or *Hebrew*. As the ancient *Attic Laws* (whence the *Roman* 'Laws were also afterward derived) had their original from *Moses's* Laws. I shal conclude this *Argument* from *Autoritie*, with that of the learned Hammond, in his *Annotations* on *Mat.* 15. 22. [a Woman 'of *Canaan*.] 'This Woman of *Canaan* (saies he) is, *Mark* 7. 37. 'called a *Syrophenician*—That which is said by the Heathens of the ori-'ginal of *Leters* and *Literature* by *Cadmus* from the *Phenicians*, con-'firmeth the same; by the *Phenicians* meaning the *Hebrews*; from 'whom (according unto *Clemens's* observation, that Ελλωνες αἱ κλεπται) 'the *Grecians* stole al they had. As for *Cadmus* who is generally sup-posed to have been the first that transported *Leters* into *Grece*, we have (cap. 6. §. 1. *&c.*) proved out of *Bochart* and others, that he was de-scended from those קדמונים *Cadmonites*, mentioned by *Moses*, *Gen* 15. 19. the same with the *Hivites*, who were called *Cadmonim*, i e. *ori-entals*, *Josh.* 11. 3. *Jud.* 3. 3. because they occupied mount *Hermon*, which is the most *oriental* part of al *Canaan*: Hence also *Cadmus's* Wife was stiled *Harmonia*, from mount *Hermon*, whence she came: And because חויא *Hivite* signifies also a *Serpent*, they were also said *to be turned into Serpents*: Al which I have been confirmed in by learned *Bochart* upon *personal conference*, as wel as by *reading* his ac-count hereof laid down in his *Canaan*, *lib.* 1. *cap.* 19. So *Bochart* in his *Phaleg*, *lib.* 1. *c.* 15. tels us expresly, *that as Leters and sciences were derived from the Hebrews* to the *Phenicians*, so from the *Phenicians* to the *Greeks*.

§. 6. But to give a more *Artificial*, and *Physical Demonstration* of the *Traduction* of the *Greek Language*, as wel as *Leters*, from the *Phenician* and *Hebrew* Tongue: *Plato*, in his *Cratylus*, assures us, 'that they, the *Grecians*, received their Names and Language from 'certain *Barbarians*, more ancient than themselves, *&c.* And, to make his *Position* good, he cites many words, which, he presumes, were of this *Barbarian Origination*. Now these words he cites are evidently of *Hebrew* Extract; which gives us an *irresistable evidence*, that by the *Bar-barian Tongue* he meant the *Hebrew*. I shal instance in a few particu-lars: One word mentioned by *Plato*, as of a *Barbarian Original*, is Ερεβος *darknesse*, which is naturally and evidently derived from ע״ר *ereb*, *Gen.* 1. 5. as we have elsewhere proved. Thus Plato, *Cratylo*, tels us that the *Grecians* derived πυρ, *fire*, from the *Barbarians*, namely from אור *Ur*, which signifies *fire*, as wel as *light*. So in like manner, he

A full proof of the derivation of the Greek from the Hebrew by instances out of Plato, &c.

makes Μῶσα to be of *Barbarian Origination*; namely from מוסר. But this wil more evidently appear in those *Trojan* words he there cites, and their *Affinitie* or *sameness*, as to substance, with the *Hebrew*, as *Serranus* has wel observed: So Σκάμανδρος, the name of a *River*, owes its original to שמע *he heareth*, by reason of the *noise of the water*: And Ἕκτωρ seems derived from הכר *to wonder*, because he was a person of great *wonder* and *admiration*. So Πρίαμος from פרה *to bring forth fruit*, because he was *fructificator Patriæ*. Yea the very name Τροία seems borrowed from תירה *Exploration*, by reason of that known *fable* of *Neptune* and *Appollo their searching Troy*, *when it was built by Laomedon*. To these mention'd by *Plato*, we might adde many more *Greek* words, which are most apparently of *Hebrew* and *Phenician origination*. Thus Πείθω, to *persuade*, is apparently derived from פתה to *persuade*, or *allure*, *as* Hos. 2. 4. And βέβηλος, Hebr. 12.26. *profane*, from בבל *he confounded*; because profane persons confound the differences of things: whence בבל *Babel*, *confusion*, and hence βέβηλος *profane*. So from חטאה, *Chattaah*, *Sin*, Gen. 4. 7. the Greeks framed the Name ἄτη *Atee*, i.e. *Hurt*, or *dammage*; and their Poets feigned that it was a woman cast out of Heaven: *Pernicious Atee, that (aatai) hurteth al men*, Hom. Iliad. 19. We might instance in many other Greek words: as σοφοὶ *wise men*, from שפים *Sophim*, *speculators*, or *Seers*; which is a stile the *Hebrews* gave to their *wise men*, as we have elsewhere observed. So οὐρανὸς *Heaven*, from אור *Or*, or *Ur*, *Light*. Ἀρραβὼν an *Earnest*, from ערבון, which signifies the same in the *Phenician tongue*, as *Grotius* on 2 Cor. 1. 21. Thus μῶμος from מום mom blame, and ἄλσος from אל *El*, *God*; as Κάδμος from קדמון *Cadmon*, *Gen.* 15.19. Μάλχος *Malchus*, (*Porphyries* name) from מלך a *King*. So Κάμινος a *Chimney*, or *Hearth*, from חמנים *Hearths*, where they kept their *sacred fires*, mentioned *Lev.* 26. 30. So likewise ᾠδή an *Ode*, from אורה *I will praise*, and Ἀστὴρ from אשתר; and Σκηνὴ from שכן, as *Grot. on* 2 Cor. 12. 9. 'Twould be endlesse to procede, as far as we might, in such derivations of Greek words from the *Phenician* and *Hebrew*. He that wil, may see more of this in *Grinesius*, *de confusione linguarum*, cap. 10. *pag.* 83. *Bochart Can. lib.* 2. cap. 1. to the 6.

Lev. 26. 30.

The Latin immediately from the Greek, but originally from the Hebrew.

§. 7. As the *Greek Tongue* had its *originat ion* from the *Hebrew*, and *Phenician*; so in like manner the *Latin* from the *Greek*. That the *Latin*, as wel as the *Greek*, Leters, had their origination from the *Phenician* or *Hebrew*, is proved at large by learned *Joseph Scaliger*, in his *Animadversions* on *Eusebius's Chronicon*, *fol.* 111. *&c*, *Edit.* 1658.

Thus

Thus *Grotius*, *de satisfactione Christi*, cap. 8. *pag.* 164. *The whole of the ancient Latin* (saies he) *was but a depravation of the Greek.* So again *Grotius Epist. ad Gallos* (*Epist.* 58. *pag.* 146.) *The Latin Tongue* (saies he) *had its original from the Greek, as this from the Syriac, or the Hebrew, which is the same*, &c. And learned *Bochart* is so confident of this *Traduction* of the *Latin* from the *Greek*, as that, once, in a conference with him, he undertook to shew me how, in those two verses of *Virgil*,

Tityre, tu patulæ recubans sub tegmine fagi,
Sylvestrem tenui Musam meditaris avena.

each word had its derivation from the *Greek*: As *Tityrus* from τίτυρος, *tu* from σύ, *patulus* from πλατύς, &c. I shall instance but in a few *Latin* words, which had their *origination* immediately from the *Greek*, but originally from the *Hebrew*. As *pelagus* from πέλαγος, and this from פלג *peleg* a *river*, *Archivum* from Ἀρχεῖον, and this from ארכי *Arche*, *Archives*: Also from θήρια came *fera*, and both from פרא, *Phere*, a *beast*. From זוג *zug*, *a yoke*, came ζυγὸν, and hence *Jugum*. Also *Scyphus* from σκύφος, and this from סף *Scyphus*. Likewise from אור *Ur*, Light or *fire*, came πῦρ, fire, and *uro*, *to burne*. So from דת *lex*, came τάττω *to order*, and hence Tactica; Also from כפר *Cyprus* came κύπρος, and hence Cyprus, Likewise from תור a turtle, τρυγὼν, & Turtur. And from מום *mum*, μῶμος, and hence Momus. From פרדס *pardes* Παράδεισος, and hence *paradisus*. From נרד *nerd*, νάρδος, whence *nardus*. So *Astrum* from Ἄστρον, as this from אסתר *Aster*. *Caminus*, a Chimney, from Κάμινος, and this from חמנים *Chaminim*, *Lev.* 26. 30. *Oda*, from ὠδή, as this from אורה *Ode*. *Arra* from ἀῤῥαβών, and this from ערבון *arabon*. *Sicera* from σίκερα, and this from שכר *Secar*. So from the *Hebrew* אוי, or הוי, or אבוי, the *Greek* οὐαὶ, and the *Latin væ*, seem to be traduc'd: as from האח *ah* and *aha*: and from נא, ναὶ, and *nae*: from גמל *Gamel*, Κάμηλος, and hence *Camelus*: from תור *Tor*, Ταῦρος, and hence *Taurus*: from שק *Sac*, σάκκος, whence *saccus*: as *Glassius Grammat. S. lib.* 4. *Tract.* 3, *Obser.* 5. Thus from אל *El*, ἥλιος, and *Sol*; as from יה כוש *Iah Chus*, Ἰακχος, *Iacchus*; *as Vossius*, *de Idol. lib.* 2. cap. 16. From יין *Jajin*, *wine*, οἶνος, and hence (*o* being expunged) *vinum*, as *Voss. de Idol. l.* 1. cap. 18. Also from מום *Mom*, *vice*, μῶμος, and *Momus*: from קרן *Keren*, an *horn*, κέρας, and *Cornu*. *Mede*, *clavis Apocalyp. pag.* 108. makes *Acheron*, a *river* in *hel*, to be derived from *Accaron*, or *Ekron*; 1 *Sam.* 5. 11. "*Acheron*, the river of hel, (saies

A נא *videtur fluxisse Græcum* ναὶ. *Glass. Gram. l.* 3. *tract.* 8. *Can.* 1.

' (saies he) as they heard from the *Grecians*, in sound differs not from ' *Accaron*, or *Ekron*, the citie of the *Philistins*, 1. *Sam.* 5. 11. where *Beelzebub* was God, and thence stiled *Accaroneus*. From *Accaron* also comes *Charon*, the Boatman of *Styx*, (whom *Vossius* makes the same with the Infernal *Mercurie*) and *Acheron*. The Grecians by *Acheron* understood *Hel*, so also the *Latins*, whence that of the Poet, — *Acheronta movebo*. He that wil, may find more on this Head, of the *Traduction* of the *Latin* from the *Greek immediately*, but *originally* from the *Hebrew*, in *Beckman de origine linguæ Latinæ*: Also in *Ger. Vossius* his late book *de origine linguæ Latinæ*. *Crinesius de confus. linguarum* cap. 8, *pag.* 83.. *Johan. Buxtorf. Philolog. Dissertat.* 2. *Brerewoods Inquiries* touching the *Diversitie* of *Languages*, chap. 7. *pag.* 52.

Other Westerne Languages from the Hebrew.

§. 8. As for the other *European Languages*, the *Italian*, *Spanish*, *French*, *German*, *English*, &c. its evident, that they are, as to their present constitution, made up, for the most part, of the *Latin*, and so originally from the *Hebrew*, as has been proved in the forme §. 7. I shal onely cul out some of the old *Gallic* and *Britanic* (which as *Camden* and *Bochart* prove, are for substance the same) Tongue with some *Saxon* and *English* words, which seem evidently to derive their *origination* from the *Phenician* or *Hebrew*. First the very name *Britannic*, is, by *Bochart* made parallel unto, and derived from, the *Phenician* ברת אנך *Barat anak*, a *land of Tin*; or *Lead*. Whence the Welch *Brith* (which signifies divers colors) seems to receive its Derivation; and hence also the more curious *Welch* Critics derive *Britain*. Thus *Shivers*, from שבר *Shibber*, *he brake*; and *nod*, from נוד, *to nod*; as also *Mud*, from the *Phenician* מוד *Mod* or *Mud*, which signifies *slime*; whence in *Philo Byblius*, the first *Chaos* is called μὼδ, *mud* or *slime*. I shal conclude this Discourse of *Westerne Languages* with some account of the old *Gallic*, *Britannic*, and *Saxon* Gods, with the *Traduction* of their *Names* from the *Phenician* or *Hebrew* Language. *Jupiter* was stiled in the old *Gallic* Tongue *Taramis*; in the *Britannic*, (as in the *Cambric* or Welch to this day) *taram* or *taran*; in the old *Saxon* and *English*, *Thur*, (whence *Thursday* for *Dies Jovis*,) and al these from the *Phenician* תרעם *tarem*, whereof the *radix* is רעם to *thunder*: as hereafter, *Book* 2. *chap.* 1. §. 7. Again, *Mercurie* was stiled in the old *Gallic*, *Teutates*, (and I presume the same in the *Britannic*,) as in the *German*, *Tuisto*, or *Teuto*, from the *Phenician* *Taautus*,

Quod argumento esse debuisset, Hebræorum voces in omnes omnium linguas se diffudisse. Sandford De Descensu. lib. 1. S. 17

Taautus, whom the *Egyptians* ſtiled *Thoyth*, or *Theuth:* Alſo the Engliſh and German *Man*, or *Men*, according to *Voſſius*, came from the *Egyptian*, *Menas*, of which ſee what follows, B. 2. C. 4. §. 3. So *Heſus*, another *Gallic* God, whereby, it is preſumed, they underſtood *Mars*, received its origination from the *Hebrew* עוז *hizzuz*, *potent*, or *ſtrong*, which is an *Attribute* given to the true God, *Pſal.* 24. 8. יהוה עוז *Jehovah Hizzuz*, the *Lord ſtrong*, of which ſee more B. 2. c. 5. of *Mars*. Farther, *Apollo* was ſtiled among the old *Gauls*, *Belenus*, (*Herodian* reads it Βίλιν,) which ſeems evidently a *Derivation* from the *Phenician* בעל *baal*, or *beel*, whence *Belus*, as B. 2. C. 4. §. 1. Again, *Hercules* paſſed among the old *Gauls* under the name of *Ogmius*, as *Lucian in Hercul.* ἡ Ἡρακλεία οἱ Κελτοὶ Ὄγμιον ὀνομάζουσι φωνῇ τῇ ἐπιχωρίῳ: *The Celti cal Hercules, in their vernacule Tongue, Ogmius*: which *Bochart* derives from the *Hebr.* עגמי *ſtrangers*, as B. 2. c. 5. Laſtly, the *Britains* (who, as *Tacitus*, and *Cæſar* write, had the ſame *ſacreds* with the *Gauls*) worſhiped a certain Goddeſſe called *Adraſte*, which *Bochart* makes to be the ſame with the *Phenician Aſtarte*; whence alſo the *Saxon* Goddeſſe *Aeſtar*, or *Eaſter*, which they ſacrificed unto in the moneth of *April*, as hereafter, *Book* 2. chap. 2. §. 6. As for the ſeveral *names* of *Dignities* and *Offices* among the old *Gauls* and *Britains*, viz. *Brennus*, *Mar*, *Rix*, *Patera*, *Cœna*, &c. with their origination from the *Hebrew*, ſee what precedes chap. 9. §. 6.

BOOK II.

Of Pagan Theologie, both Theogonic or Mythic, Physic, and Politic; with its Traduction from Sacred Names, Persons, Rites, and Stories.

CHAP. I.

The Theogonie of Saturne, and Jupiter, from Sacred Names, Persons, and Stories.

Pagan Theologie in general, and its Distribution, into Theogonic, Physic, *and* Politic. Theogonic *or* Mythic Theologie *distributed into* Zabaisme *and* Hellenisme; *with the Idea of each. The* Theogonie *of* Saturne: *his Grandfather* Elium, *the same with* עליון *Elion, Gods Name,* Gen. 14. 19, 22. *His Grandmother* Bryth, *from* ברית *berith, Gods Covenant. His immediate Parents the* Heaven *and* Earth, *from* Gen. 14. 19. *His proper name* Ilus, *from* אל El, *Gods Name. He was called also* Moloch, *from* מלך; Baal, *from* בעל, &c. *His Parallel with* Adam *in six particulars; with* Abraham *in four particulars; and with* Noah *in fourteen particulars. The Theogonie of* Jupiter; *who is called* Belus, *from* בעל *beel,* Hos. 2. 16. ζεὺς, *which answers to the Hebrew* חמה *heat, and so is an allusion to* חם Cham, *who past for* Jupiter *among the Egyptians and Africans. Again, he is stiled* Sydyk *from* צדיק, *Gods name;* Taramis, *from* תרעם *thunder;* Jupiter *from* Ja, *or* Jev πατὴρ, *answerable to Gods name* יה'; Sabasius *from* צבאות. *Phenician fables applied to* Jupiter.

§. 1. HAving dispatch'd the *Discourse* of *Languages*, and proved their *Derivation* from the *Hebrew* and *Mosaic Scripture*; we now procede to a second part of *Philologie*, which refers unto *Pagan Theologie*, or *Idolatrie*; with endeavors *Pagan Theologie, and its derivation.*

to demonstrate its *traduction* from, and that by a cursed *Diabolic Imitation* of, *sacred Oracles*, and *Worship*. Al *Pagan Theologie* is, by the Ancients, reduced to this *Distribution*. 1. θεολογία μυθική, *Mythic*, or *Fabulous*, *Theologie*, at first broached by the *Poets*; which chiefly regards the θεογονία, *Generation of the Gods*. 2. θεολογία πολιτική, *Politic* or *civil Theologie*, hatched, as 'tis presumed, by *States men*, *Politicians*, and the *commun people*; but seated among their *Priests*: This properly relates to their εἰδωλολατρεία, *Idolatrie* or Worship: which takes in al their *Sacrifices*, *Priests*, *Temples*, *&c.* 3. They had also their θεολογία φυσική, *Natural Theologie*, which consisted chiefly in διδασκαλίας δαιμονίων (mentioned 1 *Tim.* 4. 1.) *Demon-Dogmes* and *Canons*; and was the figment of the wiser sort of Heathens, namely of the *Philosophers*; who rejecting the *multiplicitie* of Gods, brought in by the *Poets*, reduced their *Theologie* to a more *Natural* and *Rational Forme*; wherein they suppose but *one Great* and *Soverain God*, which generally they made to be the *Sun*: but he, being *too remote* and distant from human Condition, and Affairs here below, had certain *Demons* (called by the *Phenicians Baalim*) or *Midling*, *made Gods*, which were to be as *Mediators* 'twixt him, the Supreme God, and *Men*, *&c.* Now, that al these three kinds of *Pagan Theologie* were but borrowed, by an *helbred imitation*, from that *sacred Theologie* and *Worship* seated in the Church of God, we shal demonstrate by each part.

1 Tim. 4. 1.

Mythic or Theogenic Theologie.

§. 2. As for the *Pagan*, θεολογία μυθική, *Mythic Theologie*, termed by some μυθολογία, *Mythologie*, it consisted chiefly in their θεογονία, *Theogonie*, or *Generation of the Gods*. The first that undertook to give an account of the *Genealogie of the Gods*, was *Sanchoniathon*, that famous *Phenician Writer*; who was followed herein by several of the *Poets*; namely by *Orpheus*, *Hesiod*, *&c.* yea, and by some of the *Philosophers*, especially by *Pherecydes*, (*Pythagoras*'s Master) who is supposed to have written several *Books* of, θεογονία, *the Generation of the Gods*; whence he was in a more eminent degree, stiled, θεόλογος, *the Divine*. Now that al these Fables touching the *Gentile Gods*, *their Generations*, *&c.* had their *original* from some *Name*, *Person*, or *Thing*, mentioned in *sacred Scripture*, I shal endeavor to demonstrate, first in the *general*; and then from *particulars*. As for the *general Demonstration* hereof, it wil be necessary to consider, though but *cursorily*, the *Rise* and *Progresse* of all *Idol-Gods*, and *Idolatrie*; al of which is comprehended, by some learned

ned men, under these two commun Heads of *Zabaisme*, and *Hellenisme*. *Zabaisme* (so termed from the *Zabii*, a Sect of *Chaldean Philosophers*) was the *first*, and more *natural*, peice of *Idolatrie*; which consisted in a *Religious* Worship given unto the *Sun*, *Moon*, and *Stars*; stiled in Scripture, the *Hoasts of Heaven*: *Hellenisme*, which superadded hereto an infinitie, almost, of *fictitious* and coined *Gods*, was of more late date, and proper to the *Grecians*, most skilful in the art of *making Gods*. *See Owen Theolog. lib. 3. cap. 4. p. 187.*

1. As for *Zabaisme*, which gave a *Deitie*, and *Divine worship*, to the *Sun*, *Moon*, and *Stars*; it began very early, even in the *infance* of the Church; and had made good *progresse* in the world about the *Age* of *Job*, and *Moses*, as it appears by *Job* 31. 26, 27. *If I saw the Sun, &c.* as also by *Deut.* 11. 6. *Take heed lest thine heart, &c.* And, as *Owen* (*Theolog. lib.* 3. *cap.* 4. 188, *&c.*) observes, this *Pagan humor* of *Idolizing* these glorious celestial bodies, seems to have had its rise from some broken Traditions, conveyed by the *Patriarchs*, touching the *Dominion* of the *Sun* by day, and of the *Moon* by night, according to *Gen.* 1. 16. and *Psal.* 136. 7, 8, 9. where the Sun & Moon are stiled the *greater lights*, not only by a συγκαταβάσεις, or *condescension* to vulgar capacities, as some will have it, but from their *peculiar office*; the *Sun* being appointed to *govern* by day, and the *Moon* by night: So that albeit the *Moon* be, in regard of its *substance* and *borrowed Light*, inferior to many of the Stars, yet by virtue of its *Office*, it is above them, and so termed a *Greater Light*. Now its very probable, that the *fame* of this *Dominion*, conferred by God on the *Sun* and *Moon*, was *diffused* amongst the *Gentiles*, first in the *Oriental* parts; whence their corrupt imaginations, very prone to Idolatrie, conferred a *Deitie* on these Creatures, which to them seemed most glorious. Thence they termed the *Sun* מלך *Molech*, or *Melech*, the *King*: also בעל *Baal*, the *Lord*; and אל *El*, *God*, (whence the Greek ἥλιος, the *Sun*:) likewise בעל שמים *Beel Samen*, *Lord of Heaven*; and עליון ἥλιος *Elium*, the *most High*. Al which are names, which the Scripture gives the *true God of Israel*; and, without al peradventure, had their *original* thence, as hereafter. C. 7. §. 1. &c. *Of Zabaisme, its rise from Sacred Tradition.* Gen. 1. 16. Ps. 136. 7.

2. As for *Hellenisme*, its *derivation* from *sacred Oracles* wil sufficiently appear from the enumeration of particulars, which follow; only take this general account hereof. The Light of Nature, and those κοινὰς ἐννοίας or κοινοὺς νόμους, *commun principes* touching the *Being* *2. Of Hellenisme, its rise from sacred Storie. Owen Theol. l. 1. c. 8 p. 86.*

Being and *Unitie* of God, having been very much *obliterated* by sin, the *Greek Poets*, who were the first Broachers of *Mythologie*, having gleaned up many *oriental* broken *Traditions* touching *God*, and the *wonders* he wrought in behalf of his people, turned al into *Fables*, or *Figments* of, I know not what, *new Gods*. These their *fables* they divulge, first by *Hymnes* and *Songs*, made concerning their new coined *Deities*; whereby they ravish the ears of the credulous Idolatrously-disposed people. Thence they commit the same to *writings*, stuffed out with al manner of *fables*; so that there was scarce discernable any *ragge* of the old *sacred Tradition*, whence at first they received their *fables*. For whatever they heard touching the *Existence*, *Attributes*, or *providences* of God, they wrested unto such *fabulous senses*, and augmented by such *monstrous figments*; and out of these, by a strange *artificial imitation*, and *successive multiplication*, coined so many prodigious comments relating to some new *Deities*, as that in a short time their *Gods* were multiplied to a kind of *Infinitie*. Thus did *Hellenisme*, or *Polytheisme*, spring originally, though by a *monstrous* kind of *Satanic imitation*, from true *sacred stories* touching *God*, his *Names*, *Attributes*, *Providences*, or *People*; as 'twil farther appear by the several *Deities* amongst the Pagans, and their *Theogonie*.

Ostenditur secundo, Græcorũ Deorum nomina origine non alia, quam Hebraica esse, Sanford, de desc. lib. 1. Sect. 6.

1. Of Saturne, his original names, &c.

§. 3. The first great *Idol-God*, universally owned by the Pagans, was by them called *Saturne*; whose *Names* and *Attributes* were, as 'tis most evident, but *corrupt imitations* of *sacred Storie*. *Saturne* is supposed to be so called from סתר *latuit*, whence he was stiled *Deus Latius*, and his proper Seat was *Latium*, as *Glass. Gram.* 1. *lib.* 4. *Tract.* 3. But we shal begin with *Saturnes names*, and *genealogie*, as we find them given us by *Sanchoniathon*, according to *Philo Byblius*'s Version, mentioned by *Eusebius*, who brings in *Sanchoniathon* thus discoursing of *Saturnes generation* and *names*. He saies first, *That the great God*, ἐλιοῦν καλέμενον ὕψιστον, *Eliun, called the most high, generated the Heaven and the Earth. Eliun, heb.* עליון *Elion*, is one of Gods *proper Names*, and signifies *most High*. *Bochart*, *Canaan lib* 2. *cap.* 2. *fol.* 784. supposeth this passage of *Sanchoniathon*, to have been taken out of *Moses*'s words, *Gen.* 14. 19, 22. where 'tis said, אל עליון קנה שמים *The most high God possessor*, or (as *Bochart*) *generator of Heaven and Earth*: For קנה is rendred by him, to *generate*; it being so rendred by the LXX. *Zach.* 13. 1. The wife of *Eliun*, *Sanchoniathon* makes to be Βηρὼθ *Beruth*,

Gen. 14. 19, 22.

Beruth, i. e. ברית *berith*; whence we read of the *Phenician* Goddesse *Berith*, *Judg.* 8. 33. which, I presume, received her *origination* from ברית; whereby the *Covenant* which God made with his People, which was, as it were, the *Mother* of al their *Mercies*, is usually expressed. For the blind *Canaanites* or *Phenicians*, hearing much from the *Jews*, of their ברית *berith*, *Covenant*, (which they made the great *Parent* of al their *Mercies*,) they thence grosly conceited, that this ברית *berith* was a Goddesse, the wife of עליון *Elion*, the *most high God*. *Saturne's* immediate Parent is ἀεριὸς, (from אור *Ur*, the *light*) *Heaven*, because God is said first to produce the Heaven, *Gen.* 14. 19. Whence it follows in *Sanchoniathon*, that *the first borne son of the Heaven was* Ιλος ἢ ὃ Κρόνος, *Ilos, who also was called Saturne.* This ΙΛΟΣ, given to *Saturne*, *Bochart* makes to be the same with the *Hebrew* אל *El*, a *proper name* of the true God. And that the *Phenicians* called *Saturne* אל, is manifest by the words of *Damascus in Phot.* CCXLII. thus; Φοίνικες ὃ Σύροι τὸν Κρόνον Ηλ, ὃ Βὴλ, ὃ Βολάθω ἐπονομάζουσιν, *The Phenicians, and Syrians, call* Saturne *El, and Bel, and Bolathes.* Hence from this name ἥλ, given to *Saturne*, the *Sun*, which is made his *Royal Throne*, was called by the *Greeks* ἥλιος. Another name whereby the *Phenicians* expressed *Saturne*, was *Moloch*, according to *Amos* 5. 26. from the Hebrew מלך, a *King*. They cal him also בעל *Baal*, which was originally one of Gods sacred names, as *Hos.* 2. 16. *Saturne* is also, according to *Bochart*, called *Chiun*, *Amos* 5. 26. and *Rephan* or *Remphan*, (which is an *Egyptian* stile, or title, the same with *Chiun*, *Act.* 7. 43. of which see more what follows, *Chap.* 2. §. 8.

Judg. 8. 33.

Saturne called ΙΛΟΣ, Ilos, *from* אל, *Gods name.*

Moloch.

But to come to the *original Idea* of *Saturne*, by which it wil more evidently appear, that not only his *Names*, but also his *Extract*, and *Attributes* were al but *corrupt imitations*, taken up from some *sacred Person*, and *Tradition*. As for the *genealogie* of *Saturne*, some make him to be the same with *Adam*; others refer him to *Abraham*; and a third sort suppose him to be the same with *Noah*. We may indeed take in each of these relations: For its wel known, that these poor blind Heathens were wont to attribute *Traditions* and *Relations*, originally different, to one and the same person, according as their inclinations led them. Hence they framed more than one hundred *Jupiters*, by applying different stories to one and the same *name*, and *person*.

2. *Saturnes genealogie referred to Adã in 6 particulars.*

§. 4. To begin therefore with those, who refer the storie of *Saturne* to *Adam*: So *Plato* in his *Politicus fol.* 272. describing the *golden age*, under the reigne of *Saturne*, saies, 'That God, as supreme Lord, disposed of al; neither were there possessions of 'Wives, and Children, or Polices, but al lived on the fruits of the 'Earth, which brought forth fruits, without any agriculture, of 'its own accord. Then he addes, 'That these first Parents li-'ved naked, *sub Dio*, and had conference with the beasts, *&c.* Which plainly relates to *Adam* and *Eves* state in *Paradise*. And in a conference with *Bochart*, upon the mention of this discourse of *Plato* to him, he seemed to grant me, that this storie of *Saturne* might be referred to *Adam*; though (as he said) 'twas not proper for him to mention it; because he referred *Saturne*, rather to *Noah*. And *Stephanus*, περὶ πόλεων, on Ἀδάνα, tels us, that Κρόνος, *Saturne*, was called Ἀδανὸς, and that this *Adanus* was the Son of *Heaven and Earth*, Ἐστι δὲ ὁ Ἀδανὸς γῆς καὶ οὐρανοῦ παῖς, which is a perfect description of *Adams* production by God, out of the Earth. Whence *Sanchoniathon*, speaking of *Adams formation out of the Earth*, stiles him, γένος αὐτόχθονα, the *character* here given to *Saturne*. And indeed, the very name Ἀδανὸς seems to be the very same with אדם *Adam*. For the *Greeks*, having no words terminating in *m*, for *Adam* they pronounced Ἀδάν. Thus *Vossius de Idololatr. l.* 1. *c.* 38. 'Neither may we conceive that the memorie of our first *Parents* 'was lost in *Asia* among the *Gentiles*: Many things prove the 'contrary. *Adana*, an ancient Citie of *Cilicia*, built by the *Syri*-'*ans*, was so called in memorie of the first man *Adam*. For it is 'evident, that the Grecians, having no words ending in *m*, for 'Ἀδάμ, read Ἀδάν, and the termination added, Ἀδανὸς: whence the 'City Ἀδάνα. This Ἀδανὸς, saith *Stephanus*, was *the son of Heaven and* '*Earth*: Which agrees to none more properly than to *Adam*. The 'same *Stephanus* saith, that he was called *Saturne* & *Rhea*: I suppose, 'because *Saturne* was the first *man*, and *Rhea* the mother of al, *Eve*, &c. Again, *Vossius de Idololatr. l.* 1. *c.* 18. gives a good parallel 'twixt *Saturne* and *Adam*. 1. '*Adam* is called the *son of God*, *Luk* 3. 38. 'because he had no father but what was heavenly: so '*aturne* is cal-'led the *son of Heaven*. 2. *Adam* was formed out of the dust of 'the Earth; so *Saturnes* Mother was called *Tellus*, *Earth*, as *Hesiod*, 'and *Orpheus* tel us. 3. The Worship given to *Saturne*, among 'the *Greeks* and *Romans*, addes to this *parallel*. In the Month of

'*Septemb.*

'*Septemb.* 19. *Kal.* on which day the *Saturnals* were acted at *Rome*, 'the *Servants* enjoyed their liberty; yea the *Masters* served, while 'the servants sate at Table; which was a shadow of the libertie 'which was in Paradise under *Adams* innocent state, *&c.* Thus *Saturne* is brought in speaking in *Lucian.* Ἐν τοῖς πρὸς Κρόνον, *Dialog.* 1. Καὶ παιδιὰ, καὶ ἰσοτιμία πᾶσι καὶ δούλοις, καὶ ἐλευθέροις· οὐδεὶς γὰρ ὑπὸ ἐμοῦ δεσπόζεται. *And therefore every where applause, and singing, and play, and equalitie of Honour to al, both servants and free: For under my Governement there was no servant.* There are many other particulars wherein *Saturne* seems parallel to *Adam*; as 4. *Adam* is said to be the first that taught men Husbandry; so *Saturne.* 5. *Adam* hid himself from the presence of God; so *Saturne*; whence he was so named from סתר *Satar, to hide.* 6. *Adam* was cast out of Paradise; so *Saturne* expelled from his Dominion, *&c.* More of *Saturnes* Parallel with *Adam*, see *Vossius de Idolol. l.* 1. *c.* 18. and *Book* 3. *Ch.* 4. §. 5. *of the golden Age.*

Saturni nomen ex Heb. סתר *fluxisse dicunt; unde is Latius Deus fuit dictus, &c. Glass. Gram. s. l.* 4. *Tract.* 3. *obs.* 5.

§. 5. Others refer the *original* of *Saturne* to *Abraham*: so *Sanchoniathon*, in his, Θεογονία, *generation of the Gods*, saies, that *Saturne* τὸν ἑαυτοῦ μονογενὴ υἱὸν ὁλοκαρποῖς, *offered up his only son*, καὶ τὰ αἰδοῖα περιτέμνεσθαι, ταυτὸ ποιῆσαι καὶ τοὺς ἅμ' αὐτῷ συμμάχους καταναγκάσας, *also he circumcised the privy parts, and forced his companions to do the same*: which evidently refers to the storie of *Abraham*: and so tis more fully explained by *Porphyrie*, in his book περὶ Ἰουδαίων, quoted by *Eusebius, præpar. Evang. lib.* 1. *cap.* 9. where he makes *Saturne*, who after his death became a *Planet*, to be called *Israel*: his words are these, Κρόνον τοίνυν, ὃν οἱ Φοίνικες Ἰσραὴλ προσηγορεύουσι, *&c. Saturne, whom the Phenicians call* Israel, *after his death was consecrated into a star, &c.* Then he addes, 'That the same *Saturne* had, by a *Nymph* called Ἀνωβρὲτ *Anobret*, an 'only son, ὃν διὰ τοῦτο Ἰεοὺδ ἐκάλουν, whom, for this, they called *Ieoud*, 'as he is so called, to this day, by the *Phenicians.* This only 'son (saies he) being clothed with a *Royal* habit, was sacrificed 'by his father, being under great calamitie. This *Phenician fable* is excellently well deciphred by *Bochart.* (*Can. l.* 2. *c.* 2. *fol.* 790.) and applied to the storie of *Abraham*'s offering up *Isaac, &c.* 'Thus *Jeud* amongst the Hebrews is יחיד *Jehid*; which is the 'Epithet given to *Isaac*, *Gen.* 22. 2. concerning whom, 'tis evi-'dent, that *Porphyrie* treats. Then he addes, this only son was 'offered by his father: So *Sanchoniathon*-- Thence this *Saturne*, 'the same with *Abraham*, whom the Scripture stiles נשא אלהים

Saturne's parallel to Abraham in four particulars mainly.

Isaac stiled Jeud, from Gen. 22. 2.

2 *Saturne, frō Abrahams being stiled a Prince of God, Gen.* 23. 6. *called the principal God.*

'a *Prince*

'a *Prince of God*, *Gen.* 23. 6. the *Phenicians* made the *principal God:* 'And they called him *Israel*, the name of that people that sprang 'from *Abraham*; and they consecrated unto him one day in seven, 'as holy, that is, the *Sabbath* day; which was sacred amongst the 'Jews; and they sacrificed their sons unto him, after a wicked 'kind of manner, wherein they would imitate *Abraham*, *Gen.* 22. '2, 3. Though, when God had tried *Abrahams* faith and obedi- 'ence, he forbids him to offer his son: but *Sanchoniathon*, and 'Porphyrie bring in *Saturne*, as really sacrificing his son. Namely, 'the Devil would fain make men believe so, that it might passe 'for an example: (as indeed it did so amongst the *Phenicians*, who 'offered their sons to *Saturne*, *&c.*) The Nymph *Anobret*, or (ac- 'cording to the *Phenician* name) חן ענברת *Annoberet*, signifies *con- 'ceiving by Grace*; which is an appellation properly belonging 'unto *Sarah*; who being barren, received, by *Grace*, a power to 'conceive, *&c.* as *Heb.* 11. 11. Thus *Bochart*, who is followed herein by *Stillingfleet*, *Origin. S. Book* 3. *c.* 5. 'Abraham is here 'called by the name of his posteritie *Israel*, *Isaac Jeoud*. So *Gen.* '22. 2. *Take thy Son*: יחד is the same with *Phenician Joud*. That 'Sarah is meant by *Anobret*, the original of the name implies, as 'Bochart, *&c.* Of *Saturnes* parallel with *Abraham*, *Vossius de Idolol.* 'lib. 1. *cap.* 18. *pag.* 142. thus writes: Peradventure also the 'Patriarch *Abraham* was worshiped in *Saturne*: For which no- 'thing else occurs but that of *Porphyrie*, *Euseb. præpar. Evang. l.* 1. 'Therefore *Saturne*, whom the *Phenicians* name *Israel*, and whom, 'after his death, they consecrated into a Star of the same name, 'when he reigned in those parts, he had an only Son, by a certain '*Nymph* of that Country, called *Anobret*; whom therefore they 'call *Jeoud*, a word, which to this very day signifies in the *Phe- 'nician* tongue, *only begotten*: And when the King fel into a dan- 'gerous War, he sacrificed this only son, adorned with royal 'apparel, on an Altar erected for this very purpose. Wherein '(saith *Vossius*) we have three observables. 1. That *Israel*, the 'most ancient King of the *Phenicians*, was the same with *Saturne*. '2. That *Israel* had an only son, thence called by the Phenicians '*Jeoud*. 3. That this Son was sacrificed by his father. Whence 'may we suppose these things had their original, but from the 'confounding *Israel* with his Grandfather *Abraham*; who was 'commanded by God to sacrifice his only son? as *Gen.* 22. 1. '*Take*

3. *Saturne sacrificeth his son in imitation of Abraham. Gen.* 22. 2, 3.

4. *The Nymph Anobret an imitation of Sarah, who being barren received Grace, Heb.* 18. 11.

'*Take thine only son*, &c. where the *Hebr.* יחיד greatly suits with 'the Phenician *Jeoud*: Neither do these languages differ save in 'Dialect. And truly, in *Orphaicis*, *Abraham* is stiled μονογενὴς, 'where *Abraham* and *Isaac* are confounded, as here *Abraham* and '*Jacob*.

§. 6. But the chief stories of *Saturne* and his *genealogie* seem to refer to *Noah*, according to that excellent *parallel* drawn by *Bochart*, *Phaleg. lib.* 1. *cap.* 1. *fol.* 1. 'That *Noah* (saies he) passed 'among the Heathens under the name of *Saturne*, there are so 'many things to prove it, that there is scarce left room for 'douting. 1. *Saturne* is stiled πατὴρ ἁπάντων, the father of al; so was '*Noah*. 2. *Saturne*, as *Noah*, was stiled a *Preacher of Righteousnesse*. '3. Under *Saturne*'s reign, as under *Noahs*, all things were *commun*, 'and *undivided*. 4. Al men enjoyed the highest *peace under Saturne*; as under *Noah*. 5. In *Saturne*'s time, as in *Noahs*, al men 'used one speech, &c. 6. *Saturns*'s wife was called *Rhea*, or '*Earth*, because *Noah* was called a *man of the Earth*, as *Gen.* 9. 20. 'אִישׁ הָאֲדָמָה *a man of the Earth*, i. e. according to the Hebrew 'Idiome, a *Husbandman*: which the Mythologists took in a pro-'per sense, for ὁ ἀνὴρ τῆς γῆς, *the husband of the Earth*: whence *Saturne*, 'the same with *Noah*, is made the husband of *Rhea*, i. e. the '*Earth*. 7. *Saturne* is also said to be an *Husbandman*, and *planter* '*of Vines*, as *Noah* was. 8. *Saturne* is stiled the president of Drun-'kennesse; from *Noahs* being drunk. 9. Hence also came the '*Saturnalia*, or Revels, consecrated to the memory of *Saturne*. '10. *Saturne* is also said to be the Author of that Law, which for-'bad the Gods to behold men naked: which was but a Traditi-'on of the curse on *Cham*, for beholding his fathers nakednesse. '11. *Saturne* is said to arise, together with his Wife and Chil-'dren, out of the Sea; a Tradition of *Noah*, with his Wife and 'Children, their deliverance from the Deluge. 12. Hence a Ship 'became *Saturne's Jymbol*; and *Saturne* is said by *Sanchoniathon* to 'sail about the world, as *Noah* in the Arke. 13. *Saturne* is said 'to foretel *Deucalion*'s flood, making use of a Dove, &c. answer-'able to that of *Noah*, &c. 14. *Saturne* is said to have devoured 'al his children besides three, πολυθρυλλήτους, viz. *Jupiter Hammon*, 'the same with *Cham*; *Neptune*, the same with *Japhet*; and *Pluto*, 'the same with *Shem*. Thus *Bochart* more largely. The like parallel 'twixt *Saturne* and *Noah* I find in *Vossius*, *de Idololatr. lib.* 1. *cap.* 18.

3. *Saturnes parallel with Noah in* 14. *particulars.*

Gen. 9 20.

cap. 18. *Farther, in* Saturne *are conserved some reliques of the* Patriarch Noah; *namely, they saw, as* Adam *was simply the first of al men, so* Noah *the first of al that lived after the floud:* Adam *had the empire of al the world: so had* Noah *with his family.* Noah *had three sons; so had* Saturne. Noah *his three sons divided the world; so did* Saturnes, *&c.* So *Owen Theol. lib.* 1. *cap.* 8. *pag.* 89. Saturne, *by the* Poets *stiled* Κρόνος, *was* Time. *Thus they mythologised:* Noah *also, according to the most corrupt Tradition, was stiled such. Time is a space mesured by the motion of the Heaven; hence* Saturne *was stiled the son* ἀεραῖος *of* Heaven: *So also* Noah *was estimed. They feigned* Saturne *to have devoured up his sons, and to have vomited them up again; which alludes to* Noah's deluge, *&c.* Thus also Stillingfleet, *Origin.* S. *Book* 3. *Ch.* 5. §. 8. where he mentions *Bocharts parallel* betwixt *Noah* and *Saturne* in 14 particulars, as before. See *Dickins. Delph. Phœn.* Diatribe of *Noahs* Names. Thus we have shewn how the fabulous stories of *Saturne*, his *Genealogie*, *Names*, *Attributes*, and *Offices*, were but broken *Traditions* of *sacred Scripture*, referring either to *Adam*, *Abraham*, or *Noah*.

Jupiters Names and Genealogie from sacred storie.

§. 7. We now procede to *Jupiter*, (who succeded *Saturne*,) to demonstrate, that his *Genealogie*, *Names*, and *Attributes*, were but *fragments*, or broken *Traditions* of some *sacred storie*. First, as for *Jupiter's Names*, in the fragments of *Sanchoniathon*, 'tis said, *The son of Saturne was* Ζεὺς Βῆλος, *Zeus Belus.* בעל *Baal* or *Belus*, the chief God among the *Phenicians*, (whereof there were many) signifies properly, *Lord*: and it was a name assumed by *Jehovah*, the *God* of *Israel*, before abused to *Superstition*, as it appears *Hos.* 2. 16. It is elsewhere written Βῆλ *Beel*, as Βειλοτάμιος; which answers to the Hebrew בעל שמים *the Lord of Heaven.* As for Ζεὺς, though it be, as to its *immediate origination*, a *Greek Title*, yet the *original Reason* thereof is *Phenician*, or *Hebrew*, answering unto *Cham*, the son of *Noah*. For Ζεὺς is derived παρὰ τὴν ζέσιν, which signifies *heat*, and answereth exactly to the *Hebrew* חם *Cham*, from the radix חמם *Chamam*, to *wax hot*. By which it is evident, the *Greeks* stiled *Jupiter* Ζεὺς, in allusion to his *Phenician* or *Hebrew* name חם *Cham*: Whence *Herodotus* tels us, that the *Egyptians* called *Jupiter*, *Ammon*: Ἀμμῶν γὰρ Αἰγύπτιοι καλέουσι τὸν Δία, *for the Egyptians cal Jupiter Ammun*: So *Ralegh, Hist. of the world*, Part. 1. *Book* 1. *cap.* 6. §. 6. tels us, *That the Egyptians, even after the floud, began to entitle* Cham, *the parent of their own Mizraim, Chammon, or Hammon.* Thus *Vossius de Idololatr.*

Hos. 2. 16.

Ζεὺς.

Hammon.

Idololatr. lib. 1. *cap.* 27. *Unto* Saturne *succeded* Jupiter Ammon, *that is* Cham, *or* Ham; *whence the* Egyptians *made* Αμῶν, *the* Grecians Αμμων, *from* Cham חם Noahs *son*: *Which appears from this, that* Egypt *is stiled, not only the Countrie of* Misraim, Cham's *son, but also the* land of Cham, *as* Psal. 105. 23, 27. *Also* Plutarch, *of* Isis *and* Osiris, *testifies, that* Egypt, *in the* sacreds *of* Isis, *was termed* χημία, *whence this but from* Cham? *yet I shal not pertinaciously dissent, if any wil have the name* Ammon *primarily to agree to the* Sun, *rather than to a man, from* חמה, *which signifies* heat, *and so agreable to the* Sun, *the fountain of heat*, &c. So *Bochart*, Phaleg. *l.* 1. *c.* 2. informes us, that the Africans (who were originally Phenicians) called *Jupiter*, *Hammon*, as the *Egyptians* Αμῶν *Ammun*, (whence *Ammonius*.) So also in his *Preface* to Phaleg. *Bochart* assures us, '*That the Africans* worship'd *Cham*, or *Ham*, under the name of *Hammon*; as *Noah* under that of *Saturne*; whence *Africa* was call'd *Hammonia*, or the *countrie* of *Hammon*. By al which 'tis evident that this name *Hammon*, given to *Jupiter*, had its original from חם *Cham*, or *Ham*, unto which Ζεὺς alludes. Again, *Sanchoniathon* termes *Jupiter* Συδὺκ *Sydyk*. So *Philo Byblius*, ὃν δὴ τῷ Συδὺκ διόσκουροι, *from* Sydyk *sprang the Cabiri*: or, as *Damascius* in *Photius*, Σαδὺκ *Sadyk*. Now this name is evidently taken from the *Hebrew* צדיק *Saddik*, the *just*, which is a name given to God, as also to the first *Patriarchs*, whence *Melchisedek*. Another name given to *Jupiter*, is *Taramis*, or *Taranis*, which, according to *Camden* (*Britan. pag.* 14. *edit. Lond.* 1586.) is the same with Ζεὺς βροντῶν, *Jupiter thundering*; to whom *Augustus* consecrated a Temple. For *Taram*, or *Taran*, in the *British* tongue, signifies *thunder*; as in the Saxon *thor*, or *thur*; whence *Jupiters* day was by the *Saxons* called *Thursday*. Now this name *Taram* given to *Jupiter*, *Bochart* makes to be derived from the *Phenician* תרעם *tarem*; which, by casting away the *servile* ת prefixed, is the same with רעם *to thunder*.

Sydyk.

Taramis.

Taram vel taran Cambricâ linguâ, hodieq; est tonitru, & veteri Suecica Thor; *unde Jovis dies Suecica Thorsday, Anglicè Thursday.* Bochart. can. l. 1. cap. 42.

§. 8. But nothing indeed does more evidently prove *Jupiters origination* to have been, from some corrupt imitation, of *sacred storie*, than the very name it self. For *Jupiter* (as *Muis* on the *Psalmes* wel observes) is evidently the same with Ιὰ or Ιὺ πατὴρ, that is, *Father Jah*, or *Jeu*. Now its wel known that יה *Jah* is a name *properly*, yea most *essentially* attributed to *God* in Scripture, as *Psal.* 68. 4. it being but a Contract of יהוה *Jehovah*, and so most expressive of the *Divine Being*, or *Essence*. That Gods name יה *Jah*, was well known to the *Phenicians*, who communicated the same

Jupiter from Ιὰ πατὴρ.

Jovis nomen a sanctissimo Dei apud Hebræos nomine יהוה *Glass. Gram. sc. lib.* 4. *Tract.* 3.

 to *Psal.* 68 4.

to the *Grecians*, is evident by what we find to this purpose in *Porphyrie*; who tels us, *that* Sanchoniathon *had much assistance for the compiling of his history from* Jerombalus *the Priest of the God* Ιαὼ, Jao. So *Diod. lib.* 1. tels us, *that* Moses *inscribed his Laws to the God called* Jao. Indeed the *Grecians* seldome, if ever, expresse, the *ineffable* name of God, *Jehovah*, by any other than Ιὰ, or Ιαὼ, according to the Oracle of *Clarius* Apollo, Φράζεο τ' ἀάντων ὕπατον θεὸν ἤμεν' Ιαώ. So the *Gnosticks*, in *Irenæus lib.* 1. *cap.* 34. cal God *Jao*; and *Jerome* in his Comment on *Psal.* 8. *Jaho*, which *Greek* name *Bochart* supposeth to have been framed out of the 4 letters of יהוה *Jehovah*, which may be read *Jaho*: for which some of the *Greeks* read Ιευ-πατὴρ *Ieu pater*, i. e. *Iah*, or *Ieu the Father*. And as *Jupiter* owes its *origination* to the *sacred* name of God *Jehovah*, *Jah*, or *Jao*; So also the *oblique cases of Jupiter*, namely, *Jovi*, *Jove*, *&c.* For how inconsiderable, if any, is the difference in the *Hebrew* 'twixt *Jove*, or *Jova*, and *Jehovah*. This same name *Jao*, in the *Oracle of Clarius* Apollo, is given also to *Bacchus*: As it was not unusual with those *Mythologists*, to give the same name to differing persons, as their *humors* inclined. *Vossius*, *de Idol. lib.* 2. *cap.* 16. *pag.* 386. endeavors to prove, that *Jupiter* was also called *Janus*, from יה *Jah*; as *Jacchus* from *jah Chus*, and reputed to be the same with the Sun, as *Jana*, *Diana* or *Juno* the same with the Moon. Again, whence was it that *Jupiter* was stiled *Sabasius*? but from that Title of God יהוה צבאות *Jehovah Sabaoth*, *the Lord of hosts*; a *stile* so often given to God; as *Esa.* 1. 9. which is rendred *Rom.* 9. 29. *the Lord of Sabaoth*. See *Owen*, *Theol. lib.* 3. *cap.* 13.

Sabasius. Isa. 1. 9.

§. 9. By al which laid together, I suppose, 'twil seem more than a mere conjecture, that the chief, if not the whole, of *Jupiters* Titles were of *sacred origination*, though by cursed *imitation*. We might also shew, that many of the *Fables* applied to *Jupiter*, were indeed of *Phenician* or *Hebrew* original; as that of *Jupiters rebellion* against his *father Saturne*, from *Chams rebellion* against *Noah*, *&c.* The fabulous *Jews* relate, that *Cham cut off his Fathers Virilia*, whence the Fable of *Jupiters* cutting off his fathers *Genitalia*, as *Lact. lib.* 1. *cap.* 12. But I shal instance chiefly in that famous Fable of *Jupiters stealing away Europa*, which seems evidently of *Phenician* and *Hebrew* extract, and that from a mistake of the original words. For whereas 'tis said, that *Jupiter stole away Europa under the form of a bul*; the *Fable*, as learned *Bochart* demonstrates, arose from

Fables applied to Jupiter, of Phenician original.

from the *Equivocation* of the *Phenician* אלפא, which signifies either a *ship* or a *bul*: Now the *Grecians*, to make the fable more admirable, understand it of a *Bul*; whereas the *Phenician* storie meant it only of *Jupiters* carrying away *Europa* in a Ship, *&c.* So the Fable of *Jupiters* having Hornes, according to that of *Ovid*, *Met. lib.* 5. *Lybiis est cum cornubus Hammon*, *Amongst the Lybians*, *Jupiter* Exod.34.29. *Hammon is pictured with hornes*, *seems borrowed*, and that upon a mistake, from the storie of *Moses*'s coming down from the Mount with his face shining; where the *Hebrew* קרן signifies both a *beam* of the Sun, as also a *horne*; from which ambiguitie the Fable sprang. Again, in the *Metamorphosis* of the Gods in *Egypt*, 'tis said that *Jupiter was turned into a Ram*; which Fable *Bochart* (*de Animalibus sacris part.* 2. *lib.* 1. *cap.* 10. *fol.* 62.) supposeth to have had its rise from the cognation 'twixt the *Hebrew* words אל *El* (the name of God transferred on *Jupiter*) and איל *ajil* a *ram*; which being *Paronymous*, and the *Plural* number of both the same, *viz.* אלים *Elim*: the *Grecians* mistake the *latter* for the *former*. The Poets fiction of *Minerva* the *goddesse of wisdome her being produced out of Jupiters head*, seems to be drawn from the Scriptures relation of Christ, the wisdome of God, his eternal *generation*, Prov. 8. 23. *&c.* as eloquent *Du Bosc.* (Pastor of the Reformed Prov.8.23. Church at *Caen*) observed in a Sermon Preached at *Caen*. Lastly the *tradition of Bacchus's being taken out of Jupiters thigh*, is supposed, by *Bochart*, to be but a *tradition* of the *Patriarchs* proceding *ex femore Jacobi*, out of *Jacobs thigh*, mentioned *Gen.* 46. 26. where Gen.46.26. the *Hebrew* words, which properly signifie *out of Iacobs loins*, are, by an easie mistake from their ambiguitie, translated by the *Greek* and old *Latine*, *out of Iacobs thigh*; whence sprang this Fable, *&c.* Thus we have shewn how the many *fabulous names*, *genealogies*, and *attributes*, given unto *Iupiter*, had their original, by *Satanic imitation*, from *sacred storie*, *Names*, and *Persons*, *&c.*

CHAP.

CHAP. II.

The Theogonie of Juno, &c. of Hebrew Origination.

Juno *the same with* Jana, *from* יה' *Jah, Gods name.* Juno *called* Diana, Urania, Belisama, Astarte, *&c. The original of* Astarte, 1 Kings 11. 5, 33. *Why she is said to have on her head a* Buls Head. Jo *the same with* Juno. Isis *the same with* Juno. Venus, *among the* Phenicians, *the same with* Juno. *The British* Adraste, *and Saxon* Easter *from* Astarte. Juno *stiled* Baaltis, Jer.7.18. *and* 44.17,18. Juno *stiled by the* Arabians Chiun, Amos 5. 26. *Which is the same with the* Egyptian Rephan, Act. 7. 43. *whereby* Bochart *understands* Saturne. Juno Nabo, Esa. 46. 1. Juno Anitis, Here, Esa. 34. 12. Chora, Libera, Proserpine.

The Theogonie of Juno.

§. 1. HAving given the *Genealogie* of *Saturne* and *Jupiter*, with their *parallel* in sacred storie, we now procede to *Juno* (whom the *Mythologists* make to be the sister and wife of *Jupiter*) with endeavors to demonstrate, that the chief *Names* and *Fables* given to this *Goddesse*, were of *Hebrew origination.* And to give a general *key* to this θεογονία, *Theogonie*, or *generation* of the *Gods*, we must know, that the two *chief Gods* amongst the *Heathens*, were the *Sun* and *Moon*; to which they attributed most of those *sacred Names*, *Attributes*, and *Stories*, (which really belonged to the true God, or some one of the Patriarchs) traduced to them by broken *Traditions.* Thus they applied the chief names of God to the *Sun*, which some termed *Saturne*, others *Jupiter*, others *Apollo*, others *Ianus*, *&c.* So in like manner they stiled the Moon *Urania*, *Iuno*, *Iana*, *Diana*, *Venus*, *&c.* And as the Sun was called *Jupiter* from יה', *ja*, πατὴρ, and *Ianus*, from the same יה' *jah*; so also the *Moon* was called first *Iana*, and thence *Iuno*, from יה' *jah*, the *proper name of God.* Thus *Vossius*, *de Idololatr. lib.* 2. *cap* 26. 'Iuno '(saies he) is referred to the Moon; which Grammarians derive 'from *juvo*; but this is not more likely, than that *Jupiter* should 'be derived from the same root. I conceive that *Iuno* is of the 'same origination with *Ianus* and *Iana*, which come, not from

1. *Juno the same with Jana, from* יה', *the name of God.*

'*Iavan*,

'*Iavan*, but from יה *jah*, the proper name of God; (as *Iacchus* from 'יה *ja Chus*) so amongst the ancient Romans *Iana*, and *Iuno* were 'the same. But *O* in women is the *Grecanic* termination; as *Dido*: '*A* is no lesse *Roman* than *Greek*. But the change of *A* into *V* is 'very ordinary, as *Calamus* into *Culmus*, *&c.* The like he mentions before, *lib.* 2. *cap.* 16.

§. 2. Hence some make *Iuno*, to be the same with *Diana*; which they suppose to be the contract of *Dea Iana*. So *Vossius*, *de Idololatr. lib.* 2. *cap.* 15. 'The Latin *Diana* (saies he) is the con-'tract of *Diva Iana*, or *Dea Iana*; and both the same with the '*Moon*; which, according to the diversitie of its influences, was 'stiled by the Romans *Diana* or *Iuno*. For when the *Moon* was 'considered with regard to her illumination, she was stiled *Diana*: 'Thence the *Roman-hunters*, who needed light by night, called 'upon *Diana*, not on *Iuno*. But when the *calefactive* or *generative* 'influence of the *Moon* came under consideration, she was called, 'not *Diana*, but *Iuno*: whence persons with child invocated *Iuno*, not *Diana*. *Juno called Diana.*

§. 3. Whence also *Iuno* was stiled by the *Greeks* οὐρανία, and by the *Phenicians*, *Belisama*. As for οὐρανία *Urania*, it evidently received its *origination* from the *Hebrew* אור *Or* or *Ur*; which signifies *Light*, as *Gen.* 1. 5. אור *Or*; whence the *Greek* οὖρ, οὐρανὸς, οὐρανία. *Heaven*, *&c.* Of the same import also is the *Hebrew* or *Phenician* *Belisama*, from בעלה שמים the *Queen of Heaven*, which was the Title, the *Phenicians* gave the *Moon*; as they stiled the *Sun* בעל שמים, the *Lord of Heaven*; or, in one word, מלך *Molech*, the *King*. Al which seems borrowed from *Gen.* 1. 16. This name *Belisama* was not confined to the *Phenicians*, but by them communicated to these Westerne parts, as *Bochart Can. lib.* 1. *cap.* 42. *Belisama*, a *Gallic name*, *in the Punic signifies the* Queen of Heaven, *and therefore seems to appertain to the Moon*, *or* Urania, *which in Jeremiah is frequently stiled the* Queen of Heaven, מלכת השמים. *The* Moon *is the same also with* Diana, *which the* Gauls *greatly idolized*. Thus *Bochart*; who here joyns *Belisama*, *Urania*, and *Diana*, as one and the same. *Urania.* *Belisama.* *Gen.* 1. 16.

§. 4. The same *Iuno* was also stiled by the *Phenicians* אשתרתא *Astarte*, which is evidently of *Hebrew origination*. So *August. lib.* 7. *locut. cap.* 16. *Iuno* (saies he) *was without dout called by the Phenicians* Astarte. *Augustin* is followed herein by *Nic. Lycanus* in his *Astarte.*

Glossa

Glossa Interlinear. Abulensis, who also makes *Astarte* the same with Moon: So *Masius* and *Lucian*, in *Dea Syria*. Thus *Bochart Can. lib.* 1. *cap.* 33. *Sanchoniathon* in *Eusebius præpar. lib.* 1. cals *Astarte* the *daughter of Heaven*; of whom he saies, ἐπέθηκε τῇ ἰδίᾳ κεφαλῇ βασιλείας παρήσημον, κεφαλὴ ταύρου: *She put on her own head, as an Ensigne of Empire, the head of a Bul.* This gives us a good account of her origination, which *Vossius de Idololatr. lib.* 2. *cap.* 21. thus draws forth. 'The Moon (saies he) is here called *Astarte*: Now the 'Buls-head is a good Embleme of the *Moon*; which has her 'hornes like those of a Bul: whence also the *Egyptian Isis*, 'which was the same with the *Moon*, had hornes in like man-'ner. Thus *Vossius*: Who again *de Idololatr. lib.* 1. *cap.* 22. tels us, 'That this *Astarte* was, according to *Sanchoniathon*, a *Phe-'nician*: And that she was worshipt by the *Phenicians*, as a God-'desse, we are taught out of the Scripture, 1 *Kings* 11.5. *And Sa-'lomon went after Ashoreth, the Goddesse of the Sidonians*: where 'tis 'in the singular עשתרת *Ashtoreth*. Chald. עשתרתא *Astarata*, 'whence contractedly, Ἀστάρτη, or *Astarta*. And because עשתרה 'signifies a *flock*, or, as some of the Rabbines think, *femal-sheep*, 'therefore *Rabbi* D. *Kimhi* supposeth, that her *Image* was the '*figure* of a *Sheep*. Others more likely judge, that she was cal-'led *Astarte*, because *sheep* were sacrificed to her: But these opi-'nions are not repugnant. This *Astarte*, as an Animal Goddesse, 'was the daughter of *Agenor*, King of *Phenicia*; who, after she 'was made a Goddesse, was called *Astarte* by the *Phenician* Priests, 'as *Lucian. lib. de Dea Syria* relates, *&c.* *Kircher Oed. Ægl. Tom.* 1. *Synt.* 4. *c.* 13. makes the origination of *Astaroth* to be Egyptian, called by the Grecians *Astarthe*, and the same with *Isis*. 'Whence '(saith he) we infer that *Astarthe* of the *Sidonians*, was nothing 'else but that great *Mother* of the Gods; whom the Egyptians 'cal *Isis*; the *Archives Io*; the Grecians *Cybel*; and *Lucian*, the '*Syrian Goddesse*: namely she, who yieldeth *seeds* to al things; and 'by reason of varietie of effects has obtained varietie of Names: 'But she is called *Astaroth*, from the flocks of Sheep and Goats 'sacrificed to her; as to *Isis* in *Egypt*-- Moreover the Buls hornes 'which are given to *Astaroth*, afford no smal *Indices*, that she was 'the same with *Io* or *Isis*. So *Kircher*. But *Bochart Can. lib.* 2. *c.* 2. *fol.* 787. following *Kimhi*, and other of the *Hebrews*, draws the original of *Astarte*, as also of this Fable touching her *wearing a Buls head*,

Why Astarte was said to impose on her head a Buls head.

1 *King.* 11.5.

head, from the signification of the *Hebrew* עשתורת *Astoreth*, which signifies *herds of Sheep*, or *Kine*. 'Thus *Astarte*, in the *Syriac* 'עשתרתא *Astarta*, amongst the *Hebrews* is עשתורת *Astoret*, 'I King. 11. 5, 33. hence the plural עשתרות *Astoroth*, herds: 'So Deut. 7. 13. עשתרות צאנך *the herds of thy sheep*. Thus al the 'Hebrews explain it; and wil, that the Idol *Astarte* have the figure 'of a *sheep*. I conceive the word עשתרות *Astarot*, may be taken 'in a more extensive notion, and signifie as wel *herds of Kine*, as 'of *Sheep*. Truely the *Chaldee*, on Deut. 7. 13. renders the *He*'*brew* עשתרות by עדרי, and the *Arabic* by קטא'ע, which are 'words commun, and signifie as wel *herds of Cattel*, as of *Sheep*. 'So Joel 1. 18. and Gen. 32. 16. Thus there being included in 'the name *Astarte* the signification of a *Bul*, as wel as that of a 'Sheep, thou maiest, with ease, understand, why she is said to im'pose on her head, the head of a Bul, as the Ensigne of her Em'pire, *i. e.* a kind of Crown made in the fashion of a Buls head: 'in which habit she is described by *Sanchoniathon*, as φερόμενος ὅλα τὴν οἰκουμένην, *traversing the whole Earth*: so that she seems to be the 'same with the Greek *Io*, who, being changed into a Cow, is 'feigned to have viewed many countries. To which concurres 'that in *Euripides Phænissis*, how the *Thebans* and *Phenicians* account '*Io* the *same with the commun mother*. By which we understand the ful origination of *Astarte*, as also why she was said to impose on her head, as a Crown, the *Buls head*, namely, because עשתרות signifies a *herd of Cattel*.

I King. 11. 5, 33.

Deut. 7. 13.

Astarte the same with Io.

§. 5. Hence also the Fable of *Io*, *her being turned into a Cow*. For *Io* was the same with *Iuno*, it being a *contract* thereof, if not of ἰάω the name of God, as before. And 'tis possible, that this whole fable of *Juno*, here called *Astarte*, *her having a Buls head for a crown*; as also of her being changed into the *forme* of a *Cow*, under the name *Io*, had al the same original with that of *Isis*, (who passed for *Io*, and had also the forme of an Oxe, Bul, or Cow,) namely from *Josephs fat* and *lean kine*; which were the means of preserving *Egypt* from *famine*; and therefore made the *Hieroglyphic* of their chiefest *Gods*, *Apis* and *Io*, i. e. *Jupiter* and *Iuno*. That *Io* is the same with *Iuno*, appears farther from the description of the *Egyptian Isis*, which they make to be same with the Greek *Io*, and therefore give her the same forme, as *Herodotus*, in *Euterpe*; Ἰσιος ἄγαλμα, ἐὸν γυναικήϊον βοείρον ἔχει, καθάπερ Ἕλληνες τὴν Ἰοῦν γράφουσι, *The image*

Io the same with Juno.

Isis the same with Io and Juno.

image of Isis is feminine, formed with Buls hornes, as the Greeks describe Io. By which 'tis evident, that the Greek *Io*, was the same with the *Egyptian Isis*; and both these the same with the *Phenician Astarte*; they having al one and the same *image* and *forme*; namely a *crown*, after the fashion of a *buls head*; which was an *Hieroglyphic* representing the Moon; but originally taken, as 'tis conceived, from *Josephs* kine; as *Joseph* himself passed amongst them for *Apis*, from אב *Ab*, *father*, as he is stiled a father to *Pharoah*, Gen. 45. 8. whence *Serapis* from from שור a *Bul*.

§. 6. But to returne again to *Astarte*, and her identitie with *Iuno*, or the Moon; which may farther be proved from that of *Lucian*, *de Dea Syria*: Εστι δὲ καὶ ἄλλο ἐν Φοινίκῃ μέγα, ὃ Σιδώνιοι ἔχουσιν· ὃς μὲν αὐτοὶ λέγουσι, Ἀστάρτης ἐστί. Ἀστάρτῃ δὲ ἐγὼ δοκέω σελήνην εἶναι: *There is also another Temple in Phenicia, which the Sidonians have; and, as they say, belongs to Astarte: And I conceive Astarte to be the Moon.* But here occurs a difficultie arising from the opinion of many Ancients, that *Astarte* is the same with *Venus*. So *Philo Byblius* out of *Sanchoniathon*, ἣ δὲ Ἀστάρτῃ Φοίνικες καὶ Ἀφροδίτῃ τῇ λέγουσι. *But the Phenicians say, that Astarte is Venus.* So also *Suidas*, Ἀστάρτη ἡ παρ' Ἕλλησιν Ἀφροδίτη λεγομένη· *Astarte, which is called by the Grecians Venus.* This difficultie is resolved by *Vossius*, *Idololatr. lib.* 2. *cap.* 21. thus: 'In the Oriental 'parts *Venus* and *Iuno* signifie *one* and the *same* Planet, *viz.* the '*Moon*; which has the government of moist bodies: So that here-'by its easie to reconcile the differences, so opposite, touching 'the Goddesse of *Hieropolis*; which we find joyned together by '*Plutarch* in *M. Crassus*, γίνεται δὲ πρῶτον αὐτῷ σημεῖον ὑπὸ τῆς θεοῦ ταύτης, ἣν οἱ μὲν Ἀφροδίτην, οἱ δὲ Ἥραν, οἱ δὲ τὴν ἀρχὰς καὶ σπέρματα πάσιν ἐξ ὑγρῶν παρεχοῦσαν αἰτίαν καὶ φύσιν νομίζουσι.' The first omen was given to him by this Goddesse, whom 'some cal *Venus*, some *Iuno*, others that Goddesse, which affords 'the principes and seeds, for all things out of moisture. By which description its apparent, that this *Hieropolitan Goddesse* (I suppose *Isis*) was no other than the Moon, which, by reason of its moisture, was estimed to be the *passive Principe* (as the Sun, called *Osiris*, the *active*) of all *Generations*, and so called by some *Iuno*, by others *Venus*. So learned *Bochart*, *Can. lib.* 2. *cap.* 16. *fol.* 850. 'With some *Astarte* is *Venus*, with others *Urania*, and 'the Moon: but nothing is more uncertain than the deliries, or 'dreams of the Mythologists, touching their Gods. So *Tertullan*: 'Every Province has his God; as *Syria Astartes*, and *Africa* the

Venus *among the Phenicans the same with* Iuno.

Astarte *and* Venus *the same.*

the *Celestial Urania.* This Goddesse *Astarte*, called by the *Africans Ourania*, and by the *Grecians Iuno*, was transported by the *Phenicians*, and worship'd almost in al parts where ever they came. We find her worshiped in the Island *Erythia*, betwixt the *Gades* and *Spain*; which was possessed by the *Phenicians*; and by them termed עשתורת *Astoreth*, or עשתרתא *Astarta*, *i. e.* the *Island of Astarte*: whence 'twas called by others Αφροδισία; as by others Ηερε νῆσος, the *Island of Venus*, or *Iuno*; because *Astarte* passed sometimes for *Venus*, sometimes for *Juno*: as *Bochart*, *Can. lib.* 1. *cap.* 34. *fol.* 679. Again, the *Phenicians* transplanting a colonie into *Cythera*, they there erect a Temple to their God *Astarte*, then unknown to the *Grecians*: whence *Venus* was stiled *Cytharea*; because say the *Mythologists*, arising out of the Sea, (i. e. *Phenicia*,) she first sate down at *Cythera*. Yea we find some footsteps of this Goddesse *Astarte*, and her worship amongst our old *Britains*. So *Dion* in *Nero*, brings in a *British Amazon*, called *Bundovica*, with her hands lift up to Heaven, thus praying: *I give thee thanks, O Adraste, and invocate thee, thou Mother of Mothers.* *Bochart*, *Can. lib.* 1. *c.* 42. *fol.* 738. makes this *Adraste* the same with *Astarte*, by the transposition of *D* and *T*, which are of the same *Organ*. To which the same *Bochart* addes, *fol.* 751. 'And to *Astarte* the *Phenician* God, 'alludes *Aestar* or *Easter* that *Saxon* Goddesse; to whom they sa- 'crificed in the moneth of April, which *Bede*, in his book *de Tem-* 'poribus, stiles *Easter moneth.* Yea to this very day the *English* cal 'their *Paschal Holy-daies*, *Easter-time.* So that the *Hebrews* would 'have the *Germans* the progenie of the *Canaanites*. Thus *Bochart*, who also *cap.* 44. proves, that the Island *Astarte*, in the *Arabic sinus*, was so called from this Goddesse *Astarte*, to whom the *Phenicians* consecrated this Island. Lastly this Goddesse *Astarte* got no smal footing in the *Jewish* Church, passing amongst the *Hebrews* under the name of *Ashtaroth*: as 2 King. 23. 13. where *Salomon* is said to Build a Temple to *Ashtaroth*, the Idol of the *Sidonians*: which the LXX. render Ασταρτη *Astarte.* And 1 Sam. 31. 10. the Temple of *Astaroth* is called by the LXX. Ασταρτεῖον; which the Scholiast expounds ἱερὸν τῆς Ασταρτης. So Judg. 10. 6. the LXX. reads it Ασταρώθ, as also the Vulgar Latin. See *Vossius Idololatr. lib.* 2. *cap.* 21.

The British Adraste the same with Astarte.

Easter from Astarte.

Astarte, amongst the Hebrews Astaroth.

§. 7. *Juno* was also called, by the *Phenicians*, *Baaltis* or *Beltis*, whom some make the same with *Dione*: So *Philo Byblius* out of *Sancho-*

Juno stiled Baaltis.

Sanchoniathon, in *Euseb. præp. Evang. lib.* 1. ᾧ δὴ τούτοις ὁ Κρόνος Βύβλον τὴν πόλιν δίδωσι Βααλτίδι τῇ καὶ Δίονῃ εἰδόσι. *And thence Saturne gave the Citie Byblius to Baaltis; who was also called Dione.* The same *Philo Byblius* makes *Baaltis* Sister to *Astarte*: But *Vossius* (*de Idololatr. lib.* 2. *cap.* 21.) proves, that *Baaltis* can agree to none so properly as to *Iuno*, or the *Moon*; called also *Astarte*: For as *Baal* or *Belus*, the Title which the *Phenicians* gave the *Sun*, passed amongst the *Grecians* for *Iupiter*, so *Baaltis*, the *Moon*, for *Iuno*. The same also may be said of *Beltis*; namely as *Saturne*, or *Iupiter*, or *Apollo* were stiled בל whence βῆλος; so *Rhea*, or *Iuno*, or *Diana* בלה *bela* whence βῆλατις: whence *Baaltis* or *Beltis*, from בעל *Baal* or בל *Bel*, signifies *Queen*, answerable to *Jeremiah* מלכת שמים *Queen of Heaven*, Jer. 7. 18. and *chap.* 44. 17, 18, 19, 25. 'Tis true *David Kimhi*, and the *Chaldee Paraphrase* understand by this *Queen* of *Heaven*, the *Sun* it self, *i. e. Moloch*, or *Saturne*; to which learned *Bochart* (as I had it from his own mouth) inclines. But *Vossius*, following *Jerome* herein, seems to give very probable conjectures, that this *Queen of Heaven* is the *Moon*; and so the same with *Astarte*, *Iuno*, and *Baaltis*; which appears 1. from that מלכה is a *Feminine*. 2. Because the *Prophet* in these places treats of the Idolatrie of the *Gentiles*; amongst whom the *Sun* was not reputed a *Goddesse* but *God*. 3. 'Tis not to be douted, but that *Baal* and *Astaroth*, amongst the *Sidonians*, were *distinct Gods*, and that the former denoted the *Sun*, and the latter the *Moon*. That this Title *Baaltis* is of *Hebrew origination*, from בעל a sacred name (as *Hos.* 2. 16.) has been before sufficiently proved: It seems to refer to *Gen.* 1. 16, 18. as hereafter.

Jer. 7. 18. & 44. 17, 18.

Iuno called Chiun. Amos 5. 26.

§. 8. *Iuno*, or the *Moon*, was stiled by the *Arabians Chiun*, of which we find mention, *Amos* 5. 26. and *Chiun*. Some by *Chiun* understand *Saturne*; and indeed כיון *Chivvan*, the name whereby the *Arabians* and *Persians* denote *Saturne*, is very near akin to this כיון *Chiun* here, though not without some difference, at least, in the points. But that *Chiun* here cannot be understood of *Saturne*, seems probable to *Vossius*; because there precedes the mention of *Moloch*, who is *Saturne*: Therefore *Chiun*, which follows, must be distinct from *Saturne*, *i. e.* the *Sun*; and cannot be understood of any more properly, than of the *Moon* or *Iuno*. That *Chiun* signifies

Hebraorum quidam existimant Chiun *significare* Saturni Stellam [שבתאי *iis dictam*] *quæ in* Arabica & Persica *lingua dicatur* כייאן *cui voci cum* כיון (*mutatis modo punctis*) *bene convenit. Ita & Arias Montanus. Glass. Gram. S. lib.* 4. *Tract.* 3. *Observ.* 17. *de nomine proprio.*

nifies the *Moon*, the same *Vossius de Idololatr. lib.* 2. *cap.* 23. proves from the proprietie of the word, and its Identitie with *Remphan*, *Act.* 7. 43. Yet *Bochart* by *Chiun* understands *Saturne*: So *Bochart Phaleg. lib.* 1. *cap.* 15. 'The *Egyptian* word *Kephan* for *Saturne*, as 'Moloch for *Mars*, is also, at this day, in use among the *Coptites*; 'whose tongue is composed partly of the *Greek*, partly of the 'old *Egyptian*. Whence a clear light may be given to *Stephen* the 'Martyrs words, *Acts* 7. 43. ἀνελάβετε τὴν σκηνὴν τοῦ Μόλοχ, καὶ τὸ ἄστρον τοῦ θεοῦ ὑμῶν Ῥαιφάν, or as others wil Ῥαιφάν, or Ῥεμφάν: In the interpreta- 'tion of which words, Interpreters have hitherto, been puzled, 'not comprehending why the *Hebrew* word כיון *Kijun* should be 'rendered *Rephan*. For so it's read in *Amos* 5. 26. But now the 'reason is manifest, כיון *Kijun*, according to the *attestation* of *Aben* 'Ezra, is *Saturne*; and this name he had also among the *Persians* 'and *Ismaelites*: Whence the *Egyptians* were persuaded that *Anubis*, which the *Greeks* terme *Cyon*, was the same with *Saturne*, as 'Plutarch *in Iside*. Also in *Plauti* Pœnulo, *Saturne* is called *Chiun*, as 'Samuel Petit *Miscellan. lib.* 2. *cap.* 2. Therefore כיון is the same 'with the *Egyptian Rephan*, i. e. *Saturne*. And the *Greek Interpre-* 'ters (whom *Stephen* follows) did the more readily use this *Egyp-* 'tian word *Rephan*; because they wrote their version in *Egypt*, *&c.* Touching *Chiun*, *Amos* 5. 26. and how *Remphan*, *Acts* 7. 43. answers thereto, see more largely *cap.* 7. §. 10. also, *Glassius Gram.* S. *lib.* 4. *Tract.* 3. *Observ.* 17. *pag.* 867. *&c. Edit.* 2a. That *Chiun* was an *Attribute* borrowed, though not without blasphemie, from the *sacred Oracles*, was attested by learned *Le Moyen* (Pastor of the Reformed Church at *Roan*) in a Sermon at *Caen*, who affirmed, that כיון *Chiun* in the *Arabic*, signifies the same with *Iehovah* in the *Hebrew*.

Act. 7. 43.

§. 9. The *moon* or *Iuno*, was called also, by the *Chaldeans* and *Assyrians*, *Nebo*: so Esa. 46. 1. *Bel boweth down*, *Nebo stoopeth*, &c. The Prophet here mentions the two chief *Babylonian* Idols. That *Bel* signifies the *Sun*, from the *Hebrew* אל *El*, Gods name, whence אל *Hel*, and אלוה the *Sun*, has been before proved. Hence by *proportion* and *paritie* of reason, *Nebo* or *Nabo* signifies the *Moon*. *Jerome* on this place conceives, that *Nebo*, was the *Idol*, by which they exercised *Divinations* and sought *Responses*. *Selden* supposeth that *Nebo* was the same with *Nibhon*: But this *Kircher* refutes; proving that *Nibhon* was no other than an *high place*. *Kircher* thinks

Iuno Nebo. *Esa.* 46. 1.

it

it most probable, that *Nebo* and *Bel* were certain *portable Idols*, transported from place to place; as al those Idols were by which they exercised Divinations; as the *Teraphim*, *Ob*, *Ieduah*, and such like Magic Instruments. *Nebo* was so termed from *Divination* or Prophecie. These Idols he takes to be made of Gold and Silver; and to be transported on the backs of Beasts, which he thinks the Text alludes unto, in that it *illudes*, or mocks the worshippers of these Idols; as if their Beasts that carried them bowed down under their burden. As from *Bel* came *Belus*, *Nimrods* name, so from *Nabo* came *Nabuchodonosor*, *Nabonasser*, with others.

Anitis. §. 10. Amongst the *Persians Juno*, or the *Moon*, was called *Anaitis* or *Anitis*, whom some suppose to be *Diana*, according to that of *Pausan.* Αρτέμιδος Αναΐτιδος: others *Venus*. But *Vossius de Idololatr. lib.* 2. *cap.* 22. proves, that *Diana*, *Juno*, and *Venus*, in those *Oriental* parts, signified one and the same *Deitie*; namely the *Moon*, called by the *Persians Anitis*: according to that of *Strabo*, *lib.* 11. *The* Medes *and* Armenians *religiously worship al the Sacreds of the* Persians; *but the* Armenians *more specially worship* Anaitis; *to whom they consecrate their Daughters, men and maid servants; giving her also* Temples *in* Acilisena, *&c.* So again lib. 15. of *Cappadocia*. And these Solemnities performed to *Anaitis*, *Strabo* saith he saw. The *Sacreds* of this Goddesse *Anaitis*, they say, were called *Sacarum*, and the holy day consecrated to her *Saca*; because on this day *Cyrus* overcame *Sacas*. Some also write, that the ancients dedicated unto this Goddesse, some of the faiest Virgins; who were thence, as more sacred, given in Mariage. *Kircher* makes *Anaitis* the same with the *Asiatic Venus*: But we rather incline to that of *Vossius* before mentioned.

Juno stiled Here, and whence. §. 11. *Juno* was termed by the Grecians Ηρη *Here*; which is derived by *Vossius*, *de Idololatr. lib.* 2. *cap.* 26. from ἀὴρ *aer*; by a wonted *Metathesis* or *transposition* of Leters: And the reason he gives of this *origination* is taken from the *regence* or *presidence* of the *Moon*, called *Juno*, over the *Air*. For as *Jupiter* was taken to be Lord of the Skie, and therefore sometimes stiled *Æther*; so *Iuno*, or the Moon, was reputed as *Queen*, or *Regent* over the *Air*, next unto her, on which she diffused *moist influences*, and was thence termed Ηρη. But I should rather fetch the origination of Ηρη *Here*, from the *Hebrew* חורה *Hore*, or, as the *Chaldee* reads it, חירה *Here*, *Libera*, a name given to *Iuno*, as well as to *Proserpine*.

For

For the *Hebrews* termed Princes חורים *Horim*, i. e. *Liberi, free men*: so *Esa.*34.12. where the *Chaldee* reads it חירין *Herin*, whence sprang ἥρως *Heroes*; and, as I presume, ἥρη *Here*; which signifies *Libera*, a *Princesse*, as *Iuno* was reputed to be. *Esa.* 34. 12.

§. 12. Hence also *Iuno* was stiled by the *Greeks* Κόρη *Core*, i. e. according to the Latins, *Proserpine, Libera*: so *Servius* on *Æn.* 3. where having shew'd how *Latona* brought forth first *Diana*, and then *Apollo*; he subjoins concerning the first; *for this is Diana, Iuno, Proserpina.* The *Moon* was called either *supera, above*, and so she was the same with *Ceres*; or *infera, beneath*, and so she was *identic* with *Proserpina*; who was called Κόρη *Cora*, because the daughter of *Ceres*: Which originally sprang from חורה, *Hora* or *Kora, libera.* Whence *Vossius de Idololatr. lib.* 2. *cap.* 28. tels us, that the *Moon*, as she inlightned the *lower parts*, was called *Libera*, or *Cora*, the Sister of the Sun, (who, as he inlightned the lower parts, was called *Liber*) and daughter of *Ceres*. *Iuno called Chora, Libera, or Proserpine.*

CHAP. III.

The Theogonie of Bacchus from sacred, or Hebrew, Names, and Traditions.

The several Ages after the Floud. Bacchus *from* בר כוש *Bar-chus.* Jacchus *from* יה כוש *Jah-chus.* Dionysus *from Exod.* 17.15. *Jehova Nissi.* Zagreus *from Gen.* 10. 9. Dithyrambus, Brisæus, Adonis, Eleleus, Sabus, *of Hebrew origination. The* Theogonie *of* Bacchus. *His parallel with* Moses *in* 17. *particulars.* Bacchus's *parallel with* Nimrod, *drawn from his Name* Bacchus, *i. e.* Barchus, *the son of Chus, which was* Nimrod: Nebrodes *from* Nimrod. Zagreus, Belus, Liber, *&c. Fables touching* Bacchus *of sacred original.* Bacchus's *being borne out of* Jupiters *Thigh, from Gen.* 46. 26. Bacchus's *Wine the bloud of Grapes, from Gen.*49.11. *Deut.* 32. 14. Bacchus's Ark, *&c. from* 1 *Sam.* 6. 19. Bacchus's *expedition into the East, an imitation of the Israelites passage to Canaan,* Bacchus's *companion,* Silenus, *from* Silo, *Gen.* 49. 10, 11, 12. *and* Pan *from the* Shepherd *of* Israel. *The* Bacchæ, *their lamentation from* Prov. 23. 29. *&c.*

§. 1. The

The several Ages after the Floud.

§. 1. THe Θεογονία, or *Generation of the Gods*, may be reduced to th esundry Ages after the *Floud*, whereof the *Poets* made four. The *first* they called the *golden Age*; wherein *Saturne* reigned, Righteousnesse and Peace flourished, and all things were enjoyed in commun; which *Bochart*, *Phaleg*, *lib.4. cap.* 12. refers to the first hundred years after the Floud, even unto *Phalegs* birth. 2. Then follows the *Silver Age*; wherein *Jupiter* reigned, and men began to divide the Earth; to til the ground, to build houses, according to that of the Poet, *Tum primum subière domos, &c.* namely in this Age began the *structure*, not only of private habitations, but also of that vast, impious *Fabric*, the *Tower of Babel*, whence followed, 3. The *Brazen Age*; wherein sprang up *Nimrod*, who proved first an *Hunter*, and then a *Warrier*, or *mighty Tyrant*; who converting his designes from Beasts to Men, by *Tyranny* erected an Empire: as *Virg. Georg.* 1.

Tum laqueis captare feras, & fallere visco,
Juventum, & magnos canibus circundare saltus.

Bacchus his Names and Attributes from sacred Traditions.

Now in this Age flourished *Bacchus*; who is supposed by the Mythologists to be the son of *Jupiter*; but by *Bochart* to be the same with *Nimrod*; though some refer him to *Noah*, and others to *Moses*, as hereafter. And here, in prosecution of our undertaking, we shall endeavor to demonstrate, that the many fabulous narrations of *Bacchus*, his *Names*, and *Attributes*, were but corrupt and broken *imitations* of *Jewish Names*, and *Traditions*. Thus *Sandford de descensu lib.* 1. §.17. where having attested, that the names of *Bacchus*, *Jacchus*, *Euvius*, *Adonis*, and *Sabus*, were of sacred, or Hebrew *origination*; he shews, how those acclamations, *Hie* and *Euvion*, made to *Bacchus*, were certain names of *Jehova*; Whereby the *Ancients*, in their solemne Feasts, called upon the *true God*; but in following times, vice abounding, these *sacred Titles* were given to their *Idol-Gods*. Whence he concludes thus: 'Hence 'the *Thebans*, a Colonie of the *Sidonians*, to whom the Religion 'of the *Jews* (their neighbors) was known, being willing that 'their Citizen, the son of *Semeles*, should be inserted into the 'number of their Gods, they thought it most advised, to tra-'duce, not only *Acclamations*, and *Names*, but also *Festival daies*, 'and *Ceremonies*, and *things done*, from the Histories of the *Jews*. 'Therefore we see that those things which are commemorated in 'the sacred Scripture, as most worthy to be known by the Wor-'shippers

'ſhipers of *Jehova*, are many of them, albeit confuſed, and de-
'torted unto a fable, transferred on *Bacchus*. Therefore *Lactan-*
'*tius* had what we would, when he truly ſaid: *That thoſe things,*
'*which the Poets ſpake were true, but diſguiſed, or veiled over with appa-*
'*rence and ſhadow.* Which apparence has place ſpecially in the
'Names of the Gods; which he ſhews, ſaying: *That the lies of the*
'*Poets* were not in the *Fact*, but in the *Name*. And truely he cals
'thoſe *lies*, which oft are *feigned* in the *Name*; whereas they wel
'underſtood the *fiction*: yea, the more cunning *Prieſts* of the *Gods*
'underſtood the ſame, albeit they conceled it from the commun
'people. Thus *Sandford*.

§. 2. We ſhal begin with *Bacchus* his *Names*; and firſt with his chief *Name Bacchus*; which (as *Bochart* obſerves) is evidently derived from the *Hebrew* בר כוש *Bar-chus*, *the ſon of Chus*, i. e. *Nimrod*; whence thoſe νιβεῖδες in *Bacchus*'s garment, as alſo in his chariot, נמרין *i.e. Tigres*; which are alluſions to the name *Nimrod*, or *Nebrodes*; as §. 4. 2. As for his *Greek* name Ἰάκχος it ſeems *identic*, or the ſame, with the *Hebrew* יה כוש *Jachus*, i. e. *Jah the ſon of Chus*. Thence alſo in the *Oracle* of *Clarius Apollo*, the name *Iao* is attributed to *Bacchus*; whence ſome derive the name *Io Bacchus*, i. e. the *God Bacchus*. Now that *Iah*, and *Iao* are but *contracts* of Gods *eſſential* name יהוה we have already proved, Chap. 1. §. 8. of this Book; of which more hereafter. Alſo *Iacchus*, according to the *Syriac*, is ינקא or יקא *Iacco*, *i. e.* a *child ſucking*: the letter נ lying hid in *Daghes*. Whence that of *Orpheus* παῖς Ἰάκχος, *the child Iacchus*. 3. *Bacchus*, from the place of his education, was called *Dionyſus*: So *Plutarch* makes mention of the flight, Διονύσου, of *Dionyſus*. This name *Bochart* (*Canaan praef.*) fetcheth from *Exod.* 17. 15. *Jehova Niſſi*. 'Concerning *Nyſa* the Citie ſa-
'cred to *Bacchus*, *Homer*, being taught by the *Phenicians*, writes
'thus, in his hymne of *Bacchus*,

1. *Bacchus* בר כוש *the ſon of Chus.*

2. *Jacchus from* Iah chus.

3. *Dionyſus from Exod.* 17. 15. *Jehova Niſſi.*

Εστι δέ τις Νύσα ἄβατον ὄρος, ἀνθέον ὕλη,
Τηλοῦ φοινίκης, χεῖδν Αἰγύπτοιο ῥοάων.

In hac Arabica India, quam Moſes incoluit primo, poſtea perluſtravit, omnia illa Bacchi loca nullo negotio inveniemus. Sand. Deſcenſ. l. 1. Sect. 18.

Namely, *Nyſa* or *Nyſſa* is a Mountain in *Arabia*, near *Egypt*, where is extant this Inſcription of *Moſes*, *Exod.* 17. 15. יהוה נסי *Iehovah Niſſi*, i. e. *the Lord is my Banner*. But the *Phenicians* interpret it, *the God Niſæus*; and the *Grecians* Διόνυσος; as if the name ſprang from the Mountain *Nyſa*. Others derive *Bacchus*'s name *Dionyſus* from the Mountain *Nyſa*, which, by a tranſpoſition of the leters,

they

they make to be the ſame with *Syna*. Thus *Sandford de Deſcenſu lib.*1. §. 18. 'This *Nyſa*, of which there is ſo much mention in 'the Hiſtorie of *Bacchus*, is of al moſt famous; namely, becauſe 'from *Nyſa* he was called *Dionyſus*. But what the *Poets* cal the '*Nyſa of Bacchus*, is with us no other than *Moſes's Syna*: For by 'the artifice of *anagrammatiſme*, *Syna* is made *Nyſa*; as the very 'teſtimonie of our ſenſes prove: And the very *ſituation* accords: 'For albeit ſome latter *Geographers* ſeek for *Nyſa* among the *In-* '*dians*, yet the moſt ancient fixe it in the proper place; ſo as it 'agrees wel with the ſacred Hiſtorie (touching *Syna*). So *Herodotus* placeth *Nyſſa* above *Egypt*; and *Diodorus Siculus*, *lib.*4. 'twixt *Egypt* and *Phenicia*. 4. *Bacchus* was alſo *called* Ἄττης *Attes*, according to that of the *Rhodian Oracle*.

Magnum Atten *placate Deum*; *qui caſtus* Adonis,
Evius *eſt largitor opum*, *pulcher* Dionyſus.

What the proper import of this name was, the *Grecians* know not: So *Euſtath. Odyſſ.* (p.592. 23.) ὃν οὐκ ἔστιν ἀρχὴν τινα τῷ Ἄττῃ εὑρεῖν· οὐδὲ ἑρμηνείαν ἔχει. *It is not for us to find out the origine of Atta; neither has it any interpretation.* But what they knew not, the *Hebrews* wel underſtood. For (as *Sandford de deſcenſu Chriſti lib.*1. §.15.) *Atta*, as al know, is the ſame with the *Hebrew* אתה *Atta*, *Thou*; which the Scripture oft applies to God, as *Pſ.* 90. 1. *Thou Lord.* Whence alſo the *Grecians* added to *Attes*, *Hues*. So *Demoſthenes Hues Attes*, *Attes Hues*. This *Hues Sandford* makes to be the ſame with *Jehovah*, and ſo *Attes Hues* to be no other than אתה יהוה *atta Jehovah*, *Thou Lord*; which often occurs in the *Pſalmes of David*; and was thence traduced, by the *Grecians*, and applied to their Idol *Bacchus*. But *Bochart*, *Can. lib.* 1. *cap.* 18. derives Ὕης from הוא אש *Hues*, *He is fire*, *Deut.* 4. 24. *Thy God is a conſuming fire*. *Bacchus* was ſtiled likewiſe Ζαγρεὺς *Zagreus*, *i.e. A mighty Hunter*, from the character given unto *Nimrod*, *Gen.* 10. 9. where 'tis ſaid, *he was a mighty hunter before the Lord*, *&c.* as hereafter §. 4. 6. *Bacchus* was alſo called *Liber*, according to the proper import of the *Hebrew*, חורים *Horim*, which ſignifies *Princes*, *i. e. free-men*; whence the name *Heroes*, *&c.* of which alſo hereafter §.4. 7. The names *Thriambus*, *Lythirambus*, and *Dithyrambus* given to *Bacchus*, are one and the ſame, though variouſly inflexed; which the *Syrians* expreſſe by דתרי אבהן *dithere abban*; which ſignifies διπατρίδης, from the fiction of *Bacchus*'s being twice born, as

Attes. Hues.

*Deut.*4. 24.

5. *Zagreus. Gen.* 10. 9.

6. *Liber.*

7. *Thriambus Lythirambus, Dithyrambus.*

as hereafter. 8. *Bacchus* was also called *Briseus*, from בריז רובשא *briz doubsa*, that is, a *lake of honey*; from the Fable, of his travelling through a land of Honey, which refers to *Canaan*. 9. Several other proper names of God were given unto *Bacchus*, as *ja*, *jao*; whence *To Bacchus* from יה and יהוה. That *Jao* is the same with יה or יהוה, is made evident by *Sandford*, *de Descens. l.* 1. §. 10. 'It appears, saies he, that the *Tetragrammon*, or four letered 'Name *Jehovah*, was known not only by the sound, but also, by 'its Countrie, and origination; for they pronounced it *Jao*, and 'as Hebrew, interpreted it out of the *Hebraics*. Then he addes '§. 11. that *Irenæus*, *Tertullian*, *Origen*, *Eusebius*, *Epiphanius*, and 'Theodoret, make *Iao* to be the same with *Jehovah*, Gods *essential* 'Name. See what follows *cap.* 8. §. 11. *Heinsius*, *Aristarcho*. S. *cap.* 1. and *Glassius* (after him) *Grammat.* S. *lib* 4. *tract.* 3. *observ.* 5. tels us, 'That *Bacchus* was stiled *Jacchus*, from יה Gods name. 'And from *Hallelujah* sprang that famous Greek acclamation to 'Bacchus, ἐλελεῦ ἰάκχε, which was translated (from the Jewish 'Church) by the Enemy of Mankind, for a contumelie of the 'Divine name. 10. *Bacchus* was called also *Adonis*, and *Adonæus*, from אדני *Adonai*. That *Adonis* received its origination from אדני *Adonai*, Gods name, *Sandford*, *de descensu Christi l.* 1. §. 9. proves thus: 'That *Adonis* descended from *Adonai*, is sufficiently 'proved by the testimonie of our senses, (*viz* eyes and ears.) 'This *Adonai* had among the *Hebrews* a vicarious power in the 'place of *Jehovah*:---For its very probable, that the *Hebrews* ab'stained from sounding the sacred name *Iehovah*, when they per'ceived it was traduced by the *Gentiles*, to signifie their Idols. The like he affirms of *Adonis*, §. 15. 11. *Bacchus* was also stiled *Eleleus*, from אל אלוה *El-eloah*. 12. *Evius*, from יהוה. And 13. *Sabus*, from צבאות *Sabaoth*: (as *Plutarch. Sympos.* 4.) *Heinsius*, *Aristarcho S. cap.* 1. makes *Sabus* or *Sabasius*, *Bacchus's* name among the Greeks, to be derived from סבא οἰνοφλυγεῖν, to *drink down* ful draughts of Wine; so *Bochart*: But *Sandford* derives it from צבאות. See *Sandford*, *de descens. Chr. l.* 1. §. 13, 14. Al these being names peculiar to the *holy God*, were, by a blasphemous imitation, applied to this *Idol-God*, *Bacchus*.

8. *Briseus.*
9. *Jao.*
Eleleu Hie, est ipsissimum Hebræorum Hallelujah. Sandford, de descensu, Ch. l. 1. *Sect.* 5.
10. *Adonis.*
11. *Eleleus.*
12. *Evius.*
13. *Sabus.*

§. 3. But to passe on to *Bacchus's Genealogie*; first, some there are who refer the original of *Bacchus* to *Noah*; and that not without some seeming likelihood: which may be drawn, 1. from their

cognation in name; *Bachus* or *Boacchus*, having much the same sound with *Noachus*, though this is not of much weight. 2. *Bacchus* is said to be the first *inventor* of *Wine*, which exactly answers to the character the Scripture gives of *Noah*, that he first *planted Vines*, &c. *Gen.* 20. 21.

But the chief contest amongst the *Learned*, is concerning *Moses* and *Nimrod*; to which of these two *Bacchus* owes his original. *Sandford* and *Vossius* refer him to *Moses*; *Bochart* to *Nimrod*. I conceive we may take in both, without any *contradiction*. For 'tis evident, that those blind *Mythologists*, who brought in these *Genealogies* of the Gods, were not so *distinct* and *uniforme* in the application of their *oriental broken Traditions*, as to keep close to *Persons*; but admitted a very great *latitude* herein: Some applying their *stories* to one person, some to another; some a peice to one, and a peice to another, as they affected. Thus some referred the stories of *Nimrod*, others those of *Moses*, to their Idol *Bacchus*. We shal begin with those who make *Bacchus* originally the same with *Moses*. So *Sandford, de descensu Christi ad inferos, lib.* 1. *Sect.* 17,18,19. *Whoever shal examine al the Reasons of Truth in this Theologie of* Bacchus, *wil find, that the true* Bacchus *was* Moses, *or the true God of* Moses; *and that those things which are chiefly mentioned of* Bacchus, *are only fabulously to be referred to the* Theban Bacchus, *or also to* Osiris; *whom* (*according to* Herodotus) *the* Egyptians *affirme to be* Bacchus. So *Owen, Theol. lib.* 1. *cap.* 8. *Voss. Idol. l.* 1. *c.* 30. by whom we find an exact parallel drawn 'twixt *Bacchus* & *Moses*, in these particulars. 1. As *Moses*, so *Bacchus* was feigned to have been borne in *Ægypt*. 2. *Orpheus* cals *Bacchus* Μίσλω, a name of the same origination with *Moses*. So *Sandford, de descensu Christi l.* 1. §. 18. *There is extant in* Orpheus *a hymne, wherein he celebrates* Mises; *whom in the first verse he stiles* Dionysus, *and in the third* Jacchus. *Now* Mises *differs not from* Moses *save in punctuation*, &c. 3. *Bacchus* is said to have been shut up in an *Ark*, and imposed on the waters; as *Moses* was. Thus *Sandford, de descensu Christi, lib.* 1. §. 18. Moses's *Ark, as also his danger in the waters, and deliverance thence, was known to divers Nations; albeit by several variously, and that most fabulously, detorted unto* Bacchus, *&c.* 4. *Bacchus* is made to be *beautiful* in *forme*, and διμάτωρ, *one that had two Mothers*; as *Moses*. Thus also *Sandford, de descensu Christi lib.* 1. §. 18. '*Moses's Adoption* was al'o known: therefore the *Poets* fable *Bacchus* to be Bi-'*matrem*,

Bacchus *the same with* Moses.

Fergit Orpheus Bacchi *sui natales eum in modũ celebrare, ut* Baccho *insanior sit oporter qui non videat, eum Mosis potius incunabula, quàm alterius cujuspiam, depingenda suscepisse.* Sandf. de descensu Christi lib. 1. Sect. 18.

'*matrem, double mothered*; which they cal *Isidas*. 'The *Egyptians* '(saith *Plutarch*) affirme, that *Isis*, with a *pensive mind*, and *weep-* '*ing*, was, by the maids, brought to the Queen, to nurse the 'Child. Moreover, *Moses's eximious beauty* was wel known: For 'when the *Poets* say that *Bacchus* was most *beautiful*; whom do 'they paint forth but *Moses?* 5. *Plutarch* makes mention of φυγὰς Διονύσου, the *flights of Bacchus*; which answers to *Moses*'s flying from *Egypt*, as *Stillingf. origin. S. book* 3. *cap.* 5. §. 11. So *Sandford, de descens. l.* 1. §. 18. 'The Banishment of *Moses* was known, 'whence *Plutarch* (*de Iside*) saies, that *Bacchus's banishment* was a 'commun Song among the *Grecians*: Also *Moses*'s flight was a 'mater of commun fame; unto which *Bacchus's* flight, so much 'celebrated by the *Poets*, refers, as every one ought to acknow-'lege; specially seing those things, which they mention of '*Bacchus's* flight towards the *red Sea*, can be understood of none 'but *Moses*. 6. *Bacchus* is said to be educated in a Mount of *Arabia*, called *Nysa*; according to that of *Moses*, who resided there 40 years. 7. *Bacchus* was hence called Διόνυσος *Dionysus*; which (as *Bochart, Can. lib.* 1. *cap.* 18.) answers exactly to the *inscription* of *Moses*, on the *Altar* by him erected, *Exod.* 17. 15. יהוה נסי *Jehova Nissi*: which Posteritie interpreted, the *God Nisæus*, i. e. in *Greek* Διόνυσος, *Dionysus*. 8. Amongst the *mysteries* of *Bacchus*, *Serpents* are reckoned; which answers to *Moses*'s brazen *Serpent*. So *Sandf. descens. lib.* 1. §. 18. Moses, *at the command of God, in the desert of* Arabia, *made a* Brazen Serpent; *according to the Image whereof, it was said, that a* Serpent *was in use among the* Sacreds *of* Bacchus; *as* Nonnus *attests*. 9. *Bacchus* is said to have a Dog for his companion; which answers to *Caleb, Moses's* companion; whose name signifies a Dog. So *Sandf. lib.* 1. §. 19. Caleb, *who in Hebrew sounds a* Dog, *gave rise to that fable of* Bacchus's *dog, which alone followed him wandring on the mountains*. 10. *Bacchus* was *famous* for his passing the *red Sea*, and *Wars*; specially for that he had *Women* in his *Army*, as *Moses* in his march towards *Canaan*. So *Sandford, de descens. lib.* 1. §. 18. Moses's *expeditions are wel known: For hence it is that* Diodorus Siculus lib. 1. *memorates specially two expeditions of* Osiris (*the* Egyptian Bacchus,) *the one into* Æthiopia, *the other into* Arabia, *through the red Sea*. 11. In *Euripides*, the *Bacchæ* are said to draw water out of a Rock, having struck it with their *Rod*; and where ever they went, the Land flowed.

Exod. 17. 15.

Moses, percussa rupe, aquas elicuit: quid aliud sonant à Theatro, illa Euripidis in Bacchis: virga quis arrepta ferit rupem, statim exultat inde rossidus fontis liquor. *Sand. descens. lib.* 1. *Sect.* 19.

flowed with *wine*, *milk*, and *honey*. The first part of this *fable* answers to *Moses's striking* the Rock, whence gushed forth waters: the latter part answers to the description of *Canaan*; which is said to flow with Milk and Honey, *Exod.*3.8,17. & 13.5. & 33.3. *&c.* Whence *Bacchus* was called *Brisæus*, i. e. בריז רובשא *a lake of honey.* 12.*Orpheus* cals *Bacchus* θεσμοφόρον, i.e.*the Legislator*; and so attributes to him δίπλακα θεσμὸν, as it were, *two Tables of Laws*, in imitation of *Moses*, *Exod.*34.20. 13. *Bacchus* was also called *bicornis*, *two-horned*; as *Moses* is usually pictured, from the mistake of that Text, *Exod.* 34. 29. *the skin of his face shone.* To which we may adde what is mentioned in *Nonnus's Dionysiacis*, 'That *Bacchus* having touched the Rivers *Orontes* and *Hydaspes* with his *rod*, and 'dried them up, he passed over; and his staffe being cast on the 'ground, it began to creep as a Serpent, and to wind it self 'about an Oke: Again, that the *Indians* continued in darknesse, whilest the *Bacchæ* enjoyed the Light. Al which exactly answer to the storie of *Moses*, as face to face in a glasse. 15. Farther, *Moses* learned on Mount *Sinai* the *Rites* of *Sacrifices*, and thence taught them to the people: The same is sung of *Bacchus* by *Ovid. Fast.*

Ante tuos ortus aræ sine honore fuere.

16. Again, *Moses* was the first that brought in *sacred Music*: thus in like manner *Strabo*, *lib.* 10. 453. informes us, that the *Bacchic Music* was famous throughout *Asia*; and that many *music Instruments* had obteined a *Earbaric name*, as *Jambla*, *Sambuke*, *Barbitos*, *Magades*, &c. which seem al to be of *Hebrew origination.* 17. Moreover *Moses*, with the Princes of the Tribes, (who are for Honor sake stiled in Scripture the *sons* of *Joseph*) took the *bones* of *Joseph*, and carried them to *Canaan*, *Exod.* 13. 19. whence sprang the old Poets fable of *Osiris's bones*, and of his sons, *&c.* For the ancient *Osiris*, whom *Pan* nourished, was *Joseph*, as *Sandford* wil have it. 18. Lastly, we find a fabulous mention of *Bacchus's Maira*, who is referred and seated among the Stars. This *Maira*, *Sandford*, by an easie *Anagrapsis*, resolves into *Maria*, or *Miriam*, who was Sister to *Moses* and *Aaron*. Thus *Sandford* and *Vossius* shew, in many instances, how the whole storie of *Moses* was translated to *Bacchus*. And *Bochart* himself grants, that these many *parallels* could not but be borrowed from *sacred storie*; though he addes, 'Yet I cannot collect, with this great man

(*Vossius*)

'(*Vossius*) that *Moses* was the *Phenician*, and *Egyptian Bacchus*. For 'tis not likely, that a person so much hated by these Nations, 'should be worship'd by them as a *benigne God*. Only, I think, 'these *Mythologists* alluded to the storie of *Moses*; as in the fable 'of *Silenus*, to the Prophecie of *Silo*. And truely not only the 'stories of *Moses*, but of others also, lie hid in the *Mythologics* of '*Bacchus*. Thus *Bochart*, *Canaan lib.* 1. *cap.* 18. *fol.* 486. which leads us to the following Genealogie of *Bacchus*.

§. 4. Though many pieces of *Moses's storie* and *character* are applied to *Bacchus*; yet I conceive, (with learned *Bochart*) that the chief *Prototype*, or *original Idea*, according to which *Bacchus's picture* was drawn, was *Nimrod*. This may be demonstrated, 1. from the very name *Bacchus*, which seems the same with בר כוש *Bar-chus*, the *son of Chus*; as also from the Greek Ἰάκχος, the same with יה כוש *Jah* of *Chus*. Thus *Bochart*, *Phaleg. lib.* 1. *cap.* 2. *Now who sees not, that* Nimrod *was* Bacchus? *for* Bacchus *is the same with* בר כוש Bar-chus, i. e. *the son of Chus*. Barchus *and* Bacchus *are the same, as* דרמשק *Darmesek*, *and* דמשק *Dammesek*, *for* Damascus. Thus much the *Grecians* themselves tacitely hint to us. 1. By making *Bacchus* to be the son of *Jupiter*; as *Chus*, the father of *Nimrod*, was the son of *Cham*; who passed among them for *Jupiter*, as before. 2. By consecrating unto *Bacchus*, amongst the birds, Κισσαν the *Pie*, and amongst the Plants, Κισσὸν the *Ivy*; because he was Κισσος *Cissius*, Hebr. כוש a *Chusean*, or son of *Chus*; as *Nimrod* was. 2. This is likewise evident from *Bacchus's* other name Νεβρώδης *Nebrodes*; which *Bochart* makes to be a derivative from *Nimrod*, and this from מרד *Marad*, *to Rebel*. It is true, some suppose that *Bacchus* was called *Nebrodes*, from that *Exuvium hinnuleum*, which he, and his *Bacchantes* were wont to wear: For, say they, this Νεβρὶς properly imports. But I should rather think, and say, (as before §. 2.) that *Bacchus* wore these νεβρίδας, as also that he had in his Chariot נמרין, *Tigers*, in allusion to his original name Νεβρώδ, or *Nimrod*. So *Bochart*, *Phaleg. lib.* 1. *cap.* 2. 'The 'name alludes to נמרא *Nimra*: The *Chaldeans* cal a *Tiger* so: 'Thence *Tigers* in *Bacchus*'s Chariot. Others rather derive the 'name from Νεβρὶς *Nebris*; and cal *Bacchus Nebrodes*. So *Anthol. lib.* 1 *cap.* 38. *Epigr.* 1. Νυκτίλιον, νομὸν νεβρώδια, νεβριδόπεπλον, 'as if he were *cloathed* with an *Hinnulean* skin; being ignorant that 'this is the very name of *Nimrod* among the *Grecians*. See the 'LXX,

Bacchus the same with Nimrod.

1 *Bacchus the same with Barchus.*

2 *Nebrodes the same with Nimrod.*

Νεβρὶς *Hinnulī pellis, exuviū hinnuleū, quod Bacchus & Bacchantes gestare solebant. Bacchus* Νεβρώδης *vocari dicitur, quod Bacchantes hinnulorum pellibus uterentur. Stephan. in* Νεβρὶς.

LXX. *Josephus*, and others. Thus *Bochart* derives *Bacchus* his name *Nebrodes*, or *Nebrod*, from *Nimrod*; and this from מרד *Marad*, to *Rebel*. Whence this name *Nimrod* seems to be given unto him, either *Prophetically*, or else *eventually*, after he had rebelled against his Ancestor *Noah*; and *usurped* an *universal Empire* over his Brethren. Hence, 3. he is stiled *Gen.* 10. 9. A *mighty Hunter before the Lord*, i. e. *most potent*, as *Jon.* 3. 3. *Act.* 7. 20. *Luk.* 1. 6. proportionably whereto, *Bacchus* is also stiled ζαγρεὺς a *Hunter*: and what is said of *Jupiter*, that *he expelled his father Saturne*, i. e. Noah, *from his Kingdome*, *Bochart* applies to *Bacchus* or *Nimrod*; who, by reason of his *rebellious usurpation*, was called *Nimrod*. And 4. by reason of the *extent* of his Dominion he was stiled *Belus*: For that *Belus*, the Head of the *Assyrian Monarchie*, was the same with *Nimrod* (who had the first name given him from his *Dominion*, and the latter from his *Rebellion*) is proved by *Bochart*, (in his *Phaleg. lib.* 4. *cap.* 14. *fol.* 264.) only the name *Nimrod*, in so much as it was *contumelious* and *odious*, was obliterated; and that of *Belus* only retained by the *Chaldeans*. 5. To this name *Belus*, answers that of *Liber*, given to *Bacchus*; which *Bochart* makes the same for import, with חורים *Horim*, *liberi*, *free men* or *Princes*; which is given to the *Babylonian Princes*, Esa. 34. 12. where the *Chaldee* reads it, *bene herin*, *sons of Liberi*, *or Heroes*; For thence the name *Heroes* was derived. Whence *Methodius* cals *Nimrod* ἀδελφὸν τῶν ἡρώων, *the brother of the Heroes*, *i. e.* in effect, *Liber*, a *Prince*. 6. The Greek *Mythologists* themselves, though they are ambitious of vindicating *Bacchus* for their countrie man, yet they acknowlege that *Staphylus*, his Son and Successor, was King of *Assyria*; which is as much as if they had said, that *Bacchus* reigned in *Assyria*. Yea, in the *Epitaph* of *Ninus*, *Nimrods* Son, and *Successor*, there is mention made of the *Bacchæ*; as *Athenæ. lib.* 12. 7. *Bacchus* is said to be the God of Wine; because *Nimrod* was the first that ruled over *Babylon*, where that most excellent Wine celebrated so much among the *Poets* under the name of *Nectar*, was found. So *Athenæus Deipnos lib* 1. *Chereas* (saith he) *reports that there was a Wine in Babylon, which the natives cal Nectar*; which they called also *the drink of the Gods*, *&c.* 8. Lastly, the expedions of *Bacchus* into the East, even unto *India*, seem evident *References* unto *Nimrod*, and his *successors* Atchievements in those parts, as *Bochart*, *Phaleg l.* 1. *c.* 2. That *Bacchus* was the same with *Nimrod*;

3. *Zagreus.* *Gen.* 10. 9.

4. *Belus.*

5. *Liber.*

Heroes.

6. *Staphylus Bacchus's son, the same with Ninus.*

Owen Theolog. lib. 3. *cap.* 8.

Nimrod; and that the whole of his *worship* was transported out of the *oriental* parts into *Grece*, by the *Phenicians*, see *Bochart*, *Can. lib.* 1. *cap.* 18.

§. 5. But we procede to give instances of many *Fables* attributed to *Bacchus*, which were originally *Traditions* from *sacred* Scripture, as 1. That Fable, of *Bacchus's being borne out of Jupiters thigh*; which *Bochart* (*Can. lib.* 1. *cap.* 18.) makes to be but a mistaken *Tradition* from *Gen.* 46. 26. 'Bacchus (saies he) is feigned to have 'been born out of *Jupiters thigh*; because the *Phenicians* under-'stand ירך and פחר, (which properly signifie the thigh) of *the* '*verenda*; whence that commun saying in Scripture, *to procede out* '*of the thigh of the Father*, as *Gen.* 46. 26. *Exod.* 1. 5. *&c.* So *Vossius de Idololatr. lib.* 1. *cap.* 19. more largely. 2. In the *Tyrian Fable* of *Bacchus* and *Icarus*, *Wine* is said to be the *bloud of the Grapes*; which is an *Idiome* purely *Hebrew*; so דם ענבים, is used by *Jacob*, *Gen.* 49. 11. and by *Moses*, *Deut.* 32. 14. Where the *Greeks* render it αἷμα σταφυλῆς, as *Bochart*, *Can. l.* 1. *c.* 18. 3. *Pausanias*, in *Achaicis*, makes mention of a *Fable*, touching the *Greeks* finding at *Troy* λάρακα, an *Ark consecrated to Bacchus*; which when *Eurypilus* had opened, and beheld the statue of *Bacchus* hid therein, he was presently, at the very sight thereof, deprived of his senses. This, saies *Bochart* (*Can. lib.* 1. *cap.* 18.) was taken from 1 *Sam.* 6. 19. where 'tis said, that *God therefore struck the Betsemites, because they pryed into his Ark, &c.* 4. There is another *Grecian Fable* of 'Bacchus being angry with the *Athenians*, because they 'dishonored his *Sacreds*; neither received them with that solem-'nitie, when they were first brought from *Brotia*, unto *Attica*, by 'Pegasus: wherefore he afflicted them with a grievous disease in 'their privie parts; from which they could find no remedie, 'until, being admonished by the Oracle, they yielded themselves 'more obsequious to the God; and erected *Phallos*, *i. e.* certaine 'Images of those *privie parts* he had afflicted, for his honor. An egge is not more like unto an egge, (saies *Bochart*, *Can. lib.* 1. *cap.* 18.) than this Comment to the Historie of the *Philistines*; who, when God brought upon them the *Hæmorrhoides*, for their unworthy treatment given the *Ark*, upon consulting their Oracle, were answered; that they could not be otherwise cured, than by consecrating *golden Images* of the *Hæmorrhoides* to *God*; which accordingly they did, *&c.* 1 *Sam.* 5. 9. 1 *Sam.* 6. 4, 5. 5. There is

Grecian fables touching Bacchus of sacred original.

Gen. 46. 26. *Bacchus borne of Jupiters thigh.*

Gen. 49 11. *The bloud of the Grape.*

Deut. 32. 14.

Bacchus's Ark from 1 *Sam.* 6. 19.

1 *Sam.* 6. 19.

1 *Sam.* 6. 4, 5.

is another Fable, of *Bacchus's attaining unto Immortalitie, &c.* which is evidently a corrupt imitation of the *Scripture* account of God. So *Sandford, de Descensu Christi lib.* 1. *cap.* 17. 'We need 'no way dout but that belongs to the Great God, which *Diodo-* 'rus Siculus, *lib.* 3. relates of *Bacchus*; namely, *that among al the Gods, Dionysus onely attained to a fixed immortalitie.* 6. To which we may adde that of *Diodorus lib.* 1. and *Strabo lib.* 17. who affirme, *that Osiris* (who was the *Egyptian Bacchus*) *his sepulchre was unknowne to the Egyptians*; which, saies *Sandford* (*lib.* 1. §. 21.) answers to what is said of *Moses*, Deut. 34. 6. *But no man knows of his sepulchre unto this day.*

Deut. 34. 6.

Bacchus his expeditions into the East.

§. 7. The whole fabulous storie of *Bacchus's expedition* into the *East*, seems evidently no other than a corrupt imitation of the *Israelites passage* unto *Canaan* under *Moses* and *Joshua*; as it may appear by these particulars. 1. *Bacchus* is said to have for his companion *Silenus*; which *fable* (as *Bochart* makes it very plain) owes its original to the Prophecie of *Silo*, *Gen.* 49. 10. This also *Justin Martyr* long since observed; shewing, *how the Devils horridly wrested this Prophecie, to establish the mysteries of Bacchus.* (1) To begin with the name *Silenus*; it seems apparently the same originally with the Heb. שילן *Silan*; and this the same with שילה *Silo*, the name of the *Messias*, the *Angel*, or *Messenger*, sent by God to *conduct Moses*, and the *Israelites* unto *Canaan*. (2) Hence the Greeks make *Silenus* to be *Bacchus's* διδάσκαλος *Preceptor*, or *Instructor*; as *Moses* was instructed by *Silo*, (or the *Angel*,) who is said to be the *Lawgiver* and *Instructor* of the people, *Gen.* 49. 10. (3) Thence they make *Silenus* to be employed in *treading out the Grapes*: which answers to *Silo* his *Character*, Gen. 49. 11. *and his cloaths in the bloud of Grapes.* (4) They make *Silenus* to be alwaies drunk with Wine, and to feed on Milk: which fully agrees with what is Prophecied of *Silo*, Gen. 49. 11. *His eyes shal be red with wine, and his teeth white with milk.* But of this more hereafter.

1 Bacchus his companion Silenus, the same with Silo, mentioned Gen. 49. 10, 11, 12.

Pan another of Bacchus his companions.

2. Another of *Bacchus*'s companions was *Pan*; who is reckoned amongst one of his *chief Commanders*, &c. That this fable is also of *Jewish original*, seems evident (1) from the very name *Pan*, which, in the *Hebrew* פן *Pan*, signifies one that stands *astonish'd*, or *stupified* with *fears*, whence *Pan* is fabled to send *Pannic* fears, which gave rise to that *proverbial* speech, *Pannic fear.* (2) *Pan* is made the *God of Shepherds*: Which fable evidently sprang from that

that character of the *Messias*; who is stiled frequently the *Shepherd* of *Israel*; as hereafter.

3. *Bacchus* is fabled to have Women in his Army, which were called *Bacchæ*, and *Thyades*, and *Mimallonides*, &c. (1) These *Bacchæ* were *Prophetesses* of *Bacchus*, so called, as some think, from בכה *to lament*, according to that, *Ezech.* 8.14. מבכות *Mebaccoth*, *weeping for Tamuz*; For 'tis certain, that the *Sacreds* of *Bacchus* were performed with much *lamentation* and *howling*. *Heinsius*, *Aristarcho cap.* 1. deduceth the *Bacchæ* (as *Bacchus*) from בכה *ululari*, to *howl*, or *lament*; which word *Virgil*, *Æn.* 7. useth of the *Bacchæ*, *The Bacchæ their lamentation.* *Ezech.* 8.14.

Ast alia tremulis ululatibus æthera complent,
Pampineasque gerunt incinctæ pellibus hastas.

Also he shews, that the lamenting exclamation οὐαί, used by the *Bacchæ*, flows from the Hebr. אבוי *heu! eheu!* So in *Prov.* 23. 29, 30. אבוי *væ*, is used for immoderate drinking of Wine. *Drusius*, *lib.* 1. *Animad. cap.* 33. derives the *Bacchæ*'s οὐάζειν from ἰὸς, answerable to the *Syriac* חויא a *Serpent*, *Ezech.* 8. 14. The women which celebrated *Thamuz*, or *Adonis*, whom the *Greeks* make the same with *Bacchus*, are said to be מבכות *weeping*; from בכה, i. e. *Bacchæ*, or, according to the *Greek*, βακχεύσαι. Whence it appears, that these *Sacreds* were first celebrated in the *East* by these She-priests of *Bacchus*. Thus *Heinsius*, and *Glassius* after him. *Bochart* (*Can. lib.* 1. *cap.* 18. *fol.* 480.) shews, how these *Bacchæ* cried usually *Euoe*! which he derives from *Prov.* 23.29,30. אבוי *Euoe*! or *væ*! (2) Thence *Bacchus*'s *Thyades*, the same *Bochart* derives from תעה, *to wander*; because, being overcome with *wine*, and *furie*, they *wandred* here and there. (3) And so *Mimallonides*, he draws from ממללן *Memallelan*, *pratlers*; according to that *Prov.* 23. 29, 30. So *Heinsius*, *in Aristarcho sacro cap.* 1. supposeth, that *Mimallonides*, *Bacchus*'s Priests, were so called from the *noise* and *clamor* they made: For ממללין, with the *Chaldeans*, signifies *pratlers*, or *garrulous persons*. Likewise *Thyades*, from תעה to *wander*, or *stray*; which is used *Esa.* 28. 7. for *drunkards*. So that *Thyades* must be the same with μεθυσάδες, i. e. such as being touched with Wine, or furie, wander up and down: whence *Euripides* cals the *Bacchic Priests* πλανάτας, *Erratics*, or *wanderers*, as *Glas. Gram.* S *l.* 4. *Tract.* 3. *obs.* 5. *Prov.* 23. 29, 30. *Quæ in sacris literis de Jehovæ cultoribus dignissima cognitu commemorantur, eorum pleraque vel confusa, vel ad fabulā deflexa, in Bacchum licet congesta videamus. Verè igitur Lactantius: Mendacium Poetarum non est in facto, sed in nomine. Sandf. de descens. l.* 1. §. 17.

§. 8. But I shal conclude this of *Bacchus* with that of *Bochart*, (*Can.lib.*1. *c.*18. *f.* 486.) 'These examples (saies he) shew, that 'in this fable of *Bacchus* there is more than enough, that every 'where alludes to the rest of the Scripture; yet so, as that the most 'of these Fables were fetch'd from the historie of *Moses*; because 'when the Phenicians came first into *Grece*, with *Cadmus* their 'Commander, the memorie of things done by *Moses* was yet fresh. 'For *Cadmus* lived under *Joshua*, and was *Captain* of those *Phenicians*, who, to save themselves from imminent danger, betook 'themselves to Sea, to search out for other Countries. Thus we see how these Fables were conveyed into *Grece*.

CHAP. IV.

The Theogonie of Apollo, Mercurie, Pluto, Enceladus, and Typhon, Hebraic.

Apollo, *from* ἀπόλλυν *to destroy, the same with* Apolluon, *Rev.* 9. 11. *which answers to the Hebrew* שד *Shad, the Devils name, Deut.* 32. 17. Apollo *called* Pythius, *from* Phut, *or* Python. Delus *from* דהל *deel, fear. Exod.* 20. 23. Belenus *from* בעל *beel, Lord.* Pæan, *and* Jepæeon *from* παίειν, *to heal.* Eleleus *from* Halelujah. *A parallel betwixt* Apollo's *sacreds, and those in the Jewish Temple, and Institutes. The Theogonie of* Apollo, *as parallel to* Joshua: 1. *In Names*; *as* ἰήσου *answers to* Joshua *or* Jesus: *the like* Pæan, *&c.* 2. *In Stories*: Python *slain by* Apollo, *the same with* Og *slain by* Joshua. ἐλελεῦ ἴυ, *which began and ended the* παιὰν, *sung to* Apollo, *the same with* Hallelujah. Apollo's *parallel with* Phut. Mercuries *parallel with* Canaan, *proved by the origination of his name from* מכר *Machar, and other Fables.* Mercurie *called* Taautus, Theuth, Mominus, Casmilus. *The Theogonie of* Pluto: *His Names* Muth, Hades, Axiokersos, Typhon. Enceladus *the same with the Devil, Esa.*27.1. Typhon's *original from* Tophet, *Esa.*30.33. Typhon's *parallel with* Moses *in* 5. *particulars.* Briareus.

The Theogonie of Apollo.

§.1. WE have given the *Genealogie*, or *Theogonie* of *Saturne*, *Jupiter*, *Juno*, and *Bacchus*; with evident *notices* of their *origination*

gination from the *Hebrew* language, and sacred Oracles: We now procede to *Apollo*, another *suppositious son* of *Jupiter*, whom the Wiser of the *Mythologi is* reputed as their *Supreme God*; and therefore termed him the *God of Wisdome*; whereby they generally understood the *Sun*; Which being as the *Eye* of the world, and the greatest *Natural Efficient* of al sublunary *corporeal Effects*, might wel passe for an *Idol God*, amongst those *blind Pagans*. But, whatever *fond conceits* these poor Heathens had of their *Idol Apollo*, we dout not but to evince, that his chief *Names*, *Attributes*, and *Offices* were, by I know not what *Satanic imitation*, of *Hebrew*, and *sacred Original*. And to begin with his chief name *Apolio*, in *Greek* Ἀπόλλων, a *Destroyer*; whence, saies *Eustathius*, Iliad. α. ὁ Ἀπόλλων ἐκ τοῦ ἀπόλλειν ὀνομάζεται, *Apollo is so named from* apollein, *to destroy*: which exactly answers to the *Hebrew* שד *Shad*, the *Devils* name, from שדד *Shadad*, to *destroy*; whence *Deut.* 32. 17. לשדים *to Devils*. We find the same name for substance given the *Devil*, *Rev.* 9. 11. *Apollyon*, i. e. *a Destroyer*, according to the import of the Hebrew *Abaddon*. So that 'tis evident, this name *Apollo* answereth exactly to the *Devils* name שד *Shad*, a *Destroyer*. 2. Another name of *Apollo* was Φοῖβος; which *Sandford*, *de descens. Christi lib.* 1. §. 16. derives from the *Anagrapsis*, or *rescription* of *Jehovah*: Whence (saith he) at first came *Hoibe*, and hence *Phoibe*: For it is certain, that to words beginning with a vowel, the *Æoles* were wont to prepose a *Digamma*, the force whereof is expreſt by *Phi*, whence the ancient *Greeks* for οἶνος writ ϝοῖνος. 3. Another name of *Apollo* was *Pythius*; which *Bochart* derives from *Phut* the son of *Ham*, Gen. 10. 6. whence *Apollo* was said to be the son of *Jupiter Hammon*, i. e. of *Ham*, as before. Thence also they supposed him to have been a *Lybian*, because the Posteritie of *Phut* setled in those parts. Others derive *Pythius* from *Python*, and this from פתן *Pethen*, a *Serpent*, which *Apollo* destroyed, as §. 3, 4. *Apollo* was also called by the Ancients, *Delus*: whence the Iland, where his Temple was seated, received the same *name*. Its true, the *Mythologists* would persuade us, that *Delus* was so named from δήλω, *made manifest*; because *Latona lying hid in the Sea*, *when she was about to bring forth*, *was made manifest by Jupiter*. But *Bochart*, *Can. lib.* 1. *cap.* 14. gives us a more *authentic origination* of *Delus*, from the *Phenician* and *Hebrew* דחל *daal*, as *Belus* from בעל *baal*. Now דחל, amongst the *Phenicians* signified *fear*; thence *God*; because the main *object* of

Apollo from ἀπόλλειν.

Deut. 32. 17. *Ex Abaddon natus est Apollon, aut, sacra si quis mavult, Apolluon.* Sandf. de descens. l. 1. Sect. 6. Phœbus, *è Jehovah* Hoibe: *& ex* Hoibe *factū esse* Phoibe, *non est quod quisquam dubitat.* Sandf.

Pythius.

Delus from דחל fear.

of their *fear* was *God*; according to that of the *Poet*, *Primus in orbe Deos fecit Timor*, *Fear was the first that made Gods in the world.* Which suits wel with the *Hebrew Idiome*, which expresseth the *worship* of *God* under the old Testament, by *fear*: As also the *Grecians* expressed their worship of *Demons* by δεισιδαιμονία, *Demon-fear*, Act. 17. 22. And that this name דחל, or *Delus*, attributed to *Apollo*, was of *Hebrew origination*, seems probable, in that we find the same word given to the *Gentile Gods*, frequently, by the *Paraphrastes* on the *old Testament*; as Exod. 20. 23. דחלן *Daalin*, *Gods of silver.* Hence the Iland *Delus* was so called by the *Phenicians*, from דחל *daal*, anciently *deel*, (as from נחל *Neel*, and *Nilus*) i. e. *the Iland of the God Apollo*; whose *Temple*, *Name*, and *Worship*, was at first brought into *Grece*, and fixed in this Iland of *Delus*, by the *Phenicians*; as 'tis made evident by a learned Treatise of *Dickinson*, stiled *Delphi Phœnicizantes*. 5. *Apollo* was also stiled by the Ancients *Belenus*, as it appears, not only by *Ausonius*'s verse; but also by the *Aquileiense Inscription*, *Apollini Beleno*, to *Apollo Belenus*, as in *Gruterus*: whence the *Spaniards* cal him *Veleno*. To which agrees that of *Herodian lib.* 8. who for *Belenus* has βίλιν. Thence also the *Herbe*, which the *Latins* stiled *Apollinaris*, the *Gauls* termed *Belinuntia*: Now as *Delus* was originally the same with the *Phenician* דחל *daal* or *deel*; so *Belenus*, or *Belin*, the same with בעל *Baal*, or *Beel*, or *Belus*, the chief *Phenician* God; of which hereafter, *Ch.* 7. §. 1. Only, as to our present purpose, we may take notice, that as the *Phenicians* termed the *Sun*, their cheif *God*, *Belus*, and *Beelsamen*; because they reputed him בעל שמין, *the Lord of Heaven*; so also the *Grecians* stiled their *Idol Apollo*, βίλιν, *Belin*, or *Belenus*; supposing him to be the *Sun*, and so the *Lord of Heaven*; in imitation of the *Phenicians*, who, by *Satanic inspiration*, took the *original Idea* of this their chief God *Belus*, and *Beelsamen*, from *Divine constitution*, whereby the Sun was appointed *Lord of the day*, as *Gen.* 1. 16. which the *Phenicians* had traduced to them by some broken *Tradition*, from the *Jews* or *Patriarchs*, (the latter is most approved by *Bochart*,) as elsewhere. 6. *Apollo* was also stiled *Pæan* or *Peon*, and *Jepæen*, from those sacred *Hymnes* which were sung unto him, for his victorie over *Python*; which was but an *imitation* of *Joshua*'s victorie over *Og*, as in what follows, §. 3. And because the *Pæans*, or *Hymnes* sung to *Apollo*, were both begun and ended with ἐλελεῦ ἰὴ *Eleleu Hie*; thence also *Apollo* (as *Bacchus*) was called ἐλελεὺς *Eleleus*,

Act. 17. 22.

Exod. 20. 23.

Belenus from בעל *Beel, Lord.*

Gen. 1. 16.

Pæan.

Eleleus.

Eleleus, and ἰὴ *Jeius* from that sacred Hymne sung to the *true God* הללו יה *Hallelujah*, as hereafter, §. 2. and 3. and Book 3. c. 1. §. 11.

הללו יה Hallelujah *convertebatur in* ἐλελεῦ ἰή. *Dickins. Phœn. cap. 6.*

§. 2. Thus we have shewn how the chief *Names* of *Apollo* were of *Phenician immediately*, but originally of *sacred*, *derivation*. And it is not lesse easie to demonstrate, that not only his *Names*, but also his chief *Attributes*, *Offices*, *Temple*, *Sacrifices*, & *Oracles* were al originally, by I know not what *Satanic allusion* and *delusion*, borrowed from the *Attributes*, *Temple*, *Sacrifices*, and *Oracles* of the true *God*, worshiped at *Jerusalem*. Namely, First, as God had his *Tabernacle*; so *Apollo* had his *Cortine*, exactly answering thereto. 2. As *God* had in the *Tabernacle*, his *Ark*; so *Apollo*, in his *Cortine*, his *Tripos*. 3. As Gods *Ark*, so *Apollo's Tripos*, was overlaid with Gold. 4. As God had on his Ark a *propitiatorie seat*, where stood the רביר *Responsorie*, which the Priest consulted, and thence gave forth *Oracles*; so *Apollo* had, on his *Tripos*, a certain seat, which the *Greeks* called ὄλμον; on which his *Pythian She-Priest* or *Prophetesse* sate, and after a pretended consultation with him, or the *Devil* under his name, gave forth Oracles. *Apollo* is said to learne his Art of *divination* from *Pan* the God of Shepherds: which fable seems borrowed from the Divine *Oracle*, touching the *Messias*, *stiled the Shepherd of Israel*, &c. 5. As Gods *Priests* had their *Ecstasies*, & *Raptures*, whilst the *spirit of Prophecie* remained on them; so *Apollo's Priests*, &c. 6. God had his *sacred fire* alwaies burning on his *Altar*, Lev. 6. 12, 13. So also *Apollo*, proportionable hereto, had his πῦρ ἄσβεστον *alwaies-burning fire*, which they call'd ἑστία *Estia*, as tis supposed from אש יה *esja*, i. e. the fire of *Jah*, or Gods *Sacred fire*; as hereafter, c. 9. §. 2.

A Parallel twixt Apollo's *Sacreds* and those of the Jewish Temple.

A parallel 'twixt the *Tabernacle*, *Ark*, *Propitiatorie* and sacrifices of the true *God*, and the *Cortine*, *Tripos*, *Oracles* and *Sacrifices of Apollo*.

Sacred fire. Lev. 6. 12, 13.

7. *Apollo* had a sacred *Hymne* dedicated to him, called *Pæan*, consisting of that solemne acclamation *Hie*, *Hie*; and *Eleleu Hie*; which is evidently the same with that Sacred *Hymne Hallelujah*. This wil appear evident from the *Original* of those *Hymns*, which, as the Fable goes, was this: *Apollo* having destroyed the Serpent *Python*, the first *seventh day* after he instituted his *Pythic Games*, or *Holy dayes*; wherein the chief *contest* was among those who sung παιᾶνα, in the Honor of *Apollo*. That this *Pythic Institution* was but a fabulous *Tradition* of the *Hymnes* sung by *Joshua* and the *Israelites*, upon their Victorie over the *Canaanites*, is proved in what follows, §. 3. Thus *Sandford*, *descensu lib.* 1. §. 21. *From the Solemne Praises which the Israelites poured out to God, for the Victories they obtained under the conduct of* Joshua, Jo Pæan *was sung to* Apollo; *at*

Apollo's Pæan from sacred Hymnes.

Quid aliud verò fuisse in initio τὸ ἐλελεῦ ἰέ, *vel* τὸ ἐλελεῦ ἰὴ *putemus quã Hebræorũ* הללו יה *Hallelujah Dickins. Delph. c. 6.*

at least hence Pæanismes, *specially the more ancient, had their rise.* This appears from *Eustathius*'s description: παιὰν ὕμνος ἐπὶ καταπαύσει κακῶν ἢ ὄντων, &c. *Pæan* is an *Hymne for the cessation of evils, either present or to come.* Hence the Athenians called *Apollo* ἀλεξίκακος, he *that drove away evils.* As for the proper *Idea* of *Pæanisme*, it began with ἐλελεῦ; to which they added ιὰ ιὰ, or ιὲ ιὲ, which makes up ἐλελεῦ ιὰ *Eleleuie*, the very same with that sacred *Hymne* הללו יה *Hallelujah*, as hereafter, §. 3. and *cap.* 9. §. 1. and *Book* 3. *cap.* 1. §. 11.

Apollo's Sacrifices. Deut. 14. 23. & 18. 3, 4. Numb. 18. 12.

8. God had his Sacrifices, specially the *first fruits of Corne, Wine*, and *Oil*, as *Deut.* 14. 23. *Deut.* 18. 3, 4. *Numb.* 18. 12. In imitation whereof, *Apollo*, or the *Devil* under his *forme*, enjoines his *Devoti* to sacrifice to him *Oblations* of *Corne, Wine*, and *Oil.* This appears from the storie of *Anius, Priest* of *Apollo*, who, in time of the *Trojan* War, brought unto the *Grecian Tents*, great store of *Wine, Corne*, and *Oil*; which he had received as *Offerings* to *Apollo*, &c. Farther, God enjoyn'd the *Israelites* to offer *expiatorie sacrifices, a scape goat, &c.* which were as περικαθάρματα, and ἀντίλυτρα, *expiatorie sacrifices*: So *Homer* informes us, the Grecians were enjoyn'd the same by the *Priest* of *Apollo*, for the stopping the Plague in their Camp at the Siege of *Troy*, &c.

9. As *Gods* name *Jah* was sacred in the *Jewish Temple*; so the *Delphic Temple* had this sacred name ιὲ or ιὰ engraven on it, as *chap.* 9. §. 2. Yea the very name ἱερὸν *Temple*, owes its derivation to this sacred name *Jah* or *Hie*, as *chap.* 9. §. 1. Thus we see how accurate Satan was in parallelising the *Names*, *Attributes*, and *Worship* of the true *God.*

§. 3. But to give the true Historic *Genealogie* or *Theogonie* of *Apollo*; Some make him to be the same with *Joshua*; others take him to be *Phut* the son of *Cham.* We shal take in both; because (as it has been once and again observed by us) the Greek *Mythologists* did, according to their differing *Interests, Humors, Inclinations*, and *Fantasies*, ascribe different *Traditions*, and *Fables* to the same persons; or one and the same *Tradition* and *Fable* to different persons. We shal begin with such as refer the *Theogonie* of *Apollo* to *Joshua.* Thus *Sandford, de descensu Christi lib.* 1. §. 21. and *Dickinson, Delphi Phœniciz. cap.* 3. The Parallel betwixt *Apollo* and *Joshua* consists of these particulars. 1. They agree in *Names.* (1) *Apollo* was called ἰήιος, either ἀπὸ τοῦ ἰᾶσθαι, from his skil to *heal*; or

The parallel betwixt Apollo and Joshua, 1. in Names.

or ἀπὸ τῆς ἴσεως, from his *casting darts*. If we consider this name *Jeios*, as to its first Etymologie, viz. from *healing*; so it answers to the Hebr. יהושע *Jehoscua*, or *Joshua*, and the Greek Ἰησοῦς *Iesus*, a *Savior* or *Healer*; which *Joshua* indeed was to the *Israelites*, and so a *type* of *Christ*. Hence also, in imitation of *Joshua*, *Apollo* was stiled Ἀλεξίκακος, the *expeller of evil*. If we derive *Ieios*, *Apollo*'s name, from ἴεσθαι, *to cast darts*, this also refers to *Joshua*'s victorie over the *Canaanites*, as anon. 2. *Apollo* is stiled also Παιὰν, or Παιών, and Ἰηπαιήων. So *Apollonius de Argonautis* sings:

1. Jeios, the same with Jesus, or Joshua.

2. Paan, or Paeon, & Jepaeon the same with Joshua.

Αμφὶ δὲ δαιομένοις ἐυρὺ χόρον ἱστήσαντο
Καλὸν Ἰηπαιήων, Ἰηπαιήονα φοῖβον
Μελπόμενοι———

On which place the *Scholiast*, thus: Ἰηπαιήων ὁ Ἀπόλλων λέγεται, ἤτοι διὰ τὸ ἱέμενον τὰ βέλη, ἢ ὅτι ἰάσεως ὁ θεὸς αἴτιος. Apollo *is called* Jepaieon, *either for his casting darts, or because he is the God that causeth health*. If we derive Apollo's name, *Jepaieon*, from *casting darts*, so it is the same with ἰὲ παῖ, *shoot Child*. Thus *Apollo* is oft introduced by the Poets, as *casting darts*, and that (as *Sandford*) in imitation of *Joshua*, and the *Israelites*, under his *conduct*; who being terrified at the sight of the *Giants*, durst not approche near, but assaulted them by *darts*, at a distance. If we draw this name *Jepaeon*, or *Paeon*, from *Apollo*'s skil in *Medicine*, then it comes from παίειν, which among the Ancients was of the same import with θεραπεύειν, *to heal*. Thence *Lucian de podag.* Παιᾶνα πάντων ἐν θεοῖς θεῶν ἰατρὸν, *Paean is, of al the Gods in Heaven, the Physician*. (3) Yea the very name *Apollo*, though, as to its *former notion*, it be *diametrically* opposite to that of *Joshua*, yet it may conduce to make up the *parallel* betwixt these two. For albeit *Joshua* signifies (both name and thing) a *Savior*, and *Apollo*, a *Destroyer*; yet may the latter Title, on different respects, wel agree with the former: For as *Joshua* was the great *Savior* of the *Israelites*; so was he in like manner the great *Destroyer* of the *Canaanites*. Thus *Sandford*, *descensu lib.* 1. §. 21. 'Joshua, with the He-'brews, signifies a *Savior*: (but) from this that the 'Canaanean nation was *destroyed* by *Joshua*, the Poets 'name him *Apollo*, ἀπὸ τοῦ ἀπόλλειν. To which accords the Historian, '(Diodor. *Sic.* l. 1.) who saies, *that by the wars of the Gods, the progenie of the Giants grew wholly extinct*.

Ab eo quod prœlium contra Bazanitas gestum sit Ekebolois, *ut narrat Josephus, Apollo passim apud Poetas* sagittas jaciens *introducitur. Sandf. desc. l. 1. §. 21.*

Paio *antiquis* therapeuo *fuit. Sandf.*

3. Apollo suits with Joshua.

Qui res gestas à Joshua *spectabant, & ante oculos habebant legem præceptumq; Dei, quibus obstrictus* Joshua, *Cananæos omnes funditus evertere aut fugare tenebatur, illi, inquam,* Joshuam *non ineptè* Apollinem *vocabant. Dick. Delphi Phœniciz. c. 3.*

Python, Og.

2. As *Apollo* may be very far *parallelised* with *Joshua* in *Names*, so also in *Things*, or *Exploits* done. 1. *Apollo* was very famous for his destroying *Python*; whence on the *seventh day*, from the destruction of *Python*, they suppose that *Apollo* instituted the *Pythic Feast*, or *Holy daies*, in commemoration of his victorie over *Python*. So the *Scholiast*, in *Pindar. prolegom. ad Pythia*, ἀποκτείνας τὸν ὄφιν τὸν Πυθῶνα, ἠγωνίζετο πυθικὸν ἀγῶνα καθ' ἑβδόμην ἡμέραν. *When* Apollo *had destroyed the Serpent* Python, *the seventh day after he instituted the* Pythic *Game*. This seems exactly to answer to *Joshua*'s destroying of *Og*, Num. 21. 34, 35. compared with Deut. 3. 11, 13. So *Sandford, descensu l.* 1. §. 21. Lastly, 'Apollo is for nothing more famous, than for his 'destroying *Python*: *Homer* also does greatly celebrate him for 'the destroying *Typhon*: What means this? Why truly, that *Python* 'and *Typhon* are the same; and that by a manifest *Anagramme*, as 'by evident relation *Typhon* is *Og*. Thus also *Dickinson, Delphi Phœnic. cap.* 1. 'Its necessarie that we shew, how *Python* and *Typhon* 'are one. And first of al we shal, by the artifice of *Anagrammatisme*, unite these, which a *Transposition* of the *leters* hath made 'two. Hence therefore, peradventure, τ and π (for in the letter 'φ lies hid π) being transposed, τυφὼν became πυθών. *Typhon* and 'Python have truly *Leters*, at least in power, (which is enough 'for *Anagrammatisme*) the same. But not to build only on these 'Grammatic punctilio's, lo the consent of the most ancient Poet 'Homer, (*hymn. in Apol.*) who sings openly, that *Typhon* was destroyed by *Apollo*, whom the Sun, upon *Apollo*'s prayer, turned 'into putrefaction; and from thence, saies he, τυφάων or τυφὼ, was 'called πυθὼ, and *Apollo* πύθιος. Ἐξ οὗ τοῦ Πυθὼ κεκλήκασι, &c.

Postquam Joshua Amorrhæos & Ogum expugnasset, vero plusquam simile est eum proximo subinde Sabbatho gratias Deo maximas & solennes egisse; ac epinicialibus hymnis *suam populique Israelitici victoriam celebrasse. Græci igitur (quorum omnem à Phœnicibus unà ac Hebræis sciebant) Judæorum Sabbatum, in quo primum facta erat solennis ea ac religiosissima Victoriæ recordatio, speciantes, Apollinem septimo statim die ab occiso Pythone Festum Pythicum instituisse fabulantur.* Dickinson, Delph. Phœnic. c. 8.

Ad hæc, quia S. Scripturæ frequenter assolent impios & populi Dei hostes (quales erant Ogus & reliqui Canaanæi,) draconum serpentumque *nominibus infamare; proinde etiam* Typhonem *modò serpentem modò draconem vocarunt. Strab. l.* 16. *Quoniam verò serpens vel aspis Heb.* פתן Pethen *dicitur, hinc* Τυφὼν, *vocabulo ad Hebraicam vocem fictio, postea* Πυθὼν *appellari cœpit. Dickins. Phœn. c.* 1.

That *Typhon* is *Og*, see more what follows, *Ch.* 5. §. 3. of *Hercules*. 2. *Apollo* is said to destroy *Serpents*, &c. which is referred to *Joshua*, and the *Israelites* destroying the *Canaanites*, who are compared to *Dragons* and *Serpents*, *Psal.* 74. 13, 14. *Thou brakest the*

heads

heads of the Dragons, &c. So *Sandford*, *descens. lib.* 1. §. 20. 'They 'referred to *Joshua*, under the Masque of *Apollo*, the destruction 'of the *Canaanites*, as set forth under the name of *Dragons*, by the 'Prophets; who in some places assimulate the enemies of God's 'people unto *Dragons* and *Serpents*: And because a *Serpent* or 'Aspe is in Hebrew called פתן *Pethen*, hence some 'conceive *Og*, the *Canaanean Serpent*, which *Joshua*, 'under the fable of *Apollo*, destroyed, was called 'Python, &c. So again *Sandford*, *descens. l.* 1. §. 21. 'From this, that the *Amorites* are said to hinder the 'Israelites in their passage to *Canaan*, where they 'were to fixe the sacred Tabernacle, and Ark of 'God, and Divine Oracle, those *Dragons* and *Serpents*, against which the Poets feign that *Apollo* 'fought, are said to oppose themselves against his 'instituting his Oracle.

Amorrhæi *quondã* Josuæ *atq;* Israelitis *per gentem suam transituris ad* Sciluntem (*ubi Dei Arcam divinumque Oraculum fixuri erant*) *via interdicebant: celeberrimus autem Rex Amorrhitarum fuit* Ogus; *adeoque pro more quicquid ab aliis insigniter gestum sit, in eum Poetæ deferunt: narrant itaque* Pythonem *obstitisse* Apollini, *quo minus ad* Delphos *accederet, Oraculiq; præfecturam nancisci posset. Dickins. Delphi Phæn. c. 2.*

3. *Joshua*, with the *Israelites*, upon the destruction of their Enemies the *Canaanites*, sung *solemne Hymnes* to God, in *commemoration* of their Victories: Whence those solemne *Hymnes*, παιὰν, ἰὴ παιὰν, & ἐλελεῦ ἰὴ, which they sung to *Apollo*, in *commemoration* of his victorie over *Typhon*, or *Python*. *Ie*, is the same with יה *Iah*, Gods name; and *Eleleu Ie* with הללו יה *Halelujah*, (as before §. 2.) *Jul. Scalig. Poet. lib.* 1. *cap.* 44. tels us, *That the Pæans were Hymnes, wherein they gratulated the immortal Gods for victorie.* And *Dickins. Delph. Phæn. c.* 6. gives us a good account of the original of these *Pythian Pæans*. 'It remains, saith he, 'that I clearly shew, both how (the *Pæan*) the first and chiefest 'contest in the *Pythian Games*, as also that famous *Brabium*, which 'was wont to be conferred on the *Victor*, drew their *origine* from 'the Historie of *Joshua*. Which, when I have performed it, wil 'give us a most certain Demonstration, that the *Grecians* drew 'the famous occasion of their *Pythic solemnitie*, as also the chiefest 'materials of that Pompe, from the *Phenicians*, or *sacred Scriptures*, &c. Hence he procedes to shew how the *Grecians*, in imitation of the *sacred Hymne* הללו יה *Hallelujah*, began and concluded their *Pæan* with ἐλελεῦ ἰὴ *Eleleu Ie*; And then he concludes: 'And because they began their παιὰν *Pæan* with *Eleleu Ie*, or *Eleleu Iou*, 'and so distinguished it hereby from other *Hymnes*, hence I presume, *Apollo* was called ἐλελεὺς *Eleleus*, and ἰήϊος *Ieios*. The *Grecians*

ἐλελεῦ ἰὴ ἀναφωνεῖν οἱ παιαν-ίζοντες εἰώθασι. *Plutarch. in Theseo.*

הלל יהוה *Halelu Jehovah, inde* ἐλελεῦ ἰὴ. *Dickin. Delph. c.* 6.

'*ans* therefore, as out of the Hebrews exploits (under *Joshua*) 'they coined their victorious God *Apollo*; so also out of their 'Hymnes they framed their Ἐνίκιον, &c. The like account of this Pæan, and its Traduction from the sacred Hymne Hallelujah, I find in *Sandford, de descensu Christi lib.* 1. §. 5. as hereafter *Book* 3. *Ch.* 1. §. 11. who indeed laid the main foundation of, yea, gave the greatest advance to, this (as to others) *parallel* betwixt *Apollo* and *Joshua*.

Apollo's parallel with Phut the son of Hā.

Albeit there are such evident *notices*, that the fabulous *Grecians* borrowed much of their pompous attire, wherewith they adorned their victorious *Apollo*, from the *Wardrobe* of *Joshua*, his noble *exploits* and *victories* over *Og*, with the rest of the *Canaanean Giants*; yet we may not exclude the parallel betwixt *Apollo* and *Phut* the son of *Ham*, as it is given us by *Bochart*, *Phaleg lib.* 1. *cap.* 2. *In the familie of* Ham, *or* Jupiter Hammon, Phut *is the* Pythian Apollo; *who that he lived in* Africa, *we are taught by the historie of the* slain Dragon; *seing there is scarce any where found* Dragons *of so great a magnitude as in* Africa, *or* India *then unknown. Moreover there are of the* Ancients, *who write, that* Apollo *was a* Lybian, *and the son of this* Hammon. Thus *Bochart*; whose parallel, betwixt *Apollo* and *Phut*, may have its place as wel as the former betwixt *Apollo* and *Joshua*: For its to me most evident, that the ancient *Mythologists* were no way *uniforme* in the application of those fabulous *traditions* they gathered up; but some applied this storie to that person, another the same storie to another person, as their different *humors* and *affections* inclined them. We may, without contradiction to truth, suppose, that the fabulous *Poets* applied the storie of *Joshua* his victorie over *Og*, &c. unto their famous *Apollo*; (as unto *Hercules*) but the *Historians* (who affected *truth* more than *delight*) referred their *Apollo* to *Phut* the son of *Ham*, who passed for *Jupiter Hammon*.

§. 4. Another supposed son of *Jupiter Hammon* was *Mercurie*; whose *Genealogie*, *Names*, and *Attributes* were al (as it seems probable) of *Phenician* and *Hebrew origination*.

Mercuries parallel with Canaan.

1. *Mercurie*, as to his *Genealogie*, was said to be the son of *Jupiter Hammon*; which makes him to be the same with *Canaan*, the son of *Cham*, Gen. 10. 6. For *Jupiter Hammon* was the same with *Cham*, as before. So *Bochart*, *Phaleg l.b.* 1. *cap.* 2. finds *Canaan* the son of *Cham* to be the same with *Mercurie*, the son of *Jupiter*, &c.

2. Thence

2. Thence *Mercurie* is derived, by the Learned, from מכר Macar, *to merchandise or sel*: which exactly answers to the Hebrew כנען *Canaan*, which signifies a *Merchant*; for such *Canaan* and his posteritie, who setled in *Phenicia* and *Canaan*, were. 3. Hence also *Mercurie* was made to be the *God of* Trade and *Merchandise*; as likewise famous for *Theeverie*: Al which alludes to the great trading, merchandising, piracies, and craft of *Canaans* posteritie, the *Phenicians*. 4. *Mercurie* is painted with *wings*; which some refer to the *ships* of the *Phenicians*. 5. *Mercurie* is brought in as alwaies employed in *servile messages*; which is supposed to be an allusion to the *curse of Canaan*, Gen. 9.25. *Cursed be Canaan, a servant of servants*. 6. *Mercurie* passeth among the *Grecians* for the *God of Eloquence*; because the *Phenicians*, *Canaans* posteritie, were supposed to be the *Inventors*, though they were indeed only the Conveyers, of *Leters* into *Greece*. Thus *Bochart*, *Phaleg lib.* 1. *cap.* 2. 'The 'name of *Canaan* (saies he) is preserved in *Mercurie*; For both 'are so stiled from Merchandise and *mercature*. And *Mercurie* was 'a *servant*, as *Canaan*; and the father of Eloquence, because Le'ters came from the *Phenicians*.

Mercurii nomen à מכר *vendidit. Glass. Gram. 5. l. 4. Tract. 3.*

Gen. 9. 25.

Mercuries chief name, amongst the *Phenicians*, was *Taautus*. So *Sanchoniathon*, according to *Philo Byblius*'s Version, Ἀπὸ Μισὼρ Τάαυτος, &c. *From Misor sprang Taautus*, whom the *Egyptians* cal Θωὺθ *Thout*, and the *Alexandrines* Θοὺθ *Thouth*, and the *Greeks* Ἑρμῆν, *Mercurie*, &c. This *Theuth* or *Mercurie* the *Egyptians* make to be the first Inventor of *Sciences*, as also the Gods *Interpreter*: whence he was called by the *Greeks* Ἑρμῆς, *the Interpreter*; which *Bochart* refers to *Joseph*, who was the *Egyptian Mercurie*, as *Canaan* the *Phenician*. *Plato*, in his *Philebus*, stiles this *Egyptian Theut*, θεὸς *God*; and θεῖος ἄνθρωπος, *a Divine man*, or *Dæmon*: For so the *Egyptians* estimed *Joseph*. Again *Plato*, in his *Phædrus*, termes him πατὴρ γραμμάτων, *the father of learning*; *with whom* Thamus, *King of Egypt, had many conferences, touching the use of Leters*; which is applicable to none more truly than to *Joseph*. *Cicero* also makes mention of him under the appellation of *Thoyth* and *Theuth*. This Egyptian *Theuth* was called also *Thot*; whence *Vossius* derives our English *God*. This *Phenician Taautus*, and *Egyptian Theuth*, the old *Gauls* stiled *Teutates*. So *Lucan* to *Taramis Jupiter*, joynes *Teutates*; whom *Livie*, *lib.* 26. interprets *Mercurie*. Whence *Bochart* proves, that *Teutates* amongst the *Gauls*, was the same with the *Phenician*

Mercurie called Taautus, & Theuth, &c.

Joseph the Egyptian Mercurie.

τάυτος, and the *Egyptian* Theuth, or Thouth. The same Theuth or *Mercurie* was called by the old Germans *Teuto*; whence the *Germans* themselves were stiled Teutones, and their Tongue *lingua* Teutonica. So *Bochart*, *Can. lib.* 1. *cap.* 42. speaking of the Germans, saies out of *Tacitus*, 'That they celebrate *Tuito* their God, 'produced out of the Earth, and *Manus* his son, as the first found-'ers of their Nation, *&c.* where he proves, that both came from the *Egyptians*, who worship'd for their chief Gods Theuth or *Mercurie*, the Inventor of Sciences, as also *Menas* or *Menes*, the first of men, which is supposed to have reigned in *Egypt*. So *Herodot. lib.* 2. Βασιλεῦσαι δὲ Αἰγύπτου πρῶτον ἀνθρώπων ἔλεγον Μῆνα, 'They *say that Menes was the first of men that reigned in Egypt*. So *Diodorus Siculus*, *lib.* 1. And as the German *Tuito*, or *Teuto*, came from the Egyptian Theuth; so also the German *Man*, or *Men* from the Egyptian *Menas*. Whence the names *German*, *Aleman*, *Norman*, and our English *Man*, as *Bochart*, *Can. lib.* 1. *cap.* 42. *fol.* 751. Another name given to *Mercurie* is *Monimus*; which seems also of *Phenician origination*. So *Julian* the Apostate in his oration of the Son, tels us, 'That those who inhabit *Edessa*, *a place sacred to the* 'Sun, *make Monimus* and *Azizus his Assessors*. Which *Jamblichus* thus interprets: ὡς ὁ Μόνιμος μὲν Ἑρμῆς εἴη, Αζιζος Ἄρης. As *Monimus must be Mercurie, so Azizus Mars*. So *Vossius de Idololat. lib.* 2. *cap.* 5. *p.* 332. *Bochart*, *Can. lib.* 2. *cap.* 8. *Mercurie*, as reckoned up amongst the *Cabiri*, or *Samothracian Gods*, is called *Casmilus*: So the *Scholiast* on *Apollonius Argonaut.* 1. Κάσμιλος ὁ Ἑρμῆς ἐστιν, *Casmilus is Mercurie*. This *Casmilus*, who is made, not one of the supreme Gods, but a minister to the other *Cabiri*, or great *Gods*, *Bochart*, (*Can. lib.* 1. *cap.* 12.) makes to be the same with the *Phenician*, or *Hebrew* חדמאל *Chadmel*, *i. e.* a *minister of God*; which was *Mercuries name*, and *office*; of which hereafter. By al this laid together, it seems very probable, that the chief *Names*, *Genealogies*, and *Attributes* given unto *Mercurie*, were of *Egyptian*, *Phenician*, or *Hebrew* original. Lastly, whereas there is mention made in *Sanchoniathon* of *Taautus* or *Mercurie* his giving unto *Saturne*, as Ensignes of his Kingdome, four eyes, whereof two were open, and two shut; because *Saturne* κοιμάμενος ἔβλεπε, καὶ ἐγρηγορὼς ἐκοιμᾶτο, *sleeping did see, and watching did sleep*: This *Bochart* (*Can. lib.* 2. *cap.* 2. *fol.* 789.) refers to *Balaam*, Num. 24. 24. *falling into a trance, but having his eies open*: or to the Spouse, Cant. 5. 2. *I sleep*,

The German Teuto or Tuito.

Casmilus.

Numb 24.24.

sleep, *but*, &c. More concerning the Egyptian *Theuth* or *Mercurie*, and his Identitie with *Joseph*, see in what follows of *Egyptian Philosophie*, *Part.* 2. *B.* 1. *C.*2.

§. 5. Having discoursed at large of *Jupiter* and his posteritie, *Bacchus*, *Apollo*, *Mercurie*; with their *Theogonie* or *Genealogie* from *Cham*, *Nimrod*, *Phut*, and *Canaan*; we now procede to *Pluto*, another son of *Saturne*; with endeavors to demonstrate his *Identitie* with *Shem*, the son of *Noah*; yet so, as that many *Attributes* belonging to *Moses*, are given unto him. For, as we have again and again observed, the Greek *Mythologists* were no way uniforme in the application of their *fables*; but frequently patched up their *Idol-God*, by a piece of one, and a piece of another *oriental Tradition*; as it wil farther appear in these fables of *Pluto*; whose *Names*, *Attributes*, and *Genealogie* seem to have a very great *cognation* with; yea *derivation* from, *sacred Names*, and *Storie*. *Pluto's Theogonie and parallel with Shem.*

1. *Sanchoniathon*, according to *Philo Bylius*'s version, brings in *Pluto* as the son of *Saturne*, whom he stiles Μὺθ *Muth*: θάνατον καὶ πλέτωνα φοίνικες ὀνομάζουσι, *the Phenicians name him Death, and Pluto*: So that he plainly stiles *Pluto* Μὺθ *Muth*, from the Hebrew מות *Muth Death*. So the Hebrews use *Muth* for *Death*, Psal.49.14. מות ירעם *Death shal feed*, &c. Now that the *Phenicians* and *Egyptians*, by *Muth* or *Pluto*, understood *Shem*, the son of *Noah*, (who passed for *Saturne*,) is asserted, and proved by *Bochart*, *Phaleg lib.* 1. *cap.* 2. where also he gives us the reason of this appellation, in these words: 'Shem being hated by these Idolaters, and so thrust 'down to Hel, passeth for *Pluto*; which alludes to שמה, which 'the Greeks render ἀφανίζειν, *to darken*. Thus also *Typhon* was called by the Egyptians Σμὺ *Smu*, not without manifest allusion to 'the name of *Shem*: By the name *Typhon* the Egyptians understood all. *Sanchoniathon*'s entire words are these: καὶ μετ' ὀλὺ ἕτερον αὐτοῦ παῖδα ἀπὸ ῥέας, ὀνομαζόμενον Μὺθ ἀποθανόντα, ἀφιερῶσι. θάνατον δὲ τοῦτον, καὶ πλέτωνα φοίνικες ὀνομάζουσι. *Not long after* (Saturne) *consecrated his other son, by* Rhea, *called* Muth *dead: this the* Phenicians *name Death and* Pluto. *Sanchoniathon* acknowlegeth *Pluto* to be the son of *Saturne*, that is *Noah*. And if any demand the reason, why he is called *Death*, *Diodorus Siculus lib.* 5. of *Pluto*, gives us some account thereof; ἃ δ' ἅδου λέγεται τὰ περὶ τὰς ταφὰς, &c. 'They report that 'Pluto was the first that discovered the *Rites* of Funerals, and Se'pulture, and *honors* due to the *dead*; the former Age having no 'regard *Pluto's name Muth.* *Psal.*49.14. *Pluto, Hades.*

'regard hereof: Wherefore this God is said to have power over 'the *dead*; and anciently the *principalitie* and care of the dead 'was ascribed to him. Thus *Diodorus Siculus*. Hence a Key was made the Ensigne of *Pluto*; according to that of *Pausanias*, Iliac. α. λέγεσιν ὑπ' αὐτῆς καλούμενον Ἅιδου κλεῖδα ὑπὸ τοῦ Πλούτωνος, *They say, that* Pluto *shuts Hades* (i. e. the Grave, or state of the dead) *by this Key*: answerable to that character of Christ, who is said to have the *key of death, and the grave*, Rev. 1. 18. Κλεῖς τοῦ ἅδου, *the key of Hades*. See more *Vossius de Idol. lib.* 1. *cap.* 19. where he makes *Saturne* the same with *Noah*, but *Pluto* the same with *Cham*.

Rev. 1. 18.

2. *Hades.* 2. Proportionable to this *Phenician* name מות *Muth*, *Pluto* was stiled by the *Grecians* Ἅιδης, *Hades*. For that *Hades*, among the Poets, was *Pluto*, 'tis evident. So *Sandford, de descens. lib.* 2. §. 35. 'Who knows not that *Pluto* was *Hades*? yet this difference I note; *Pluto* is alwaies a name of the *person*; but *Hades* sometimes also of the *thing*: Whence it is that we read εἰς Ἅιδου κατέλθειν, ἢ εἰς Ἅιδου, but only εἰς Πλούτωνος, not εἰς τὸν Πλούτωνα. So also 'tis said, that *Pluto* descended εἰς Ἅιδου, unto *Hades*; not that Ἅιδης *Hades* descended unto *Pluto*. So *Diodorus Sic.* τὸν Πλούτωνα μυθολογοῦσι, πλησίον τὸν Συρακοῦσιν, δοῦναι κατ' Ἅιδου: So *Apollodorus* brings in *Pluto* reigning εἰς Ἅιδου. By *Hades* the ancient Poets understood the *Earth*: For as they made the Sun to be *Saturne*, or *Jupiter*; and the *Moon Juno*; so the Earth *Pluto*. Thus *Plato Cratyl.* ὁ Πλούτων, ὅτι ἐκ τῆς γῆς κάτοθεν εὑίσκεται, ὁ Πλοῦτος ἐπονομάζεται, Pluto *was so stiled, because* Plutus, *i. e. riches are digged out of the Earth*: where also he cals *Pluto* Ἅιδης *Hades*; because he was a companion of the *dead*, who are loged in the *Earth* or *Grave*. Whence *Homer* feignes Ἅιδου *Hades* to governe the *Manes* in subterraneous places, that is in cavernes of the Earth, or *Graves*. This is farther evident from the origination of Ἅιδης, which, according to *Plato*'s Canon, must be drawn from the *Barbarians* language, *i. e.* from the Hebr. ארמה *Earth*; as *Sandford lib.* 1. §. 26. and *lib.* 2. §. 35. Hence we learne what is the proper import of Ἅιδης in the Scripture; as *Act.* 2. 31. *He seeing this before, spake of the Resurrection of Christ, that his soul was not left in Hel*, εἰς ἅδου, *in the grave*, or rather, *in the state of the dead*. For ἅδης (the very name which the Poets gave to *Pluto*, feigned to be the God of the *dead* as before) in its primarie notion signifies the *state of the dead*: and because the dead are usually loged in Graves, therefore the same word is also used to signifie the *Grave*, proportionable to

Act. 2. 31.

to שאול *Seol*, Psal. 16.10. unto which Αδης *Hades* here (Act.2.31.) refers. That שאול Psal.16.10. signifies not properly *Hel*, but the *state of the dead*, or *Grave*, is evident from the like import of the word else-where, as *Psal.* 18. 5. חבלי שאול which we render (but il) *the sorrows of Hel*; Whereas this phrase signifies properly the *cords*, i. e. *Sorrows of death*; so it is explicated by the following phrase מוקשי מות the *snares of death*; as also by what precedes, verse 4. חבלי מות the *Cords* or *sorrows of death*; which is evidently the same with חבלי שאול *the cords* or *dolors of death*. Yea we find these two מות & שאול joined together, and the latter exegetic of the former, *Psal.* 116. 3. חבלי מות ומצרי שאול, *the cords* or *dolors of death*, and *the pains of* Seol: where *Seol*, which answers to *Hades*, is made exegetic of *Maveth*, or *Muth*, *death*; which was also *Pluto*'s name. So Psal. 86. 13. what we translate the *lowest Hel*, is in the Hebr. משאול, *&c.* from *Seol*, the *grave*, or *state of the dead beneath*. By al which it appears, that Αδης, Act.2.31. and elsewhere, as שאול Psal. 16. 10. (which answers thereto) signifie not properly *Hel*, but the *state of the dead*, or *grave*. And *Bochart* was so confident hereof, as that he stuck not to affirme, that Αδης is seldome, if ever, used in the *New Testament*, in any other *notion* or *sense*. This also I find in his learned and acute conference with (as also against) *Veron* the Papist, *p.* 951. 'The 'Descent (saies *Bochart*) of Jesus Christ to Hel, is nothing else 'but his abode in the *state of the dead*, after his death and sepul- 'ture, unto his *Resurrection*. So Rom. 10. 7. *To bring up Christ* 'from the dead. The same *Bochart* explains more fully, *pag.* 952. 'and S. *Peter*, Act. 2. 24,27,30,31. shews, that this prophecie of 'Psal. 16. 10. *Thou wilt not leave my soul in Hel*, could not agree 'to *David*, because he yet continued in the *state of the dead*; but 'wel to our Lord Jesus Christ, whom God had raised up; having 'untied the cords, or dissolved the *dolors*, of Death, Hebr. חבלי 'מות *i. e.* those bonds of Death and Hel were dissolved, or un- 'tied by his *Resurrection*: so this word *Seol* must be taken, Psal. '49. 14. *they are put into* Seol *as sheep*, &c. *i. e.* simply into the 'condition of the dead; for there is no other *Seol* for sheep. Briefly, 'to shew that *Hades* signifies not alwaies the place of the damned, 'there is made an expresse distinction betwixt the one and the 'other. *Apoc.* 20. 14. where *Hades* (which is rendred *Hel*) is said 'to be cast into the lake of fire, (*i. e. local* or *real* Hel.) Thus

Psal.16.10. *Psal.18.5.* *Psal.116.3.* *Psal.86.13.* *Act. 2. 31.* *Psal.16.10.* *Rom.10.7.*

Bochart, who here acutely demonstrates the distinction betwixt *Hades*, and the *real* Hel; as also its *Identitie* with *death*, or *the state of the dead*; whereof *Pluto* was by the Poets made the God, and thence stiled *Hades*. Of which see *Sandford, descens. Christi, lib.* 1. §. 26. and *lib.* 2. §. 35. *&c.* more largely.

3. Answerable to these names מות *Muth* and Ἅδης *Hades*, *Pluto* is stiled, in the *Samothracian mysteries* of the *Cabiri*, (which had their Original from the *Phenician Cabiri*, of which hereafter) Ἀξιόκερσος *Axiokersos*; which is the same with the *Phenician* or *Hebrew* אחזי קרץ *Achazi Keres*, i. e. *Death is my Possession*: For אחזי *Achazi*, which the *Samothracians* read Ἀξιο *Axio*, signifies *my possession*; and קרץ *Keres*, amongst the *Greeks* Κέρσος, is used for *destruction* or *death*, as *Jer.* 46. 20. Hence אחזי קרץ *Achazi Keres*, *death is my possession*, *strength* or *power*: which is a *Character* given, by the *Hebrews*, unto the Devil: Thus the Author to the *Hebrews* stiles him, *Heb.* 2. 14. *that through death he might destroy him that had the* Power *of* Death, i. e. *the Devil.* Where, according to the Hebrew Idiome, he stiles the Devil *him that had the power of death*, i. e. אחזי קרץ *Achazi Keres*, or, according to the *Greek* Ἀξιόκερσος, *the Lord of destruction*; which was *Pluto*'s name, amongst the *Samothracian Cabiri.* The Scholiast on *Apollonius* Argonaut. 1. tels us: Ἀξιόκερσος δὲ ὁ Ἅδης. Axio Kersos is *Hades*, i. e. *death*, *&c.* as *Vossius Idololatr. lib.* 2. *cap.* 57. *pag.* 620.

Axiokersos.

Jer. 46. 20.

Heb. 2. 14.

Bochart.

4. As *Pluto* was termed by the *Phenicians* מות *death*; and by the *Samothracians* Ἀξιόκερσος; so also by the *Egyptians Typhon*; whom they supposed to be a *Monstrous Giant*, cast down by *Jupiter* into *Tartar*, as an enemy of the Gods; that is, in plain language, the *Evil God*, or *Devil*, cast down to *Hel.* That *Typhon* amongst the *Egyptians* was the same with *Pluto* amongst the *Grecians*, and both originally the same with *Shem*, is evident from what was before mention'd out of *Bochart*; namely, 'That *Typhon* was called by 'the *Egyptians* Σμὺ *Smu*, which (saies he) refers to *Shem*. But more of this in the following Section.

Typhon.

§. 6. To the *Fable* of *Pluto*, the *God of Hel*, we may subjoine that of the *Giant Enceladus*, who was very near akin unto, if not the same with, *Pluto*. The *Mythologists* fable, that this *Enceladus* was θεόμαχος, a *Giant* that fought against the *Gods*; who therefore was, either by *Minerva*, or *Jupiter* himself, cast down to Hel; and there overwhelmed with that very great Mountain *Ætna*: Whence

Enceladus the same with the Devil, Esa. 27. 1.

Whence, say they, proceded fire out of his *mouth* and *nostrils*; Which some refer to the *burnings* of *Ætna*, &c. That this fable was brought into *Grece* by the *Phenicians*, originally from the Jewish Church, seems evident (as *Bochart* * has well observed) from many considerations. 1. The very name Εγκίλαδος *Encela-dus*, is, by *Bochart*, made to be the same with the Hebrew עקלתון *akalathon*, i. e. *tortuous* or *crooked*: which is the very Epithet given to the Devil, *Esa.*27.1. *Leviathan that crooked serpent*, נחש עקלתון, *Nahas akalaton*. The *transmutation* of the *Hebrew* עקלתון into the *Greek* Εγκίλαδος seems *natural* and easie; which is soon done, by the change only of ת into δ, and ק into κ; as in ἀγκύλος *crooked*, from עקול *akul*.

* *Canaan. l* 1. *cap.*28.*f.*581.

2. That *Enceladus* is exactly parallel to the Devil his *Character*, Esa. 27. 1. *&c.* is evident from his other name *Typhon*, or *Typhos*; who is thus described by *Pindar*, *Pythia* I ἐν ταρτάρῳ κεῖται θεῶν πολέμιος τυφὼς ἑκατογκάρανος. 'There lies in Tartar that hundred headed 'Typhos the enemy of the Gods. So *Apollodorus lib.* 1. 'There 'appeared the hundred headed Dragon, *Typhon*, &c. The like *Hyginus*, cap. 152. '*Tartar* procreated out of the Earth *Typhon*, 'of huge magnitude, of a monstrous form, with *an hundred Dra-* '*gon heads*. Which being laid together, *Bochart* (Can. lib. 1. 'cap. 28. fol. 581.) thus explicates to us: 'If we wil look '(saies he) to the reason of the Allegorie, there is no dout, but 'this Giant *Enceladus*, (or *Typhon*) whom *Jupiter* by a Thunder-'bolt struck down to *Tartar*, (because he made an insurrection 'against the Gods,) and kept in those Abysses of the Earth, there 'to burne in everlasting flames, is the same with that *Akalathon*, 'or *crooked* Serpent the Devil, which God, *Esa.* 27. 1. smote with 'his sword, and 2 Pet. 2. 4. σειραῖς ζόφου ταρταρώσας, *but cast them down* '*to hel*, &c. And that these *Grecian* Fables of *Typhon*, had their original from the *Hebrews*, appears

Typhon his Original.

1. First from the very name *Typhon*; which *Bochart* fetcheth from the Hebrew תופת *Tophet*; whence the Greek τύφων, which signifies the same with καίειν, *to burne*: Thence Esa. 30.33. תופת *Tophet* is the same with that place in the valley of *Hinnom*, where they sacrificed their children to *Moloch*, by casting them alive into the fire, as 2 *King.* 23. 10. *Jer.*7.31, 32. This *valley* of *Hinnom*, wherein *Tophet* stood, by reason of those barbarous cruel *flames*, became a *symbol* or *type* of Hel; whence from גיהנים *Gehinnom*, the

Typhon from Tophet, the same with the Devil.
Esa. 30.33.
2*King.*23.10.
*Jer.*7.31,32.

the Greeks termed Hel fire Γεεννα *Gehenna.* Hence also *Tophet*, the place in this valley of *Hinnom*, where this fire burned, gave original to *Typhon*, as some conceive.

2. The *Attributes* given to *Typhon* prove him to be the same with the Devil, according to that character given him in Scripture. For (1) 'tis said, that *Typhon* waged war with *Jupiter*, and contended with him for the Empire; whence he was struck down by *Jupiter* into *Tartar*, &c. So the Scripture assures us touching the Devil, that for his sin against God, he was cast down to Hel. (2) 'Tis said, that when *Jupiter* had, by a fierie Thunder-bolt, struck down *Typhon*, he laid upon him the mountain *Ætna* in *Sicilie*; which was by him set on fire: Whence al mountains, that had any eruptions of fire, were fabled to lie upon *Typhon*: Which answers to the Devils character, 2 Pet. 2. 4. *cast them down to Hel.*

2 Pet. 2. 4.

Typhons parallel with Moses.

3. And because the *Egyptians* looked on *Typhon* as an *evil God*, or the cause of al il, therefore they take the stories of the Patriarchs, specially such as most infested them by opposing their Idolatrie, and attribute them unto him. We have already mentioned the storie of *Shem*; who being alwaies hated by the posteritie of *Cham*, (amongst whom the *Egyptians* were) passed amongst them for *Pluto* and *Typhon*. We shal now endeavor to shew, how the *Egyptians*, out of their *cursed humor*, applied the whole storie of *Moses* unto *Typhon*. Learned *Bochart* (in a conference with him) informed me at large, out of *Plutarch* and others, touching the parallel betwixt *Typhon* and *Moses*. 'Plutarch (said he) in his *Isis* 'and *Osiris*, tels us, (1) That *Typhon* made war with the Gods, 'i. e. with the *Egyptian Idols*; so *Moses*, Exod. 8. &c. (2) *Typhon* 'was the son of a *Queen*; so *Moses* the adopted son of *Pharaohs* 'daughter. (3) *Typhon* was hid in an *Ark*, and cast on the river 'Tanais; so *Moses*, Exod. 2. 3. (4) *Typhon* had command of al the 'beasts; so *Moses* of the *Frogs*, &c. Exod. 8. 5, &c. (5) *Typhon* 'is said to divide his Armie into 13. parts; so *Moses* the *Israelites* 'into 13. (i. e. reckoning the two sons of *Joseph* as distinct) 'Tribes. These, with some other instances were given me by *Bochart*, touching the parallel betwixt *Typhon* and *Moses*: And I find some mention of the same in his *Historie de Animalibus sacris, part. 1. lib. 2. cap.* 34. That which gave occasion to the *Egyptians*, and *Greeks* to infer so many parcels of *Moses*'s storie into their *Mythologie* of *Typhon*, was the *freshnesse* and *novaltie* of *Moses*'s Achievements;

Illustres illæ Mosis victoriæ adhuc recenti memoria celebres, magis innotuisse putandæ sunt. Sandf. lib. 1. Sect. 12.

ments; who lived much about the same time, when this Fable-coining Art began; as before, in *Bacchus's* genealogie. *Sandford*, *Vossius*, and *Dickinson* make *Typhon*, by the art of *Anagrammatisme*, the same with *Python*, the Serpent *Apollo* destroyed; which they take to be a fable of *Og*, the Giant of *Basan*, destroyed by *Joshua*, as before §. 3. and in what follows *chap.* 5. §. 3. We may take in both one and the other of these References; because the *Mythologists* agreed not in the application of their Fables. *Typhons parallel with Og.*

3. Another name given to *Enceladus*, which argues his *genealogie* to be the same with the Devils, was *Briareus*. This name *Bochart* (*Can. lib.* 1. *cap.* 28.) makes to be the same with בליעל *Belial*, the name given, by the *Hebrews*, to the *Devil*. Thence for Βελιάλ, 2 Cor. 6. 15. the *Syriac* has סטנא, as also the *Arabic*. So in *Hesychius* Βελιάλ is δαίμων, &c.

CHAP. V.

The Theogonie of Hercules and Mars of Hebraic Derivation.

Hercules's *origination Phenician or Hebraic.* Ηρα *from the Chaldee* חירא *Hera, a Princesse.* Ηρακλῆς, q. Ηρας κλέος *the glorie of Juno, or the great* Hero: *whence he was called also by the* Phenicians Melcarthus, *the King of the Citie.* Hercules's *Temple in the* Straits, *of* Phenician *origine; as it appears by the Rarities therein.* Hercules *called* Ogmius, *either from* Og *King of Basan, or from* עגמי Agemi, *strangers.* Hercules's *character by* Lucian: *his expedition into* Spain, *and* Gallia. *The* Phenician Hercules *the same with* Joshua: *Which is proved* 1. *from the place of their Expedition; which was* Arabia, *called by the Grecians*, India. 2. *From the Identitie of the persons they fought against:* The *Giants were the Canaanites, and* Typhon *was* Og *of Basan.* 3. *From their mode of fighting.* 4. *From the place where the battel was fought.* Nyssa *the same with* Syna, *or* Nissi, *Exod.* 17. 15. 5. *From* Typhon's *Bed; which is the same with that of* Og, *Deut.* 3. 11. 6. *From* Hercules's *name* Melicarthus; *which is proper to* Joshua, *as also to* Mars. Ηρακλῆς

the

the same with Mars *and* Joshua. *The* Phenician Hercules *contemporary with* Joshua. *The* Theogonie *of* Mars, *and his parallel with* Joshua, *as also with* Nimrod.

Hercules's origination Hebraic.

§.1. HAving gone thorough the *Genealogie* of *Saturne, Jupiter, Juno, Bacchus, Apollo, &c.* with the several *Attributes* given to them, we now procede to *Hercules*; whose name is by *Fuller, lib.2. miscel. S. cap.7.* derived from the *Phenician* or *Hebrew* האר כל, *beholding al things:* Whence he makes *Hercules* to be the *Sun*, and so the same with *Baal.* Others, supposing *Hercules* to be son of *Juno*, draw the origination of his name also from her; according to that of the *Etymologist*, Ηεκκλῆς, Ηεκς κλίος, *Hercules*, is so called, because he was the *glorie of Juno.* Though I cannot mislike this *Etymon*, yet I shal reduce it originally to a *Phenician* or *Hebrew* extract; making the Greek Ηεκ the same with the *Chaldee* חירא *Hera*, or חירין *Herin*, as Esa. 34. 12. whence the Greek ἥρως, and the Latin *Heroes* received their derivation. The Hebrew חורים, which the *Chaldees* read חורין and חירין, and the *Syrians* חארין, coming from חור *albuit*, signifies *albatos*; thence *principes, primates*, and *Heroes*; because such usually wore *white garments.* So Eccles. 10. 17. בן חורים, also Jer. 27. 19. חורי *Princes*; and Jer.39.6. חוארין from חור, the fem. חורא *white.* So that according to this *Phenician* or *Chaldee origination*, *Hercules* signifies the *great Hero*, or *Prince.* This also suits with *Hercules's Phenician* name *Melicarthus*, mentioned by *Philo Byblius*, out of *Sanchoniathon, Euseb. præpar. lib.* I. τῷ δὲ Δημαρῶντι γένεσθαι Μίλκαρθον, ὃ καὶ Ηεκκλῆς, *Of Demaruntes is begotten Melcarthus; who also is Hercules. Melcarthus*, in the *Phenician tongue*, is *Malec Kartha* מלך קרתא, *the King of the Citie*, i. e. (saies *Bochart*) of *Tyre.* Thence also the *Amathusians* called *Hercules*, Μάλικα, i.e. *King*; as *Hesychius*: and others Μελικίρτων; which answers to Ηεκκλῆς, i. e. *Hero*, or *Prince*, &c. Farther, that *Hercules*, both *name* and *person*, was originally not of *Greek*, but of *Phenician Extract*, is evident by the *Places, Temples, Worship*, and *Rites* consecrated unto him. To begin with that ancient *Temple* dedicated to *Hercules*, in the place called *Hercules's pillars*, at the mouth of the *Straits.* It is evident, that *Hercules* was worshiped here after *Phenician Rites*, as *Appianus* in *Ibericis*: Hercules's *Temple*, (saies he) *which is at the Pillars, seems to me to have been built by the* Phenicians; *for he is worshiped to this very day after a* Phenician *rite:*

Hercules's Temple at his pillars, of Phenician origine.

rite: *neither is their God* Theban, *but* Tyrian. *Mela* would have this Temple to belong to the *Egyptian Hercules*, but to be built by the *Tyrians*: But *Bochart* proves, that the *Egyptian Hercules* was the same with the *Phenician*. This *Temple*, dedicated to *Hercules*, was very famous for many *Rarities*, (which were most fabulous) appendent and belonging thereto: As 1. that it was placed, as they anciently conceited, at the most extreme part of the world; whence *Hercules's pillars* had a *ne plus ultra* attributed to them. 2. This Temple is conceived to be most ancient, and to have had its *original structure* from the *Phenicians*, in their first navigations into those parts, about *Moses* and *Joshuas* time. 3. They say also, that the *mater* of the *Wood* continued after many ages incorrupt. 4. There were various *Sculptures*, which added value to that *Temple*, with many *donaries*, as the *Hydras*, *Diomedes*'s horses, *Hercules*'s 12 *labours* cut in stone, *Pygmalion's golden Olive*. 5. They imagined also, that *Hercules* himself was hid in that *Temple*; and that by the presence of that *Deitie* they were secured from al danger, as *Bochart*, *Can. l.b.* 1. *cap.* 34. *fol.* 676. *The Rarities in Hercules Temple.*

§. 2. Moreover, that *Hercules* was of *Phenician* or *Hebrew original*, wil farther appear by what footsteps we find of him amongst the old *Gauls* and *Britains*. The *Gauls* termed *Hercules*, *Ogmius*: so *Lucian in Hercul*: Ἡ Ἡρακλέα οἱ Κελτοὶ Ὄγμιον ὀνομάζουσι φωνῇ τῇ ἐπιχωρίᾳ: 'The *Celti* (a Tribe of the *Gauls*) cal *Hercules* in their Mother-'tongue, *Ogmius*. Some deduce this name *Ogmius* from *Og* King 'of *Basan*, who was slain by *Joshua*, the *Phenician Hercules*. Thus *Dickinson Delphi Phoniciz. cap.*4. 'But whence Ογμιος? was it not 'from *Og*, the slain Giant? For as the Grecians called *Apollo*, 'from the *slain Dolphin*, Δελφίνιον; so peradventure, *Hercules*, or '*Joshua*, from *slain Og*, was called Ογιος *Ogius*: For I suspect that 'μ (either from a *Celtic* or Greek *Epenthesis*) was more lately foist-'ed in: For the Grecians oft insert μ in the midle of words, as '*Eustathius* in *Il.* 2. But *Bochart* (*Can. lib.* 1. *cap.* 42. *fol.* 737.) makes *Ogmius* to be a *Phenician*, or *Hebrew* appellation, the same with עגמי *agemi*, i. e. in the *Arabic*, *Barbarians*, or *strangers*; because *Hercules* coming from *Africa*, or the *Gades*, after many unwearied *labors* and *travels*, both by Sea and Land, at last arrived amongst the *Gauls*. So much the picture of *Hercules*, related by *Lucian*, *in Hercul.* gives us to understand; where he is described γέρων, &c. 'A decrepit old man, bald behind, with the remainder of

Hercules called amongst the Gauls, Ogmius.

See more of this Sect. 3.

Hercules's character by Lucian.

'of his hair white; or a wrinkled skin, and swarthie, just like 'old Mariners. More touching this description of *Hercules*, see in *Bochart*, *Can. lib.* 1. *cap.* 42. *fol.* 737. and *Dickins. Delph. Phœn. cap.* 4. As for the way, by which *Hercules* passed into *Gallia*, we find good conjectures thereof in *Bochart*, *Can.lib.*1. *cap.*41. 'The 'same *Hercules* (saies he) who fixed his foot in *Spain*, seems also 'to have invaded *Gallia*; not by the *Pyrenean* Mountains, which 'was too difficult a task, but by the *Ligustic Sea*; by which the '*Rhodani* first, and after the *Phocæ*, found passage into *Gallia*. As 'an instance hereof, take the sharp battel fought betwixt *Hercu-* '*les* and the *Ligures*, near the mouth of *Rhodan*; whereof not 'only the Poets, but also *Historians* and *Astronomers* make mention. '*Hercules* might also passe from the *Gades*, through the Ocean, 'into *Gallia*. Yea, the same *Bochart* proves also, that *Hercules* 'was in *Britannie*. So *Can. lib.* 1. *cap.* 39. *Plinie lib.* 7. *cap.* 56. saies, 'That *Midacritus* was the first that brought *Lead* from the 'Hands *Cassiterides*. For *Midacritus* we must read *Melicartus*, or '*Melcarthus*, the *Phenician Hercules* in *Sanchoniathon*; to whom the '*Phenicians* referred their *Westerne* navigations. For *Midacritus* 'is a Greek name; now the Grecians knew nothing of the Hands '*Cassiterides*, as *Herodotus* acknowlegeth. Who this *Phenician Hercules*, who visited these Westerne parts, was, and in what Age he lived, is disputed by the Learned: *Bochart*, *Phaleg lib.*3. *cap.*7. tels us, *That the Phenicians are thought to have sailed into* Spain, *and even unto* Gades, *under* Hercules *the* Tyrian *Commander*; *whom some make synchronous with* Moses; *but I am deceived, if this expedition were not in that Age, wherein the Jews, being masters of* Canaan, *forced the ancient inhabitants to wander elsewhere: so that as one part of them passed into* Bœotia, *under* Cadmus; *so another into* Africa *and* Spain, *under* Hercules: *This is manifest by the two* Tingitane (*called* Hercules's) pillars, *which were to be seen with a* Phenician inscription; *which taught*, That those Pillars were erected, by those who fled from the face of *Joshua*, the son of *Nave*, the Robber, &c. *Eusebius*, in his *Chronicon*, *ad numerum* 498. tels us, that Ἡρακλέα τινὲς φασὶν ἐν φοινίκῃ γραφείσης Διωδᾶν ὀνομαζόμενον. *Hercules, sirnamed* Diodas, *was said to be in Phenicia about this time.* If so, he must then be *contemporarie* with *Moses*: For the year 498. fals in with the 73 year of *Moses*, as *Bochart*, *Can. præf. fol.* 3.

Hercules his expedition into Gallia.

§. 3. As for the many Fables, touching *Hercules* his *unwearied labors*,

labors, and warlike atchievements, some conceive them to be traduced from *Esau*; but others, on more probable conjectures, from *Joshua* his victorious exploits, *&c.* Thus *Sandford, de descensu Christi lib.* 1. §. 20. 'Some one perhaps wil wonder, seing things 'are thus, how it comes to passe, that *Joshua* found no favour a-'mong the *Poets*, who seem to be silent concerning him: But 'truly it proves quite otherwise; for they mention more of him 'than of any other, except *Moses*: So that who their true *Hercules* 'was, who also their true *Apollo* was, wil easily appear, when the 'true account of al those things, which they so much sing of the 'Giants wars, is brought to light. For its manifest, that the 'Poets drunk in almost al this whole Historie, from the *Hebrew* 'monuments; and that the War undertaken (by *Joshua*) against 'the *Canaanites*, was the fountain, whence *Grece* sucked in the 'most of those things they fable of their *Giants*, overcome by the '*Gods*. The Fables agree, that the Gods, which engaged against 'the *Giants*, i. e. *Canaanites*, came up out of *Egypt*; and that they 'were twelve *Tribes*; also that they constituted *Bacchus*, i. e. '*Moses*, commander in chief of the whole *Armie*: But because the 'main conduct and stresse of the War (after *Moses*'s death) was 'incumbent on *Joshua*, therefore they attribute the chief manage-'ment of the War unto him, under the desguise of *Hercules*, &c. So *Vossius de Idololat. lib.* 1. *cap.* 26. where he gives us a lively parallel betwixt *Hercules* and *Joshua*, in these *particulars*. 1. Whereas 'tis said that *Hercules*, as wel as *Bacchus*, made an Expedition into *India*; hereby he proves must be meant *Arabia*: For the *Greeks* estimed al countries beyond the mid-land Sea, as parts of *India*. His own words are these: 'For the expedition both of *Liber* and '*Hercules* was undertaken in *Arabia*; which cannot be denied, 'when we have proved, that *Liber* was *Moses*, and *Hercules Joshua*, &c. Thus also *Sandford, de descensu Christi lib.* 1. §. 20. 'That un-'der *Hercules* must be understood *Joshua*, firstly appears, by com-'memorating that (which is the head of this affair) the *Egyptian* '*Hercules* and *Dionysus*, by commun counsel and consent, engaged 'against the *Indians*: That these *Indians* were the *Canaanites*, we 'have already shewn. That this *Dionysus* was *Moses*, I hope none 'can further dout. Must not this *Hercules* then be *Joshua*? truly 'the time exactly accordeth, according to *Austin*, who assignes to '*Hercules* and *Bacchus*, their times betwixt the departure of the

Hercules his parallel with Joshua.

Hercules the same with Joshua, as tis proved by many particulars.

1. The place of their expedition the same, viz. Arabia.

2. *The persons the same, namely Hercules was Joshua, and Typhon Og.*

'Israelites out of *Egypt*, and the death of *Joshua*, &c. 2. As for the persons which engaged in this *Expedition*, *Apollodorus biblioth.* 10. relates, *that on the one side there were engaged* Typhœus, *with the rest of the Giants; and on the other part,* Jupiter, *with* Hercules, *and the rest of the* Gods. *This Oriental* Hercules (saies *Vossius*) *for some Ages, more ancient than the* Theban, *was by his true name called* Joshua, *who made war with the* Canaanites; *amongst whom were the sons of* Anak, *and other Giants, as Numb.* 13. 29, 34. *But more particularly, the land of* Basan *was called the land of the Giants, as* Deut. 3. 13. amongst 'whom *Og* was King, as *vers.* 11. Now this *Og* is 'called by the Grecians, τυφῶν, τυφὼς, τυφάων, or 'τυφωεὺς; which words being derived from τύφειν, 'to *kindle* or *burne*, have the same import with 'Og; which comes from אוג, i. e. *burnt*. So 'that *Typho* is the same with *Og*. The same is mentioned by *Sandford*, (from whom *Vossius* seems to have borrowed this, as many other of his choicer notions) *de descensu Christi lib.* 1. §. 20. *We see that the war of* Hercules *against the Giants, and that of* Joshua *against the* Canaanites, *exactly agree both in* time, *and* place, *and* mode *of* fighting. *Let us now consider the Enemies, whereof* Typhœus *was the* Prince; *who, that he was the same with* Og *of* Basan, *I am convinced by many indubitable arguments; the chief whereof is taken from his* Bed. *For* Homer (*Iliad.* β.) *tels us, that the chief of the* Giants *had his Bed,* ἐν Ἀρίμοις, in Arimis; *which exactly answers to that of the sacred Scripture,* Deut. 3. 11. *For only* Og *King of* Basan *remained of the remnant of the Giants; behold his Bedsted was a Bedsted of Iron: Is it not in Rabbath of the children of Ammon? nine cubits was the length thereof, and four cubits the breadth of it*, &c.

Deut. 3. 13.

Quid enim Hog Hebræis significat? ustulatum scilicet: & quid Typhœus Græcis, annon pariter ac penitus idem? Tuphein enim Hesychio est choris phlogos Kapnon aneinai; item phlegesthai, kaiesthai. At verò Poetæ Typhœum, nomine ardentem cùm primùm representassent: nihil illis deinde in promptu magis, (nomini omen ut responderet) quàm eum etiã introducere ardentem corpore & percussum fulmine, ex acie denique fugientem. Sandford, *de descensu Christi, lib.* 1. *Sect.* 20.

'Tis possible, that *Hercules*, from this name *Og*, was by the *Phenicians* first, and then by the old *Gauls*, stiled *Ogmius*; as *Lucian* in *Hercul. The Celtical Hercules Ogmius*, as before §. 1.

3. *Their mode of fighting the same, as Jos.* 10. 11.

3. *Hercules* seems parallel with *Joshua* in the *mode* of *fighting*, and *victorie*. 'Tis said of *Hercules*, that *whilst he was fighting with the Giants, Jupiter rained down stones*, &c. This answers exactly to the storie of *Joshua*, his strenuous atchievement, and God's raining down stones, by which he slew a great part of the Giants, *Joshua* 10, 11. *The Lord cast down great stones from Heaven upon*

upon them, unto Azekah, and they died, &c. Thus *Sandford, descensu Christi, lib.* 1. §. 20. 'Whence had 'Homer the Tradition of this horrible Earthquake, 'thundering, and lightning (in the Giants war?) It 'may be he had from the thing it self: For this 'fight in *Basan* (mentioned *Josh.* 10. 11.) was of al most formi-'dable; both by reason of the immense preparation, as also from 'the horrid Judgment of God, which in that day he most power-'fully showered down on his most fierce Adversaries; although 'we want not probabilitie, that the *Poets* here mixed stories, which 'in the sacred Scriptures are distinct, and so drew to this storie '(*Josh.* 10. 11.) like passages; such as we find in *David's* Psalmes, 'as *Psal.* 77. 18. *The voice of thy thunder was in Heaven, the lightnings 'lightned the world, the Earth trembled and shook*, &c. Thus likewise *Dickinson* (who follows *Sandford* herein, as in many other like Parallels) *Delphi Phœniciz. cap.* 4. 'Moreover as *Joshua*, (Josh. 10. '11.) So *Hercules* also was aided *by stones sent from Heaven*: whence, 'I suppose, he received the name *Saxanus*; the origination where-'of *Lillius Gyraldus*, (in Hercule) confesseth he was ignorant.

Nonnisi à Jehoschuha lapidibus è cœlo cadentibus adjuto, ortum habere potuisse de Hercule fabulam, qua is similiter adjutus dicitur à Poetis. Sandford desc. l. 1. *Sect.* 20.

4. There is also a very great agreament 'twixt *Joshua* and *Hercules* as to the place where this battel was fought. 'Tis confessed that some make this place, where *Hercules* thus contended with the *Giants*, to be in *Narbonne*, between *Massilia* and the mouth of *Rhodan*; others in *Pallene*; others in *Arcadia*: But *Vossius* (*de Idololatr. lib.* 1. *cap.* 26.) gives us a more probable conjecture, that this place, where *Hercules* and the Giant *Typho* fought, was in *Arabia* near *Nyssa* and *Serbonis*; This may be proved out of *Apollonius* in Αργναυτικ. β.

4. *In the place of the Battel which was near* Nyssa *in* Arabia.

——— Ικετο δ' ἑυτως.

Ὀυρεα κ̓ πεδιον Νυσηΐον, &c. *He* (i. e. Typhœus) *came thus to the mountains* and *Nysseian field; where also he lies overwhelmed under the water of Serbonis*, &c. That by *Nyssa* here is to be understood a mountain of *Arabia*, the Scholiast acknowlegeth: which mountain *Nyssa* or *Nysa* some conceive to be the same with Mount *Syna*, different only by a *Transposition* of leters: Others take it to be the same with the mount *Nysa*, sacred to *Bacchus* or *Moses*, who was called Διόνυσος, *the God of* Nysa, from *Exod.* 17. 15. *Jehovah Nissi*, the *Lord is my banner*, as before chap. 3. §. 5. of *Bacchus*.

His nobis peropportunè succurret Apollonius: Typhaon *fulmine percussus, & ardens, ad Nysseos montes venit, ibique videri desiit. Hoc testimonio confecta res est. Est enim hic* Serbonidis *lacus in confinio Ægypti, Nysa autem in* Arabia, Sandford, *de Descens. lib.* 1. *Sect.* 20. *Exod.* 17. 15.

'Tis true, some Mythologists place this *Nyssa*, near which *Hercules* overcame the Giant *Typhon*, in *India*; but 'tis evident, that the ancient Grecians meant thereby no other than *Arabia*; for they stiled al the Oriental parts beyond the *midland* Sea, by this name of *India*; as it appears by that of *Ovid* de *Arte Amandi*,

Andromedam Perseus *nigris portavit ab Indis.*

Whereas *Perseus* brought not his wife *Andromeda* from *India*, but from *Joppa*, a town of *Phenicia*, as *Strabo lib.* I. Καὶ τὰ περὶ τὴν Ἀνδρομέδαν ἐν Ἰόππῃ συμβῆναι φασιν. So *Dickins. Delph. cap.* 4. and *Vossius*, as before.

As for *Serbonis*, the other place, near which the Giant *Typho* was overcome by *Hercules*, *Ptolemæus* tels us, that *Serbonis* was betwixt *Egypt* and *Palestine*; and according to *Plutarch*, (in the life of *Antonius*) the *Egyptians* cal the *Marshes* of *Serbonis*, *the exspiration of Typho*. And whereas 'tis said by *Apollonius*, *That Typhon lies overwhelmed under the water of Serbonis*; this fable some conceive to be drawn from *Job* 26.5. where that which is rendred by us, *dead things* are *formed under the waters*, is translated by others, *The Giants grone under the waters*. Whence it evidently appears that *Hercules*'s destruction of *Typho*, near to *Nyssa* and *Serbonis*, relates to the destruction of *Og*, and the other *Canaanitish Giants*, by *Joshua* and the Israelites, in their passage to *Canaan*.

Quin, & mihi penitissime persuasum est, fabulam istam de Typhone in *lacu* Serbonidis pridem submerso *non aliunde confictam fuisse, quam ex* Jobi 26. 5. Gigantes gemunt sub aquos. *Dickins. Delph. Phœn. cap.* 2.

5. The bed of *Typho* the same with that of *Og*, Deut. 3. 11.

5. Whereas 'tis said *Deut.* 3. 11. that *Og King of Basan had a bedsted of Iron, &c.* a learned man has thought, that the memorie of this iron *bedsted* remain'd amongst the Gentiles. So *Homer*, *Il. c.* speaking of *Jupiters* striking down this Giant *Typho*, by his thunder-bolt, addes ἐν Ἀρίμοις ὅθι φασὶ τυφοίου ἔμμεναι εὐνάς, *In Aromæa, where they say Typhon's bed remains.*

This is thus expressed by *Virgil*,

——— *Durumque Cubile*
Inarimes, Jovis imperiis imposita Typhœo.

Sive autem Typhonis nomē spectes, sive historiam, vix ovum Ovo similius invenias, quàm Typhoni Ogum. Dick. Delph. Phœn. c. 2.

Where, what *Homer* expressed in two words ἐν Ἀρίμοις, *Virgil*, upon a mistake, joins in one *Inarimes*, yet so as we may safely conclude he means the same. Farther, that this Ἄριμα *Arima*, where *Homer* and *Virgil* place *Typhon*'s bed, is the same with *Syria*, is evident from that of *Strabo*, *lib.* 13. τοὺς Σύρους Ἀρίμους δίχονται, οὓς νῦν Ἀράμους λέγουσι, *by the Arimi they understand the Syrians, who are now called Arami*: rightly indeed; for *Aram* the Son of *Sem*, was the father of the *Syrians*;

Syrians; whence *Syria* was also called ארם *Aram*, and the *Syrians Arimeans*; as *Strabo, lib.* 16. Ἕλλωσε Ἀραμαίους ἐκάλουν ἢ Ἀρίμους. Of this see more *Dickinson*, Delphi Phœn. c. 2. where he proves that *Og* and *Typhon* are the same. 1. From their *names*: *Typhon* comes from τύφειν, *to burne*; which answers to עוג *Og*, *burned*. 2. *Og* was the Head of the *Giants*, who fighting against the Lord, were destroyed, yea cast down to Hel; which is thence stiled, *Prov.* 21. 16. קהל רפאים, *the Congregation of the Giants*. Hence the Grecians fabled, that *Typhon* was not only θεομάχος, *a Giant that fought against the Gods*; but also by them cast into *Tartar*, there to burne for ever. That by the Giants war, we are to understand, that of *Og*, and the rest of the Canaanites, see *B.* 3. *C.* 8. §. 1. and *Dick. c.* 1. Hereby we may gather, that *Typho* answers to *Og*; who was slain in *Aramæa* or *Syria* by *Joshua*. So *Vossius de Idololat. lib.* 1. *cap.* 26. where he concludes: These things sufficiently shew, that *Hercules's battel* against the *Giants*, and *Typho*, was committed in *Arabia* and *Syria*; in which places they fought against the *Canaanites*, and *Og* King of *Basan*, as *Moses* teacheth. Neither does the Age of *Hercules* and *Joshua* differ: only we may not understand the *Theban*, but the *Oriental Hercules* hereby; whom we may cal the *Egyptian Hercules*; because he (i. e. *Joshua*) was borne in *Egypt*; also the *Indian*, i. e. the *Arabian*, *Hercules*; because he performed his great Atchievements here; also the *Tyrian* or *Phenician Hercules*; because the *Tyrians* transferred the things done by this *Joshua*, to their *Hercules*.

Graci ferè per omnia Hebraizantes, Typhonem non modo θεομάχον Gigantem ferunt, sed & — tenebrosa in Tartara mittunt. Dick. cap. 1.

Verè locum signaverat Homerus ein Arimois, *quod Virgilius cùm non intellexisset, uno verbo* Inarimes *reddidit: Errore manifesto. Diserte enim princeps ille Poetarum Arimos notat, quos in Syria collocat Possidonius, cui Strabo astipulatur, tous Surous Arimous dechontas, &c.* Sandford, de Descensu Christi lib. 1. Sect 20.

6. The *Identitie* betwixt *Hercules* and *Joshua*, may be concluded from the name *Melicartus*, given to *Hercules*, by *Sanchoniathon*, Euseb. præp. lib. 1. Μελίκαρθος ὁ καὶ Ἡρακλῆς, *Melicarthus, who also is Hercules*. *Melicarthus* is either the same with the *Phenician* מלך קרתא *Melec Kartha*; which signifies *King of the Citie*: or else with מלך עריץ *Melec arits*, the *terrible* or *strong King*: for from עריץ, *arits*, *strong* or *terrible*, by an easie transposition, came the Greek Ἄρης, the name which the *Egyptians* gave unto *Mars*, who in these oriental parts passed for the same with *Hercules*. So *Vossius de Idololatr. lib.* 1. *cap.* 22. where, having given the first *Etymon* of *Melicarthus*, from מלך קרתא, he addes, 'but 'tis lawful to affirme, 'that the last part of the word is the same with Ἄρης. For *Mars* 'and

Hercules name Melicarthus proper to Joshua.

Melicarthus the same with Mars.

'and *Hercules* were promiscuously used in those *Oriental* parts. 'Now Αρτης, with the *Egyptians*, was *Mars*, and of the same origi-'nal with Αρης; namely from ערין *arits*, which, by the *trajection* 'of *t*, makes *Artis*, or Αρτης; and hence by the *rejection* of τ came 'Αρης. Now the Heb. ערין *arits* signifies a *terrible*, and (μεγαλοπρεπῶς) *a valiant*, man, or *warrier*. This is the proper character of *Joshua*, who was contemporary to, and I presume, the same with, the *Phenician Hercules*. And indeed this Age, wherein *Hercules* is said to live, afforded no one comparable to *Joshua* for Warlike Atchievements.

7. Ηεκκλῆς the same with Mars and Joshua.

7. Yea, the Greek Ηεκκλῆς, the name of *Hercules*, gives us farther conjectures, that he was amongst the *Phenicians* the same with *Mars*, the *God of Battel*; and both the same originally with *Joshua*. For Ηεκκλῆς (as before) is the same Ηεκε κλέος, *Hera's Glorie*, or *fame*. Now Ηεκ is either (by an usual transposition of leters) the same with Αρης, *Mars*'s name, from ערין *arits* or *aris* (for the Greeks, and Latins write ϡ by *S*.) *terrible* or *valiant*; or else with the *Chaldee* חארין *Herin*, and the *Syriac* חארין *Harin*; which signifies *Princes*, or *Heroes*: So *Eccles*.10.17. בן חורים *Sons of Princes*, as Jer. 27. 19. חורי; whence the Greek Ηρωες, *Heroes*. Hence we find both these joyned together by *Hesychius*, in his character of the *Persian Princes* or *Heroes*: Αρταῖοι οἱ ἥρωες παρὰ Πέρσαις, *the Artæi*, or *Martial Commanders*, *are called by the Persians*, *Heroes*. Αρταῖος from Αρτης, the name of *Mars* and *Hercules*, signifies a *great* and *terrible Champion*. So *Herodot. lib.* 6. tels us, that, according to the Greek tongue, Αρτοξέρξης, μέγας Αρήϊος, *Artoxerxes is a great Warrier*; From ערין, which denotes a *terrible* and *valiant Warrier*. And then, whereas *Hesychius* saies, that these *Artæi*, or *Warriers*, were by the *Persians* stiled ἥρωες, this is the same with the *Chaldee* חירין *Herin*, *Princes*, *Nobles*, *Heroes*, as before. So that whether we derive *Hercules* from one or t'other, it comes al to the same; namely, that he was the same with *Mars*, a *terrible Champion* or *Hero*; which answers exactly to *Joshua*'s character; who was the most renowned *Champion* of his Age, wherein *Hercules* was supposed to live.

8. That the ancient Hercules was a Phenician, and the same originally with Joshua.

8. That the most ancient *Hercules* was not a *Grecian*, but a *Tyrian*, or *Phenician Hero*, and the same with *Joshua*, may be concluded by what we find of him in *Lucian*, *Eusebius*, and othe s. First, that the most ancient *Hercules* was not a *Grecian* but *Tyrian*, is evident by what is delivered concerning him in *Lucian*, of the *Syrian Goddesse*.

Goddesse. That Temple (saies he) *of Hercules, which is at Tyre, belongs not to the* Theban Hercules, *which the Greeks so much extol; but him that I speak of is more ancient, stiled* τύριος ἥρως, *the Tyrian Hero.* Thus *Lucian*, who cals *Hercules* ἥρως, whence Ἡρακλῆς, and both from חירין *Princes, Heroes*, &c. as before.

9. That this *Phenician Hercules* was the same with *Joshua*, *Vossius* (*de Idolol. lib.* 1. *cap.* 26.) proves, as by many other arguments, so specially from their parallel as to the time, and age, wherein they lived: His words are these; *Yea that this* Hercules *lived in the same Age with* Joshua, *is the opinion of the Ancients*; *as* Eusebius, in Chronicis. *For*, num. 142. *he brings in* Moses *enjoying the blessed Vision of God on Mount* Sina: *and* 5. *years before, namely* num. 137. *you find, that* Hercules, *sirnamed* Desanaus, *was greatly famous in* Phenicia. This name *Desanaus*, given to *Hercules*, some make to be derived from דשן *Daschen, fat* and *strong*, whence *Psal.* 22.30. דשני ארץ *the fat or strong of the Earth*, i. e. *the potent*, or *mighty of the earth*: which appellation exactly suits with *Hercules*, (who was stiled *potent*) as also with *Joshua*. Hence also *Hercules* is fabled to be fellow soldier with *Bacchus*; and together with him to appear at the mountain *Nysa*, against the Giants: which exactly answers to *Joshua*'s accompanying of *Moses*, whom many of the Poets called *Bacchus*, as before *chap.* 3. §. 3.

9. Hercules contemporary with Joshua.

Fuit Hercules ille Ægyptius, Possevino teste ad annos circiter 200 ante Alexandrum, quod Joshuæ temporibus aptè convenit. Dickinson Delph. c. 4.

Desanaus.

Psal. 22.30.

Others make *Hercules* to be the same with *Samson*. Thus *Pool*, *Synops. Criticor.* on *Judg.* 16.30. out of *Bonfrerius*, *A. Lapide* & *Serarius*. 'Many, saith he, think that the Gentiles borrowed their 'fable of *Hercules* out of the Historie of *Samson*; seing in truth '*Hercules* was no other than *Samson*. This is proved (1.) From 'the Agreament between the times of *Hercules* and *Samson*. (2.) 'From their Agreament in Exploits, and Characters: *Hercules* is 'made to be a person of huge strength, both of body and mind; 'He killed a Lion, *&c.* So *Samson*. *Hercules* was by *Jupiter* made 'a slave to *Eurytheus*; and for the regaining of his libertie, was 'to work out so many huge labors: What means this, but *Sam-* '*sons* being a slave to the *Philistines*; and for the delivering of 'himself and his friends, his undertaking so many hard exploits? 'Moreover, the effeminate servitude of *Hercules* with *Omphales*; 'as also his penitence after so many Homicides, and Lusts; with 'his reiterated expiations; and at length his voluntarie death in 'the mountain *Oeta*, do not these things speak *Samsons* petulence

'in

'in *Dalila*, and then his bitter servitude, and thence his peni-
'tence, and lastly his voluntarie death? What means *Hercules*'s
'two pillars but those which *Samson* shook. (3.) *Hercules* was
'worshipt by the *Syrians* and *Phenicians*, as an *Hero*, and great God.
'And *Samson* lived about the same place. (4.) Their Names
'agree, *Samson* signifieth a *little Sun*: and truly that *Hercules* was
'the Sun appears by his name, according to *Macrob. Saturn.* Thus
'*Pool* of the Parallel betwixt *Samson* and *Hercules*: But *Vossius*, *de Idololat. lib.* 1. *cap.*22. refutes this; by shewing, that the *Phenician Hercules* lived about the same time, that *Moses* was present with God in the Mount, according to *Eusebius*; and therefore he cannot be the same with *Samson*, whose Age suits better with the *Theban Hercules*. Thus much for *Hercules* his *genealogie* from, and *paritie* with, *Joshua*, &c.

Mars his Theogonie.

§. 4. Having done with *Hercules*, we shal adde a little more touching *Mars*, who amongst the *Phenicians* was the same with *Hercules*, and so originally *Joshua*; as it may farther appear both from his *Names*, and *Attributes*.

1. As for the *Greek* name Αρης, it may fetch its *Etymon* either from עָרִיץ *Aris*, *terrible* and *strong*; or from הָאֲרִיץ *Harin*, *Princes*, *Heroes*; as in the foregoing Section. *Heinsius* deduceth Αρης from הרם, the *Sun*; which the Greeks worshipt also under the name of *Mars*. The *Latin Mars* might be derived from Αρης by the *apposition* of *M*. But *Glassius Gram. S. lib.* 4. *Tract.* 3. *observ.* 5. derives *Mars* from מרה, *he rebelled*; and so we may look on him as the same with *Nimrod*. *Vossius* fetcheth it rather from מרץ *Marats*, *pollere*, to *be strong*, &c. Whence also *Mars* was called by some Αζιζος. So *Julian* the *Apostate*, in his oration of the *Sun*, speaks thus: 'It is
'lawful yet to draw forth somewhat from the Theologie of the
'*Phenicians*: Those who inhabit *Edessa*, a place from al eternitie
'sacred to the *Sun*, give him two *Assessors*, *Monimus* and *Azizus*.
Which *Jamblichus* thus interprets, *as Monimus is Mercurie*, *so Azizus Mars*, &c. Αζιζος seems apparently but a *derivative* from the *Syriac* and *Arabic* עָזִיז *Aziz*, which signifies *strong*. So *Psal.*24.8. יהוה עזוז *Jehovah Hizzuz*, the *Lord strong*: whence *Mars* was stiled by the *Phenicians* עזוז *Hizzuz*. The same name was also given him by the ancient *Gauls*, as it appears in the Historie of the old *Gauls*, by *Antonius Gosseninus*, *lib.*1. *cap.* 28. also by *Bochart*, *Can. l.* 1. *c.* 42. '*Hesus* properly signifies *strong* or *mighty*; as עזוז *Hizzuz* amongst
'the

Psal. 24.8.

'the *Hebrews*, and עזיז *aziz* with the *Chaldees*, &c.

2. As for the *Genealogie*, and *Attributes* of *Mars*, some make him to be the same with *Hercules*, and so, by consequence, *parallel* unto *Joshua*. So *Vossius*, *de Idololat. lib.* 1. *cap.* 22. tels us, 'That *Melicarthus*, *Hercules*'s name, may be derived from *Melec-Artes*; for 'Mars and *Hercules* passed promiscuously, amongst the Crientals, 'for one and the same God. If so, then *Mars*, as wel as *Hercules*, runs parallel with *Joshua*. This seems to agree with what *Diodorus*, *lib.*5. speaks of *Mars*: ἃ Ἄρεω δὲ μυθολογοῦσι πρῶτον κατασκευάσαι παντοπλίαν, καὶ στρατιώτας καθοπλίσαι, καὶ τὰ ἐν τῇ μάχαις σημαίνειν ἐνέργειαν εἰσηγήσασθαι, ὅστις τοὺς ἀπειθοῦντας τοῖς θεοῖς. 'The Mythologists report, that *Mars* 'was the first who furnished armature, and Soldiers with Armes, 'and brought in the mode of fighting by signes given; and destroyed al those, who would not believe the Gods. I am not ignorant, that *Vossius* (*de Idololatr. lib.* 1. *cap.* 16.) refers this Inscription of *Mars* to *Nimrod*, whom they make to be the first Inventor of Armes, and militarie Affairs: but there are some things that may incline us rather to believe, that *Joshua* gave the original *Idea to this Oriental Tradition* touching *Mars*. As 1. *Diodorus* tels us, that *this Mars destroyed such as disbelieved, or disobeyed the Gods*: Which cannot properly be referred to *Nimrod*, who was the first that taught men to disbelieve and disobey the *Gods*; but it may be very appositely applied unto *Joshua*, who was zelous and bold in destroying the unbelieving, and disobedient, both *Jews*, and *Canaanites*, &c. 2. Whereas he tels us, that the *Mythologists say*, *Mars was the first that invented militarie weapons and affairs*, &c. This may as wel refer to *Joshua*, as to *Nimrod*. For albeit *Nimrod* began wars in *Asia* the greater, or *Babylon*; yet we find no considerable wars amongst the *Canaanites*, or *Phenicians*, til *Joshua*'s time; who by reason of his great *militarie Exploits* and *victories*, might wel be reputed the *God of War*, *Mars*, or *Hercules*. 3. That which may adde to this parallelising of *Mars* with *Joshua*, is, that the *Mythologists* (whom *Diodorus* here brings in as the Authors of this description) found abundant more mater and reason to reduce the stories, they had received by Tradition touching *Joshua*, unto *Mars*, than those of *Nimrod*: for the stories of *Joshua* were then, when *Mythologie* began to creep into the world, very *fresh* and *pregnant*, &c. 4. We have proved before, out of the concessions of *Vossius* himself, that *Mars* was the same with *Hercules*, and therefore with *Joshua*.

Mars his parallel with Joshua.

Mars's parallel with Nimrod.

3. Yet we need not reject, but may also allow, without any contradiction, a parallel betwixt *Mars* and *Nimrod*: as 1. *Nimrod* was called by his subjects, *Belus*. So *Servius* on *Virg. Æn.* 1. saies, that *Belus was the first that reigned in the Assyrian Monarchie. Mars* also had the same title given to him; whence some derive *bellum* War, from *Belus*, *Mars*'s name. 2. *Nimrod* is said to be a *mighty hunter*, i. e. Warrier, *Gen.* 10. 8. so *Mars*. See more of this parallel betwixt *Nimrod* and *Mars*, in *Vossius de Idololatr. l.* 1. *c.* 16.

CHAP. VI.

The Theogonie of Vulcan, Silenus, Pan, Prometheus, Neptune, Ianus, Æolus, Rhea, Minerva, Ceres, Niobe, and the Sirenes.

Vulcan *the same with* Tubalcain, *Gen.* 4. 22. Silenus's *parallel with* Silo, *Gen.* 40. 10, *&c.* Silenus *the same with* Silas, *and* Silo. Silenus *is said to be without Father and Mother*; *as* Silo *and* Melchisedek *his Type*, Heb. 7. 3. Silenus *is said to be the greatest* Doctor *of his Age, from* Silo's *Character*, *Gen.* 49. 10. Silenus's *riding on an Asse, from* Silo's, *Gen.* 49. 11. Silenus's *being filled with Wine, from* Silo's, *Gen.* 49. 12. Silenus's *meat Cows milk, from* Silo's *Character*, Gen. 49. 12. Silenus's *Parallel with* Balaam. *The Theogonie of* Pan, *and his parallel with the Hebrew* Messias. Pan *the same with* Silenus, Faunus, *and* Satyrus. Pan's *parallel with* Abel, Israel, *and* Cham. Prometheus's *Theogonie, and Parallel with* Noah; *as also with* Magog. Neptunes *Theogonie, and parallel with* Japhet. Janus's *parallel with* Noah, *and* Javan. *The Theogonie of* Æolus, Rhea, Minerva, Ceres, Niobe, *and the* Sirenes, Hebraic.

Vulcan the same with Tubalcain, Gen. 4. 22.

§. 1. FRom *Mars* we passe to *Vulcan*, who was exactly parallel unto, and derived from, *Tubalcain*; as both their *Names* and *Attributes* prove. First, as to the name *Vulcan*, *Vossius, de Idololatr. lib.* 1. *cap.* 16, shews us, that *Vulcanus* is the same with *Tubalcanus*, Gen. 4. 22. only by a wonted, and easie mutation of B into

into V; and casting away a syllable: As from γάλακτα, *lacte*, and from ἄρυρα, *rura*. *Unde nisi à Tubalcain Vulcanus.*

2. As for the main *Art* or *Office* attributed to *Vulcan*, we have it mention'd by *Diodorus lib.*5. Ἡφαιστον δὲ λέγουσι εὑρετὴν γενέσθαι τοῦ πυρὸς ἐργασίας ἁπάσας, καὶ τοῦτον τὸν χαλκὸν καὶ χρυσὸν καὶ ἄργυρον καὶ τῶν ἄλλων ὅσα τῶν ἐν τῇ πυρὶ ἐργασίαν ὀνομάζεται, &c. 'By *Vulcan*, as they say, was invented the fa-'brication of Iron, Brasse, Gold, Silver, and al other metals, 'which receive the operation of fire; as also the universal use of 'fire, as employed by Artificers, and others. Whence the Ma-'sters of these *Arts* offer up their prayers, and sacreds to this God 'chiefly: and by these, as by al others, *Vulcan* is called πῦρ *fire*; 'and having by this means given a great benefit to the commun 'life of men, he is consecrated to immortal memorie and honor. Thus *Diodorus*: wherein he gives us an exact account why the *Mythologists* consecrated *Vulcan*, and made him the *God of fire*, and al *Arts* perfected by *fire*. Which exactly answers to the character given to *Tubalcain*, Gen.4. 22. *Tubalcain an instructor of every Artificer in Iron and Brasse*, &c. Thence *Bochart*, in his Preface to *Phaleg*, speaks thus: 'The Grecians, when they write of the 'first Inventors of things, to *Tubalcain*, who first invented the 'conflature of Metals, they substitute the *Curetes*, or the *Cyclopes*, 'or *Vulcanus Lemnius*, &c. This also exactly answers to *Sancho-'niathon's character* of *Vulcan*, whom (according to *Philo Byblius*'s Version) he cals χρυσὸν, in the Phenician Tongue חרש אור *Choresur*, i. e. πυρεκτεχνίτης, *one, who by the operation of fire, fabricates metals into any forme*: Whence *Lucian* cals *Vulcan* πυρίτλω; and the Poets feign him to be the chief *fabricator* of al *Jupiter's Thunderbolts*, &c. So *Bochart*, *Can. lib.* 2. *cap.* 2. Sandf. de Descens. l. 1. Sect. 21. Gen. 4. 22.

§. 2. We now come to *Silenus*, so famous amongst the Poets, whom they place in the order of their *Gods*; whose *Names*, *Genealogie*, and *Attributes*, apparently prove him to have been, by a monstrous *Satanic imitation*, of *sacred origination*. 1. As for his *Greek name*, which is variously written either Σιλωὸς, or Σειλωὸς, or Σειλινὸς, or Σιλλωὸς, *Bochart* (*Can. lib.* 1. *cap.* 18. *fol.* 482.) makes it to be an evident *derivation* from the Hebrew שילה *Silo*, the *Messias*'s name, *Gen.* 49. 10. for from שילה *Silo* comes שילן *Silan*, whence Σιλωὸς *Silenus*. *Silenus the same with Silo. Gen.* 49. 10.

2. Neither does *Silenus* agree with *Silo*, the *Jewish Messias*, in *Name* only, but also in *Genealogie*, according to that of *Diodorus*, *lib.* 3.

lib. 3. Πρῶτοι γὰρ τῶν ἁπάντων βασιλεῦσαι, φασὶ, τῆς Νύσης Σιλωὰν, ὃ τὸ γένος ὅθεν ἦν ὑπὸ πάντων ἀγνοεῖσθαι διὰ τὴν ἀρχαιότητα, *The first that ruled at* Nysa *was* Silenus; *whose Genealogie is unknown to al, by reason of his antiquitie.*

Nysa, where Silenus reigned, the same with Sina, or Nissi.

1. As for *Nysa*, where *Silenus* reigned, it seems either the same with *Mount Sina*, (by the transposition of S. and N.) the place where God delivered the law to *Moses*, who therefore was said to reign there, as *Vossius*; or else *Nysa* is the same with the place where *Moses*, *Exod.* 17. 15. built an Altar, and called the name of it *Jehovah Nissi*, as Chap. 5. §. 3. Whence *Nysa*, according to *Bochart*, as before. And that which makes this more evident is, that this *Nysa*, where *Silenus reigned*, is the same with that of *Bacchus*, who is called Διόνυσος, *the God of Nysa*, from that of *Moses*, Exod. 17. 15. *Jehovah Nyssi*. For *Bacchus* and *Silenus* are made by the Poets to be *inseparable companions*, as Chap. 3. §. 3.

Silenus's Genealogie, as Silo's unknown. Heb. 7. 3.

2. As for *Silenus's Genealogie*, *Diodorus* also tels us, *That it was unknown to al, by reason of its Antiquitie, or Eternitie*: Which answers to the *Hebrews* account of their *Messias*, Hebr. 7. 3. *without father, without mother, having neither beginning of daies, &c.* the character of *Melchisedek*, the type of Christ.

Silenus and Silo agree in offices. Gen. 49. 10.

3. There is yet a more exact *Parallel* betwixt *Silenus* and the Hebrew *Silo* or *Shiloh*, as to *Attributes*, and *Offices*: For 1. Of *Silo* 'tis said, *Gen.* 49. 10. *And to him shal be*, יקהת, *the Doctrine of the people*, or the *Congregation of the people, to be endoctrinated.* Thus *Silenus* is also made, by the *Poets*, to be the *greatest Doctor* of his Age: For he is called Ἰάκχου διδάσκαλος, *Bacchus's Præceptor*, i. e. according to *Vossius*'s account, *Bacchus* was *Moses*, and *Silenus* was *Silo* or *Christ*, who instructed *Moses* on Mount *Sina*, or *Nysa*, the place where *Bacchus* and *Silenus* were said to be. Again *Tertullian*, *de Anima*, *cap.* 2. makes *Silenus* 'to be a *Phrygian*, who being 'brought by the Pastors to *Midas* the King, had from him his great 'Asses ears. *Vossius* (*de Idololat. lib.* 1. *cap.* 21.) thus deciphers this 'fable: 'It is no wonder that *Midas* is said to lend *Silenus* his 'Asses ears; because he was the most intelligent of his Age, both 'in nature and in Antiquitie: The import is; that *Midas* listen-'ed greatly to him as his Instructor. I suppose *Silenus* is said to be a *Phrygian*, because the *Phrygians* were some of the first great *Mythologists*; who traduced fables into *Grece*, particularly this of *Silenus*, from the *Phenicians*, and *Hebrews*.'

Silenus the great Doctor; as Silo is stiled.

2. Another

2. Another Attribute given to *Silenus* is, ὅτι ἐπὶ τὰ πολλὰ ὀχέμενος, *carried for the most part upon an Asse*: And hence *Silenus* had a particular *remarque* for riding on an *Asse*: Which *Bochart* refers to that prophecie of *Silo*, Gen. 49. 11. *Binding his Asses Colt to the choice Vine.* *Silenus's riding on an Asse, from Silo's, Gen. 49. 11.*

3. The *Mythologists* fable *Silenus*, *Camrade* of *Bacchus*, to be employed in treading out the *Grapes*. This *Bochart* refers to *Gen.* 49. 11. *He washed his garments in wine, and his cloths in the blood of Grapes*; Which is explicated, *Esa.* 5. of such as tread out the Grapes.

4. They characterise *Silenus*, as *one that was alwaies drunk*; as 'tis supposed from what follows, *Gen.* 49. 12. *His eyes shal be red with wine*: Which *Salomon* makes the character of one overcome with wine, *Prov.* 23. 29, 30. *To whom rednesse of eyes, &c.* *Silenus's being filled with wine, from Gen. 49. 12.*

5. They ascribe to *Silenus* for his meat, *Cows Milk*: Which *Bochart* makes to be traduced from *Gen.* 49. 12. *And his teeth white with Milk.* Whence he concludes thus: 'The Devil could have 'imagined nothing more abominable, whereby to profane the 'most holy misteries of our Religion, and to expose it to the ca- 'vils of most wicked men, *&c.* *Silenus's meat Cows milk, from Gen. 49. 12.*

6. That *Silenus* had its original traduction from *Silo*, the *Jewish Messias*, wil farther appear from that of *Pausanius*, Eliacon. 2. ἐν δὲ τῇ Ἑβραΐδι χώρᾳ Σιληνοῦ μνῆμα, *The Monument of* Silenus *remains in the Countrie of the* Hebrews, i.e. al the Traditions of *Silenus* came from the *Hebrews*, whose *Messias* he was. I know, that *Sanlford, de Descensu Christi l.* 1. §. 21. supposeth *Balaam* to be *Silenus*. 'Nothing, 'saith he, hinders, but that *Balaam* should be *Silenus*; namely, he 'who was so famous for his *Asse*, and *Prophecie*. The ancients 'fable, that *Bacchus* gave a reward to a certain Asse, that he should 'speak with human voice, with which the Giants, which were 'Bacchus's enemies, were terrified. Whence came these things 'but from the sacred Scriptures? *Numb.* 22. 28. *The Lord opened* 'the mouth of the Asse, *&c.* which being divulged far and near, we 'need not dout, but that the *Moabites* were terrified thereat. So *Stillingfleet, Origin. S. Book* 3. *cap.* 5. *sect.* 11. makes this whole fable of *Silenus* to be taken from the storie of *Balaam*, to whom he seems *parallel*; in that both were noted for their skil in *Divination*; both taken by the water, *Numb.* 22 5. both noted for riding on an Asse, *&c.* Though 'tis possible, that many Branches of *Silenus*'s storie may be referred to that of *Balaam*, yet I should rather refer the *Silenus's parallel with Balaam.* *Numb. 22. 28.* *Numb. 22. 5.*

the main of it to *Silo*, Gen. 49. 10. according to that of *Bochart* (*Can. lib.* 1. *cap.* 18. *fol.* 482.) *The first of* Bacchus's *companions is* Silenus, *whose fable took its original from the Prophecie of* Silo, *Gen.* 49. 10. *In a monstrous manner detorted*, &c. This may be farther evinced by what follows of *Pan*, which some make the same with *Silenus*.

The Theogonie of Pan, & his parallel with the Jewish Messias.

§. 3. That *Pan*, whom the Poets feign to be the *God of Shepherds*, was *parallel* to, and, as 'tis presumed, originally *traduced* from, the Jewish *Messias*, stiled the *Shepherd of Israel*, may be evinced from their parallel *Names*, *Attributes*, and *Offices*. 1. As for the *origination* of *Pan*, *Bochart* (*Can. lib.* 1. *cap.* 18. *fol.* 483.) groundedly draws it from the *Heb.* פן *Pan*, which signifies such an one as is *struck*, or *strikes with astonishing fears*, and *stupifying terrors*, as *Psal.* 88. 16. and the reason of this *notation* is considerable: For *Pan* being supposed to be one of *Bacchus*'s *Commanders*, is said to have sent *astonishing fears* on al their enemies; whence that proverbial speech, of *Pannic fears*. This seems to allude to the storie of *Israel*'s being *conducted* in the wilderneſſe by *Christ*, the *Shepherd of* Israel, who cast *Pannic fears* on al their Enemies; according to

Josh. 2. 9, 24. that confession of *Rahab*, Joshua 2. 9. *Your terror is fallen upon us*, &c. so vers. 24. *The inhabitants of the countrie do faint because of us.*

Josh. 5. 1. The like Joshua 5. 1. *Their heart melted, neither was their spirit in them any more, because of the children of Israel.* 2. *Pan* is called also by the Latines, *Sylvanus*: which some derive from *Sylvis*; but others, on more probable conjecture, make it the same with the Greek *Silenus*, or *Silas*: And so in Scripture the same person, who

Pan the same with Silenus.

is called *Sylvanus*, 1 Thes. 1. 1. is stiled *Silas*, Act. 17. 4. as *Grotius*, and *Deodati*. Now *Silas* is the same with *Silenus*, from שילה *Silo*, or שילן *Silan*. 3. That which makes this farther evident, is the

Pan the same with Faunus.

Identitie betwixt *Pan* and *Faunus*; which *Bochart*, *Can. lib.* 1. *cap.* 18. asserts in these words, 'Faunus, amongst the Latines, is the same 'God, and of the same original, with *Pan*: for פון with some 'sounds *Fun*. Thence *Ovid*, in *Phædra*;

----*Faunique Bicornes*
Numine contactas attonuere---

And *Bochart* (*Can. lib.* 1. *cap.* 33.) affirmes, that many make *Faunus* to be the same God with *Sylvanus*, and both the same with *Pan*: and then he addes, 'And truly, *Evander Arcas* was the first that 'brought the worship of *Faunus* into *Latium*, out of *Arcadia*, 'where

'where *Pan* was worshiped. 4. Yea *Vossius, de Idololatr. lib.* 1. *c.* 8. seems to make *Satyrus* the same with *Pan*, *Faunus*, and *Silenus*; and the main difference he makes between them is only this, 'That 'whereas *Pan*, *Faunus*, *Silenus*, and *Satyrus*, are al *wood Deities*; the 'name *Satyrus* is more general, and usually attributed to the 'younger; whereas that of *Silenus* was given to the more ancient. That which makes for this affirmation is, that *Pan*, *Faunus*, *Satyrus*, and *Silenus*, are al reckoned as companions of *Bacchus*, in his expedition. *Bochart* (*Can. lib.* 1. *cap.* 18. *fol.* 483.) derives *Satyr* from שעיר *Sair*, which amongst the *Hebrews* signifies both a *Goat* and *Devil*; (as *Maimonides*) because the Devil oft presents himself in the forme of a *Goat*, &c. But

Satyrus the same with Pan and Silenus.

2. To passe from *Names* to the *Thing* it self: *Pan* is said to be an *Egyptian* God, who came up with *Bacchus* to fight against the *Giants*. So *Diodorus Sic. Bibl.* 1. *Unto this God Pan the natives not only erecti* ἀγάλματα, *Images in every Temple; but also they have a Citie in Thebais, which they cal* Χέμμιν, [i. e. *Cham*'s *Citie*,] *but interpret it,* Πανὸς πόλιν, *the Citie of Pan.* By which it is evident, that *Pan* was an *Egyptian* God; and, as we may presume, the same with the Hebrew *Messias*, who conducted *Moses* (the *Egyptian Bacchus*) and the *Israelites* out of *Egypt*, unto *Canaan*, striking terrors into the *Canaanites*, as before. That *Pan*, the God of *Shepherds*, and those many fabulous *Attributes* and *Offices* given unto him, were originally borrowed from the *Jewish Messias*, held forth in the old Testament under the *Embleme* of a *Shepherd*, is proved at large by *Jackson*, in his discourse of the *Divine Autoritie* of *sacred Scripture*, *fol.* 31. where he cites a relation out of *Plutarch*, touching the mourning of the Demoniac Spirits, for the death of their great God *Pan*, and the ceasing of al their *Oracles* thereupon: Which was truly and only verified in *Christ*, whose death put a period to al Heathen *Oracles*, as both *Sacred* and *Pagan* stories relate. But to finish this Genealogie of *Pan*, *Bochart* (in the Preface to his *Phaleg. fol.* 2.) reduceth his original to *Abel*. 'The Greeks '(saies he) when they write of the first Inventors of things, substitute *Pan* the *Arcadian* unto *Abel*, the Prince of Pastors, &c. *Sandford, de descensu Christi lib.* 1. §. 19. supposeth *Pan* to be the same with the *Patriarch Israel*, or *Jacob*. His words are these: *For Joseph is that old Osyris, nourished by Pan, whom I conceive to be* Israel. *Dickinson, Delph. Phœn. cap.* 4. makes *Pan* the same with

Pan a fable of the Messias.

Pan Abel.

Pan Israel.

Cham:

Israel Patriarcha verus fortè Pan Gentilium, Park. ex Sandf. Pan Cham.

Cham: which he endeavors to prove from that of *Diodor. Sicul. l.* 1. where the same Citie in *Egypt*, which is called χέμμις, i. e. *the Citie of Cham*, is interpreted by the Natives, the Citie of *Pan*. We need not exclude either of these Parallels with *Pan*; because we find that the *Mythologists* were, according to their different *humors*, very *difforme* and different in the application of their *Fables*. Only, I suppose, the great *Pan*, so much Idolised by the Poets as the *God* of *Shepherds*, refers chiefly to the *Jewish Messias*, the great *Shepherd* of *Israel*, as before.

Prometheus Theogonie and Parallel with Noah.

§. 4. We now procede to *Prometheus*, and his *Genealogie*, *Names*, and *Attributes*; with their *parallel* in *sacred storie*, and *Persons*. There is some difference among *Philologists* about the *Traduction* of *Prometheus*; some reducing him to *Noah*, others to *Magog*, *Japhets* son: Which controversie may be, with much ease, reconciled, by taking in both *reductions*. For its certain that the old *Mythologists* were no way *uniforme*, or *conforme*, in the application of those fables, they gleaned up in the Oriental parts. Therefore to begin with those who make *Prometheus* the same with *Noah*; as *Vossius*, *de Idololatr. lib.* 1. *cap.* 18. *pag.* 141. 'The Patriarch *Noah* (saies he) 'is adumbrated to us, not only in *Saturne*, but also in *Prometheus*; 'whose Feast is called at *Athens* πυρμάθεια, in which there is a con- 'test of Lamps; also an *Altar* in the *Academie*, on which the 'Lamps are wont to be kindled in this Contest; as 'tis attested by 'Harpocration, &c. This *Rite*, consecrated to *Prometheus*, I presume, had its original *Idea* from the *Lamps*, which burned in the Temple at *Jerusalem*, and from the fire on the *Altar*: Whence also that fable of *Prometheus*'s stealing fire from Heaven: (which may allude to *Elijah*'s praying for fire, which descended from Heaven, *&c.*) But as to the *Parallel* betwixt *Prometheus* and *Noah*, take these particulars. 1. As under *Noah*, so also under *Prometheus*, the *great Floud* was supposed to happen. So *Diodorus*, *l.* 1. ἃ Νεῖλον φασὶ κατακλύσας πολλὴν τ᾽ Αἰγύπτου, &c. *They say that* Nilus, *having broken down its bounds, overwhelmed a great part of* Egypt, *especially that part where* Prometheus *reigned, which destroyed the greatest part of men in his Territorie.* Whereas some may object, that this is meant only of a particular Deluge in *Egypt*, under *Prometheus*, &c. 'Tis replied, that as the *Grecians* attributed the general Floud to *Deucalion*, so the *Egyptians* attributed the same to *Prometheus*, or, as *Eusebius*, to *Ogyges*; whereas al these fabulous *Deluges*, were but broken

broken *Traditions* of the real universal *Deluge*, under *Noah*. And particularly, that this under *Prometheus* was the same with that of *Noah*, *Vossius* endeavors to prove from the notation of the name: *For* (saies he) Προμηθεὺς *signifies one, who is so wise, as to foresee evil; whereas on the contrary,* Επιμηθεὺς *is one, who is too late, or after-wise: which agrees to* Noah, *who being divinely taught, foresaw the floud, and so preserved himself and his.* 2. *Prometheus* is said to rebuild and restore *human kind* after the Floud: Which exactly answers to *Noah*, the father of Man-kind, *&c.* 3. *Herodot. lib.* 4. tels us, that *Prometheus*'s wife was called *Asia*. And indeed, *Noah*'s wife was no other than *Asia*, or *Asiatica*, an *Asiatic*. But whereas it may be objected, that *Prometheus* is made to be the son of *Japetus*, and therefore cannot be *Noah*, but must be his Grandchild; *Vossius* replies, that 'tis no wonder, if in Ages so remote, posteritie miscalled the Father and the son, and so confounded one with t'other.

2. *Bochart*, to avoid this contradiction, makes *Prometheus* to be *Magog* the son of *Japetus*, or *Japhet*. So *Bochart*, *Phaleg lib.* 1. *cap.* 2. *fol.* 11. also *lib.* 3. *cap.* 13. where he proves, that *Prometheus* is the same with *Magog*. 1. In that he is stiled the son of *Japetus*, as *Magog* was the son of *Japhet*. 2. From *the eating of* Prometheus's *heart*; which fable sprang from the name מגג *Magog*; which, being applied to the heart, implies its *consumption*, or *wasting away*. 3. *Prometheus* is said to have his *seat*, and to lie, in *Caucasus*; because *Magog*, and his posteritie seated themselves there. 4. They fable, that *fire* and *metals* were invented by *Prometheus*; (as formerly by *Vulcan*;) because there are many *subterraneous fires* and *metals* in these places. *Stillingfleet, Orig. S. Book* 3. *cap.* 5. §. 9. *&c.* follows *Bochart* herein. *2. Prometheus his Parallel with Magog.*

§. 5. From *Prometheus* we passe to *Neptune*; which is indeed a name rather *appellative* and *commun*, than *proper*. For as in ancient times, specially before the *Trojan wars*, they stiled al illustrious Kings, *Jupiter*, and al renowned Captains, *Mars*, or *Hercules*; so also they called every *Insular Prince* by the name of *Neptune*: Whence multitudes partook of one and the same name; which made their *characters* and *stories* the more *fabulous* and *ambiguous*: Yet are we not without evident *ideas* and *notices* of their *Traduction*, originally, from some *sacred person*, or *storie*; as has been already demonstrated, by a large enumeration of particu- *Neptune the same with Japhet.*

lars; which wil farther appear by the *genealogie* and *storie* of *Neptune*, who according to the general consent of the Learned, was originally *Japhet* the son of *Noah*. For look, as the memorie of *Noah* was preserved in *Saturne*; and of *Shem* (whose posteritie possessed the septentrional and oriental *Asia*) in *Pluto*; and also of *Cham* (whose progenie seated in the Meridional *Asia*, and *Africa*) in *Jupiter Hammon*; so also the memorie and storie of *Japhet* was continued in *Neptune*, as *Philologists* generally accord, and that on these *rational conjectures*. 1. From the very name *Neptune*; which *Bochart* derives from נפתה *Niphtha*, which belongs to *Niphal*, or the the *Passive Conjugation* of פתה *Patha* to enlarge; whence יפת *Japhet*, according to the allusion of *Noah*, Gen. 9. 27. יפת אלהים ליפת *Japht Elohim lejaphet*, i. e. *God shal enlarge Japhet*. Proportionable whereto *Neptune* was called by the *Greeks* ποσειδῶν, which *Grammarians* in vain attempt to deduce from the *Greek* tongue; seeing, as *Herodotus* in *Euterpe* assures us, the name ποσειδῶν, *was at first used by none, but the Libyans or Africans, who alwaies honored this God*. Namely ποσειδῶν or ποσειδὼν, is the same with the *Punic* פשיטן *Pesitan*; which signifies *Expanse* or *broad*; from פשט *Pesat*, to *dilate*, or *expand*. Whence it appears, that ποσειδῶν and *Japhet* are *Synonymous*; and both derived from Radix's, signifying *latitude*: which wel suits with *Neptune*'s Character; who is stiled εὐρυκρείων καὶ εὐρύοπα, *latè imperans*, and *latisonans*; as also εὐρυστέρνος, *one that has a large breast, &c.* See more of this *Bochart*, *Phaleg lib.* 3. *cap.* 1. 2. From the *Genealogie* of *Neptune*; whom the *Mythologists* make to be *Saturnes son*; as *Japhet* was son to *Noah*, who passed for *Saturne*.

Unde etiam Japetus nisi à Japhet. *Sand. desc. l.* 1. §. 22.

The Parallel 'twixt Japhet *&* Neptune.

Gen. 9. 27.

ποσειδῶν *of the same origination with Japhet.*

3. *Neptune* was *fabled* to be the *God of the Sea*, and *Instructor* of *Navigation*: So *Diodorus lib.* 5. τῶν δ' ἄλλων θεῶν, τὸν ἐκ Κρόνου καὶ Ρέας γενομένων, φασὶν οἱ κρῆτες Ποσειδῶνα μὲν πρῶτον χρήσασθαι τοῖς κατὰ θάλασσαν ἐργασίαις, καὶ τέλος συνήσαι παρεδόθη αὐτῷ τὴν ἡγεμονίαν ταύτην τοῦ Κρόνου, &c. 'The 'Cretenses say, that amongst other Gods borne of *Saturne* and *Rhea*, 'Neptune first began to manage the Affairs of the Sea, and to in-'struct for Navigation; he having obtained this prefecture from 'Saturne, whence it came to passe, that in after time the commun 'Vogue so far obtained, that whatever was done at Sea, was said 'to have been in the power of *Neptune*; and therefore the Ma-'riners sacrificed unto him. Thus *Diodorus*. Al which seems to have been taken up from the real storie of *Japhet*, and his Posteritie,

Neptune the God of the Sea from Japhets possessing the Islands.

ritie, their possessing the Ilands in the midland Sea, *Grece*, &c. So *Bochart*, *Phaleg lib.* 1. *cap.* 2. ' *Japhet* (saies he) passed for *Nep-* ' *tune* the God of the Sea; because his portion was in the *Ilands*, ' and *Peninsules*. In the *Ilands* are *Britannie*, *Ireland*, *Thule*, *Crete*, *Sicilie*, *Sardinia*, *Corsica*, *Baleares*, *&c.* In the *Peninsules* are *Spain*, *Italie*, *Grece*, *Asia minor*, *&c.* So *Lactantius*, *de falsa Relig. l.* 1. *c.* 11. *Al the maritime places, with the Ilands, belonged unto Neptune, &c.* This suits with *Plato*'s origination of *Neptunes* Greek name; who (in his *Cratylus*) deriveth ποσειδῶνα, παρὰ τὸ πόσιν δοῦναι, *from his giving drink*, i. e. *the Sea* and *Water* unto al: Which argues thus much, that they looked on *Neptune* as the *God of the Sea*, and that in allusion to *Japhets* possessing the maritime parts of *Europe*, &c.

4. *Neptune* was also called ἵππιος *Equestris*: Which is thus explicated by *Diodorus*, *lib.* 5. where having spoken of *Neptune*, as God of the Sea, he addes, προσάπτουσι δ' αὐτῷ, καὶ τὸ τοὺς ἵππους δαμάσαι πρῶτον, καὶ τῶν θυσιῶν καταδεῖξαι τῶν παρὰ τὴν ἱππικήν· ἀφ' οὗ ἵππιον αὐτὸν ὀνομάζουσι, ' They adde also this of *Neptune*, that he was the first that tamed ' horses; and that the Science of Horsemanship was first deliver- ' ed by him: Whence he was stiled ἵππιος, a *good horseman*. This also *Vossius* applies to *Japhet*; (*Vossius*, *de Idolol. lib.* 1. *cap.* 15. *pag.* 148.) his words are these: ' *Japhet* had for his portion the ' Mediterranean Ilands, and the *European* continent: Wherefore ' his posteritie had need of a twofold Science, 1. Of *Nautic*, to ' direct them in their *Navigation*. 2. Of *Horsemanship* to conduct ' themselves in those rude and wild countries, thorow which they ' were to passe, into the Northerne and Westerne parts of *Europe*. ' This I conjecture was the cause why *Neptune*, whom I interpret ' *Japhet*, was made to be the God of *Nautic* Science, and Sea Af- ' fairs; as also of Horsemanship, *&c.* But touching the *Parallel* 'twixt *Japhet* and *Neptune*, see more *Bochart*, *Phaleg. l.* 3. *c.* 1.

§. 6. As for the Theogonie of *Janus* and his Parallel; if we consider him historically, and according to the Mythologie of the Poets, so he refers to the storie of *Noah*, or *Javan*. That which inclines some to make him Parallel with *Noah*, is 1. The cognation of his Name, with the Hebrew יין *jain*, *wine*; whereof *Noah* was the first Inventor, according to *Vossius*. Again, 2. *Janus* was pictured with a double forehead; because he saw a double world, that before, and after, the Floud; as *Noah*. 3. As the beginning, and propagation of mankind, after the Floud, was

Janus's Theogonie and Parallel, 1. With Noah.

from *Noah*; so also they ascribe the *beginnings* of al things unto *Janus*: Whence the entrance to an house is called by the Romans, *Janua*; and the entrance to the year *Januarie*. Whence some make the name *Xisythrus*, given by the *Assyrians* to *Noah*, (as in the storie of the *Floud*, Book 3. Chap. 6. §. 4.) to signifie an *entrance* or *door*, from זיז *ziz*, a *post* or *threshold* of a dore, as *Vossius*. 4. *Latium*, where *Janus*'s seat was, (whence part of old *Rome* was called *Janicule*) was called *Oenotria*. Now οἰνωτρία comes from οἶνος *Wine*. Thus much for *Janus*'s parallel with *Noah*. Others refer the origination (both name and person) of *Janus*, to *Javan* the son of *Japhet*, the parent of the *Europeans*. For 1. יון *Javan* is much the same with *Janus*. 2. Thence that of *Horat. lib.* 1. 3. *Japeti Genus*. So *Voss. Idol. lib.* 2. *cap.* 16. *Janus*'s name taken historically is the *contract* of *Javan*.

2. *With* Javan.

Of Æolus's Origination.

§. 7. To *Janus* we might subjoin *Æolus*, the *God* of the *winds*, and King of the *Æoliar Ilands*, with notices of his Traduction from the *Phenicians* and *Hebrews*. But we shal touch only on his name, which seems to be a good *key* or *Index* to decipher his *fabulous Office*. This fable of *Æolus*, the God of the *Winds*, is supposed to have been first brought into *Grece* by *Homer*; who had it from the *Phenicians*; with whom עעול *aol* (as the Greek ἄελα) signifies a *Storme* or *Tempest*: which the *Chaldee Paraphrase* more fully expresseth by עלעול *alol*: and the King *Æolus* is thought, by the *Phenicians*, to be the King עעולין *aolin of Tempests*: as *Bochart, Can. lib.* 1. *cap.* 33. *fol.* 658.

Grecian Goddesses of Phenician and Hebrew extract.

1. Rhea, *from Gen.* 9. 20.

§. 8. Having discoursed at large, touching the chief of the *Grecian Gods*, and their *Traduction* from the *sacred Oracles*; we shal briefly touch on sundry of their *Goddesses*, and their derivation from the sacred fountain, 1. *Noah* is called *Gen.* 9. 20. איש האדמה, *a husband of the earth*, i. e. *a husband man*. Whence the *Mythologists* made *Saturne*, i. e. *Noah*, the *husband* of *Rhea*, i. e. *the Earth*. Some derive *Rhea*, by an easie anagrammatisme, from *Era*. So *Sandford, Descens. lib.* 1. §. 26. 'The Greeks refer Era (Heb. 'ארץ *eres*.) i. e. *the Earth*, unto the number of their Gods: by 'what Ceremonie? Namely according to the old Grammarian 'rule, changing *Era* into *Rhea*. After the same manner *Aer* began 'to be *Hera*: for this origination of Hera we have from *Plato*. I should rather derive Hera from the Chaldee חירא *Hera, Libera*, which was *Juno* her name; whence also חורא *Cora*, or *Hora*, and *Ceres* as before, C. 2. §. 1. & C. 5. §. 1. *&c.*

2. As

2. As for *Minerva*, *Vossius* (*de Idololatr. lib.* 1. *cap.* 17.) makes her to be the same *Naamah*, *Tubalcains* sister, *Gen.* 4. 22. Her name ἄγκα *Stephanus* makes to be *Phenician*; ἄγκα ἡ Ἀθηνᾶ καὶ φοινίκας: which *Bochart* derives from אנה *to move War*; whence the *Oncean* Gates at *Thebes*. The fable of *Minerva*, *her being born out of* Jupiters *head*, they generally refer to the generation of Christ, the *Divine wisdome*. 2. Minerva.

3. *Ceres* is, by *Bochart substituted*, and made *parallel* to *Adam*, or *Cain*, the first *tillers* of ground. 4. *Niobe* (whom we may mention among the Goddesses, though not so reputed generally) is by some made the same with *Lot's wife*, who was turned into a *pillar of Salt*, i. e. of *Sulphureous*, *bitumenous*, and *salty* mater; wherein she was partaker of *Sodoms* judgment, which overtook her: Whence the fable of *Niobe*, *her being turned into a pillar of stone*, &c. 3. Ceres. 4. Niobe.

5. As for the *Sirenes*, (which according to the fable were in number three, partly Virgins, partly Birds, whereof one sung with *Voice*, the other by *Pipe*, and t'other by *Harpe*) *Bochart* (*Can. lib.* 1. *cap.* 28.) makes the name to be purely *Phenician*, or *Hebrew*; in which tongue שיר *Sir*, signifies a *song*, (whence *Salomons's Song of Songs*,) thence שירן *Siren*, a *singing Monster*, &c. 6. As for *Juno*, and *Jana*, from יה, thence also *Diana*, *Astarte*, *Venus*, &c. we have fully handled them before, *chap.* 2. 5. Sirenes.

§. 9. Thus much for the Theogonie of the *Grecian* and *Roman Gods*, and *Goddesses*, which wil receive farther evidence from what follows, touching the *Genealogie* of the *Phenician* and *Egyptian Gods*. For that the former were but the product of the latter, is evident. Thus *Sandford*, *de desc. lib.* 1. §. 6. 'We may not fetch the names 'of the Gods from the *Grecians*, but from the *Phenicians*, or *Egyp*-'*tians*. It remains therefore that we treat of the *Apotheosis* of the '*Barbarian names*; which among those ancients had not one and 'the same origination. For either something was coined out of '*forreign Leters*, the name being relinquisht; or the name, toge-'ther with the thing, was traduced unto some mysteries of Re-'ligion. This again was accomplisht two manner of waies; 'either when a *forrein Name*, (so far as the nature of the Tongue 'would admit it) the right order of the Leters being relinquisht, 'was referred unto the Gods; or else the Leters being transpo-'sed or changed, a new name was composed out of the old; 'which thence, according to the same laws of Tongues, was in-

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'vested with the *Rites* of some *Deitie*. Thus al those appellations 'of the *Gods*, which *Grece* borrowed from the *Barbarians*, may be 'digested into three ranks. 1. Either they flow from the sole 'explication of *Nature*; as from *Abaddon* sprang *Apollon*; or if 'you wil rather, according to the sacred Phraseologie, *Apolluon*: '2. from the *pronuntiation* of the name; thus from *Japhet*, was 'made *Japetos*: or lastly from an *Enallaxis* of the Leters; accord-'ing to which form it is as clear as the light, that from *Adamah* 'first sprang *Hadam*, and hence *Hadan*. Thus *Sandford* of the origination of the *Grecian Gods* from the *Egyptian*, *Phenician*, or *Hebrew* names. See more of this *Chap*. 7. §. 12.

CHAP. VII.

The Theogonie of the Phenician, and Egyptian Gods; with their Hebrew Origination.

Baal *from* בעל, Baal, *and* Bel *from* אל, El. Beelsamen *from* בעל שמים. Beelzebub, 2*King*. 1. 2. בעל זבוב. Baal Peor, *Psal*. 106. 28. *Numb*. 25. 1, 2, 3. Moloch *the same with* Baal. Adramelech *and* Anamelech, 2 *King*. 17. 31. *Esa*. 30. 33. Tophet *and* Gehinnom, *whence* γέεννα. *The* Samothracian Cabiri, Phenician *Gods*. Σωσίπα *from* צדיק *God's name*, *Psal*. 119. 137. Cabiri *from* כביר. Axieros אחוי ארץ. Axiokersos *from* אחוי קרץ. Cadmilus *from* חרמאל, *the Minister of God*. Eliun *from* עליון, *God's name*. Βηρὺθ *from* ברית, *Judg*. 8. 33. Plautus's *Pœnulus*: Alonim, *&c. from Gen*. 14. 19. Ilus *from* אל *El*; *whence also* ἥλιος, *and* Heliogabalus. Ελωάμ *from* אלהים *Elohim*. Βετύλια *from* ביתאל, *Gen*. 28. 18. *Of* Dagon, Rimmon, *&c. The* Egyptian *Gods, their original* Hebrew. Apis, *a symbol of* Joseph; *so* Serapis, *from* אב, *Gen*. 45. 8. Osiris *the same with* Moses *or* Adam; *as* Isis *with* Eve, *from* Ischa. Mnevis *the same with* Joseph. Orus, Remphan, *&c. The Metamorphoses of the Gods in* Egypt. *The causes of* Mythologic *Theologie*.

§. 1. Having

§. 1. HAving gone through *Hellenisme*, or the *Grecian* θεογονία, we now passe on to the *Oriental Gods*; with endeavors to demonstrate, how their *Genealogie*, *Names*, and *Attributes*, received their derivation from the *sacred Language*, and *Oracles*. We shal begin with the *Phenician Gods*, which were the first, if not as to time, yet as to *dignitie*, whence the *Grecians* traduced the chiefest of their Gods. And amongst the *Phenician Gods*, the chief was *Baal*, *Bel*, or *Belus*; concerning which there is some difference amongst *Philologists*; yet al unanimously concur in this, that its *origination* was from some *Hebrew* and *sacred* name; which wil evidently appear from the notation thereof. *Damascius*, in the life of *Isidore*, mentioned by *Photius*, tels us, Οτι Φοίνικες καὶ Σύροι τὸν Κρόνον Ηλ, καὶ Βὴλ, καὶ Βολάθλω ἐπονομάζουσι, *The* Phenicians *and* Syrians *cal* Saturne, El, Bel, *and* Bolathen. *Vossius*, as also *Kircher*, *Oed. Ægypt. Tom.* 1. *Synt.*4. *cap.*5. make *Bel* the contract of *Beel*, from בעל *Baal*, *the Lord*; which name belonged *originally* to *God*, as it appears from *Hosea* 2. 16, 17. But *Servius*, on *Virgil*, supposeth *Bel* to come of אל *El*, Gods *name*; whence the *Greek* ηλ *El*, and the *Digamma* being added, βὴλ *Bel*, and so *Belus*. *Bochart*, in a personal conference he favored me with, gave me a good conciliation of these two opinions, by affirming, that there was originally a twofold *Belus*, the one *Assyrian*, from βὴλ, *Heb.* באל, originally אל, the *Assyrian* God; whence *Nimrod*, the first of the *Assyrian Monarchie*, was called *Belus*: The other *Belus* was a *Phenician*, from בעל *Baal*, the *Phenician* God; whence *Ithobaal*, King of *Tyre*, and *Jezabel* his daughter; as also many of the *Phenician* Kings, who were called *Belus*. 'Tis true, *Bochart* makes the *Phenician* בעל *Baal*, to have had its original from the first *Phenician* King of that name; but yet I conceive it not improbable, but that the first *Phenician* King, might be so called from their Gods name בעל *Baal*; which was the title they gave the *Sun*, from his office, *Gen.* 1. 16. as he was reputed the *Lord of Heaven*: Or else, which seems most probable, we may suppose the *Phenicians* to have had various בעלים *Baalim*; some *supreme*, which they stiled θεοὺς φυσικοὺς καὶ ἀθανάτους, *natural and immortal Gods*; such were the *Sun* and *Moon*: others, which they stiled θεοὺς θνητοὺς, *mortal Gods*, viz. the *souls* of their great *Heroes* and *Kings*. As for the former *supreme natural Gods*, they called the Sun *Baal*, and the Moon *Baaltis* or *Beltis*, that is, in the Scripture language, *the Queen of Heaven*. As for the *mortal* or *made Baalim*,

The Theogonie of the Phenician Gods Hebraic.

Of Baal *from* בעל, *and* Bel *from* אל El.

*Hos.*2.16,17.

Baalim, they were no other than the Souls of their chief *Heroes*, or *Princes*, which after their death received an ἀποθέωσις, or *Deification*; and so became a kind of *midling Gods*, or *Mediators* betwixt the *supreme Gods* and *men*, (which the *Greeks* called δαίμονες *Demons*) whereof we find frequent mention in Scripture, as *Jud.* 10. 6, 13. The *Phenicians* stiled their *supreme Baal* בעל שמין *Baal Samen*. So *Sanchoniathon*, according to the Version of *Philo Byblius*, *in Eusebius*, *præpar. lib.* 1. *cap.* 7. Αὐχμῶν δὲ γενομένων τὰς χεῖρας ὀρέγειν εἰς οὐρανὸν πρὸς τὸν ἥλιον· τοῦτον γὰρ, φησὶ, θεὸν ἐνόμιζον μόνον, οὐρανὸν κύριον Βεελσάμιν καλοῦντες, *A drought happening, they lift up their hands to Heaven, to the Sun. For this* (*saies* Sanchoniathon) *they account the only God; calling him* Beelsamen, *the Lord of Heaven. Beelsamen* here, according to *Philo Byblius*'s explication, is, in the *Phenician* Tongue, בעל שמין *Beelsamen*, i. e. *the Lord of Heaven*: whence *Philo Byblius* immediately subjoins, ὃ δὴ παρὰ φοίνιξι κύριος οὐρανὸς, *which is in the* Phenician *Tongue, Lord of Heaven.* To which he addes: Ζεὺς δὲ παρὰ Ἕλλησι, *but in the* Greek *Tongue, he is* Zeus, Jupiter. So that *Beelsamen* is the same with Ζεὺς Ολύμπιος *Jupiter Olympius*. So *Vossius*, *de Idol. lib.* 2. *c.* 4. 'This (saies he) we may confirme from the *Hebrew* Tongue, 'which differs in a dialect only from the *Phenician*. For what 'the *Phenicians* pronounce *Beelsamen*, the *Hebrews* write בעל שמים 'Baal Schamaim, i. e. *Lord of Heaven*, &c. Thus also *Bochart* (*Can. lib.* 1. *cap.*42.) And indeed al this touching *Beelsamen*, *Sanchoniathon* seems to have evidently traduced from that Function or Office, which God had laid on the *Sun*, mentioned *Gen.* 1. 16. *The greater light to rule the day*, as *Psal.* 136. 8. *The Sun to rule by day.*

The Supreme Baal *stiled* Beelsamen.

The Theogonie of Baalzebub *2 King.*1.2.

§. 2. This *Phenician* God *Beelsamen*, the *Jews* called *Beelzebub*, as 2 *King.* 1. 2. *Baalzebub the God of Ekron.* Concerning the Etymon of *Baalzebub*, various are the *conjectures* of the *Learned*. The additament זבוב *zebub* signifies a *flie*: whence some think it was added by the *Jews* in away of *opprobrium*, or *scorne*; as if one should say, *the Lord of a flie*. It is the most probable, that this name *Beelzebub* was given this *Idol God*, not by the *Accaronites* or *Phenicians*, but by the *Jews*; and that from a great contemt, and just hatred of the *Accaronatic Idolatrie*. *Vossius* (*de Idolol. l.*2.*c.*4.) following the conjecture of Learned * *Jos. Scaliger* herein, thinks

* *Id quod dicebatur* Baal zebahim, *Deum victimarum, joculari vocabulo Scriptura vocavit Deum muscæ, quod in Templo Hierosolymitano muscæ carnes victimarum non liguriebant, cum tamen Gentium fana à muscis infestarentur propter nidorem victimarum.* Jos. Scalig. Elench. Tri. Hæres Num. 5.

that

that this name *Beelzebub* was curtail'd by the *Jews*; who, by an easie *mutation*, turned the *Accaronitic* name (according to *Scaliger*) בעל זבחים *Baal zebahim*, *the Lord of Sacrifices*, into the contemtuous *Title* of בעל זבוב *Baal zebub*, *the Lord of flies*; i. e. a God that regarded only *flies*; or that could not drive away the *flies*, by reason of their multitude, from the *Sacrifices*. But *Ath. Kircher*, *Oed. Ægyp. To.* 1. *Synt.* 4. *cap.* 5. thinketh that this Idol was called *Beelzebub*, even by the *Accaronites* themselves; and that it was the same with *Myagrus*, the *God of flies*, mentioned by *Pausanias*, in *Arcadicis*. Thence *Philastrius* saith, *That in the City of* Accaron *they worship a flie*. 'Adde to this (saith *Kircher*) that *Jupiter* and *Hercules* were 'worshiped by the *Europeans* under the same name: Hence *Ju-* 'piter was Sirnamed by the *Grecians* ἀπομύιος, from his *driving away* 'of *flies*. *Myagrus*, *Apomyus*, and the like, do signally implie a *flie*, 'and signifie the *Lord of flies*. So *Hercules* κοροπάιος was worshiped 'by the *Trachinii*, and so called, because he drove away the κορόπας, 'i. e. in their tongue the *Locusts*. Thus *Kircher*. This name *Beelzebub* is, in the New Testament, changed into βεελζεβοὺλ, *Beelzebul*. זבוב being made זבל *zebul*, for greater contemt sake: For זבל signifies *dung* or *abominable*, by which name the *Gentile Gods* are *characterised*, 2 *King*. 23. 24. whence this name βεελζεβοὺλ is in the New Testament applied to the *Prince of the Devils*; as indeed this *Accaronitic Beelzebub* was the chief of their *Idols*. Hence also *Hel* was by the Greeks called *Accaron*, according to that of the Poet, *Acheronta movebo*; because *Beelzebub*, the Prince of those *Demon Idols*, was God of *Accaron*, as *Mede* and *Bochart*. The like *Glassius* (*lib.* 4. *Grammat. S. Tract.* 3. *observ.* 4.) 'The name *Baalze-* 'bub, 2 King. 1. 2. *which in the* New Testament is writen βεελζεβοὺλ, 'B being changed in *L. Mat.* 12. 24. *Luk.* 11. 15. refers to the Idol 'of *Ekron*; and signifies the *Lord of a flie* or *flies*: Peradventure 'because it was thought to drive away those pernicious flies 'which infested the *Ekronitish* Countrie, as *Hercules* was stiled 'κοροπάιος, from his driving away Locusts, and *Apollo* σμινθεὺς, from 'dispersing the *Phrygian* mice. --The *Jews* traduced the name of 'this Idol to expresse the Devil by, and moreover changed *Beel-* 'zebub into *Beelzebul*, which signifies the *Lord of Dung*. See more of this in *Selden*, *de Diis Syrum Syntag.* 2. *pag.* 211. That *Beelzebub* was the same with *Beelsamen*, &c. See *Owen de Idolol. l.* 5. *c.* 5.

2 *King.* 23. 24.

2 *King.* 1. 2.
Mat. 12. 24.

The Theogonie of Baal Peor *Hebraic.* *Numb.* 25. 2, 3, 6. *Hos.* 9. 10. *Psal.* 106. 28.

§. 3. This *Phenician Baal* passed amongst the *Moabites* and *Midianites* under the *Name* of *Baal-Peor*. So *Numb.* 25. 2, 3, 6. *Psal.* 106. 28. *Hos.* 9. 10. בעל פער *Baal peor*, which the LXX. render Βεελφεγώρ. He was called *Baal peor* from the mountain *Peor*, where he was worshiped, as *Num.* 23. 28. So *Apollinaris* (*Catena patrum Græcorum*) on *Psal.* 106. 28. *And they were joined to* Baal peor] Εἴδωλον δὲ τὸ Βάαλ ἐν τόπῳ φεγώρ. Ἕλληνες δὲ τὸν Βάαλ Βῆλ ὀνομάζουσιν ὃν φασὶν εἶναι Κρόνον: *The Idol of* Baal *is in the place of* Peor; *but the Greeks cal* Baal, Belus, *whom they affirme also to be* Saturne. *Joseph Scaliger* makes *Baal Peor* to signifie the same with Δὶς Βεγιτάιον, *Thundering Jupiter*. *Jerome* on *Hos.* 9. *lib.* 2. tels us, that *Baal Peor*, the *Idol* of the *Moabites*, is the same with *Priapus*. So *Isiderus*, *Orig. lib.* 8. *cap.* 11. 'Baal Peor (saies he) is interpreted an image of Ignominie; for it was an Idol of *Moab*, sirnamed *Baal*, on the mount of *Peor*, which the *Latins* cal *Priapus*, the God of Gardens, *&c.* Thus also *Ainsworth*, on *Num.* 25. 3. 'Peor hath the signification of *opening the mouth*, and was the name of this Idol, as some think, of filthiness, and fornication committed together with *Idolatrie*, (as this Historie sheweth) and to be that which in other Languages was called *Priapus*. But as *Nebo* the God of *Babylon* hath his name of *Prophesying*; So *Peor* might likewise be so called of opening the mouth of Prophesie. Thus he. The like *Aith. Kircher*, *Oed. Ægypt. Tom.* 1. *Synt.* 4. *cap.* 5. 'We conclude, saith he, that *Beelphegor* was no other than *Priapus*, which appears first from the Etymon of the name: For *Priapus* in *Hebrew* is פעור פה *Pehorpeh*, i.e. *Os nuditatis*. So *Baal* aruch: וכעל פעור פירושה פעור פה. And *Beelpheor* explicated, is *os nuditatis*. Whence its evident that *Priapus* drew its origine from the Hebrew *Peorpe*; to which it is much akin. To this adde, that *Peorpe* among the Hebrews signifies *Verctrum*; which was the figure given to *Beelphegor*, as *Jerome*. This Idol was in great veneration among women: also effeminate men did greatly adore it, as *Hos.* 4. 4. *And they sacrificed with Harlots*. *Jerome* renders it *effeminate persons*, and understands it of the Priests of *Beelphegor*, or *Priapus*, &c. That this *Baal Peor* was the same with the *Grecian Priapus*, seems evident by their *parallel sacrifices* and *worship*. For, as fornication was a main peice of worship, they performed to their lascivious God *Priapus*, so we find the same performed to *Baal peor*, even by the *Israelites*. So *Numb*, 25. 1. Israel *is said to commit whoredome with the daughters of* Moab:

Moab: which is explicated *verſ.* 2. by *bowing down to their Gods*] *i. e.* in a way of Fornication: whence 'tis ſaid *verſ.* 3. Iſrael *joined himſelf to* Baal Peor] *i. e.* worſhiped him by *fornication.* We have it expreſſed in the ſame manner, *Pſal.* 106.28. By *joining himſelf to* Baal Peor, is meant their worſhiping him by *fornication*: And by *eating the ſacrifices of the dead* we muſt underſtand (with *Auſtin* on this place) *their ſacrificing to dead men, as to Gods*; or Baalim. They worſhipt *Baal Peor*, their *chief God*, (which *Voſſius* makes to be the *Sun*) by *fornication* and *ſacrifices.* Or elſe we may refer theſe *ſacrifices* of the *dead*, to thoſe they performed to their inferior *Baalim*; which were ſome *noble Heroes* or *Princes*; who after their death were *deified*, and ſo became *midling Gods* or *Mediators*; as elſewhere. But thus much for *Baal Peor*, concerning whom, ſee more *Voſſius de Idololatr. lib.* 2. *cap.* 7. *Kirch. Oed. Ægypt. Tom.* 1. *Synt.* 4. *cap.* 5. *Pſal.* 106.28.

§. 4. The *Phenician Baal* paſſed amongſt the *Ammonites* under the name of *Moloch*, from מלך *Melech*, the *King.* So 1 *King.* 11.7. *Moloch* is ſtiled the *Abommination of Ammon*, which verſ. 5. is ſtiled *Milcom*, &c. So *Lev.* 18.21. *Lev.* 20.2,3,4,5. 2 *King.* 23.10. Thus *Amos* 5. 26. with the parallel, *Act.* 7. 43. we find mention of the *Tabernacle of Moloch*; where *Junius* and *Tremelius* ſubjoin this exegetic Note: *You have miniſtred in ſhew, in the Tabernacle of the Living God; but you have worſhiped really* Moloch, *the God of the* Ammonites, (*which by your impietie, you have made yours*) *and other Gods of the Heathens, Synecdochically. This God of the* Ammonites, *the Prophet in this place only mentions; becauſe the* Ammonites *being their neighbors, he would more ſharply ſtrike at their Idolatrie.* *Tarnovius* ſaies, that the Affixe in מלككם notes, *that the* Iſraelites *framed an Idol proper to themſelves, according to the forme of the Ammonitic Idol.* See more *Glaſſius Gram. S. lib.* 4. *Tract.* 3. *obſerv.* 17. (*pag.* 867. *edit.* 2.) That *Moloch* is the ſame with *Baal* or *Belus*, appears 1. from the parallel import of the names: For as *Baal* ſignifies *Lord*, ſo *Moloch*, *King.* 2. We find them alſo both joined in one word, *Malech-Belus*, i. e. *Lord-King.* 3. Their *Identitie* is farther evident from the Image of *Moloch*, which conſiſted of ſeven *conclaves*, relating to the *Sun*, *Moon*, and 5. *Planets*; anſwerable to that of *Baal.* 4. *Baal* and *Moloch* had alſo the ſame *reference*: for as *Baal* paſſed for the *Sun*, and *Saturne*, ſo *Moloch.* That *Moloch* was the ſame with *Saturne* is evident, partly from the ſameneſſe of their ſacrifices, namely

Moloch *amongſt the* Ammonites *the ſame with* Baal.
1 *King.* 11.7.
Lev. 20.2,3, 4, 5.
2 *King.* 23.10.
Amos 5. 26.
Act. 7. 43.

children, which were offered to both; partly from the name *King*; which is given to *Saturne*, and is the same with *Moloch*. Yet *Selden* denies this *Identitie* 'twixt *Moloch* and *Saturne*. 5. Their *Identitie* is farther apparent from the samenesse of their *worship*. So *Owen* (*de Idololatr. lib. cap.* 7.) *That* Moloch (saies he) *is the same with* Baal, *seems to be evident from the samenesse of their worship: for they sacrificed also their sons to* Baal, *and that in the valley of* Hinnom, *as* Jer. 7. 31, &c. This Idolatrous worship is thus explicated by *Kimbi*, on 2 *King.* 23. 10. *And he defiled Tophet.* 'There, saith '*Kimbi*, they made their sons passe to *Moloch*; The place was called *Tophet*; and they say, from Drums beaten, and Dancings, 'which were performed in the time of the Sacrifice, to drown 'the noise and cries of the Children Sacrificed; lest perhaps 'the Father being moved with the lamentable cries of his Child, 'should deliver him out of the hands of the Officers. This place 'here is said to *be defiled*, i. e. al dead Carcasses, and what ever was 'unclean, was to be cast into it; that so the memorie of those 'cruel Sacrifices might be buried in Oblivion. This Image of '*Moloch*, was hollow, having within it 7. Conclaves, or rather Re-'ceptacles. He that would offer his Son to it, had a Conclave 'opened. The face of this Idol was like that of a Calf. His 'hands laid open and ready to receive what was offered, by 'those that stood by: and whiles the Child burned in the Idol, 'they danced, beating drums, that his voice might not be heard. Thus *Kimbi*. As for the worship performed to *Moloch*, we have a general account thereof in the Scriptures abovenamed; namely, *that the Parents in honor of this Idol God, were wont to traduce their children through the fire.* This *Traduction*, as *Vossius* (*de Idol. l.*2. *c.*5.) wil have it, was not a burning of them, but *februation*, i. e. *purgation* of them; or a certaine kind of *expiation*, wherein the children were led, or drawn by the *Priests*, or *Parents*, through a space between two great fires, *&c.* This he conceives is the meaning of al these Scriptures, which mention *their passing through the fire*, not their *combustion*. Though he denies not, but that, besides this kind of *Februation*, there were also *expiations* made by *burning* of persons in time of *calamitie*, &c. This explication, of that Learned man, seems not to answer fully the mind and import of those Scriptures, which mention the sacrificing their children to *Moloch*: For *Psal*, 106. 37, 38. 'tis said, *they sacrificed their sons*

*Psal.*106.37, 38.

and

and daughters to Devils, and *shed innocent blood, the bloud of their sons, &c.* See more of this, C. 9. §. 9. of *sacrificing human bloud to* Saturne. Unto *Moloch* we may refer the Gods of *Sepharvaim*, *Adramelech*, and *Anamelech*; to whom also they burned their sons, as 2 *King*. 17. 31. *Adramelech*, from אדיר מלך, signifies the great and valiant *Moloch*, or *King*. אדיר *Addir* is an attribute given unto *God*, which signifies properly *potent*, *valiant*, *great*, *excellent*, as *Psal*. 93. 4. *Anamelech* imports the *Oracle*, or *answer* of *Moloch*: for ענה implies an *answer*. Or else it may be derived from the *Arabic* 'ענ, which signifies *rich*, as *Vossius*, *lib*. 2. *cap*. 5. So *Kircher*, *Oed. Ægypt. Tom*. 1. *Synt*. 4. *cap*. 15. 'The men of *Sepharvaim* cal 'Moloch by other names, sometimes *Anamelech*; sometimes *Adra*-'*melech*. The *Rabbins* say he had the forme of an horse and *Mule*. So *cap*. 20. he addes, 'I suppose therefore that *Anamelech* and '*Adramelech*, were one and the same Idol with *Moloch*: For it was 'proper to the Nations, to adumbrate one and the same God, 'namely, the Sun and Moon, by divers figures, in divers Nations. 'There the Effigies of *Moloch* in the valley of *Hinnom*, near *Jeru*-'*salem*, was quite another thing from what it was at *Sepharvaim*. 'This I premit, lest any should from the diversitie of the Idols 'conclude, a diversitie of the Deities. *Bochart* (*Can. lib*. 1. *cap* 28. *fol*. 584.) tels us, 'That *Adranus* is the name of a *Syrian* or *Phe*-'*nician God*, as the compound *Adramelech*, 2 King. 17. 31. which 'Idol, some of the *Hebrews* make to have the *effigies* of a *Mule*, 'others of a *Peacock*. This *Adramelech* signifies a *magnific King*, &c. I shal conclude this of *Moloch*, with that account I find of him in *Bochart*, (*Can. lib*. 1. *cap*. 28. *fol*. 528.) 'Tophet, amongst 'the *Hebrews*, is אש גיהנום, *the fire of Gehinnom*, i. e. the valley of 'Hinnom, or *Hel*, as they take it, *Job* 17. 6. and *Esa*. 30. 33. the 'translation being taken from the valley of *Tophet*, which is also 'Gehinnom; in which they were wont to cast their children alive 'into the fire, in honor of their Idol *Moloch*, as 2 *King*. 23. 10. 'and *Jer*. 7. 31, 32. which custome the *Phenicians* usurped before '*Moses*'s time; as it appears *Levit*. 18. 21. *Deut*. 18. 10. and the '*Carthaginians* reteined this impious superstition even unto *Han*-'*nibal*'s time. Of this see more C. 9. §. 9.

Adramelech *and* Anamelech. 2 *King*. 17. 31.

Job. 17. 6. *Esa*. 30. 33.

2 *King*. 23. 10. *Jer*. 7. 31, 32.

§. 5. Amongst the *Phenician* Gods we may reckon the four *Samothracian* Gods, called *Cabiri*; which, though worshiped in *Samothrace*, yet were they of *Phenician origination*, and *extracti*; as 'twil

The Samothracian Cabiri, Phenician Gods.

twil appear by the consideration of particulars. We have a good general account of these *Cabiri* in the ancient Scholiast, on *Apollonius Argonaut.* I. Thus, Μυῆται δὲ ἐν τῇ Σαμοθρᾴκῃ τοῖς Καβείροις, ὧν Μνασέας φησὶ καὶ τὰ ὀνόματα. τέσσαρες δ' εἰσὶ τὸν ἀριθμόν, Ἀξίερος, Ἀξιόκερσα, Ἀξιόκερσος, Κάσμιλος· Ἀξίερος μὲν ἐν ἐστιν ἡ Δημήτηρ. Ἀξιόκερσα δὲ ἡ Περσεφόνη· Ἀξιόκερσος δὲ ὁ Ἅδης· ὁ δὲ περιηγήσαμενος τέταρτος Κάσμιλος ὁ Ἑρμῆς ἐστιν, ὡς ἱστορεῖ Διονυσόδωρος. They 'worshiped in *Samothrace*, the *Cabiri*, whose names are mentioned 'by *Mnaseas*. They are in number four, *Axieros*, *Axiokersa*, *Axio-* 'kersos, *Kasmilos*. *Axieros* truly is *Ceres*; *Axiokersa Proserpine*; 'Axiokersos, *Pluto* or *Ades*; and the fourth, *Casmilus*, is *Mercurie*; 'as *Dionysodorus* relates their names. That these *Cabiri* were of *Phenician extract*, is evident by what we find of them in the *fragments* of *Philo Byblius*, taken out of *Sanchoniathon*, as *Eusebius*, *præpar. lib.* I. ἐκ δὲ τῆς Συδὺκ διόσκουροι ἢ καβεῖροι, *from* Sydyk *sprang the Dioscuri or Cabiri*. We find the like mention'd by *Damascius*, in *Photius*: Σαδύκῳ γὰρ ἐγένοντο παῖδες, οὓς Διοσκούρους ἑρμηνεύουσι καὶ Καβείρους, Sadyk *begat children, which they interpret, Dioscuri and Cabiri*. First *Sydyk* or *Sadyk* was a *Phenician* God, yea their chief God, answering to the *Grecian Jupiter*, and no other than a *Satanic Ape* of the *sacred name* צדיק *Saddik*, attributed to the true God of *Israel*, as *Psal.* 119. 137. and elsewhere. And as the parent *Sadyk*, so al his children, called *Cabiri*, were also of *Phenician* and *Hebrew* extract. This is excellently wel demonstrated by *Bochart*, *Can. lib.* 1. *cap.* 12. *fol.* 426. where he asserts, 'That the *Cabiri*, from כביר, *Great*, were *Phenician* 'Gods, worshiped chiefly at *Berytum*: and al the *Samothracian Cabiri* were of *Phenician origination*; as their names import. The same *Bochart*, (*Can. lib* 2. *cap.* 2. *fol.* 784.) on these words of *Sanchoniathon* [διόσκουροι ἢ καβεῖροι] affirmes, that the כבירים *Cabbirim* were the *Great* and *Potent Phenician Gods*, as the word imports. This wil be put out of dout by an examen of the particulars. The first of these *Cabiri*, as mentioned by the Scholiast on *Apollonius*, is Ἀξίερος, whom he interprets *Ceres*: And so indeed the *Phenician* signifies (according to *Bocharts* origination) *the God of the Earth*: for *Axieros* amongst the *Phenicians* foundeth אחזי ארץ, *Achazi-eres*, i. e. the *Earth is my possession* or *Dominion*; which was *Ceres* her title. Thence follows *Axiokersa*, and *Axiokersos*, which differ only in *gender* and *termination*; and are by the Scholiast attributed to *Proserpine* and *Pluto*, whereunto they answer, according to the *Phenician* Origination: For קרץ *Keres* signifies *destruction*

Sydyk or Sadyk, *from* Saddik *Gods name.*

Ps. 119. 137.

Cabbir.

Axieros Ceres.

Axiokersa Proserpine.

struction and *death*, as in *Jer.*46.20. and so אחזי כרץ *Achazi Keres*, *death is my dominion or possession*, according to the Hebrew character of the Devil, *Heb.* 2. 14. whom the *Grecians* called Αΐδην, from ארמה the *Earth*, and the *Phenicians* מות *Muth*, *Death*, and the Latins *Pluto*: as before *chap.* 4. §. 5. Lastly Κάσμιλος *Casmilus*, or *Cadmilus*, another of the *Phenician Cabiri*, is the same with חרמאל *Chadmel*, which signifies, *the minister of God*, *proportionable to* Mercuries *name*, who passed for the *Minister* of the *Gods*. So *Bochart* (*Can.lib.*1.*cap.*12.*fol.*429.) 'Chadmel (saies he) *Mercurie* is changed into *Cadmilus*, because the *Phenician* אל is by the Greeks rendred ιλος, whence, in the *Phenician Theologie*, ιλος is the same with Κρόνος; namely, *Saturne* is called אל *El*, thence ιλος, as in *Damascius*. Yea *Bochart*, in the same place proves, that the very Priest of these *Cabiri*, called by the *Greeks* κοῖνος or κόνος, as *Hesychius*, κοῖνος ἱερεὺς Καβείρων, was of *Hebrew origination*: For Κόνος *Coes*, is the same with the *Hebrew* כהן *Coen*, a *Priest*: It being usual with the *Greeks*, from *Hebrew* words ending in N, to forme their Accusatives; as from *Jonathan* Ιωνάθην.

Axiokersos Pluto.

Casmilus Mercurie.

Coes *from* כהן Coen.

§. 6. Hence there follows, in *Sanchoniathon*'s θεογονία, or description of the *Phenician* Gods, another Generation of *Gods* called *Eliun*, &c. *Philo Byblius*'s words are these, καὶ τούτους γίνεταί τις Ἐλιοῦν, καλούμενος ὕψιστος, *According to these is generated* Eliun, *called the most High*. The *Greek* Ἐλιοῦν *Eliun* is exactly the same with the *Hebrew* עליון *Elion*, a name in a peculiar manner attributed to God, signifying the *Most High*; and so indeed *Philo* explicates his name, calling him ὕψιστος, *the most High*. This God *Eliun* had for his wife Βηρύθ, *i. e.* in the *Phenician* and *Hebrew* ברית *Berith*, a *Covenant*. We find mention of this Goddesse, *Judg.* 8. 33. *Baal-Berith their God*: which, as it seems probable, had its original from a *Satanic imitation*, of Gods *entring into Covenant with* Abraham; whence he was stiled a *God* of (or *in*) *Covenant*: And hence the *Devil* (who affected nothing more than to be an Ape of the Great God) would needs assume the same stile of Ἐλιοῦν Βηρύθ, in the *Phenician* עליון ברית *Elion Berith*, *the most High of* (or *in*) *Covenant*: which is rendred, *Jud.* 8. 33. *Baal Berith*, as in what precedes, *C.* 1. §. 3. The *Carthaginians* (who were but a Branch of the *Phenicians*, as the name *Pœni* imports) make use of the same Title, to express their *supreme Gods* by; as 'tis evident by *Plautus*'s *Pœnulus*: (which is the greatest *Relique* we have of the *Punic Language*) in the beginning where-

Of Eliun *his Theogonie, or Genealogie, & Attributes from sacred names and stories.*

Berith, *her Theogonie*, Judg. 8. 33.

Plautus's Pœnulus.

of

of we find these words: *N'yth alonim Valonuth*: which *Scaliger* in his Appendix to *Emendat. Temporum*; and *Bochart Canaan lib.* 2. *cap.* 6. *fol.* 801. thus explicate, נא את עליונים ועליונות, *I worship the Gods and Goddesses.* נא is a particle of asking, את a note following the Accusative case. 'The reason, saies *Bochart*, why 'I explicate *alonim Valonuth*, *the Gods and Goddesses*, is given us by 'Scaliger: ἐλιῶν is the name of God amongst the *Phenicians*, (as 'Philo Byblius teacheth us) who stile each of their heavenly Host 'by this name, as in *Plautus*'s *Pœnulus*; and *Sisensa*, on that place, 'has noted, that *Alon*, in the *Punic* Tongue, is *God*: *Philo Byblius* procedes to shew, how that this ἐλιῶν *Elium*, called the *most High*, lived near *Byblus*, and begat οὐρανὸν; whence the *Heaven* was called by this name οὐρανὸς, *Uranus*. That this whole fable of *Elium*'s begetting *Uranus*, is but a *Satanic imitation* of *Gen.* 14. 19, 22. is excellently demonstrated by *Bochart, Can. lib.* 2. *cap.* 2. *fol.*784. 'That *Elium* is said to generate Heaven, is (saies he) taken 'from *Moses*'s words, *Gen.* 14. 19, 22. אל עליון קונה שמים, 'The most high God, generator of the Heavens. For קנה signifies also 'to *generate*, as the LXX render it, *Zach.* 13. 5. הקנני ἐκτήσατό με: and so it ought to be rendred, *Gen.* 4. 1. *I have begotten.* עליון *Elion* is the same with *Philo*'s ἐλιῶν: only for the Hebrew שמים, *Philo* puts οὐρανὸς; which is of the same import, signifying *Heaven*, as also of *Hebrew* origination from אור *Or*, *light*; whence ἀὴρ & οὐρανὸς *Heaven*, as before *C.* 1. §. 3. *Philo* addes, *That this* Elium, *or most High, engaging with Beasts, perished, but was by his Posteritie adscribed to the Gods, ᾧ καὶ χοὰς καὶ θυσίας οἱ παῖδες ἐτίλουν, whom his Posteritie worship with drink offerings, and sacrifices.* This part of the fable seems to refer to *Adam*, and *Eve*, their engaging in conference with the Serpent, and *Fal* thereupon; who were notwithstanding reputed and worshiped as Gods, by their Idolatrous Posteritie.

The Theogonie of Uranus Hebraic.

Gen. 14. 19, 22.

§. 7. After *Elium*, and his Son *Uranus*, there follows, according to *Sanchoniathons* θεογονία, the sons of *Uranus* or *Heaven*, which are *Ilus*, *Betylus*, *Dagon*, *Atlas*. The first borne of *Uranus* was (as before *Chap.* 1. §. 3.) *Ilus*: So *Philo Byblius* ἴλον τὸν καὶ Κρόνον, *Ilus*, who also was *Saturne*. ἴλος is evidently the same with אל *El*, a proper name of God. For what the *Phenicians* and *Hebrews* write אל *El*, the Greeks usually write ἴλος, *Ilos*. So the *Phenician* חדמאל *Chadmel*, *the minister of God*, or *Mercurie*, the *Greeks* render κάδμιλος *Cadmilos*, as before. And that *Sanchoniathon* writ אל *El*, according to

The Genealogie of Ilus from El, Gods name.

Gen. 14. 19. 22.

to the *Hebrew*, not ιλος *Ilos*, (which was added by *Philo Byblius*) is evident by what we find mention'd by *Photius*, 262. out of *Damascius*; φοίνικες καὶ Σύροι τὸν Κρόνον Ηλ καὶ Βὴλ καὶ Βολάθλω ἐπονομάζουσι. The *Phenicians* and *Syrians* cal *Saturne El*, and *Bel*, and *Bolathes*. Where ηλ *El* is perfectly the same with אל, *the strong* or *mighty God*: and *Gen.* 14. 19, 20. We find אל *El* joined with עליון *Elion*. From the *Phenician* אל and *El*, or *Hel*, came (as our *English* Hel, so) the *Greek* ἥλιος, the *Sun*; which generally passed amongst the *Phenicians* for *Saturne*, their chiefest *God*; as elsewhere. Hence also the *Sun* was *worshiped*, at *Emesa* in *Phenicia*, under the Title of ελαιαγάβαλος, or *Heliogabalus*. So *Herodian*, *lib.*5. τοῦτον γὰρ οἱ ἐπιχώριοι σέβουσι τῇ Φοινίκων φωνῇ ελαιαγάβαλον καλοῦντες, *This the natives worship, calling him, in the* Phenician *tongue*, Elæagabalus. Some give this *Elæagabalus* a *Greek origination*, and so make it to *signifie the Sun of the* Gabalites. But *Bochart*, on more grounded reasons, gives it a *Phenician Origine*, אלה גבל *Ela gabal*, which in *Greek* signifies, ὁ θεὸς πλάσης, or ὁ κτίστης, *God the fictor or Creator*: which the *Hebrews* express by אל היוצר, God *who created althings*; and the *Arabians* by אל גאבל *Algabil*, *God the maker*. Namely, the *Phenician* Philosophers, *Sanchoniathon*, *Mochus*, *&c.* persuaded themselves, that the *Sun* was the great *Architect*, or *framer* of althings: whence *Porphyrie* cals the *Sun*, κτιστὴν τῆς οἰκουμένης, *the creator of the world*. This is a Paraphrase on the *Phenician* name *Elæagabalus*, or *Heliogabalus*; which was not of *Greek*, but *Phenician*, *origination*: For the *Emissenes*, amongst whom the worship of this God flourished, had nothing to do with the *Gabalites*. By al which it appears, that ιλος, ηλι, ἥλιος & ελαιαγάβαλος were al traduced from אל *El*, *Gods sacred name*. Hence it follows in *Philo Byblius*, οἱ δὲ σύμμαχοι ιλε τοῦ Κρόνου ελοείμ ἐπεκλήθησαν, ὡς ἂν Κρόνιοι, *The companions of* Ilus, *i. e. Saturne* are called *Eloeim*, that is to say, *Chronies* or *Saturnians*. As *Ilus* comes from אל *El* or אלוה *Eloah*, so ελοείμ from אלהים *Elohim* Gods name, which is applied also to *Angels* and *Judges*.

Heliogabalus.

The Phenician Elohim.

§. 8. Hence follows another *Product* of *Uranus*, called *Betylus*, or *Bætylion*. So *Philo Byblius* out of *Sanchoniathon*, οὐρανὸς θεὸς ἐφευρὼν βαιτύλια, λίθους ἐμψύχους μηχανησάμενος, *The God* Uranus *excogitated* Bætylia, *having fashioned them into living stones*. *Bochart* (*Can. lib.*2. *cap.*2 *fol.* 785.) conceives, that *Sanchoniathon*, for *living stones*, wrot אבנים נשפים *anointed stones*; from the radix שוף, which amongst the *Syrians* signifies to *anoint*; but פ and ש being transposed,

The Phenician Bætylia from Bethel. Gen.28.18.

How these Bætylia came to be Theogonised or made Gods.

posed, for נשפ׳ם, *Philo Byblius* read נפש׳ם; whence he changed *anointed* into *living* stones. And 'tis not improbable, but that the Devil might have an hand in this transmutation, thereby to infuse a principe of Idolatrie into the credulous people; persuading them, that these Stones were indeed living. So *Damascius* tels us, εἶδον δὲ βαίτυλον διὰ τοῦ ἀέρος κινούμενον, *I saw a Bætylus moved in the Air.* As for the original of these *Bætylia*, or *Bætyli*, 'tis made very probable by the learned *Jo. Scaliger*, *Bochart*, and *Owen*, that they had their original, by an *Hel-bred imitation*, from *Gen.* 28. 18, 19. and *Gen.* 31. 13. the *stone* which *Jacob* erected, as a *memorial* of Gods *apparition* to him; whence he called the name of the place *Bethel*, the house of God: and thence the *Phenician Bætylia*, or *Bætyli*. Thus *Bochart*, *Can. lib.* 2. *cap.* 2. *fol.* 785. 'Sanchoniathon 'called the *Bætylia*, *anointed stones*: which sprang from the exam- 'ple of *Jacob*, who, *Gen.*28.18. called the place *Bethel*, &c. which 'God confirms, *Gen.* 31. 13. The *Phenicians* therefore imitating 'this, first worshiped this very stone, which the Patriarch anointed. So *Scaliger*, *in Euseb.* (*fol.* 198. *edit.* 1.) tels us, that the *Jews* relate so much; namely, 'That although that *Cippus* (or stone) 'was at first beloved by God, in the times of the Patriarchs; yet 'afterwards he hated it; because the *Canaanites* turned it into an 'Idol. Neither did the *Phenicians* only worship this stone at *Bethel*, but also, in imitation of this Rite, erected several other *Bætylia*, and that on the very same occasion. For look as *Jacob* erected this *pillar of Stone*, as a *memorial* of Gods *Apparition* to him; so in like manner the superstitious *Pagans*, both *Phenicians* and *Grecians*, upon some imaginarie, ὑπεφάνεια, or Apparition of some God, (or the Devil rather) would erect their *Bætylia*, or *Pillars*, in commemoration of such an Apparition. So *Photius*, out of *Damascius*, tels us, καὶ τὴν ἡλίου πόλιν, &c. 'That near *Heliopolis*, in 'Syria, *Asclepiades* ascended the Mountain of *Libanus*, and saw 'many *Bætylia* or *Bætyli*, concerning which he relates many mira- 'cles. He relates also, 'That these *Bætylia* were consecrated 'some to *Saturne*, some to *Jupiter*, and some to others, &c. So *Thavorinus*, βαίτυλος λίθος γενόμενος καὶ ἐν Λιβάνῳ τῇ ἡλίου πόλεως, *Betylus is a stone which stands at* Heliopolis, *near* Libanus. This stone some also cal στήλω *stela*, which is the same word by which the LXX. render *Jacob's pillar*, Gen. 28. 18. מצבה; where the LXX. read it στήλω: so *Lev.*20.21. Again, this *Bætylus*, or *Bætylion*, is by some called

*Gen.*28.18, 19.
Gen. 31.13.

called *Abdir*, *Abadir*, *Abaddir*. So *Priscianus*, *lib.*5. 'Abadir is God; 'Also that stone which *Saturne* devoured for *Jupiter*, called by the 'Greeks *Bætylus*, has the same name given it. *Bochart* (*Can. lib.* 2. *cap.* 2.) thinks this *Abdir* or *Abaddir*, to be derived from אבן דיר *Ebin dir*, which signifies a *round stone*; for such was the figure of the *Phenician Bætylia*, as *Damascius* in *Photius*: 'The *Bætylus* was a 'globe exact and round, of a whitish color, in length the Diame-'ter of a span; but it appeared sometimes greater, sometimes 'lesser, sometimes also of a purple color. Or else *Abaddir* may be the same with the Hebrew אב אדיר *Ab-addir*, the *magnific father*; by which name the *Phenicians* called their Gods, as *Austin Epist.* 44. Al which laid together, gives us evident notices, that this *Bætylus* (the product or issue of *Uranus*) was but a corrupt Ape of *Jacob*'s *Bethel*, Gen. 28. 18, *&c.* See more of this in *Owen de Idololatr. lib.* 3. *cap.* 8. *pag.* 224. Also *Bochart*, *Can. lib.* 2. *cap.* 2. and *Stillingf. Orig. S. Book* 3. *cap.*5. §.10.

Abaddir *the same with* Bætylus.

§. 9. We find mention also in *Sanchoniathon*, of *Dagon*, Δαγὼν ὅς ἐστι Σῖτον, *Dagon who is Siton*: So in what follows, Δαγὼν ἐπειδὴ εὗρε σῖτον καὶ ἀροτρον, ἐκλήθη Ζεὺς ἀρότριος, *Dagon, because he found out bread corne and husbandrie, is called* Jupiter *the Husbandman*. Whence *Dagon* is referred to דגן *bread corne*, as *Bochart*. We find frequent mention of this God in Scripture, as 1 *Sam.*5.4, &c. *R. Kimhi* saith, *That* Dagon *from the navel downward, had the figure of a Fish*, דג, *and thence was so called: and that the two palmes of his hands were cut off, on the very threshold. And this is the Interpretation of those words*, 1 Sam 5.4. *Only the stump of* Dagon *was left to him*, i. e. *the figure of the Fish remained in him*. *Antonius Nebrissensis* makes *Dagon* to be a Godesse, called by *Strabo*, *Plinie*, and *Macrobius*, *Dercetus*; also Αθάρα and Ατεργάτις. And *Diodorus lib.* 3. declares, 'That there was not far 'from *Ascalon*, (a famous City of *Syria*) a Pool ful of Fishes; and 'near it the famous Temple of *Dercetus*, whose Effigies had the 'face of a man, but the bodie of a fish. Which answers exactly to *Kimhi*'s description of *Dagon*; of which see more largely *Kircher*, *Oed. Ægypt. Tom.* 1. *Syntag.* 4. *cap.* 16. *fol.* 338. *&c.* The Scripture also, 2 *King.* 5. 18. makes mention of *Rimmon*, another *Phenician* or *Syrian Idol*, of which we find little account elsewhere. Some think *Rimmon* to be *Venus*, because רמונים *Rimmonim*, *Pomegranates* were sacred to her. *Selden* makes *Rimmon*, the same with the *Phenician Elion*; which *Hesychius* stiles ῥάμαν, from רום *exalted*,

The Theogonie of Dagon.

1 Sam. 5. 4.

i. e. τὸν ὕψιστον θεὸν, as *Philo Byblius* explicates it. But *Kircher*, *Oed. Ægypt. Tom.* 1. *Syntag.* 4. *cap.* 21. conceives it most probable, that *Rimmon* is the same with the Godesse *Pompona*, which the ancients made to preside over *Apples* and other Fruits. For that this Godesse was in great veneration among the Nations, the *Flamen Pomponalis* sufficiently proves. And this he confirmes from the Etymon of the name *Rimmon*; which is taken from *Pomo* an Apple, as *Pomona*; and *Flora*, from *Floribus*; and *Tellus*, from *Terra*; and *Dagon*, from דגן *Breadcorne*, &c. There were several other *Phenician* Gods (already mentioned,) which had an Hebrew extract. As *Taautus*, the same with *Canaan* and *Mercurie*, of whom see *chap.* 4. §. 4. מות *Muth*, the same with *Pluto*; as *chap.* 4. §. 5. *Astarte*, or *Ashtaroth*, the same with *Juno*: *chap.* 2. §. 4. *Baaltis*, the Queen of Heaven: *Jer.* 7. 18. as *chap.* 2. §. 7. *Melcarthus*, the same with *Hercules*: *chap.* 5. §. 4. *Azizus*, *Mars*, *cap.* 5. §. 5. *Chrysor*, from חרש אור, the same with *Vulcan*, or *Tubalcain*: *chap.* 6. §. 1. of this Book.

Taautus. Muth. Astarte. Baaltis. Melcarthus. Azizus. Chrysor.

The Egyptian *Gods, their Theogonie of Hebrew original.*

§. 10. Having gone through the *Genealogies* of the *Phenician* Gods, we now procede to the *Egyptian*; wherein we dout not but to give evident notices of their *Hebrew origination*. *Bochart*, in a conference, assured me, *That none of the* Egyptian *Gods were more ancient than the Patriarchs*, Joseph, *&c.*

Apis, *a symbol of* Joseph; *which is proved by three particulars.*

1. I shal begin with *Apis*; which seems apparently a *Symbol* of the Patriarch *Joseph*; as *Vossius* (*de Idololatr. lib.* 1. *cap.* 29.) has wel demonstrated: So *Julius Maternus*, and *Ruffinus lib.* 2. *Histor. Eccl. cap.* 23. Also *Suidas*, in Σάραπις, tels us, that *Apis* was a symbol of *Joseph*, &c. *Vossius* makes this probable, 1. From the *greatnesse* of the benefits, which the *Egyptians* received from *Joseph*; which no *symbol* was so apt to expresse as the *Egyptian Apis*, made in the forme of a *Bullock*; and so ressembling the *fat* and *lean Kine*: Yea, we find the spirit of God, *Deut.* 33. 17. comparing *Joseph* to a *Bullock*. So *Sandford*, *de descensu Christi lib.* 1. § 19. ‘ *Joseph* also is ‘ *Apis*, who, for the supplie of bread-corne afforded to the *Egyp-* ‘ *tians*, was worshiped under the forme of an Oxe, (so that none ‘ may wonder he is mentioned in Scripture under the forme of an ‘ Oxe, *Deut.* 33.17.) according to which ressemblance also *Minu-* ‘ *cius*, in times past, the Prefect of Provision at *Rome*, was in very ‘ like manner honored with the forme of a golden Oxe or Bul.

Deut. 33. 17.

And that which makes this more probable is, that the Golden *Calf*,

Calf, worshipt by the *Israelites*, Exod. 32. 4, 5. was but an imitate of the *Egyptian Apis*. Thus *Kircher*, *Oed. Ægypt. Tom.* 1. *Synt.* 4. *cap.* 10. *Exod.* 32. 4. *And he made them a molten Calf.* 'Where, al-
'though the Hebrew עגל, and the Greek μόχος may denote a *Calf*,
'yet we oft find עגל in sacred Scripture, put for שור, an Oxe, as
'*Psal.* 105. *They made a Calf in* Horeb. So *Jonathans* Chaldee
'Paraphrase, on *Hos.* 13. for עגלים has תוריא *Oxen*. And *Hero-*
'*dotus* oft stiles that famous Oxe *Apis* μόχον, *the Calf*. Wherefore
'*Oxe* and *Calf* are oft put, each for other. Hence he proves,
'That the *Hebrews* by this μοχολατρεία, *Calf-worship*, expressed the
'worship of *Apis*; which, whiles they were in *Egypt*, they worshipt
'with so much devotion. *Jerome*, on *Hos.* 4. confirmes this per-
'swasion: *It seems*, saith he, *to me that the children of* Israel *in their solitude made the Head of a Calf, which they worshipt, and* Jeroboam *made golden Calves that they might preserve the superstitious worship of* Apis *and* Mnevis; *which they had learned in* Egypt. This *Kircher* farther demonstrates from the *Chaldee* Paraphrase and *Rabbines*; as also from the parallel Rites and Worship which were given to *Apis* and the Golden Calf. All this may give us a strong conjecture that *Apis* was a symbol of *Joseph*. This also is wel explicated by *Godwyn*, in his *Hebrew* Antiquities, *Chap.* 5. where he proves that the *Golden Calf* was taken up in imitation of the *Egyptian Apis*, and this is an *Hieroglyphic* of *Joseph*; The figure of an Oxe, under which *Apis* was worshipt, being a fit Embleme to continue the commemoration of *Joseph*, both because the years of plenty and famine were foretold by the Apparition of *Oxen*, as also because an Oxe is the lively *Hieroglyphic* of an industrious Husbandman; which *Joseph* was to the *Egyptians*, in providing Corne and Victuals for them in Famine. 2. The same is demonstrated from the great *reverence* and *estime Pharao*, and the *Egyptians*, had for *Joseph*; who received from them, whilst alive, the greatest *symbols* of honor that might be. *Pharao* made him *Keeper of his Seal*; clothed him with a *Princely Robe*, and chain of Gold; called him *Saphenath paneah*, i. e. according to *Onkelos* and *Jonathan*, the *Interpreter of secrets*; and lastly made him *High Steward of Egypt*. Neither can we suppose, but that he, who was so greatly honored by them whilst living, had also as great honor after his death; specially if we consider, that it was the mode of the *Egyptians*, to preserve the memories of their *noble Benefactors*, by some *significative*

ficative Hieroglyphics, or *Symbols*; which, though at first were intended for *civil commemoration* only, yet were afterwards abused to *Idolatrie*. Thus *Suidas* (in *Sarapis*) tels us, *That* Apis *being dead, had a Temple built for him, wherein was nourished a Bullock, the symbol of an Husbandman.* 3. The same may be evinced from the very names *Apis* and *Serapis*. For *Apis* seems evidently a *derivative* from אב *ab*, a Father, as *Joseph* stiles himself, *Gen.*45.8. לאב for a *father* to *Pharao*: Whence *Vossius* inclines to think, that *acclamation* אברך *abrech*, which *Pharao* commanded to be made before *Joseph*, had its rise; for *Onkelos* makes it a compound of אב *ab*, a *father*, and רך *rech*, *rex*, a *King*. As for *Serapis*, it was the same with *Apis*, and also a *symbol* of *Joseph*: which *Vossius* collects from this. 1. That it had a *Bushel* on its head; as a *symbol* of *Joseph*'s providing Corne for the *Egyptians*. So *Suidas* in Σάραπις: μόδιον ἔχειν ἐν τῇ κεφαλῇ. 2. From the *Etymon* of *Serapis*; which is derived either from שור an *Oxe*, or from שר *Sor*, a *Prince*, and *Apis*: both of which are applicable to *Joseph*, &c.

Apis, *from* אב, *Gen.* 45.8.

Serapis, *the same with* Apis.

Osiris, *the same with* Moses.

2. Next follows *Osiris*, who by the best conjectures we can make, seems to be the same with *Moses*. For 1. *Diodorus* tels us, that *Osiris* was called by the Greeks Διόνυσος, the name of *Bacchus*, i. e. Διὸς, *Jupiter*'s son, and Νῦσα *Nysa*, a place in *Arabia*, where *Moses* was; as before, *chap.*3. §. 3. 2. The *body* of *Osiris* was said to be buried in an Iland of *Nilus*; as *Moses* was cast into the *river*. 3. *Diodorus* tels us, that *Hercules* was the chief Captain of *Osiris*'s Armie: That *Joshua* was *Hercules*, who accompanied *Moses* out of *Egypt*, and commanded the *Israelites* in their military exploits, we have before proved *C.*5.§.3. 4. Again, *Diodorus* saies, 'That *Osiris* 'had in his Armie Ἄνουβις, *Anubis*, covered over with a Dogs skin; 'which thence was pictured with a dogs head, and called κυνηγέτης, 'the *dog-keeper*, &c. Al which seems to refer to *Caleb*'s name, which signifies a *dog*, &c. 5. Farther, *Pan* is said to war under *Osiris*. By *Pan* is meant the *Jewish Messias*, who was the *Shepherd* of *Israel*, and led them in the wildernesse as before, *C.*6.§.5.&c. 6. Lastly, *Osiris* is said to *have Hornes*, &c. from the mistake of *Moses*'s character, who is thence pictured with Hornes. *Sandford, de descensu Christi lib.* 1. §. 18. makes *Osiris* the same with *Joseph*. 'Moses '(saies he) with the Prince of the Tribes, carried up the bones 'of *Joseph* unto *Canaan*; hence the Poets fable of *Osiris*'s *bones*, '&c. For *Joseph* was that old *Osiris*, whom *Pan* nourished, whom 'I con-

Osiris, *the same with* Joseph.

'I conjecture to be *Israel*. *Osiris*, considered Physically, was 'the Sun, as hereafter, *chap.* 8. §. 9. Of *Osiris* see more *Vossius, de Idololatr. lib.* 1. *cap.* 30. where he makes a threefold *Osiris*, the 1. *Egyptian*, the same with *Mitsraim*; the 2. *Theban*; the 3. *Arabian*, the same with *Bacchus*, and so with *Moses*, as before *chap.* 3. §. 3. But *Plutarch* and *Diodorus* seem to make the *Egyptian Osiris* the same with the *Arabian*. So *Nonnus Dionysiacon* 4. Καὶ Αἰγυπτίου Διονύσου Ὀσιρῆος, *and of Osiris the Egyptian Bacchus*, &c. Otherwise, we may make *Osiris* the same with *Adam*, and so his wife *Isis* the same with *Eve*; from *Ischa*; which in *Hebrew* signifies a *wife*, as *Vossius, de Idol. lib.* 1. *cap.* 3, 8. *Sandford, de descensu lib.* 1. §. 18. makes *Isis* to be the same with *Moses*'s Mother, as before, *cap.* 3. §. 3. See more of *Isis chap.* 2. §. 5. of *Juno*, and of *Osiris*, *chap.* 8. §. 9.

Osiris, the same with Adam, *as* Isis *the same with* Eve.

Isis vera Gentilium Mosis mater est. Sandf. lib. 1. Sect. 18.

3. Another of the *Egyptian Gods* was called *Mnevis*, a *sacred Bul*, worshipt at *Heliopolis*. So *Plutarch, lib. de Iside & Osiride*: ὁ δὲ ἐν Ἡλιοπόλει τρεφόμενος βοῦς ὃν Μνεῦιν καλοῦσιν, (Ὀσίριδος δὲ ἱερὸν, ἔνιοι δὲ καὶ τοῦ Ἀπιος πατέρα νομίζουσι) μέλας ἐστὶ καὶ δευτέρας ἔχει τιμὰς μετὰ Ἄπιν, *The Bul, which is nourished at* Heliopolis, *called* Mnevis, (*which is sacred to* Osiris, *and, as some think, the father of* Apis) *is black, and next in honor after* Apis. *Vossius* (*Idol. lib.* 1. *cap.* 29.) supposeth *Mnevis* and *Apis* two distinct *sacred Buls*, whereof *Apis* was worshiped at *Memphis*, and *Mnevis* at *Heliopolis*. Albeit we allow them to be distinct, as to the seat of their worship, and some Rites; yet, I conceive, we may grant them to have the same original Idea and platforme; namely *Joseph*, who was worshiped by them of *Memphis* under the forme of *Apis*, and by them of *Heliopolis* under the symbol of *Mnevis*. *Vossius, de Idol. lib* 1. *cap.* 27. makes *Mnevis* a symbol of *Menas*, the first *Egyptian* King, whom *Herodotus* cals Μῆν *Men*; whence the *German*, and our *English*, *Man*, which refers to *Adam*, as before, *chap.* 4. §. 4. *Mnevis* considered Physically, was a symbol of the Sun: as *chap.* 8. §. 4.

Mnevis, *a sacred Bul at* Heliopolis.

4. Another *Egyptian* God was *Orus*, who, taken *historically*, is supposed to be *Aaron*; but if we consider him *Physically*, so he is the same with the *Sun*, from אור *Or*, the Sun, or *light*, as *chap.* 8. *Sect.* 9.

Aaron, frater Mosis, verus Gentilium Orus est, frater Osiridis. Sandf. des. l. 2. §. 19.

5. That *Remphan*, Act. 7. 43. was an *Egyptian* God, and the same with כיון *Cijun*, Amos 5. 26. as also with *Saturne*, see what precedes *chap.* 2. §. 8. Thus also *Kircher, Oed. Ægypt. Tom.* 1. *Synt.* 4. *cap.* 22. 'We say, that the name *Rephan* is *Egyptian* or 'Coptic;

Act. 7. 43. *Amos* 5. 26.

'*Coptic*; and it signifies in the *Egyptian Idiome* no more than *Saturne*; 'as it is manifest from our *Onomastic Copto-Arabico-Latin*, where '*Saturne* is called *Rephan*, by reason of his Gigantic magnitude: 'One thing I wonder at, why *Amos* 5. 26. we find not *Rephan*, but '*Chiun*. Whether these two were divers names of one and the 'same Idol; or one name, diverse, only by corruption, is dout-'ful. The *Rabbines*, make *Chiun* a name diverse from *Rephan*, the 'same with כונים *Cevanim*, i. e. *sweet-junkets*; which were offer-'ed to the *Queen of Heaven*, or *Venus*, which we before called '*Succoth benoth*. But this we approve not --That of *R. Kimhi* is 'more probable, who affirmes, That *Chiun* is the same with the 'Star *Saturne*: and so *Saturne* is called in the *Arabic* & *Persic Cevan*. '*Drusius* with others, thinks that *Cevan* and *Rephan* is the same 'name; which the *Persians* received from the *Egyptians* changing '*R* into *C*. But we affirme *Chiun* crept not into the Scripture 'by an error, as *Drusius*; but that the Prophet studiously used it 'in this place as a name of the Idol, which the *Egyptians* cal some-'times *Saturne*, sometimes *Hercules*: For *Chiun* in the *Coptic* tongue 'is the same as an *Image*, *Figure* or Idol; by which name they 'promiscuously, by way of Eminence, called the Image of *Sa-'turne*, or *Hercules*: They stiled *Saturne*, as one of the seven Pla-'nets, for the vehemence of the effects which he produced, *Rephan*, 'i. e. *the strength of the Giant*. Therefore *Chiun* or *Chon* the Idol of '*Saturne* they called the *Star Rephan*. And that the *Egyptian Her-'cules*, whom *Herodotus* reckons among the eight *Egyptian* Gods, 'was called *Chon*, or *Chiun*, is evident from those words of the '*Etymologicum Magnum*, Χῶνις ἔθνος Ἰθαλικὸν τὸν Ἡρακλῆ φασὶ τῶν κατὰ τὴν Λιγυπτίων διάλεκτον Χῶνα λέγεσθαι, &c.

Egyptiorum Dii qui apud Poetas celebrantur, populorum Israeliticorum duodecim tribus sunt. Sandf. desc. l. 1. § 20.

§. 6. The Poets fable, that the Gods, who fought against the Giants, came out of *Egypt*, &c. This some refer to the twelve Tribes of the *Israelites*, that came out of *Egypt* under the conduct of *Moses*, &c. Thus *Sandf. Descens. lib.* 1. §. 20. 'The fables 'agree, that the Gods, with whom the Giants fought, came out 'of *Egypt*; these were the twelve *Tribes*. They constitute father '*Bacchus* the General of the whole Armie: This is *Moses*, &c. The same is more largely asserted by *Dickinson*, *Delph. Phœniciz. cap.* 2. of which see *Book* 3. *cap.* 8 §. 1.

§. 11. I shal conclude this discourse of the Pagan Θεογονία, or *genealogie* of their *Gods*, with an ingenious observation of *Bochart*, *in*

in Histor. de Animal. sacris, Part. 2. lib. 1. cap. 10. fol. 62. wherein he gives us the *original* of the *fabulous Metamorphoses* of the Gods in *Egypt*, drawn from *Hebrew Paranomasies.* 'The *Egyptians* (saith he) 'fable, that *Isis* was changed into a *Swallow*; because *Isis* openly 'alludes to סיס *Sis*, a *Swallow*. And the fabulous *Metamorphoses* 'of Gods, do often depend on the allusion of words. So *Anubis* was feighned with a *dogs head*; because נובח *Nobeach* signifies *barking*. And the King *Apis* is worshiped in an *Oxe*, in allusion to אביר, whereby the *Hebrews* expresse an *Oxe*. Thence the LXX. read *Jerem.* 46. 15. ὁ Ἄπις for אבירך, as they would expresse it 'for אבירך. And in the Giants war, the Gods, for fear of the 'Giants flying into *Egypt*, changed themselves into diverse shapes, '*Ovid. lib.* 5. *Metamorph. Dux gregis, dixit, fit Jupiter, Lybiis est cum 'cornubus Hammon. Jupiter, the chiefest God is turned into a Ram*; be-'cause אל, God's name, and איל *ajil*, a *ram*; are *paronymous*; and 'the *plural* of both is אלים. *Bacchus*, called by the *Egyptians* '*Osiris*, is changed into a *Goat*; because שעיר *Seir*, which signifies 'a *Goat*, alludes to *Osiris*. *Juno* assumes the figure of a *Bullock*; 'because עשתרות *Ashtaroth*, whereby *Juno* was called, (also '*Astarte*) signifies an *herd of Bullocks*, &c. Thus *Bochart*. Whereby we see what a world of fables were coined, touching the *Gods* their *Genealogies*, and *Metamorphoses*; and al from mistakes of *Jewish words*, *Stories*, or *Mysteries*.

§. 12. Thus we have dispatched the first part of *Pagan Theologie*, called *Mythologie*, or the *fabulous Genealogies* of the *Gods*: Wherein we have given very probable, if not *scientific*, *notices*, that their chiefest *Names*, *Attributes*, and *Offices*, were assumed in *imitation* of, and *derivation* from, some *Hebrew Names*, *Attributes*, *Persons*, and *Traditions*. We have this summed up in '*andford*, *de descensu Christi lib.* 1. §. 6. to the 25. where he first laies down this conclusion, '*That the names of the Grecian Gods were of Hebrew origination*; and then, having shewn how the *Grecians* formed and shaped their assumed Deities out of *Hebrew names*, and *stories*, he procedes to particulars, and demonstrates, that Ἥλιος was traduced from אל *El*, אלהים *Elohim*, §. 7. as from יהו *Jah* or *dai* in *Shaddai*, Δίς, *Jupiter's* name: § 8. From יהוה *Iehova*, Ἰαω, Ἰευω, *Iaoth*, *Ieje*, *Heje*; as also ιευ in *Jupiter*, *Jove*, *Euvios*,, &c. were traduced: §. 10. 11, 12, 13. From צבאות *Sabaoth*, Σάβας, Σαβάζιος, &c. Sect. 14. From אדני *Adonai*, Ἀδώνις, *Adonis*: Sect. 15. Also Φοῖβος *Phœbus*, as the *American*

Hioh, from *Jehovah*. Lastly, that ἰάκχος *Jacchus* was derived from יה *Jah*, or *Jehovah*; as in like manner al the Sacreds of *Bacchus* from the Historie of *Moses*, the same *Sandford* proves at large §. 17, 18, 19. The like he proves of *Hercules*, whose Theogonie he derives from *Joshua*: §. 20, 21. See more of this in what precedes, *chap.* 6. §. 10. of this Book.

As for the causes of this *Mythologic Theologie*, they may briefly be reduced to these heads. 1. One great spring was the *ambiguitie* and *equivocation* of the *Hebrew* words, wherein these *oriental Traditions* were first delivered. This made the *Grecians*, unskilled in the *Hebrew* Idiome, very apt to mistake things. 2. The *sublimenesse* of the *maters* or *mysteries*, unto which these fables related, gave a great occasion to their original. 3. The *imperfection* of the *Tradition*; which was conveighed in a very broken and mangled manner, specially to the *Grecians*, &c. 4. An *affected humor* in *Mythologists*, inclining them to attribute the *Attributes* or *Actions* of several persons to one chief, or of one to several; Hence many *Jupiters*. 5. But the main *prolific principe* of *Theologic Mythologie*, was a vain humor of *imitation*, which possest the *Grecians*, and led them to coin Fables; as hereafter.

CHAP. VIII.

Of Pagan *Natural Theologie, and its Traduction from Scripture Mysteries, and Stories.*

The Distribution of Theologie. Natural Theologie *most ancient, and traduced from* Divine: *Which is proved* 1. *from its* End. 2. *from its* Object, 1. Supreme, *which was the* Sun. *The sundry appellations given to the Sun, as their supreme God.* ηλιος, *from* אל El, *Gods name. The* causes *of mens Idolising the Sun, from* Gen. 1. 16. *Its* Dominion, Composure, Motion, *&c.* Job. 31. 26, 27. Deut. 4. 2. *The Sun Idolised by the* Jews. Demons *the* immediate object. *Their* Names, Original, κατασεισμος, Nature, Offices, *conformable to the* Jewish Messias. *Of* Columnes, Images, *and other* mediums *of* Natural worship. *The* Time *when, and* Places *where,* Natural

Natural Theologie *first took place.* Chaldea *the first seat thereof.* Ur, *Gen.* 11. 28, 31. *so stiled from* אור Or, *the* Sun, *worshipt there, under the Symbol of* Fire, *instituted by* Nimrod. *The Sun stiled* Bel *from* אל El; *thence* נבו, Esa. 46. *Nebo* the *Moon*: *the rise of its Deitie.* *The* Persian Natural Theologie. Amanus *the* Sun, *from* חמה, *Lev.* 26. 30. Mithras *the* Sun. Horses *sacrificed to the Sun, as* 2 *King.* 23. 11. *The* Natural Theologie *of the* Magi, *the same with that of the* Zabii. *The Egyptians* Natural Theologie. *The* Sun *stiled* Orus, Osiris, Mnevis, *Esa.* 19.18. Apis. *The Egyptian* Demons. *The* Phenician Natural Theologie. *The Sun called* Baal, Beelsamen, Aglibelus, Moloch, Eleagabalus, Adon, *&c.* *The* Moon *Astarte*, &c. *The Phenician* Baalim. *The Grecian* Natural Theologie. *The first Grecian Gods* Planetarie. *The* Sun *named, and worshiped in Saturne, Jupiter, Dis, Dies pater, Jao, Apollo, and Bacchus.* *The Grecian* Demons. *The designe of the* New Platonists *of* Alexandria, *to reforme their* Natural Theologie. *The* Roman *Natural Theologie.* Janus *the* Sun, *&c.*

The distribution of Theologie into Fabulous, Natural and Civil.

§. 1. PAgan *Theologie*, as we formerly hinted, was anciently distributed into μυθικὴν, φυσικὴν, καὶ πολιτικὴν, 1. *Mythic*; which sprang from the *Poets figments.* 2. *Physic*; which resulted from the *Mysteries* of *Nature*; and mans corrupt contemplations thereon. 3. *Politic* or *civil*; which owes its original to the *Institutes* of *Legislators*, and the *Idolatrous* inclinations of the People. The first that gave this distinction, was *Q. Mutius Scævola*, the son of *Publius*, whom *Tullie* cals the *Pontifex.* So *August. de Civit. lib.* 4. *cap.* 37. 'It is related (saies he) that *Scævola*, the most learned 'Priest, disputed of the three kinds of *Theologie*; the *first* from 'the *Poets*; the *second* from the *Philosophers*; the *third* from the 'Princes of Cities. The first he saies was *Nugatorie*, &c. *Terentius* 'Varro followed *Scævola* herein, as *August. de Civit. Dei lib.* 4. *c.* 4. 'There are three kinds of *Theologie*; the first is called *Mythic* or 'fabulous; used by the *Poets*: another *Physic*; which the *Philoso-* 'phers used: a third *Civil*, in use amongst the People. The *First* 'is accommodated to the *Theatre*; the *Second* to the *Universe*; the 'Third to the *Citie.* Thus *Varro.* The *Poetic* was accounted by the more wise *Heathens*, *Scævola*, *Varro*, &c. most fabulous and absurd: the *Civil* was preferred before the *Poetic*; yet not approved by the forenamed *Varro* and *Scævola*; because 'twas mixt

with many *falshoods*, and things unbeseeming the Gods. The *Physic Theologie* was that which the wiser Pagans, specially the *Philosophers*, approved and commended.

We have treated at large of the *Poetic* or *fabulous Theologie*, in the *seven* foregoing Chapters; wherein we have explicated the θεογονία, or *fabulous Genealogies* of the *Pagan Gods*, with more than mere conjectural proofs of their *Traduction* from some *Hebrew Names*, *Persons*, *Attributes*, or *Offices*. We shal now procede to the Pagan θεολογία φυσικὴ, *Natural Theologie*; with endeavors to demonstrate its *origination* from sacred *Oracles*, or *Operations*.

Natural Theologie most ancient; with its derivation frō Divine Theologie demonstrated.

§. 2. This *Natural Theologie* was of al most *ancient*: For the *Poetic* or *fabulous Theologie*, was but an *Allegoric Exposition* of the *Natural*; as the *New Platonists* wil have it. Hence they make *Jupiter* to be the *Sun*, or *Æther*; and *Juno* to be the *Moon*, or *Earth*, &c. As for the time when this *Natural worship* was first assumed, we shal not be peremtorie therein; but this, we no way dout but to prove, that it was taken up in *imitation* of, and *derivation* from, that *Divine Worship*, which was due to the *true God*, *Cerator of Heaven and Earth*. This we shal endeavor to demonstrate from the *end*, *objects*, *authors*, and *chief Seats* of this *Natural Theologie*.

1. From its End.

1. The chief *end*, for which this *Natural Theologie* was at first instituted, seems evidently no other than this; namely, a vain designe or attemt to reduce *lapsed mankind* to that *pristine state* of *happinesse*, which it once enjoyed, by virtue of the first *Covenant*, and stil retained some remote *Physical capacitie* of, and *inclination* unto. For, without al peradventure, these first *Natural Theologists*, could not but receive some *imperfect notices*, or *broken Traditions*, from their *Ancestor Noah*, concerning *Adams happy State* in *Innocence*, his *Fal*, and of the way of *Redemtion* by a *Savior*; which comparing with those κοιναὶ ἔννοιαι, *commun Notions*, ingraven upon their *Nature*, made them somewhat *emulous* of regaining that *lost happinesse*: in order whereto, they conceit this their *Natural Theologie*, to be the most *proper expedient*. And that this was the chief end thereof, wil appear by what follows, concerning the *Object* of *Natural Theologie*.

2. From the Object of Natural worship, which is, 1. Supreme, referring to some Planet, or the true God.

§. 3. As for the *Object* of this *Natural Theologie*, it was either *ultimate* and *supreme*, or *intermediate* and *next*: The *ultimate* and *supreme Object* was, for the most part, some *Planetarie Deitie*; first the *Sun* alone; then the *Moon*, and other *Planets*. Though I dout not,

not, but that the first *Chaldean Philosophers*, as also the wiser Grecians, *Pythagoras*, *Socrates*, *Plato*, &c. terminated their *Natural worship*, ultimately on the true, *eternal*, *infinite God*; though they let it passe through the hands of their Idol-*Demons*, or false *Mediators*; of which hereafter.

2. The *intermediate* or next *object* of *Natural Theologie* or *Worship*, was some *Midling*, *made Gods*; who had been originally some *Heroes*, or *Noble men*; but after death, by I know not what *Satanic* ἀποθέωσις or *Consecration*, were made (in imitation of the Hebrew Emanuel) θεάνθρωποι, *God-men*, or *Men-Gods*, and *Mediators* betwixt the *supreme God* and *Men*. These *Mediators* were stiled, in the *oriental parts*, בעלים, *Baalim*; and by the Grecians δαίμονες, *Dæmons*. We find this distinction excellently wel explicated by *Philo Byblius*, who, in the *Prologue* of his work, (as *Euseb. lib.* 1.) saies, *That the most ancient of the Nations, the Phenicians and Egyptians had, besides the Planetarie Deities, which he cals*, θεοὺς φυσικούς, *Natural Gods, also* θεοὺς θνητούς, *mortal* or *Men-Gods*: namely the *Souls* of their great *Heroes*, or *Benefactors*. For thus he speaks, οἱ παλαιόταλοι τῶν βαρβάρων, ἐξαιρέτως δὲ φοίνικές τε καὶ Αἰγύπτιοι, παρ' ὧν καὶ οἱ λοιποὶ παρέλαβον ἄνθρωποι, θεοὺς ἐνόμιζον μεγίστους, τοὺς τὰ πρὸς τὸν βιωτικὸν χρείαν εὑρόντας ἢ καὶ χρήσαντο δυποιήσαντας τὰ ἔθνη· δυεργέτας τε τούτους καὶ πολλῶν αἰτίους ἀγαθῶν ἠγέμονι, οὓς θεοὺς προσεκυνοῦν. 'The most ancient of the 'Barbarians, specially the *Phenicians* and *Egyptians*, (from whom 'the rest of men received this custome) estimed as their supreme 'Gods, such as found out, or administred, things necessary to 'life, or in some regard afforded great benefit to Nations. But 'those who were estimed as *Benefactors*, and *Authors* of many good 'things, they worshiped *as Gods*, i. e. as *made Gods* or *Mediators*, '&c.

The Semi Gods or Demons.

§. 4. I shal begin with the *supreme natural God* or *Gods*; and endeavor to demonstrate *his*, or their *Traduction* from the True God *Jehovah*, his *Names*, *Attributes*, *Operations*, or *Oracles*. The first great *Natural God*, the Idolatrous sons of *Noah* began to Idolise, was the *Sun*. So *Philo Byblius*, out of *Sanchoniathon*, tels us, that the *Phenicians* made the Sun their chief God, τοῦτον θεὸν ἐνόμιζον μόνον οὐρανοῦ κύριον, Βεελσάμην καλοῦντες ὅ ἐστι παρὰ φοίνιξι κύριος οὐρανοῦ, *This they count the only Lord of Heaven, calling him* Beelsamen; *who with the Phenicians, is Lord of Heaven*, i. e. Hebr. בעל שמים. The *Assirians* stiled him בל *Bel*, and the *Grecians* Ζῆνα, from אל *El*, Gods Name. Thus *Sandford*, *de Descensu Christi*, *lib.* 1. §. 7. 'In the first place, 'saies

The first Supreme natural God was the Sun: the original of his Deification.

Gen. 1. 16.

Gods delegated Dominion to the Sun communicated by Tradition.

'saies he, אל *El*, Gods name offers it self; also *Elohim*, and *Elohe*; 'which differ so little, that שמש *Helios* seems to occupie al three. 'For whence, I pray you, came *Helios?* the most learned confesse, 'that it is not of Greek origination. Some affirme that it is of '*Punic*, others, that it is of *Assyrian* Origine: both of which 'proves what we intend. For both *Herodotus*, when he under-'stands the *Hebrews*, cals them *Phenicians*; whose Tongue the '*Punics* [*Pæni ipsi quasi Phœni, corrupto nomine appellati*] so called 'from the *Phenicians*, used: Also *Tacitus* affirmes, *That the Assy-'rians gave origine to the Hebrews, and possessed their Countrie.* There-'fore they that make *Helios* an *Assyrian* or *Phenician* name, confesse 'also that it is *Hebrew*: Which also the Interpreter of *Virgil* (*Ser-'vius*, *Æn.* 1.646.) demonstrates from this argument; because 'Helios is draw from that Language wherein *Hel*, Hebr. אל, sig-'nifies God. Now, none can be ignorant, that in the sacred 'Scriptures *Hael* [Hebr. האל] is used for *God*, which the Greeks 'of old founded *Hel* [Gr. ηλ] as its confest by our Divines (*Theo-'dorus*, *contra* Her. *lib.* 5. *cap. de Spiritu. S. & Nicet. Orthod. l.b.* 2. '*cap.* 29.)--Which things standing thus; the Ancients (*Macrob. 'Saturn.* &c.) did, though darkly define, or limit the universal 'multitude of the Gods by the *Sun* alone: And we lesse wonder 'at it, that this God (the Sun) should traduce his name from the '*Prophetic Writings*; seeing hence also he seems to be furnisht with 'his *Chariot* and *four horses*. For, that the *Grecians* detorted *Elias*'s '*fiery Chariot* to make up this fable, of the *Sun*'s *Chariot*, is affirmed 'by *Chrysostomus*, *Serm. de Helia.*

The original ground and spring of Idolising the Sun seems this. *First*, God, *Gen.* 1. 16. bestows a *delegated Dominion* on the *Sun*, making it the *Lord of the day*: so *Psal.* 19. 1, 2, 3, *&c.* And without dout this *delegated Dominion* was, by sacred *Oral Tradition*, handed down, throughout al Ages of the Church, by the Holy Seed, until it was committed to the Holy Scripture by *Moses*. From this *Sacred Tradition*, loged in the bosome of the Church, we may safely grant, the *Apostate* Sons of *Noah*, *Cham*, &c. received some notices and discoveries, of this *Delegated Soveraigntie*, committed to the Sun; whence they, forgetting their *Creator*, place the *Sun*, his creature, in his room; and so make it their *Natural God*, and *absolute Lord*; calling it *Baal*, *Beelsamen*, *Moloch*, &c titles which import a *Soveraigntie*, and *Dominion*, as *Gen.* 1. 16.

2. To

2. To this we may adde, as another *cause* of the *Suns* being *Deified*, its admirable *composure*, and *motion*; whereby the hearts of these *Idolatrous Sons of Noah* were ravished, first into *Admiration*, and thence into *Adoration* of this so *glorious* a *creature*. Indeed these *Admirable perfections* of the *Sun*, afford excellent *mater* of *Admiration* and *Contemplation* to a *gracious* heart, that can *contemplate* and *admire* the infinite perfections of his *Creator*, in his glorious creature, as *Psal.* 19. 1, 2. But an heart *Idolatrically* inclined, soon looseth the sense of its *Maker*, in such *Illustrious* and *beautiful objects* of sense. Hence *Plato*, in his *Cratylus*, draws the *origination* of the name θεὸς *God*, from θεῖν to *run*; because the *course* of the *Sun* (their supreme God) was of al most *rapid* and *swift*, as *Psal.* 19. 5. *Plato*'s own words we shal hereafter mention. It may suffice at present to hint, that the *swift* and *orderly motion* of the *Sun*, and other *Planets*, gave the first occasion of their being so much *admired* and *adored* as Gods. This *Lactantius*, *lib.* 2. *cap.* 24. gives as the *original cause* of the *Egyptian Idolatrie*. 'Seing (saies 'he) in *Egypt* they could hardly contain themselves within doors, 'by reason of the delicious constitution of their countrie, they 'spent whole nights in contemplating those *Celestial Bodies*, mo-'ving in such a constant regular manner; whence they insensibly 'fel into this persuasion, that the *Stars* were *Gods*, and *Conservators* 'of the *Universe*, which therefore they worshiped with various 'Rites and *Ceremonies*, &c.

2. The glorious structure and regular motion of the Sun caused it to be adored.

3. Another cause of the *Suns* being *Deified*, was those *sensible influences*, and *effects*, which flowed from it. Man naturally is apt to asscribe a *Divinitie* to what affords him *relief* and *succour*, specially if it be an *universal Cause* of Good. Now the *Sun* having such a *prolific* and *powerful influence* on al *sublunaries*, and *sensibles*; no wonder if the *corrupt imaginations* of mans foolish heart, attribute a Deitie unto him, as *Rom.* 1. 18, 21. This was that which *inveigled* the *Idolatric Israelites*, into a *superstitious* Adoration of these *Planetarie Deities*, Jer. 44. 17, 18. *for then had we plenty*, &c. Therefore God checks them for these *Vanities*, Jer. 14. 22. and *Paul*, Act. 14. 17. plainly indicates, that the *Gentiles*, from a vain expectation of *Succor* from these *Celestial bodies*, were inticed into an *Adoration* of them. And *Judicial Astrologie*, which began to flourish amongst the *Chaldeans* and *Egyptians*, even in the beginning of *Idolatrie*, afforded a more powerful *influence* to this *Idolatric Deifying* of the *Sun*. For these *Judicial Astrologers* asscribed,

3. The Suns influence, another cause of its being Idolised.

Rom. 1. 18, 21.

Ier. 44. 17, 18.

Jer. 14. 22.

Judicial Astrologie.

ascribed, almost al manner of *Influences* and *Effects*, both *Natural*, *Moral*, and *Divine*, to these *Celestial bodies*; and then, no wonder, if they passe for *Gods*. For if we grant the *Hypothesis*, which *Judicial Astrologers* have to this very day contended for, *That these Celestial Constellations and bodies have an universal influence, not only on Natural bodies, but also on Politic States*, yea on the *spirits* of men, and that *directly*; this, I say, being granted, I cannot see how we can rationally denie them a *Deitie*.

4. The Suns residence in Heaven a farther cause of its being Deified.

4. Another *prolific cause* of the *Suns* being *Deified*, was his *glorious Residence* in *Heaven*. There is, as 'tis observed, an *innate persuasion* in the heart of man, that the *proper Object* of our worship resides in Heaven; whence men naturally, on al occasions of *Divine adoration*, lift up their eyes to *Heaven*, as Gods place of *Residence*. Now those *Apostate sons* of *Noah*, finding nothing in Heaven more *glorious* than the *Sun*, conceit that the only *object* of their *Worship*.

That these were the *genuine causes* of that *Natural worship* and *Divinitie*, which the first Idolaters gave to the *Sun*, is evident from what we find in *Job* 31. 26, 27. *If I have seen the Sun*, &c. This good man treats here professedly, of that *Idolatrous worship* given to the *Sun*, which in his *Age* (who lived about 450 years after the Dispersion) had gotten a great *footing* amongst those *Idolaters*. And he gives us the chief *springs* and *roots* of this *Idolatric Deification* of the *Sun* and *Moon*; which were these.

Job 31. 26, 27.

1. An *Eye pleasing contemplation* of these *Glorious Creatures*, *v.* 26. *If I behold the Sun when it shined*, &c. This is explained by *Moses*, Deut. 4. 19. *And lest thou shouldest lift up thine eyes to Heaven*] whereby is implied, that an *Idolatric Contemplation* of the *Sun*, *&c.* was a main cause of mens *Idolising* of it. 2. Another *cause* is the *hearts Admiration* of, and *cleaving* to, these glorious *objects*. So *Job* 31. 27. *If mine heart did flatter me in secret*. The heart is the main fountain of *Idolatrie*, as Deut. 11. 16. *Beware lest your heart deceive you, and turne you aside to other Gods*: The *Heart* is the great *Idol-maker*. Whence follows *Adoration*, which *formalizeth* the *Idol*: So *Job* 31. 27. *If my mouth did kisse mine hand*; Which was a *species* of *Adoration*. Thus the *contemplation* of the Eye draws on the *Admiration*, and affectionate *Inclination* of the Heart; whence follows *Adoration* and *Deification* of the *Sun*, &c. This was long ago wel observed by *Diodorus Siculus*, *lib.* 1. 'The most ancient Inhabitants of

Deut. 4. 19.

Deut. 11. 16.

'Egypt

'*Egypt* (saith he) contemplating the world above them, and the 'whole Universe, fel into a *stupendous Admiration* of the Sun and 'Moon; and estimed them as *eternal* and *first Gods*: Whence they 'called the Sun *Osiris*, and then the Moon *Isis*, &c. Thus we see, how first the *Sun*, and the *Moon*, and in after time the other *Stars*, came to have a Divinitie ascribed to them. We find this wel set forth by *Vossius*, *de Idol. l.2. c.5.* 'As by little and little, 'mankind departed from the worship of the true God, so in the 'same degrees, πολυθεότης, *Polytheisme* began insensibly to increase. 'First *Divine* honor was given to the Sun; because there was no-'thing more conspicuous, and more acceptable to our senses than 'it. Next, the Moon seemed to gain the same honor; which 'therefore was taken into a *copartnership* in worship. Hence the same 'honor is communicated to the whole *host of Heaven*, and then to 'the whole *machine* of Heaven. Afterwards the like was attributed 'to the Elements; and lastly to the whole Universe; because the 'whole was conceived to be of a *Divine nature*. Mean while, as 'there is one nature of althings, so the more wise directed their 'worship to one *Deitie*, &c. By which its apparent, that the more '*judicious Philosophers* (such as *Pythagoras* and *Plato* were) acknowleged only one *supreme* and *chief* God; which some made to be the *Sun*, others the true God, that *first*, *infinite*, *eternal Being*, which gave Being to althings; according to the Scripture account of God his worship, *&c.* as hereafter. See more of the original of these *Planetarie Deities* in *Owen*, *Theolog. lib.* 3. *cap.* 4. who, I confesse, has furnished me with much light herein.

The Sun Idolised by the Jews.

Yea, these glorious excellencies of the *Sun*, did not only invegle the hearts of poor Heathens into Idolatrie, but also many of the carnal Jews were enticed thereby. *Joseph Scaliger*, *Trihæres*, *cap.*27. tels us, That the Sun was worshipt for a God by the *Essenes* in *Judæa*; and that which founded this persuasion in him, is an expression in *Philo* the Jew, περὶ βίου θεωρητικοῦ, thus: δὶς δὶ καθ' ἑκάστην ἡμέραν εὐάθασιν εὐχεσθαι, πρὶν ἢ ἕω, καὶ πρὶν ἢ ἑσπέρας· ἡλίου μὲν ἀνίσχοντος εὐημερίαν αἰτέμενοι, ἢ ὄντως εὐημερίαν φωτὸς ἐρρύσε τὴν διάνοιαν αὐτῶν ἀναπλησθῆναι, 'Twice 'every day they (the *Essenes*) are wont to pray; morning, and 'evening: at the rising of the Sun begging felicitie, I say, true 'felicitie; namely, that their minds may be replenisht with hea-'venly light. That which addes to this persuasion is a passage of *Josephus*, who, speaking of the *Essenes*, saies, *That when they go to*

stool,

stool, having digged a pit, they sit thereon, covered round with their cloaks, ἵνα μὴ τὰς ἀυγὰς ὑβρίζοιεν τῷ θεῷ, lest they should injure the God of Light, i. e. the Sun. Petavius, in his Notes on Epiphanius, follows Scaliger in this persuasion of the Essenes worshiping the Sun, though C. Salmasius, Jo. Croius, and G. Vossius dissent.

The original of Demons, with their Institutions.

§. 5. Having dispatcht the *supreme natural God*, or *Gods*, which takes in the *ultimate object of Natural Theologie*, and *worship*; we now procede to the θεοὶ θνητοὶ, the *mortal*, or *made Gods*, which were intended as *Mediators* betwixt the *supreme God* and *mortal men*. For these blind *Heathens* had so far a sense of their *lapsed state*, and *distance* from the *supreme God*, as that they conceive it too great presumption, yea, *impossible* for them to have communion with him, but by some *Mediators*, or *mediums* of Worship. Whence they *canonised*, or instituted certain *midling Deities*, and *Semi-Gods*; which should be as *Mediators* and *mediums* betwixt them and the *supreme God*, to transmit their *Prayers* and *Sacrifices* to him, and his *Precepts*, *Rewards*, and *Influences* to them. These *Made-Gods*, and *mediums* of worship, were either *Persons*, or *Things*. The *Persons* were the souls of some *Heroes* deceased, and *canonised*. The *Things* were *Columnes*, *Pillars*, *Images*, and at last, whatever carried any thing of Divinitie.

We shal begin with the Pagan *Men-Gods*, which were the first, and most *universally* received *Mediators*, or *mediums* of that *Natural Worship*, which the Heathens performed to their *supreme* God or Gods. And here we dout not but to demonstrate, that these *midling Men-Gods*, or *Mediators*, were taken up in *imitation* of, and *derivation* from, the *Jewish Messias*, which was *Emanuel*, and θεάνθρωπος, *God-man*, or *Mediator* betwixt God and men. This we shal endeavor to make good, both from their *Names*, *Nature*, *Institution*, and *Offices*. First as to their *Names*; these *Men Gods* were stiled by the *Phenicians* (where they seem to have had their original) בעלים *Baalim*, *Lords*: which name was originally sacred and peculiar to the true God of *Israel*, as 'tis evident from *Hos.* 2. 16, 17. *And shalt call me no more Baali*, &c. They were called by the *Grecians* Ἥρωες, from the *Hebrew* הורין or הירין, *Princes*, as before, *chap.* 5. §. 1. But the commun name the *Greeks* gave them was Δαίμονες, *Demons*; because they had the *knowlege* and *inspection* of al human Affairs, answerable to the character of the *Jewish Messias*. The *Romans* called these *Demons*, *Semidei*, *half Gods*, *Medioxumi*, *midling-Gods*, and *Deastri*, *star-Gods*: because they supposed their residence

The original of the Baalim and Demons.
1. The origination of their names.

to

to be chiefly in some *star*; of which elsewhere. 2. As for their *original* institution of these *Baalim* or *Demons*, *Mede* on 2 *Pet.* 2. 1. (*Diatrib.* 3. *pag.* 538.) proves at large, that the *Baalim amongst the Phenicians; were nothing else but the Souls of Great men deceased, deified, and worshiped for Gods.* 'For (saith he) *Baal*, or *Bel*, a *Phenician* 'King, was after his death *Deified*: whose worship *Jezabel*, the 'daughter of *Ithobaal*, King of *Tyre*, brought into *Israel*. Whence 'tis most probable, the *Grecians* received their doctrine and worship of *Demons*. So *Mede* in *Clavis Apocalyp.* on *Rev.* 9. 20. discourseth of these *Demons*, as the same with those *Baalim*, stiled also in Scripture the *Host of Heaven*, from *Belus* a *Phenician King*, &c. Though it is not improbable, that *Belus* the *Phenician King*, might be so called from *Baal*, or *Baalim*, their *Gods* and *Lords*; and these so called from *Baal*, God's name. That these *Baalim*, or *Demon Gods*, were none other than the Souls of some Great *Heroes* deceased, is evident from *Psal.* 106.28. *They joyned themselves to Baalpeor, and ate the sacrifices of the dead.* 'Hereby (saies *Deodati*) is 'signified the origine of Idolatrie, which began by attributing 'divine *Honor* to persons deceased. *Thales* and *Pythagoras* seem the first that brought these *Demons* to any exact *Idea*, *forme*, or *shape*. 'Tis true, the Poets, *Orpheus*, *Homer*, and *Hesiod*, brought some rude *Ideas*, or rather first lines out of the Oriental parts, *Egypt*, &c. yet (as *Plato* wel observes) they made little distinction betwixt their *Demons* and *superior Gods*. But *Thales* and *Pythagoras*, who conversed in *Egypt*, and dealt much in *Jewish Traditions*, paring off many Poetic fables, and ridiculous Attributes applied to those Demons, made them more *Artificial* and *Philosophic Mediators*. *Plutarch* gives us the *mode* how this Pagan ἀποθέωσις, or *Deification* was accomplished. 'We ought (saies he) to judge, and firmely be-'lieve, that the souls of *virtuous* men, according to *Nature* and 'Divine *Justice*, become, of holy men and Saints, *Demie-Gods*; and 'of *Demie-Gods*, after they are perfectly (as in the sacrifices of 'Purgation) purified, they become entire and perfect Gods. *Montaigne* (*Essais liv.* 2. *chap.* 12.) gives it us more fully thus. 'See a little this mode of ancient *Deifications*. After the grand 'and proud pompe of Enterrement, when as the fire began to 'seize on the top of the Pyramide, and the Bed whereon the per-'son deceased lay, they let flie, at the same time, an Eagle; which 'flying aloft, signified, that his soul flew up to Heaven, whereof

2. *The original of their institution.*

Rev. 9. 20.

Psal. 106.28.

The mode of this Pagan ἀποθέωσις.

we have a thousand *Medailles*, &c. To this Pagan *Deification* of their *Demons*, the Popish *canonisation* of their *Saints* exactly answers, as their *Canonists* ingeniously confesse; And both one and t'other were but corrupt imitations of the true Messias, *&c.* as hereafter shal be proved.

3. The nature and condition of these Demons.

3. As for the *Nature*, and *Condition* of these *Demons*, the Poets, *Orpheus*, *Homer*, and *Hesiod*, discourse somewhat *confusedly* of them: but the *Philosophers*, who were the chief *Founders* and *Promoters* of this Δαιμονολογία, *Demonologie*, treat more distinctly of them. Thus *Plutarch* (*Placit. Philos.* 1. 8.) tels us, that *Thales, with Pythagoras, Plato, and the Stoics hold, that the Demons are spiritual substances, of a middle nature and condition betwixt the Immortal God, and the Heroes.* This opinion *Thales* is supposed to have brought with him from *Egypt* into *Grece*. For that the *Egyptians* held the same, is affirmed by *Jamblichus*, *de myster. Ægypt.* But there is none that treats more accurately and amply of these *Demons*, their *nature*, and *qualitie*, than *Plato*; who in his *lib.* 13. *de legib.* cals them θεοὺς γενητοὺς, *begotten Gods*; also ὁρατοὺς, *visible Gods*. Again, he makes them to be εἴδωλα καὶ εἰκόνας, *Idols* and *Images* of the *supreme God*, the *Creator*. And more fully in his *Symposium*, *fol.* 202. &c. he describeth these *Demons* to be of a *middle nature*, betwixt God and men: His words are πᾶν τὸ δαιμόνιον μεταξύ ἐστι θεοῦ τε καὶ θνητοῦ, καὶ ἐν μέσῳ ἀμφοτέρων ὂν, &c. *Every Demon is between God and man, being plac'd in the midst of both.* He likewise cals these *Demons*, ἔργα θεοῦ, *the works of God*; and τὰ ὑπὸ θεοῦ γενόμενα, *things made by God*: and sometimes he cals them ἀθανάτους *immortal*. As for the *qualitie* and *dignitie* of these *Demons*, he says, (*Politic. fol.* 251.) Δαίμονας συνάρχοντας τῷ μεγίστῳ Θεῷ, *Demons are Co-rulers with the greatest God.* Al which *Platonic Contemplations* exactly answer to the Scriptures *character* of the *true Messias*, who is said, in regard of his *Humanitie*, to be *made*, or *begotten*; also a *visible Image* of the *Invisible God*; θεάνθρωπος, *God Man*, and *Mediator* betwixt God and man; also *Co-ruler* with God, *&c.*

Demons, midling Gods.

4. The offices of these Demons answerable to those of the true Messias.

4. Lastly, we have a very ample and exact account in *Plato*, concerning the *Offices* of these *Demons*; which fully answer to, and therefore, we may presume, were originally traduced from, the Scriptures account of *Christs Offices*. So *Plato*, *Symp. fol.* 202. After a discourse of the Nature of this *Demon*, *Socrates* demands, τίνα δύναμιν ἔχει τὸ δαιμόνιον, *what facultie or power has this Demon?* *Diotima* replies: ἑρμηνεύον καὶ διαπορθμεῦον θεοῖς τὰ παρ' ἀνθρώπων, καὶ ἀνθρώποις τὰ παρὰ θεῶν, (they

(they have a *facultie*) *to interpret, and transmit the Affairs of men to the Gods, and the Affairs of the Gods to men.* Then he procedes to explicate, what these Affairs of men and the Gods were: Ὧν μὲν δήσεις καὶ θυσίας, *of Men, the prayers and sacrifices*; τῶν δὲ ἐπιτάξεις τε καὶ ἀμοιβὰς τῶν θυσιῶν, *but of the Gods, their Commands, and Rewards for sacrifices.* And hence taking occasion to open his mind more fully, he saith, 2. That al *Divination* procedes from the conduct of these *Demons.* 3. That also by vertue of their *Mediation*, al *Communion* with the Gods is transacted: θεὸς δὲ ἀνθρώπῳ οὐ μίγνυται, ἀλλὰ διὰ τούτου πᾶσα ἐστιν ἡ ὁμιλία καὶ ἡ διάλεκτος θεοῖς πρὸς ἀνθρώπους, &c. *God mixeth not with man, but by the mediation of this Demon; by whom al communion and conference betwixt the Gods and men is maintained.* Wherein we have al the Offices of Christ explicated by *Plato*, and applied to his *Demon*, which we cannot rationally imagine, could ever have entered into his brain, without the assistance of some *sacred Tradition.*

1. Demons transmit the worship of men to the Gods, and the rewards of the Gods to men.

2. Demons the Authors of Divination.

3. Demons mediators betwixt the Gods and men, in order to Communion.

The *Pythagoreans* held the same sentiments of these *Demons*; so also the *Stoics*, as *Laertius* in *Zeno*: φασὶ δὲ καὶ τινὰς δαίμονας ἀνθρώποις συμπάθειαν ἔχοντας, *they say also, there are certain Demons, which have a sympathie with, or care of, men.* And as the Pagans took the Idea of their δαιμονολογία, *Demonologie*, from the Scriptures account of the true *Messias*, so in like manner the *Papists* received the *original Idea* of their ἁγιολάτρεια, *Saint-worship*, from this *Pagan Demonologie*; as 'tis evident from 1 *Tim.* 4. 1. δ. διδασκαλίαις δαιμονίων, *doctrines of Demons*: which is excellently opened, and demonstrated by *Mede* on this Text, in a Treatise called, the *Apostasie of the later Times*, from *pag.* 31. to 37. *edit.* 1. But more concerning the Traduction of *Pagan Demons* from the true Messias, in the following discourse of *Pythagorean* Philosophie, *Part.* 2. *B.* 2. *C.* 8. §. 11.

§. 6. Besides these *Men-Gods*, or *Demons*, the Pagans had many other *mediums* of Worship, which were a kind of *midling* or *representative Gods*, interposing betwixt them and the *supreme God*, or *Gods*. Amongst these we may reckon their *sacred Columnes*, which the *Greeks* cal στήλας *Stelas*: so the LXX. on *Lev.* 26. 1. *Deut.* 16. 22. where they render מצבה *pillar*, by στήλαι, which *Kimhi* makes to be a *stone erected for prayer.* Much of the same import were the βαιτύλια *Baetylia*; which were at first only *symbols* of a *Divine presence*, but afterwards abused to *superstition*, and made Gods, as in the former Chapter, §. 8. *Clemens Alexandrinus* tels us, 'That these στήλαι, 'or *sacred Columnes*, were invented, in imitation of the pillar of 'Cloud,

Other mediums of Natural worship.

1. The Pagan Columnes.

'Cloud, that went before the *Israelites* in the wildernesse. Certain it is, that the wiser of the Pagans did not worship these *Stones*, as *supreme* Gods, but at first only *as commemoratives* of some *Divine presence*; and afterwards as an *Organ* or Bodie, which was informed and actuated by some *Divine* or rather *Demoniac* spirit.

2. The Pagan ἀγάλματα.

2. Of the same import also were the Heathen ἀγάλματα, or *Images artificially* composed, for the reception of some *Divine Spirit* or *Influence*. For these poor *Heathens* finding their supreme Gods, the Sun, Moon, *&c.* too remote and absent, they conceit it necessarie to have certain *Images* and *Symbols*, to represent, and receive the *Influences* of their *absent Deities*. This *superstitious* inclination induced the *Israelites* to make a *Calf*, Exod. 32. 1. *Plotinus Ennead.* 4. *lib.*3. *cap.* 11. unfolds this whole mysterie, shewing, 'That they 'estimed not these Images or Pillars, *simply* and absolutely as 'their chief God; but only as *symbolic bodies*, informed and influ-'enced by the soul of their God: as a Glasse is informed by the Image or *species* that fals upon it, of which elsewhere. Unto this Head also we may refer the numerous multitude of *Egyptian petty Deities*; which were made, not the *ultimate object* of their *Adoration*, but only *mediums* thereof. For finding, as they thought, somewhat of *Divinitie* in almost every Creature, they made it a *medium* of adoring their supreme Gods. Al these *symbolic Images*, *sensible Formes*, and *visible Representations*, which the wiser Heathens used as *natural Mediums* of that *Devotion* and Worship, they bestowed on their supreme God, seem to have received their original *Idea* and *derivation* from those Symbolic *Types* and *shadows*, which were appointed the *Jewish Church*, for the more solemne Celebration of Gods worship; as hereafter.

Exod. 32. 1.

The original seats of Pagan Theologie.

§. 7. Having gone through the *Objects* of *Natural Theologie*, with the *original grounds* of their being Deified and Adored, we now procede to a more ful Inquisition into the particular Places, where this *Pagan Theologie* first took root, and whence it diffused it self into other parts; together with the *Causes* thereof. We have afore (§. 4.) shewed, that the *ultimate* and supreme *Object* of this their Natural Theologie was, amongst the first and most of the Pagans, made to be the *Sun*; and that in Imitation of the true God, *Creator* of Heaven and Earth, who inhabits the Heavens. As for the *Time* when men began first to *Idolise* and *adore* the Sun, it cannot be precisely determin'd: some fixe the time about the Nativitie

The time when this Natural Theologie began.

Nativitie of *Serug*, 63 years after the *Babylonian dispersion*. But *Owen* (*de Idol. lib.* 3. *cap.* 7. *pag.* 212.) conceiveth, that immediately after the *Babylonian dispersion*, the *Apostate seed*, forsaking the worship of the true God, fel to adore the *Sun*. And that which seems to confirme this persuasion is, that *Nimrod*, by the *Assyrians* called *Belus*, the first that usurped *temporal Monarchie* and *Dominion* over his brethren, whilest living, and after his death, was Deified by them, under the name of *Bel*; which the wiser of them, φυσικῶς, applied to the *Sun*. That the *Deification* and *Adoration* of the *Sun* was very ancient, is evident from *Moses*, Deut. 4. 19. and Job 31. 26, 27.

But to come more closely to our present *substratum*. The *original seat* or place, where this *Natural Theologie* began, is left somewhat uncertain by Antiquitie. *Diodorus Siculus*, *Biblioth. lib.* 1. makes the *Egyptians* the first that led the dance to this superstitious Adoration of the Sun: who is followed herein by *Lactantius*, and others. Yet I would, with submission, incline to think, that the *Babylonians* and *Chaldeans* were the first, that broached this *Natural Adoration* of the *Sun*. And that which confirmes this opinion is, first *Scripture evidence*, as Rev. 17. 5. where *Babylon* is called *the Mother of Harlots*, &c. i. e. saith *Mede*, the first *Parent* of *Idols*; for *Babel*, as she was the first seat of *temporal Monarchie*, so also of *Idolatrie*. This is farther evident from *sacred Historic Observation*; which gives us an account of the *mode*, or manner how the *Sun* was at first worshiped. Thus *Job* 31. 26, 27. *If I have kissed my hand with my mouth*, &c. So 1 *King*. 19. 18. *And every mouth which has not adored him, kissing the hand*. These places refer to the Gentiles *mode* of adoring the *Sun*, *by lifting the right hand to their mouth*; of which there is frequent mention amongst *Pagan Writers*. So *Apuleius Apol.* 1. *for worship sake to move the hand to the lips*. The same *Tacitus* expresseth, by *worshiping with the hand*; and *Martial*, by *saluting with the hand*: 'Which (saies *Vossius*, *de Idol.* 'lib. 2. *cap.* 3.) was most ancient, and perchance sprang from the 'manner of worshiping the Sun, in those first times, specially 'at his rising, &c. So *Glassius*, *Grammat. S. lib.* 4. *Tract.* 2. *Observ.* 22. on *Job* 31. 27. ותשק ידי לפי *and my hand hath kissed my mouth*. 'The sense is, If when I have seen the Sun and Moon, I moved 'mine hand to my mouth, by way of worship. So *Drusius lib.* 1. 'Observ. cap. 20. where, out of *Minutius felix* in *Octavio*, *Apuleius*, *Apol.* 1.

The original seat of Pagan Theologie, not Ægypt.

Chaldea the first seat of Natural Theologie.

Job 31. 26, 27.

1 *King.* 19. 18.

'*Apol.* 1. *Plinie lib.* 28. *cap.* 2. he demonstrates this to be an old 'Rite of Idolaters, 'That when they passed by any Temple, they 'moved their hand, in reference to a kisse, whereby they wor-'shiped their Idol-God, *&c.* So *Mollerus* in Psal. 2. 12. 'This '(saies he) was one kind of Idolatrie: for seing men could not 'attain to kisse the Sun and Moon with their mouth, they exten-'ded their hands to those Celestial bodies, and thence moving it 'back to their mouth, they kissed it (in token of homage and 'worship). Now we know this *Mode* of worshiping the *rising Sun*, was peculiar to the *Chaldeans* and *Persians*, at least in its *primitive Institution*. But more of this in what follows.

Gen. 11. 28, 31. *Ur of Caldea, so stiled from* אור *Or the Sun, which was here worshiped under the Symbol of fire.*

Amongst the *Assyrians*, one *chief Seat* of this *Natural worship*, given to the Sun, was *Ur* of *Chaldea*, mention'd *Gen.* 11. 28, 31. so called from אור *Or*, the *Sun*, as he is stiled *Job* 31. 26. For אור *Ur* is evidently the same, originally, with אור, *the Sun*: Whence sprang the *Egyptian* Ωρος *Orus*, and the *Greek* ἄυριον, and the Latin *aurora*; as from אור *Ur*, the *Greek* πῦρ, and the Latin *Uro*; of which hereafter, in the *Historie of the Creation*. This also suits exactly with the wonted origination, which the Learned give of this *Chaldean Ur*; namely, that it was so stiled from אור *Ur*, that *sacred fire*, which was worshiped here; the Original whereof seems this: The *Zabii*, or *Chaldean Philosophers*, supposed the *Sun*, their *chief God*, to be a *globe of fire*; whence they worshiped *fire*, as a *symbol* thereof; and so from the *Suns* name אור *O*, called this Citie of *Chaldea*, where he was worshiped, אור *Ur*; which signifies both *Light* and *Fire*.

Thus *Glassius* (*Grammat. S. lib.* 4. *Tract.* 3. *Observ.* 6.) on *Neh.* 9. 7. '*And I brought him*, מאור, *out of Ur of the Chaldeans*. The vulgar 'Latin renders it, *from the fire of the Chaldeans*; which elsewhere it 'translates, *from Ur of the Chaldeans*, Gen. 11. 31, &c. *Ur* is the 'name of a Citie, which the Greeks cal ἐρῶ & ἐρίαν, wherein the '*sacred fire* was (as it is conceived) *conserved*, and *worshiped* by the '*Chaldeans*; whence it was called *Ur*, which otherwise signifies '*Fire*. So *Forsterus* in *Lex*, informes us, that *Ur* had its appellation 'from *fire*; which the *Chaldeans* worshipt as a God: For when they 'saw, in times past, *fire* descending from Heaven, and consuming 'the sacrifices of the *Patriarchs*, they supposed it to be a *God*. Though I conceive (with submission) that the main reason they worshipt *fire* as a God, was; because they supposed the *Sun*, their chief

chief God, to be a *Globe of Fire*, as hereafter *Book* 3. *Chap.* 9. §. 12.

As for the *first Institution* of this *sacred fire*, they refer it to *Nimrod*: So the writer of the *Alexandr. Chronicon*, *pag.* 64. Αυτὸν Νίνον & Νεβρώδ οἱ Ασσύριοι προσηγόρευσαν· Οὗτος διδάσκει Ασσυρίους σέβειν τὸ πῦρ: *The Assyrians surname Nimrod, Ninus: This man taught the Assyrians to worship fire.* In this Citie of Ur, where this *sacred fire* was worshiped, as a symbol of the *Sun*, *Haran*, *Abrahams* brother died, as *Gen.* 11. 28. And 'tis conjectured *Abraham* himself was born here; from whence he went forth, as *Gen.* 11. 31. being *called to the foot of God.* So *Esa.* 41. 2. *called him to his foot*, i. e. God called him to leave his Idolatrous kinred, and to follow his conduct to the promised land.

Nimrod the first Institutor of sacred fire, as a Symbol of the Sun.

The chief names, under which the *Sun* was worshiped amongst the *Assyrians*, were first *Belus* or *Bel*: Which some derive from בעל *Baal*, a *Lord*; others, and that more properly, from בל *Bel* (without ע) and this from אל *El*, *Gods name*: Whence the Greek ἥλιος, *the Sun.* Thus *Servius*, and *Sandford*, as before §. 4. so *Esa.* 46. 1. *Bel is broken down.* That by *Bel* here is meant the *Sun*, *Vossius* asserts. 'Tis true, if we take it, ἱστορικῶς, *historically*, it may be applied to *Nimrod*; who passed amongst the *Chaldeans* under the name of *Bel* or *Belus*; but if we take it, φυσικῶς, *Physically*, for their *first supreme God*, so it implies the *Sun*, as *Vossius*, *Idol. lib.* 2. *cap.* 6. Hence *Plinie*, *lib.* 37. *cap.* 10. makes mention of a certain precious stone consecrated to the *God* of the *Assyrians*, called the *eye of Belus*; by reason of its ressemblance to to the *Sun*. Now this name *Bel*, whether we draw it from בעל, *Baal Lord*, or from אל *El*, *God*, it is evidently no other than a *corrupt imitation* of some *sacred name* of God.

The Sun worshipt under Bel from אל *El, thence* ἥλιος.

Esa. 46. 1.

2. The *Sun* was also called by the *Assyrians Adad*: So *Macrob. lib.* 1. *Sat. cap.* 23. 'See what the *Assyrians* (saies he) imagine 'of the power of the *Sun*: The God which they worship, as the 'Supreme and greatest, they cal *Adad*, which signifies *One*, &c. This title is generally granted to be of *Hebrew*, and sacred original, though persons differ in its *Radix*; some drawing it from אחד *Achod* (mentioned *Esa.* 66. 17.) *one*: others from הוד, *beautie.* The Great *Promoters* of this ἡλιολάτρεια, *Sun-worship*, among the *Chaldeans* were the צבאים, *Zabii*, their chief *Philosophers*: Of whom see more largely, *Part.* 2. *Book* 1. *Chap.* 4. Of *Chaldean Philosophie.* That the Sun was worshipt as a God among the *Sabeans*

2. *The Sun called Adad.*

(who appertained to the *Chaldeans*) appears from that of *Theophrastus, lib. 9. Hist. Plant. cap. 4.* Συνάγεται παρεκχύδεν ἡ σμύρνα καὶ ὁ λιβανωτὸς εἰς τὸ ἱερὸν τοῦ ἡλίου. τοῦτο δ' ἴδιον μὲν τῶν Σαβαίων, ἀγιώτατον δὲ πολὺ τῶν ἀεὶ τὸν τόπον. So *Vossius, de Idololatr. Addenda lib. 2. pag. 11.*

The Moon worshiped also as God: and the motives hereof.

As the *Sun* was the first, and *supreme* God amongst the *Chaldeans*, so in aftertimes, the *Moon* also began to receive *Divine Honors*, and *Adoration*. The *Motives* that induced these blind Heathens to *Idolise* this piece of Gods workmanship, were these, or such like.

1. The *Dominion* which God, in the first Creation, delegated to her as *Regent* of the *Night*. So *Gen.* 1. 16, 17. concerning which the Heathens received some imperfect *notices* by *tradition* from the Church of God, *&c.*

Gen. 1. 16, 17.

2. The *admirable composure* of the Moon, and its apposite *situation* in Heaven; together with its differing φάσεις, and *Aspects*; its *Conjunctions* and *Oppositions* to the *Sun*; its *Increases* and *Decreases*; with its powerful *Influences* on al *Sublunary*, specially *moist* bodies, gave a great occasion of its *first Adoration*. Thus *Aristot. de generat. Animal. cap. ult.* διὰ τὴν πρὸς τὸν ἥλιον κοινωνίαν καὶ τὴν μετάληψιν τοῦ φωτός· γίνεται γὰρ ὥσπερ ἄλλος ἥλιος ἐλάττων, *By reason of its communion with the Sun, and reception of light: for it is, as it were, a lesser Sun.* Hence the *Moon* is stiled by the *Chaldeans*, *Nebo*, *Esa.* 46. 1, *&c.* as before *Ch.* 2. §. 5.

Esa. 46. 1. *Nebo.*

Thus much for the *Chaldeans* supreme Gods, which filled up a great part of their *Natural Theologie*; specially in the beginning thereof. For the *Chaldean Philosophers* stiled *Zabii*, (whence the whole of their Theologie was termed *Zabaisme*) allowed not of any but, θεοὺς φυσικούς, *Natural Deities*; the chief whereof was the Sun. As for the *Demons* and *Heroes*, they seem to have had their first institution in *Phenicia* or *Egypt*; and belonged more properly to the *Grecians*.

Of the Persians, their natural Theologie, and its symbolising with the Chaldean.

§. 8. To the *Natural Theologie* of the *Assyrians*, we may refer also that of the *Persians*. For the ancient *Persian Magi* (as we shal hereafter prove in the *Persian Philosophie*) received their first *Institutes* and *Rites* from the *Zabii*, which is sufficiently evident by their *Symbolisation*. For look as the *Sun* was called by the *Chaldeans*, *Bel* and *El*, from אל *El*, and worshipt at *Ur* under the *Symbol* of *fire*; (because they supposed him to be composed of fire, as the original word אור *Or* signifies) so amongst the *Persians*, the Sun was called ὀμανὸς *Omanus*, or ἀμανὸς *Amanus*, from חמה *Chama*, or *Ama*, which signifies both the *Sun*, and *fire*, or the *fiery Sun*, from חום

The Sun stiled Amanus from חמה the Sun.

חום *Chom, Heat.* Thus *Strabo lib.* 11. makes mention of Αμανὸς, the *Persian God.* From this *Amanus* (*Heb.* חמה) sprang the *Persian* חמנים *Chamanim*; which the Greeks called πυραθεῖα *Pyrethea, sacred fires*, or rather *Hearths*, where their *sacred fire* was preserved, and worshiped, as a *symbol* of the *Sun*, their *fiery God.* Hence *Levit.* 26. 30. we read of חמניכם *Chamanicem*; which some render *your Images*: But *Vossius* (*de Idol. lib.* 2. *cap.* 19.) translates it *Pyræa*, vel *Pyrethea vestra, your Hearths*, whereon *your sacred fire* (the *symbol* of the Sun) is preserved and worshiped, answerable to that at *Ur* in *Chaldea.* In imitation whereof the *Grecians* also had their *sacred fire*; which they worshiped, called Εστία, *i. e.* saies *Vossius*, from אש יה, *the fire of Jah*, or *Jehovah* (of which see more in the *Chaldean Philosophie.*) *Levit.* 26.30.

This *Amanus* or *Sun-God*, worshipt under the *Symbol* of fire, was called also by the *Persians, Mithras.* So *Hesychius* Μίθρας ὁ ἥλιος παρὰ Πέρσαις, *amongst the Persians the Sun is called Mithras.* Again, Μίθρας ὁ πρῶτος ὑπὸ Περσῶν θεός: *Mithras is the chief God amongst the Persians.* Thus *Strabo lib.* 15. Τιμῶσι τὸν ἥλιον ὃν καλοῦσι Μίθραν, *They worship the Sun, whom they cal Mithras.* The like *Suidas*: Μίθραν νομίζουσι Πέρσαι τὸν ἥλιον. This *Mithras, Kircher Oed, Ægypt. Tom.* 1. *Synt.* 4. *cap.* 20. makes to be the same with *Mars Hippius* among the *Persians*; whom they worshipt under the forme of horses; with which *Mars* was supposed to be delighted. The *Origination* of the word, *Vossius* (*de Idolol. lib.* 2. *cap.* 9.) fetcheth from the *Persian* מתר *Mether*, or *Mither*; which signifies *Great*; and in the *comparative* מתרי *Mithri* or מתר *Mithra, Greater*; the same with δυνάστης, *Lord*, or *Major*: whence *Scaliger* derives *Mithridates*, &c. *Mithras.*

Farther, that the Sun was the Supreme God the *Persians* worshiped, is evident from the *Sacrifices* they performed; Of which *Herodotus lib.* 1. gives us this account, Θεὸν δὲ μόνον ἥλιον σέβονται, καὶ θύουσι ἵππους, *They worship the Sun as the only God, and sacrifice Horses to him.* The like *Strabo* 11. and *Trogus*, or *Justin, lib.* 1. *The Persians believe the Sun to be the only God, and consecrate Horses to him.* Thus also *Xenophon, lib.* 8. Παιδ. ἵππον ἀφῆκε θῦμα τῷ Ἡλίῳ. So *Philostr. lib.* 1. *de Vita Apoll.* tels us, *That the Persian King, when he sacrificed, offered a white horse to the Sun. Ovid. lib.* 1. *Fast.* gives us this witty account hereof, *Placat equo Persis radiis Hyperiona cinctum, Ne detur celeri victima tarda Deo. Kircher, Oed. Ægypt. Tom.* 1. *Syntag.* 4. *cap.* 20. conceives it probable, that the men of *Sepharvaim*, who bordered *Horses sacrificed to the Sun.*

on *Persia*, and were by the command of *Salmanassar*, transplanted into *Samaria*, observing their old worship of *Adramelech*, brought this ἱππολατρείαν, or *Horse-worship* with them unto *Samaria*; from whom the superstitious *Jews* learned the same. Thus *Kimhi* on 2 *King*. 23. 11. 'They who worshipt the Sun, had prepared for 'them horses, which they mounted in the morning, riding to-'wards the Sun, being as it were about to salute him, and sacri-'fice such Animals as were most grateful to him. That this piece of *Asiatic Idolatrie* was imitated by the *Israelites*, appears from

2 King. 23. 11. 2 *King*. 23. 11. where 'tis said, *Josias abolished the Horses, that the Kings of Judah had given to the Sun,- and burnt the Chariots of the Sun with fire*. This plainly refers to this *Persian Idolatrie*, which the

Ezek. 8. 16. *Israelites* had suckt in. Whence also *Ezek*. 8.16. The *Israelites* are reprehended for *that they turned their faces towards the East, and worshiped the Sun*. Which was a piece of superstition they borrowed from these *Asiatics*.

Albeit the *Persians* admitted some kind of *Symbols*, in the worship they performed to the *Sun*, their *supreme God*, yet they *rejected* al kind of ἀγάλματα, *Images*, as unmeet to have any place in their *Natural Theologie*: Thus *Owen* (*de Theolog. lib*. 3. *cap*. 8. *pag*. 223.) 'In those ancient times amongst many *Nations*, ἀγάλματα, *Images* 'were in no use, no not known; yea, some abhorred them. This 'is evident of the *Persians*, who took them away, *&c*.

Thus we have gone through the *Natural Theologie* of the *Chaldeans* and *Persians*, shewing how both worshiped the *Sun* as their supreme God, under the natural *Symbols* of *sacred Fire*, *Kissing the hand*, *bowing towards the East*, *&c*. without those pompous *Images*, and *Ceremonies*, which the *Grecian Hellenisme* afterwards introduced.

The Zabii and Magi, the first Institutors of this Natural Theologie.

As for the main *Composers*, and *Promoters* of this *Natural Theologie*, they were *Philosophers*, specially *Astrologers*; who were called by the *Chaldeans*, *Zabii*; whence their *Theologie* was called *Zabaisme*; which contained *Institutes* for the right worshiping their *Planetarie Deities*; which were the figments of their *Astrologic Contemplations*, and *Admirations*. These *Philosophers*, or *Astrologers*, were called by the *Persians Magi*; who borrowed the choicest parts of their *Natural Theologie*, or worship from the *Chaldean Zabii*; as hereafter, in our Discourse of the *Chaldean* and *Persian Philosophie*. Yea, according to the relation of our *English men*, who visited *East-India*,

Anno

Anno 1595. The *Bamians*, Priests of those *Indians* who inhabit *Cambaia*, worship the *Sun* for their God; professing themselves to be descended from *Noah*, *&c.* as *Sandford*, *Descens. lib.* 2. §. 84. Now, to sum up the Heads of this *Demonstration*. It seems evident, that these *Chaldeans* and *Persians* took the original *Idea* of this their *Natural Worship* performed to the *Sun*, from that worship which was due, and so performed by the holy seed of *Shem*, to the true God, *Creator* of *Heaven* and *Earth*, in whose room they place the *Sun*; because their foolish hearts could not comprehend the Invisible God.

§. 9. We now procede to the *Natural Theologie* of the *Egyptians*, who also worshiped the *Sun* as their chief *Natural* God. So in the *Egyptian Theologie*, they stile the *Sun* μόνον ἐφανῆ θεόν, *The only God of Heaven.* The Original cause how the *Sun* came to be *Deified* and *worshiped* by the *Egyptians*, was their natural inclination to *Astrologie*; for which they had no smal advantages, by reason of the situation of their Countrey, and the serenitie of the Heavens, in those Parts; which induced them to spend much time, in *eye-pleasing contemplations* of the *Sun*: Whence their hearts were enticed, first into *Admiration*, and thence into an *Idolatric Adoration* thereof: as has (before §. 4.) been proved out of *Diodorus lib.* 1. and others. *The Egyptians Natural Theologie.*

The *Sun* was worshiped by the *Ægyptians* under sundry *Symbolic* appellations. 1. He was stiled Ὥρος, *Horus*, or *Orus*, from אור *light, fire*, or the *Sun*: *Os* being added by the *Grecians*, according to their wonted *mode*, only as a production of the name. That אור signifies the *Sun*, is evident from *Job* 31. 26. *If I saw*, אור, *the Sun*: of which see more *Book* 3. *Chap.* 9. §. 12. Thence ἀπὸ τοῦ Ὥρου, came Ὠριγένης, *Origenes*, as ἀπὸ τοῦ Διὸς, Διογένης. This *Egyptian Orus*, or *Horus*, *Suidas* makes to be the same with the *Grecian Priapus*, and both *Symbols* of the *Sun*. So *Suidas* in Πρίαπος. Τὸ ἄγαλμα τοῦ Πριάπου, τοῦ Ὥρου παρ' Αἰγυπτίοις κεκλημένου, ἀνθρωποειδὲς, ποιοῦσιν ἐν τῇ δεξιᾷ σκῆπτρον κατέχον. *The Image of* Priapus, *called by the Egyptians Horus, they frame with a human forme, holding a Scepter in his right hand, &c.* whereby, saith *Vossius*, is signified the *Empire* of the Sun over the whole world. Thus for *Orus* considered Physically. If we consider *Orus* Mythically or Historically, for a man, then we may, with *Sandford*, (*Desc. lib.* 1. 19.) suppose him to be the same with *Aaron*: whence the fable of *Orus*'s being brother to *Osiris*; whom *Sandford* takes to

The Sun stiled Horus from אור.

Job 31. 26.

Ex אור *Job.* 31. 26. *Sol Ægyptius Orus appellatur, Glass. Rhetor. Tract.* 1. *cap.* 4.

to be *Moses*: or else we may take *Orus* or *Horus* to be the same with *Hur*.

Osiris the Sun. 2. The Sun was also worshiped in *Egypt* under the name of *Osiris*. Thence the Ancients cal *Osiris*, *Titan*, and *Phœbus*. And *Diodorus*, *Biblioth.* 1. makes *Osiris* to signifie the same amongst the *Egyptians*, as πολυόφθαλμος *many eyed*: an *Epithet* given to the Sun, by reason of his *diffusion* of *raies* and *light*, into al parts of the World. 'Tis true, *Osiris* taken *historically*, signifies *Mitsraim* the son of *Cham*, or *Moses* (as *ch.* 4. §. 10.) but if we consider him φυσικῶς, *Naturally*, he is usually made a *symbol* of the *Sun*. So *Diodorus Siculus Biblioth.* 1. Πρῶτον μὲν Ἥλιον βασιλεῦσαι τὸν καθ' Αἴγυπτον, ὁμώνυμον ὄντα τῷ καθ' ἑσπέρὰν ἄστρῳ, *The Sun reigned first in Egypt, sirnámed by the star which is in Heaven*, i. e. *Osiris*.

Mnevis the Sun. 3. Again at *Heliopolis*, in *Egypt*, the Sun was worshiped under the *Symbol* of *Mnevis* a *sacred Bul*. So *Macrob. l.* 1. *Sat. c.* 21. 'At *Heliopolis*, 'there was a Bul consecrated to the Sun, which they worshiped un- 'der the title of *Neton*. For *Neton*, saies *Vossius*, we must read *Mnevis*. This *Heliopolis* was the same with that which the Hebrews cal *Bethsemes*, *the house of the Sun*, or, as you have it more fully, *Esa.* 19. 18. *The Citie of the Sun*. I am not ignorant that our English version renders the Hebrew *Heres*, *destruction*: but *Grotius* gives it another translation, rendring it *the Citie of the Sun*, i. e. (saith he) *Heliopolis*, *a Citie devoted to Idols*, *where* Mnevis *the sacred Bul was worshiped*. *Gataker* on *Esa.* 19. 18. עִיר הַהֶרֶס, speaks thus: 'There is a 'double reading here in the Hebrew. Some render the Text, '*Heliopolis*, or *the Citie of the Sun shal be accounted one*. There were 'divers Cities, in divers Countries, consecrated to the Sun, and 'that bare therefore his Name, being deemed one of the Hea- 'thens *Principal Gods*: Of this sort was *Bethsemes*, among the *Ca- 'naanites*: *Kirheres*, and *Kirhareseth* among the *Moabites*; and a- 'mong the Greeks *Heliopolis*; called by the Latins *solis oppidum*. 'This Citie, called so anciently, but in latter times *Damiata*, was 'a Citie much addicted to Idolatrie; and is reckoned, by *Hero- 'dote*, for one of the sixe, unto which the *Egyptians* used, at some 'set times, to repair out of al quarters; because there was their 'famous Temple of the *Sun*, and there was kept *Mnevis*, one of 'their *sacred Buls*, which they worshiped for a God; as *Apis*, the 'other of them, at *Memphis*: So that the Prophets intendment is 'to intimate, that some of those *Egyptian* Cities, that had been

Esa. 19. 18.
Heliopolis: Gracis urbs antiqua, præcipua Idololatriæ sedes.
Grot.
Esa. 19. 18.

'most

'most polluted with Idolatrie, should receive the sincere service 'and worship of God, *&c.* of which see more *chap.* 7. §. 10.

4. As the Sun was worshiped at *Heliopolis*, under the *symbol* of *Mnevis*; so at *Memphis* under the figure of *Apis*, another *sacred Bul*; which historically refers to *Joseph*, (as before *chap.* 7. §.10.) but *Physically* to the *Sun*. *Apis the Sun.*

5. The Moon was worshiped amongst the *Egyptians*, under the name of *Isis*. So *Diodorus Biblioth. lib.* 1. tels us, 'That the most 'ancient *Egyptians*, contemplating and admiring greatly the Ce-'lestial bodies of the *Sun* and *Moon*, judged them to be the eter-'nal first Gods; whence they called the Sun *Osiris*, and the Moon '*Isis*; which they picture with Hornes; because the Moon, in its increase, is horned. Of *Isis* see *ch.* 2. §. 5.

As the *Egyptians* had their supreme *God*, or *Gods*; so also their *Deastri* or *Demons*; which were as *Mediators* 'twixt them and their supreme God. So *Herodotus*, *lib.* 2. makes mention of twelve *Egyptian Gods*, which were no other than the 12 *Signs* of the *Zodiac*; whereof one was *supreme*, and the rest *subordinate* to, and *Mediators* with, that *supreme* God, *&c.* Yea, in processe of time, the *Egyptians* made every creature, that had any thing of Divinitie in it, as a *medium* or *Symbol* of that worship they performed to their *supreme God*. Whence we may collect, that the *Egyptian* Gods came to multiplie into such an infinitie, not from a multiplicitie of *supreme Gods*, but of *mediums*, or *symbols*, whereby they worshiped the *Sun* their supreme God. That the *Egyptians* had their *Demons*, or *midling* Gods, which were to be *Mediators* betwixt them and their *supreme* God, is evident from what is generally asserted of *Thales*, and *Pythagoras*, that they brought their *Demons*, and *Demonologie* out of *Egypt* into *Grece*. And *Bochart*, in a Sermon at *Caen*, asserted, that the *Egyptians had a Citie which was stiled* πόλις Ηρώων, *the Citie of the Heroes*, or *Demons*, of whom *Joseph* is supposed to have been the first. *The Egyptian Demons.*

§. 10. I come now to *Natural Theologie*, as it flourished amongst the *Phenicians*; who gave, if not the first lines, yet the main *lineaments* and *forme* to the *Pagan* δαιμονολογία, *Demonologie*. The *Phenicians* stiled their supreme God בעל *Baal*, or *Belus*; which *historically* refers to the first *Phenician* King, but φυσικῶς, *Physically*, to the Sun. This *Phenician Baal* is by *Jerome*, on *Hos.* 2. 16. also by *Bochart*, distinguished from the Assyrians *Bel*, which is written in Hebrew *The Natural Theologie of the Phenicians* *Baal a symbol of the Sun.*

Hebrew בל, (as in the Prophet *Daniel*, &c.) from אל *El*, God's name: whereas the *Phenician Baal* is written בעל *Baal*, *Lord*, (which was also originally God's name;) and when applied to the *Sun*, he is usually stiled בעל שמים, *Lord of Heaven.* So *Philo Byblius*, out of *Sanchoniathon*, tels us, *That the Phenicians count the Sun their only God, calling him Beelsamen*, i. e. *the Lord of Heaven*, as before *chap.* 7. §.1. Thence *Bethsemes*, among the *Canaanites*, was so called, because of the Suns being worshipt there as God: as §.9. This *Belus* passed amongst the *Romans*, under the name of *Belenus*, as *Julius Capitolinus*; or, as *Herodian*, *lib.* 8. stiles him βίλιος, which name they applied *Historically* to *Apollo*, but *Physically* to the *Sun.* In *Palmyra*, a Citie of *Phenicia*, built by *Salomon*, and called by the Hebrews תדמור, *Thadmor*, there was extant this Marble Inscription,

So *Beelsamen.*

1 *King.* 9.18.
1 *Chron.* 8.4.

Aglibelus and Malach-belus the Sun.

ΑΓΛΙΒΗΛΩ ΚΑΙ ΜΑΛΑΧ
ΒΗΛΩ ΠΑΤΡΟΙΣ ΘΕΟΙΣ.

To Aglibelus, and to Malach
Belus the Countrie Gods.

This is rendred by *Bochart*, (*Can. lib.* 2. *cap.* 8. *fol.* 811.) *To the summer and winter Sun.* This the Learned gather from the *effigies* of *both* graven in Marble. *Aglibelus*, in the *Phenician*, עגלי בעל, signifies the *Round Lord*; which is the figure of the *Sun.* And *Malach Belus*, in the *Phenician* מלך בעל *Malach Baal*, imports the *Lord King*; both names given to the *Sun*; of which see more *Jo. Scaliger*, *de emendat. Tempor. lib.* 5. and *Selden de Diis Syrum cap.* 1. *Syntag.* 2. *Bochart*, *Can. lib.* 2. *cap.* 8. *Salmasius* and *Vossius* applie these Titles to the Sun, and Moon. So *Voss. de Idol. lib.* 2. *cap.* 5. where he makes *Aglibelus* to be the Sun, and *Malachbelus* to be the Moon, i. e. the *Lord King*, and the *Lady Queen*; as in Latin the Moon is stiled both *Lunus* and *Luna.* Thus *Vossius* in his *Addenda*, *lib.* 2. *pag.* 4. 'If *Malach-belus* be *Lunus* the Moon, 'then *Aglibelus* must be the Sun: However it may be, I as yet see 'no reason, but that *Malach-belus* may sound *the Lord of the Round*, 'or *of the Mundane Amphitheatre*, &c.

Moloch the Sun.

2. Hence in *Celosyria*, the Sun was worshiped under the name of *Moloch*, (from מלך *Melech*, the King) which was the supreme God amongst the *Ammonites*: as 1 *King.* 11.5,7. 2 *King.* 23.10. *Lev.* 18.21. *Levit.* 20. 2, 3, 4, 5. In which we are also given to understand the *mode*, how this God *Moloch* was worshiped; namely, by causing their children to passe through the fire, which was a symbol of

of the *Sun*: of which see *Vossius, de Idol. lib.* 2. *cap.* 5. and before *chap.* 7. §. 8.

3. By those of *Ekron* (a part of *Phenicia*) the Sun was stiled בעל זבחים *Baal zebahim*, or, according to the Hebrew Title, בעל זבוב *Baalzebub*, the *God of flies*; as before *chap.* 7. §. 2. *Belzebub the Sun.*

4. Again, the Sun passed amongst the *Moabites* (a Tribe also of the *Phenicians*) under the name of בעל פעור *Baal peor*, as before *chap.* 7. §. 3. Thence we find mention of a Citie among the *Moabites* called *Kirheres*, and *Kirhareseth*, i.e. *the Citie of the Sun*, answerable to the Greek ἡλιόπολις, as §. 9. *Baal peor the Sun.*

5. At *Emesa*, the Sun was worshiped under the name of *Elagabalus*. So *Julius Capitolinus* informes us, 'That the *Phenicians* 'cal the Sun *Heliogabalus*. Thus *Herodian, lib.* 5. So *Vossius, de Idol. lib.* 2. *cap.* 5. 'The Sun is called by the *Emissenes*, *Alagabalus*, or 'Elagabalus; for which the *Greeks* and *Romans* write *Heliogabalus*; 'yea, in *Herodian*, Ἑλαγαβαλος. That the *Sun* was hereby signified, 'both *Dio* and *Herodian* shew, who expound it ἡλιος; also the 'Stones, on which is engraven, *Sol Alagabalus*; as the ancient 'Coin, on which there is *sacerdos Solis Dei Elagabali*, prove the 'same. The first part of the name *Elagabali*, comes from אלה *Elah*, or *Arab. Alah*; which signifies *God*, &c. Now *Elagabalus*, in the *Phenician* tongue, is אלה גבל *Elagabal*, which signifies *God the Creator*; the title given the true God of *Israel*, as *chap.* 7. §. 7. and *Boch. Can. lib.* 2. *cap.* 5. where he shews, how the *Phenician* Philosophers persuaded themselves, that the *Sun* was the great *Architect* and framer of al *visibles*; as it appears out of *Jamblichus*, in his Book *De Myster. Ægypt. cap.* 17. whose footsteps *Julian* the *Apostate* following, in his Oration of the Sun, amongst other things has this: *Some formes the Sun perfects, others it effects, others it beautifies, others it excites: neither is there any thing produced without the effective influence of the Sun.* Whence the *Egyptians* stile the Sun δημιουργὸν, the *Opificer of the Universe*, &c. Thus *Fuller, Miscell. S. lib.* 1. *cap.* 14. '*Elagabalus* is the same as ὁ ἥλιος δημιουργὸς, *the Sun the Opificer*, or *fram*'*er of the world*: as he is stiled by *Porphyrie*, in *Eusebius, præpar. Evang. lib.* 3. *cap.* 4. Thence he makes גבל *Gabal*, to signifie the same with κτιστὴς, a *Framer*, or *Builder*. But *Vossius, de Idol. l.* 2. *c.* 5. supposeth גבל *Gebel* in Arabic, to signifie a *Mountain*; and thence *Elagabalus* to import, *the God of the Mountain*, wherein his Temple was: whence a great stone rising up in the fashion of a Mountain, was made a Symbol of this God. *Elagabalus the Sun.*

6. The Inhabitants of *Edessa*, in like manner, worshiped the *Sun* as their *supreme God.* Thus *Julian* the *Apostate*, in his Oration of the *Sun*, sales: 'We may yet draw somewhat out of the *Phe-* 'nician Theologie. They who inhabit *Edessa*, a place from Eter- 'nitie sacred to the Sun, make him to have two Assessors, *Moni-* 'mus, and *Azizus*; which *Jamblichus* interprets *Mercurie* and *Mars*, 'two *Demon* Gods. As for *Mars*, *Julian* cals him, ἡλίου πρεσβευτὴν, *the Suns forerunner.*

Adonis the Sun.

7. Lastly, the *Sun* was called by the *Phenicians* אדון *Adon*, and *Adonis*; which signifies *Lord*, and is the same with אדני *Adonai*, a name proper to the true God of *Israel.* That *Adonis* was the same with the Sun, is evident from his Identitie with *Bacchus*; as *Plutarch. lib.* 4. *Sympos. cap.* 5. where he brings in the verses of *Phanocles*, touching *Adonis*'s rape on *Venus.* Now that *Bacchus* was the *Sun*, is proved in the following *Section, parag.* 4. Of which see *Vossius, de Idol. lib.* 2. *cap.* 4. as elsewhere.

The Moon stiled Astarte.

Though the *Phenicians* worshiped the *Sun* as their *supreme God*, yet they gave a very great, yea, the next honor to the *Moon*; which they worshiped also under the names of 1. *Astarte*, in the *Phenician* עשתרתא, which the Hebrews read in the plural, 2 *King.*23.13. עשתרות *Astaroth*: of which see what precedes of *Juno, Chap.* 2. §. 5. 2. *Belisama.* 3. *Baaltis.* 4. *Ciun*, Amos 5. 26. 5. The *Queen of Heaven.* Al which titles belonged *Mythologically* to *Juno*, but *Physically* to the Moon, as we have before proved of *Juno*, *chap.* 2. §. 7. &c.

Belisama. Baaltis. Ciun.

The Phenician Baalim.

As the *Sun* and *Moon* were reputed, by the *Phenicians*, as their supreme Gods, which they called, θεοὺς φυσικοὺς καὶ ἀθανάτους, *natural and immortal Gods*, so they had their *inferior Baalim*, Lords or *Mediators* betwixt them and their *supreme God*, or Gods; which were none other than the *souls* of some great *Heroes*, or *Princes deceased*, and *Deified.* Thus *Julian* the Apostate, in his Oration of the Sun, makes *Mercurie* (who was historically *Canaan*) and *Mars* Assessors to the *Sun*, the supreme God. So *Hercules* is generally reputed as one of these *Phenician Heroes*, or *Demons*, and so indeed his name imports; which some derive from ἥρως κλέος; and ἥρως from חרין *Herin, Princes*: whence *Hero*, as before, (*chap.* 5. §. 1.) in our account of *Hercules*, whom we judge the same with *Joshua.* Amongst these *Baalim* or inferior *Men-Gods*, we may reckon *Belus*, with other of the *Phenician* Kings; who were after death Deified, and

and made *Mediators*, betwixt *Men* and the supreme God: of which see more in *Pythagor. Philosophie.*

§. 11. We come now to the *Grecians*, their *Natural Theologie* and *Worship*; which in its first *rise* and *last refinement* seems very probably the same with that in the *Oriental parts*. As for the first *rise* of *Natural Theologie* in *Grece*, *Plato*, in his *Cratylus*, assures us, that the first, and most ancient *Grecians* had the same Gods with the *Barbarians*, viz. the *Sun*, *Moon*, and *Stars*: his words are, σκοπεῖσθαί μοι οἱ πρῶτοι τῶν ἀνθρώπων ἐν τῇ Ἑλλάδι τούτους μόνους θεοὺς ἡγοῦντο, ὥσπερ οἱ πολλοὶ τῶν βαρβάρων, ἥλιον καὶ σελήνην, &c. *They, who first inhabited Grece, seem to me to have had the same Gods, as many of the Barbarians now have, viz. the Sun, Moon. &c.* And then he subjoins, ἅτε οὖν ἀεὶ ἰόντα ὁρῶντες πάντα ἀεὶ ἰόντα δρόμῳ, καὶ θοῦν, ἀπὸ τούτου τῆς φύσεως τῆς θεῶν θεοὺς ἐπονομάσαι, *When therefore they behold al these moving in continued course, from the nature of* θεῖν, *to run, they called them* θεοὺς, *Gods.* Thence *Herodotus*, tels us, *That the Gods were a long time worshiped by the Hellenes, without any proper distinct Names or Titles; only under the commun name of* θεοὶ: whereby, as we may presume, they understood the *Sun*, *Moon*, and *Stars*. Thus *Sandford*, *descens. lib.* 1. §. 25. 'It seems to me, that 'the ancient Grecians conceived the Sun, Moon, Earth, Stars, 'and Heaven to be the only Gods. And more fully, in what 'precedes, *lib.* 1. §. 6. *Sandford* assures us, out of *Herodotus*, that 'the ancient *Hellenes* worshipt not their Gods under any proper 'name, but called them only by that commun name θεοὺς, that is 'to say, θεωτὰς, *disposers*; because they disposed of al sublunarie 'Affairs. But at length, when the *Pelasgi* began to flourish, *Grece* 'began to hear of the names of the Gods; which the *Grecians* re-'ceived from the *Barbarians*, specially the *Egyptians*; according to 'the *Oracles* approbation. *Plato* derives θεοὺς from θεῖν, *to run*, and so applies the origination of the Gods to the *Planetarie* or *celestial Bodies*, as before.

The Grecian Natural Theologie.

The first Grecians worshipt Planetarie Deities.

Zeno, in *Stobæus*, saies, τὸν ἥλιον, καὶ τὴν σελήνην, καὶ τοὺς ἄλλους ἄστρα ἔκαστον εἶναι νοερὸν, καὶ φρόνιμον, πυρινὸν πῦρ, *The Sun, and Moon, and other Stars, are intelligent, and wise, fiery fire.* His meaning is, that these celestial Bodies, composed of fire, were informed and *actuated* by some *wise*, *intelligent*, *divine Spirit*. For we must know, that the wiser of the *Grecian* Philosophers, *Pythagoras*, *Plato*, *Zeno*, *&c.* who were the chief Institutors of this θεολογία φυσικὴ, *Natural Theologie*, were not so sottish, as to make the Sun, Moon, and Stars, to be simply,

The Stars, bodies or seats of their Gods.

and absolutely Gods; for then indeed they were no better than the Poets or *Mythologists*, whom they so greatly cried down; but they made these Celestial bodies to be, as it were, the *bodies* of their *Gods*, or the chief *seat* of their *Residence*. Thus *Possidoneus*, in *Stobæus*, saies of the *Stoics*: ἄστερα τὴν φυσὶ σῶμα θεῖον, *they say a Star is a Divine bodie*, or the bodie of a *God*. So *Philo* the *Jew*, who did greatly *Platonise*, *libro de opificio mundi*, cals the Stars ἀγάλματα θεῖα, *Divine Images*, i. e. informed and actuated by some Divine spirit: And *lib. de somniis*, he cals them ἄφθαρτοι καὶ ἀθάνατοι ψυχαὶ, *incorruptible and immortal souls*, i. e. in regard of that spirit which informed them. Others refer the *Physic Theologie* of the *Grecians* to the first principes of *Nature*. So *Sandford*, *de descensu lib.* 1. §. 27. 'That 'fable of the four sons of κρόνος *Saturne*, al that have indeavored 'to search into Antiquitie, have understood of the first principes 'of things. Also many by *Jupiter*, have understood the *fire*; by *Juno*, the *Air*; by *Neptune*, the *Water*; by *Pluto*, the *Earth*, &c. whence, by an easie Anagrammatisme, he derives *Aer* from *Hera*.

Philosophers the Composers of this natural Theologie.

This is a good key to open to us, what that *Natural Theologie*, which the *Grecian* Philosophers brought in, imports. We must remember, that the *Poets*, who preceded the *Philosophers*, and were the great *broachers* of *Mythologic* Theologie, had, by their fabulous θεογονία, or *generation of Gods*, coined a world of Gods, which referred to some Oriental *person*, or *tradition*. The Philosophers being easily convinced, by their travels into the Oriental parts, (where they found the original Records of these fabulous persons, and stories,) that these Gods were but θεοὶ θνητοὶ, *mortal Gods*, or deceased men deified; they endeavor to reduce this *Mythologic*, to a *Physic*, or more *natural Theologie*. And thus they make first but one supreme God, whose chief throne or seat they suppose to be the *Sun*; and many other inferior *midling Gods*, which they cal *Demons*, or *men Gods*; which were the souls of great *Heroes* deceased, residing principally in some *Star* or other, as before, §. 5. As for their supreme God, the wisest of them, *Pythagoras* and *Plato*, &c. understood him to be the *first*, *eternal*, *infinite*, and most *unchangeable Being*: Only, out of fear, or *complaisance*, complying with the *superstitious humor* of the people, they expressed him by the commun names of *Jupiter*, *Apollo*, &c. This is evident from this, that the chiefest names of their Idol-Gods, are but references to, as wel as derivations from, the one true God.

Thus

Thus in the Grecians *Jao*, in the Latins *Jove*, in the Phenicians *Jevo*, in the Thracians *Evie*, in the Athenians *Hues*, in the Eolians *Phoibe*, in the Americans *Hioh*, in the Egyptians *Bacchus*; one and the same name *Jehovah* is evidently seen by al that wil, saies *Sandford, de Descens. lib.* 1. §. 22. This *supreme God* the Philosophers generally supposed to have his *residence* in the *bodie* of the *Sun*; which was thence called by some Κρόνος *Saturne*, from χρόνος *time*, because the Sun's *motion* is the measure of Time. Others stiled him Ζεὺς from ζέσις, *heat*; because the Sun was thought to be *fire*. Whence he was also stiled *Jupiter Hammon*, from חם *Ham*, or חמה *Hamma*; which signifies the *Sun*; thence חמן *Amman*, the *Temple* of the *Sun*. He was called also Ζεὺς Ἡλιοπολίτης, *Jupiter of Heliopolis*; who was no other than the *Sun*, as *Vossius, de Idol. lib.* 2. *cap.* 13. The Sun was also called Δὶς *Dis*, and *Diespater*, (the names of *Jupiter*) from the Hebrew די *Di* or *Dai* in *Shaddai*, Gods name. He was likewise stiled Ἰάω, or Ἰεύω, (another name of *Jupiter*) from יה *Jah*, God's name. Thus *Sandford, de Descensu Christi lib.* 1. §. 10. This is that which sometimes *Apollo Clarius*, being consulted, *which of the Gods was called Jao*, is said to answer: (*Macrobius*, 1. *Saturnal.*)

The Sun stiled Saturne, Jupiter, &c.

Jovem autem fuisse Hebræorum Deum & putavit Varro, &, siquid est in Augustini judicio, merito putavit. Sand. de desc. Christi lib. 1. §. 13.

Ἥλιον δὴ φήσεις, μετοπώρου δ' ἀβρὸν Ἰάω, &c.

Cunctorum dicas supremum numen Jao,
Hic tibi vere novo sit Jupiter, Helius æstu,
Dis cùm sævit hyems, Autumno mollis Jao.

That the Sun is signified in these verses, the Interpreters of the Oracles (*Apollo Clar.* &c.) have determined. And indeed it cannot be otherwise; For they knew no other name of the Sun but ἥλιος. As for πῦρ ἱερὸν, *the sacred fire*, which was the ancient name whereby the Sun was stiled, before the introduction of the other Gods, length of time had extinguished it. Lastly, the mention of the *Seasons* of the *Year*, which follow upon the motions of the Sun, leaves no room for dubitation, but clearly teacheth us, that *Helios* and *Jao* are the same with, or traduced from, *Elohim*, and *Jehovah*. So also *Orpheus*:

Unus & idem Dis, Jovis, Helius, Dionysus.

This we mention, to shew, that the name of *Jehovah* was known to the Ancients, not only by *sound*, but also by its *origine*: For they pronounced it *Jao*, and as Hebrew, interpreted it according to the Hebrew writings. So *Diodorus Siculus, Bibl. lib.* 1. acquaints

us,

us, *that Moses among the Jews writ Laws for the God called Jao.* By al which it evidently appears, that those Attributes Δὶς, Ἰάω, *&c.* given to the *Sun*, were but Satanic imitations of sacred Attributes. Of this see more what precedes of *Jupiter*, *Chap.* 1. §. 8. *&c.*

3. But the more proper name, by which the *Grecians* expressed the *Sun*, was *Apollo.* So *Julian* the *Apostate*, *Hymno in Apollinem*, καὶ Ἀπόλλων καὶ ἥλιος αὐτὸς· τοῦτο κοινὸν ὄνομα πᾶσι καὶ γνώριμον, *Apollo is the Sun it self; which name is amongst al commun and known.* Thus *Plato*, in *Cratylus*, explicating the name *Apollo*, shews us how it signifies the *Sun.* So *Cicero*, *lib.* 3. *de Nat. Deorum*, tels us, *That the Sun is a God, which the Grecians cal Apollo, as the Moon Diana.* Thus much is also evident from his other name φοῖβος, which *Hesychius* explicates, by καθαρὸς, λαμπρὸς, ἁγνὸς, i. e. *from the most pure light of the Sun.* Farther, that the *Sun* passed amongst the Grecians for *Apollo*, is demonstrated, 1. From his *Forme*, which *Julian*, *Hymno* in *Apoll.* describes thus: ἀεὶ καλὸς, καὶ ἀεὶ νεὸς, *alwaies beautiful, alwaies young*; because the Sun never *waxeth old.* 2. *Apollo* is said to have invented *Medicine*, and to be father of *Esculapius*; because the *generation* and *virtues* of Plants depend on the *Sun*, its influence. 3. *Apollo* is said to be the *eye of Jupiter*, and the *God* of *Divination*, because the *Sun* is the eye of the *World*, and that which discovers things most obscure and secret. 4. Al the *Sacreds* and *Rites* of *Apollo* are applied to the *Sun.* So *Vossius*, *de Idol. lib.* 2. *cap.*12. 1. The *Laurel* was consecrated to *Apollo*, as that with which, they conceited, he crowned his head; whereby they signified the *heat*, *influence*, and *virtue of the Sun*; the *Laurel* being a Plant alwaies green, and as they say, of a *fiery* nature. Thence the *Athenians*, in the seventh daies Hymne, which they sung to *Apollo*, decked themselves with *Laurel*, as *Proclus* tels us. 2. Of *Animals*, the *Wolf* was also consecrated to *Apollo*; either, because he is, as the *Sun*, ὀξυδερκὴς, *most quick-sighted*, as the Scholiast on *Aratus*; or because he is *very watchful*, and goes forth early, as the *Sun*, to seek his prey. Hence *Lupus* from λύκος *light.* Yea, *Apollo* himself was called λύκιος, not because he was worshipt in *Lycia*, as some wil have it, but because he is the fountain of light, as the Sun is. That the several Names, Rites, *&c.* given to *Apollo* were of *Hebrew* origination. See what precedes *Cap.* 4. §. 1. &c.

4. The

4. The Sun was also worshiped by the *Grecians* under the name of Διόνυσος, *Bacchus*. So *Ulpianus, ad orat. Demosthenis*, εἴπερ τὸν Διόνυσον καὶ Ἀπόλλωνα καὶ ἥλιον καλοῦσι, *Because they cal the Sun Bacchus, and Apollo*; whence *Bacchus* was stiled πυριγενὴς, *borne of fire*, from their commun supposition, that the *Sun was fire*. Hence also those Titles of *Bacchus*, Τυφ, Αἴθης: *Hues* is by *Bochart* derived from הוא אש *Hues, he is fire, Deut.* 4. 24. as *Attes* from אתה אש *atta-es, thou art fire*; as in what precedeth, *chap.* 3. §. 2. *Bacchus the Sun.*

5. Yea, *Vossius, de Idol. lib.* 2. *cap.* 13. makes *Mercurie* and *Mars*, if we take them *Physically*, to signifie the *Sun*. So also *Hercules*, as *Voss. de Idol. lib.* 2. *cap.* 15. *&c.* Al these, and other of the *Grecian* Gods, considered φυσικῶς *Physically*, were but *symbols* of the *Sun*; though, if we consider them *Mythilogically*, they may be referred to some Oriental person or God, as before. This was long since wel observed by *Macrobius, lib.* 1. *Sat. cap.* 17. *The diverse virtues of the Sun gave names to diverse Gods.* Again he addes; *The several appellations of the Gods, may, by a certain hidden reason, be referred to the Sun.*

As the wiser of the *Grecians* seated their *immortal supreme God* in the bodie of the *Sun*, so in like manner they placed their *Demons* in the bodies of the Stars. So the *Stoics* stiled a *Star*, σῶμα θεῖον, *a Divine Corps*, informed by the soul of some *Demon*, and *subordinate* to the *supreme God*. Thus *Austin* explicates the mind of the *Stoics, de Civit. Dei lib.* 4. *cap.* 11. 'The *Stoics* hold, that al the 'Stars are parts of *Jupiter*, (i. e. the Sun) and that they al live, 'and have rational souls; and therefore without controversie are Gods, *i. e. Demon-Gods*.' So *Philo* the *Jew, lib. de pietate*, cals the Stars, ἀρχοντάς τινας ὑπάρχους τοῦ παντὸς πατέρος, *certain Rectors subordinate to the Parent of the Universe*: whereby he means the true God of *Israel*, according to the opinion of some more intelligent *Platonists*; though the most meant thereby the Sun. *The Grecian Demons.*

§. 12. We shal close up this discourse of *Natural Theologie*, with some reflections on it, in its *highest elevation* and *refinement*; which was by the *New Patonists*, of the *sacred succession*, in the *schole* of *Alexandria*, and that by means of the great *Assistances*, which they had from the *sacred Scriptures* and *Churches* of Christ. After that the broad, and glorious light of the Gospel shone on those *Oriental* parts, specially on *Egypt*, (according to that promise *Esa.* 19. 18. *One shal be called the Citie of the Sun*, i. e. *Heliopolis*, devot- *The designe of the new Platonists, to reforme natural Theologie.*

ed

ed to the worſhip of the Sun) the wiſer and more ingenuous of thoſe *Platoniſts*, in the ſchole of *Alexandria*, ſaw a neceſſitie of reforming their *Natural Theologie*; ſpecially of reje&ting thoſe many *Fictitious Gods*, which were crept into the bodie of their *Theologie*. This, I ſay, theſe *Platonic Philoſophers* were forced unto, by Arguments the Chriſtians urged, not only from reaſon, but alſo from *Plato*'s own *Philoſophie* and *Conceſſions*; which clearly diſproves a multiplicitie of Gods. Hence theſe new *Pythagoriſing Platoniſts*, to ſalve their *Natural Theologie*, pretend, that al the ancient θεολογία μυθικὴ, *Mythic Theologie*, was but an *allegoric* explication, φυσικῆς, *of the Phyſic Theologie*. Thus they reduce al their ſupreme Gods, *Saturne*, *Jupiter*, *Apollo*, &c. to the *Sun*; and the leſſer *inferior Gods* they make to be *Demons*, or the ſouls of ſome deceaſed *Heroes* deified, and loged in the *bodies* of the *Stars*. Thus *Plotinus*, *Ennead.* 2. *lib.*9. contends hard for theſe *Deaſtri* or *Star-Gods*. This was the Theologie which *Julian* the Apoſtate contended for; as it appears by his Oration for the *Sun*; which he makes to be the *one Eternal ſupreme God*. The chief heads of this *ſacred ſucceſſion* in the ſchole of *Alexandria*, who indeavored this Reformation of their *Natural Theologie*, were *Ammonius*, (whom ſome make to be a Chriſtian) *Plotinus* his ſucceſſor, *Porphyrie* ſucceſſor to *Plotinus*, *Jamblichus* the ſucceſſor of *Porphyrie*, &c. And the chief means, which gave them moſt Aſſiſtance in this deſigne, for the Reformation of their *Natural Theologie*, was indeed the *ſacred Scriptures*, and *Chriſtian Religion*. For they had the LXX's Verſion by them in their Librarie: Beſides, *Ammonius*, the head of this Succeſſion, who was either a Chriſtian, or wel inclin'd, mixed Scripture-notions with his Philoſophie. See more, touching the advantages theſe *New Platoniſts* had from Scripture-light, for the Reformation of their *Natural Theologie*, in our following Diſcourſes of *Egyptian Philoſophie*, *Part* 2. *Book* 1. *cap.* 2. §. 10, 11. Alſo of *Platonic Philoſophie*, *Part* 2. *Book* 3. *cap.* 4. §. 4, 5, 16, 19.

The Roman Natural Theologie.

§. 13. We ſhould now come to treat of the *Romans*, their *Natural Theologie* and *Worſhip*; but herein we ſhal find little or no difference from that of the *Grecians*, whence it had its original. For as the *Grecians*, ſo the *Romans* had their *Superior* and *Inferior Gods*. The chief and ſupreme of their Gods, conſidered *Phyſically*, was the *Sun*; which was worſhiped amongſt them under differing *Names* and *Formes*, *viz.* of *Saturne*, *Jupiter*, *Apollo*, &c. I ſhal mention

mention only that of *Janus*, which was the chief God amongst the *Romans*, and considered *Physically*, a *Symbol* of the *Sun*. As for the origination of the name, we have before shewn, how it was derived from יה *Jah*, Gods name, as שמש, the *Sun*, from אל *El*. And that the *Sun* was worshiped amongst the *Romans*, under the name of *Janus*, is evident from the Testimonie of *Nigidius Figulus*, that learned *Roman*, who declares, *that Apollo was Janus*. Now al know that *Apollo* was the *Sun*. So *Arnobius*, *lib.* 3. saies, that some made *Janus* to be the *Sun*. 2. The *Genealogie* of *Janus* proves the same: For he is called the *Son of Heaven*; which is proper to the *Sun*. 3. This is farther demonstrable from the character *Terentianus Maurus* gives him, *viz.*

Jani nomen si ab historia arcessimus ex Javano fuerit contractum— sin Jani appellatio primò non homini convenit, sed Soli, nempe ab יה *Jah, &c. Vossius, de Idol. lib. 2. cap. 16.*

Jane pater Jane tuens, dive biceps, biformis
O cate rerum sator, O principium Deorum.

This *Vossius*, *de Idololat. lib.* 2. *cap.* 16. applies to the *Sun*. If we consider *Janus historically*, and according to the *Mythologists*, so he refers to *Noah*, or *Javan*; as before *chap.* 6. §. 6. &c. The *Romans* had also their *Demons* or *midling Gods*, which they called *Medioxumi*, and *Deastri*; which were the *souls* of great *Heroes Deceased*, and *loged* in the *Stars*. So *Julius Cæsar* is said to become a *Star*, &c. But yet we must grant that the *Roman Theologie* was not so much *Physic or Natural*, *as Politic*, *and therefore belongs to the following Chapter.*

CHAP. IX.

Politic Theologie traduced from Divine Institutes Corrupted.

The Greek Sacreds, ἱερὸν, ἱερεὺς, &c. *from* ἱερ, *and this from* יה Jah, *Gods Name.* Numa *the first* Institutor *of* Politic Theologie, *and that in* imitation *of* Jewish Institutes. Pagan Laws *concerning the* worship of God, *from God.* *The* Delphic Temple, *and its sacreds framed in* imitation *of Gods* Temple, *&c.* Pagan Altars *in imitation of* Jewish, *Acts* 17. 23. *The Grecian* ἑστία, *from* אש יה *Es-ja*, Gods fire, *Lev.* 6. 12. Pagan Priests *in imitation of* Jewish. Cœna *and* Coes *from* כהן Coen. *The* Pontific College, Vestments, Orders, Qualifications, *and* Purifications, *of* Jewish *origination.* *Pagan* Sacrifices Imitates *of Jewish.* *The Jewish* Holocaust, *Levit.* 1. 2, 3, 4, 5, 6. *largely explicated; with its parallel amongst the Pagans.* *Jewish* Expiatorie Sacrifices *imitated by Pagans.* *The* Scape-goat, *Levit.* 16. 17. *whence the Altar to the unknown God*, Acts 17. 23. 1 Cor. 4. 13. περικαθάρμαλα, *Numb.* 19. 2. *The* Red Heifer *imitated by the Egyptians.* *The* Oblation *of* Human blood *to* Saturne, *an* imitate *of* Abraham's offering Isaac, *the* Paschal Lamb, *and Christs* Sacrifice on the Crosse. *Act.* 7. 4. *Esa.* 30. 33. *The custome of* sacrificing men Catholic. *Pagan* Federal sacrifices *from* Jewish, *Gen.* 15. 10. *Jer.* 34. 18. *Ps.* 50. 5. *What* a Covenant by sacrifice *imports, and how far it was imitated by Pagans?* *Pagan* customes *of* feasting on sacrifices, *from the Jews.* *The* Lectisternia *from the* Jewish Passeover, *Joh.* 13. 23. *The Pagan* Teletes *of Judaic origine.* *Pagan* first Fruits *and* Tenths, *in imitation of Jewish*, Gen. 4. 3. *Pagans universally observed a* Seventh day Sabbath, *in imitation of Gods* Sabbath. *Pagan Oracles, Prayers, Abstinences, and Ceremonies, from Jewish. The Jewish* Phylacteries *imitated by the* Indians, Persians, *and* Babylonians. *Jewish* Funeral Rites *imitated by Pagans.* *The Sum of Pagan Theologie an imitation of Divine.*

§. 1. Having

§. 1. HAving gone thorow *Mythic* and *Physic Theologie*, we are now come to the *Politic*; wherein we no way dout but to discover evident notices of its *Traduction* from *Jewish Rites*. *Politic Theologie* was so called, 1. From its first *Institutors*, who were *Legislators*, *Statesmen*, and *Politicians*. 2. From its *End*; which was to keep the people in awe, and *obedience* to Laws. As for the description thereof, we have it wel delivered, out of *Varro*, by *Austin*, *de Civit. Dei*, *lib. 6. cap.* 4. where having described *Mythic Theologie* seated amongst the *Poets*; and *Physic* formed by the *Philosophers*; he describes *Politic* or *Civil Theologie*, seated amongst the *Priests*, thus: 'The third sort, in the Cities the Citizens, but spe-'cially the Priests ought to understand and administer: Wherein 'we are taught, what Gods are to be worshiped publiquely; 'what Sacreds and Sacrifices are meet for every one to performe, *&c.* Herein we have, besides the *first Institutor*, and *Ministers*, also the chief *mater* of this *Politic Theologie*; which consists in those *Sacrifices*, and *Sacred Rites* of Worship in use amongst them; whereby it is farther differenced from the *Mythic Theologie*, which chiefly respects the θεογονία, or *Genealogie of the Gods*; also from the *Physic Theologie*; which mainly refers to the ἡλιολογία, & δαιμονολογία, *Sun, and Demon Theologie*. So that this *Politic Theologie* may, in a more peculiar manner, assume and *appropriate* to its self, the name of εἰδωλολατρεία, *Idolatrie*, or *Idol-worship*. Now that al *Pagan Idolatrie*, or *Politic Theologie*, sprang from the Jewish *Oracles*, or Scripture misconstrued, is asserted by *Goodwin*, in his *Jewish Antiquit. lib.* 4. *cap.* 1, 2. So also *Cudworth*, in his *True notion* of the Lords *Supper*, *pag.* 15. saith, *That Paganisme is nothing else but Judaisme degenerated*. Hence some learned men derive the very Greek names ἱερὸν, a *Temple* and ἱερεὺς, a *Priest*, from the Hebrew יה *Jah*, Gods name. For יה, by an easie change of the final aspiration, (which the Greeks use not) they first founded ἰὰ, which exactly answers to, or indeed is the same with, *Jah*, according to that of *Hesychius*, ἰὰ τὸν Θεὸν σημαίνει καθ' Ἑβραίους, *Ja, among the Hebrews, signifies God*. Thence from ἰὰ, they formed ἰὴ: whence that common acclamation in their *Pæan* sung to *Apollo*, ἰὴ παιὰν ἰὴ. But in as much as the ancient Grecians had not the use of η, til *Simonides* brought it in, according to that of *Plato*, ἐχρώμεθα, ἀλλά, τὸ παλαιὸν: hence, instead of ἰὴ they used ἰε; whence sprang ἱερὸν, a *Temple*, ἱερεὺς, a *Priest*, and other sacred Names among the Grecians, as

Of Politic Theologie.

ἱερὸν, *&c. from* ἰὰ *or* ἰε, *and this from Jah.*

ΙΕ *Apollinis foribus inscriptum Hebraicum Jah denotat. Sand. Descers. lib.* 1. *Sect.* 13.

Hie Græcorum est Hebraicum Jah, ex quo omnia sacrorũ vocabula apud Græcos. Sandf. lib. 1. sect. 5.

Omnem sacrorum ornatum ab Hebræis in Græciã penetrasse, omnem cælitum nationem ab Ægypto processisse, omnia Deorum nomina, anaphonemata, ceremonias, res gestas à Judæis desumpta videri. Sandf. Descens. lib. 1. Sect. 22.

Numa Pompilius, the chief Institutor of Politic Theologie had his Laws for worship from the Jews.

Dickinson Delphi Phœnic. cap. 10. Thus likewise *Sandford, de descens. lib.* 1. §. 5. '*All the sacreds of the Grecians were taken from the Hebrews: many also of the names of the Gods were drawn from the Hebraic.* 'We wil begin with *Hieron*, [ἱερὸν] whence had it its origination, 'but from ἡ *Hie*, as Grammarians teach us? Now, if from this 'little word, *Hie*, the *Temples*, *Priests*, *Sacrifices*, and lastly al *sacreds* 'were denominated (for from whence τὸ ἱερὸν, from thence also ἱερεὺς, & ἱερεῖον, and whatever else of that kind came) we may not 'dout, but that the Ancients understood therein, some illustrious 'and eminent *Nature* and *Power*; which, unlesse we have recourse 'unto the *Hebraics*, we shal never find. And this indeed the very 'Ceremonie of the *Greeks* compels us unto: for their Sacred 'Hymne *Pæan*, consists chiefly of this acclamation, *Hie*, *Hie*, 'whereof they make *Eleleu* the *Proanaphonesis*. Now if we, as the 'Law of *Peanisme* requires, prepone *Eleleu* to *Hie*, it makes *Eleleu* '*Hie*; which is the very same with the Hebrew *Hallelujah*, &c. Thus *Sandford* of the Traduction of the *Greek* ἡ, *Hie*, ἱερὸν, ἱερεὺς, &c. from the sacred name יה *Jah*. Of this see more *Book* 3. *C.* 1. §. 11. *That Paganisme is nothing else but Judaisme degenerated*, I shal endeavor to prove, both from the *Causes*, and *Parts* of *Pagan Idolatrie*.

§. 2. The chief seat of this *Politic* or *Civil Theologie*, was the *Roman Empire*. For look as *Physic Theologie* had its *origine* and *chief Seat* in the Oriental Parts, *Chaldea*, *Egypt*, *Phenicia*, &c. and *Poetic Theologie* its chief Seat in *Grece*; so in like manner *Politic Theologie* at *Rome*. And the first, at least the chief *Institutor* thereof, was *Numa Pompilius*; who had his *Original Idea*, or Platforme from the *Jewish Church and Oracles*. So *Cassander* (in his *Consultat. Art.* 21.) acquaints us, 'That *Austin* out of *Varro* affirmed, that the '*Romans*, for more than 170 years, worshiped their Gods with-'out Images: which, said *Varro*, if it had yet remained, the Gods 'had been more purely observed. And to confirme this his opi-'nion, amongst others, he produceth as a witnesse the Jewish 'Nation. *Clement* writes, 'That *Numa*, the Author of this *Institute*, 'was a *Pythagorean*; who being aided by those things which *Moses* 'had delivered, prohibited the *Romans* from making any Image 'of God. Thus *Cassander*. The like I find in *Plutarch*, in the life of *Numa Pompilius*: where he tels us, 'That *Numa* forbad the '*Romans* to believe, that God had any forme or likenesse of Beast,

or

'or Man, (which is agreable to the *Pythagoreans*, who thought 'the Gods were invisible, and incorruptible, and only intelli-'gible) so that in those former times, there was in *Rome* no Image 'of God, either *Painted*, or *Graven*, for 170 years. They built 'Chappels to the Gods at *Rome*; and yet neither with Picture or 'Image of God within them. For they took it at first as a Sacri-'lege, to present heavenly things by earthly formes; seing we 'cannot possibly attain to the knowlege of God, but in mind and 'understanding. Thus *Plutarch*, conformable to that of *Varro*, *Austin*, and *Clement*; who make *Numa* to have traduced this his *simple mode* of worship from the Jewish Church. And, albeit that of *Clement*, concerning *Numa*'s being a *Pythagorean*, may not hold true; because *Pythagoras*'s coming into *Italie*, was not til many years after *Numa*'s death; yet his, and our *Assertion*, that *Numa* received the *original Idea*, of this mode of Worship from the Jewish Church, is no way preiudiced hereby. For *Numa* might receive the Traditions hereof from the *Phenicians*; who possessed many maritime Towns of *Sicilie* and *Italie*, and often sailed into these parts: as before, *Book* 1. *cap.* 8. §. 5. Or else 'tis possible, that this (as many other *Institutes* and sacred *Rites*) was afterward added to the *Constitutions* of *Numa*, and so passed for his, by the advice of *Pythagoras*, who was stiled τὰς τῶν Ἰουδαίων δόξας μιμέμενος, the *Jewish Ape*, or *Imitator*. However it came to passe, yet certain it is, those ancient Heathens, who first instituted this *Pagan Theologie* or *Idolatrie*, had more refined *apprehensions* of *God*, and of his *worship*, than their followers; which we cannot rationally impute to any other cause save this, that they were more *intimately* and throughly instructed in the *Jewish Religion* and *Worship*. This wil farther appear by the ensuing particularities.

§. 3. First, it was generally confest, by the first great *Institutors* of *Laws* for the worship of the Gods, that they received their *Institutions* and Laws from some *Divine Oracle*. So *Numa Pompilius*, when he came to deliver his Laws for the worship of the Gods, pretends to a *Divine Inspiration*. Thus *Plato*, *de leg.* 6. *fol.* 759. laies down this as a *general Concession*, *That al Laws and Constitutions about the Worship of God, must come from God*: His words are, Ἐκ Δελφῶν δὴ χρὴ νόμους περὶ τὰ θεῖα κομιστέους, *Laws about Divine maters must be fetcht from the Delphic Oracle*, &c. So again *Plato*, *de Leg.* 10. Μὴ ἐξεῖναι θεοποιεῖν παρὰ νόμον, *It is not lawful to constitute Gods, or Sacreds, beyond*

Laws concerning worship of Gods from Gods.

beyond the Law. So likewise, *de Repub.* 5. *fol.* 468. *Plato* saith, 'That concerning the worship of the *Demons*, we must consult 'God's Oracle, in what rank those blessed men are to be had; 'and with what Ensignes they are to be honored, *&c.* We have reason enough to conclude, that *Plato* learnt this, as wel as other Divine *Traditions*, from the *Jews*, with whom he had about 14 years conversation in *Egypt*. Yea, we are not without probable *conjectures*, that *Plato*, when he refers us to the *Delphic Oracle*, for al *Divine Constitutions* and Laws about Worship, he means no other than the *sacred Oracles* of the true God, whence he borrowed the choicest of his *Contemplations*, and *Traditions*.

De Græcorum religione ostenditur primo sacra Græcorũ ab Hebræorum ceremoniis defluxisse. Sand. de desc. Christi lib. 1. sect. 5.

The Temple & Sacreds at Delphos framed in imitatiõ of Gods Temple, and other sacreds at Jerusalem.

§. 4. More particularly; One great part of this *Politic* and *sacred Theologie*, regards the Heathen *Temples*, and their *Consecration* to some God; which seem exactly *parallel* to, and therefore, as we may presume, were framed in imitation of, God's *sacred Temple* at *Jerusalem*. The Devil indeed delighted much to play the Ape, and to be worshiped by his *Devoti* in the same, or a like mode, as the true God was worshiped at *Jerusalem*. 1. Hence, as God had his Temple, wherein they prayed, and sung *Hallelujahs* unto God; so the Devil had his Temple at *Delphus*, where they sung ἰελεῦ ἰὴ, or *iè*, *Elelen Ie*, or *Ia*, unto *Apollo*. So *Eustathius* in *Odys.* ῥαψῳδ. γ'. τὸ δ' αὐμόνιον ἵλεον ἱκέσιον ᾖ, ἐπιμειγνύντες ἰὴ, ἰὴ, *Beseeching their Demon to be propitious to them, they cry out* Je, Je, *i. e. Jah, Jah.* Whence we are informed by some learned men, that the ancient wise men of *Grece* writ this sacred name of God, on the very dores of their *Delphic Temple*. Hence also the very name ἱερὸν *Temple*, was so stiled from ἰὴ *Hie*; which is the same with *Jah*, as before, §. 1. 2. As God had his *Tabernacle*, so *Apollo* had his *Cortine*, exactly answering thereto. 3. As God had, in the *Tabernacle*, his *Ark*, so *Apollo* had in his *Cortine* a *Tripos*, conformable to the *Ark*. 4. As the *Ark*, so the *Tripos* also was overlaid with Gold. Whence *Apollo* is said διαποδοῦν τρίποδος ἐν χρυσοπλάτῳ, *To give ambiguous responses from his golden Tripos.* And as the Ark was compassed about with a golden Crown, so *Apollo*'s *Tripos*: στεφάνῳ ἱστατο ὁ τρίπους, *The Tripos was bound about with a Crown, Scholiast in Aristoph. Pluto.* 5. On the Ark there was placed ἱλαστήριον θρόνωμα, *a Propriatorie seat*: In imitation whereof, the *Delphics* had a certain seat they called ἕδραν, which was placed on the *Tripos*; whereon *Apollo*'s *Pythian* Prophetesse sate, and, after *consultation* with the *Demoniac* spirit, gave forth

Jah, Græcè ἰὰ *Delphici Templi foribus inscribebatur. Delph. Phœn. c.* 10. *Sandf. desc. l.* 1. §. 13.

forth Oracles, in *Satanic imitation* of Gods Divine Oracles. Thus *Dickinson, Delphi Phœnic. cap.* 11. 'Not only the mysteries of the 'Tripos, but also those of the *Cortine* and *Holme*, seem apparently 'to be translated from the *Tabernacle* and *Ark*. For the *Delphics*, 'that they might compose themselves exactly to the *Hebraic mode*, 'instituted the *Cortine* after the likenesse of the *Tabernacle*; the 'Tripos according to the patterne of the *Ark*; the *Holme* accor-'ding to the forme of the *propitiatorie seat*; and a Table, answer-'able to the Table whereon stood the *Shewbread*, &c. Yea, we are told, that not only the Pagan Temples, but also their other more exact pieces of Architecture, were derived from that stately structure of the *Jewish Temple*. So *Selden, de Jure Nat. lib.* 1. *c.* 2. *fol.* 27. tels us, *That Villalpandus, that Egregious Divine of our Age, as also Mathematician, wil have the more perfect and complete Idea of al Architecture amongst the Greeks, and Romans, to have flowed from the Hebrew proportions in the Temple of* Salomon, *and other of his structures.* See *Villalpandus's* own words, in *Ezech. Tom.* 2. *Part.* 2. *lib.* 5. *disput.* 1. *cap.* 13.

Ad similitudinem Tabernaculi, cortinam; ad Arcæ fœderis exemplum, Tripodem: ad umbram Propitiatorii Epithematis, Holmum, &c. Dickinson, Delph. c. 11.

§. 5. As the Pagans *Temples*, so also their *Altars*, seem to have been taken up in imitation of those amongst the *Jews*. I shal mention only the *Altar* at *Athens*, dedicated to the *unknown God*, Act. 17. 23. That this Altar was dedicated to the true God of *Israel*, though *unknown* to those blind Grecians, *Paul's* words seem to assure us: *unto the unknown God* (saies he) *whom ye ignorantly worship*, &c. whereby he seems to intimate, that the *Altar* was dedicated to the true God, albeit they knew him not. This wil be farther evident, if we consider the Original of this *Altar*; whereof we have a good account given us by *Diogenes Laertius*, in the life of *Epimenides*, thus: *Epimenides was counted* δεισιδαίμων, *a great* Devoto: *he staid a Plague amongst the Athenians thus: he took a black and a white sheep, and carried them to* Areopagus, *from whence he let them go which way they would; commanding those that followed them, that wheresoever they laid down, they should sacrifice them* τῷ προσήκοντι θεῷ, *to* some peculiar, meet God. *And to this very day* (saith Laertius) *throughout the* Athenian Pagi, *there are Altars to be found without name, which were then made in memorie of this Expiation, as 'tis certain*, &c. That *Epimenides* (reputed such a *Devoto*) by his *peculiar God*, meant the *true God of Israel*, concerning whom he had received some *traditional notices*, seems very probable, by the sacrifices which

Pagan Altars in imitation of the Jewish. Act. 17. 23. *The Altar to the unknown God.*

which he institutes, which were but a *corrupt imitation* of the *Scapegoat* amongst the *Jews*; as hereafter §. 8. Yea, not only the *Altar*, but the *fire* which burnt on the Altar at *Jerusalem*, was very far imitated by the *Grecians* and *Romans*. Lev. 6. 12. The *Jewish* Priests are commanded to keep the fire burning on the Altar; And the *Grecians* receiving some broken traditions hereof, make a Law, that there should be preserved at *Delphe*, πῦρ ἄσβεστον, *unextinguished fire*. This *fire* they called ἑστία, as 'tis supposed from the Hebr. אש יה *Es-ja*, the *fire of Jah* or *Jehovah*. So *Josh*. 13. 14. the Sacrifices of God are called, אשי *Ese*, the *fires of Jehovah*: which answers to the Greek ἑστία, called by the Latins *Vesta*; as *Vossius*, and *Dickins. Delph. Phxn. cap.* 11.

The Grecian ἑστία, and the Roman Vesta, in imitation of the sacred fire. Levit. 6. 12.

§. 6. Another part of *Politic Theologie* regards the ordering of *Priests*, and their *Offices*; wherein also the Pagans owe very much to the *Jewish Priests*, for their *Original Ideas*. We shal begin with some appellations given to Pagan *Priests*, which were but derivatives from the *Jewish*. Thus the *Priest* of the *Samothracian Cabiri* was called *Coes*, from the Hebrew כהן *Coen*, a *Priest*. So a sort of Priests amongst the *Gauls* were called *Coenæ*, from כהן *Coen*. Also another sort of Priests were called *Patera*, from פתר *Pater*, *to interpret*, Gen. 40. 41. as *Bochart* affirmes. But to passe on to the first *institution* of Pagan *Priests*, specially amongst the *Romans*; wherein we dout not but to give evident notices of their *Traduction* from the *Jewish* Priest-hood originally. *Plutarch*, in the life of *Numa Pompilius*, gives us a good account of the original Institution of the *Roman* Priests. 'Numa Pompilius (saith he) erected 'the *Pontific College*, and he was the first *Pontifex*. The chiefest of 'those Bishops, whom they call the great *Pontifex*, hath the Dignitie and Authoritie of the *High Priest*, and Master of the *Pontific* 'Law: who is to see, that none break the ancient Ceremonies, 'nor bring in any new thing into Religion, but that every one 'should be taught by him, how they should serve the Gods, *&c.* Here we see an order of *Priesthood* amongst the *Romans*, exactly answering to that amongst the *Jews*. For as the *Jews* had their *High Priest*, and *inferior Priests* under him; so the *Romans*: As the *Jewish* Priests were the *Conservators* of the *Mosaic Law*; so the *Romans*, of their *Pontific*, or *Canon Law*, &c.

The Pagan Priests in imitation of the Jewish.

The Pontific College.

2. The

2. The *Vestments* the Roman *Pontifices* wore, seem much the same with those of the *Jewish Priests*. For as the *High Priest* amongst the *Jews* had his *Miter*; so also the Roman *Pontifex maximus*. Thus *Lud. Vives in August. Civit. lib.* 2. *cap.* 15. 'The *Apex* 'is the top in the *flamen*, or that which they wore upon the head; 'to wit, a *Cap*. The Romans give not the *Apex* to any but the 'chief *Priests*, as we now the *Miter*, &c. So *Bochart*, in his Discourse against *Veron*, proves, that the ancient Pagan Priests had their *Miters*, &c. Again, as the *Jewish Priests* had their *Ephod*, which was a white Linnen Vestment they wore upon their upper garment, when they administred about holy things; (whence a white garment was much affected by the Jews, as *Eccles.* 9. 8. *let thy garments be alwaies white*:) so also the *Roman*, and other Pagan Priests, according to the *institutes* of *Pythagoras*, were to performe al *Acts of Worship in white garments*, &c. Thus *Diogenes Laertius*, in the life of *Pythagoras*, tels us, that he held, ἀεὶ μὴ ὀρθομίας λευχειμονοῦντας, καὶ ἁγνευόντας, *That the Gods must be alwaies worshipt with praises*, (or a *good Conscience*,) *and with a white Vestment*, &c. This, without dout, he learnt from the *Jewish Ceremonies*, wherein he seems to have been very much versed, if not initiated. Lastly, immediately before *Aarons* death, God bids *Moses*, Num. 20. 26. *Strip Aaron of his Garments, and put them upon Eleazar his Son*, &c. In Imitation whereof among the Gentiles, their *Priests* and *Prophets*, who did wear some Ornaments, and Ensignes of their Dignitie, used solemnely to put them off before their death, as resigning them up to their Gods, and judging it an unmeet thing to die in them, as appeareth by the exemple of *Cassandra* in *Æschylus*; and of *Amphiaraus* the Prophet, in *Statius Papinius*, *Theabid.* 7.

The Pontific Vestments in imitation of the Levitic.

3. In the *Pontific College*, instituted by *Numa Pompilius*, and perfected by *Pythagoras* his Institutes, there were not only *differing orders*, but also *differing degrees* in the same *order* of Priests: for some were *Novices*, who were not admitted to the view and participation of their *Mysteries*, but after long *purifications* and *probations*, with many sacred *Ceremonies* necessarie for their *initiation*: in order whereto, *Pythagoras* appointed those of his College, five years *probation* and *preparative discipline*; which being expired, they having approved themselves worthy, were admitted to the state of, τελεῖον, *the perfect*, and so made partakers of al *Mysteries*, &c. Al which, as also the whole of his *Collegiate constitutions*, *orders*, and

The Pontific Orders.

discipline, *Pythagoras* derived from the *Jewish* College of *Priests*, and *Levites*; who had their *Novices* and *perfect*, their five years *probation*, or *preparation* for their *Service and Office*; as we prove at large in our Discourse of the *Pythagorean Philosophie*, and the parallel betwixt the *Pythagorean* and *Jewish* College, *Book* 2. *Chap.* 6. §. 4, 5, 6.

4. *The qualification of Pagan Priests the same with the Levitic.*

4. Concerning the qualification of particular *Priests*, *Moses's Law* required that they should be *perfect*, without *blemish*, or any *bodily defect*. The like *Plato* requires in his *constitutions* touching *Priests*: *Plato de leg. lib.* 6. *fol.* 759. 'He that is, by suffrage, chosen into the order of Priesthood, must, after examination, be 'found to be, ὁλόκληρον καὶ γνήσιον, *without blemish, and legitimate.*

5. *The Pontific purifications of Pagan Priests Judaic.*

5. The *Jewish Priests* had their legal *Purifications* and *washings*, before they entred upon any *sacred administration*; so in like manner the *Pagan Priests*; specially, such as were of *Pythagoras* his *College*. So *Diog. Laertius*, in the life of *Pythagoras*, tels us, 'That 'Pythagoras held the Gods were to be worshiped with a pure bo-'die; which puritie was attained by Expurgations, Washings, 'Sprinklings, and Abstinences from al defilement, *&c.* This, we need no way dout, he traduced from the *Jewish Ceremonies*, in which some think he was initiated; at least, he could not be unacquainted with these Rites of the *Jews*, with whom he had 20 years conversation in *Egypt*, and more than 10 years in *Babylon*; as we prove in the storie of his life. *Justin Martyr*, *Apol.* 2. confidently affirmes, 'That al those *purifications* and *washings*, which 'the *Ethnics* used in their *Sacreds*, had their original from our 'Scriptures, abused by the Devils Hel-bred affectation of like-'nesse to God; yea, that the *Pythagorean* mode of *discalceation*, or 'putting off the shoes, at entrance into the Temple, was taken up 'in imitation of Gods command to *Moses*, when he drew near to 'the burning bush, *Exod.* 3. 5. *To put off his shoes*, &c.

Pagan Sacrifices from Jewish.

§. 7. A main part of *Politic Theologie* consisted in certain *Canons*, or *Rules*, laid down for the right ordering of *Sacrifices*; al which were but *Satanic imitations* of, and *derivations* from, *Jewish*, or other sacred *Sacrifices*. This we dare confidently affirme, because we have such rational grounds for the demonstration thereof. Neither are we without great Autoritie to confirme the same. We find mention of Sacrifices instituted by God, long before the *Levitic Institutions*. So *Gen.* 4. 4. and 15. 19. But more specially

Job

Job 42. 8. where God commands *Job*'s friends, *To take unto them seven Bullocks, and seven Rams for a burnt offering*, &c. This sacred Institution received a new *stamp* and *signature*, under the *Levitic Constitution*; so at the bringing back of the Arke, *David* offered seven Bullocks and seven Rams, and 1 *Chron.* 15. 29. So *Ezechias* 2 *Chron.* 29. 21. Hence the *Moabites* and *Aramites*, took up this custome, originally, as I presume, either from *Abraham*, *Job*, or some other of Gods Church. For we find it practised, by *Balaam* (who was an *Aramite*, where *Abraham* lived a while) and the *Moabites*, Num. 23. 1. *And Balaam said to Balak, prepare me here seven Bullocks, and seven Rams.* Where *Ainsworth* observes: 'That the 'Aramites, and *Moabites*, and other Nations, having learned from 'their Ancestors, the manner of sacrificing unto God, reteined 'it til *Moses*'s time, and long after; though corrupted with their 'own superstitions, and abused to much impietie. But this is 'more clear in the *Mosaic* Sacrifices. Learned *Bochart*, *de Animal. S. part.* 1. *lib.* 2. *cap.* 33. *fol.* 325. gives us an excellent demonstration hereof. 'There were (saies he) several sorts of Sacrifi-'ces amongst the *Jews*; some *Holocausts*, or whole burnt-offer-'ings, some *pacific*, some *propitiatorie*. There were also *Sacrifices* 'of *Times* and *Persons*, *Votive*, *Consecrative*, &c. which the *Egypti*-'*ans*, *Grecians*, and *Romans*, in many things, affected. Whence 'you may learne, that the *Gentiles*, from a cursed κακοζηλία, *evil zele*, 'affected to give the same worship to their Dunghil Gods, which 'the *Israelites* gave to the *true God*.

This we may prove from the beginning of the first chapter of *Leviticus*; where we have certain Rites prescribed for the offering an *Holocaust*. First, 'tis said, *Lev.* 1. 2. *That the Oblations should be taken, as wel from Bullocks, as from Sheep, and Goats*; for הצאן signifies both. In imitation whereof, the Heathens sacrificed *Bullocks*, *Sheep*, and *Goats* to many Gods. Thus *Achilles* in *Homer*, joines these three together. Hence it follows, Levit. 1. 3. *a burnt Offering of a Bullock*, &c. God begins with a *Bullock*, which *Livie* often cals the *greater Sacrifice*. So βουτέν, in the *Proverbs* of the Ancients, signifies to *make pompous provision*; because none but the rich could offer a *Bullock*, as *Erasmi Adag.* Then *Moses* addes, Lev. 1. 3. *That the Bullock must be* [*a male without blemish.*] This also was observed by the *Egyptians*, as *Herodotus*, *lib.* 2. *cap.* 41. *The Egyptians universally sacrificed clean Bullocks, and those Males and Calves.*

The Jewish Holocaust imitated by Pagans.

Lev. 1. 2. *Bullocks, &c.*

a Lev. 1. 3. *A Bullock perfect.*

Moses requires that this *Holocaust be* תמים, τέλειος, *perfect*; which word is also used by *Achilles*, in *Homer*, who is said to *make an offering to Apollo* ἀγῶν τε τελείων, &c. *of perfect Coats*. It follows in *Moses*,

Levit. 1. 4. On the head. Lev. 1. 4. *And he shal put his hand upon the head*, &c. namely, for the *confession of sin*, as Lev. 16. 21. *Herodotus lib. 2. cap.* 39. mentions the like of the *Egyptians*, who were wont to lay an *execration* on the heads of the *Sacrifices*, in these or such like words; *That if any evil were impendent on them that sacrificed, or on whole Egypt, it might be converted on this head.* And *Plutarch*, in *Isis*, saies, *That after they had imprecated on the head of the sacrifice, they cut it off.*

Levit. 1. 5. Before the Lord. It follows Levit. 1. 5. *And he shal kil the Bullock before the Lord.* [*Before the Lord*] *i. e.* at the dore of the Tabernacle, as *vers.* 3. where the Altar stood, as *Levit.* 17. 3, 9. Thus *Plato, de Leg. l.* 10. laies down this as an inviolable *constitution*, *That no one have an Altar in his private house*: Wherefore they usually placed the *victimes* before the *publique Altars*. So *Virg. lib.* 9. *Æn.*

Et statuam ante aras aurata fronte Juvencum.

And *lib.* 2. *Georg.* *Et ductus cornu stabit hircus ad aram.*

And the sacred Goat being led, shal stand at the Altar: which answers

Psal. 118. 27. to that of the *Psalmist*, Psal. 118. 27. *Bind with cords* (i. e. bring bound with cords) *the sacrifice to the hornes of the Altar.* 2. God commands [*he should kil the Bullock*] *He*, i. e. either he that offers the *Bullock*; or, as they wil have it, some *Levite*: as it may be

Levit. 1. 5. He shal kil. gathered from 2 *Chron.* 30. 17. and 2 *Chron.* 35. 10, 11. where the *Levites* were *to kil* the *Paschal Lamb*; but the *Priests* were to *sprinkle the bloud.* Thus it was amongst the *Romans*; the Priest did not kil the *Victime*, but the *Popa* or *Victimarie*, at the beck of the Priest; who therefore standing by the *Victime*,

Lev. 1. 5. Sprinkle the bloud. now and then said: *Agon?* i. e. *Agone? shal I do it?* 3. Then it follows [*And sprinkle the bloud*] The *Levite* having killed the Victime, the Priest received the bloud in a vessel; which *Moses*, *Exod.* 24. 6. cals אגנות *aganoth*; and the Chaldee מזרקיא, that is to say, an *Aspersorie*: the LXX render it κρατῆρας, so the vulgar *crateras*. In imitation whereof, the *Popa* having killed the Victime, the Priest received the bloud in a Vessel; which vessel the *Attics* called φιάλιον. *Homer Odyss.* γ. stiles it ἄμνιον, The Latin *Pateras*. So *Virg. Æn. l.* 3. *Sanguinis & sacri pateras*— which he understands of the *Victimes*, as *Servius*. 4. This *bloud* is said to be sprinkled [*upon the Altar*] as *Exod.* 24. 6. This also was imitated by the *Pagans*: whence that of the *Poet*:

---*Illius*

----Illius Aram
Sæpe tener nostris ab ovilibus imbuet agnus.

The tender Lamb from our flock shal often moisten his Altar, i. e. (saith *Servius*) *pour out his bloud on the Altar, &c.* So *Lucian, lib. de sacrificiis*, ὁ δὲ ἱερεὺς τὸ αἷμα τῷ βωμῷ ἀπεχέων, *the Priest pouring out the bloud on the Altar.*

Thence it follows, *Lev.* 1. 6. *And he shal slay the burnt offering, and cut it in pieces.* After the killing of the *Holocaust*, follows the *excoriation*, and *dissection*: Whereof we find also a *satanic imitation* amongst the Heathen: So *Homer Iliad* α. Levit. 1. 6. *slay and cut.*

———Καὶ ἔσφαξαν καὶ ἔδειραν
Μηρούς τ' ἐξέταμον. *And they killed, and excoriated, and cut in pieces*, &c.

So *Virg. lib.* 1. *Æn.* *An Tergo diripiunt costis.*

As to the *Dissection*, it was not made rashly, but with great *Art* and *Industrie*; as it appears in *Homer* often (*Iliad* η & ω, &c.) Μιγυλλόν τ' ἄρ' ὑπεταμόντες, they *accurately*, or *artificially dissected*, &c. which seems to have been taken up in imitation of the Jewish Priests their *accurate Dissection* of the *Sacrifices*: which the LXX expresse by ὀρθοτομεῖν, as *Gen.* 4. 7. *Prov.* 3. 6. and 9. 5. which word is also used in the New Testament, 2 *Tim.* 2. 15. signifying *rightly to divide*; which refers to the *accurate Dissection* the Priests made of the *Sacrifices*. So *Heb.* 4. 12. The word of God is compared to the two edged knife, whereby the Priests divided the *Sacrifices*, &c. See more of these things in *Dilherri Tractatu, de* κακοζηλίᾳ *Gentilium*. Whence *Bochart* acknowlegeth he had not a few of his notions. It follows *Liv.* 1. 8. *Put fire on the Altar.* Whereto the *Delphic* ἑστία or *sacred fire*, from אש יה *Es-ja*, *the fire of God*; as also the Roman *Vesta* seems to refer, as before §. 5. 2 *Tim.* 2. 15.

§. 8. Besides the *Holocaust* or *burnt-Offering*, the *Jews* had also their *expiatorie Sacrifices*, specially that of the two *Goats*, whereof one was to be a *scape-goat*, as *Levit.* 16. 7, 8, 9, 10. In imitation whereof the *Egyptians* had also their *Goat Sacrifices* and worship, as *Bochart, de Animal. Sacr. Præfat.* 'In allusion to *Levit.* 16. 7. we 'have shewed (saies he) that the Egyptians were very exact and 'pompous in their Goat-worship. Thence *Tragedie* from τραγῳδία, *a Song over the Goat*, sacrificed to *Bacchus*, &c. And indeed the original of that Altar to the *unknown God*, Act. 17. 23. seems to have been taken from the *Jewish sacrifice* of the *two Goats*. We have mention'd somewhat before §. 5. out of *Diogenes Laertius*, who relates

The Jewish expiatorie sacrifices imitated by the Heathens.

The scape-goat Lev. 16. 7.

relates the storie, how *Epimenides*, to stop the Plague at *Athens*, took a *white* and *black sheep*, &c. I shal adde, for a confirmation hereof, what I have met with in *Lud. Vives*, in *August. de Civit. lib.* 7. *cap.* 17. 'There were (saith he) at *Athens* many Altars consecrated to *unknown Gods*, as *Acts* 17. 23. So *Pausanias* in *Attica*, 'θεῶν ἀγνώστων βωμοὶ, Altars of the unknown Gods: which Altars 'were by the invention of *Epimenides* erected at *Athens*. For the 'Region laboring under the Pestilence, the *Pythian Oracle* being 'consulted, made answer, *That the Citie ought to be expiated, as also 'the Countrie; neither should the sacreds be performed to any of their particular Gods.* *Epimenides*, who was then at *Athens*, departs, and 'commands that the *Sacrifices* should be let go thorough the 'fields, and the *Sacrificers* follow them; and in that place where 'they made a stop, Sacrifice them to the *propitious unknown God.* 'Therefore from that time to the Age of *Diogenes Laertius*, there 'were seen in the *Attic Pagi* many *Altars*, without name, *&c.* In imitation of the *Jewish* scape *Goat*, *Levit.* 16. 8. the *Greeks* had their ἄφετον ζῶον, which *Tranquillus*, in *Julio Cæsare*, cals *Vagum*, as *Glass. Grammat. S. lib.* 4. *Tract.* 3. *Observ.* 2. *De Nom. Prop.* These *expiatorie sacrifices* were called by the *Grecians* (in imitation of the Jewish *expiatories*) περικαθάρματα & περιψήματα. So *Hammond* on 1 *Cor.* 4. 13. περικαθάρματα, &c. 'These termes (saith he) signifie those 'things, that were used in the lustrating of a Citie, amongst the 'Gentiles; which *Hesychius* renders ἀντίλυτρα, ἀντίψυχα, denoting 'those that were paid for others ransomes, or put to death in o-'thers stead. This Heathen custome, from whence al this comes, 'being, in a manner, but a Transscript of the *Azazel* or scape-'Goat amongst the *Jews*, that was sent into the wilderness, with 'al the sins of the people upon him; who was therefore called 'ἀποπομπαῖος, *rejectaneous*, or *refuse*, &c.

1 *Cor.* 4. 13. περικαθάρματα.

To this of the *scape-Goat* we may adde that other *Jewish* sacrifice of the *red Heifer*, which was offered for *purification*, as *Num.* 19. 2, 9. *a red Heifer without spot*, &c. whereto we find a *parallel* in the *Egyptian Sacrifices*, as is wel observed by *Bochart*, *de Animal. Sacr. part.* 1. *lib.* 2. *cap.* 29. *fol.* 290. 'God, saies he, commanded 'to sacrifice a *red Heifer*, *Numb.* 19. 2. The *Jews* copulate these 'two together, ארמה תמימה, *a perfect red.* Whence *Maimonides*, 'in *Tractat. de Vacca rufa*, *cap.* 1. §. 2. If it has but two hairs 'white or black, it must be accounted unclean. According to 'which

Numb. 19. 2. *The red Heifer imitated.*

'which superstition, the *Egyptians* sacrificed *red Bullocks*, with such 'an accurate observation hereof, that if the *Bullock* had but one 'hair *black* or *white*, it must be accounted *profane*: So *Plutarch* in 'Iside. To which we may adde the *Sacrifices* of *Pigeons*, amongst the *Jews*; which the Heathens, by a cursed, κακοζηλία, or *emulation* imitated, as *Bochart* in his Preface to *Histor. de Animalibus S.* 'The 'sacrifices of *Pigeons*, the *Ethnics*, by a *wicked emulation* usurped, *&c.*

§. 9. But the great *expiatorie sacrifice* was the *Paschal Lamb*; which was in a more peculiar manner a Type of the *Jewish Messias* or Christ, who is stiled the *Lamb of God, slain from the foundation of the world*: the Image whereof we have in *Abrahams intentional sacrificing his son Isaac*, &c. Al which the Devil (who greatly affected to be *Jehovah*'s Ape) assumed to himself, as an homage due from his *Devoti*. So *Eusebius, Præpar. Evang. lib.* 1. *cap.* 9. proves out of *Porphyries* Book, περὶ τῶν Ἰουδαίων, *that the Phenicians* (by the Devils Inspiration) took the *original Idea* of offering their Sons to *Moloch* or *Saturne*, from *Abrahams* intention of offering his Son *Isaac*. *Porphyries* words are these, 'Saturne, whom the *Phenicians* cal *Israel*, had 'by a Nymph called *Anobret*, an only Son, which for this they 'called *Jeud*, who being cloathed in a Royal habit, was sacrificed 'by his Father, *&c.* That by *Saturne* and *Israel* must be meant *Abraham*; by the *Nymph Anobret*, *Sarah*, from חן עוברת, *conceiving by grace*; by *Jeud*, *Isaac* who is stiled, *Gen.* 22. 2. יחיד *Jehid*, We have sufficiently proved out of *Bochart*, in our discourse of *Saturne*, *chap.* 1. §. 5. Thus *Kircher*, *Oed. Ægypt. Tom.* 1. *Syntag.* 4. *cap.* 15. explicates *Porphyrie*. 'It is (saith he) most likely, that 'the Gentiles had, if not al, yet some part of their superstitions 'hence: Although in many monuments of profane Writers, its 'plain to be seen that they miserably corrupted sacred Historie, 'by their false narrations; and from things done by God, they 'formed their profane Deities. Therefore we count their opi-'nion likely, who conceive that the Sacreds of *Moloc*, were drawn 'from the Sacrifice of *Abraham*, and *Isaac*. But as *Abraham's intentional sacrificing* of his only Son *Isaac*, was an *Image* or *Type* of Christ, the only Son of God, his being offered on the Crosse, as a ransome for sinners; so we need not dout, but that the Devil, in exacting *human bloud* as an *expiatorie Sacrifice*, had a very great reference to, and imitation of, that Sacrifice, which he knew Christ was to offer on the Crosse. This *inhuman mode* of offering

The oblation of human sacrifices to Saturne, an imitation of Isaac his being offered, and of Christs sacrifice on the Crosse.

human

human bloud to *Saturne*, began in *Phenicia*, where *Saturne* passed under the name of *Moloch*: We have the manner of it described by *Diodorus*, *Biblioth. lib.* 20. 'There was (saies he) amongst 'them a brazen Statue of *Saturne*, of a vast magnitude, whose 'hands hanged down on the Earth, so contorted and involved, 'that children, who were brought to it, fel down into a ditch 'ful of fire. Many of the *Rabbines* make these Sacrifices to *Moloch*, not the *Combustion*, but only *Februation* of their Children, which was performed, by drawing the children through a space, between two fires. So *R. Levi Ben Gerson* on 1 *Chron.* 23. *There was*, saith he, *a fire on both sides, through which they caused the children to passe.* So *Rambam*, *lib.* 3. *perplex.* These *Vossius* follows, as before *Chap.* 7. *S.* 4. But others conceive their children were really burned; and this they prove from many Scriptures; as *Jer.* 19. 4, 5. *And have filled this place with the bloud of Innocents.* 5. *To burne their sons with fire, for burnt offerings unto Baal.* Which is spoken evidently of the fire of *Tophet*, consecrated to *Moloch*. *Kircher*, *Oed. Egypt. Tom.* 1. *Synt. cap.* 15. reconciles both these opinions, thus: 'We must remember that the Hebrews were imbued with 'a twofold superstition: one consisted in their *Pyrolatrie*, or *fire-'worship*, which they learnt from the *Chaldeans*; such were their '*Februations*, or *Lustrations*, by passing thorow the fire; and by 'this Ceremonie they falsely believed their children were expiat-'ed. The other Superstition was of those who burnt their 'children to *Moloch* in the valley of *Tophet*. But I much question, whether this Lustration by passing thorow fire, were ever used among the Hebrews. However, I question not but the Scriptures mentioned, implie real Combustion, as before. This cruel custome of Sacrificing children to *Moloch* or *Saturne*, the *Jews* suckt in from the *Phenicians*; whereof we find often mention in Scripture, as *Act.* 7. 4. The place where these sacrifices were offered was *Tophet*, in the valley of *Hinnom*, which thence was made an Image of *Hel*, as *Esa.* 30. 33. whence sprang the *Greek* γεννα, *Gehenna*, i. e. the *valley of Hinnom*, as before *C.* 7. §. 4. From the *Phenicians*, the *Carthaginians* also received the same Rites. So *Tertullian*, *Apol. cap.* 9. *In Africa they publiquely sacrifice their Sons to Saturne.* Thus *August. de Civit. lib.* 7. *cap.* 19. *Carthaginians.*] *Lud. Vives* on this place saies, 'That it was a Custome very ancient, 'in dangers of War, for the Prince to sacrifice the Son, which

was

'was most dear unto him, to pacifie the wrath of the revengeful 'Devil. But the *Carthaginians*, who sprang from the *Phenicians*, 'sacrificed a man to *Saturne*. Also in *Latium* a man was offered 'to *Saturne*, &c. And indeed in processe of time, this horrid piece of Idolatrie became *Catholic* and *Universal*: neither was there any part of the Devils worship, wherein the *Pagans* did more generally conspire, than in this of Sacrificing *human bloud* to their enraged Idols. *Arnobius* tels us, *That it was the commun fashion, in past times, to worship Jupiter of Latium, with mans bloud.* Yea, the historie of the *Decii* acquaints us, *That it was not unusual amongst the Romans, for men alive to devote themselves to the infernal Gods. Herodotus* affirmes, *That the Egyptians sacrificed living men to their brutish Gods.* Amongst the *Thebans* (who were also a colonie of the *Phenicians*) the storie of *Menœceus*, is famous; who, for the preservation of the Citie, devoted himself to the *Infernal Gods*. *Procopius* tels us, 'That the Inhabitants of the Ile of *Thule*, observ-'ed this custome of sacrificing men, even down to his time. The same *Cicero* and *Plutarch* mention of the *Gauls*: and as to the *Britans*, *Cæsar*, *Comment. lib.* 6. gives this reason hereof, 'Because 'the *Druides* thought, that nothing was a meet expiation for mans life, but the life of man. Thus we see how ambitious the Devil was to be worshiped with *human sacrifices*, in imitation of that sacrifice to be performed by the Son of God; at least in imitation of its Types in the *Jewish* Church. See *Owen*, *Theol. lib.* 1. *cap.* 8. also *Grotius de Satisfact. cap.* 10. where he proves at large, that it was most usual with the Heathens to pacifie the Devil, the God of this world, by human sacrifices, and that in imitation of the *Jewish Sacrifice*, and Christ, the original Idea of al. I am not ignorant, that a Learned man of this Nation and Age, conceives these Sacrifices to have been transmitted from the *Pagans* to the *Jews*, rather than from the *Jews* to the *Pagans*; and to countenance his Assertion, he quotes somewhat out of *Grotius* and others. But that *Grotius* was of a contrary persuasion, is sufficiently evident from what I have on several occasions cited out of him, and particularly from what he laies down, *De Satisfact. c.* 8. *It was*, saith he, *the custome of the Hebrews to sacrifice white Sheep, without spot or blemish; whence the Gentiles derived their custome of sacrificing white sheep without spot or blemish; which being taken or culled* [*eximerentur*] *out of the flock, were thence called, eximiæ, eximious, a word first*

used in sacred, and thence presently translated to profane uses. Thus *Grotius*.

The Jewish federal sacrifices imitated by Pagans.

§. 10. As the *Jews* had their *Sin offerings*, so also their *Federal Sacrifices*; as *Gen.* 15. 9, 10. God being about to renew his Covenant with *Abraham*, bids him take certain Beasts and divide them, *&c.* The like we find practised by the *Israelites*, *Jer.*34.18. And more particularly, *Psal.* 50. 5. we find mention made *of a Covenant by Sacrifice*; which refers to the manner of *Federal Sacrifices*; wherein the parts being divided, those who entred into Covenant, passed between the parts thus divided, *&c.* These *Federal Sacrifices* were much in use amongst the Heathens, and as tis presumed, in imitation of those amongst the *Jews*: So *Muis*, on *Psal.*50.5. *a Covenant by Sacrifice.* 'It is (saith he) a known phrase; 'the original whereof seems to be taken from *Gen.* 15. 9, 10. and 'the like we find *Jerem.* 34. 18,19. In making Covenants, to the 'end they might have a greater Religion and Faith attending 'them, they killed Victimes, and dissected the Beasts: by which 'Ceremonie they, who enter'd into Covenant, intimated an im-'precation on themselves, that he who first violated the Cove-'nant, should be smitten as the Beast, adhibited to establish 'the Covenant, was smitten: Yea, that his punishment should be 'by so much the greater, by how much the more powerful God, 'whom they appealed unto as a witnesse, was. Which custome 'obtained also among the Heathens, (namely by Traduction from 'the *Jews*) who being about to make a *Covenant*, and *Peace* with 'their Enemies, divided an *Hog* or *Sow* with a flint; as it appears 'out of *Livie lib.*1. and from that of *Virgil*,

Stabant & cæsa jungebant fœdera porca.

The like *Mede*, on *Mal.* 1. 11. *Diatrib.* 2. *pag.* 504. where he proves at large, that a sacrifice is a *federal oblation*, or Symbol of a *League* and *Covenant*, 'twixt *man* and his offended *God*. For the clearing whereof we must know, that it was the universal custome of mankind, to contract *Covenants of Friendship* by eating and drinking together: So *Isaac* with *Abimelech*, *Gen.*28. *Jacob* with *Laban*, Gen. 31. *David* with *Abner*, 2 *Sam.* 3. *Jos.* 9. 14. Hence a *Covenant* is called ברית, from ברה, *to eat*. So *Herodotus* tels us, the *Persians* were wont to *contract Leagues of friendship inter vinum & epulas*. The like *Tacitus* reports of the *Germans*. Amongst the *Greeks* and other *Nations*, they did eat *bread* and *salt* together. Such are the sacrifices 'twixt *Man* and his offended *God*; they are *epulæ fœderales*,

fœderales, wherein the Sacrifice being first offered unto God, and made his, he becomes the *convivator*, and vouchsafeth this grace to man, to eat and drink with or before him, in token of reconcilement. That the *Offerer* did partake of the *Sacrifice*, is evident from *Exod.* 34. 15. and that the Sacrifices were Symbols of our Covenant with God, is apparent also from that *Salt*, wherewith the Sacrifices were seasoned, *Mark* 9. 49. which, among al Nations, is a token of *friendship*. Thence *Levit.* 2. 13. 'tis called *the salt of the Covenant*, because a symbol of its *perpetuitie*, and *friendship* contracted thereby. Now if the *Salt*, which seasoned the Sacrifice, were *sal fœderis*, what was the Sacrifice it self but *epulum fœderis*, as *Gen.* 15. 9, 10. and *Psal.* 50. 5. Whence it is evident, that the *Pagans* symbolised with the *Jews* in their Covenants by Sacrifice. Thus *Bochart, de Animal. S. part.* 1. *lib.* 2. *cap.* 33. 'Again, as *Jer.* '34. 18. the *Israelites* passe between the parts of a divided Calf; 'so the *Bœotians* and *Macedonians*, between the parts of a divided 'Dog: *Xerxes*'s armie 'twixt the parts of a divided Man; the '*Greek* & *Trojan Heroes* 'twixt the parts of a divided *Hog*: And the '*Molossi* entred into Covenant by a divided Bullock. And among 'the *Scythians*, those who were partakers of the same *conjuration*, 'confirmed their mutual faith, by eating the flesh of a rosted Bul-'lock cut in pieces. We find somewhat of like kind performed 'by *Saul*, 1 Sam. 11. 7. and by *Abraham* Gen. 15. 9.

As in those *Federal Sacrifices*, there was a *Division* made of the parts; so likewise the persons entring into the Covenant, were to eat of those parts, as an argument of their *mutual confederation* and *friendship*. This is evident from the *Jewish* manner of eating the *Paschal Lamb*, which being a *Sacrament* or *seal of the Covenant*, 'twixt God and them, was first sacrificed at the Temple, and then brought home to their private families, and eaten by them, as a pledge of their reconciliation, and *confederation* with God. And indeed al the *Jewish Sacrifices*, at least such as were Types of Christs Sacrifice offered on the Crosse, were but *federal oblations*; and their feasting upon them, but *symbols* or tokens of their *federal communion* with God, in those Sacrifices; whence the *Pagans* derived their *federal sacrifices* and feasts thereupon. So *Cudworth* in his *Notion of the Lords Supper*, *pag.* 5. where he shews us, 'How 'the Gentiles in their worship received the custome of sacrific-'ing, and feasting on their Sacrifices, from the *Jews*. For *Paga-*

Pagan feasting on sacrifices from Iews.

'*nisme* is nothing else but *Judaisme* degenerate, *&c.*

The Pagan Lectisternia. This is farther evident from the Pagan *Lectisternia*, or the *feasts* they made to their Gods, in times of calamitie; of which *Austin de Civit. lib.* 3. *cap.* 17. speaks thus: 'There arising a great pe-'stilence the people conceived that new *Lectisternia* were to be 'exhibited. These beds were prepared for the honor of the 'Gods; whence this *sacred* (or *sacrilege*) received its name. *Lud. Vives* on these words *Lectisternia, &c.* gives us this comment: 'In 'times past they feasted lying upon beds: but as often as there 'was a feast exhibited in any public Temple, for the pacifying 'the anger of the Gods, it was sacred: and there were beds 'strewed or prepared, as if they were to lie down and feast with 'the Gods: this they called *Lectisternium, preparing the Beds.* These *Lectisternia* seem very answerable to the *Jewish* manner of eating the Passeover, a symbol of their *federal communion* with God; which at first institution they ate standing, in token of their speedy motion; but after their coming to *Canaan*, they were wont to eat it on their *beds*, according to their *mode* of feasting: as it appears by our Saviors eating the *Passeover*; *Joh.* 13. 23. where he that was the beloved Disciple, lay with his head in Christs bosome, and so the next in his, *&c.* So that we need not dout, but these *Lectisternia* had their original *Idea* from the *Jewish* mode of feasting on their *Sacrifices*; which was a federal Rite, or a seal of their *confederation* with God; as the Lords supper is to Christians. Lastly, among the *Pagans* Expiatorie Sacrifices we may reckon the *Grecian* τελετὰς *Teletes*, which was a *mysterious Sacrifice* very sumptuous; so called, as *Suidas* conceives, because in it there was a great consumption of things Sacrificed; For τελεῖν signifies *to consume*, as wel as to *perfect*. Others think these Sacrifices were called *Teletæ*, because they were most *absolute*, and wanted nothing to bespeak them perfect. But I rather incline to the origination of *Plato*, who, *Repub. l.* 2. makes these *Teletæ* to be offered only for the dead, and so to be derived from τελευτήσασι, implying such Sacrifices as freed men from infernal torments. These Sacrifices were offered to their supreme Gods, as the Sun, Moon, *&c.* To these Sacrifices those which the Papists offer for Souls in Purgatorie, exactly answer. And they are evidently Satanic Imitations of *Judaic* expiations and Sacrifices, as Symbols of Christs Sacrifice which delivers from Hel.

Joh. 13. 23.

§. 11. Besides their *expiatorie* and *federal Sacrifices*, the *Jews* had also

also their *Thank-offerings*, called more properly *Oblations*, in Hebrew מנחה *Minchah*; which consisted chiefly of the *Tenths* and *First-fruits* of the Earth; specially of *Corne*, and *Wine*, and *Oyl*; as *Deut.* 18.3,4. *Numb.* 18.12. *Deut.* 14.23. The same the Devil requires of his *Devoti*, as it appears by the storie of *Anius*, the *Priest* of *Apollo*; who in the time of the *Trojan* war, coming into the *Grecian Campe*, brought with him store of *Corne*, *Wine*, and *Oyl*; 'which (saies 'Bochart, *Can.l.*1. *c.*14. *f.*440.) were abundantly supplied to him 'from the Oblations: For of al the increase of the Earth, these 'three the Devil, God's Ape, exacted of his Worshipers. The like *Bochart* (in a Sermon he Preached at *Caen*, *Decemb.*30.1663.) asserted on *Gen.* 4. 3. *At the end of the daies*: whence he proved, 'that by 'daies was meant the *year*; at the end whereof, which was in *Sep*'tember, *Cain* and *Abel* offered up these Sacrifices, which were 1. 'as *commemorations* of the *Creation*, which was in *Autumne*. 2. as 'thankful acknowlegements of Gods blessing them with the fruits 'of the Earth; answerable whereto the *Jews* had their Feast of 'in-gathering of the fruits: whence we read of the *joy* of *harvest*, &c. 'Deut.14.22,23. *Psal.* 4.7. Also the Feast of *Vintage*, which was in 'September. Hence the men of *Sichem* had their custome of sacrific'ing, and feasting at the end of the year, of which we read *Judg.* '9.27. *Jer.*41.1,5,8. Hence also other Heathens had the original 'of their *Bacchanalia*, which they celebrated about the end of the 'year, with *Tragedies* and *Comedies*, wherein also *Wine*, *Corne*, and *Oyl* 'were offered, answerable to the *Jewish Institutes*: which customes 'are retained by some to this very day. Farther, the Heathens, 'in imitation of the *Jews*, offered Tenths to their Gods. So *Diogenes Laertius*, in the life of *Solon*, saies, 'That al the *Athenians*, 'separated the *Tenths* of their Fruits for public Sacrifices, and 'commun good. So *Tertullian*, in his *Apol. cap.* 14. *The Tenths of al are devoted to Hercules.* Thus *Ainsworth*, on *Gen.* 14. 20. *Tenth*] This Service was also kept among the Heathens, as *Pisistratus* tyrant of *Athens* writeth to *Solon*; so among the Latins they were wont to pay Tithes to their God *Hercules*, as *Pomp. Lætus*, *de Sacerdot. Macrobius Saturn. l.* 3. *c.* 12. So King *Cyrus*'s Soldiers (by the advice of *Crœsus*) were stayed from spoiling the *Lydians* Citie, that the Tithes might be first paid to *Jupiter*, *Herodot.* in *Clio*.

The Jewish Tenths and first fruits.

*Deut.*18.3,4. *Numb.*18.12.

Gen. 4. 3.

Pagans generally observed the seventh daies Sabbath in imitation of Gods Sabbath.

§. 12. Hence it were not difficult to demonstrate, that al the Pagan *Festivals*, viz. the *Saturnalia*, *Bacchanalia*, *Lupercalia*, *Quirinalia*, &c. had their original from the *Jewish festivals*. But we shal

at

at present instance only in the *seventh daies Sabbath*; which was generally observed by the Pagan *Idolaters*, and that in imitation of the Church of God. *Linus* makes mention of an ἑβδόμη, a *seventh day*, observed amongst the *Saints*, &c. So *Hesiod.* 2. *dier.* ἑβδόμη ἱερὴν ἡμαρ, *the seventh day holy-day*: So *Porphyrie*, in his book, περὶ Ἰουδαίων, *of the Iews*, (quoted by *Euseb. præpar. Evang. l.* 1. *c.* 9.) tels us, *That the Phenicians consecrated to their principal God Saturne, whom they also called Israel, one day in seven, as holy*, &c. And the *Grecians*, in commemoration of *Apollo*'s victorie over *Python*, (which is supposed to be but a fable of *Joshua*'s Victorie over *Og*, King of *Basan*) are said every *seventh day* to sing an *hymne* to *Apollo*, who instituted the *Pythic Games*, or Holy daies, the first *seventh day* after his victorie, as before *C.* 4. §. 3. *Aulus Gellius*, *l.* 13. *c.* 2. speaks of certain *Ethnic Doctors*, who were wont to *Philosophise* only on the *seventh day*: To which suits that of *Lucian* in *Pseudologista*, touching the seventh daies being granted to *Schole-boyes*, as an *holy day*: whence also *Lampridius*, in *Alex. Severus*, observes of him, that *the seventh day*, when he was in the Citie, he ascended the *Capitol*, and frequented the *Temples*. Thus *Clemens Alex.* στρωμ. *l.* 5. ἑβδόμην ἱερὴν οὐ μόνον οἱ Ἑβραῖοι, ἀλλ' οἱ Ἕλληνες ἴσασι, *not only the Hebrews, but also the Greeks observe the seventh day as holy.* So *Euseb.* 14. *de præpar. Evang. l.* 13. affirmes, *That not only the Hebrews, but almost al the Philosophers, and Poets, acknowleged the seventh day as more holy.* Yea, *Josephus*, in his last Book against *Appion*, affirmes, *That there could be found no Citie, either of the Grecians or Barbarians, who owned not a seventh daies rest from labor.* This *Sabbath*, or *seventh days rest*, which the holy seed of *Noah* observed as holy to God, the Idolatrous seed consecrated to the *Sun*, their supreme God, and thence called it *Dies Solis*, *Sunday*. This *Idolatric Translation* of the *Sabbath* from God to the *Sun*, seems to have been very ancient, and therefore not so much in imitation of the *Jewish Church*, as of the *Patriarchs*, and holy seed of *Shem*. So *Lud. Cappel Thes. Salmur. de cultu.* 'In the most ancient writings of 'the *Ethnics*, namely of *Homer*, *Linus*, *Orpheus*, *Callimachus*, &c. there 'are extant various Testimonies of a *seventh day*, sacred in general; 'as also of a *seventh day* recurrent, observed by the *Ethnics* as sacred: 'which observation seems to have been derived to them by *Tra-* 'dition from the *Fathers*, and long usage. The like I find in *Usher*, his Discourse of the *Sabbath*, *p.* 73. 'The Heathens (saies he) ha l 'their knowlege of God, and the Sabbath from the first Fathers, 'by Tradition, who lived before the dispersion.

Athenienses, septimo quoque Lunæ die hymnum canentes Apollini: ut monet in illud Hesiodi, Ἡμίσεις--- ἑβδόμη ἱερὴν ἦμαρ. *Vossius de Idolol. l.* 2. *cap.* 12.

§. 13. The

§. 13. The Pagan *Prophetic predictions*, and *Oracles* had their original *Idea* from Gods *Divine Oracles*, and Prophetic *Revelations*. So *Jackson*, on the *Script. fol.* 29. shews us, 'How the Devil counterfeited God's 'manner of *speaking*, as wel as his manner of *Apparition*: For the Heathens (as wel as the Jews) were resolved of future events by *Dreams*, 'Visions, and *Oracles*. *Godwin, Jewish antiquit. l.* 4. *c.* 20. proves, that al pagan *Divination* and *Witchcraft* was derived from Jewish Oracles corrupted, *&c.* We find an excellent account of the Pagan *Divination* taken up in *Imitation* of the Judaic Oracles, in *Ainsworth*, on *Numb.* 22. 6. 'Gods people were wont to ask Counsel of him, and to have his direction in their wars, *Judg.* 1. 1. & 20. 18, 27, 28. 1 *Chron.* 14. 10, 14, 15, 16. and after victories, they used to praise the Lord with Songs, 'Judg. 5. *Ps.* 18. and to honor him with the spoils of the Enemie, consecrated to his house of service, as *Numb.* 31. 50. And this the Nations of the World, after a sort, practised; save that instead of seeking to the Lord, according to his word, they sought by Divination 'and unlawful Arts; as *Balak* now did by *Balaam*, the *Southsayer*: *Nebuchadnezar*, by Divination consulting with *Terephims*, and looking in 'the *liver*, and *entrails* of Beasts, *Ezech.* 21. 21. *Agamemnon*, by sacrifice 'to *Jupiter*, and praying to him for victorie over the *Trojans*, *Homer* '*Il.* 2. and other like.--In which Heathenish opinions and practises, 'there may be some footsteps seen of the ancient true Religion. For 'when God would deliver up *Jerusalem* into the hands of the *Chaldeans*, he first by a signe to his Prophet, signified his departure from 'his Temple, *Ezech.* 10. 1, 4, 18, 19. & 11. 22.--So when the Heathens 'carried Images & Idols with them in their Armies, (as the *Philistines* 'did their Gods, 1 *Chron.* 14. 12.) they foolishly imitated Gods people, who sometimes carried the Ark of his covenant (the token of 'his presence) before them in their Battles, 1 *Sam.* 4. 3, 8. *Numb* 14. 44. Thus *Ainsworth*. And as God answered the Jews by *Urim* and *Thummim*. so the Devil his *Devoti* in the like manner. Thus *Grotius, de Imper. summ. potest. p.* 135. 'Elian writes, that the chief Priest amongst the *Egyptians*, had hanging about his neck, ἄγαλμα ἐκ σαπφείρου, *an image of Saphir*, 'which was called ἀλήθεια. The like *Diodorus Siculus* relates. Whence 'it appears, that the neighboring Nations imitated the *Jewish mode*, 'in respect of the *Urim* and *Thummim*. as the Devil is wont to be Gods 'ape. For in the time of the *Hebrew* Judges, the Idol Priests had also 'their *Ephod*, whence they gave forth Oracles, as *Judg.* 8. 27. So *Mede* on *Deut.* 33. 8. (*Diatr.* 2. *p.* 368.) shews, how the *Teraphim*, amongst the Idolaters, answered to the *Urim* and *Thummim* amongst the *Jews*, &c.

Pagan Oracles and Devotion, with Abstinences and Ceremonies from Jewish.

Judg. 8. 27.

§. 14. 'Twere

§.14. Twere easie to shew, how much of the Pagans *Devotions*, *Abstinences*, and *Ceremonies* had their original from Jewish *institutes*. To begin with their prayers; *Vossius* (*de Idol. lib.*2.) tels us, that Κύριε ἐλέησον, *Lord have mercy upon us*, was an usual forme of prayer amongst the Gentiles, as wel as Jews. So *Arrian. Epictet. lib.*2.*cap.*7. ἃ θεὸν ἐπικαλούμεθα αὐτῷ, Κύριε ἐλέησον, *calling upon God, we pray, Lord have mercy upon us*, &c. 2. As for *Abstinences*, *Bochart* (in his Preface to *Hist. de Animal.S.*) tels us, 'That not a few of the neighboring Gentiles abstained from 'Swines flesh, after the custome of the Jews. 3. Touching *Ceremonies*, we have before, *Sect.* 6. proved, how the Pagans *sacred Vestments*, *Purifications*, and *Washings* were but borrowed from Jewish *Ceremonies*. We might prove the same of the Heathens *Circumcision*, (which *Pythagoras* is said to have received from the Jews,) as *Brerewoods Inquiries*, *chap.* 13. But we shal content our selves with the mention of some few other.

Phylacteries. We know the vain glorious Jews, specially the *Pharisees*, wore their *Phylacteries*, [i. e. little membranes, whereon certain sentences of the Law were written,] as *Math.* 23.5. on their *Foreheads*, *Armes*, &c. from a false construction of *Exod.*13.16. *Deut.* 6.8. Whence the *Indians*, *Persians*, and *Babylonians* took up the same, and that in imitation of the Jews. So *Hieronymus*, in *Math.*23.5. 'The Pharisees (saies he) il understanding those commands of the Lord by *Moses*. Ex.13. '16. Deut. 6.8. *Thou shalt bind these words as a signe on thy hand*, &c. wrote the Decalogue of *Moses* in *Membranes*, folding them up, and binding them on their foreheads; making them, as it were, a crown for their head, that so they might be alwaies before their eyes; which to this very day the *Indians*, and *Persians*, and *Babylonians* do; and he that has this, is accounted among the people as Religious.

*Math.*23.5. *Exod.*13.16. *Deut.* 6. 8.

As for Funeral Rites, the Jews were wont *to rent their mantles, and shave their heads*, in token of their sorrow, as *Job.* 1. 20. and elsewhere: so in like manner in great Funerals, or fatal mournings, it was usual among the Heathen to *rent their garments*, and *shave their heads*. As to the former, *Virgil. Æn.*12. describes a mourner thus,

—It scissa veste Latinus
Conjugis attonitus fatis urbisque ruina.

Herodotus lib. 1. recordes, that the like gestures were among the *Lacedemonians*, and *Livie li.* 1. among the *Sabines*; as *Caril* on *Job.* 1. 20.

Job. 1.20.

This may suffice to make good our Assertion, that the Pagan Politic *Theologie* or *Idolatrie* had its original from Jewish and Divine *institutes* corrupted.

§.15. I shal conclude this Head of *Pagan Theologie*, with a great observation of our learned *Sandford*, *de descensu Christi lib.*1. *sect.*17. 'They, saies he, reason il, 'who conjecture hence, that the *Jews* and *Grecians* had one and the same God, 'because there are found among both the same *Names*, and *Anaphonemata*, and 'things done: whereas that is more true, yea, without al comparison, most true, 'that among the most ancient people, there was one & the same *Theologie*; which 'the *Grecians* turned into Fables; & so from truth it self al was turned against the Truth To which agrees that, 1 *Machab.*3.48. ὅθεν τὸν βιβλίον τοῦ νόμου ἐξηρεύνων, τὰ ἔθνη τὰς ὁμοιότητας τῶν εἰδώλων αὐτῶν, *from the book of the Law did the Gentiles draw the similitudes or Ideas of their Idols.* For hence for the worship of their Gods, they assumed *Names*, in Religion and Antiquitie, *sacred*: hence also they borrowed their *Holydaies*, *Rites*, *Ceremonies*, as also many noble *Exploits*; as *Dickins. Delph. Phœniciz. c.*6.

Verissimum, priscis omnibus unam eandemque esse Theologiam, quam Græci ad fabulas traxerint: & omnia adversus veritatem de ipsa veritate fuisse constructa. Sandf. de desc. l. 1. *sect.*17.

BOOK III.

Of Pagan Poesie, Historie, Laws, and Oratorie; with their Traduction from sacred Oracles.

CHAP. I.

Of Pagan Poesie, and its Traduction from sacred Oracles.

Poesie *the most ancient of Human Literature. Divine Poesie most ancient, and the Idea of Human: which is proved,* 1. *by Authoritie,* 2. *by Artificial Demonstration:* 1. *From the first Poets,* Linus, Orpheus, Homer, *and* Hesiod. 2. *From the Original occasion of al Poesie, viz. God's Miracles and Apparitions in, and for, his Church.* 3 *From its Impulsive cause, viz.* Admiration 4. *From the agreament betwixt Divine and Pagan Poesie in their main end, viz.* Worship. 5. *From the* parallel *betwixt Divine Poesie and Pagan, in their forme of production; which was by Divine* Enthusiasme. *Plato's description of Poetic* Enthusiasme, *as parallel to Divine* Enthusiasme. *The Greek* Rapsodist *parallel to the Jewish* Psalmodist. 1 *Sam.* 10. 5, 6. *Poesie not an* Art, *but Divine* Afflation. 6. *The Traduction of pagan Poesie from* Divine Oracles, *is proved from its* Mater; *which is either* Theologic, Philosophic, *or* Historic. 7. *Lastly, the same is demonstrated from the parts of Poesie; which is either* Eicastic, *or* Phantastic; *and both from sacred Symbols and Oracles.*

§. 1. WE have dispatcht, in the foregoing Books, two chief parts of *Philologie*; namely the *original of Languages*, and *Pagan Theologie.* We now procede to a third branch thereof, viz. *Poesie*; with indeavors to demonstrate its *derivation* from *sacred Oracles.* First, that *Poesie* was the most ancient of al *Artificial Literature,*

Poesie the most ancient part of human Literature.

ture, specially amongst the *Grecians*, is generally affirmed by the *Learned*; and we have for it the Testimonie of *Strabo, lib.* 1. where he undertakes to prove, that *Prose is only an imitation of Poesie*, &c. Thus also *Vossius*, (*de Histor. Græcis lib.* 1. cap. 1. *pag.* 7.) asserts and proves, *That the Greek Historians and Philosophers were after the Poets.* So also *Jackson* (on the *Autoritie of the Scripture*) gives it as from unquestionable Antiquitie, that al other set speech, whether Historical, or Rhetorical, was but the progenie of *Poesie*, falling in latter times from its wonted state. And indeed its evident from the thing it self, that al the ancient *Learning* of the *Grecians*, both *Historie*, *Moralitie*, *Philosphie*, and *Theologie*, was delivered in Poesie. Hence *Orpheus*, and other Poets were anciently stiled διδάσκαλοι, *Teachers*; because they taught men *Theologie*, and *Moralitie*, &c. Whence also the ancient *Discourses* of the *Philosophers* were stiled ἄσματα καὶ ἐπῳδαί, *Songs*, &c. because they delivered their *precepts* of *Philosophie* in *verse*. So *Pythagoras*, and the rest of the Philosophers of his *Sect*: Yea, among the *Latins*, *carmina* were used for *moral Precepts*; as *Stillingf. Orig.* S. *Book* 1. chap. 4.

That Divine Poesie was most ancient, and the Spring or Idea of Human.

§. 2. As *Poesie* was the first piece of *artificial Discourse* amongst the *Pagans*, particularly the *Grecians*; so tis as certain, that *Divine Poesie* preceded *Human*; yea that the latter was but a *corrupt imitation* of the former. We have the original forme, and mode of Scripture Poesie laid open to us by *Joseph Scaliger*, *Animadversiones in Eusib. Chron.* (*fol.* 6, 7. *edit.* 1658) 'We find not (saith he) in the *Psalter*, or *Lamentations* any *Cantic* bound up by Laws of *Metre*, but the Discourse 'is merely *Prose*, animated by a *poetic character*. --Only the *Cantic* of '*Moses* in the last *Chap.* of *Deuteronomie*, the *Proverbs* of *Salomon*, 'and almost al the Book of *Job*, are bound up under the necessitie of '*Ryme*; which *Ryme* is like two *Dimetrian Jambics*, with a *Tinnulus* to 'the ears. —— 'The *Cantic* of *Moses* is a *Ryme* drawing near unto a '*Tetrameter Jambic*, not unto an *Hexameter* Heroic, as *Josephus* wil 'have it. —— 'Yea, there is no *Hexameter* or *Pentameter* to be found 'in the *Sacred Bibles*: neither does the *Ryme* in them consist of any 'exact *Modes*, but the *Ryme* is sometimes shorter, sometimes longer, 'according to the capacitie of the sentence, *&c.* Thus much for the 'judgment of *Jos. Scal.* touching Scripture Poesie, its several Modes, *&c.* That *Moses* was the most ancient of al *Poets* is proved by *Josephus*, *l.* 2. *contra Appion*: as *Mariana* in his *Preface* to *Genesis*. We find *Moses's* Prayer deliver'd in a kind of poesie, *Psal.* 90. Also *Moses's* Song;

Song, upon Gods delivering the *Israelites* out of the hands of *Pharaoh*, *Exod.* 15. 1, *Then sang Moses, &c.* which was seconded by the Song of *Miriam, ver.* 20. Likewise *Jobs Discourses* are, for the most part, in Verse. Al which pieces of *Divine Poesie* are much more ancient than any piece of *Pagan Poesie.* And we need no way dout, but that the latter was, by I know not what *artificial* Satanic *imitation*, the *Product* of the former; as it may be demonstrated, both by *Inartificial* and *Rational Argumentation.*

Testimonies to prove the Traductionof Pagan Poesie from Divine Oracles.

§. 3. As for *Inartificial Arguments* or *Autoritie*, we shal begin with that of *Tertullian* (*Apolog.* cap. 47.) *Who is there*, (saies he), *of the Poets who hath not drank of the prophets fountain, &c* Thus *Jackson*, in his learned *Discourse* of the *Autoritie of the Scriptures*, proves at large, *That the most of those fabulous Narrations, and feigned stories, mention'd by* Heathen *Poets, had their original platforme, as also their main foundation and rise, from some real issue of Divine* Power; *and therefore may be referred to some historical relation of sacred writ.* So *Jacks.* of the Scriptures *fol.* 27. 'Albeit the *events*, which the most ancient *Poets* relate, through long distance of time seem most strange to us, yet 'is the ground such, as upon better search, may alwaies be referred 'to some *Historical Truth*; which yeilded *stuffe* to *Poëtic structure*, as 'day *spectacles* doe unto *night Visions.* Again, the same *Jackson*, *fol.* 34. speaks more fully thus: 'Continually, whilest we compare ancient '*Poets* or *stories* with the Book of *Genesis*, and other Volumes of *sacred* '*Antiquitie*, these sacred Books give us the *patterne*, of the *waking* '*thoughts* of anciens Times. And the Heathen *Poems*, with other frag-'ments of *Ethnic* writings, contain the *Dreams* and *Fancies* which suc-'ceding Ages, by hearsay and broken Reports, had conceived con-'cerning the same or like maters. For any judicious man, from the 'continual and serious observation of this *Register of Truth*, may find 'out the original, at least of al the principal *Heads*, or commun places 'of *Poetic fictions*, or ancient *Traditions*; which, it cannot be ima-'gined, they should ever have come into any mans fancie, unlesse 'from the *Imitation* of some *historical Truth*, or the *Impulsion* of great '*events*, stirring up *Admiration, &c.* The like, the said *Author* addes, *fol.* 49. where he proves, 'That the *Poets* have borrowed their best 'stage attire from the glorious *wardrobe* of *Israel.* And again *fol.* 56. 'The sacred Antiquitie of *Jewrie* was to other Nations, as *Nilus* 'to *Egypt*, the main stream or principal river. Thus *Jackson*; of which 'more hereafter.

Artificial Demonstration.
1. From the first authors of Poesie amongst the Grecians.

§. 4. We procede to the *Artificial* or *Rational Demonstration* of our *Assertion*, touching the *Traduction* of *Pagan Poesie*, from *Divine*; which we shal endeavor to make good from the first *Authors*, *Occasions*, *Ends*, *Principes*, and *Parts* of al *Pagan Poesie*. As for the *first Authors* of *Pagan Poesie*, they are generally supposed to have been the *Grecians*: but as for the time when *Poesie* began to take root amongst them, 'tis somewhat uncertain. That *Moses* was more ancient that al the first *Grecian Poets*, *Tatianus (Orat. contra Græcos)* thus demonstrates: 'For 'the present I wil most diligently declare, that *Moses* was more ancient, 'not only than *Homer*, *but* also than other Writers who preceded 'him, I say, than *Linus*, *Philamon*, *Thamyris*, *Amphion*, *Museus*, *Orpheus*, *&c. Orpheus* lived together with *Hercules*. *Museus* was *Orpheus's* 'his *Disciple*: of *Amphion* we need not say more, because it is certain 'that he flourished two Ages before the *Trojan* war. *Carion* in his *Chron. lib.* 2. makes *Linus* to be the first of the *Greek Poets*, who taught *Hercules Leters*, and *Music*, *&c.* His words are these: 'What time 'Linus flourished in, we may gather thence, that he is said to teach 'Hercules Leters, and *Music*; who when young being chid, fel into 'a passion of anger, and thence threw the Table, wherein he drew 'his Leters, at *Linus's* head; with which blow he died. They say 'that *Linus* was the first that brought Learning into *Grece* from *Phenicia*, &c. Hence we may safely conjecture, first that *Linus* was by birth a *Phenician*, for such the ancient *Hercules Tyrius* his *Scholar* was, as before. 2. That *Linus* also lived about the time the *Canaanites* were expelled *Canaan* by *Joshua*. For about this time *Hercules Tyrius* also lived; who transplanted some *Colonies* of these *Canaanites* or *Phenicians* into *Africa*, *Spain*, and such parts as bordered on the *Midland Sea*; whence the chief parts of *Joshua's atchievements*, are by the Mythologists transferred to him, as before: (unlesse we make this *Hercules* distinct from, and after, *Hercules Tyrius*.) 3. Whence also it appears that the choicest *materials* of *Linus's Poemes* were of sacred *Origine*. For he being a *Phenician*, and living about that time, wherein God wrought so great wonders in behalf of the *Israelites*, he could not but have some Notices thereof. Yea, we have reason enough to conclude, that most of his *Mythologie*, or *fabulous Narrations* touching the *Gods*, their ἀρχαιολογία, *Genealogie*, and *exploits*, were but *broken Traditions*, and *Imitations* of some sacred *Persons*, *Exploits*, and *Stories* in the *Jewish Church*. And albeit we have few *Reliques* of his *Poemes*, yet what remains seems to owe its origine to the

Linus, the first of the Greek Poets, traduced the choicest of his Poesie from sacred Oracles and Operations.

the *sacred Fountain*, opened amongst the *Israelites*; specially that most celebrated Verse

Ῥᾴδια πάντα θεῷ τελῆται καὶ ἀδύνατον οὐδέν.

Its easie for God to atchieve althings; and with him nothing is impossible. This Golden *Verse*, we may presume, Linus *gained* from the *Divine Oracles*, or his own *observations* of *Gods Divine power* in, and with, his *Church*.

§. 5. Next to *Linus* follows *Orpheus*, whom *Carion* (*lib.* 2. touching the ancient Learning of the *Jones*) makes to be *Linus's Auditor*, and *companion* of the *Argonauts*. This *Orpheus* is said also to have writ the *wars of the Titans*, and the *Expedition of the Argonauts*. Its reported also, that he was torne in pieces by the women in *Thracia*, out of a *superstition*; because he had changed their *Laws*. Some make the Poetic Age to begin with *Orpheus*. Its certain he was a great *Promotor*, if not the first *Inventor* of the θεογονία, *Generation of the Gods*, *Justin Martyr* stiles him, τῆς πολυθεότητος πρῶτον διδάσκαλον, *The first Teacher* of *Polytheisme*. He was a great *Instrument* the *Devil* employed for the erecting of *Idolatrie*, together with *Melampus*, *Museus*, *Arion*, *Methymneus*, *Amphion* of *Thebes*, and *Eumolpus* the *Thracian*: Who were al great *Promotors* of *Idolatrie*; as wel as of *Poesie*; whereof, we need no way dout, but that they received the *original Idea* from the *Jewish Church*. For, that *Orpheus* was in *Egypt*, is generally confest: whence, as 'tis said also, *he brought most of his Superstitious Rites* and *Customes* into *Grece*; wherein those who were *initiated*, were called ορφεωτελεσταὶ. Thus *Sandford, de Descens. l.* 1. § 22. '*Orpheus* is said to be the first that brought into Grece the *Sacreds* of 'father *Bacchus*; who also, as *Diodorus* reports, at the same time, 'and with the same indeavor, brought in the *mysteries of Hades*, ac'cording to those things which he had imbibed in *Egypt*, from the 'sacred *Hebraic* Scriptures, τὰ μὲν μιμησάμενος, τὰ δ' αὐτὸς ἴδια πλάττας, *imitating these things, but other things framing of himself.* The like *Steuchus Eugubinus*, de Peren. Philos. l. 2. c. 2. *There is no one ignorant that Orpheus came into* Egypt *and thence transported his sacreds and Theologie, who testifies the same of himself* in Argonautica,

Orpheus's Poesie derived from sacred Scripture.

Orpheo, qui sub Judicibus floruisse a quibusdam dicitur, circa Cadmi tempus, qui ab illo edoctus. Sandford de Descensu l. 1 § 22.

Diodor. l. 1.

Η δ' ὅσον αἰγυπτίων ἱερὸν λόγον ἐξελόχευσα
Μέμνιν ἐς ἠγαθέην πλάσας ἱερά τε πολλὰς,
Ἀπιδος ἀς θεὶ νεῖλος ἀγαῤῥοῦς ἐστεφάνωται.

Now that the *Egyptian Rites*, and *superstitions*, were of *Jewish extract* originally, is elsewhere proved. They say also, that *Orpheus*

ns traduced much of his *Learning* from *Phenicia* : which we may very justly suppose, if that hold true, which we have before mention'd out of *Carion*, *that Linus was his Preceptor.* This seems farther evident from that *Philosophic Tradition*, fathered on *Orpheus*, ἐκ τοῦ ὕδατος ἰλὺς κατέστη, *of water Slime was made*: which was a great *Phenician Tradition*, as it appears by the *fragments of Sanchoniathon*; wherein we find mention of this ἰλὺς, which he makes to be the same with his μοῦ, in the *Phenician* Tongue מוד *mod*, the *first mater* or *Chaos*, out of which al things were framed. Now that this *Phenician maxime* (as the most part of their Learning) was originally derived from the *Jewish Oracles*, is sufficiently demonstrated, Court Gent. part. 2.B.1.C.3.§.13,14.and B.2.C.2.§ 4.

Euseb. ex Tim. chron. περὶ κοσμ.

Orpheus (according to *Eusebius*)makes mention of the first *Creation* of man out of the Earth ; as also of the *Infusion* of the *rational Soul* by God. And *Suidas* attests, that *Orpheus* held, *there was a certain Countrie* ἄδεγτον *invisible*, ἀκολουθήσας τοῖς Μωσέως; *following herein the Traditions* of *Moses*. We have a ful explication of *Orpheus's* Theologie, and its derivation from the *Mosaic*, in *Steuch. Eugub. de peren. Philos. lib. 7. c.* 10. After *Mercurius Trismegistus*, it remains that we 'shew how the other *Grecian* Divines accord with the Theologie of 'Moses. As *Trismegistus* was the first of the *Egyptian* Divines, so *Or*'*pheus* of the *Grecian*, unto whom al the following philosophers, special'ly *Pythagorus* had regard, as the very *Grecians* themselves attest. Thence the same *Eugubinus* procedes to draw up the parallel 'twixt the Theologie of *Moses* and *Orpheus*. The first part of *Orpheus's* Theologie he makes to consist in the praises of the eternal most wise Creator. The second part treats of the Chaos, namely of the creation of of the Earth and Water, &c. wherein he shews what cognation there is 'twixt *Moses* and *Orpheus*. This *Orpheus* was very skilful in *Music*, as wel as *Poesie*, which gave him a mighty advantage on the *Thracians* and *Macedonians*, for the *Civilising* of them: whence 'twas fabled, *That he drew men and trees after him*, i. e. by the *Noveltie* and *pleasingnesse* of his *Music*, and *Poesie*, he insinuated his *Moral Precepts* into the minds of men, and drew them to a chearful embracing of the same. This also he derived from the Church of God, as else-where. So *Vossius de Philosophorum Sectis*, C. 3. §. 4. speaks concerning him. *Orpheus* was 'a *Thracian*. Many have writ in the days of old, Ορφικά, *Poemes ac*'*cording to the* Doctrine of *Orpheus*. *Suidas*, in Ορφεύς, enumerates some 'of them. The chiefest of these was named *Onomacritus*; who lived in

Suidas. in Ορφεύς.

in the times of *Pisistratus's* Sons. Of whom *Tatianus*, *contra gentes*, thus speaketh: Ορφεὺς δ κατὰ τὸν αὐτὸν χρόνον Ηρακλεῖ γέγονεν, &c. *Orpheus was contemporary with Hercules. But the Poemes that passe under his name, are said to have been composed by Onomacritus the Athenian, who lived under the Government of Pisistratus's sons, about the 50. Olympiad.* There are many *Fragments* of the Ορφικῶν, which *Henry Stephanus*, in his *Philosophic Poesie*, hath collected together. But the most famous fragment is that in *Justin Martyr*; in which there is somewhat of *Abraham*, and the *Mosaic Tables* of the *Decalogue*.

§. 6. Next to *Orpheus* we may adde *Homer*; who lived about 150. years after the *Trojan war*, not far from the Age of the *Prophet Esaia*, as *Carion Chron. lib.* 2. That *Homer* was in *Egypt*, is generally confest by such as have written his life, Thus Steuch. Eugubin. de Peren Philos. l. 2. c. 2. *That Homer* embraced *the Egyptian Disciplines and Theologie his whole Poesie testifies.* So also *Grotius* on *Mat.* 10. 28. saies, *That Homer was in Egypt is evident*, &c. Yea *Sandford, Descen. l.* 2. §. 37. thinks that *Homer* was born and bred in *Egypt*. That *Homer* had many of his *Fictions* from some *real Scripture Tradition*, which he gathered up whilest he was in *Egypt*; we may safely *conjecture*, even from his *stile* and the *Affinitie* of many of his expressions with the *Scripture Language*. Thus *Ralegh*, *Hist. Part.* 1. B. 1. *C.* 6. *Sect.* 7. *It cannot be douted, but that Homer had read over al the Books of Moses, as by places stolne thence, almost word for word, may appear; of which Justin Martyr remembreth many, in the Treatise Converted by Mirandula.* The like *August. Eugubinus, de peren. Philos. l.* 1. c. 1. *For whence caust thou conceive that Grandiloquence of Homer, so many Ceremonies of worship, and Sacrifices, in which thou shalt find a manifest concord with the Sacred Scriptures, should flow?* &c. For the more ful evidence whereof see *Duport's Gnomologia*, or parallel 'twixt *Homer* and the *Scripture*; also *Bogan's Homerus Hebraizans*.

Homer's choicest notions from Scripture.

Egyptum, ubi & natum Homerum cum Heliodoro suspicor, & eruditum plane videor. Sandf. Desens. l. 1. §. 37.

§. 7. Next to *Homer* follows *Hesiod*; who is said to live, 100 years after *Homer*, somewhat before the *Babylonian Captivitie*. *Carion* (*Chron. lib.* 2.) tels us, 'He was a Priest of the Muses Temple in *Helicon*. His 'Poemes contain partly Discourses of Moralitie, partly a description 'of the year, or, as we phrase it, a *Calendar*: for such was the Learning of the Ethnic Priests. – He received the chiefest part of his Learning from the Phenicians, and *Egyptians*; unto whom many of the 'Grecians sailed. They write that *Hesiod* being old was slain, &c. That *Hesiod* received some of his choicest *Traditions* from the sacred *Oracles*,

Hesiods Poemes from Scripture.

if

if not immediately, yet *originally*, wil appear probable to any that shal take the pains to draw up the *parallel*. I shal only mention a particular or two; as his description of the Chaos, Πάντων μὲν πρώτιστα χάος γένετ', &c. *First of al the Chaos was produced*, &c. where he seems to give a description of the *first mater* or *Chaos*, exactly *parallel* to the *Mosaic Delineation thereof*, Gen. 1. 2. And indeed the whole of his θεογονία, or *Genealogie of the Gods*, seemeth to be but a *corrupt Imitation* of *Divine Persons*, *Actions*, and *stories*, as before, B. 2.

A second Demonstration from the first occasion of al Poesie; which was the stupendous works of God.

§. 8. Having demonstrated the *Traduction* of *Pagan Poesie* from *Divine Oracles*, by shewing what recourse the first *Inventors* thereof had to the *Phenicians*, *Egyptians*, and originally to the *Jews*; we now procede to a second *Demonstration*; namely to evince the same from the *original ground* of al *Poesie*; which we dout not but to prove, was one and the same both in *Divine* and *Human Poesie*. As for the *original ground* and first *occasion* of al *Poesie*, it sprang from the stupendous *Miracles*, and *affecting Providences*, which God vouchsafed the infant state of his *Church* and *People*; for their *securitie* and *incouragement*. For (as hereafter) the first Ages, after Gods delivering his people out of the *Egyptian* bondage, being filled up with *admirable effects*, and wonderful *passages*, of *Providence*, which God was pleased to afford the infant state of his *Church*, for the *confirmation of her faith*, and to give the whole world *ocular demonstrations* or sensible experiments of his *Deitie*, and *Providence*; the *sense* and *apprehension* of such wondrous issues of Providence, could not but make a deep *impresse*, on the tender and soft *Affections* of his own People, in whose behalf these *signal providences* were vouchsafed. Now the Church in this her *Childish state*, (like Children who are much affected with wonders) being struck with the sense of these prodigious *Apparances* of *Divine Power* in her behalf; and having her *Affections* much stirred and moved hereby, was not able to contain herself within bounds, (for Affections melted are very diffusive) without venting her self in *Poetic Hymnes* and *Raptures*. For *Affections* are the greatest *Wits* that may be, and delight to vent themselves in *Poesie*; which is a *Witty Art*, or rather *passion*; and therefore the most *expressive* of extraordinarie and *choicer Affections*. Alas! who so dul or *flegmatic*, but can, upon some more than ordinary experiments of *Divine Providence*, find some *poetic strains*, to vent his more *warme* and *melted* Affections in and by? Thus much *Experience* learnes us, that where any *extraordinary occasion* happens, for the moving the Affections, specially *Admiration*, *Love*, *Joy*, or *Sorrow*, there this

Illustres illæ Mosis Victoriæ adhuc recenti memoria celebres magis innotuisse putandæ sunt, &c. Sandford de Descens. l. 1. §. 12.

this Poetic *vein* is most *pregnant* and *ripe*. For as *speech* was given to man for the communicating his *conceptions* or mind unto others; so Poesie (which is the most witty and affectionate speech) for the more *lively representation* of our *choicer* Apprehensions and *Affections*, stirred up by some extraordinarie *events* or *experiments* of Providence. This seems to be the genuine and original *ground* or occasion of al poesie, specially *sacred*. For we find in *Scripture*, that the *People of God*, having received *signal* and unexpected *deliverance*, found no more *proper method* for the celebrating of the same, than by *spiritual Hymnes* or *Psalmes*, which are *Divine* Poesie. Of this sort were the *Songs of Moses* and *Miriam*, *Exod.* 15. 1. 20. which, so far as we can learne, were the first pieces of Poesie the world was made partaker of; and what the occasion hereof was, is very plain, *viz.* *Gods* wonderful deliverance, vouchsafed the children of *Israel* at the *Red sea*. So likewise we find many other parcels of *Sacred Scripture*, which were intended as *commemorations* of *signal providences* written in *verse*. Thus was it usual with those *Divine Writers*, upon any *extraordinarie Experiments* or *Observations* of *Divine* Providence, to give lively *expressions* thereof by *extemporarie Hymnes*, or Poems, as *Judg.* 5. 1 *Sam.* 2. *Luk.* 1. 46, 68. with other *Scriptural Hymnes and Songs*, which were the ordinarie effects of *extraordinarie* and *astonishing Providences*.

And as this gave the first occasion or rise to al *Divine* Poesie, so also to al, *human* and *pagan*. For what was it, that at first brought in the use of Poesie amongst the ancient *Heathens*, but certain *Experiments* and *Traditions* of the stupendous *operations* of God, which the first *fabulous* Poets, *Linus*, *Orpheus*, *Homer*, and *Hesiod*, having gleaned up in *Phenicia* and *Egypt*, made the foundation and *mater* of their *poetic fictions*. This before we (§. 3.) hinted out of *Iackson*, who proves, *That the chiefest part of those fabulous Narrations, and feigned stories, with which the first* Poets *stuffed their Writings, had their foundation in, and rise from, those extraordinarie issues of Divine* Providence, *which the great* God *vouchsafed in the behalf of his Church*, &c. To which we may adde, that *Satan* (who greatly affects to be *Jehova's* Ape) not only *adulterated* the miraculous *Providences* of God, by turning them al into *Grecian* Fables, but also *counterfeited* the like, thereby to render himself the more *venerable*. We have a ful instance hereof in the *Egyptian Magicians*, who counterfeited the *miracles* done by *Moses*. Thus also, as God vouchsafed his *Church* and *People* many glorious Apparitions and *manifestations* of himself, either by the *second* Person

in the *Trinitie*, his assuming a *transient corporeal forme*; or by *created Angels*, as Gen. 28. 17, 18, 19. where *Jacob* had an Apparition of *God*, and thence called the place *Bethel*, &c. So also the *Devil*, in imitation of God's *Apparitions*, appeared in *sensible formes* and *shapes* to his *Devoti*, who therefore erected their *Betylia*, or *pillars* of Stone, in commemoration of their *Demon's* Apparition, and that in *imitation* of *Jacob's Bethel*; as before c. 7. §. 8. Thus *Jackson*, on the Scriptures, *fol.* 34. 'Whence came this conceit, of God's appearing in *sensible* 'shapes, into *Homer's*, and other ancient *Poets* heads? surely, as God 'had spoken in divers manners unto the old world, so he appeared in 'divers formes unto the *Israelites*. And as the Devils had counter-'feited Gods manner of speaking to his *People*, so did they the manner 'of his, or his *Angels*, Apparitions: Thus did the *Devil* appear in the 'shape of *Castor* and *Pollux* to the *Romans*, &c. By which we come to understand whence the Poets ἐπιφάνειαι, *Epiphanies*, or *Apparitions of their Gods* had their Original. Proportionable whereto, it would be no difficult mater to shew, how the chief *Heads*, or *common places*, of Poetic *figments*, had their foundation and rise from some *sacred storie* of *persons* or *things* taken up, by I know not what, *Satanic imitation* and *Tradition*. But of this more hereafter. c. 4, 5 &c.

3. *Demonstr. from the Impulsive cause of al Poesie, which was Admiration.*

§. 9. Having gone through the *Procatartic cause*, or *occasional ground* of al Poesie, both *Divine* and *Human*, we now procede to its *Impelling cause*; thence to demonstrate the *derivation* of *Human* Poesie from *Divine*. As the prodigious astonishing *Providences* and *Apparitions* of God, in the behalf of his Church, were the first occasion of al Poesie, both Human and Divine; so the immediate *impulsive cause* thereof was *Admiration*, with other suitable *Affections*. And look, by how much the more *stupendous* and amazing the Objects of *Admiration* are, by so much the more *violent* wil its *impulsion* on the Soul be. Whence it could not be, but that the astonishing *amazing Providences* of God, vouchsafed to his Infant Church, should fil the world with great *admiration*, and other Affections correspondent therewith: And hence the Soul being *impelled* by *Admiration*, found no way so proper to vent it self, as by *Poetic Raptures*, and *Hymnes*. Thus it was with *Divine Poets*; and thus also with *Pagan*. And by how much the more *admirable* the *Subject* to be expressed was, by so much the more *studious* and *accurate* these first *Poets* were, to deliver their *mater* in such a *forme* and *manner*, as should be most acceptable and pleasing.

Divine Poesie from Admiration.

Hence

Hence we find the more *Affectionate* parts of *Divine* Scripture, to be delivered in *Verse*; which *method* was also *imitated* by the first *Ethnic Poets*: whence *Jackson*, on the Scriptures, *fol.* 43. observes, 'That the 'reason, why *Divine Poemes* are so rare now adays, is, because the World 'being so far degenerate and drench'd in *Atheisme*, our Senses are not 'moved with the admirable *products* of God's *power*; nor our minds 'bent to observe the waies of his *Wisdome*, so as to be stricken with 'the true Admiration of them. Whereas in the Worlds *Infance* (when *Atheisme* had so little rooting) the *Senses* and *minds* of men were more struck with the *Admirable* Experiments of *Divine power*; whence flowed deep *Admiration*, and *commotion*, of *Affections*, which are very *wittie* and *natural Poets*. Neither was it *Admiration* in general only, which we make to be the first *impulsive cause* of *Ethnic Poesie*, but a particular *Admiration* of those great amazing *providences*, which also gave the first occasion to *Divine Poesie*. For the first *Greek* Poets, *Linus, Orpheus*, &c. living in the Ages immediately following (if not in the same) those, wherein God wrought such *Miracles* for his people the *Israelites*, we cannot rationally *presume*, but that they must have some *Notices* of those *miraculous* Operations of God; which could not but fil them with *Admiration*, and thence impel them to vent the same in their *Poetic* strains, as before.

Ethnic Poesie from Admiration of Divine Operations.

§. 10. The Traduction of *pagan Poesie* from *Divine*, may be farther demonstrated from their *parallel Ends* and *Designes*. We might draw the *parallel* betwixt *Pagan* Poesie and *Divine*, in many *secondarie* lower ends: as they both agree in this, that they were intended, by their first Inventors, 1. to give *lively colors* and *representations* unto things: 2. to expresse our *choicest conceivings*, and most raised *Affections*, in the most pleasing and taking manner, &c. But to let passe al *lower ends*; the Agreament of *Ethnic* Poesie with *Divine* in the *supreme end*, though in relation to a different *Object*, sufficiently argues the Traduction of the *former* from the *latter*. The *main end* and supreme intendment of *Divine* Poesie was, *to celebrate the great Name of God, appearing in the stupendous operations of his hands; and thereby to maintain his Adoration and Worship in the world.* This is evident by al the *sacred Hymnes, Psalmes*, and other *Poetic* strains in Scripture. Now that al *Ethnic* Poesie had, at least in its first rise, the same *supreme end*, though misplaced on a false *object*, or *Idol*, is evident. *Strabo* (*lib* 1.) acquaints us, *That the great designe of their first* Poets *was*, ψυχαγωγεῖν καὶ θελγεῖν τὰ πλήθη, &c. *gently to allure and draw on the people to a Reverence and Adorati-*

4. Demonstr. The parallel betwixt Pagan Poesie and Divine, as to their ends.

on of the Gods. And indeed the Greek *Idolatries* and *Superstitions* were never formed or shaped to any perfect *stature*, til the Poets came into play, namely *Linus*, *Orpheus*, *Amphion*, &c. specially *Orpheus*, who, by the *noveltie* and *pleasingnesse* of his Poesie, mixed with *Music*, insensibly drew, and inveigled the minds of men into Idolatrie. This seems apparently the *designe*, not only of *Orpheus*, but also of the rest of the first Poets; wherein indeed they proved very successeful; as it appears by their Poetic *Theologie*; which consists of nothing else but of *fabulous Traditions* of their Gods, &c. in order to the advancement of their Idolatrous *worship* and *Superstition*. Thus, as *Divine Poesie* was calculated for the promoting of the *true* worship of God, so *Pagan* for the *Devils* worship: yea the latter seems to have been wholly taken up in *imitation* of, and *derivation* from, the former. For the Devil knew ful wel, that God, out of infinite *condescendence* to the *infant* state of his *Church*, was pleased to communicate to them this extraordinarie gift of *Poetic Raptures* and *Hymnes*, thereby to render his *Service* more *agreable* to them: therefore he, out of an *ambitious* humor, would needs play God's *Ape* herein, and communicate to his *Devoti* a *Diabolic gift* of *Enthusiastic Poesie*; thereby to render his *Idol-worship* more delightsome and *taking*. Thus, as God was wont to deliver his *sacred Oracles* in *Ecstatic poesie*, so also the Devil his in Diabolic *Enthusiasmes*: and both one and t'other conspired in their *supreme End*; which was the Establishment of their *Service*, and the Advancement of their *Names*. Only the *Devil*, and his *Idolizers*, acted herein the parts only of *Blasphemers*, *Usurpers*, and *Apes* of God. But of this more in the following Section.

5. *Demonstr: From their parallel Forme or Mode of Composure, which was by Enthusiasme.*

§. 11. A fist *Demonstration*, to evince the Traduction of the first Pagan Poesie from Divine, may be fetcht from their agreament in the *forme* and *mode* of *Production* or *Composure*. We know, that the Forme or Mode, wherein the first *Divine* Poesie was delivered, was *Enthusiastic*. So the Songs of *Moses*, and *Miriam*, Exod. 15. 1. were by *Divine Afflation*, or *Extemporarie Enthusiasme*. So 1 Sam. 10. 5, 6. we find there mention made of a Music and Poetic *meeting* of the *Prophets*, attended with *Enthusiastic Inspirations*, and Prophecyings. It is conceived by some, that those who are said to *prophecie* at these *Meetings*, were some of the chiefest of them; who having their minds inwardly inspired, and agitated by an Enthusiastic *Divine Afflation*, were thereby enabled to compose *extemporarie Hymnes*: so that being under a *Divine* Ecstasie, they were transported, beyond the ordinarie

1 Sam. 19. 5, 6.

capacitie

capacitie of their *natural Fancies*, into a *Rapture*, for the composing of such *Hymnes*, as might most conduce to the celebrating the *Name* and *Honor* of God. Such also were the *Songs* of *Deborah* and *Barak*, of *Esaias*, *Simeon*, and *Anna*, Luk. 2. 25, 36. And we find the like exercise of this *gift* in the Church at *Corinth*, 1 Cor. 14. 26. where it seems evident, that those *Hymnes* or *Psalmes*, there mentioned, were *extemporarie*, (as *Grotius* observes,) i. e. proceding from an *Enthusiastic Afflation*, or Divine *Inspiration*. Yea, *Mede* (*Diatribe* 1. *pag.* 177.) interprets *prophecying* 1 Cor. 11. 5. to be singing of *Psalmes*, or *Divine Hymnes*; with this Observation, 'That a *Poet* and *Prophet* were anciently termes *equivalent*, because Prophecies, both Divine and Heathen, were delivered in *Poesie*. Now, in imitation of this ancient *mode*, or *forme*, of Divine Poetic *Enthusiasme*, (or Enthusiastic Poesie,) the *Devil* also vouchsafed his Poets (specially such as were immediately employed in his Worship and Service) a *Diabolic Afflation*, or *Enthusiasme*. Thus the *Dithyrambus*, or Song dedicated to *Bacchus*, was a kind of Enthusiastic *Rapture*; and the *Corybantes* that sang it, are described as persons *Ecstatic*, or rather *phrenetic*, and mad. So *Strabo*, *lib.* 10. ὅτι ἐνθουσιασμόν τινα θείαν ἔχειν δοκεῖ, καὶ τῷ μαντικῷ γένει παραπλήσιον, *Enthusiasme seems to have a kind of Divine afflation, and to come near the Prophetic kind.* Yea indeed, as in the *Jewish* Church a *Poet* and a *Prophet* were termes equipollent, so also in the *pagans* Temple. Whence *Paul*, Tit. 1. 12. cals the *Grecian* Poet a *Prophet*. So amongst the Latines, *Vates* signifies both a Poet, and Prophet; because the Heathen *Priests* and *Prophets*, (in imitation of the *Jewish*) delivered their *Oracles* and *Prophecies*, for the most part, in *verse*. And 'tis evident the *Heathens* conceited their *Poets* to be divinely inspired, whilest they uttered *Oracles* from, and *Hymnes* unto, their *Gods*: for they were herein transported beyond the power of *sense* or *Reason*, suitable to many *Ecstatic Diabolic Enthusiasts* of latter Ages. These *Enthusiastic poets had Hymnes* of al sorts; some dedicated to their *particular* Gods, as ὑμνῳδὸς to *Diana*, Ἴαλος to *Ceres*, Διθύραμβος to *Bacchus*, Παιὰν to *Apollo*, Ἀδωνίδια to *Adonis*.

Hymni Pæanibus simillimi. Jul. Scalig. poet. l. 1. c. 45.

Luk 2. 25. 36.

1 Cor. 14. 26.

1 Cor. 11. 5.

Tit. 1. 12.

Refert Pausan. in Phocaicis, primum omnium et præcipuum certamen in Pythis eorum fuisse, qui in Apollinis honorem Παιᾶνα canerent. Quippe ut Διθύραμβος Baccho, Dianæ Ὑμνῳδὸς, Ἴαλος Cereri; ita Παιὰν Apollini proprius fuit, & primus qui in ejus laudem solummodo concinnabatur. Dickinson. Delph. Phænicizans. cap. 6.

The chief of these Grecian *Hymnes* was *Pæan*; which consisted chiefly of that solemne Acclamation Ἰὴ, Ἰὴ, *Ie, Ie*, whereunto some prefixed *Eleleu*, so sung *Eleleu Ie*, which is the very same with the Hebrew *Hallelujah*. Thus *Sandford*, *de descensu l.* 1. §. 5. 'This whole mode 'of acclamation, whether we pronounce it *Eleleu jou*, or *Eleleu* 'Hie, was taken from the Hebrew *Sacreds*, viz. from *Hallelujah*.

Epinicia erant, quæ in certaminibus victori canebant. Pæanes, quibus gratulabantur Diis immortalibus pro victoria. Jul. Scal. Poet. lib. 1. cap. 44.

'For we may not but confesse, that the *Greeks*, in their commun sacreds, of *Hallelu* made *Eleleu*, and of *Jah*, *Hie*; the Accent being traduced on the first leter, according to the *Grecian* mode. Thus also *Dickinson*, *Delph. Phœniz.* c. 6. 'Before Paan, they were wont 'to pronounce the solemne προπαιανισμος, or *acclamation*, ἐλελεῦ, to 'which they added Ἰὴ, Ἰὴ, or Ἰοὺ, Ἰοὺ. Now what can we imagine 'this *Eleleu Ie*, or *Eleleu Iou*, in the beginning to have been, but the 'Hebrew הללו יה *Hallelu jah*, which formule of words the Hebrews 'were often wont to use in their Hymnes; in the beginning, by way 'of *exhortation*; in the end, as an *acclamation*. In imitation whereof, 'the Greek ἐλελεῦ ἰὴ, was both the προπαιανισμος, i. e. the exhortation 'of the *Pæanisme*; as also ἐπῳδὸς, and ἐφύμνιον, the *Epode*, and Acclamation, with which the Hymne was concluded. See more of this in what precedes, B. 2. c. 4. §. 2, 3. and c. 9. §. 1. The *Grecians* had also their *solmne Hymnes* for their *Gods*; some dedicated to the *propitious* Gods, which the old *Greeks* called καλπῶν ὕμνοι, and the *Latins* properly *indigitamenta*, and *carmina calatoria*; others they had to their *Vejoves*, or *læva numina*, which the Greeks called ὕμνοι ἀποτροπαίοι, and the Latins *Carmina Averruncalia*. Thus the old *Romans* had their *Assamenta*; which were Hymnes *particularly* made and sung to the honor of some *peculiar* God; whence the *Assamenta Janualia*, *Junonia*, &c. These *Diabolic* Hymnes some, on probable conjectures, conceive to have been inspired by *Satan* (as many other parts in *Pagan* Worship) in imitation of those *Enthusiastic* Hymnes, which were in use amongst the *sacred* Prophets and Poets, as before, 1. *Sam.* 10. 5, 6. Thus *Jackson*, of the Authoritie of Scripture, *fol.* 47. 'Grece had her *Helicon*, and 'other (by her) reputed sacred wels; whose waters drunk made men 'Poets on a sudden, where Demoniacal Spirits would frequent, and 'might inspire such with Poetical furie as did observe their *Rites* and 'Ceremonies, Counterfeiting the Spirit of divine prophecies, as they 'had done Gods voice in Oracles. See more of this *Stillingfleet Origin. S.* Book 2. chap. 2.

That Ἰὴ, or Ἰα', is the same with יה Jah, Gods name, is evident from that of Hesychius. Ἰα ὁ θεὸν σημαίνει παρ' Ἑβραίοις.

Plato's discourse of Enthusiastic Poesie examined and parallelised with Divine Poesie.

§. 12. But none treats more accurately and fully of *Ethnic Poesie*, its *original* forme or mode of *production*, than *Plato*; whose Discourse hereof, being examin'd and *parallelised* with *Divine* Poesie, wil give us a ful Demonstration, that the *former* was but a corrupt imitation of the *latter*. *Plato* indeed supposeth al *Poesie* to have been, in its original, ἐνθεος μιμησις, an *Enthusiastic imitation*, or *Divine Enthusiasme*; whereof he treats at large in his *Io*: where being about to explicate

cate the Divine *force* of Poesie, under the person of a certain *Rapsodus* named *Io*, he shews, that Poesie came not by *Art*, but, ἐνθουσιασμῷ τινι, by *certain Divine Enthusiasme*, &c. Now that this whole Discourse of Plato, touching the *original* of Poesie, was but a *Satanic* imitation of, and derivation from, sacred Poesie and *Oracles*, we shal endeavor to evince from the *Severals* thereof.

1. The very Title of this *Discourse* carries somewhat of *Sacred* and *Divine* in it. For Ἰὼ is but the contract of Ἰάω, the name which the *Grecians* gave to God, answerable to the Hebrew *Jah*, as before. This *Io* Plato makes to be ῥαψῳδὸς, one of their *Rapsodi*, (who were also called ῥαβδῳδοὶ, because they carried *rods*, which were the Ensignes of their Art,) whose Office it was to *recite* and *interpret Heroic Verses*, specially those of *Homer*, as *Serranus* observes here. And *Strabo*, *lib.* 1. giving us an account of the original of the *Grecian* ῥαψῳδίαι, *Rapsodies*, saies, *That they were Poemes which were sung* ἐπὶ ῥάβδῳ, *on the rod*, or *wand*, i. e. the *Rapsodists*, holding a *Rod*, or branch of *Laurel*, in their hands (as Plutarch) sung *Homers Iliads* to the *Harpe*, as *Hesiod's* ἔργα. For *Poemes* amongst the old *Greeks* were (as the same *Stabo*, *lib.* 1.) but λόγοι κιθαριζόμενοι, *Lessons fit to be sung by the Rapsodists*. Whence their ῥαψῳδίαι, and our English *Rapsodies*. Thus much for Plato's *Rapsodist*, which seems exactly parallel to, and but an *Ape* of, the *Jewish Psalmodist*, whose office it was to *sing* those sacred *Hymnes* or *Psalmes*, which were composed by the Prophets, upon some *Music* instrument. This also seems to have been the office of the *Sons of the Prophets*. By which it seems very probable, that the Greek *Rapsodies* and *Rapsodists*, were but Satanic *Imitates* of the Hebrew *Psalmodists*, &c. Yea, the very name ᾠδὴ whence *Rapsodie* comes, owes its origination to the Hebrew אורה *Ode*, as before.

The Greek Rapsodist from the Jewish Psalmodist.

Plato in Ione ῥαψῳδὸς *non solos cantatores, aut recitatores,* τῶν ἐπῶν, *sed & interpretes agnoscit. Eosdem verò non modo* ῥαψῳδὸς, *sed* ῥαβδῳδὸς *quoque dictos legere est: itemque* ῥαβδωρὸς, *&* ῥαβδῳδὸς: *quippe cum Scipionibus prodibant rubris, qui Iliadem profitebantur. Jul. Scal. Poet. l. 1. cap. 41.*

2. But to passe on to the *inwards* and *heart* of Plato's Discourse touching Poesie, its original, &c. First he shews (in his *Io*, *fol.* 532.) that Poesie was γεωμετρική τις τέχνη, a *graphic Art*, or *Art* of *Imitation*. I am apt to think, he hereby refers to the true original of al Poesie; namely, that it was but an *artificial imitation* of *Divine* Poesie, and Oracles. For he could not but know that the main figments of the *Greek* Poets, were but dark *shadows* or *artificial imitations* of *real* stories, conveyed to them by *Oriental Traditions*. Without dout Plato, who lived so long with the *Jews* in *Egypt*, could not but know, that most of those *fictions*, wherewith the Poets had filled up their writings were but imitations of *real effects* and *stories*, exhibited in those

Poesie an art of imitation.

Oriental

Oriental parts, specially amongst the *Jews*: whence he stiles al *Poesie* a *Graphic Art*, or Artificial *imitation*, i. e. of *real* Events, persons, and Things, conveyed to them by *Oriental* Tradition.

Poesie, not an Art, but Divine Afflation.

3. The principal thing, that *Plato* undertakes to prove, is, that *Poesie properly is not an Art, either Natural, or Acquired*, but θεία δύναμις, a *Divine power*, or *Afflation*; such as was in *Euripides*'s his stone, called Μαγνήτης, ὅπερ (saith he) καὶ ἡ Μοῦσα ἐνθέους μὲν ποιεῖ αὐτὴ, διὰ δὲ τῆς ἐνθέων τούτων ἄλλων ἐνθουσιαζόντων ὁρμαθὸς ἐξαρτᾶται. *Plato Jo, fol.* 533. Whence he addes, *that Poets being rapt into an ecstatic furie, like unto that of Bacchus his Priests, were wont to Versifie.* By which we see how the Devil, in the *Effusion* of his *Poetic Oracles*, affected an *Imitation* of Gods *Divine Afflation*, or *Enthusiasme*, vouchsafed his *Prophets*. Thence *Plato* (*Jo fol.* 538.) addes, *that a Poet was a volatile, yet sacred, Person*, κοῦφον, καὶ πτηνὸν, καὶ ἱερὸν; *neither could he versifie before he was*, ἔνθεος, *enthusiasticly inspired by God*, He farther addes, *that he must be* ἔκφρων καὶ ὁ νοῦς μηκέτι ἐν αὐτῷ ἐνῇ, *phrenitic* and *ecstatic*. Which is exactly parallel to the Scriptures character of *sacred Poets* and *Prophets*; and their *ecstatic enthusiasmes*. Yea, yet farther, he saies: *These Poets could not versifie by Art*, ἀλλὰ θείᾳ μοίρᾳ, *but this facultie came by a Divine Afflation, according to the Impulse of their Muse.* And he proves, it could not come by *Art*; *because Art extends it self to al under that kind*, &c. Wherefore he addes, *That God useth Poets as Instruments*, ἀλλὰ ὁ θεὸς αὐτός ἐστιν ὁ λέγων, *But 'tis God himself that speaks in them.* Hence saies he, '*Tynnichus* composed the *Pæan*, and stiles it εὕρημά τι Μουσῶν. And lastly, he concludes with a pretty Allegorie, concerning *a long chain or series of ecstatic Poets, drawn by Apollo, or their Muse, which way he listed*, ὁ θεὸς διὰ πάντων τούτων ἕλκει τὴν ψυχὴν, ὅπῃ ἂν βούληται, *but God by al these draweth the soul, which way he listeth*, &c. *Plato* here (as *Serranus* observes) makes God, under the assumed names of *Apollo*, and *Musa*, ἀρχηγὸν καὶ πρωτουργὸν, *the principal and first efficient of all Poesie*, by virtue of whose *Divine Inspiration*, the most unskilful, if good men, sometimes are inabled to *versifie*: whence that commun Proverb, *An Orator made, but not a Poet.* Hence also that of *Plato*, ποίησις ἐνθεος καὶ μανία καὶ μίμησις, *Poesie is an enthusiastic Madnesse and Imitation.* The like is asserted by *Aristotle*, *Rhetor. lib.* 3. cap. 7. διὸ καὶ ποιήσει ἁρμόττει ἐνθουσιασμὸς, ἔνθεον γὰρ ἡ ποίησις, *wherefore enthusiasme is very agreable to Poesie; for Poesie is a Divine Rapture.* Thence also it was, that *Homer* begins his *Iliads* with Μῆνιν ἄειδε θεὰ, calling upon his *Muse* for *Divine Inspiration*, with confession afterwards, καὶ γὰρ τ' ὄρας ἐκ Διός ἐστι,

Iccirco igitur invocant poetæ Musas, ut furore imbuti peragant quod opus erat. Jul. Scalig. Poet. l. 1. c. 2.

that

that al Prophecie and Divine Inspiration is from God. So

Est Deus in nobis, agitante calescimus illo,
Impetus hic sacræ semina mentis habet.

To sum up this *Demonstration*. Its evident, by al that has been laid down, that *Pagan Poesie*, according to its Original *Forme*, *Mode*, or manner of *Production*, was judged to be, not so much an *Artificial*, or *Natural Art*, but the Product of a *Divine Afflation*, or *Inspiration*; though indeed it were no other than the issue of *Diabolic Enthusiasme*; whereby the Devil, under the names of *Apollo*, *Musa*, &c. vented his *Effusions* and *Oracles* in *imitation* of that *Divine Poesie* and *prophecie*, wherein the *sacred Oracles* and *Hymnes* of God, were delivered by his *prophets*, under Divine *Afflation* or *Enthusiasme*.

Sixth Demonstration from the mater of Pagan Poesie.

§. 13. A sixth rational Argument to evince the *Traduction* of Pagan *Poesie* from *Sacred Oracles*, may be drawn from its *mater*; which may be distributed into *Theologic*, *Philosophic*, and *Historic*. The *first* and *original mater* of *Poesie* was *Theologic*; namely, touching the θεογονία, the *Genealogies of the Gods*, their *Metamorphoses*, *Apparitions*, *Oracles*, and *Worship*; which were taken up, and brought in, by *Satan*, the God of this World, in *Imitation* of the true God, his *Apparitions*, *Oracles*, and *Worship*, as has been at large demonstrated in the foregoing Book. This *Theologic Poesie* was introduced by *Orpheus*, *Amphion*, and those other great *Promoters* of *Idolatrie*, as before, §. 5. &c. 2. As for *Philosophic Poesie*, 'tis either, 1. φυσιολογικὴ, *Physiologic*; which treats of the *origine of the Universe*, *the Chaos*, *the Principes of Nature*, &c. Of which sort are (besides somewhat in *Hesiod* of the *Chaos*) the Poems of *Empedocles*, *Nicander*, *Aratus*, *Lucretius*, *&c.* Al which *Poetic Physiologisings* were but *corrupt imitations* of, and *Traditions* from, *Moses's* description of the *Creation*, *Gen.* 1. as it shal be made evident in the following Chapter. 2. Another branch of *Philosophic Poesie* is ἠθικὴ *Ethic*; which treats of *Personal Morals*; of which *Phocylides*, *Pythagoras*, *Theognis*, and others writ; who, we need no way dout, received their choicest *Materials* from the *Divine Ethics* of *Moses*, *Job*, *David*, and *Salomon*. 3. As for πίνοις οἰκονομικὴ, *Oeconomic Poesie*, taught by *Hesiod*, *&c.* also 4. πολιτικὴ *Politic Poesie*, used by *Solon*, *Tirteus*, &c. 'tis as evident they had their Original from *Moses's Oeconomics*, and *Politics*: of which hereafter. 5. We now come to *Historic Poesie*; which is either *Mythologic*, *simple*, or *mixt*; and al but traduced and borrowed from *Divine Stories*, as in the following Chapter.

Theologic.

Primum eum Theologorum: cujusmodi Orpheus & Amphion, quorum opera tam Divina fuerint, ut brutis rebus etiam mentem addidisse creduntur. Jul. Scal. Poet. l. 1. c. 2.

Philosophic.

§. 14. Lastly, I shal a little consider the several kinds of *Pagan Poesie*,

 and

Seventh Demonstration from the several kinds of Pagan Poesie.

and thence endeavor to demonstrate its *Traduction* from Divine Poesie and *Prophecie*. *Plato* gives *Poesie* a threefold *Distribution*. 1. Into ἁπλῶς διήγησιν, *a simple narration*: 2. διὰ μιμήσεως γιγνομένων, *into mimetic Poesie*: 3. διὰ ἀμφοτέρων, *into that which is mixt of both*. Thus *Plato*, *de Repub.* 3. *fol.* 392. We shal treat only of *Mimetic Poesie*: which the *Platonists* distribute into εἰκαστικὴ, *Eicastic*, and φανταστικὴ, *Phantastic*.

Eicastic Poesie its original and parts.

The Original of *Eicastic Poesie* they make to be this: *Oration* or speech was given by God to man, as a companion of his *Reason*, to the intent that he might the more *variously* and *happily* expresse his *conceptions*, either for *Necessitie*, or commun *Conversation*, as in civil Discourse; or for *delight* and *ornament*, as in *Poesie*; which was at first *instituted*, as wel to *delight*, as to teach; or else to teach with *delight*; according to that of *Horace*,

Docere volunt & delectare poetæ.

And the *delights* or *suavities*, which attend the *teachings of Poesie*, arise from its *Eicastic Art* or skil in *Imitation*: whence also *Eicastic Poesie* received its origination; namely, ποίησις from ποιεῖν, *to make*; and εἰκαστὴ, from εἰκὼν, an *Image*; because its main use lies in *framing Images*, and *pleasing representations* of *persons* or *Things*. Now this *Image-making Poesie*, seems evidently an *imitation* of sacred *Images*, *Figures*, and *Types*, so commun in the *Jewish Church*. Yea (as we have elsewhere proved) al the *Egyptian Hieroglyphics*, and *Grecian Symbols*, or *Images*, seem no other than corrupt *Imitates* of *Jewish Types*, and *Figures*. That *Eicastic* Poesie had its original from *Sacred Types*, may be evinced from the *severals* thereof, as from *Epics*, *Lyrics*, *Epigrammes*; but specially from *Comedies*, and *Tragedies*. For a *Comedie*, as the name imports, was a *song* or *hymne* sung in their *villages*: and a *Tragedie* (according to the imports of its name) a Poeme sung at the *sacrificing of a goat*, &c. and both allusions to the *Jewish Festivals* and *hymnes*, whence they were borrowed, as elsewhere. *Laertius* tels us, 'That about 'the 50th *Olympiad*, *Thespis* began to present *Tragedies*, &c. And 'the people were much taken with the Noveltie of the thing; for as 'yet there were no contentions therein. At last *Solon* absolutely for-'bad him to teach, or act, *Tragedies*; conceiving their falsitie hurtful, &c. by which it appears that *Tragedies* and *Comedies* came not in use, 'til after the *Jewish Learning* was diffused thorough *Grece*.

Of Comedies and tragedies, their original, &c.

Phantastic Poesie.

2. *Phantastic* Poesie is that, which altogether *feigns* things; and those for the most part *uncomely*, or at least things *comely* in an *uncomely* manner.

ner. Such are your *Romances*, which so much please the wanton wits and humors of this corrupt Age. This kind of Poesie was greatly disliked by *Plato* (*de Rep. lib.* 3. *fol.* 385.) who much disproved three things particularly in these *Phantastic Poets*. 1. The *Subject* of their *Poesie*; *which*, saith he, *is not the truth it self*, *but some* εἴδωλα, *Idols only*. 2. The *Forme* of their Poems. 3. Τρόπος ᾠδῆς, *the manner of their singing*, or ἀπλωδίας: Whence he makes a *Law* in his *Ideal Commun wealth*, 'That *such Romantic Poets*, inasmuch as they corrupted the *Simplicitie* & 'Gravitie of *Morals*, should have no room in his *Commun wealth*; but 'should be, though with an honorable dismission, expelled. So *Plato de Repub.* 10. τὸ μηδαμῇ παραδέχεσθαι αὐτῆς ὅτι μιμητικὴ. *That no one embrace this kind of mimetic Poesie, because it corrupted moral conversation.* This *Mimetic* Poesie *Plato* stiles *Tragic*; whereof he makes *Homer* to be the first Parent. His own words are these: ἐκεῖθεν τιθῶμεν ἀπὸ Ὁμήρου ἀρξάμενοι πάντας τοὺς ποιητικοὺς μιμητὰς εἰδώλων ἀρετῆς ἕνεκα, καὶ τἄλλα περὶ ὧν ποιοῦσι, τῆς ἀληθείας οὐκ ἁπτόμενα. *May we not then make al the Mimetic Poets to spring from Homer, who imitated the Idols or pictures of virtue, and of other things on which they versified, but never touched on the truth.* This made *Plato* so much crie down *Homer*, and *Hesiod*; because they wholly busied themselves about the *phantasmes* or *pictures* of *Truth*, but regarded not the Truth it self. Yea, he comes to this general conclusion, ποιηταί τε καὶ ἀκροαταί, καὶ ὑποκριταί, *That al Poets were but Hypocrites*, or *Stage plaiers, in that they only personated things, and embraced*, εἴδωλα καὶ εἰκασίας, *false Images and Idols*, *without ever handling* τὰ πάθη *the true Affections of things.* That which made *Plato* so severe against these Phantastic *Romantic Poets*, was their dwelling wholly upon *Fables*, without regard to those original *Traditions*, or *sacred Ideas*, of Truth, from whence these Fables were derived.

Thus we have shewn, how the ancient Heathen Poets stole their choicest Poetic Fictions, both *mater*, and *forme*, from the *sacred Oracles*; according to that great Aphorisme of *Justin Martyr*, who, speaking of the *Gentile Poets*, saies: οὐ τὰ αὐτὰ ἡμῖν τοῖς ἄλλοις δοξάζουσιν, ἀλλὰ πάντες τὰ ἡμέτερα μιμούμενοι λέγουσιν: *We think not the same with others; but they al imitating ours*, (i.e. the *Scriptures*) *speak the same with us.* That the Poets had many *figments* and Fables, in imitation of the *Jewish Messias*, his *Nativitie*, *Passion*, and *Ascension* up to Heaven, see what follows, c 5. §. 7, 8. Also their fictions of the *Creation* and *first Chaos*, &c. see c. 3. Their fables of *Adam* his state of *Innocence*, &c. see chap. 4. Their

figments of Man's *Fal*,&c. see chap. 5. Their fictions of *Noah's floud*, see chap. 6. Farther, what their Fables were of the worlds *conflagration*, *last Judgment*,&c. see chap. 7. Lastly, their fabulous narrations of the *Giants wars*,&c. see chap. 8.

CHAP. II.

Of Pagan Historie, and its Traduction from sacred Records.

The Traduction of Pagan *Historie from Sacred, is demonstrated*; 1. *From the ancient Historiographers*, 1. *Phenician, as* Sanchoniathon & Mochus, 2. *Egyptian, as* Manethos, *and* Hermes. 3. *Chaldean, as* Berosus,&c. 4. *Grecian, as* Cadmus Milesius, Eumelus, Hecatæus, Aristeas, Pherecydes Lerius, *and* Diodorus. *The* 2d *Demonstration from the* mater *of Pagan Historie, and its parallel with many Maters, storied in Scripture. Eusebius's great designe to prove, that* Ethnic *Historians traduced their chief materials, from sacred Records.* Cleodemus's *imitation of* Moses. *Also* Diodorus *and* Strabo *mention many pieces of* Moses's *Historie. Pagan* Chronologie *derived from Scripture account of Times. Pagan* Geographie *from sacred.* Japetus *from* Japhet, Chemia *from* Cham, Cadmus *from* Cadmonim, *Gen.* 15. 19. *From* Hermon, *Jos.* 11. 3. *came* Harmonia. Moses's *Geographie the most perfect* Idea *of al other. Mythologic Historie not merely feigned, but Fables of real stories. Its original ground was Gods miraculous works, storied in Scripture, or conveyed by Tradition,* &c.

Sacred Historie the original Idea and Spring-head of al Pagan: which is demonstrated.

§. 1. HAving gone through *poesie*, which is generally estimed the most ancient of *Grecian Literature*, we now passe on to *Historie*; wherein, we no way may dout, but to give evident Demonstration of its Traduction from *sacred Historie*. That Sacred Scripture-Historie was most ancient, and that which gave the *original Idea* and platforme to al Pagan Historie, we shal endeavor to evince by several Demonstrations. This in the general is asserted by Pool, *Synops. Critic.* on *Judg.* 16. 30. out of *Alapide* and *Serarius*, 'It is certain (saith he) 'that many of the Gentile fables had their rise from true Histories, and 'sometimes from the sacred Scriptures. The first *Palæphatus* in Præfat. 'de *Incredibilibus*; the latter *Origen*, *l.*4. *contra* Celsum, confesseth,

The

'The fables of the *Titans* were drawn from the historie of the *Giants*; 'Deucalions floud from that of Noah, Phaetons conflagration from 'the burning of Sodome, the Elysian fields from the Terrestrial Para-'dise. But to descend to particulars.

1. This may be demonstrated by a particular *examen* or *Inquisition* into the most ancient *Pagan Historiographers*, and pretenders to *Antiquitie*. Amongst Historians, the *Grecians* come so far short of any real *pretension* to precedence herein, as that there is no one amongst them, who is not 500. years, and more, younger than the *Trojan war*. And indeed, they themselves ingenuously acknowlege themselves to be, as to al *Records* of *Antiquitie*, much younger than the *Barbarians*; Whereby we must understand the *Phenicians*, *Egyptians*, *Chaldeans*, and originally the *Jews*; whose sacred Oracles, and *Ecclesiastic* Historie, was the Spring-head of al that followed.

1 From an inquiry into the originals of al Pagan Historie.

The first piece of Pagan Historie seems to have been seated amongst the *Phenicians*, who had amongst them two famous Historiographers, *Sanchoniathon*, and *Mochus*. *Sanchoniathon* (who is by *Bochart* supposed to have been more ancient than the *Trojan* war) writ in the *Phenician* tongue an *Historie*, partly *Mythic* and *Theologic*, touching the *Theogonie*, or *Genealogie*, of the *Gods*; and partly *Natural*, touching the first *origine* of the *Universe*, the *Chaos*, &c. The *Materials*, he confesseth, he had from the Priest of the great God *Jao*, or *Jevo*, i.e. *Jehovah*, the God of *Israel*, whom the Pagans called *Jao*, as before B. 2. C. 1. §. 8. and C. 8. §. 11. And that *Sanchoniathon* did really derive the choicest parts of his *Phenician Historie* from the *sacred Scriptures*, we have else where, part. 2. B. 1. C. 3. §. 6, 7. &c. sufficiently proved, by a parallel betwixt one and t'other, according to what *fragments* we find of *Sanchoniathon* in *Euseb. præpar. l.* 1. 10. out of *Philo Byblius* his version Thus *Vossius de Histor. lib.* 1. cap. 1. pag. 3. 'Grece (saies he) has none, who is not much younger than *Sanchoniathon*. *Porphyrie lib.* 4. *adversus Christian*, saieth, 'That *Moses* and 'Sanchoniathon gave the like account of persons and places; and that 'Sanchoniathon extracted his account, partly out of the Annals of the 'Cities, and partly out of the book reserved in the Temple; which 'he received from *Jerombalus*, Priest of the God *Jevo*, i. e. *Jao*, or *Jehovah*. Tatianus (contra Græcos orat.) gives us this excellent account of the other Phenician Historiographers, which he proveth to be younger *than Moses by many* years. After the Historie of the Chaldeans the 'affairs of the Phenicians stood thus: there were among them three

Phenician Historie from Scripture.

'Theodotus, *Hypsicrates* and *Mochus*: the books of these were transl'ated into Greek by *Chætus*, who also accurately writ the lives of the 'Philosophers,&c. in their Histories there is mention made of King '*Hiram*, who gave his daughter to King Salomon—Now Salomon, who 'was contemporarie to Hiram, was much inferior to the age of Moses.' The like we have proved of *Mochus* his *Physiologic* Historie, in what follows of *Phenician Philosophie*. This *Mochus* continued *Sanchoniathon's Phenician* Historie; his works were turned into Greek by *Chætus*: he is said to be the first Founder of the *Doctrine of Atomes*; as hereafter, part 2. B. 1. c. 3.

The Egyptian Annals from Jewish.

§. 2. But the great *pretenders* to ancient *Annals* and *Records* were the *Egyptians*; who framed a monstrous *Register* or Account of *Dynastes*; even such, as if true, would have extended beyond *Adam*. But this mistake *Bochart* (in a conference he was pleased to favor me with) rectified, by shewing, 'How these *Egyptian Dynastes*, or Kings, 'could not possibly be supposed to have followed *successively*, (for 'then they would have reached up even beyond *Adam*,) but were se'veral *Reguli*, or particular *Dynastes*, which governed, at one and the 'same time, several *principalities*, (answerable to the *Saxon Heptar'chie:*) so that the *Egyptians*, out of a vainglorious *humor* reckoned 'them as *successive*, who were *contemporarie*. This *Bochart*, farther confirmed, by shewing, how the *Egyptian* Gods, who were the most ancient of their *Dynastes*, extended not beyond *Joseph*, *Moses*, &c. Others rectifie these foul *mistakes*, touching the *Egyptian Dynasties*, by shewing, that the *Egyptians* reckoned their *Dynasties* according to the *Lunarie years*, whereof 13. make but one entire *Solarie* year. See more fully of this, *Vossius de Idololatr. lib.* 1. cap. 28. *The Egyptian Dynasties were not successive, as Manethos thought, but collateral*, &c. But wheresoever the mistake lies, it maters not; it seems probable, that these *Egyptian* Records never publicly appeared in the world, at least in the Greek Tongue, til after the LXX their Translation of the sacred Scriptures into Greek. For the first *Egyptian Historian*, we find any considerable mention of, was *Manethos*, one of the *Heliopolitan Flamens*, who flourished under *Philadelphus*, about the 130. *Olympiad*; and writ many things, as *Eusebius præpar. Evang lib.* 1. thus. 'The Egyptian '*Manethos* translated into Greek al the Egyptian *historie*, and al that 'belonged properly to the *Theologie* of this Nation, compiled in the 'sacred book which he writ, as in his other Commentaries. *Vossius*, *Histor. Græc. lib.* 1. cap. 14. tels us, that *by this sacred book of* Manethos,

Of Manethos historie.

thos, *must be understood the Historie, which he composed at the command of* Ptolomæus Philadelphus, *wherein he begins from the most ancient and fabulous times, and continues unto almost the times of* Darius Codomannus, *whom* Alexander *overcame. And* Eusebius, *in his* Chronicon, *annotates on the* 16th *year of* Artaxerxes Ochus, (*i. e. Olymp.* 107.) *Thus far Manethos. Manethos* distinguished his Historie into 3 Tomes: the first contained τὰς θεῶν καὶ ἡμιθεῶν δυναστείας, *the Dynasties of the Gods and Semi-Gods, in number eleven*: the second comprehended 8 *Dynasties*; the 3d two. Whence *Manethos* traduced his Historie, he himself informes us; who saies, ἱερὰ βιβλία γεγράφηκα κατὰ τὸν προπάτορα Τεισυεγίστα Ἑρμῆν, *That in writing his sacred books, he followed his Fore-father Hermes Trismegistus. Eusebius*, in his *Chronicon*, tels us, 'That *Manethos* extra-'cted his Historie from Pillars erected in the land of *Seriadica*; on which 'there were sacred notes engraven, in a sacred Dialect, by *Thout*, 'the first *Mercurie*. These *Manethos* translated into Greek, and dedi-'cated to *Philadelphus*. *Josephus lib.* 1. *contr. Appion*, gives us some fragments of this *Historiographer*. We have also an *Epitome* of this whole worke, brought to light by *Joseph Scaliger*, in his notes on *Eusebius Chron. fol.* 250. *edit.* 1a. Tis not improbable, that the ancient *Hermes Trismegistus*, out of whose *memoires Manethos* is said to extract his Historie, was either *Joseph* or *Moses*, as we have proved, part 2. B. 1. c. 2. Touching the ancient *Hermes Trismegistus*, see *Stillingfleet Orig. S. book* 1. *c.* 2. And tis as probable, that *Manethos* had great assistance in compiling his Historie from the sacred Scriptures, which had been newly translated into Greek, by the appointment of *Ptolomæus Philadelphus*. So *Stillingfleet orig. S. lib.* 1. cap. 2. §. 8. &c. 'As for *Ma-'nethos*, and his Historie, it was published by the command of *Phila-delphus*, which might very probably be occasioned upon the view of that 'account, which the holy Scriptures being then translated into Greek, 'did give of the world, and the propagation of Mankind; upon which 'we cannot imagine, but so inquisitive a person, as *Philadelphus* was, 'would be very earnest to have his curiositie satisfied, as to what the 'Egyptian *Priests* could produce to confront with the Scriptures, &c. That the choicest parts of the *Egyptian* Historie, were but *broken Traditions* of *Jewish storie*, is hereafter demonstrated in the *Egyptian Philosophie*, &c.

The Chaldean Annals derived from the sacred Annals of the Jews.

§. 3. The *Chaldeans* also were great *pretenders* to ancient *Annals* and *Records*: yea, there was (as *Justin* tels us) a great contest betwixt them and the *Egyptians*, about the *Antiquitie* of their *Dynasties*, and *Records*.

Berosus Babylonius, *Beli*, in Babylone Sacerdos, qui Alexandri ætate vixit, & Antiocho post Alexandrum tertio, Chaldæorum historiam tribus libris perscripsit, & regum gesta exposuit: cujusdam Nabuchodonosor nomine, qui Phœnicibus & Judæis bellum intulerit, mentionem facit: quæ quidem à Prophetis nostris commemorata sic evenisse scimus, sed multo post Mosis ætatem, annis ante Persarum regnum septuaginta. *Berosum* certe locupletissimum esse testem vel ex Jubæ de Assyriis scripta constat historia, quam se ab illo accepisse fatetur. Tatianus contr. Græcos Oratio.

Records. But certain it is, the *Caldeans* may not compare with the *Jewish Church*, as to the *Antiquitie* of *Records*. For, albeit they had sufficient occasion given them for a contest in this kind, from the *Jews* daily conversation with them in *Babylon*; yet the first, that we find durst publish their *Annals* in Greek, was *Berosus*, 'who (as *Vossius* Histor. 'Græc. lib. 1. cap. 13.) was born two years before the death of *Alexander*; and was only 64 years aged, when *Antiochus* θεὸς began to 'reigne; to whom he offered his Book, which he published in the time 'of *Ptolemæus Philadelphus*. Thus *Vossius*; who is herein followed by *Stillingfleet*, *Origin. S.* Book 1. chap. 2. *sect.* 8, 9, 10. where he shews, how the Chaldean *Dynasties* of *Berosus*, and the Egyptian of *Manethos*, were published about the same time the LXX's Translation of the Bible was effected. And then he concludeth: 'Now for *Berosus*, that 'he published his Historie of the *Chaldean* Antiquities, after the LXX's 'Translation, is evident, in that he dedicates it to *Antiochus* θεὸς. The like he addes, chap. 3. §. 10. 'Now for *Berosus*, although the 'Chaldeans had occasion enough given them, before this time, to pro-'duce their Antiquities, by the *Jews* converse with them in *Babylon*; 'yet we find this Author the first, that durst adventure them abroad 'in Greek. Now that *Berosus* published his Historie after the LXX's 'Translation, is manifest, &c. Though I question, whether this Learned mans Assertion, [that *Berosus published his Annals after the LXX*] can be clearly demonstrated: because *Vossius* (*de histor. Græc. lib.* 1. cap. 14.) makes him to be an old man, when *Manethos* was a Youth, &c. Yet this, I conceive, may be groundedly concluded, that both *Berosus* the *Chaldean*, and *Manethos* the *Egyptian Historiographer*, in the composing their Histories, could not but have much *light*, and *assistance*, from the sacred *Records* and *Antiquities* of the *Jews*, with whom they had daily conversation. For as there were, about this time, many of the most learned *Jews* in *Egypt*; so also at *Babylon*, where, after their returne, they left three famous Scholes, *Sora*, *Pompeditha*, and *Neharda*: whence we need not to dout, (as we have elsewhere proved, viz. in the *Chaldean* Philosophie,) but that the *Chaldeans* received many choice *Traditions* and *pieces* of *Antiquitie*. Yea, we find many fabulous narrations in *Berosus*, relating to the *Cataclysme*, the *Tower of Babel*, &c. which we cannot rationally conjecture, could have any other original *Idea*, and spring head, but *Scripture relation*, or *sacred Tradition*; whereof we find very many *vestigia* and characters, in those *mythologic* Historiographers, *Berosus*, &c. though mixed with a world

of

of their own figments. Neither need we suppose these Traditions to have been derived to them by the *Greek version* of the LXX, but by daily conversation with the *Jews* in *Babylon*, and *Egypt*. Yea, why may we not assert,(what we have elsewhere endeavored to prove)that the *Egyptian* and *Chaldee* Tongues, differing from the *Hebrew* only in some Dialect; these Learned men in both Nations, (as the *Phenicians* also,) might read the *sacred Scriptures* (without much assistance) in its *original Hebrew*, without being obliged to any Greek *Translation* or *Interpetation*. That the *Chaldean Annals* were conformable unto, and derived from,the *sacred Annals* of the *Jews*, I was informed by conference with Learned *Bochart*, who proved his *assertion* out of *Simplicius*; who makes mention of a Book of *Aristotles*,wherein he relates, how he desired *Alexander* to send him the Records of the *Chaldeans*; upon the view whereof he found, that their Dynasties, and account of Times, contained but so many years,*&c.* which (said *Bochart*) answers to the *Scriptures account of Times.*

§. 4. We now passe on to the *Grecian Records* and *Annals*, wherein we dout not, but to give very evident *notices* and *demonstration* of their *Tradnction* from *Sacred storie*, and *Jewish Antiquities*. *Tatianus* (contra Græcos oratio) proves at large that *Moses* was more ancient than al the Grecian *Historiographers*; yea, more ancient than the *Trojan* war by 400 years. His words are these: 'He that is wise ought 'diligently to observe, that,as the Grecians testifie of themselves, 'there was anciently no annotation of historie among them. For *Cad*-'*mus*, who first brought leters from Phenicia to the Grecians, entred 'into Beotia many years after. Wherefore if *Moses* be equal with *I*-'*nachus* (the first King of the *Argives*) he must be more ancient than 'the Trojan war by 400 years. Thence having fully demonstrated this, Tatianus concludes thus: 'So now it appears by which is menti-'oned that Moses was more ancient than those ancient Heroes, and 'that he preceded the Age of the Gentile Demons: and it is equal, 'that we give credit to the Elder, (rather than to the Grecians) who 'drew his Dogmes,which they not wel understood,from the fountain. 'For many of the Grecian Sophists, being induced by a certain curi-'ositie indeavored to deprave and corrupt whatever they learned 'from Moses, and the like wise men. Moses was not only more ancient 'than Homer, but also than others that preceded him,&c. The like *Vossius, de histor. Græcis lib.* I. c. I. proves, that the *Grecian Histo*-'*riographers* were much younger than *Moses*. For the *Grecians* could

The Grecian Historiographie latter than,and derived from the Mosaic.

'not name any one Historian of their Nation, who was not more than '500 years younger than the *Trojan war*. But *Moses* was more ancient; 'and that by some Ages, as Pagan writers acknowlege; particularly '*Appion* the *Alexandrine*, who makes *Moses* to have lived in the time 'of *Inachus*: whence there must be, betwixt the death of *Moses* and 'the destruction of *Troy*, no lesse than 685 years. But if we follow *Eu*-'*sebius*, (as we ought,) *Moses* lived in the time of *Cecrops*, the first *Athe*-'*nian* King. And so *Moses* was 400 years younger than *Inachus*: yet 285 years before the *Trojan war*. Yea, the same *Vossius* proves, that not only the *sacred Historiographers*, but also the *Phenician*, *Egyptian*, and *Chaldean*, preceded, by many Ages, the *Greek Historians*. For the *Grecians* had nothing comparable for Antiquitie to the *Phenician Annals*, composed by *Sanchoniathon*; or to the *Egyptian*, which *Manethos* transscribed; or to the *Chaldean*, collected by *Berosus*; not to name the fountains, whence these were extracted. *Justin Martyr* assures us, that the *Grecians* had no exact Historie of themselves, before the *Olympiads*: his words are, ἐδὲν Ἑλλησι περὶ τῶν Ὀλυμπιάδων ἱστορῆται; *The Greeks had nothing storied of them before the Olympiads.* Yea *Thucydides*, in the beginning of his famous Historie, confesseth, *That before the Peloponnesian war, which was waged in Artaxerxes's and Nehemiah's age, he could find nothing, which he could safely confide in, by reason of the extent of time.* His words are, πάντας ἀρεῖν διὰ χρόνου πλῆθος: whence Learned *Bochart*, in the beginning of his Preface to his *Phaleg*, collects, *that al the ancient Greek Historians were but Mythologists, fable writers*, or relaters of fabulous *Traditions*, *which they had traduced from the Oriental parts.* So that the true and simple Greek Historie began, but where the Sacred ended, &c. The like is asserted by *Stillingfleet*, *Origin. S. Book.* 1. cap. 4. 'How far (saies he) the Greek Historians are from meriting 'belief, as to their account of ancient times, wil appear to any that shal 'consider, 1. That their most ancient Writers were *Poetical*, and appa-'rently fabulous. 2. That their Elder Historians are of suspected credit, 'even amongst themselves. 3. That their best Historians either dis-'cover or confesse abundance of Ignorance, as to the Historie of anci-'ent times, &c. Al this wil be more fully evident, if we a little consider and examine some of the most ancient Greek *Historiographers*, their Antiquitie, &c.

Greek Historians.

1. *Cadmus.*

I shal begin with *Cadmus Milesius*, the son of *Pandion*, whom *Clemens Alexandrinus*, στρωμ. *lib.* 6. cals Κάδμον τὸν παλαιὸν, the *ancient Cadmus*, who is supposed to have lived about the *Trojan war*; as *Plinie*, *lib.* 7.

lib. 7. cap. 56. But this, *Vossius* (*de Histor. Grac. lib.* 1. cap. 1.) conceives to be a mistake, and therefore inclines rather to the opinion of *Josephus*, who, *lib.* 1. *contra Apion*, tels us, *that the first, who assaied to write Historie, were Cadmus Milesius, and Aculisaus Argivus, who lived a little before the Expedition of the Persians against the Grecians, &c.* By which tis evident that this *Milesian Cadmus* was many Ages after the *ancient Cadmus*, who brought Leters out of *Phenicia* into *Grece*. This *Milesian Cadmus* is supposed to have been the first, that left behind him Historie in *Prose*. He is said to have written 4. Books, touching the Edification of his own Citie, as also of al *Ionia*. 2. To whom we might adde *Eumelus Corinthius*, who lived about the 9th Olympiad; whose genuine piece was προπόδιον εἰς Δῆλον, a *precatorie Hymne of one entring into Delus:* whence *Pausanius* transscribed some things. To whom also is attributed the *Corinthian* Historie. But of this *Eumelus* see more *Vossius*, *Hist. Grac lib.* 4. c. 1. 3. Next follows *Hecataeus the Milesian*; who flourished in the beginning of *Darius Hystaspis*, about the 64 Olympiad, as *Suidas*; who also makes him to have been the Auditor of *Protagoras*, and to have led the way to *Herodotus Halicarnasseus*. Some make this *Hecataeus* the first that writ Historie in Prose; as *Pherecydes*, the *Syran*, was the first, that writ, in prose, of the *Gods*, and the *Nature* of things. 4. To these we may adde *Aristaeus Proconnesius*, who writ in prose θεογονίαν, the *Theogonie*, or *Genealogie of the Gods*: also in verse 3. Books, wherein he comprehended the Historie of the *Hyperborean Arimaspes*. He flourished about the 50. Olympiad, as *Suidas*. See more of him *Vossius*, *Hist. Grac. l.* 1. c. 5. 5. The next we shal adde, is *Pherecydes Lerius*, who flourished about the time of *Xerxes's expedition* into *Europe*, (Olympiad. 75.) and was more ancient than *Herodotus*, though younger than *Pherecydes Syrus*, with whom some confound him. See *Vess. Hist. Grac. l.* 1. c, 1. 6. As for *Diodorus Siculus* his historie, tis much fabulous, or, as he himself names it, παλαιὰν μυθολογίαν, the *ancient Mythologie*, conteining *fabulous* narrations of the *ancient Heroic times*, or the great Exploits of the first great *Heroes*; wherein there are to be found evident *vestigia*, or footsteps, of *sacred storie*, conveyed to the Grecians by Oriental Traditions. And indeed, much of the first *Grecian Historie*, as wel as *Poesie*, was *Mythologic*, or fabulous, relating to some *real storie* transacted or recorded in the *Jewish Church*, as wil appear by what follows. Thus we have dispatcht our first Demonstration, touching the *Traduction* of *Pagan Historie* from *Divine*; by shewing,

2. *Eumelus.*

3. *Hecataeus.*

4. *Aristaeus.*

5. *Pherecydes Lerius.*

6. *Diodorus.*

how al the first Pagan *Historiographers*, both *Phenician, Egyptian, Chaldean*, and *Grecian*, were not only much younger than, but also *Imitators* of, *sacred Historiographers.* This wil more fully appear in, and by, the following *Sections.*

2d. Demonstration from the mater of Pagan Historie, and its imitation of Divine storie.

§. 5. Our 2d Argument to demonstrate the Traduction of *pagan Historie* from *Divine*, shal be taken from their parallel *mater.* That the ancient *Ethnic Historians* traduced many of their *choicest materials*, specially of their *Mythologie*, from *sacred Ecclesiastic Records*, is rationally evinced by the learned *Philologists*, who have made inquisition hereinto. Amongst the Ancients, none have spent more elaborate studies herein than *Eusebius*, (who flourished under *Constantine*, and was called *Pamphilus*, from his friendship with *Pamphilus* the Martyr,) Bishop of *Cesarea* in *Palestine*, who writ Chronicles from the beginning of the world, to the year of our Lord 326; wherein his τὸ ἔργον or *main designe* is to demonstrate, that the *Mosaic Records* were more ancient, by far, than the *origines* of al the *Egyptian*, and *Chaldean Dynasties*, or *Grecian Antiquities*; yea, than the θεογονία, *Genealogie of al the fabulous Gods*, &c. In this *Chronicon*, he gives us abundant notices of his indefatigable indeavors, and searches into the *Libraries* of *Philosophers, Historians*, and *Divines*, not only *Grecian*, but also *Egyptian*, and *Phenician*; thereby to convince the Gentiles of the *prioritie* of the *Divine Records*; as also of the Traduction of their choicest *Ethnic* stories and *Memoires* from the *sacred Hebrew fountains.* And this indeed he did most successfully accomplish, both in this his *Chronicon*, and also in his learned Commentaries *de præparatione Evangelica*, and in his 20 books *Demonstrationis Evangelicæ*, whereof there are now extant but 10. as *Vossius de Hist. Græc. lib.* 2. cap. 17. This noble designe of *Eusebius* has been carried on by many Learned *Philologists* of this, and the former Age, viz. by *Joseph Scaliger, Vossius, Bochart*, &c.

Eusebius Pamphilus his designe to prove, that Ethnic Historians traduced their choicest materials from the sacred Records.

But to descend to particulars: That *Sanchoniathon* and *Mochus* amongst the *Phenicians*, *Manethos* amongst the *Egyptians*, *Berosus* amongst the *Chaldeans*, and the ancient *Mythologic* Historians amongst the *Grecians*, derived many of their *ancient* Materials originally from the *sacred* Records, has been already in part demonstrated, and wil farther appear in what follows. I shal at present give an instance or two more: *Vossius (de Histor. Græc. lib.* 4. *pag.* 510. *Edit.* 2a.) gives us an account of one *Cleodemus Malchus*, who composed an Historie, according to the forme, and in imitation, of the *Mosaic*; concerning which

1. Cleodemus Malchus his imitation of Moses's historie.

which *Alexander* the *Polyhistorian* thus speaketh, in *Josephus* (*Antiquit. lib.* 1. cap. 16.) Κλεόδημος φησὶν ὁ προφήτης ὁ καὶ Μάλχος ὁ ἱστορῶν τὰ περὶ Ἰουδαίων κατὰ τὸν καὶ Μωσῆν, &c. *Cleodemus the Prophet, sirnamed Malchus, who composed an Historie in imitation of* Moses, *the Jewish Law-giver, declareth, that Abraham had some sons by Chetura, naming three, particularly* Aphera, Suris, Japhra. *From* Suris, Assyria *was so called; from* Aphera, *and* Japhra, *the Citie* Aphra, *and the Region* Africa. *By the conduct of* Hercules, *these waged war against* Libya, *and* Antæus: Hercules *also, by the Daughter of* Aphra, *begat his son* Dedorus, *from whom* Sopho *sprang, whence the Barbarians were stiled* Sophaces.

2. I shal adde hereto what I find mentioned by *Preston*, on God's *Attributes*, *Sermon* 3. *pag.* 54. &c. 'And for *Abraham* many speak of 'him, and also of *Moses*; there are many that agree in their stories of 'him, but the *Chaldee* Historians specially, and some of the ancientest 'Greek Historians. *Diodorus Siculus* relates the historie of him, '(though mingled with falsehoods,) of what he did in *Egypt*, and 'what Laws he gave the people, and how he cast out the *Canaanites*; 'and that he said, he received his Laws from a God called *Jao*; and 'that they were such Laws, as separated that people from al others; 'and that his God was such an one as could not be seen, &c. And '*Strabo* saith, that he reproved the *Egyptians* for worshiping visible 'Gods, and therefore he was cast out, and his people with him, &c. We find also many other considerable passages of sacred Records, though mixed with many fables, in *Berosus*, *Hecataeus*, *Alexander* the *Polyhistorian*, *Hieronymus Ægyptius*, *Mnaseas*, and *Abydenus*, which we shal have occasion to mention in the following chapters.

Diodorus and Strabo imitate Moses his Historie.

§. 6. A third Demonstration, to evince the *Traduction* of *Pagan* Historie from *Divine*, may be drawn from its *Forme*; which is either *simple*, or *mythologic*: whence Historie, as to its *formal constitution*, is distributed into *simple*, and *mythologic*. The chief parts of *simple Historie* are *Chronologie*, and *Geographie*, both of which owe their original to *sacred* Records.

3d Demonstration from the forme of Pagan Historie, which is simple, or Mythologic.

1. As for Pagan *Chronologie*, that it ows its original to *sacred Annals*, is apparent by what has been formerly mentioned (§. 3.) out of *Aristotle*; who, by those Records he received from *Alexander*, of the *Chaldean Dynasties*, gives us an account of times answerable to, and, as we may justly presume, in *imitation* of, the Scriptures account of Times. This was also the great designe of *Eusebius Pamphilus*, in his *Chronicon*; wherein he makes the *Mosaic* account of Times, the

Pagan Chronologie derived from Scriptures.

fountain and mesure of *Ethnic Chronologie.* We have an excellent observation to this purpose given us by Learned *Melanchthon*, in his Preface to *Carion's Chronicon*; whose words are these: 'God would 'have the *Beginnings*, *Instaurations*, and *Conservation* of human kind to 'be known by his Church. — Therefore he would also have an Historie 'written, and delivered to us by the Fathers, in the best order, and 'most exact account, of times. And this is the singular glorie of the 'Church, that no where else, in the whole masse of Mankind, there 'can be found a more ancient *series* of *Empires*, and *Times*. Neither 'has any other Nation such certain numbers of years passed so exactly 'computed.—And let the younger Students consider, that *Herodotus* 'begins his Historie, where *Jeremiah* ends; namely, in the King *A-'prye*, who killed *Jeremiah*. So also *Bochart*, in his Preface to *Phaleg*. 'The *Grecians*, if they write Historie, as soon as they rise up to 'the more ancient times, they presently fal into Fables: and *Thucy-'dides* confesseth, he could know nothing certainly of things before the '*Peloponnesian war*, by reason of the Longinquitie of Time. Thus the 'Greek Historie began then, and there, when, and where the *Sacred* lest, *&c.* This very much demonstrates the *Perfection*, and *Antiquitie* of the Scripture Chronologie. But as for Traduction of Pagan *Chronologie* from *Sacred*, we have it more fully demonstrated to us by *Preston*, of *Divine Attributes*, *Serm.* 3. *pag.* 54, 55. *I wil* (saies he) *adde to this but one Argument for the Autoritie of the Scripture. Consider the exact Chronologie which is found in the Scriptures, and the agreament of them with the Heathen Histories. In latter times, there have been great confusions: but the greatest evidence, that is to be found, is the Table of* Ptolomy *lately found, which doth exactly agree with the Scripture. He exactly sets down the time, that* Nebuchadnezar, *and* Cyrus, *reigned.—So also the time, when* Jerusalem *was taken; which compare with the Scripture, and you shal find these agree with* Daniel *and* Jeremiah. *And this is the greatest testimonie the Scripture can have from Heathen men.* Thus *Preston.*

Pagan Geographie from sacred Geographie.

§. 7. A 2d part of *simple Historie* is *Geographie*, or the Description of *Countries*, *Cities*, and other places; wherein also sacred *Geographie*, delivered in the Scriptures, has had not only a precedence, but also a very great *Ideal causalitie* on *Pagan Geographie*. *Porphyrie*, *lib.* 4. *advers. Christian.* tels, *That Sanchoniathon gave an account of Persons, and Places, conformable to that of Moses; which account he received in part from* Jerombalus, *the Priest of* Jeuo, *or* Jehovah; as before §. 1.

of

of this Chapter. This is incomparably wel demonstrated by *Bochart*, in his *Phaleg*; the designe of which book is to shew, how the *Geographic descriptions*, which the ancient Pagan *Historians* give of the *dispersion* of *Noah's* Posteritie throughout the world, are exactly conformable unto, and therefore, as we may regularly presume, derived from, *Moses's Geographic* narration of *Noah's* posteritie, their dispersion through, and peopling of, the world, Gen. 10. So *Phaleg, lib.* 3. cap. 1. *Bochart* proves, that from *Japhet*, mentioned Gen. 10 2. the Grecians refer their first Plantations and Genealogies to *Japetus*, whom they make to be the most ancient man; so that it passed even into a Proverb, *more old than* Japetus, or *Japhetus*. Thus from *Javan*, *Japhet's* son, Gen. 10. 2. the Grecians derived their *Jonians*. Also from אלישה Elisa, *Javans's* son, Gen. 10. 4. the Grecians traduced their *Elis*, *Elysian fields*, *Hellas*, and *Eolus*; as *Phaleg, lib.* 3. cap. 4. So from *Chittim*, Gen. 10. 4. כתים, the Grecians named *Citium*, a Citie in *Cyprus*; as *Phaleg, lib.* 3. cap. 4. Thus from תרשיש *Tarsis*, Gen. 10. 4. came *Iberis*, or *Spain*; as *Phal. lib.* 3. cap. 7. The like originations of Regions or Cities *Bochart* collects from the other sons of *Japhet*. He also demonstrates the same in *Cham*, and his posteritie; who peopled *Canaan*, *Egypt*, and *Africa*. Thus from *Cham*, *Egypt* is stiled, in *Plutarch*, *Chemia*, for *Chamia*, i. e. the land of *Cham*; as tis stiled in the *Psalmes*. And from *Canaan*, the son of *Cham*, Gen. 10. 6. *Phenicia* was called by the *Grecians* χνᾶ, which is the contract of *Canaan*; thence in *Stephanus*, the inhabitants of *Phenicia*, or *Canaan*, are called χνάοι, from כנען, *Canaan*; as *Bochart Phaleg, lib.* 4. *cap.* 34. Again, amongst the sons of *Canaan*, there were the *Hivites*, who inhabited about the mount of *Hermon*, Jos. 11. 3. and Judg. 3. 3. which is the Easterne part of *Canaan*, Psal. 87. 13. whence they are called *Cadmonim*, i. e. *Orientals*, Gen. 15. 19. and *Hermonijim*, i. e. of *Hermon*, Psal. 42. 7. Hence the *Grecians* called the chief Commander of this *Phenician Colonie*, that came to build *Thebes*, Κάδμον, *Cadmus*, and his wife *Harmonia*, or *Hermonia*. And they feigned, that both *Cadmus*, and *Harmonia* were turned into Serpents; because the name *Hivite*, according to the Hebrew, signifies a *Serpent*. Lastly, *Moses* tels us, Gen. 10. 13. *Mizraim* begat *Ludim*. From *Misraim Egypt*, and from *Ludim Ethiopia*, were so called. Answerable whereto *Diodorus, lib.* 3. shews, what communitie there was betwixt the *Ethiopians*, and *Egyptians*; and thence concludes, that they were very near akin and allied; as *Bochart*, in his Preface to *Phaleg*, about the middle. Thus has this Learned man demon-

From Japhet, Iapetus, &c.

From Cham, Chamia, &c.

Josh. 11. 3.

Gen. 15. 19.

demonstrated at large the parallel, or rather samenesse, betwixt *Sacred* and *Ethnic Geographie*: whence we may safely conclude the derivation of the latter from the former. And the same *Bochart*, in his Preface to *Canaan*, (about the beginning) tels us, 'That *Moses*, by Divine Revelation, approved himselfe more skilful in *Geographic*, than 'either *Homer*, or *Hesiod*, or any of latter times amongst the *Greci-* 'ans. For he mentions more Nations, and those more remote by 'far. Neither doth it suffice him to name them, but withal he opens 'their *original*; shewing us in what Age, and from what Place, and 'upon what occasion, each were dispersed into Countries most remote, 'even from the *Caspian*, and *Persic* Seas, to the extreme *Gades*; and 'al this in one Chapter, (Gen. 10.) and that *obiter*. Thus *Bochart*, who is followed herein by *Stillingfleet*, *Origin.S. book* 3. c. 4. §. 8. *The certaintie of the Propagation of al Nations from the posteritie of* Noah *is evident hence, that in al that account, which the Scripture gives of the propagation of Nations from the sons of* Noah, *there is some remainder in the historie of that Nation, to justifie the reason of the imposition of the name, from the names of the Nations themselves, which have preserved the original name of the Founder in their own: as the* Medes *from* Madas, *the* Jonians *from* Javan, *&c.* By al which it appears, that Sacred *Geographie*, or the *Scriptures* account of the origine of al Nations from *Noah's* posteritie, is not only most *certain*, *perfect*, and *ancient*; but also the most perfect Idea and mesure of al *Pagan Geographie*.

Pagan Mythologic Historie from Scripture mysteries, and real events of Providence.

§. 8. Having gone through *Chronologie*, and *Geographie*, (the chief parts of *simple Historie*) we now procede to *Mythologie*, another *species* of Historie, resulting from its *formal constitution*. And indeed *Mythologic Historie*, as it was of al most ancient, so was it most proper for the infant state of mankind, had it been rightly (and according to its original Idea in Scripture) undertaken. For in Historie, the *forme* ought to be suited to its *mater*, as in Nature; not the *mater* to the *forme*, as in our Scholes: wherefore the *mater* of the first Historie being the wonders of Providence, with many Jewish *Types*, and more *sublime mysteries*; no wonder, if the first Pagan *Historiographers* clothed such mysterious, and, as to them, inintelligible *maters* with a *mythologic forme* and *garbe*. Thus *Strabo*, *lib.* 11. speaking of the ancient *Records* of the *Syrians*, *Medes*, and *Persians*, tels us, *That they gained no great repute in the world, διὰ τὴν συγγραφέων φιλομυθίαν, &c. by reason of the Philomythie, or fabulous narrations of the Historians.* And *Diodorus* cals this *Mytho-*

logic

logic Historie (wherein he much abounded) παλαιὰν μυθολογίαν, *the ancient Mythologie*; which, he confesseth, admitted of great diversitie, and thence obscuritie; whereof he gives this reason, Καθόλου δὲ τοῦ παλαιοῦ μύθου ἐχ ἁπαλῶν ἐξ συμπεφορημένου ἰσοείαν ἔχειν συμβέβηκε: *In the ancient fables, there is no uniforme, and, in al things, agreeing historie to be expected.* Thus *Diodor. lib.* 4. Wherein he grants, that the historie of ancient times was mixed with many fables, which yet had some *original Idea* of Truth, unto which they related. *Vossius* (*de Histor. Græc. lib.* 2. cap. 2.) makes an Apologie for *Diodorus Siculus*, and the rest of these ancient *mythologic* Historiographers, against the imputations of *Ludovicus Vives* and *Bodinus*; wherein he shews, 'How 'these *Mythologists*, who delivered μυθικὴν ἰσοείαν, *mythic Historie*, were 'not to be reputed as merely fabulous, or feigned; for they had some 'historical truth wrapt under these fables delivered by them, as ''tis evident, by what is storied of the Floud, and Tower of *Babel* by *Berosus*, &c. Neither ought it to move us, that these *Mythologists* differ amongst themselves in many things: For albeit these 'fabulous narrations took their origine from some real storie or truth, 'yet by reason of the length of time, and the varietie, and vanitie 'of wits, 'tis no marvel, if there be found some dissention, yea falsehood in *mythic Historie*. By which its evident, that this *mythologic Historie*, though mixed with much varietie, vanitie, yea falshood, was but a *corrupt imitation* of some marvellous issues of Providence, or some real storie happening in, or about, the Church of God, and communicated to the *Grecians*, by Oriental broken Tradition. This may be farther demonstrated by what *Aristotle*, in his Proeme to his *Metaphysics*, (quoted by *Stobæus serm.* 3.) mentions, touching the origiginal of Mythologie: Διὰ τὸ θαυμάζειν οἱ ἄνθρωποι καὶ νῦν καὶ τὸ πρῶτον ἤρξαντο φιλοσοφεῖν, &c. *Men began to Philosophise from Admiration*, &c. then he concludes, ὁ γὰρ μῦθος συγκεῖται ἐκ θαυμασίων, *a fable is composed of things wonderful.* This holds true in *mythologic historie*, as wel, as *Philosophie*, the original of one and t'other being the same. For *Mythologie*, as wel *Historic* as *Poetic*, was founded on some real event of Providence, or Scripture storie, traduced by Tradition, as has been wel observed by *Jackson* on the Scriptures. *fol.* 47. where he acquaints us, 'That from 'the true wonders of God storied in Scripture, and transacted in *Jurie*, or 'thereabouts, the *Medes*, *Persians*, and *Syrians*, were so much addicted to 'fabulous narrations, which the first Ages were so much delighted in, 'and thence were ambitious of coining the like wonders, as *Strabo*

Mythologic historie not mere fictions, but fables of real truths.

'tels us. And *Grece*, as it received *Artificial Learning* from *Asia*, so 'did it drink in this humor with it, whence sprang al that *ancient mytho-* 'logie. For the Scriptures account of the *Creation, Floud, Tower of Ba-* 'bel, with many other stories of God's *miracles*, vouchsafed in the 'behalf of his people in *Egypt*, *Jurie*, and the regions round about, 'having by some imperfect Traditions been far spread, when *Grece* 'first began to affect fabulous relations; hence, as children unacquaint- 'ed with the real storie, they made many additions of their own, and 'applied those effects to many *persons* and *things*, which had no affini- 'tie therewith: as 'tis commun amongst men. The like *Amyraldus Thes. Salmur. de Auctor. Script.* where he proves the veritie of sacred Historie thus: 'How can it be but that these [Scriptures] should be 'true, which receive a Testimonie either from nature it self, as the 'Historie of the Creation, or from the very *Fables of the Poets and* 'monuments of ancient Historians, as the *Deluge*, the *Conflagration of* 'Sodome, and the like. For in these there remained some portentous 'shadows of those things whose bodies are conteined in the Scriptures. Thus the reports of Gods miraculous works of *Creation*, *Providence*, and *Preservation* of his *Church* (which were in that infant state of the Church exceding remarkable) flying up and down the world, cut and mangled by *artificial inlargements* and *alterations*, those ancient Pagan Historians, being posseſt with a Curiositie, yet ignorant of the true *causes*, and *grounds* of those extraordinarie events, misapplied the same to unsuitable *maters*, *persons*, and *causes* amongst themselves; which had no affinitie therewith; as in the foregoing Chapter.

CHAP. III.

Moses his Historie *of the Creation imitated by Pagans, &c.*

The origine of the Universe proved, 1. by Testimonies, 2. by Arguments. Platos's *Ideas in imitation of* Moses, *Gen.* 1. 31. *God's real efficience expressed by Pagans, as* Gen. 1. 1. *God's creating the* Heaven *how understood by Pagans. The* Gentiles *derived their* Chaos, *and first* Matter, *from* Gen. 1. 2. ἔρεβος *from* ערב, Gen 1. 5. μὴτ *from* מור ἰνὸς. *The* Spirits *forming the Universe*, Gen. 1. 2. *called by* Plato *the* soul of the world, *&c. Hence procedes the Forme of the* Universe, *consisting in its* order, perfection, *and* goodnesse, *Gen.* 1. 31. *which* Plato *very far imitated.* Moses's *description of* Light, *Gen.* 1. 3. *&c. signifies fire,*

out

out of which the Celestial Lights were framid: Gen. 1. 14, 15, 16. *whence the Greek* Philosophers *traduced their notions, that the Sun and Stars were fire,* Gen. 1. 5. *the Night Elder than the Day,* Gen. 1. 6. *the firmament fluid mater, Water or Air. From* Gen. 1. 6. *the Sun was made Lord of Heaven, &c.*

§. 1. HAving given a general account of *Pagan Historie*, and its Traduction from *Sacred*; we now procede to *demonstrate* the same from *particulars*: and we shal begin with some *Pagan stories*, touching the *origine* of the *Universe*; which are exactly parallel unto, and therefore, we need no way dout, but were originally derived from, the *Mosaic description* of the *Creation*. And first, that the world had a beginning, answerable to that of *Moses*, Gen. 1. 1. *In the beginning*,[a] &c. was generally asserted by al, both *Poets*, and *Philosophers*, before *Aristotle*. For that *novel opinion*, touching the *eternitie* of the *World*, *Aristotle* seems to asscribe to himself, as the first *Founder* thereof: whence speaking of the ancient *Philosophers*, he saies, γενόμενον μὲν ἐν ἅπασι φασὶν, *therefore truely they al say, the world was made.* This confirmed by Philoponus (*de creatione mundi*,) who asserts, *that al before* Aristotle *asserted the origine of the Universe.* The same is affirmed by Bochart, as elsewhere. Thus *Steuchus* Eugubinus, *De Peren. Philos. l.* 7. *c.* 1. 'The world therefore had a beginning which is asserted by 'the *Grecians*, *Egyptians*, *Phenicians*, *Chaldeans*, the whole Orient, al 'learned and religious persons. Thus *Plutarch*, *de Placit. Philosoph.* saies, 'that *Pythagoras and Plato held* γενέσθαι τὸν κόσμον ὑπὸ θεοῦ, *that the world was made by God.* The same is affirmed by Laertius. *Aristotle's* douts or *objections* against the *origine* of the *Universe*, see in his *Top.* 19. *de cœlo* 1. 10. wherein he confesseth his contradiction to the *Ancients*, because he could not (forsooth) bring his carnal reason to a compliance with *Oriental Tradition* therein. For the great *Hypothesis*, on which the Ancients founded their *persuasions*, touching the *origine* of the *Universe*, was not any human argument of their own, but some broken *Tradition*, originally *sacred*; which they gleaned up in the Oriental parts. Thus *Orpheus*, *Hesiod*, *Apollonius*, *Aristophanes*, amongst the Poets; and *Thales*, *Pherecydes*, *Pythagoras*, *Numenius*, *Anaxagoras*, *Anaximenes*, *Parmenides*, *Timæus Locrus*, *Democritus*, *Empedocles*, *Xenophon*, *Socrates*, but none more fully than *Plato*, amongst the Philosophers: Also *Diodorus Siculus*, *Strabo*, and *Plinie*, with others amongst the Historians; as *Eusebius Præpar. Evang. lib.* 1. cap. 7. *Owen Theolog. lib.* 1. cap. 8. *pag.* 75. And *Strabo*, *lib.* 15. speaking of

That the world had its beginning, as Gen. 1. 1.

[a] *Est* ראשית *nomen abstractum à primitivo* ראש, *quod caput significat, unde* ראשית *non simplex initium, sive principium significat, sed primum illud capitale, & admirandum omnium rerum initium, quoex nihilo aliquid esse potentia Dei ceperunt. P. Fagius Exegeſ. in Gen.* 1, 1.

Toto enim Oriente fama vagabatur mundum ab omnipotenti Deo Creatum, cui sapientiores vetustioresque Græciæ, utpote minores, discipulique subscripsere. Steuch. Eugubin. De Peren. Philos. l. 2 c. 2. So again, l. 7. c. 8. *Superest, ut ipsam mundi Creationem omnes Gentes, & Philosophos, uno aut altero excepto, omnem vetustatem fuisse confessam, exemplis comprobemus.* The like, l. 7. c. 13. *Post Thaletem cæteri quoque, qui propter investigationem Naturæ dicti sunt Physici, non solum Creationem mundi confessi sunt, sed eum etiam creationis ordinem posteritati scriptum reliquerunt, quem apud Mosem traditũ cernimus.* Plutarch, οἱ φυσικοὶ ἀπὸ γῆς ἄρξασθαι φασὶ τὴν γένεσιν τοῦ κόσμου.

of the *Brachmanni*, saies, πολλῶν τε καὶ τοῖς Ἕλλησιν ὁμολογεῖν, ὅτι γενητὸς ὁ κόσμος, &c. *In many things they have the same sentiments with the Grecians, that the world had its beginning, and shal have its end; and that God, the framer and governor thereof, influenceth the whole, &c.* Whence it appears, that it was the commun persuasion of the Grecians, (as wel as of others) that *the world had its beginning*. So the *Egyptians*, as *Diogenes Laertius* informes us, (*Proxm.*) constantly believed the same. That which made *Aristotle* (as we may justly presume) disbelieve the same, was his vain *Philosophising humor*, which induced him to reject al *Oriental Traditions*, which would not stoop to his reason, &c.

Testimonies to prove, that the Pagan Stories of the origine of the Universe had their origine frõ Moses's description thereof, Gen. 1.

§. 2. That these great Pagan Maximes, touching the *origine of the Universe*, had their original by *Tradition* from *sacred* Historie, is sufficiently evident, both by Authentic *Testimonie*, and Rational *Demonstration*. As for Testimonies, we shal begin with that of *Johan. Grammaticus, de mundi creat. lib.* cap. 2. *pag* 4. where, speaking of *Moses* his description of the Creation, he addes, Πλάτων τε ἐκ τοῦ θεοῦ τὸ παντὸς διδάσκων παραγωγὴν, καὶ πολλοῖς μιμεῖται καὶ ἄλλοις αὐτὸν ἐμιμήσατο, *Plato teaching the production of the Universe by God, in many things also imitates him*, i. e. *Moses*, &c. Thus also Steuch. Eugubinus, De Peren. Philos. l. 1. c. 17. 'The same word that Moses useth, In the *beginning* ἐποίησε, *God made* 'or created the Heaven and earth, the same is used by *Plotinus*. Does 'not the Mosaic Theologie run thus; *That God made al things Good, and beheld al things which he had made, that they were Good?* From these sayings of Plotinus, it appears that *God* and the *mind* are the *same*. And the same *Eugubinus*, l. 7 c. 9. demonstrates, *That the Egyptian Trismegistus agrees with Moses in describing the Creation*: which he confirmes by a parallel of several particulars. The like he proves, cap. 10. of *Orpheus*, whom he makes to be the Head of the Grecian Divines (as Trismegistus was of the Egyptian) and one much versed in the Mosaic Theologie. This is also most positively asserted by *Ludov. Vives, de verit. fidei pag.* 157. 'The production of the world (saies he) is so 'described by *Moses*, that the greatest wits have both admired its 'profunditie, and embraced the truth of the narration. So the *Pytha-*

goreans,

'*goreans*, and *Plato*, who follows them in his *Timæus*, have followed 'the *Mosaic description* of the world's *procreation*, almost in the same 'words, &c. Yea *Plato* himself, in his *Timæus*, *fol.* 29 seems to acknowlege, that what *notices* he had of the *origine of the Universe*, were communicated to him by some fabulous, or imperfect *Tradition* originally sacred. His words are these. 'Its meet, that I, who discourse, 'and you who hear, remember we have but human Nature, and there-'fore may expect concerning these things only, ἢ εἰκότα μῦθον, *some pro-'bable fable*, or *Tradition*; neither is it lawful for us to inquire far-'ther. *Plato* here acknowlegeth, that concerning the *origine* of the *Universe*, we could have only some *probable fables*, or *Traditions*, which were originally *sacred*. I shal adde hereto only the Testimonie of *Mestrezat*, that great *French Divine*, in his Treatise (on Heb. 11.2.) called, *de la vertu de la foy*, pag. 79. 'These *Egarements*, or vain no-'tions (sais he) of the Philosophers, yea of the *principal*, namely *Ari-'stotle*, and the *Stoics*, touching an *eternal first mater*, &c. gives us 'sufficiently to understand, that they who have discoursed more or-'thodoxly of the Creation, as *Plato*, &c. derived that which they 'knew hereof from the *rayes*, which the *Celestial* Revelation had scat-'tered amongst the sons of *Noah*, or from *Abraham* and his Posteritie, 'amongst the *Syrians*, and *Egyptians*.

§. 3. But to come to a more *rational eviction* of our *position*, we shal though but cursorily, run through the whole *series*, of the Worlds *Creation*, as delivered by *Moses*; and thence endeavor to shew how far *Plato*, and others, endeavored to imitate *Moses* herein. 1. *Moses* makes God to be the *first cause* or *creator* of althings, Gen. 1. 1. *God created*. And the first piece of this *Divine efficience* is by Divines referred to the *Divine Ideas* or *Decrees*, according to which *original examplar* althings were made, as Gen. 1. 31. *very good*. i. e. (saies *Austin*) *conformable to their original patterne in the Divine Decrees*, &c. In imitation whereof *Plato*, in his *Timæus fol.* 30. treating of Gods orderly and wise *production* of the *Universe*, sets forth these Decrees of God, under the notion of *Ideas*, &c. He saies, *there was an universal Idea beyond althings made, according to which they were al made*. For he makes this first *universal sovereigne Idea* the παράδειγμα, *Exemplar*, or εἰκὼν, *image*, of althings. This *Idea*, existing in the mind of God, he stiles εἰλικρὴς, ἀδιάφθορος, *indivisible* or *simple*, and *eternal*; namely, an *uniforme*, and *eternal exemplar*, according to which the *Universe* was delineated or chalked forth. In which regard *Plato* called the world

Rational arguments to prove the Pagans traduced their stories of the worlds origine from Moses.

1 Plato's Ideas answerable to Moses, Gen. 1. 31.

eternal, i. e. κατ' ἀναλογίαν, because its great *Exemplar*, existing in the *Divine Ideas* or *Decrees*, was eternal. Thus *Plato*, in his *Parmenides*, *fol.* 134. tels us, 'That God, by vertue of these *Divine Ideas*, has a 'perfect knowlege of al things. Which Ideas (saies he) have their ori-'ginal, not in us, but in the *absolute wil* and *sovereigne pleasure* of God: 'For otherwise God should not be our Lord, neither should he have 'the knowlege of human Affairs, which to grant is absurd, &c. Al this answers fully to the Scriptures, and our Divines account of God's *decrees*. Hence *Plato* supposeth the *Universe* to be ζῶον ἔμψυχον, ἔννοιαν τινα, *a living intelligible creature*, i. e. as he himself addes, διὰ τὴν τοῦ θεοῦ γενέσθαι προνοίαν, *by reason of Gods prevision*. By which *living intelligible world* he seemes to mean no other, than that παράδειγμα καὶ νοητὴν εἰκόνα, *exemplar and intelligible Image of al things existing in the mind of God*, whereof he had before philosophised. This he cals elsewhere his κόσμον ἰδεατικὸν, *Ideal world*, and νοητὸν, αὐτοζῶον, παντελὲς ζῶον, *intelligible, self-living, alwaies living*. From al which we may collect, what was *Plato's* genuine opinion touching these *Ideas*, which he makes to be *separate from matter, existing without their singulars*, as *certain universal exemplars* of al *things made*, &c. And whence could such *sublime* distinct notices of God's *Divine Wisdome* and *Decrees* enter into *Plato's* head, if not by some *Tradition* originally *sacred*, and *Jewish*? Of this see more what follows of *Pythagorean* and *Platonic* Philosophie, where we have treated more professedly of these *Divine Ideas*: as *Part.* 2. *Book* 2. *chap.* 8. §. 7, 8. of *Pythagorean Philosophie*.

Siquidem & Mercurius adhibuit mundano Opifici εἶδος ἀρχέτυπον. *Hæ* (*Ideæ*) *sunt apud Platonem* ζῶον νοητὸν, *Animal intelligibile, omnium scil. rerum origo; apud Timæum Locrensem* κόσμον ἰδεατικὸν. *Nimirum mundus sapientiæ Divinæ antequam res creaverunt,* θησαυροὶ ἀπόκρυφοι, *Steuch. Eugub. de peren. Philos. l.* 7. *c.* 10.

§. 4. As for the *real productive efficience* of God, and the manner how it produceth al things in Nature, we find a good account thereof in *Plato*, *Phædo fol.* 10. 1. telling us, *There was one first beautie, or chief Good, Which was the cause of al the rest*; καλὸν αὐτὸ καθ' αὐτὸ, καὶ μέγα, καὶ ἀγαθὸν, καὶ πάντα τοιαῦτα, &c. *Beautie of it self, and by it self, and great, and good; and from it al things else procede*. So in his *Theætet. fol.* 57. *Plato* saies, 'It was unworthy of a *Philosopher* to treat only of *second* 'causes, and let passe God, who was the first and chief, or principal cause; 'yet not only αἴτιον αἰτιώτατον, the *supreme cause*, but also αἴτιον αἰτίων, 'the *cause of causes*: for al other causes were but συναίτια καὶ συνεργὰ 'concauses, and cooperative under God. As *Plato*, so *Orpheus* before him very far conspired with *Moses* in the Description of God's Creation, as it is largely proved by *Steuchus Eugubin. de peren. Philos. l.* 7. *c.* 10. where having clearly demonstrated this Hypothesis, by a parallel of several particulars, he concludes: 'From these it is manifest that *Orphe*-'*us*, the Prince of the *Grecian* Theologie, asserting the Creation of the

Gods real efficience, Gen. 1. 1. *how far imitated and expressed by Pagans.*

'the world, and also teaching the manner how it was created, doth 'wonderfully agree with *Moses* herein. Thus also *Plato*, in his *Sophista, fol.* 215. saies, that *Natural things could not spring up of themselves, but they were* γενήματα θεῶν δημιουργούντων, *the product of Gods workmanship.* and more particularly, in his *Repub. lib.* 6. *fol.* 509. *Plato* asserts, 'one 'supreme, ἰδέα τ' ἀγαθοῦ, *Idea of Good*; which giving *Being* and *virtue* 'to al things else, must of necessitie excel al in *dignitie* and *efficacie*. (And he addes) 'That in this chief Idea of Good (which is God) consists 'the hinge of our life and happinesse; and that it was the first cause of 'althings, both ὁρατῶν, καὶ νοητῶν, *visible, and intelligible.* 1. He saies it is the first efficacious cause of the Being of althings, ἀρχηγὸς, πρωτουργὸς, τελεσιουργὸς, ἐξοπτικὸς τῶν ὄντων, τὰ ὄντα ἐσιῶν, *The first fabricator, perfector, essentialiser of Beings*, or he that gives *Essence* to *Beings*; yea, he cals him, αὐτοὸν, *very Being*, &c. He speaks expressly thus: τὸ ἓν, καὶ τὴν οὐσίαν ἐν ἐκείνῃ ἰδέᾳ πρεσβεύειν, *Being and Essence sprang from this Idea.* 2 *Plato* saies, that this *Idea* of Good is so the cause of althings; that he is above, and beyond althings; yea altogether ἀμιγὴς, *immixed, and simple*; seing his Majestie does far *excel* althings πρεσβείᾳ καὶ δυνάμει, *in Antiquitie and power*: whence he makes this *Idea* of *Good* (which is God) to be *Eternal, Infinite in power, and independent in working*. But as for al *created good* things, he supposeth them to be not τὸ ἀγαθὸν, *the very good*; but only ἀγαθοειδὲς, *Good by derivation from*, or *participation* of, *God's original Goodnesse*: whence he stiles them ἔκγονοι, *product*; and ἔργα, *works*; and δημιούργηματα, *fabricates* of *that first chiefest good*. Of al which he treats more fully in his *Timæus*, as hereafter in *Plato's* Philosophie, *Part*, 2. B. 3. *c.* 9.

Trismegistus prodiderat Mentem cuncta fecisse, exornasse, Orpheus Amorem omnium ἔρωτα produxisse. Steuch. Eugub. de peren. Philos. l.7. c. 11.

§. 5. We passe on to the *effects* of this *Divine Creation*; the first whereof is, according to *Moses's* relation, Gen. 1. 1. *the Heaven*. Whereby some (if not the most Divines) understand the *Heaven of Heavens*; that glorious seat or habitation of *Angelic Beings*, &c. Answerable to, and in imitation of, this *supreme Heaven*, the Pagan *Mathematicians* framed a *ninth Sphere*, void of Stars, &c. Thus *Johan. Grammaticus, de creat. mundi, lib.* 1. *cap.* 2. 'Before *Ptolomæus*, and 'Hipparchus the mathematicians, no one acknowleged the ninth and 'extreme Sphere wanting stars. For *Plato* with others, mention only 'eight Spheres. This I only mention, to shew, that *Ptolomæus* and *Hipparchus*, who preceded him, consent with *Moses*, in supposing an extreme Sphere, void of stars; yea, ὀξ αὐτοῦ μᾶλλον τὴν ἀρχὴν, from him [i. e. *Moses*] rather did they take the original of

God's creating the Heaven, and Angels, Gen. 1. 1 In imitation whereof the Pagan Philosophers framed their cœlum Empyreum, &c.

of this invention. Thus *Joh. Grammaticus.* This also is affirmed of *Aratus* by *Steuch. Eugubinus, de peren. Philosoph. l. 7. c. 14.* 'It seems 'admirable to me, that *Aratus*, one of those ancient Poets before 'Plato, should agree so much, not only with al superiors, but also with 'Moses himself, touching the creation of the Heaven, and Stars, &c. The *Inhabitants* of this supreme Heaven were the *blessed Angels*, which Divines generally suppose to have been created together with this first *supreme Heaven*, according to that of *Job.* 38. 7. *When the morning stars sang together*, &c. Answerable whereunto we find, in *Sanchoniathon*'s storie of the Creation, mention made of ζῶα νοερὰ, *intelligent Animals*, (or, according to *Aristotle*'s notion, *living intelligences*;) by which *Bochart (Can. lib. 2. cap. 2.)* conceives the *Angels* to be understood. So *Stillingfleet Origin. S. book* 3. *chapt.* 5. tels us, 'That *San*-'*choniathon* sets forth the creation of Angels under the ζωαστῶν, צופה שמים *contemplators of Heaven*: whence I presume *Aristotle's* 'opinion of the Heavens being moved by *Divine Intelligences*, received 'its original, &c. That the ancient Philosophers philosophised much on *Angels*, see *Steuch. Eugubinus, de Peren. Philos. l.* 8. *c.* 1.

[*Gen.* 1. 2. *without forme and void.*] *Hence the Pagans derived their Chaos, and first Mater.*

§. 6. Then it follows in the *Mosaic* Historie, Gen. 1. 2. *And the Earth was without forme, and void, and darknesse was upon the face of the deep.* From this description of *Moses*, the *Poets* derived al their fabulous narrations, touching the *first Chaos*; as the *Philosophers* also their πρώτη ὕλη, *first mater* of the Universe. The first, and indeed the most exact, description of the *first Chaos*, we find in the ancient Pagan *Historiographers*, in the *fragments* of *Sanchoniathon*, translated by *Philo Byblius*, and quoted by *Eusebius, præpar. lib.* 1. c. 10. where it is said, that *in the beginning of things, there was a* Spirit of dark *Air*; which he cals χάος ἐρεβῶδες, i. e. saies *Bochart*, (*Can. lib.* 2. *cap.* 2.) in the *Phenician* tongue כהות ערב *Chauth Ereb, Evening darknesse.* The notion *Chaos* is taken from Gen. 1. 2. the word ἐρεβῶδες from ἔρεβος, (as *Plato*, and *Hesiod* read it,) and ἔρεβος from Gen. 1. 5. ערב *Ereb, Evening.* Thus *Hesiod*, Ἤτοι μὲν πρώτιστα χάος γένετο, &c. *first of al the Chaos was produced:* whence follows, ἐκ χάους δ' ἔρεβός τε, μέλαινά τε νὺξ ἐγένοντο, *from the Chaos sprang the Evening, and dark night*: whence 2. 'tis added in *Sanchoniathon*'s fragments, καὶ ἐκ τοῦ ἀέρος συμπλοκῆς τοῦ πνεύματος ἐγένετο μώτ· τοῦτο τινὲς φασὶν ἰλύν. *From the conversion of the spirit with the Chaos, there emerged Mot, i. e. slime, or corrupt watery mixture, which some cal Ilus.* That which *Philo Byblius* translated μώτ *Mot*, *Bochart* supposeth to have been in the *Phenician* Tongue (wherein *Sanchoniathon* writ) מוֹר

Græcum ἔρεβος *nonnunquam plane id ipsum est, quod Hebræum* ערב *Ereb, nempe occasus, aut vespera. Bochart, Can. l.* 2. *c.* 2.

Mod

Mod; it being usual with the *Greeks*, to expresse the Hebrew ח by τ, (as from יוֹד ἰῶτα.) Now מוֹר, in the Hebrew signifies the *first mater*; which words, though we find it not used in Scripture, yet *Bochart* supposeth, it might have been used by the Hebrew Philosophers, as מאדה amongst the *Arabians*. This *Mot*, *first mater*, or *Chaos*, is expressed much in the same manner by *Plato*; who cals it, ἄμορφόν τι, *somewhat without forme*; and ἄτακτον εἶδος, *a confused Masse*; also he saies it was ἐρεβος, *darknesse*; the conjugate of the word used by *Philo Byblius*, in his version of *Sanchoniathon*; as also by *Hesiod*, which sprang from the *Phenician* or *Hebrew* עֶרֶב *Ereb*. Gen. 1. 5. To which we may adde that of *Ovid*, *Metamorph. l* 1. *fab.* 1.

Quem dixere chaos, rudis indigestaque moles, &c.

3. It follows in *Sanchoniathon*, καὶ ἐκ τούτου ἐγένετο πᾶσα σπορὰ κτίσεως καὶ γένεσις ὅλων, *out of this* Mot, or *Chaos*, *proceded the whole seed of the Creation, or the genesis, or generation of the Universe*. *Mochus*, another great *Phenician* Philologist, (who continues *Sanchoniathon*'s Phenician Historie, and whose Books were interpreted by *Cætus*,) makes this *first mater* of al things to be *Atomes*; which he derived from the *Jewish Philologie*, as hereafter in his *Philosophie*. The Chaos is described by *Orpheus* in *Argonaut.* thus, Πρῶτα μὲν ἀρχαίης χάος ἀπλατήσατο ὑμνον. *In this beginning was the ancient Chaos*, &c. This (saies *Steuchus Eugubinus*, *de peren. Philosoph. l.* 7. *cap.* 10.) *Chaos* is called by *Moses*, the Earth, and Water; which two being commixed together is called *Aphar*; to which answers the Greek ἰλὺς, used also by *Orpheus*. Thence it follows in *Orpheus*, *that the Chaos changed its Natures*. This was the second Creation of the World, or the second world, namely, the production of most beautiful formes, out of that informe and rude principle. Out of this Chaos, addes *Orpheus*, there was first of al segregated οὐρανὸς, the Heaven or heavenly substance, i. e. light. So *Moses* after the mention of the Chaos, presently subjoynes, Gen. 1. 3. *and there was light*, אוֹר *Or* Græc. ἀὴρ, whence οὐρανὸς. But none describe this more fully than *Plato* in his *Timæus*, *fol.* 10. where he tels us, *That this Chaos, or first mater, was* γένος, *the stock, or* εἶδος ἐξ ἧς πᾶν συνετίθετο, *the species, out of which every thing was composed.* Again he stiles it, πάσης γενέσεως ὑποδοχὴ οἷον τιθήνη, &c. *The subject of al generation, and, as it were, the Nurse thereof; which had no complete perfect Being of its own, but rather was a potential informe passive subject only.* So again, in his *Timæus*, *fol.* 12. *Plato* makes this *first mater* to be χώρα, καὶ ὑποδοχὴ, καὶ μήτηρ, καὶ τιθήνη, out of which the four Elements, and al things else, were composed,

The first Chaos the seed of the Creation.

composed: Whence *Aristotle* his scholar derived his confused Notions of the *first mater*, that it was 1. *Informe.* 2. *Indefinite* or *rude.* 3. A *pure power*, or *passive principe, void*, but *capable* of any *Forme.* 4. Hence, also *Aristotle* borrowed his *notions* about *Physic privation*, which he makes to precede the *introduction* of a *Forme*, and appendent to the *first mater*, answerable to, and, I dout not but, originally from, Gen. 1. 2. *without forme, and void* [a]. Lastly, that the ancient Poets derived their *Chaos* from Gen. 1. 1, 2. is asserted by *Mariana* the Jesuite, on Gen. 1. 1. The like *Velcurio* in his *Physica, lib.* 1. *cap.* 14. affirmes of the Philosophers, that they derived their *first mater* hence. See more of this in what follows of *Plato's* Physics.

a *R. D. Kimchi in radicibus suis sic scribit. Thohu & Bohu desolationem, & vacuitatem significant. Et sapientes qui scrutantur rerum naturas, dixerunt, Thohu est res, cui non est similitudo ac figura, sic tamen disposita & præparata, ut quamvis recipere possit similitudinem & formam, id quod Græci Hylin vocant. P. Fagius Exegef. in Gen. 1. 2.*

Gen. 1. 2. The Spirits forming the Universe, expressed under the notion of the Soul of the world by Plato, &c.

§. 7. It follows in *Moses's* description, Gen. 1. 2. *And the Spirit of God moved upon the waters.* In imitation whereof 1. In *Sanchoniathon's* Historie of the Creation, his *first mater*, or *Mot*, is stiled ἰλὺς, *slime*, or corrupt *watery mixture.* So in *Orpheus*, ἐκ τοῦ ὕδατος ἰλὺς κατέστη, *of water slime was made.* Thus *Steuch. Eugubinus, de peren. Philosoph. l.* 7. *c.* 10. 'That *Orpheus* held the Creation of things began from rude and 'dul mater, and that the Chaos was that ancient slime, out of which al things were educed, is declared by *Athenagoras*, who interprets *Orpheus.* So *Apollonius*, Ἐξ ἰλὺς ἐβλάστησε χθὼν αὐτή, *out of slime the Earth was made*: where the Scholiast tels us, that 'the *Chaos*, or *first mater* was *water*, 'which settling became *slime*, and the *slime condensed* became *Earth*, &c. Hence *Thales* held water to be the *first mater* of althings. Also *Pythagoras*, and *Plato*, their πρώτη ὕλη, *first mater*, was the same with this *Phenician* ἰλὺς, as both name and thing argue. And al but *corrupt imitations* of Gen. 1. 2. as we shal hereafter prove in the *Physiologie* of *Thales, Plato*, &c.

Gen. 1. 2.

2. In this discription of *Moses*, Gen. 1. 2. we have the Spirit's *Motion, Fomentation*, and *Formation* of althings out of this *Chaos*, or *watery mixture* in these words [*and the Spirit of God moved*, &c.) *P. Fagius* explains רחף here, by *motion* and *agitation*; or by the *Fomentation* of an *Hen*, that sets *abrood.* [b] *Chrysostome* cals it ἐνέργειαν ζωτικὴν, a *vivific*

b *Verbum* מרחפת *non simplicem motionem, agitationem, & superlationem significat, sed ejusmodi quam Milvus, aut alia avis peragit, pendens in Aere, ut Capaio. Vel qualem columba perficit, cum ovis ad excludendum pullos incubat: ut R. Selomo. In hac ergo significatione si accipias verbum, pulchre significabit vim illam Dei fortricem, ex ruditate omnia formantis. Fagius Exegef. in Gen. 1. 2.*

Energie.

Energie: The meaning is, that the *spirit of God moving* on the *waters*, with a *plastic* and *efformative virtue*, *formed* and shaped every thing into its *proper forme*. Hereof also we find great *imitations* in Pagan writers. For to begin with *Sanchoniathon*, who seems most ancient, and one of the first that drank of the *sacred* fountain, (though he mixed his Jewish Traditions with great fables and corruptions;) he cals this *motion* of the spirit ἀέρος ζοφώδους, καὶ πνευματώδους, *a dark and blustering wind*. Take the whole together, as we find it in *Euseb. l.*1.10. where the *first moving principe* of the Universe is made to be 'a *dark blustering* spirit or *wind*, who finding the *Chaos* confused, and involved 'in darknesse, without bounds or order, being moved with the love of 'his own principe, he made a contexture, called Love, whence the first 'production of althings proceded: (though the spirit it self had no generation,) from this connexion of the spirit was produced *Mot*, 'which some cal *Ilus*, *slime*, or *watery mixture*, and of this was made 'the seed of al creatures, and the generation of al things. This description of the *Spirits* first Agitation or *motion* on the *watery mixture*, though it carries in it many corrupt additions, yet it is not without considerable *notices* of its first Traduction from *Moses's* storie, Gen. 1. 2. And so *Eumenius* the Philosopher, cites the very words of *Moses* Gen. 1. 2. *the spirit of God moved on the face of the waters*, to prove this opinion; as *Porphyrie*, *de antro Nymph.* And as the *Phenicians*, so also the *Egyptians* and *Grecians* were not without some broken Traditions of this *Plastic formation* of althings by the Spirit, as it is wel observed by *Steuch. Eugubinus*, de *Peren. Philos.* l. 7. c. 10. 'For 'whom Moses, in his language cals the *Spirit*, to wit *Sapience*, Mercu-'rie cals νοῦν, the *Mind*, *Intelligence*, *Orpheus* ἔρωτα, Love. Therefore 'there are among the Hebrews, who interpret Moses's Spirit *the will*. 'And *Aristotle*. 1º Major. Philosoph. interprets that Love, which 'Divines make the first Principe of althings, *Cupiditie*. Saying, that '*Parmenides made Love* or *Cupiditie*, the *first Principe*: Κἂν εἴ τις ἄλλῳ ἔρωτα ἢ ἐπθυμίαν ἐν τοῖς θεοῖς θέσθαι ὡς ἀρχὴν οἶον καὶ Παρμενίδης. *Cornutus* also, explaining the ancient Theologie, saies, ὁ δὲ ἔρως σὺν αὐτοῖς ἐῤῥήθη ἡ ὁρμὴ ἡ ἐπὶ τὸ γεννᾶν, *That love which with them is called an impetus or cupiditie to generate.* This sufficiently explicates what Orpheus meant by this ancient *Love*. There is one of Orpheus verses amongst the ancient Philosophers, which mentions this Divine love: Καὶ μῆτις πρώτου γενέτωρ, καὶ ἔρως πολυτήρατος, *The first productive Principe was Wisdome and Sweet Love.* The *Stoics* also held, there was, λόγου σπερ-

ματικὸς τοῦ κόσμου, *a spermatic efformative word*, whereby the world was formed and shaped into its particularities, &c. So *Diog. Laert.* of *Zenos* which *Plato*, in his *Timæus*, cals, λόγον δεραστικὸν: This others cal δύναμιν πλαστικὴν, a *plastic power*. *Plato* stiles it, τὴν ψυχὴν τοῦ κόσμου, *the soul of the world*, or the *universal* Spirit. So *Lud. Vives*, in *August. civit. lib.* 10. c. 23. 'Anie one (saies he) that inclines to favor *Plato*, 'may easily defend, that the *soul of the world*, is that *Spirit*, which 'moved on the face of the waters, Gen. 1. 2 whom they seem to make 'the *great efficient*, who imparts *life* and *essence* to althings through-'out the masse of the Universe, &c. So Cardinal *Bessario*, *lib.* 3. cap. 22. tels us, 'That what is spoken of *Plato*, and of al the *Plato-'nists*, touching the *soul of the world*, that, in our Religion, is in-'terpreted of the *Divine Spirit*: as *Carpent.* on *Alcinous digres.* 2. *pag.* 235. §. 8. See more of this in *Plato's* Physics, Court Gent. part. 2. B 3. C. 9. § 5.

Plato's description of the forme of the Universe conformable to that of Moses, Gen. 1. 31.

§. 8. From this *Universal* Spirit (or Spirit of the Universe) his *prolific Agitation*, *Fomentation*, or *Formation* of althings procedes, and that according to *Moses's* description, the *forme* of the *Universe*; which consists in that *Order*, *Harmonie*, *Beautie*, *Perfection*, and *Goodnesse*, which appeared therein, and in each part thereof, according to *Gen.* 1. 31. *And God saw every thing that he had made, and behold it was very good*, i. e. God beheld althings clothed with the most *perfect order*, *harmonie*, *beautie* [a] and *forme* of *goodnesse*, conformable to those *Universal Ideas* of Goodnesse, loged in the platforme of his Eternal *Wisdome* and *Decrees*. And *Plato*, discoursing of the *forme* of the *Universe*, speaks very far the mind, and almost in the same words, of *Moses*. So in his *Timæus*, *fol.* 12. *Plato* teacheth us, 'That out of the 'Chaos or *first mater*, confused and indigested, God most accurately 'formed and disposed the Universe into the most *harmonious*, orderly, and beautiful forme. His own words are, διεκόσμησε, διέταξε, διεσχημάτισε, συνέστησεν, ἐδημιούργησεν, *he adorned, disposed, conformed, composed; and fashioned althings*, &c. Yea, he undertakes to lay down the *mode*, how this rude indigested *Chaos*, was brought to this perfect *forme*; namely, 'the Divine *Opificer*, by whose δεραστικοῖς λόγοις, *effective word*, althings 'were *essentialised*, did by a prudent persuasion *formalise*, or reduce 'into an exact *light*, *order*, and *forme*, the *first Mater*, otherwise *darke*, *inordinate*, and *informe*. And, in his *Timæus*, *fol.* 32. he gives us a more ful account of this *forme* of the *Universe*: He supposeth the whole Universe to be (according to his *Allegoric* mode of *philosophising*,)

a *Admonet Nachmanni per* [*dicere Dei*] *productionem rerum creatarum significari, per* [*videre Dei*] *complacentiam & approbationem ejus, qua rebus creatis ac productis, perpetuam subsistendi, durandiq; vim addidit. Verba sunt hæc:* 'Productio 'rerum ad actum 'vocatur [*dicere* 'Dei] *et subsistentia, vel duratio* 'vocatur [*videre* 'Dei] *Rerũ subsistentia à complacito Dei, &c.* *P. Fagius Exeges. in Gen.* 1. 31.

sing, ζῶον ἔμψυχον ἔννοητε, a *living intelligent Animal*, consisting of *bodie* and *soul*: the Bodie he cals τὸ ὁρατὸν καὶ ἁπτὸν, the *visible and tractable Mater*, which consisted of the *four Elements*, Earth, Air, Fire, Water: but the *Soul* he makes to be the *Spirit of the Universe*, (or that Universal Spirit) which *actuated* and influenced the same: whence sprang ἀναλογία καὶ συμμετρία, 'an happy *Analogie*, *Symmetrie*, or *Proportion* and *Order*, amongst al its parts; by means whereof, things 'of themselves most opposite, were copulated and linked together, by, I know not what, agreeing Discord; wherein its *forme*, *perfection*, and *goodnesse* consists. And *Plato*, having discoursed at large of this *perfect forme*, *order*, and *harmonie* of the *Universe*, which resulted from its *universal spirit*, or *soul*, he concludes, (*Timæus fol.* 37.) ἀϊδίων θεῶν γεροιὸς ἄγαλμα ἠγάσθητε καὶ εὐφράνθη, *God contemplating this new framed Image of the immortal Gods, rejoiced and recreated himself therein*, &c. That *Plato* in al this imitates *Moses*, seems very evident, both from his own expressions, as also from the observation of *Johannes Grammaticus*, *de creatione Mundi, lib.* 7. cap, 11. Καλῶς ἄρα Μωυσῆς ὁ μέγας τὴν κοσμογονίαν συμπεφωνήκαμεν, &c. 'Rightly therefore the great *Moses* 'concluding the generation of the Universe, *And God saw althings* '*that he made, and behold they were very good*. *Plato* also imitates him 'in this, who shewing how the Universe was framed by God, saith, 'that the *Father*, who generated the Universe, had considered this '*mobile Animal*, the framed Image of the eternal Gods, he rejoiced 'and recreated himself therein; specially when he considered it was 'made exactly conformable to its *Paradigme*, or universal *Exemplar*. Whence also *Plato* himself, *Timæus fol.* 92. cals this *Universe*, thus *formalised* and *perfectionated*, εἰκὼν τοῦ γεννήσαντος θεοῦ αἰσθητὸς, *a sensible or visible Image of the intelligible insensible God*: which, as tis supposed, he traduced from *Moses's* description of Man, Gen. 1.27. *in his Image*, &c. Thus *Johannes Grammaticus de Mundi creatione lib.* 6. cap. 21. *p.* 249. Μωυσῆς γὰρ ἐπ' ἀνθρώπου κυριώτατα εἰπὼν κατ' εἰκόνα γεγονέναι θεοῦ, καθ' ὁμοίωσιν. Πλάττων ἐπὶ τὰ ἐν τῷ κόσμῳ πάντα τοῦτο κατήγορον, &c. *What Moses spake properly of Man, that God made him according to his Image and likenesse, this Plato translatis to althings in the world.* Thus we have seen, how exactly *Plato's* Notions of the *forme* of the Universe, consisting in its Order, Harmonie, Beautie, Perfection, and Goodnesse, and that in conformitie to the *Divine exemplar*, do conforme to, and therefore, as we may presume, were derived from, *Moses's* description of the same, Gen. 1. 31. I might adde hereto the opinion of *Pythagoras*,

The forme of the Universe consists in its beautie, order, perfection.

Autore Laertio pronuntiavit idem Thales, κάλλιον κόσμος, ποίημα θεοῦ. Scutis cum subscribentem Theologiæ Mosaicæ. Steuch. Eugubin. de Peren Philos. l. 7. c. 12.

thagoras, who asserted the like *beautiful structure*, *Harmonie*, and *Perfection* of the *Universe*; and thence (according to *Plutarch*) was the first that called it, κόσμος, which signifies *Ornament*, *Beautie*, &c. Also *Thales* held the *world*, being God's *work*, was *most beautiful*, *wel disposed*, and *perfect*. Of which see more *Pythagoras's* Philosophie; Part. 2. B. 2. C. 7. and *Thales*, pag. 2. B. 2. C. 3. §. 5.

Moses's description of the light Gen. 1. 3. imitated by Pagan Writers.

§. 9. Having discourse at large of the *first Efficience*, *Mater*, *Spirit* or *Soul*, and *Forme* of the Universe, as laid down by *Ethnic Physiologists*, *Naturalists*, and that in imitation of the *Mosaic* Historie, Gen. 1. we now procede to some of the chiefest parts of the Universe, and their *original* Constitution; wherein we dout not but to give evident *vestigia*, or *notices* of many *Mosaic* Traditions in *Pagan* writers. We shal begin with that great Master-piece of the *inanimate irrational* world, *Light*; which is mentioned by *Moses*, as the first *species* or part of God's Creation, Gen. 1. 3, 4, 5, 6. v. 3. *Let there be Light*, אור: out of which *Light* the *Celestial Lights* were composed, as Gen. 1. 14, 15, 16, 17, 18. We shal not at present much concerne our selves in that great *Philosophic Dispute*, what this *first Light* (out of which the Celestial Lights were composed) was: Only the opinion of the old *Jewish Philosophers* seems to have been, that this original *Light* was *fire*. Thus also many Moderne *Philosophers*, and *Divines*. As *Comenius*, in his *Physics*, cap. 2. Touching the *Nature of Light*. 'The *primeve Light*, saith he, was nothing else, but a *Splendor*, or great flame, 'immissed into that dark Mater, to render it *visible* and *divisible* into '*Forme*. For in the *primigenious* (i. e. the Hebrew) tongue, *Light* 'and *Fire* are of the same Appellation, אור and אור *Or* or *Ur*, whence 'the Latin *Uro*, *I burne*: and truly the *Celestial* light, doth both really *burne* or *heat*, as wel as *Shine*. That the *first Light*, Gen. 1. 3. *&c.* was *fire*, is excellently demonstrated by *Richardson*, (that acute Philosopher and Divine,) in his *Exposition* upon his *Divinitie Tables*, (*Table* 5. *MSS.*) thus. *Ignis*] 'It's made of the *first mater*; when its 'said, [*Let there be Light*] if we look at אור, it cometh from אור '*fire*. Again, that light which made the day then, is the same light 'that now makes the day: its not altered, after it was made. If our '*Light* be a *Substance*, its either *Heavenly*, or *Elementarie*. That '*Light* is a *substance*, its *local motion* sheweth: *Accidents* have it not, 'but by reason of the substance. Optics confesse, that Light, *radii*, '*and species* move in time. And we see, that *Light* moveth, by the

Sun's

'Sun's dispersing its beams: which *motion*, though it be speedy, yet 'it is in time. So *place* and *time* bear witnesse, that *Light* is a *substance*. 'Some imagine, that the Sun, *&c.* begets the *species* in the Air; and 'so Light is only the *species* of the thing that is Light: but these *spe*'*cies* are substance, by the testimonie of *Optics*. That our *Light* is '*fire*, appeareth farther from the *beams*, and their burning; which is 'the propertie of fire, when he parts are united. Again, their con'ceit is, that neither the *Sun*, nor the *beams* are hot, but by *acci*'*dent*, by *reflexion*, *&c.* But 1. why should the *Sun beams* come 'down, if only to inlighten, and not to warme? 2. Again, there 'is an Element of fire, as our fire sheweth: it moveth *localiter*, and 'therefore it is a bodie; and with a *simple motion*, and therefore tis a '*simple bodie*, and its place is above. Again, Creatures must enjoy '*fire*, which would not of it self come downward, *&c.* 3. Again that '[*Let their be Light*] was the place of fire, made before the Air: and 'if fire was not then made, then when was it made? And it was *good*, 'therefore *perfect*; therefore no *Qualitie* without *Substance*; for that is 'not *perfect*: its not an *effect* without a *cause*; nor a *Light*, after put 'into the *Sun*, for then it were *imperfect*. 4. Again, if the *beams* of 'the Sun were not fire, how could the beams shine in the Air? its there'fore from the *fire* that is in them. 5. If the *Sun beams* be not fire, 'they cannot draw substances unto them: and why do these draw 'them nearer? do the beams grow weaker, when the vapors come 'nearer? its not therefore by *attraction*, that these draw them thi'ther; but fire desireth to carry them up. Thence *Richardson* addes, on the Attribute of *Ignis* φωτεινὸν.] 'God commendeth fire unto us by 'Light, to shew us the use of fire. We say, bring hither a Light, i.e. 'a *Candle* or Torch, to give light. Fire is *Light*, because the *act* of 'the *forme* upon the *mater*, doth so *subtilise*, and so equal it, that it 'extendeth al alike, and makes it *polite*, and so clear, and bright. 'Glasse is clear from its *politenesse*, and its ful of fire: so the *Carbun*'*cle*. *Air* also is ful of *Light*, because *transparent*, by reason of the *equalitie*. Thus *Richardson*: whose acute Discourse I have quoted at large, because the world has not yet been so happy, as to see it in public.

That אור signifies the *Sun*, as wel as *Light*, is evident from Job. 31. 26. *if I saw*, אור, *the Sun*: whence sprang *Orus* the *Egyptian* God, whom they made to be the Sun, as before, B. 2. C. 8. §. 9. And

that

that the *Hebrew* אור *Or*, or Ur, signifies *fire*, as wel as *light*; tis evident by Ur of *Chaldea*; which was so stiled from אור *Or*, or Ur, that *sacred fire*, [worshiped there as a smybol of the *Sun*. Hence also from the Hebrew אור Ur, came the Greek πῦρ, *fire*. Thence also the Greek φῶς, which answers to the Hebrew אור, signifies *fire*, as wel as *light*. So in *Euripides*, in *Rheso*; ὅπω φίλν ἴδε πολέμιοι τόσον φῶς: *the Enemies never before lighted so great a fire.* Yea, Esa. 10. 17. God under the notion of *Light*, is said to be for a *fire*, i. e. a *fierie light*. So *Mark* (who speaks according to the Hebrew Idiome) cals the fire *light*, Mark 14. 54. πρὸς τὸ φῶς, *to the light*, i,e. *fire*. So that according to the Jewish account, *Light* aud *Fire* are *identic*; both *name* and *thing* the same.

The primigenious Light, Gen. 1. 3. the same with fire.

Out of this *primigenious* Light, or *Fire*, the Celestial *Lights* and *Stars* were composed; as *Moses*, Gen. 1. 14, 15, 16, 17, 18. Thus also *Apollinaris*, who saith, τῷ φωτογόνῳ φωτὸς, &c. *Out of the primigenious Light, whatever was most pure, God put into the Sun; the rest he bestowed on the Moon, and other stars*, &c. Thus *Maximus* on *Dionysius*; τὸ φωτόκτισον φῶς τῇ τετάρτῃ ἡμέρᾳ κατεσκευάσθη εἰς ἥλιον, *on the fourth day he transformed the Light, created the first day, into the Sun.* Al is wel and fully laid down by *Grotius*, on 2 Peter 3.7. *Vossius, de Idol. lib.* 2. cap. 39. essaies to give us the *mode*, how al this was accomplisht. 'God (saies he) on the 4th day created the *Sun* and 'Stars, in the upper part of the *Firmament*: God made these Cele-'stial bodies out of that *primigenious Light*, that first Light remain-'ing according to *forme* and *nature*, but not according to its for-'mer state; being compact into the Sun, that so it might alternate 'Nights and Daies; and discriminate *Years*, *Moneths*, and other 'Seasons. Which reason of the immutation of this Light, is given by *Moses*, Gen 1. 14. Thus *Vossius*: who, in what follows, proves, that the *Stars are igneous* or *fiery*, both by *Scriptural* and *rational* arguments.

Out of this primigenious light or fire the Celestial Lights were made, Gen. 1. 14. 15, 16. &c.

Now in imitation of this *Mosaic description*, touching the creation of the first *Light*, or fire, (out of which the Celestial lights were framed,) the old Pagan *Philosophers* held the *Celestial Bodies* to be composed of *fire*. Thus *Parmenides*, *Heraclitus*, and *Zeno* held, as *Stobæus in* Eclog. *Physic. fol.* 85. So *Thales* held the stars to be *ignite*; *Empedocles* the Heaven to be compacted of Air and fire; *Anaxagoras*, *Democritus*, *Metrodorus*, that the Sun was μύδρον διάπυρον, a *masse or globe of fire* like red hot iron, as the same *Stobæus in* Eclog. *physicis*

ficis, fol. 55. &c. where see this argument largely asserted. But none insists more fully on this Theme than *Plato*, who in his *Timæus*, frequently calls *Light* πῦρ, *fire*, from אור *Or*, or *ur*, Gen. 1. 3. which signifies *light* and *fire*. So in his *Definitions* (collected by his Successor) we find the Sun thus defined, ἥλιος πῦρ ἱερόν, *the Sun is a celestial fire*: as Job. 31. 26. the Sun is called אור *Or*, or *ur*, whence πῦρ *Pur*, fire. Thence *Sandford, de descensu Christi l.* 1. §. 10. informs us, that the ancient name, whereby the *Grecians* stiled the *Sun*, was πῦρ ἱερόν, *the sacred fire*; which they worshiped (in imitation of the *Chaldeans*) as their *supreme* only God: as before, *B.* 2. c. 8. §. 11. And that *Plato* received these his *Physiologic* Contemplations from *Moses's* relation, Gen. 1. 3, 14. &c. is affirmed by *Vossius, de Idol. lib.* 2. cap. 38. *pag.* 517. 'Plato (saies he) learned this doctrine from the *Mosaic* 'Tradition, as *Justin Martyr. Apol.* 2 and *cohort. ad Græcos.* And 'albeit he might not see any Translation of *Moses*, yet he might have 'it from the posteritie of the Jews in *Egypt*, who fled thither in the 'time of *Nebuchodonosor*; or from the *Egyptians*, who had it from the 'Jews. Thus *Vossius* shews us, how *Plato* traduced his opinion, touching the *ignite nature* of the Stars, from *Moses*. Hence the Fathers (who generally *Platonised*) followed *Plato* herein, as that which was very consonant to, and, as they presumed, derived from, *Moses*. So *Tertullian* (*libro de Anima*,) *The Sun is a bodie, because fire.* Thus also *Theodoret*, *Basil*, *Chrysostome*, &c. as *Vossius, de Idol. lib.* 2 cap. 38, 39. Where he defends this opinion, touching *the Stars being fire*, as the proper sentiment of the old *Philosophers*, and Fathers, against the *Aristotelians* and Scholemen; with endeavors to prove its *identitie* with, and *Derivation* from, the Mosaic Description of light, Gen. 1. 3, 14, 15. See more of this, part 2. B. 3. C. 9. §. 12. of Plato's Physics.

The Pagans received these notions of the stars being fire, from Moses, Gen. 1. 3.

§. 10. There follows in *Moses's* Description, Gen. 1. 5. *The Evening and the Morning were the first day*: whence the *Jews* alwaies reckoned the beginning of their day, as also of the Creation, from the *Evening*. In imitation whereof many of the *Grecians* both Poets and Philosophers held, *That the Night was elder than the Day*. So Plutarch. Symp. 4. τὸ σκότος τοῦ φωτὸς ἡγοῦντο πρεσβύτερον, *they account that darknesse was more ancient than light.* Thus *Stanley* (*Histor. Philos. part.* 1. chap. 6. §. 5.) tels us, that *Thales held, the night was elder than the day. This circumstance of the Creation was held also by Orpheus*, *and*

Gen. 1. 5. The night elder than the day.

and Hesiod, who had it from the Phenicians. as hereafter, Part 2. B. 2. C. 3. §. 5. Of Thales.

Gen. 1. 6. The firmament a fluid, aereal, or waterie mater.

§. 11. Again, Gen. 1. 6. &c. tis said. *Let there be a Firmament in the midst of the waters*, &c. where the Hebrew רקיע signifies the *Expanse*, i. e. *diffusive Air* or *water*. And that the *Firmament* was made of some *fluid waterie* or *aereal part* of the *Chaos*, is strongly conjectured by the Learned, both from *name* and *thing*. Thus *Vossius, de Idol. lib.* 2. cap. 39. *pag.* 516. *Divine Moses* (saith he) *teacheth us, that the first daies work was the rude Earth, compassed about with water, and the light, or the lucid bodie of fire. Thence he relates, that on another day there was made the Expansum, or Firmament; and that in the midst of the waters; so that beneath, it has the Terrestrial waters; and above, the Celestial. This Expansum (which in its upper part is called Æther, and in its lower part, next the Earth, called Air) is made of water; because waters are pellucid. Also this Expansum is said to be seated in the midst of the waters. Farther, this appears from the name* שמים *given to it, the Etymon whereof, according to general consent, comes from* שם מים *waters there.* The like *Paulus Fagius* on this place. Answerable hereto many of the ancient *Philosophers* held the *Firmament*, or Heaven, wherein the *stars* were, to be of a *fluid, aereal, or waterie substance.* Thence *Plato*, in his *Timæus*, affirmes, *That the stars are not fixed in the Firmament, but move up and down, and as it were dance in the same*: and herein *Plato* is followed by *Ptolomie*, who affirmes, *That not the Heavens, but the Stars therein move.* And *Aristotle* (*de cœlo lib.* 2. cap. 9. *text.* 56.) acknowlegeth, that according to his Predecessors, it was generally concluded, that the Heavens were either of an *aereal*, or *fiery nature.* His words are Εἰ δὲ ἐείρετο τὸ σῶμα τὸ πρῶτον, εἴτ' ἐν ἀέρι πλήθει κεχυμένῳ καὶ τῷ θερμῷ, εἴτε πυρὸς ὡς φάντες εἶναι. *Empedocles* (as §. 9.) joins both these together, making the Heaven to consist, partly of *Fire*, partly of *Air*: which opinion, if by *fire*, we understand the *Celestial lights*, and by *Air* the *Firmament*, seems most orthodoxe, and agreeing to *Moses's* Description. So *Wendelin*, in his book *de Cœlo*, makes the Heaves to consist of a *fluid*, *aereal Substance*, &c.

רקיע *Hebræis, teste Ab. Ezra, est res extensa, sive expansa; vel eo modo, quo aulæa expanduntur, vel quo argentum malleo deducitur & attenuatur. Ad vim istius vocabuli, Scriptura in multis locis alludit, ut Psal.* 104. 2. &c. *Cœlum igitur Hebræis ab extensione* רקיע, *& quod aqueæ quædam materia est,* שמים *dicitur. P. Fagius Exegef. in Gen.* 1. 6.

Gen. 1. 16, 18. *the Sun Lord of Heaven, &c.*

§. 12. Again *Moses* tels us, Gen. 1. 16. &c. *God then made two great Lights, the greater Light to rule the day*, &c. The *Sun* and *Moon* are here called the *Greater Lights*, not in regard of their *Quantitie*, but *Qualitie* and *office*; as they have a kind of *delegated power* and *Sovereintie* over al *Natural bodies*, affording *greater Light* and *Influence*,

ence, than the other *Stars*. So *Paulus Fagius*, in his *Exegesis* on this text. 'They are, saies he, called *Greater Lights*, not from their *bulk* 'or *Quantitie* of Bodie, seing, according to the *Mathematicians*, the 'other Stars, a few only excepted, are greater than the *Sun* and *Moon*; 'but by reason of the Amplitude and Claritie of *Splendor*; wherein 'they excel the other Stars. Thence he addes on v. 18. and *to rule o-* '*ver the day and the night*. By משל, which with the Hebrews sig- 'nifies properly *to rule* and *have power*, R. *Nachmanni* understands the 'Office of those Luminaries, as distinct from their Splendor, where- 'by they illuminate the universe: So that by ממשלת, *Dominion*, must be understood the Influence and power those Luminaries have over al bodies, &c. In imitation whereof the *Phenicians* called the *Sun* בעל שמין, *the Lord of Heaven*, also מלך Moloch, *the King*; and thence they worshiped him as their *supreme Lord* or *God*. Likewise the Moon they called *Belisama*, and *Baaltis*; or, according to the Scriture Dialect, the *Queen of Heaven*; which gave rise to the Phenician *Baalim*, and the Grecian *Demons*, and so to the Pagan θεολογία φυσική, *Natural Theologie*, as before, *Book* 2. chap. 8. §. 3. &c.

CHAP. IV.

Pagan Fables of Adam's Formation, &c.

Ethnic Imitations of Adams creation and happy state in Paradise, *Gen.* 1. 26. *Gen.* 2. 8. *Adams Formation out of the dust imitated by* Pagans: *Also fables of the Souls Creation, and Infusion, Gen.* 2. 7. *Eves Formation out of Adam, expressed Gen.* 2. 21, 22. *Imitated by* Plato's Androgynon. *Mans being formed after the Image of God, Gen.* 1. 27. *expressed by* Plato: *and Mans happy state in Paradise, Gen.* 2. 8. *expressed by* Plato *under the* Golden *Age. Gen.* 2. 25. *nakednesse, Gen.* 3. 1. *Conference with the Serpent. Of the* Golden *and* Iron Ages. Adam's *memorie preserved under* Saturne, Tuisto; *and* Eves *under* Isis. Paradise *or* Eden *imitated by the* Elysian fields; and Adonis's *garden. The* tree of life, *Gen.* 2. 9. *expressed by* Nectar *and* Ambrosia, &c.

§. 1. HAving dispatcht the *Historie of the Creation* in general, we now come to the *Historie* of Man, his *Creation* and *Happy state* in Paradise; whereof we dout not but to discover many evident *Vestigia*, and *broken Traditions* in Pagan writers; which were originally of *Sacred Extract*. We shal begin with the *Creation* of man, mentioned Gen. 1 26. and Gen. 2. 8. *and the Lord formed Man out of the dust of the earth, &c.* In *imitation* whereof the first Parent of mankind is stiled by *Sanchoniathon*, (according to the version of *Philo Byblius*) γνῖν & ἀνθρωπόχθων, *One sprung out of the Earth*, &c. So *Plato, de Repub. lib.* 3. fol. 414. makes mention of a *Phenician fable*, touching the *Fraternitie* of al men, in regard of their *Original extract* out of the Earth. And *Serranus* upon this place observes, 'That *Plato* 'here illustrates the *Institution of Magistrates* by a Fable, which he 'termes *Phenician*, because the *Phenicians* affirmed, *That Men sprang* 'out of the earth; that so, by the *Communitie* of the same original, they 'might the more sacredly defend mutual *Peace*, and *Concord*. This 'Fable (addes *Serranus*) seems to be a *Vestigium* of the *Primitive Truth*; 'so that truly by the Appellation, φοινικῆ τινὸς, *of a certain Phenician* 'Fable, the *Iudaic Doctrine* may be understood, &c. The Reasons that might induce *Plato*, to cal these, and such like *Jewish Traditions*, *Phenician Fables*, are such as these, 1. *Canaan*, which the Jews possessed, was originally the Countrie of the *Phenicians*; whence *Phenicia* is stil called by some *Canaan*: neither is it indeed any other than a skirt of *Canaan*, as *Portugal* is of *Spain*. Wel therefore might *Plato* terme the *Jews*, who inhabited *Canaan*, *Phenicians*; in as much as *Phenicia* was but an *Appendix*, or rather originally a part thereof. 2. Or 'tis likely *Plato* forbore to mention the Jews by name; thereby to secure himselfe from that envie and *Odium*, which followed such as had any honorable *regard* to the *Jews*. That those Fables which *Plato* termes *Phenician*, were originally *Jewish Traditions*, we have once and again proved, and shal hereafter farther confirme. Again *Plato*, in his *Politicus*, fol. 271, saies expressly; *That the first man was produced out of the earth*, as hereafter. Yea not only *Plato* but *Aristotle* also seems to have had some broken Traditions of mans Creation, &c. Thus *Steuch. Eugub. de Peren. Philos.* l. 4. c. 4. 'Thou shalt, saies he, 'See Aristotle and Moses discoursing in the same Words, about mans 'creation. As *Moses* said, *God created them male and female*, So *Aristotle* in the same Words. As Moses said, *God breathed in the spirit*, and

Gen. 1. 26. Gen. 2. 8. Adams formation out of the dust imitated by Pagans.

Aristotelem fateri Deum masculum & fœminam creasse ad generis humani perenitatem cum Mose mirifice consentientem. Steuch. Eugubin. de Peren. Philos. l. 4. c. 20. per totum.

'and so Aristotle, in libris de Generat. Animal. saies, *that the mind came* θύραθεν, *from without*, &c.

§. 2. As for the *Infusion* of the *Human Soul*, it is thus exprest by *Moses*, *Gen.* 2.7. *and breathed into his nostrils the breath of life, and man was a living soul.* We find the *Creation* and *Infusion* of the *human soul* expressed in the same manner, yea almost in the same words, by *Sanchoniathon*, according to *Philo Bybilus's* version, thus, *The first men* (saies he) *were made* ἐκ τῆς κολπίας ἀνέμου, *of the Colpia of the wind*, or *Spirit. Bochart*, *Can.* lib. 2. cap. 2. fol. 784. gives this account hereof: *Colpia is the same with* קול פי יה *Col-pi-jah*, *the voice of Gods mouth, by whose Inspiration and Word man was made*, as *Gen.* 2.7. The Chaldaic Oracle speaks thus, Κέκραξον ἀποδεῖν φῶς τὸ φῶς, &c. *Thou must hasten to the light and splendor of the father, whence thy Soul, indued with a great mind, was sent*, Which Psellus the Philosopher thus explicates, ἐπεὶδὴ οὐκ ἀπὸ σπερμάτων ἡ ψυχὴ τὴν ὑπόστασιν ἔλαβεν, &c. *Seing the soul receives not its substance from the seed, neither does consist of a corporeous temperament, but receives its being from God above, unto him again it ought to convert and ascend to that Divine light*, &c. Whence Steuch. Eugub. De Peren. Philos. l. 9. c. 11. concludes thus: 'By these things 'therefore it easily appears that al Nations, even the very *Romans*, 'had the same Theologie, touching the Human Creation, with the 'Mosaic, among the Hebrews, and ours. Whence also *Orpheus*, touching the *Production of Man out of the dust*, and the *Infusion* of the *Rational Soul*: speaks thus: τὸν δὲ τῶν ἀνθρώπων γένος (εἶπεν Ὀρφεὺς) ὑπ' αὐτοῦ τοῦ θεοῦ πλασθὲν ἐκ γῆς, καὶ ψυχὴν αὐτῷ λαβεῖν λογικὴν, *Mankind* (saith *Orpheus*) *was framed by God himself, out of the Earth, and received from him a Rational soul*: as *Eusib. ex Tim. Chronographo* περὶ κοσμοποιΐας. Hence Steuch. Eugubin. de Peren. Philosoph. l. 9 cap. 1. peremtorily concludes, 'That it cannot be, but that it should be Divine-'ly related or delivered by succession from the first men; which is 'so constantly believed and asserted by al the Philosophers, that our 'Souls are given us by God, and taken from his Divinitie, that we have 'Similitude with him. Whence it comes to passe that we are immortal 'and created with reason, far otherwise than things corporeous. Yea the same Eugubinus, l. 9. c. 7. proves, That *Aristotle* wonderfully agrees with the Mosaic Theologie herein, of which see more part 2. B 4. c. 1. §. 1.

The Souls infusion.

Chaldaica Theologia confirmat hominem a Deo creatum, animaq; exterius infusam in corpus. Idem asserunt Ægyptii Philosophi & item oraculum Apollinis. Steuch Eugub. de Peren. Philos. l. 9. c. 5.

Gen 2. 7. And breathed, &c.

§. 3. Concerning the *Formation* of *Eve*, *Moses* tels *Gen.* 2. 21, 22. that *she was formed out of Adams rib, &c.* Whence *Man* and *Woman*

Gen. 2. 21, 22. Eves Formation.

Eph. 5. 31. *man* are stiled by *Paul*, *Ephes.* 5. 31. *one flesh*: which he seems to understand, according to the *Jewish Cabal* or *mystic sense*; applying the whole to Christ and his Church, whose *Vnion* was *mystically* expressed by this *Formation* of *Eve* out of *Adam*. In imitation hereof *Plato*, in his *Sympostiastic Dialogue* (concerning the *Nature* of *love*) mentions a piece of *Cabalisme*, wherein he brings in *Aristophanes* discoursing in this manner, *The ancient nature of men was not as now it is, but very differing; for then it was* ἀνδρόγυνον *Adrogynon*, both in name and kind, *i. e.* commixt of *Male* and *Female* sexe. This *Platonic* ἀνδρόγυνον, or *Man Woman*, seems evidently some broken Tradition of the Jewish *Cabalisme*, wherein we find mention thereof; (as *Grotius* hath observed) which originally sprang from the storie of *Eves being formed out of Adam*, and so one flesh with him, as *Cudworth* in his Discourse on the *Vnion 'twixt Christ and his Church*.

Gen. 1. 27. *Mans being formed after the Image of God.*

§. 4. *Gen.* 1. 27. 'tis said, *God created man in his own Image, &c.* This *Image of God* is elsewhere made to consist in *Holinesse* and *Righteousnesse*. This *Divine formation* of Man after the Image of God, is lively described by *Pagan Writers*, and that, as we may regularly conclude, in imitation of this *Mosaic Description*. Thus *Steuch. Eugubin. de Peren. Philos.* l. 9. c. 1. having asserted that the Philosophers Contemplations of the Souls Divine extract, &c. could not have any other origine, but from the Mosaic or sacred revelation, he precedes to particulars. 1. saith he, what is delivered of Souls, and has been famous a-
'mong al nations, *Chaldeans*, *Egyptians*, *Hebrews*, and *Greeks*, is, *That*
'*they were Divine*, i. e. that they had Societie and communication or
'Similitude with God, &c. Thence Philo pronounceth in the name of the Philosophers, that *the Soul* is ἢ ἀπόσπασμα ἢ ἀπαύγασμα, an *abstract or ray from God*, which the Oracle of Apollo cals αἰεὶ δὰ, part. Yea Aristotle cals the Soul πνεῦματος, *most akin to God*: again he saies, *That the mind alone is* θεῖον, *Divine*. But this is expressed more fully by *Trismegistus ad Asclepium*: ὁ νοῦς οὐκ ἐστὶν ἀπεστερημένος ἀπόστασος τοῦ θεοῦ, ἀλλ' ὥσπερ ἐπιλάμψεως καθάπερ τὸ τοῦ ἡλίου φῶς, *The mind is not abstracted from the Substance of God, but a kind of Emanation, as the light of the* Sun. So Steuch. Eugubin. De Peren. Philos. l. 9. c. 8. *Plato* in his *Critias* (according to *Serranus's* observation fol. 106.) affirmes, 'That,
'in the daies of old, there flourished, in the first men, θεῖα μοῖρα, a
'*Divine particle* of God; also θεία φύσις a *Divine Nature*; which rendred them blessed. This elsewhere he stiles φύσεις ἀρχαῖα, *the Old Nature*. And more particularly in his *Theatetus*, *Plato*, discoursing of this

this *Likenesse* of Man to God, makes it to consist in this, *that Man be* ὅσιος μετὰ φρονήσεως καὶ δικαιος, *Holy with Wisdome and Righteousnesse*: which exactly answers to *Pauls* Character of the Image of God; *Ephes.* 4.23, 24. ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας, *in righteousnesse and true holinesse*: to which if we adde that, *Col.* 3.10. εἰς ἐπίγνωσιν *in knowledge, &c.* we have a ful explication of *Moses*, and that conformable to *Plato* his Description of the *Image of God in Man*. Thus also *Pythagoras*, and his followers, as *Steuch. Eugubin.* de Peren. Philosoph. l 9. c. 2. 'That 'Man was invested by God with many excellent Endowment, and the 'Prince of al *Animals*, according to Moses's description, is attested 'by *Architas Tarentinus*, and that in Divine words, for the whole 'familie of the *Pythagoreans*. Thence he concludes 'And thus *Archi-* 'tas and *Pythagoras* agree with *Moses*, who saies, *he made him after* 'his own *Image*, &c. Yea *Aristotle*, in 10 de *Moribus*, cals the mind or *Soul*, ἄριστον, συγγενέστατον θεοῖς, *the best and most like to the Gods*; being as it were of the Same Stock and of a like nature. Thence he cals a *Wise man*, who reteins and cultivates this Divine likenesse θεοφιλέστατον, *most friendly to God*, whence *Steuch. Eugubin. de Peren. Philos. l.* 9. c. 11. concludes; You see then how Aristotle asserts, that God and man are akin. So *Tullie*, in the name of the Romans, among whom he was the Prince in Philosophie, saies, *That because there is nothing better than Reason, it is both in man and God the same*; and the first Societie, *in regard of Reason, is twixt man and God*. Hence addes *Egubinus*; *Tullie clearly explicates, in latin words, first the Mosaic, and thence the Peripatetic Philosophie*. Again *Plato* in his *Timæus*, fol. 92. makes mention of εἰκὼν τοῦ θεοῦ νοητοῦ αἰσθητός, a *sensible Image of the Intelligible God*; which though we applie it to the *Vniverse* in general, yet has it a more peculiar relation to Man, and that in *Imitation* of *Moses*, *Gen.* 1.27. So *Iohannes Grammaticus*, *de Creat. lib.* 6. *cap.* 21. What *Moses* (saies he) *most properly affirmed of Man, that he was created according to the Image of God, Plato transfers to the whole Vniverse, &c.* Neither had the *Philosophers* only, but *Poets* also, evident *Notices* of mans *Creation* after *Gods Image*: This *Paul* observes of *Aratus*, one of the *Heathen Poets*, τοῦ γὰρ καὶ γένος ἐσμέν. *For we are his offspring, Act.* 17. 28, 29. which the same *Paul* explains of mans *Alliance* to, or *Ressemblance* of, God. We find Mans *Creation*, after the Image of God, lively set forth by *Ovid* in his *Metamorph. lib.* 1. *fab.* 2. of *Mans Creation*,

Sanctius his animal, Mentisq; capacius altæ,
Deerat adhuc, & quod dominari in cætera posset,

Eph. 4. 23, 24.

Natus

Natus homo est, sive hunc divino semine fecit, &c.

Gen. 2. 8. *Mans being placed in Paradise and happy state.*

§. 5. Man being made after the *Image of God*, was placed in *Paradise, &c.* Gen. 2. 8. This *happy state* of Man in *Paradise* was shadowed forth by the Ancients, under *fabulous Narrations* of the *Golden Age*, concerning which *Plato* discourseth very amply, and that in *Imitation* of the *Mosaic description*: so in his *Politicus* (fol. 272. *Edit. Steph.*) *Plato* saith, Θεὸς ἔνειμεν αὐτοῖς αὐτὸς ἐπιστατῶν. νέμων τε δὴ ἐκεῖνοι πολιτείας τε ἐκ ἦσαν, οὐδὲ κτήσεις γυναικῶν καὶ παίδων. ἐκ γῆς γὰρ ἀνεβλάστησαν πάντες, &c. 'God the most wise Governor, distributed to them, and according to his first *Distribution* there were neither human *Polities*, nor 'Possessions of *Wives* or of Children; for al lived from the Earth. Then he addes, 'But they had abundance of fruits, *Apples* and *Trees*; 'and a soil very fruitful, which subministred these fruits, of its own 'accord, without the labor of Agriculture. Al which is but a reflexe Image of *Paradise*, and Mans happy state therein; where he had leave to eat of al the fruits of the Garden save of the tree of Knowlege, as *Gen.* 3. 23. *&c.* Again 2. *Plato* addes in the same place, γυμνοὶ δὲ καὶ ἄστρωτοι θυραυλοῦντες τὰ πολλὰ ἐνέμοντο, *They lived naked and expedite, sub Dio*: which exactly answers to that, *Gen.* 2. 25. *And they were both naked, &c.* 3. *Plato* mentions also a *Conference betwixt our first Parents and Beasts*: his words are πρὸς τὸ μὴ μόνον ἀνθρώποις, ἀλλὰ καὶ θηρίοις διὰ λόγων δύνασθαι συγγίνεσθαι, *They did not only converse with Men but with Beasts also, &c.* which suits wel with the *Conference* 'twixt *Eve* and the *Serpent*, *Gen.* 3. 1, 2. And then *Plato* concludes thus: *These things we must omit*, ἕως ἂν ἡμῖν μηνυτὴς τὶς ἱκανὸς φανῇ, *until there appear some one meet to interpret these things to us.* Whereby it seems manifest, that *Plato* had received some *broken Traditions* or stories, *originally Jewish*, whilest he was in the *Oriental* parts, touching the *state of Innocence*; but wanting a *clear* and *perfect* account thereof, we was content to let these things passe, ,til he could have some skilful *Interpreter* to informe him concerning them. *Serranus*, fol. 251. gives this explication of these passages of *Plato*: 'That *Plato* (saies he) derived these 'Traditions elsewhere, he himself acknowlegeth, in that he cals this 'narration μυθὸν, a *Fable*; whereof he expects a *meet Interpreter*. He 'signifies therefore that the *truth* of these things were delivered to him by *Tradition*, from the primitive times. Therefore, that he might 'state the difference 'twixt the *Golden Age*, under *Saturnes Reign*, and 'the *Iron miserable* Age, which he lived in under *Iupiter*, he laies down 'these Assertions. The motion of the Universe, which God made, is twofold

Gen. 2. 25. *Naked conference with the Serpent.* Gen. 3. 4.

This difference 'twixt the Golden and Iron Age.

'twofold ταυτὸ ὑ διαφόρω: one *uniforme* and ἰσοτροπώτατον *equally following*, the other *multiforme* and various. The former *uniforme motion* 'he makes to procede from the *Analogie*, which he stiles φρόνησιν, 'wisdome; and this following, ἐκ τῆς συναρμόζαντος αὐτὸ κατ' ἀρχὰς, from 'a peculiar gift of God harmonising it according to its Principes: 'whence it has, ἐπισκευάζω ἀθανασίαν ὑπὸ δημιουργοῦ, *a framed Immortalitie from its Maker*. But as for the other motion (διαφόρω) *difforme*, 'it springs from the Necessitie of *corporeal mater*; and variously hurries the *whole Universe*, and affects it so, that great and dangerous 'vicissitudes are brought on al inferior things. *Saturne* therefore reigning, (saies *Plato*) mankind enjoyed its ἀκμὴν, *vigor*, or ἡλικίαν, *perfect* 'state, immediately after mens being produced out of the Earth, &c. 'whence this Age was truly *Golden*, when these γηγενεῖς, *men produced* 'out of the Earth, lived *sub Dio*, &c. Thus *Plato*, and *Serranus* out of him. 'Again *Plato*, in his *Politicus*, fol. 271. having mentioned many things of the *Golden Age*, speaketh thus thereof: *Our first Ancestors, who sprang up immediately after the first Revolution, delivered these things unto us*, οἱ νῦν ὑπὸ πολλῶν, οὐκ ὀρθῶς, ἀπιστοῦνται, *which Fables many now adaies, not rightly, disbelieve*. Where *Serranus* upon the whole, observes thus: 'Plato affirmes that man sprang out of the Earth. 2. That he was ἄστρωτον, and naked. 3. That he enjoyed a truly happy, and Golden 'Age. 4. That he had conference with Beasts. 5. That he was of al men 'φιλοσοφώτατος, *the greatest Philosopher*. 6. That he needed not external 'Accommodations, &c. These are the Mysteries of that Fable, which he learned from the *Phenicians*, as *Serranus*. That *Saturne*, who is said to reigne in the *Golden Age*, was the same with *Adam*, we have formerly endeavored to prove, in the Genealogie of *Saturne*, Book. 2. c. 1. To which we may adde somewhat out of *Vossius*, *de Idolol. lib.* 1. cap. 18. 'We now (saith he) passe to *Saturne*, whom we make to be '*Adam*. And to make this more clear, let us consider a little what the 'Poets fable of *Saturnes Golden Age*, and its agreament with the Age 'of *Adam*. This is most lively painted forth, by that ingenious *Poet Ovid*, 1. *Metamorph.*

Saturne the same with Adam, &c.

Aurea prima sata est ætas, quæ, vindice nullo,
Sponte sua sine lege fidem rectumq; colebat.
Nondum præcipites cingebant oppida fossæ.
Non galeæ, non ensis erat. ——
Ipsa quoq; immunis, rostroq; intacta, nec vllis

Saucia vomeribus, per se dabat omnia tellus:
Contentiq; cibis nullo cogente creatis, &c.

'How exactly does al this answer to the *state of Man in Paradise?* 'so that I no way dout, but that the Poets drew this by some Tradition. Namely the first Age of Men, in the Poets, is the same as in the 'Scriptures; and so *Saturne* is the same with *Adam*. For that *Saturne* 'was no other than a *Man*, the very *Gentile Historians* dare not denie. 'What wonder is it then if so many things, which belong to *Adam*, 'were attributed by the Gentiles to *Saturne*? 1. From *Adams* hiding 'himself from the face of God, *Gen.* 3.10. came the name *Saturne*: For 'סתר *Satar signifies, latere, to hide:* Whence also *Saturne* was stiled *Latium.* 2. The Kingdome which *Saturne* first obtained was the same 'with *Adams, Gen.* 1. 28. 3. As *Adam* was driven from his Government and *Paradise*; so *Saturne.* 4. As *Adam* turned *Husbandman*, so '*Saturne* is said to find out *agriculture*, whence he is pictured with a 'mowers Sith, &c.

Vossius, de Idolol. lib. 1 chap. 38. supposeth, that the memorie of *Adam* was preserved amongst the old Germans under the name of *Tuisto*, or *Tuito*, their chief God; *who* (say they) *sprang out of the Earth, and had a son called* M A N. The same *Vossius* makes the Egyptian *Isis* a broken *tradition* of *Eve*; from the Hebrew *Ischa.*

The Memorie of Paradise preserved under the Elysian fields. Eden.

§. 4. Others make the *Elysian fields*, so much talked of by the *Poets*, to be but a corrupt *Imitation* of *Paradise*, or the *Garden* of *Eden.* That which makes for this conjecture is an observation I find in *Bochart, Can. lib.* 1. *cap.* 34. fol. 664. 'That this Fable of the *Elysian fields* is 'Phenician, may be gathered from the very name, which is of Phenician extract: for amongst the Hebrews עלן & עלז, *alas*, signifies to 'exult and *rejoyce*: thence עליז *alis, joyful*; whence *Elysius*: for 'twas 'usual amongst the Ancients to change A into E, as *Enakim* for *Anakim*, &c. so that the *Elysian field* signifies a place of *delight and pleasure*; and so tis interpreted by *Virg.* lib. 6. *Æn.*

—— exinde per amplum
Mittimur Elysium, & pauci læta arva tenemus.

Al this suits with the import of the Hebrew עדן *Eden*; which signifies a *Garden of delight* or *Pleasure.*

Others have conceived, that the storie of *Paradise* was preserved amongst

amongst the *Heathens*, under the Fable of *Adonis's* garden, which comes near to that of *Eden*, as *Stillingf. Orig.* S. book. 3. c. 3: yea, Pagan writers seem to have had some broken Traditions not only of the *Garden of Eden* in general, but also of the *Tree of Life*, *Gen.* 2. 9. so Mr. *Du Bosc* (in a Sermon at *Caen March* 11. 1663.) observed, *That the* Poets *fictions of their Divine Ambrosia, which makes immortal, and their Nectar which makes young, were but Traditional fragments of the tree of life.* This seems farther evident by what we find in *Athen. Deipnos. lib.* 1. χαιρέας δὲ ἐν Βαβυλῶνι οἶνον φησὶ γίνεσθαι τὸν καλούμενον νέκταρ, *Chæreas reports, that there is a wine in Babylon which the Natives cal Nectar*: whence Nectar was stiled, πόμα θεῖον, the *drink of the Gods*: for it came out of the East into Grece with the Gods themselves; as *Owen. Idololat lib.* 3. cap. 8. By which it appears that *Nectar* and *Ambrosia*, were *Divine Drinks*, to make men *Immortal*; which came originally from the East, specially *Babylon*; which is generally supposed to be near the place where *Eden* was seated; and therefore we have probable grounds for this conjecture, that these Divine *immortalising* drinks, *Nectar* and *Ambrosia*, owe their origininal to the *Tree of Life in Eden.*

Adonis's Garden.

The tree of life Gen. 2. 9. *immitated by Ambrosia and Nectar.*

CHAP. V.

Pagan Fables of Paradise.

Ethnic stories of Mans Fal and Redemtion by Christ. Plato's *conceptions of Mans Fal, according to Gen.* 3. 23, 24. *Plato's opinion of the* Preexistence *of Souls, and their slaverie in the Bodie, but a* Symbol *of Mans* Fal. Plato's *notions of* Original sin; Gen. 5. 3. *sin ingenite*, &c. *Mans Natural state in Sin termed a spiritual or Moral death*, Gen. 2. 17. Plato *acknowlegeth an universal contagion of Human Nature.* 1. *Of the* Mind; *which he makes to be immersed in Ignorance.* 2. *Of the* Wil. 3. *Of the* Affections: *The Tyrannie of self Love*, &c. Plato *had some imperfect Notices of Mans Redemtion, and the Restauration of althings by* Christ. Plato *had some imperfect Notices of a Trinitie, which he understood not. The New* Platonists *had their* Τειὰς, *Trinitie from Scripture*: *the* Platonic λόγος, *an Ape of Christ.*

Christ. Poetic Fables of Christ his Incarnation, Passion, Ascension, &c.

Plato's Conceptions of Mans fal from Gen. 3. 23. 25.

§. 1. HAving gone through Mans *Creation* and *happy state*, we now procede to discourse of his *Fal* and *Recoverie*; whereof the blind *Pagans* had also no smal discoveries, as we may presume, from *Scripture*, or *Iewish Tradition* originally. Indeed I find no Heathen to discourse more *Divinely* of the *Fal of Man* then *Plato*; who (as in the former chap. 4. §. 5.) expresseth the same under the *Symbolic Image* of the *Iron Age*; 'wherein this Motion of the *Vniverse* was θαυμαστὴ 'multiforme; which springing from the necessitie of *Corporeal Mater*, 'hurried the *Vniverse* into many *vicissitudes, &c.* So again (in his *Cri*'*tias*, fol. 106.) *Plato* having discourse of θεία φύσις, a *Divine Nature*, which flourished in men under the *Golden Age*, he addes, 'This *Di*'*vine Nature* being at last contempered τῷ θνητῷ *with the mortal*, or 'sensual part in man, ἀνθρώπινον ἦθος ἐπικρατῆσαι, *the human inclination*, 'or *custome prevailed*, even to the pestilential infection, debauching, and ruine of mankind: and from this fountain al evils rushed in upon man, καλλίστου τῶν τιμιωτάτων ἀπολλύντω, *loosing the best of their precious things* So likewise in his *Theætetus*, *Plato*, having discourse of Mans likenesse to God in the *Golden Age*, addes, 'That by how much the far'ther man departed from this rectitude, by so much the deeper he fel 'into a kind of ἀθενία καὶ ἀπανθρωπία *Nothingnesse and Inhumanitie*: whence he makes two παραδείγματα, *Exemplars*; the one, θεῖον, *Divine*, and most *happy*; which was the *paterne* of Mans estate in *Immortalitie*; the other, ἄθεον *Atheistic*, or *ungodlike*; the *paterne of mans fal*. Al which coming so near to the Scripture language, we cannot rationally *conjecture* what original it should have, if not from *Scripture*, or *Jewish Tradition*. Thus *Origen* (*contra Celsum lib.* 4.) conceives, *That* Plato, *by his conversation with the Jews in Egypt, understood the historie of Mans fal; which he* (according to the Egyptian mode) *in his* Symposiacs, *expresseth under the Fable of Porus* (*i. e. Adam*) *his being drunk with Nectar, and then going into* Jupiters Garden, (that is, *Eden*) *and being circumvented by* Penia *i. e. the* Serpent, *was thence cast out*, &c. which seems an evident *vestigium* of *Adams Fal*, and being cast out of Paradise, according to *Gen.* 3. 23, 24.

The general losse by mans Fal.

§. 2. *Plato* discourseth also, very Divinely, of that *general Confusion* which happened upon the Fal; and particularly, of *mans losse* thereby. So in his *Politicus*, fol. 251. 'After (saies *Plato*) the Golden

Age

'Age was expired the ſupreme God left the ſterne and Government of 'the World; and from that ἀναρχία *Confuſion*, or *diſorder*; *deſtruction*, without al peradventure, had happened to the World, had not 'God provided, &c. And particularly, concerning mans *diſorder* and '*Impotence* by the *Fal*, *Plato*, in the ſaid *Politicus* fol. 274. ſpeaks 'very plainly thus, ἀυτοὶ δὲ ἀδυνατοῖς ἄνθρωποι καὶ ἀφύλακτοι γιγνόμενοι καὶ ἄλεκτοι — ἐν τόπῳ πάντων ἐν μεγάλαις ἀπορίαις ἦσαν. 'Men being ren-'dred very infirme and unskilful, and unable to preſerve themſelves, 'by reaſon of al theſe they were in great ſtraits.

Platos Traditions of the Preexiſtence and preſent Slaverie of the Soul in the Bodie.

§. 3 Yea farther, *Plato* ſeems to have underſtood, either imediately from the Scripture, or from the *Jews*, by *Tradition*, much of the *curſed ſlaverie* which *Sin* and the *Fal* brought upon mankind. so in his *Phædrus*, fol. 245. *Plato* compares the *soul* to a winged Chariot, 'which while it was in its golden perfect *State*, ſoared aloft, and paſ-'ſed through *Heaven* and *Earth*; but when it was thruſt into the bodie, it loſt its wings, and remained there a *Priſoner*, under the Tyrannie of *unlawful paſſions*. Whence he gives this *origination* of the Bodie; σῶμα *the bodie*, is as it were σῆμα a *ſepulcre* or *Grave* for the *Soul*. Hence ſome make *Plato's* opinion of the ſouls *Preexiſtence*, but a *Cabal* of mans *fal*. Thus *Steuch. Eugubin. de peren. Philos. l.* 9. c 1. The An-'cients hearing of Adam's being driven from Paradiſe, they believed 'that the Soul was caſt out of Heaven upon the Earth, and impriſoned in 'the bodie as a Puniſhment of certain Sins. And thence they reported 'that σῶμα was ſo called from σῆμα the bodie, i e. the Sepulcre of the Soul: 'and there came an ancient Tradition to them, *that for ſome great 'Sins men lived in the bodie*, of which Plato makes mention. Behold the 'like depraved ſenſe from Moſes's Books; who was of al moſt ancient 'of a barren countrie, &c. So *Stilingf. Origin. S.* Book 3. c. 3. §. 17. 'As to 'the degeneracie of the ſouls of men; this was the commun complaint 'of thoſe *Philoſophers*, who minded the government of themſelves, and 'the practice of virtue; ſpecially of the *Platoniſts* & *stoics*. *The Plato-'niſts* al complain of the *Slaverie* of the *Soul* in the bodie; and that it is 'there by way of puniſhment for ſomething which was done before; 'which makes me think, that *Plato* knew more of the Fal of mankind, 'than he would openly diſcover; and for that end diſguiſed it, after 'his uſual manner, in the *Hypotheſis* of *Preexiſtence*, which, taking 'it *Cabaliſtically*, may import only this, that *mens ſouls might be 'juſtly ſuppoſed to be created happy*; but by *reaſon of the Apoſtaſie* of 'mans Soul from God, al ſouls now come into their bodies, as into a

'kind of prison, &c.

Plato's notions of original sin and its traduction, Gen. 5. 3.

§. 4. Moreover *Plato* seems to have had some pretty distinct *Notices* or *Traditions* touching *Original Sin*, and its *Traduction* from *Adam*; according to that of *Moses*, Gen. 5. 3. This *likenesse*, in which *Adam* is said to generate his sons, is not to be understood so much *Physically*, as *Morally*, *i. e.* of *a likenesse in sin*: There was not a *Lust* in *Adam's* heart, but he communicated a seed thereof to his posteritie. So *Plato* (*Timæus Locrus* fol. 103.) gives us very evident notices of *original Sin*, and its *propagation*: his words are [Κακία] μὲν αἰτία ἐκ τῶν γενετόρων καὶ στοιχείων ἐπάγεται μᾶλλον, ἢ ἐξ αὐτέων, &c. *The cause of vitiositie is from our Parents, and first principes, rather than from our selves; so that we never relinquish those Actions, which lead us to follow those primitives blemishes of our first parents*, &c. whence elsewhere, he saies, σχεδὸν ξύμφυτον ἑκάστῳ κακὸν καὶ νόσημα, *There is wel nigh in every one an ingenite evil and disease.* So *Plato*, de *legibus* lib. 5. πάντων δὲ μέγιστον κακὸν ἀνθρώποις τοῖς πολλοῖς ἔμφυτον ἐν τοῖς ψυχαῖς ἐστίν, &c. *The greatest evil of al is implanted in many men, and fixed in their souls; wherein men pleasing themselves, at last grow so intangled, as that they cannot wind themselves out.* This *ingenite Corruption he termes self-love*, &c.

Mans State in sin termed a moral or Spiritual death; according to Gen. 2. 17.

§. 5. Again, *Plato* (*Gorgias*, fol. 493.) termes this *state* of men under Sin, a *Moral or Spiritual Death*: *and that according to the* opinion *of the wise*: whereby 'tis possible, he means the *Jews*. His words are, Ἐγὼ γὰρ ἤκουσα τῶν σοφῶν, ὡς νῦν ἡμεῖς τεθνᾶμεν· καὶ τὸ μὲν σῶμα ἐστὶν ἡμῶν σῆμα, *I have heard from the wise men, that we are now dead; and that the bodie is but our sepulcre.* That these *wise men*, from whom *Plato* received this *Tradition* or *Hearsay*, were the *Jews*, seems very probable; because it was a commun expression amongst the *Jews*, and that grounded upon the word or sentence of God, Gen. 2. 17. *Thou shalt surely die*, That *al men now are dead in Sins:* Hence we may presume *Plato* received this Tradition. Or, if we had rather, by these *wise men* we may understand the *Pythagoreans*; who asserted, *that sin was a moral death.* Whence *Pythagoras*, when any of his schole were given up to sin, and excommunicated, he placed a *Coffin* in his place; denoting thereby, that *he was dead*, &c. Yet 'tis very probable, that *Pythagoras* traduced this, as other Principes, from the *Jews*, as we have hereafter proved in *Pythagoras's Philosophie.* This spiritual death in sin is farther expressed by *Plato* uuder the Notion of κακφυΐα, *Corrupt or bad Nature*: So in the *Platonic Definitions*, κακφυΐα is defined, κακία ἐν φύσει, *an evil in Nature*; again νόσος τοῦ κατὰ φύσιν, *a disease of Nature.* Answerable where-

to

to we have a confession of *Grotius*; who affirmes, *That the Philosophers acknowleged, σύμφυτον ἀνθρώποις τὸ ἁμαρτάνειν, it was connatural to men to sin.*

§. 6. Yea farther, *Plato* seems to acknowlege an *universal Contagion*, or *Corruption diffused* throughout the whole of *human Nature*, both *Understanding*, *wil*, and *Affections*. 1. As for the *corruption* of the *Understanding*, *Plato*, in his *Repub. lib.* 7. fol. 613. gives a lively *Description* thereof, under an *Allegorie* of a person, who from his *Infance* lay bound neck and heels together, in a dark dungeon; where he could see only some imperfect shadows, by means of a certain fire kindled at the top thereof, whence he concludes *τὸ τῆς ψυχῆς ὄμμα καταπορυγμένον ὅτι ἐν βαρβαρικῷ ἀγνοίας βορβόρῳ, The eye of the soul is immersed in the barbaric gulf of ignorance.* And elsewhere he saies, *ὁ νῦν βιὸς ὀνειρώττει, the present life has but a dreaming knowlege of things*; whence also he stiles our present knowlege, *νυκτερινὴ ἡμέρα* a *night day*. Yea *Plato*, in his *Timæus*, fol. 90. seems to give us the original cause of this *native darknesse*, that overspreads the soul; namely *Adam's Sin. Truth* (*saith he*) is *the food and proper Motion of the mind*, *it being connatural to it*; *which*, *ὡς τὸν γένειον ἐν τῇ κεφαλῇ διεσταφυλίνω, was in times past lost in the Head*, &c. what *Plato* should understand by *the Head*, if not *Adam* the head of man-kind, we cannot imagine. 2. *Plato* mentions also the *corruption* of the *wil*; and seems to disown anie *Freewil* to true *Good*; albeit he allows some *εὐφυΐα* or *natural disposition* to *civil good*, in some great *Heroes*. Yea, he brings in *Socrates* resuting that opinion of the *Stoics*, *That virtue was διδακτόν, teachable*. 3. *Plato* discourseth very largely and divinely, touching the *irregularities* of the *Affections*, or *Passions*. So *de Repub. lib.* 9. fol. 575. he discourseth of *self-love*, the root of al Affections, as the great *Tyrant* over man kind, *τυραννικὸς ἐν αὐτῷ ὁ Ἔρως ἐν πάσῃ ἀναρχίᾳ καὶ ἀνομίᾳ ζῶν, Love is a Tyrant in him, living in al manner of Disorder, and irregularitie:* where he largely, and elegantly describes the *Tyrannic commands* and *irregular motions of inordinate Love in men.*

The universal contagion of human Nature.

1. The Corruption of the understanding.

2. The corruption of the wil.

3. The disorder of the affections & Tyrannie of self love.

§. 7. As *Plato* had clear *Notices of Mans Fal* and *Miserie*, so in like manner he seems to have been not without some broken *Traditions* of the *Way* and *Means*, appointed by God, for mans recoverie out of this *lapsed* and *miserable* state, which we may no way dout were, at least originally, derived from the sacred fountain amongst the *Jews*. In the general, *Plato*, in his *Politicus*, fol. 251. tels us 'That *After the Golden Age*, the *Universe*, by reason of that Confusion, that came upon

Plato of Mans Redemption and the Restauration of allthings by Christ.

'upon it, had been dissolved, had not God, πάλιν ἔδεσθαι αὐτῷ πολιτεύειν γιγνόμενον, again taken upon him to sit at the sterne, and governe 'the world; and restore its dissolute, and almost unjointed, parts, to 'their ancient *order*, and *place*, &c. Here *Plato* shews how that *pestilential*, ἀταξία, *Confusion*, which did overspread the *Universe*, would quite have ruined it, if God had not again interposed, and applied a remedie. And, in his *Epist.* 6. fol. 323. *Plato* seemeth to discourse more particularly and distinctly, of the way and Means of the worlds *Restauration* and *Conservation*; *Let there* (saies he) *be a Law constituted and confirmed by oath, calling to witnesse*, τὸν τῶν πάντων θεὸν, ἡγεμόνα τῶν τε ὄντων καὶ τῶν μελλόντων, τόν τε ἡγεμόνος καὶ αἰτίου πατέρα ἐπιμνησθέντες ὃν ἂν ὄν ὄντως φιλοσοφῶμεν εἰσόμεθα πάντες σαφῶς εἰς δύναμιν ἀνθρώπων ὁ δὲ μόνων, *The God of althings, the Governor of Beings present, and things to come; the Father of that governing cause; whom, according to our Philosophie, we make to be the true Being, who may be evidently known by al so far as it comes within the capacitie of happy-knowing men.* *Serranus* on this place tels us, That some understand this description of *Plato* to refer to the *Trinitie*, (as his λόγος in *Epimonide* has a peculiar respect to the *Messias*) So *Sandford* (*de descens. Christi. l.* 2. §. 37.) tels us, That this 'Trias or *Trinitie* of the Gods, so famous among al Nations, was; as 'some conjecture, but a certain *vestigium* or footstep of the most sa-'cred *Trinitie*, not altogether extinct; albeit greatly conspurcated or obliterated in their minds. But although we may not grant, *Plato* had any distinct *Notices* of the *Trinitie*, yet he might learn many things which he understood not, from the *Phenician* doctrine, referring originally to the *Trinitie*; particularly to the *Messias*, *Redeemer of mankind*: concerning whom there were many broken, and originally Jewish *Traditions*, scattered up and down in the *Oriental* Parts, specially in *Phenicia*, and *Egypt*; which these blind Heathens understanding not, corrupted by many *fabulous mixtures*, and misapplied to things they had no *cognation* with. Yea *Plato*, elsewhere, ingenuously confesseth, he had received many *Fables* or *mysteries*, by Tradition from the *Ancients*, which he understood not, but expected some Interpreter thereof. Amongst which we may reckon this great *Jewish Mysterie*, of the *Restauration of althings by the Messias*; whereof *Plato* had received some glimmering imperfect *Notions*, or *Traditions*, which he understood not, but expressed by νοῦς the *Mind*, and λόγος the *word*, &c. Neither were these sentiments proper only to *Plato*, but commun with him to other Philosophers; as it is wel observed by *Steuch. Eugu-*

How far Plato had some imperfect Traditions of a Trinitie, which he understood not.

Admonendus es suspicari etiam è Christianis Doctoribus quosdam (ut mihi videatur) hanc Deorum Triada *apud omnes Gentes celebratam; vestigium quoddam* S. *Trinitatis fuisse in illorum cordibus, etsi nisi conspurcatū, non penitus extinctum tamen.* Sandf. Desc. l. 1. §. 37.

Eugubinus, de Peren. Philosophia l. 1. c. 3. 'The *Grecians* following the 'Chaldeans, and *Egyptians* (from whom they borrowed their Philosophie) institute [τ' ἀγαθὸν] the *chiefest Good*, in the first rank. Also the 'Divine *Mind*, in Greek νοῦς, they place in the second rank. I say 'that Divine *mind primogenit*, and the *unigenit* of the Eternal Father. *Anaxagoras* therefore, who imitates the Ancients, declares, 'that the principe of althings was νοῦν *the Mind*: And that he meant 'hereby no other than the *Divine Mind*, appears chiefly hence, that 'he estimed this *Mind* most *Wise*, and called him according to the 'attestation of *Aristotle* ἀμιγῆ καὶ ἀπαθῆ, *without mixture, without* 'passion; which is proper only to God. *Anaxagoras* attributed to the 'same *mind* althings, as *Moses* among the Hebrews. But whereas some late Admirers of *Platonic Philosophie* endeavor to prove, that *Plato*, and his followers, asserted, and owned, τριάδα, a *Trinitie*; we must know, that this belongs not so much to *Plato*, as to his *Commentators*, *Plotinus*, *Proclus* and *Porphyrie*. For I cannot remember, that I ever met with the word τριὰς in *Plato*; though somewhat of the thing may possibly, be enigmaticly delivered by him: only *Plotinus* and *Porphyrie* with *Proclus* discourse much of this τριὰς, *Trinitie*; which we may presume, they had not from *Plato*, but from their Master *Ammonius*, Head of the *sacred succession* at *Alexandria*; who was, if not a Christian, yet a great *Favorer* of Christians, and one that made it his businesse to *reforme Platonic Philosophie* by the Scriptures; as we have proved at large in *Plato's philosophie*: by which tis evident that the *Platonic* τριὰς *Trinitie*, and λόγος *word*, owe their original to the sacred scriptures. 'Tis true; some of the later *Platonists* of the *Alexandrine Schole*, would fain perswade us, that the Evangelist *John* stole his *Divine* λόγος, *word*, from *Plato's* λόγος. so *Amelius*, as *Drusius in Annot.* John. 1. observes: 'Amelius, saies he, the *Platonic Philosopher*, 'having read this principe, (of the Divine word) complains that '*John*, the Evangelist, transferred into his book his Masters Mysteries; and appropriated to himself *Plato's Secrets*. By *Jupiter*, saith 'Amelius, this Barbarian agreeth with our *Plato*, *that the WORD of God was constituted in the order of a Principe*. This *Imputation* of *Amelius* is indeed most false: for *Plato* as wel as *John*, seem both to have derived their Divine λόγος from the *Jewish Doctrine* and *Mysteries*. That the Notion λόγος, *word*, was not unknown to the ancient *Jews*, is evident, from the frequent mention made thereof in the *Chaldaic Thargum*; which termes it מימרא יהוה; *the word of Jehova*;

The new Platonists had their τριὰς *Trinitie from Ammonius, who had it from the scriptures.*

Cæterum appellatio τȣ̃ λόγȣ non Johannis demum tempore nata, sed antiqua, & Judæis etiam non incognita fuit, ex quo patet, ad Gentilium quoq; sapientum, appellationem istam τȣ̃ λόγȣ quodammodo pervenisse aures, Glass. Phil. S. l. 1. Tr. 4. §. 3.

Jehova; by which those ancient *Paraphrasts* understood the *Messias*, as its evident from *Gen.* 3. 8. *Ps.* 2. 12. *Ps.* 27. 1. &c. From this Jewish fountain the pagan λόγȣ so frequent in *Plato's* schole had its origination; as *Glass. Philolog.* S. *lib.* 1. *Tract.* 4. §. 3. That the *Philosophers* opinions of *Christ*, and his *Redemtion* of man kind owe their *original* to the *Scriptures*, and *Jewish church* see *Justinian*, the Jesuite, *Comment.* in 1. *Joan.* 1. 3. *parag.* 54. So *Tertullian*, *Apol.* cap. 21. 'The ancient Sophistes (saies he) were of this opinion, that the *word* 'and *wisdome*, which they called λόγȣ, framed the world. *Zeno* 'saith, *that this word was the Author of order.* Again he addes, 'This 'mysterie of the *Incarnation* of *the word*, was known by them, from 'whom you receive al your follies of the *Divinitie*; which were in-'vented by *sacrilegous emulation*, to destroy the eternal verities of one 'God-*man*, by opposing thereto lies, which have some ressemblance therewith, &c. Thus *Diodati*, on Mat. 2. 2 *his Star.*] 'The belief 'thereof having spread diverse waies; which, without dout, were al 'derived from the *Prophets*, *that the King of the world was to be borne in* '*Judea*; They argued, that this Star was the signe thereof; perhaps 'from the prophecies of *Baalam*, Numb. 24. 17. which might come 'to their notice, &c. To this we may adde that *poetic fiction*; that '*Minerva*, the Goddesse of wisdome, was produced out of *Jupiters* '*Head*; which some refer to the eternal Generation of Christ, the wisdome of God. *Prov.* 8. Also the *Phenician Baalim* and Grecian *Demons*, which were but Apes of the True *Messias*, as we have proved in the former B. c. 8. §. 5.

The Pagan λόγȣ a sacrilegous emulation of the divine word.

§. 8. Yea, *Sandford* (or *Parker* out of his papers) *de descensu Christi* lib. 3. §. 137. mentions several *Fables* of the *Gentile Poets*, which adumbrate, or shadow forth, *Christ*, his *Nativitie*, *Passion*, *Resurrection*, &c. '*we think not the same things with others*; *but they, by imita-*'*tion, speak the same things with us*, saies *Justin Martyr*, of the Gentile Poets. *Albumasar*, in his greater *Introductorie*, *tractatu* 6; saies, *There ascendes in the first face of that signe a beautiful and honest Virgin, having in her hand two ears of Corne, and she nurseth a Child; and a certain Nation* (i. e. the Jewish) *calleth this Child Jesus.* Here both *Albertus*, and *Sixtus Senensis* collect, *that our Saviour was in some manner adumbrated in the Gentiles Fables and Figures.* *Justin Martyr* instanceth particularly in these figments: That *Christ* the son of God, was to come, the Devils understood out of the Holy Prophets: whence they produced, by their Poets, many, who should be called the sons of *Jupiter*;

Poetic adumbrations of Christ his Nativitie, Passion, Ascension, *&c.*

Suppo-

Supposing by this means, that men would estime the maters which concerned Christ for *prodigious Fables*, and *Poetic narrations*, no lesse than those of the *Poets*. Therefore those things which belonged to the one only *Messias*, they traduced to many. So in *Perseus*, they make him to be borne of a *Virgin*; and under *Dionysus*, they feign him to ride on the Colt of an Asse; and being torn in pieces by the *Titans*, to returne to his Fathers throne in Heaven. Thus *Origen, contra Celsum, lib.* 4. *Bacchus* (*i. e.* the son of God) *falling from Jupiters Throne, was torne by the Titans: and his members being again composed, he ascended alive up to Heaven.* Which fable the Greeks interpreted figuratively of the soul; but it seems rather to be a shadow of Christ his *Descent*, *Passion*, and *Ascension*. So also Christ his raising up the dead, was Fabled in the Poets, in *Esculapius's* being the *Physician* and raiser up of the dead. As also the Poets feigning the *Heroes* to be sent down to *infernal places*, and thence to *ascend* up into Heaven, seems but a *Fable* of *Christs suffering* the pains of *Hel* in his soul, and afterwards *ascending* up to *Heaven*. Whence *Sandf. Descens l.* 3. §. 137. concludes: 'That Christs descending down to Hel, *i. e.* 'suffering Hel pains in his soul, was by the Poets couched under several shadows; specially under that Fable of *Esculapius*; who, as 'they Comment, restored *Dumvirbius* (*i. e.* as I conjecture *Adam*) to life again; whereupon he was, by a Thunderbolt from *Jupiter*, cast down to Hel. Whence the Poet *Æn.* 7.

Ipse repertorem Medicinæ talis & artis
Fulmine Phoebigenam Stygias detrusit ad umbras.

'Only there is none of the sons of *Jupiter* found, on whom the 'punishment of the Crosse was transferred; whence it's very pro'bable that this mysterie was unknown, even to the Devils them'selves.

CHAP. VI.

Solons Conference with the Egyptian Priest.

The Historie of the Floud *imitated by Pagan writers.* Solon's *conference with the Egyptian Priest, touching* Deucalion's Floud. *The several Assumings of Diverse Nations in ascribing* Noahs Floud *to some one of their own Nation. The* Egyptians *ascribe Noahs Flood to* Prometheus; *the* Assyrians *ascribe it to* Xisuthrus; *the* Thessalians *to* Deucalion; *the* Athenians *to* Ogyges. *Mention made of Noahs Flood by* Abydenus, Berosus, Polyhistor, Mnaseus, Damascenus, &c.

§. 1. ANother great piece of *Scripture Historie* relates to the *Flood*, and the *Deluge* of mankind thereby, whereof we find many broken *Fragments* in Pagan Historians and Writers. *Plato* in his *Timæus*, fol. 22, 23. gives us an excellent explication of *Deucalions Flood*; as also of some other pieces of *Antiquitie*; and that, in imitation of *Sacred Historie*. The occasion of this *Discourse* was this; he brings in his kinsman *Solon* travelling to *Egypt*, to informe himself in the Wisdome of the *Ancients*. His words are as followes: 'When *Solon* came 'to *Egypt*, he said, he was greatly estimed and honored by them: but 'when he inquired of the *Inhabitants* and *Priests*, who were most skil-'ful in Antiquitie, touching ancient *Maters*; he found that neither he, 'nor any other of the Grecians knew any thing of true *Antiquitie*. 'Wherefore he designing to draw the *Egyptians* to discourse of these 'ancient Affaires, rather than to give his own thoughts of them, pro-'poseth certain *Questions*; with endeavors to reduce the *Series* and 'account of times to a certain number of years: and first he de-'mands, περὶ Φωρωνέως τοῦ πρώτου λεχθέντος, καὶ Νιόβης, καὶ μετὰ τὴν κατακλυσμὸν αὖ περὶ Δευκαλίωνος καὶ Πύρρας, ὡς δὴ ἐγένετο μυθολογοῦν καὶ τοὺς ἐξ αὐτῶν γενεαλογοῦν, of *Phoroneus*, the first so called, and of *Niobe*; and after the 'floud again, concerning *Deucalion* and *Pyrrha*; of whom men are 'wont to *Mythologise* and *Genealogise*, &c. Then one of the Egypti-'an Priests saies, Σόλων, Σόλων, Ἕλληνες ἀεὶ παῖδες ἐστέ, γέρων δὲ Ἕλλην οὐκ ἔστιν, 'Solon Solon, you *Grecians* are alwaies Children: There is no *Grecian* 'ancient. *Solon* demanding the Reason why he spake thus, the Priest 'answe-

Solons conference with the Egyptian Priest, about the chief pieces of Archæologie.

'answered, Νέοι ἐστὲ (εἰπεῖν) τὰς ψυχὰς πάντες· οὐδεμίαν γὰρ ἐν αὐταῖς ἔχετε, οἰαρχαίαν ἀκοὴν, παλαιὰν δόξαν οὐδὲ μάθημα χρόνῳ πολιὸν οὐδὲν. τὸ δὲ τοῦ-
'των αἴτιον τόδε, πολλαὶ καὶ πολλὰ φθορεῖ γεγόνασιν ἀνθρώπων καὶ ἔσονται, πυρὶ
'καὶ ὕδατι μέγιστα, Ye are al said to be young in regard of your 'souls: For ye have therein no ancient opinions, flowing from first 'Tradition, nor any *Chronologic* science. But the cause of these things 'is, *There have been, and shal again be many Destructions of men, in 'many places; and those very great, by reason of Fire and Water, &c.*

Thus *Plato* concerning *Solons conference with the Egyptian Priest*, about ancient *Mythologie*: which seems evidently but corrupt *broken Imitations* of *Sacred Records*, as may be demonstrated from the particulars here mentioned. First *Plato* here mentions the words of a certain *Egyptian Priest*, telling *Solon*, that the *Grecians* were ignorant of the account of true *Archeologie* or *Antiquitie*; having only some *Fables* or *shadows* of those *real stories*, which were loged amongst the *Egyptians*: *Proclus* conjectures that this *Satic Priest* was, in the *Egyptian tongue*, called *Patencit*, as *Selden de Jure Natur. Heb. lib.* 1. cap. 2. *fol.* 27. 'Tis possible that this *Priest*, whom *Plato* terms *Egyptian*, was really a *Jew*. For 'tis certain, that there were multitudes of *Jews* in Egypt, at, or about the time of *Solons* being there; who living amongst the *Egyptians*, passed under the same name, at least with *Plato*, who knew sul wel, that the name of a *Jew* was odious to his countriemen; whence he stiles them *Egyptians*, as else where *Phenicians* and *Chaldeans*, on the like account. 2. But what ever this Egyptian Priest was; that the ancient *Traditions*, he here gives us, were *originally sacred*, we dout not but to prove even from his own explication, as it sollows.

§. 2. First this *Egyptian* Priest, after he had upbraided the Grecians with their *Childishnesse*, and *ignorance* in true *Archeologie* or *Antiquitie*, he procedes to the resolution of *Solon's Questions*; and shews, that al those great pieces of *mythologie*, which *Solon* was so *inquisitive* into, namely touching *Phoroneus*, *Niobe*, *Deucalion* and *Pyrrha*, were but *fabulous Narrations* or *symbolic Images* and coverts of some *real Storie* and *event*, which happened to man-kind. 2. To make this good, he laies down this general *Assertion*, *That al the remarquable changes which had been wrought in the world, or should be hereafter, and were the original occasion of these fabulous stories, were wrought by Fire and Water.* He instanceth first in the storie of *Phaeton*, who was supposed

to have set the *world on fire*; which seems to have its rise either from Gods destroying Sodome aud Gomorrah with *fire* from *Heaven*, or else from the last *Conflagration* of the world by *fire*, whereunto also the Fable of *Pyrrha* seemes to relate: for πῦρ, whence it is derived, signifies *fire*, as in its proper place. 2. As for the Storie of *Niobe* mentioned here by *Solon*, as one of the great, μῦθοι, *Fables*, which deserved great *Remarque*, it seems clearly to refer to the storie of *Lots wife*, her being turned into a *pillar of Salt*, at the destruction of Sodome; as else where. 3. Touching the Fable of *Phoroneus*, it seems to refer to *Pharao* King of Egypt, who was drowned in the *red Sea*; which appears, 1. From the cognation twixt the *Names*; the Greek Φωρωνεὺς being the same in sound with the Hebrew פרעה *Pharao*. 2. From the *Mater*; which, according to the Priests application, refers to some *Deluge*; as in what follows 3. As for *Deucalions Floud*, that it was but μῦθος, a *Fable*, or *Symbolic shadow* of *Noahs Floud*, we shal endeavor or *demonstrate* both from the explication of the Egyptian *Priest*, as also from other *Topics*.

Pyrrha.

Niobe.

Phoroneus.

Of Deucalions Floud.

§. 3. This *Egyptian Priest*, having demonstrated the many *vicissitudes* that happened in Nature, from *fire* and *water*; and explicated that by *fire*, under that fable of *Phaeton*, he procedes to discourse of the great *Deluge* by *water*; Thus *Plato* (*Timæus* fol. 22. 23.) ὅταν δ' αὖ οἱ θεοὶ τὴν γῆν ὕδασι καθαίροντες καταπλύζωσιν, οἱ μὲν ἐν τοῖς ὄρεσι διασώζονται βουκόλοι καὶ ποιμένες. οἱ δ' ἐν ταῖς παρ' ἡμῖν πόλεσιν εἰς τὴν θάλατταν ὑπὸ τῶν ποταμῶν φέρονται, *But again the Gods, being about to purge the earth by water, brought a deluge, the herdsmen and shepherds were saved on the mountains; but those that lived in the cities with us, were carried away by the Floud of waters into the Sea*, &c. Thus *Plato* of the Egyptian Priest. *Serranus* on this place observes, 'That this priest saies, that those who 'dwelt on the mountains, namely the *Cowherds*, and *shepherds*, were 'preserved; which is a *vestigium* or *Symbol* of *Noah*, with his sons, be-'ing preserved in the Ark, which rested on mount *Ararat*. Then the 'priest goes on to describe the times before the floud thus: There was, 'in times past, before the great Deluge of waters, a famous citie, 'which now belongs to the *Athenians*, adorned with the best Laws both for *war*, and al *civil life*; which received its first seed from *Tellus*, and *Vulcan*, &c. Again *Plato*, *de leg.* fol. 675. speaks farther hereof thus: τὸ πολλὰς ἀνθρώπων φθορὰς γεγονέναι κατακλυσμοῖς, &c. *There happened many Destructions of men by Flouds, &c.* where *Serranus* thus annotates: 'Plato here makes mention of a certain Floud, as if he meant 'not that of *Deucalion*, which, without dout was in *Attica* only, 'but some one more universal, in which the whole world was immers-

ed

ed, &c. By which it appears that the *Deluge*, of which *Plato* makes mention, was *universal*, and so the same with that of *Noah*. This wil be farther evident by what follows.

§. 4. That the *sacred storie* of *Noahs* floud, was traduced among pagan writers, under the assumed *names* of *Xisuthrus*, *Daucalion*, *Ogyges*, *Prometheus*, &c. and that by *Tradition* from the *Jews* or *Patriarchs*, is generally confessed by such as are *verst* in *Antiquitie*. The *Assyrians attributed* the Floud to one *Xisuthrus*; whom they supposed to be a *King of Assyria*, who sent our birds to see if the *Floud* were asswaged. The *circumstances* of which stories; as delivered by *Abydenus* and *Alexander* the *Polyhistorian* make it evident, that it was but a *Tradition* of that *universal* Floud under *Noah*; as *Eusebius*, in *Chronicon* (*edit.* 2.) fol. 5. with *Scaliger* thereon. Thus *Vossius*, de *Idol. lib.* 1. *cap.* 18. 'To this (saies he) we may refer, that, in *Alexand.* 'the *Polyhistorian*, and *Abydenus*; who relate the storie of the *Univer-* '*sal Floud*, *Noah* is called *Xisuthrus*; as in *Cyril*, the beginning of 'his book against *Iulian* the *Apostate*: and he addes, that the word 'seems to be *Assyrian*. Which I oppose not; seing we find the like 'word זיז *ziz*, whence מזוזה *mezuza*, the *post* of a *dore* or *threshold*, 'as *Deut.* 6. 9. From *ziz* or *zuz* as it signifies the *post* or *threshold* of a 'dore, by an *Anadiplosis*, comes *Xisuthrus*: and thus was *Noah* called, being as it were the *threshold* or *dore*, i. e. the *beginning* of all things after the floud. 2. The *Egyptians* asscribe this general *Floud* of *Noah*, to *Prometheus*. So *Diodor. lib.* 1. tels us, 'That whilst *Prometheus* reigned in *Egypt*, the greatest part of men were destroyed by a *floud*, &c. That *Prometheus*, was a symbol of *Noah* we have in *Book* 2. cap. 5. §. 4. proved out of *Vossius*, and others. 3. The *Thessalians* make *Deucalion* to be the person, who escaped the *Floud*. The storie whereof, as mentioned by *Apollodorus*, is exactly parallel with that, which the Scripture gives of *Noah*; and with some transmutation of names, *viz.* of *Daucalion into Noah*, and of *Parnassus* into *Ararat*, &c. may be easily identified therewith. 4. The *Athenians* asscribe the *Floud* to *Ogyges*; not that the *Floud of Ogyges* and *Deucalion* were particular *Deluges*, as many suppose; but as *Deucalion* was of Eldest memorie in *Thessalie*, so was *Ogyges* at *Athens*; and so the *Floud*, as being a mater of greatest *Antiquitie*, was, on the same account, in both places, attributed to both these. And who knows not, how commun it was with the *Grecians* to attribute that to their own *Countrie*, *Cities*, and *Persons*, which belonged to some *Oriental Persons* or *Places*. Thus did they corrupt the Traditions touching

The Several Assumings *of diverse Nations, in ascribing Noahs floud to some one of their own nation.*

Touching Noahs *parallel with* Janus, *see before Book* 2. *chap.* 6. §. 6.

1. *The Assyrians asscribe it to Xisuthrus.*

2. *The Egyptians to* Prometheus.

3. *The Thessalians to Deucalion.*

4. *The Athenians to Ogyges.*

ing the *Floud*; as *Stillingf. Orig. S. lib.* 3. chap. 5. *Sect.* 5. wel observes.

Pagan Assertions touching the Floud.

§. 5. *Bochart*, in his preface to *Phaleg* about the beginning, speaks fully to this purpose, thus: 'Also the *Ethnic* writers, in many things agree 'with *Moses*: To search this mater a little at the bottome; the same 'of the *Floud*, wherein a few only remaining, the rest of men perished, 'was diffused among al Nations. *The Hieropolitans* (in *Lucians Dea Syra*) frame a large Historie thereof, and that drawn out of their own '*Archives*, every way parallel to *Moses's Narration*; excepting that, 'in stead of *Noah*, the name *Deucalion* is substituted. *Plutarch* makes 'mention of a Dove *sent forth out of the Ark*, &c. The same *Abydenus*. From 'whom also we learne, that the *Ark* rested in *Armenia*; and that the '*Reliques* thereof are yet extant there: which is also taught by *Berosus*, and *Polyhistor*, and *Nicholas Damascenus*. *Epiphanius* also affirmes, 'that *they were to be seen in his time*, &c. The like *Bochart* in his *phaleg. l.* 1. c. 4. Also *Voss. Isago. Chronolog. dissert.* 4. c. 2. and 3 And *Grotius, Annot in l.* 1. *de Verit. Relig.* &c. where we have many concurring Testimonies of the most *Ancient*, touching the universal *Floud* and its Traditional notices amongst the *Pagans*. So *Berosus* makes mention of the *Floud* and *Ark*, wherein *Noah* was preserved: and *Alexander* the *Polyhistorian* of the preservation of *Animals* in the *Ark*. *Martinius* (*Histor. Sinic. l.* 1 *p.* 12.) tels us, *That there is great mention of the Floud amongst the Sinic writers*, &c.

Abydenus, Berosus, Polyhistor, Damascenus, &c. of Noahs Floud.

§. 6. *Owen Theolog.* lib. 2 cap. 3. pag. 150. Speaks expressely thus: 'That many things concerning the *Floud* 'were extracted out of the sacred text, every one sees: *Josephus Antiq. lib.* 1. cap. 4. Relates things out of *Hieronymus Ægyptius*, *Berosus*, *Mnaseus*, *Nicholas Damascenus*. The same *Eusebius*, in his '*Chronicon*, out of *Abydenus*, and *Alexander Polyhistor*. But many 'of the first *Mythographers* confound the *Universal Deluge*, with that '*particular Floud* of *Deucalion*, or with that of *Ogyges* (which long 'preceded) so that Posteritie could understand neither one nor t'other. *Johan.* (*de Lact. de origin. Gent American. lib.* 1. *pag.* 115) acquaints us 'That there is a constant Tradition of the *Floud* amongst 'the *Indians*, both in *New France*, *Peru*, &c. But none speaks more fully on this Argument, than *Preston*, on the Attributes of God, *Serm.* 3. 'The 2d. Argument (saies he) by which we confirme the '*Truth of the Scriptures*, is taken from the *Testimonies*, that are given 'to them by our enemies, the Gentiles themselves being Judges: As 'to instance in the *Floud*; there are many that have made mention of 'it. Those *Flouds*, that are related by the ancient Greek Historians,

'come

'come so near it, that they must needs have the relation of it from the 'Jews. They have mingled it with many falshoods: we have not the 'writings of them, but fragments in the writings of others; as of 'Alexander Polyhistor in Josephus, and Cyril: They say that there was 'a great flood, and that there was one Nisurus (I suppose, Xisuthrus) to 'whom Saturne revealed it; and bad him make an Ark; and he did so; 'and gathered some of al beasts into it; and that the Ark was in Armenia; 'and that the fragments of it are in Heliopolis.

Noahs memorie preserved under the Names Proncuus, Oannes, Xisuthrus, Prometheus, Phoroneus.

§. 7. As for the memorie of *Noah*, it was preserved amongst *ancient Heathens*, under several assumed names: As among the *Chinenses*, he passed under the name of *Proncuus*; who is by them said to *have escaped alone with his Familie:* among the *Chaldeans*, under the Fable of *Oannes*; who had part of a *Fish* and part of *Man:* as also amongst the *Assyrians*; under the title of *Xisuthrus*, as before. Among the *Egyptians* and *Thessalonians*, *Noahs* memorie was preserved under the *Symbol* of *Prometheus*; as in like manner amongst the *Peloponnesians*, he was stiled *Phoroneus*; whom *Phoronides* cals πατέρα τῶν ἀνθρώπων, *the Father of men*, or the *Protoplast*. Again, among the *Grecians* and *Romans*, *Noah* passed under many fabulous titles; as of *Saturne*, whom *Bochart* (*phaleg lib.* 1. cap. 1.) parallels with *Noah* in 14 particulars, as before in our *Genealogie* of *Saturne*: *Book* 2. chap. 1. §. 6. He was called also *Janus*, as some think from יין; because of *Noahs planting Vines:* And that which confirmes the same, is, that *Janus* was caracterised, *bifrons*, one that had a *double forehead*, looking, πρόσω καὶ ὀπίσω, *forward and backward*; as *Noah* saw two Ages. Moreover *Macrobius* tels us, that *Janus* was stiled *Consivius à conserendo*; because he was the *Seminarie of Mankind*: which is parallel to *Noah*. [a] Again some make *Bacchus* the same with *Noah*; in that *Bacchus* is said to be *twice borne*, the *Planter of Vines*, *&c.* That *Deucalion* and *Ogyges* were the same with *Noah*, we have already proved. See more of *Noahs Ethnic* Names in *Dickinson's*, *Delphi Phœnicizantes*, *Diatrib. de Noæ nominibus Ethnicis. Stillingf. Origin. S. book* 3 chap. 4. §. 8. and chap. 5. §. 5. S.

Janus.

a *As before B.* 2. *chap.* 6. §. 6.

Noahs Dove.

§. 8. Yea, we find some memorie not only of *Noah*, but also of the *Raven* and *Dove* sent forth by *Noah*, preserved in some fragments amongst *Pagan* writers. [b] So *Bochart*, in his *Preface* to *Histor. de Animal.* 23. Plutarch, *out of the ancient Theologie* (i. e. *the Jewish*) *makes mention of the Dove sent forth out of* Noah's *Ark.*

b *Thus* Sandf. de descens. *l.* 1. §.

Sacris, tels us, 'That peradventure to the Raven sent forth by *Noah*' belongs the Greek Fable of the Raven sent forth by *Apollo*, which 'returned not 'til after the figges were ripe. But more expresly in the 'same Preface, *Bochart* affirmes 'That of this historie of the *Dove* sent 'forth by *Noah*, there are very evident *vestigia* or characters to be 'found in *Abydenus*, *Plutarch*, and the *Arabians*, *&c.* To conclude this discourse of the *Floud*; we have a concise, yet clear *Hypotyposis*, or Adumbration given of it by *Ovid*, *Met. lib* 1. *Fab.* 7.

Fit fragor & densi funduntur ab æthere nimbi.

See more in *Seneca*, *lib.* 3. *Quæst.* c. 27. And *August. de Civit. Dei. lib.* 18. c. 12. with *Ludov. Vives* thereon.

CHAP. VII.

Ethnic stories of the Worlds Conflagration, *The last* Judgement, Mans *future* Immortal state, *from sacred* Oracles.

Plato *of the Worlds* Conflagration. *The* Stoics ἐκπύρωσις *from the Jews. Testimonies ancient and Moderne to confirme the same.* 2. *Pet.* 3. 7. πυὶ τηρούμενοι. *Pagan notices of the* last Judgement. *The Jewish opinion of the Seven Thousandth year to be the day of Judgement.* Plato's thousand years *from* Jewish Tradition. *The opinion of* Plato *touching the Souls* Immortal state, *which he acknowlegeth was conveighed by ancient Tradition.* Thales, Pherecydes, *and others touching the Souls Immortalitie.*

§. 1. HAving demonstrated what evident *Notices* and *Traditions* the *Pagans* had of the first *Deluge*, or Destruction of the old World by *Water*, we now procede to shew, what discoveries they had of the last *Conflagration*, or *Dissolution* of the World by *Fire*, with the day of judgement ensuing, and that in *Imitation* of *Scripture Tradition*, or *Sacred Prophecie*. As for the Worlds *Dissolution* by *Fire*, that it was wel known to the *Jews*, (though we find no mention thereof in the old Testament) we may safely conjecture, because we find it mentioned in a book called *Cedrus Libani*; also *Peter* in his second Epistle

Epistle to the *dispersed Jews*, chap. 3. *v.* 9, 10, 11. makes mention of a promise touching the *day of the Lord*, *wherein althings should be dissolved, &c.* which possibly refers to *Enochs* prophecie of the last Judgement mentioned by *Jude*, *v.* 14, 15. and that Pagan writers received their *Contemplations* of the *world's Dissolution by fire*, from some Oracles, originally *Jewish*, seems evident. The *Poets* in their fictions, make *Pyrrha* the wife of *Deucalion*: whereby they *symbolicly* signifie unto us, that as the world was formerly destroyed by *Water*, so it should be again by *Fire*: for πῦρ, whence *Pyrrha*, signifies *fire*. So *Plato* in his *Timæus*, fol. 22. tels us *That the great Vicissitudes, and Dissolutions of the world sprang from Fire and Water*: and he begins with that by *Fire*, which he thus expresseth: *That fable which is so commun amongst you, touching Phaeton, the Son of the Sun, his burning the world with fire, &c. This, I say,* μύθου μὲν σχῆμα ἔχει λέγεται, τὸ δὲ ἀληθές ὅτι τῶν περὶ γῆν, καὶ κατ' οὐρανὸν ἰόντων περὶ παλαιᾶς, καὶ διὰ μικρῶν χρόνων μεταβαίνει τῶν ἐπὶ γῆς πυρὶ πολλῷ φθορά, *hath the figure of a Fable, but the truth is this; there shal be a great parallaxe (or change) of things in Heaven and Earth, and in a short time, a great Dissolution of althings upon the earth, by reason of much fire.* Thus *Plato*, who here evidently refers the fabulous storie of *Phaeton's* burning the *World*, to the last *conflagration*. So *Serranus* on this place: 'It is, saies he, the commun opinion of the 'Platonists, that the World shal be destroyed by fire: which they 'signifie by the word ἀναπύρωσις, *refinement by fire*. *Plato* delivers this as the explication of the *Egyptian Priest*, in answer to *Solon's* question about *Pyrrha*, *Phaeton*, *&c.* Tis possible this *Egyptian* Priest, from whom *Solon* received this Tradition, was himself a *Jew*, though conceled by *Plato*: however, that the *Tradition* was originally *Jewish*, we dout not but to demonstrate.

2. Pet. 3. 9, 10, 11.

Jude 14, 15.

Plato's opinion of the last conflagration.

§. 2. Neither was this the opinion of the *Platonists* only, but also of some other *Sects* of *Philosophers*, specially of the *Stoics*; who generally asserted, *The dissolution of the World by fire*; which they termed, ἐκπύρωσις, *Expurgation by fire*; and that in *imitation* of, and *drivation* from, the *Jews*. So *Seneca*, *Quæst. Natural.* 3. 13. *The Worlds period shal be by fire.* The like *Seneca*, *Epist. de Consolat. ad Polyb.* fol 64. 'There are some things that threaten ruine to the World: and this 'world, which comprehends althings, *divine* and *human*, shal, if we 'may believe it, one day be dissipated, and imprest in its old con-'fusion and darknesse. Again, *fol.* 92. he speaks more plainly thus. 'And when the time shal come, wherein the world being to be renew-

The Stoics ἐκπύρωσις.

'ed, must extinguish it self, althings shal fal by their own power; 'and the stars shal rush upon the stars; and al mater burning in one 'fire; What ever now shines in the World shal then Burne. *Grotius*, in his *Annotat.* on 2. *Pet.* 3. 7. acquaints us, 'That *Seneca* had these 'Traditions from the *Stoics*, who called this *final dissolution* of the 'World by *fire*, ἐκπύρωσιν. This *Zeno*, of *Cittium*, received from 'the *Phenicians*. For *Cittium* was a *Colonie* of the *Phenicians*, in *Cy*-'*prus*. *Heraclitus* received the same from the *Pythagoreans*. *Pytha*-'*goras* had it from the *Jews*. There is a mention of this *Tradition* 'in the book called *Cedrus Libani*: *as God in times past let loose* 'the raines to the waters, so wil he again let them loose to fire. So 'Sophocles,

2. Pet. 3. 7.

Οταν πυρὸς γενόντα δι'αἰθέρος χάος
Χρύσωσιν αἰθήρ.

Heraclitus's opinion hereof is related by *Diogenes Laertius*, in his life, thus, ἕνα τὸν κόσμον, γινόμενόν τε καὶ τὸν ἐκ πυρὸς καὶ πάλιν ἐκπυροῦσθαι, *There is one World, and that produced of fire, and shal be again reduced into fire.* *Ovid Metam. lib.* 1. *fab.* 7. expresseth this last conflagration thus:

Esse quoq; in fatis reminiscitur affore tempus,
Quo mare, quo tellus, correptaq; regia cœli
Ardeat, & Mundi moles operosa laborêt.

Lactantius thinks this sprang from the *Sibylles prophecies*; But these, at least as now *extant*, seem spurious. I should rather conclude that al these *Ethnic Stories* of the last *conflagration*, owe their Original to some *Jewish Traditions*; as it may appear by what follows.

§. 3. Besides what *observations* we have made out of *Heathen Writers*; we have the same confirmed by Christians, both *ancient* and *moderne*. *Minutius Fælix* observes this to have been the general persuasion of *Stoics*, *Epicureans*, and *Plato*: His words are (pag. 110) these. 'Among the *Stoics* it is a constant opinion that the *humor* be-'ing consumed, this world shal turne into fire; and the *Epicureans* 'have the same sentiment of the *conflagration of the Elements*: and of 'the ruine of the *Universe*. *Plato* saies, that the parts of the world 'shal now be drowned, and at another time burned, &c. And 'that these *Prophetic* discoveries of this *final Conflagration*, were dif-'fused amongst the *Gentiles*; from sacred *Oracles* originally, is con-'firmed

Testimonies of Ancient and Moderne touchin the Worlds Conflagration.

'firmed by what we find to this purpose in *Amyraldus, Thses Salmur. par.* 3. *de Resurrectione, pag.* 890. 'Some shadow (saies he) of this 'truth touching the Resurrection, seems to have been apprehended by 'those, who, in times past, held *the world should be purged by fire*; 'which the *Stoics* called ἐκπύρωσιν, *purification by fire*; whence they 'affirmed it should be so restored, as that every one should receive a 'new life. And although this may seem to be fetcht from *Zeno's* Porch, 'and so to relate to their fate; yet the *Stoics* derived it from else-'where; for *Zoroaster* was of the same opinion, as *Clemens Alexan-'drinus*, *Strom.* 5. and *Diogenes Laertius* affirmes, that *Theopompus*, a '*Peripatetic Philosopher*, drew the same from the Discipline of the *Ma-'gi.* Again *Clemens Alexandrinus* attributes the same persuasion to '*Heraclitus*, who received it from the *Barbaric Philosophie, i. e.* from 'a certain consent of al those men, which amongst various *Nations* 'passed for *Wise men*. Which seems to have flowed originally hence, 'that God in times past indulged his people with some knowlege of the 'Destruction and Restauration of the *Universe*. Thus *Amyraldus*. That 'by the *Barbaric Philosophie*, whence *Heraclitus* derived those *notions* of the *final conflagration*, must be meant the *Wisdome* of the *Jews*, we have hereafter (*part.* 2. *book* 1. *chap.* 4. §. 1. and B. 2. C. 1. §. 1. and B 3. C. 2. §. 1.) proved.

§. 4. But none speaks more fully to this present purpose than *Grotius in* his *Annotat.* on 2. *Pet.* 3. 7. πυρὶ τηρούμενοι] 'This, saies he, is a 'most ancient Tradition confirmed by Christ: we have testimonies of 'this Tradition, in *Hystaspes*, the *Sybilles*, and *Sophocles*; also in *O-'vid*, *Seneca*, *Lucan*, as we have shewen in our *Annotates, ad lib.* 1. '*de veritate Christian. Relig.* about the end. *An Indice* whereof we 'have in the observation of the Astrologers, *touching the approache of* 'the *Sun towards the earth*; of which see *Copernicus*, *Revolutionum lib.* '3. cap. 16. &c. Then he concludes thus. 'These *Celestial fires* 'being jumbled together with the Subterraneous, thence that *final* '*Conflagration*, so fatal to the world, shal arise; as formerly the '*Flood*, from the coalition of the *Celestial waters*, and the *Subterra-'neous*, &c. 2. Pet. 3. 7.

§ 5. Neither were the Heathens without many *broken Traditions*, concerning the last *Judgement*; which we may no way dout were conveighed to them, originally, from the *Jewish Church*, or *sacred fountain*. The *Jews* had clear *Notices* of the last judgement, which was to ensue upon the worlds *Conflagration*; and that, as we may presume, *Pagan Notices of the last Judgement.*

from *Enoch's Prophecie*, commun amongst them, as *Iude* intimates, *v.* 14, 15. or from other *Divine Revelations.* And more particularly, the *Jews* had a commun, and famous, *Tradition of the worlds duration 6000. years, and the 7000 years to be the day of Iudgement*, &c. of which see *August. de civit. Dei lib.* 22. cap. 7. and *Lud. Vives* thereon: also *Mede*, *Diatr.* 4. *pag.* 476. to 491. *Broughton* likewise, in his *Principal Positions pag.* 14. asserts the same, out of the *Jewish Rabbines*, *viz. That the world at the 6000 year by the old expectation*, in *al likelyhood shal end.* So *Mede* (*Diatr.* 4. *pag.* 490.) saith, 'It is true, 'the primitive Fathers, specially those that believed the *Chiliad*, conceived the world should last, and the church therein labor, 6000 years; and that the 7000 should be the *day of Iudgement*, and *Sabbath*; in *which the Saints should reign* with *Christ* their *Lord*; *according* to *the Jewish persuasion.* Now that the Heathens had some fragments, and *traditions* hereof may be evinced out of *Plato*, *de repub. lib.* 10. *fol.* 621. where he thus *Philosophiseth*, 'Seing the soul is immortal, 'and patient of labor, we must, by a kind of pleasing violence, fol'low on towards the *Celestial blisse*, that we may be friends to our 'selves, and the *Gods*; and *Victors* in that long passage of the *thousand years*, &c. His own words are these, καὶ ἐνθάδε, καὶ ἐν τῇ χιλιετεῖ πορείᾳ ὧν διελήλυθεμεν ἐν πορεύσωμεν, that *we may live happily here, and in the thousand years, when we come to them.* Here *Plato* makes mention χιλιετοῦς πορείας, *of a passage of a thousand years*, which comes very near the forenamed *Jewish Tradition* of the 7000 year being the day of Iudgement: whence sprang that notion of *Annus Platonicus*, the *Platonic year*; which I take to be the same with, or at least a corrupt imitation of the *Jewish* 7000 *year*, wherein they place the day of *Iudgement.* Again *Plato*, in the same *lib.* 10 *de Repub. fol.* 614. mentions *a Phenician* or *Egyptian Fable of Gods righteous Iudgement in that great Platonic year*, his words follow: 'Truly I wil relate to thee a Fa'ble of *Herus Armenius*, an excellent personage, of the Stock of 'Pamphilius; who being raised from the dead, related those things 'he saw in Hel. He said therefore, that after his soul was separated 'from his bodie, he travelled with many; and come into a certain 'Divine place, in which he saw two *hiatus's* or breaches of earth ve'ry near unto him; also two others above in heaven. Between these 'hiatus's there sate Judges; who after they had passed judgement on 'the souls of men deceased, commanded the just to ascend on the right 'hand, into the upper place of Heaven, with the monuments of their

Iude 14, 15.

The Jewish persuasion of the 7000 year to be the day of Iudgement.

The Platonic year an Image of the day of Iudgement.

'their judgement hung before them; but the unjust, on the contrary, 'they commanded to passe to the left hand, into the lower place, 'with *memoires* of al that they *perpetrated* in their life time, hanging 'behind them. Thus *Plato*: and *Serranus* on this place addes, that '*Plato* here, to demonstrate the just judgement of God, brings a 'certain μῦθον, *fable*, (or λόγον) taken from the *Doctrine* of the *E*'*gyptians*, or *Phenicians*. That *Plato* derived these his *contemplations* of the last judgement from the *Mosaic* Doctrine, is rationally argued by *Lud. Vives*, *in August de civit. Dei lib.* 22. cap. 28. *Thus Eusebius* (*lib.* 2. *præpar. evang.*) supposeth; that *Plato* received by 'Tradition, from the *Mosaic* doctrine, both the mutation of the 'world, and the *Resurrection*, and judgement of the damned in Hel. 'For *Plato* relates, that time being expired, the terrene stock of 'mankind should come under a Defection; and the world should be 'agitated with unwonted manners; yea shaken with the vast De'struction of al living things: Then, after some time, it should be 'again setled by the endeavor of the supreme God; who, that the 'world might not fal in pieces, and perish, wil again receive the 'Governement thereof, and adde to it Eternal youth and Immortali'tie.

§. 6. Yea there seems to have been a *Catholic Fame* and *Tradition* diffused amongst mankind, touching the *Resurrection*, *Last Judgement*, and *Immortalitie* of the *Soul*, which could not, as we may rationally conceive, have its original from any other, save the *sacred fountain* of *Israel*. *Socrates* is brought in by *Plato*, (*Phædo fol.* 91) *philosophising* on the souls *subsisting*, and *duration* after the Bodies dissolution: and upon a supposition of *Cebes*, that this duration might be long, but not eternal; *Socrates* undertakes to demonstrate, *That mens Souls endure for ever*. His words are, Κέβης δέ μοι ἔδοξε τοῦτο μόνον ἐμοὶ ξυγχωρεῖν, πολυχρονιώτερόν γε εἶναι ψυχὴν σώματος· ἀλλὰ τόδε ἄδηλον παντί, μὴ πολλὰ δὴ σώματα, καὶ πολλάκις καταρείψασα ἡ ψυχὴ, τὸ τελευταῖον σῶμα καταλιποῦσα τοῦ αὐτῆς ἀπόλοιτο, καὶ ἡ αὐτὸ τοῦτο θάνατος ψυχῆς ὄλεθρος· εἰ γὰρ σῶμα γε ἀεὶ ἀπολλύμενον ἐξ ἑνὸς πάσχοιτο. *Cebes, truly seems to grant this unto me, that the soul is more lasting than the bodie: but this remains uncertain to al, whether the soul, after the consumption of many bodies, it self having put of the last bodie, perisheth*, &c. Upon this Question *Socrates* begins a new Dispute, and proves, *That the soul never perisheth; because it was spiritual*, and αὐτοκίνητος. What *Plato* means by his αὐτοκίνητος is wel explained by *Alcinous*, of *Plato's Doctrine*,

Pagan fragments of the Resurrection, last Judgement, and Immortal State of the Soul.

cap.

cap. 25: Αὐτοκίνητον δὲ φησὶ, &c. *Plato saith that the soul was self mobile; because it hath an innate, or connate life, ever acting of it self.* Farther, *Plato*, in his *Timæus*, *Philebus*, *Phædrus*, *Minos*, *Books of commun wealth*, and *epistles*, over and again proves the Immortalitie of the soul. Yea, [a] *Aristotle* himself, albeit in his *lib.* 1. *de Anima*, he seems to reject his Master *Plato's* αὐτοκίνητον, yet elsewhere he seems inclined to assert the *souls immortalitie*; *so lib.* 1. *de anima text.* 4. *he describes the* Soul ἀπαθῆ καὶ ἀμιγῆ εἶναι, *to be void of passion and mixture*, i. e. *Simple and incorruptible.* So again, *textu* 7. τὸ μὲν αἰσθητικὸν ἄνευ σώματος· ὁ δὲ νοῦς χωριστός, *what is sensible is corporeal; but the mind is separate*, i. e. *incorporeal, and spiritual*: whence he concludes, *textu* 19, 20. χωριστὸς δὲ ὅτι, &c. *The mind alone is separate, what ever it be, and this alone is immortal*, and *eternal.* *See more of this* Joh. *Grammat præf. ad Arist. de Anim. and Voss. Idol. lib.* 1. c. 10. *Plato*, in *Phædo*, tels us, That men should revive, and from the State of dead 'become living; and the souls of dead men should remain; and that, 'in those who were good, better, but in those who were bad, worse. Again, *Plato* (or who ever else were the composer) *epist.* 7. gives us some account of the conveyance of these Traditions, touching the Souls *final* Judgement and *Immortalitie.* His words are πείθεσθαι δὲ ἀεὶ, &c. *We must alwaies give credence to the Ancient and Sacred Traditions; which declare unto us s that the soul is immortal, and that it hath Judges, and receiveth great Judgement, when tis separated from the bodie.* This παλαιοὺς καὶ ἱεροὺς λόγους, *ancient and sacred word*, or *Tradition*, whereby they came to understand the Immortalitie of the soul and its future state, *Plato*, elsewhere, (as we have observed) stiles θεῖος καὶ βεβαιότερος λόγος; *a Divine and more sure word.* For having proved the souls *Immortalitie*, &c. by the best rational arguments he could produce, he concludes, *there was a Divine and more sure word, or Tradition, whereby it might be known*: This *Divine and more sure word* was no other than the *Divine Scriptures*, termed, 2. Peter. 1. 19. a more sure word of Prophecie, as we shal hereafter prove. The first Founders of *Grecian Philosophie*, *Thales*, Pherecydes, and Pythagoras, (who much traded in oriental, and Jewish, *Traditions*) were very positive in their Assertions, touching the souls *Immortalitie*: *Plutarch*, 10. *de Placent. Philos.* making mention of *Thales*, and *Pythagoras*, their *Heroes* or *Demons*, saies, *they held them to be*, κεχωρισμένας ψυχὰς τῶν σωμάτων, *Souls separate from bodies.* Moreover *Plato's* fables of the souls *Descent into the bodie*, *and Ascent again unto Felicitie*,

[a] *Aristotles de animi immortalitate, ac Divinitate sensit, ac dixit quæ superiores, Chaldæi, Pythagoras, Aratus Mercurius Trismegistus, exinde Philo, & Marcus Tullius Steuch. Eugub. de Peren. Philos. l.* 9 c. 8.

Pagan fragments of the Resurrection, last Judgement, and immortal state of the Soul.

tie, seems borrowed from *Moses*. [b] *Thales Milesius*, the Head of the Ionic *Philosophers*, defined the soul, φύσιν ἀεὶ κίνητον καὶ αὐτοκίνητον, *a Being alwaies mobile and self mobile.* And *Diogenes Laertius* saies of this *Thales*, ἔνιοι δὲ καὶ αὐτὸν πρῶτον εἰπεῖν ἀθανάτους τὰς ψυχὰς λέγουσι, *Some say, that he was the first that affirmed the soul was immortal*, i.e. *Thales* was the first that discoursed *philosophicly*, of *the souls Immortalitie*; which he learned whilst he was in *Egypt*, by *Tradition*, originally from the *Jewish Church*, or *Patriarchs*, as we have proved in what follows of *Thales's Philosophie*: *Pherecydes Syrus*, *Pythagoras's* master, asserted the same touching the souls ἀθανασία, *Immortalitie*, and *future state*: which he received by *Tradition* immediately from the *Phenicians* (he himself being descended from them) but originally from the *Jews*, as we have endeavored to demonstrate, in the account of him, and his *philosophie*. *Diogenes Laertius*, in his *proeme*, tels us, Θεόπομπος καὶ ἀναβιώσεσθαι τοὺς Μάγους φησὶ τοὺς ἀνθρώπους, καὶ ἔσεσθαι ἀθανάτους, *Theopompus affirmed, that according to the Magi men should revive and be immortal.* That the *Magi* traduced this, as other pieces of their *Philosophie*, from the Church of God originally, we have endeavored to prove, in what follows of their *philosophie*. *Cæsar*, in his commentaries, *de bello Gal. lib.* 1. And *Valerius Maximus*, *lib.* 2. cap. 6. assert the same of the *Druides*; namely, *that they had this particular and strong persuasion that the souls of men perished not.* So *Steuchus Eugubin. de peren. Philos. l.* 9. c. 1. saies, [c] That by most ancient Tradition, 'that there are rewards for Virtue and vice after death, seeing it does admirably answer to the heavenly reveled wisdome, it is necessarie 'that it have a like origine and fountain, &c. Yea, besides what has 'been mentioned, *Owen*, *Theol. lib.* 1. cap 8. addes, 'That throughout *America*, there were scarce any who douted hereof; yea, some 'had received Traditions of the last *Resurrection*, and that before our '*Europeans* arrived in those parts. From whence he argues, that 'there had obtained a *Catholic fame* touching future Judgement; 'which persuasion was accompanied with a presumption of the souls 'Immortalitie; which though it might be demonstrated by reason, 'yet seing it gained credence rather amongst the vulgar sort than amongst the *Sophists*, cannot be ascribed to any other than Tradition. Whence he concludes, *al these things, as 'tis evident, were conveighed throughout al mankind, from most ancient Tradition*, &c. Thus also *Sandford*, *Descensu l.* 2. §. 84. tels us, that whatever the Ancients *philosophised*, touching the various states of souls, in the *Sun*

Ascensus animæ infelicitatem, id quod Plato a Mose mutuatus est, Sanof. Descens. l. 2. 1. *Sect.* 84.

Cicero in 1. *Tuscul. quæs. saies that Pherecydes was the first that asserted the* Immortalitie of the Soul; *and that this opinion was after him confirmed his Scholar* Pythagoras.

and *Moon*, &c. this may be not without the Imitation of sacred Scriptures, referred to the Heavenly mansions. And when *Plutarch* saies, that *the Sun who gave the mind receives it again*; how near does this come to that of *Salomon*, *Eccles.* 12. 9. *The spirit returnes to God that gave it.* We may affirme the same of the *Indians*: *Strabo, lib.* 15. affirmes, *that the Brachmans fabled the same with Plato*, περὶ ἀθανασίας ψυχῆς, *touching the Immortalitie of the soul*; and that herein they did ὁμολογεῖν ἐν τοῖς δόγμασι, *Symbolise in Dogmes with the Grecians*. *Steuchus Eugubin. De Peren. Philosoph. l.* 9. c. 12. saith, 'That 'there is a wonderful concord both of the *Roman*, & also of the *Grecian Philosophie* with the *Hebraic*, touching the Condition of souls, 'whether we regard their *Origine*, and their *Nature*, and *Propertie*, 'or their *future* State after departure from the bodie. Yea, according to the attestation of *Hackwel*, and other of our English men, who viewed, An. 1595. those oriental parts, the *Bamianes*, Indian Priests, inhabiting *Cambaia* affirme, *That the soul returnes whence it came*; *and that there is a Resurrection of the bodie*, &c. The resurrection of the bodie, and its *Reunion* with the soul, is supposed to have been preserved & transmitted among the Heathen Philosophers, under that corrupt persuasion of their souls, μετεμψύχωσις, *termed* also μετεμσωμάτωσις, and παλιγγενεσία, *Transanimation*, *Migration from bodie to bodie*, *and Regeneration*. Which not only the *Pythagoreans*, but also many other Philosophers, both *oriental* and more *westerne*, maintained; as the *Egyptians* according to *Herodotus*; who, saies *Pythagoras*, had this *Tradition* from them. The like *Julius Cæsar, lib.* 6. affirmes of the *Druides*, in *France*. And *Appianus*, in *Celticis*, affirmes the same of the *Germans*. Yea *Josephus*, *Antiquit. lib.* 18. cap. 2. affirmes the same of the *Pharisees*. Thus *Vossius Idololat. lib.* 1. cap. 10. 'It was (saith he) the commun consent of Nations, 'that the soul subsisted after it's separation from the Bodie; yea a'mong many there were reliques of its reconjunction with the bodie, 'which we cal the Resurrection. But this they greatly corrupted in 'that of the, μετεμψύχωσις, *Metempsuchosis*, &c. Thus we have demonstrated what evident notices the Heathens had of the last *conflagration*, with the ensuing *Iudgement*, and mans *immortal state*; and al from sacred oracles, and Traditions.

CHAP. VIII.

CHAP. VIII.

Of the Giants war, the Jewish Asses, &c.

Gen. 11.4. *The building the* Tower of Babel *expressed by the* Pagans, *under the* Symbol *of the* Giants War, &c. *Those who were under the confusion at Babel called* μέροπες, *men of divided tongues, Gen.* 10.8, 9. נמרוד *a Giant, thence the* Giants war.[a] Appions *fable of the* Jews worshipping the Golden head of an Asse, *whence it sprang.* Num. 19. 18. פי־יהוה Pi jao, *which* Appion *interprets the Head of an Asse* Tacitus's *fable of Asses discovering wels to the Jews in the Wilderness, Ethnic Imitations of* Samsons Foxes, *and* Jonah's Whale. *How these Traditions came to be corrupted.*

[a] *Also the* Canaanites *war against the* Israelites *was couched under the same fable of the* Giants war.

§. 1. ANother piece of *Sacred Historie* refers to the *Tower of Babel*, its *Structure*, and the *Confusion*, which happened thereon, mentioned, *Gen.* 11.4. whereof we find many remarquable Traditions scattered up and down amongst *Pagan* writers. Thus *Bochart*, in his *Preface to Phaleg*, about the middle; 'What follows (saies he) concerning the *Tower of Babel*, its structure, and the *confusion* of *Tongues* ensuing thereon; also of its *Builders* being dispersed throughout various parts of the Earth, is related in expresse words by *Abydenus*, and *Eupolemus*, in *Cyrillus*; and *Eusebius*, *&c.* *Bochart* here proves at large, that upon this *dispersion* the Nations were peopled by such as are mentioned in Scripture. So in his *Phaleg lib.* 1. cap. 13. *Bochart* gives us a description of the *Tower of Babel*, out of *Herodotus*, parallel to that of the Scripture. And whereas 'tis said, *Gen.* 11. 9. that 'Twas called *Babel*, *because the Lord confounded their Language*, hence Pagan writers called those of this dispersion, and their successors, μέροπες, *men of divided tongues*, So *Hom. Iliad.* α. γενεὰ μερόπων ἀνθρώπων, *generations of men having divided tongues*, *i. e.* saies *Dydimus* μεμερισμένην φωνὴν ἔχοντων, *of men having a divided speech.* So *Owen Theolog. lib.* 3. cap. 4. 'The Confusion of Tongues was about the 101 year after the Floud, when men were made, μέροπες, of *divided Tongues*. It has been the commun opinion of Antiquitie, that men were called μέροπες, from that division of Tongues, which they suffered at the building of Babel, &c. Again, *Gen.* 10. 8, 9. *Nimrod* the Head of this sa-

The Giants war an imitation of the Tower of Babel, &c. Gen. 11.1.

ction, who were engaged in this designe of building Babel, is called a *Mighty one*; where the Hebrew נמרד signifies a *Giant* or *Mighty one*: whence the Poets fabulous stories of their *Gigantomachia*, or *Giants war against Heaven*; which is excellently described by *Ovid, Metaph. lib.* 1. *fab.* 5. *de Gigant.*

Affectâsse ferunt Regnum Cœleste Gigantes,
Altaq; congestos struxisse ad sidera montes.

Thus *Stillingf. Origin.* S. *book* 3. chap. 5. 'The Giants making war against heaven, was onely a Poetical adumbration of the designe at the building of Babel, whose top in the Scripture, *Gen.* 11. 4. is said to reach to Heaven, בשמים, which in the Hebrew signifies only a great height, &c. The like *Preston* on the *Attributes*, *Ser.* 3. *pag.* 53. (*edit.* 2a.) '*Abydenus* affirmeth that it was a commun opinion, that the men, whom the Earth brought forth, gathered themselves together, and builded a great Tower, which was *Babel*; and the Gods being angry with it threw it down, with a great wind; and thence sprang the confusion of Tongues, &c.

Others refer the storie of the *Giants war*, to the *Canaanites*, their war against the *Israelites*; So *Sandford*, *de Descensu Christi l.* 1. *Sect.* 20 'It is manifest, that the Poets sucked in this whole Historie of the *Giants war*, from the Hebrew Monuments; and that the war waged against the *Canaanites*, was the fountain whence *Grece* drank most things, which they fable touching their Giants, &c. Thus also Dickinson, as in the margine; of which see more B. 2. C. 5. *Sect.* 3. of *Hercules* parallel with *Joshua*. Though the former reference of *Bochart* seem more *authentic*, yet we need not exclude this later of *Sandford*; for it is apparent, that the *Mythologists* differed much in the application of their fables; and applied the same to different persons, and times, as their humor inclined them: whence we may wel allow that some of them should refer the *Giants war*, to the Canaanites; as others, to the *Builders* of *Babel*.

Mihi porrò laudandum videtur Gigantes illos, quorum apud Poetas haud infrequens est mentio, Amorrhæos fuisse, Anakæorum *reliquias*; *& Deos, qui (ut fingunt) ex Ægypto provenientes adversus* Typhonem *prælio dimicabant, Israelites extitisse; quia & ipsi ex Ægypto processerunt, Ogumq; Anakæorum omnium, tunc temporis facile Principem devicerunt; ejusque Regnum, quod* Terra Gigantum vocari *solet, in ditionem suam redegerunt. Quam autem ob causam Dii tandem dicti fuerint Israelitæ, in promptu est explicare: notum quippe homines pios & fideles ab Hebræis appellari* בני האלהים *i. e.* filios Dei. *Hinc ergo Prisci illi Græci, qui non modo Hebraicas Historias & res gestas, sed etiam Phrases modosq; loquendi, vel ab ipsis Hebræis, vel a Phœnicibus edocti sunt, Israelitas* Dei filios *appellare didicerunt, tandem vero &* Deos. *Ita sane: ni fortè per Deos intellexerunt non omnes Israelitas, sed Mosem duntaxat & Joshuam: quos ipsi prius in Deorum albumae sariè cum retulissent, jam tum nequissimè colebant: illum Bacchi nomine, hunc Apollinis sive Herculis.* Dickinson Delphi Phœniciz. cap. 2.

§. 2.

§. 2. To this we may adde that fable of *the Jews worshiping the golden Head of an Asse in the Temple at Jerusalem*, which seems evidently a mistaken tradition of some *Hebrew Storie*, *Name*, or *Thing*. The first inventor of this figment was *Appion Grammaticus*, who was an Egyptian, and lived under *Tiberius*; the occasion whereof is variously given by the *Learned. Tanaquillus Faber*, of *Caën* in *Normandie*, gives this origination hereof, 'There was a place of the *Heliopolitan* prefecture in *Egypt*, where *Onius* builded a Temple after the Jewish Rite, called Ονίου χωρία, *the Region of Onius*; and the Temple it self was called Ονιουιερὸν, *the Temple of Onius*, or Ονιῶν; which those of *Alexandria* so understood, as if it had been taken ἀπὸ τοῦ ὄνου, from an *Asse* worshiped there. *Bochart de Animal. Sacr. l* 2. cap. 18. *fol.* 226. gives this account hereof. 1. We find God stiled in Script. בדד *badad, alone*; so *Deut.* 32. which being of the same, or of a like sound with בודד *boded, a wild Asse, Hos* 8. 9. these calumniating *profane* Heathens, by a blasphemous allusion, interpret the former by the later. 2. 'Yet because *Appion* was an Egyptian, I had rather (addes *Bochart*) fetch the origination of this fable from the Egyptian tongue; wherein πιάω is the same with ὁ ὄνος *an Asse*: whence those profane Gentiles interpret what is attributed to God, *Num.* 9. 18, 20, 23. *&c.* פי יהוה *Pi-jao*, to signifie an *Asse*. For the *Ancients* sounded פי יהוה *pi-jao*, or πιιάω *pieuo*, as in *Prophyrie*. 'Wherefore when the Egyptians read in the sacred Scripture, or often heard from the Jews, that the *Priest* consulted in the Sanctuarie or holy place, פי יהוה *pi-jao, the mouth of the Lord*, and that *pi-jao said, &c.* they impiously feigned, that *pieo, i. e.* in the Egyptian tongue, *an Asse*, was worshiped by the *Jews*. Thus *Bochart. Owen, Theolog. lib.* 5. c. 10. *pag.* 379. refers this fable to *Arons Calf*. His words are these. 'From *Arons calf* some took occasion of coining that famous figment of an *Asses* golden head, worshiped by the Jews, in the Temple at *Jerusalem*. Tis possible this fable of the Jews *worshiping the head of an Asse*, might have its rise from that *Prophecie* touching the Jewish *Messias's* riding on an Asse, as *Gen.* 49. 11. of which before, B. 2. C. 3.

The fable of the Jews Worshiping the golden head of an Asse.

§. 3. We may refer hereto, what is mentioned by *Tacitus* and *Plutarch*, touching the *Jews*; who when they *thirsted* in the Wilderness, had *wels* discovered to them by Asses; whereof *Heinsius* gives us this account. 'I do no way dout (saies he) but that this error sprang from *Anachronisme*, and confusion of Histories: which I suppose might have its rise, from what they had heard touching the Asses cheek, wherewith *Samson* slew a thousand men; and from whence by *Samsons* prayers there sprang a fountain, &c. But *Bochart*, de *Animal. S. part.* 1. *l.* 2. *c.* 18 *fol.* 227. gives

Tacitus's fable of the Jews having wels of water discovered to them by Asses in the Wilderness.

another occount of this fable. 'We conceive, that when *Tacitus* affirms '[*cum grex asinorum agrestũ è pastu in rupẽ nemore opacã concessit, secutus* '*Moses conjectura herbidi soli largas aquarũ venas aperit*] he does hereby 'describe the desert of *Elim*, wherein, after long thirst, the *Israelites* 'had fainted, had not God, by a miracle, sweetned the bitter wa-'ters; and at length in the Palmetree shade, opened so many foun-'tains, as there were Tribes of the people, *Exod.* 15. 27. *Elim*, in 'the Hebrew אילים, signifies *Fields*. But *Josephus*, *Antiq. l.* 3. c. '1. for *Elim*, reads ἴλιν, as if it had its original from *Asses*. For among 'the *Assyrians Ilim* signifies *Asses*. Whether this fable, which *Plu-'tarch* and *Tacitus* relate, touching the Asses discovering Fountains 'to the *Jews* in the *desart*, sprang hence, yea or no, I leave to others 'to judge. Thus *Bochart*.

An Ethnic imitation of Samsons foxes.

§. 4. We may adde hereto other *Ethnic fables*, which were of *Jewish origination*. I shal content my self with one or two mentioned by *Bochart*, in his preface to *Histor. de Animal.* S. In memorie (saies he) 'of *Samsons Foxes*, *Judg.* 15. 4. there were let loose in the *circus* at 'Rome, about the middle of *April* foxes with firebrands. Whereunto 'appertaines that which the *Bœotians*, who sprang partly from the *Phe-'nicians* boast of themselves, that they could Kindle any thing by 'means of a torch affixt to a foxe: and that of *Lycophron* a *Cilician*, by 'whom a fox is termed λαμπυρεὶς, *from its shining tail*; or from a 'torch bound to its tail. The same *Bochart* tels us, 'That the great fish, 'which swallowed up *Jonah*, although it be called a whale, *Mat.* 12. '40. and by the Lxx *Jon.* 2. 1. Yet it was not a whale properly so 'called, but a dog fish, called *Carcharias*. Therefore in the Grecian 'fables, *Hercules*, is said to have bin swallowed up of a *dog*, and to have 'layen three dayes in his *Intrals*. Which fable sprang from the sacred 'historie, touching *Jonah*, the Hebrew Prophet; as 'tis evident to al.

A fable of Jonahs Whale.

§. 5. Thus we have gleaned up many *fragments* and *broken Traditions* of *Pagan writers*, in imitation of, and derivation from, *sacred stories* and *Records*. I shal conclude this Discourse with some account how these *sacred Traditions* came to be so *depraved* and *converted* into *fabulous narrations*: wherein I shal follow the *vestigia* of learned *Bochart*, and *Stillingfleet*, who have given us a good origination hereof. *Stillingf. Origin. S. book.* 3. cap. 5. *Sect.* 1. &c. *pag.* 578. tels us, 'That it fared with this Tradition of the first Ages of the World, 'as with a person who hath a long time travelled in forreign parts; 'that through its continual passing from one Age to another, and the

How these Jewish Traditions came to be corrupted.

'various

'various humors, *tempers*, and Designes of men, it received strange 'desguises and alterations as to its outward favor, and complexion; 'but yet there are some certain marques remaining on it, by which we 'find out its true original. As for the causes of this depravation they are either more *general*, or more *particular*. The general causes or means, whereby these *Jewish Traditions* came to be corrupted by the Heathens were,

1. The gradual decay of knowlege, and increase of *Barbarisme* 2. The gradual increase of Idolatrie. 3. The *confusion* of *Languages*. 4. The *Fictions* of *Poets*. The particular courses which the *Mythologists* took to desguise ancient Traditions, were, 1. By attributing what was done by the great founders of Mankind, to some of their own *Nation*; as *Noah's* floud to *Deucalion*, &c. 2. By taking the *Idiome* of the Oriental Languages in a proper sense. 3. By altering the names in ancient Traditions. 4. In *Equivocal phrases*, by omitting the sense which was more *obvious* and *proper*, and *assuming* that which was more remote and fabulons. 5. By ascribing the Actions of several persons to one, who was the first or chief of them. Of al which more fully hereafter.

CHAP. IX.

Pagan Laws imitation of Jewish.

Deut. 4. 5, 6. *Jewish Laws the fountain of* Pagan, *as* Plato, Diodorus, *&c. The* Grecian *Laws traduced from the Mosaic.* Plato *of the* Grecian *Legislators.* Minos's Cretian *Laws originally from the* Jews. Lycurgus *and* Solon *received their Laws originally from the* Jews. Attic *Laws of* Judaic *origine.* Plato's *Laws of Jewish origine. His* College *from the Iewish* Sanedrim: *So likewise his ordering of* Priests, *Excommunications, &c.* Roman *Laws derived from the Iews.* Numa Pompilius, Pythagoras, *and* Zeleuchus *received their Institutes from the Mosaic.*

§. 1. HAving gone through many ancient pieces of *Mythologie*, and *Pagan stories*; and demonstrated their *Traduction* from *sacred Historie*, we now procede to a fifth piece of *Philologie*, Which regards

Human.

Human Laws; which, we dout not, but to demonstrate, had their origine in *derivation* from, and *imitation* of, *Divine Laws*, communicated to the *Jewish Church*. This may be first demonstrated from that great *Prophetic Oracle* or *Prediction*, laid down by the Spirit of God, Deut. 4. 5, 6. *Behold I have taught you statutes and judgements, even as the Lord my God commandeth me, keep therefore, and do them; for this is your wisdome and your understanding in the sight of the Nations, which shal hear al these statutes, and say, Surely this great Nation is a wise and understanding people.* As if he had said, these *Statutes* and *judgements*, which I have imparted to you, as the *mouth of God*, the great *Legislator*, carrie so much of *equitie* and *Wisdome* in them, that the very blind *Heathens*, upon notices given of them, shal greatly admire, and readily embrace them as being the most exact *Idea* and platforme for the governement of their civil *Polices*, and *Societies*.

Deut. 4. 5, 6.

§. 2. That Pagan Laws were derived from the *Divine Statutes*, imposed on the *Jewish Nation*, may be demonstrated from the very confessions of pagan *Legislators* themselves. *Plato*, *de Legibus, lib.* 4. confesseth, that al Laws came from God; and that no mortal man was the founder of Laws, His words are θνητὸν μὲ μηδένα νομοθετῶν μηδὲν, &c. *No mortal man ought to institute any Law*; i. e. without consulting some *Divine Oracle*. Whence al the first Legislators, *Minos*, *Lycurgus*, *Numa*, *Zaleucus*, &c. pretended, they received their Laws from the Gods *Apollo*, *Minerva*, &c. though indeed they were but broken *Traditions* of those *Institutes*, which were imposed on the *Jewish* Church by the God of *Israel*. This is wel observed by *Owen*, (*Theol. lib.* 4. cap. 4. *pag.* 332.) 'The wiser of the Heathens knew ful 'wel, that al Right, and Power derived its origine from God him-'self. For whereas al power is, καθ' ὑφοχὴν, seated in God, they 'most rightly supposed, that none could be duely partaker thereof, but 'by him; and thence they judged it most equal, that al *Laws* imposed 'on the societie of the people, should flow from his *Divine institution*. 'This Truth they either saw, or heard to be consigned in the *Mosaic*, 'νομοθεσία, *Legislation*. Hence the most famous Legislators amongst 'the Gentiles, *Zaleucus*, *Lycurgus*, *Minos*, and *Numa* feigned, 'that they received those Laws, whereby they intended to oblige the 'people, from I know not what Gods; viz. *Numa* pretended he had 'his Laws from the Nymph *Egeria*, in the *Arecine* Grove; *Minos* 'from *Jupiter*, in the *Cretensian* Den; *Lycurgus* from *Appollo*, at Del-'*phus*; *Zaleucus* from *Minerva*. Neither indeed do these figments

owe

owe their original to any other, than some commun fame, or Tradition of this *Israelitic Legislator.* Thus *Heraclitus*, (cited by *Stobæus*, *Serm.* 3. fol. 48.) saith expressely, τρέφονται πάντες οἱ ἀνθρώπινοι νόμοι ὑπὸ ἑνὸς τοῦ θείου· κρατεῖ γὰρ τοσοῦτον ὁκόσον ἐθέλει καὶ ἐξαρκεῖ πᾶσι καὶ περιγίνεται, *Al human laws are nourisht by one Divine law*, &c.

§. 3. Yea, it seems evident, and that from the confession of pagan writers themselves, as wel as from *Jews* and *Christians* that the *Mosaic institutes* or Laws were of al most ancient, and the fountain of the choicest *Pagan Constitutions*, or Laws. Thus *Diodorus Siculus*, *Biblioth. lib.* 1. *According to that ancient institution of Life, which was in* Egypt, *under the Gods, and Heroes in those fabulous times, it is said, that* Moses *was the first, who persuaded the people to use writen Laws, and to live thereby*, Μωσῆν ἄνδρα καὶ τὴν ψυχὴν μέγαν, καὶ τὸν βίον ἱκανώτατον μνημονευόμενον, *Moses, a man commemorated to have been of a great soul, and wel ordered life.* Thus *Diodorus*; whereof we have this explication given us by *Mariana* the Jesuite, in his preface to *Genesis.* 'Moses, 'after the invention of Leters, was the first of al that persuaded the 'people to use writen Laws: which is produced by *Cyril* out of 'Diodorus, *lib.* 1. *contra Julian.* There was in *Egypt*, amongst the *Jews*, 'a certain man of great mind and life, called *Moses*, who first per-'suaded the people to use Laws. Thus also *Owen*, *Theolog. lib.* 4. cap. 4. 'There is none (saies he) who hath taught, that there were a-'mongst mankind any writen Laws more ancient than the *Mosaic*: 'Neither is it confirmed by any authentic Testimonie, that there were 'any stated laws, although unwritten, (besides the dictates of right 'reason) constituted by the people for their governement, before 'the *Mosaic* Age. But that the fame of the *Mosaic Legislation* should 'spread it self far and near, was foretold by the spirit of God, *Deut.* '4 5, 6. viz. the Nations hearing of this Legation, should condemne 'themselves of follie, &c. For the most ancient of the Greeks do ac-'knowlege, that *Moses was the first of al Legislators.* So *Diodorus*, *Bib. l.* 1.

§. 4. But to demonstrate more fully the Traduction of *Pagan* Laws from Divine *Mosaic institutions*, we shal examine the most ancient *Legislators*, and *Laws*, among the *Grecians* and *Romans*; with endeavors to evince their *cognation* with, and *derivation* from, *Jewish Institutors* and *Institutes.* We shal begin with the *Grecian* Legislators, (who, as tis generally confessed, were more ancient than the *Romans*,) and endeavor to demonstrate the Traduction of their Laws from *Moses*'s Institutes. This is fully asserted by *Grotius*, *de veritate*

Relig. Christ. pag. 17. 'Adde hereto (saies he) the undouted Anti-'quitie of *Moses*'s writings; an argument whereof is this, that the most 'ancient *Attic* Laws, whence in after times the *Roman* were derived, 'owe their origine to *Moses*'s Laws. The like he mentions *de Jure 'Belli & pacis*, p. 19. 'Who may not believe, that seing the law of Mo-'ses hath such an expresse image of the Divine wil, the Nations did 'wel in taking their laws thence? which that the Grecians, specially the 'Attics did, is credible: whence the ancient Attic laws, and the *Ro-'man* twelve tables, which sprang thence, bear so much Similitude 'with the Hebrew laws. Thus likewise *Cunæus*, *de Repub. Hebr. pag.* 2. 'Truely the Grecians, whilest they ambitiously impute their bene-fits to al Nations, they place their giving Laws amongst the chiefest: 'For they mention their *Lycurgus's*, *Draco's*, *Solon's*, *Zaleucus's*; or 'if there be any names more ancient. But al this *gloriation* is vain: for 'this aërial Nation is silenced by the Jew *Flavius Josephus*; whose *A-'pologie* (learned to a miracle) against *Apion*, that enemie to the Jews, 'is extant.— *Flavius* shews there, that the *Greek* Legislators, if compa-red with *Moses*, are of the lowest Antiquitie, and seem to have been borne but yesterday, or t'other day, &c. I find the same in *Mariana*, his preface to *Genesis*. '*Moses* (saies he) was not only 'the most ancient of *Poets*; but also the first of al *Lawgivers*: which 'Josephus, *lib.* 2. *contra Apion*, evinceth from the very name of '*Law*, which was altogether unknown to the Ancients; yea so, that 'the word is not to be found in *Homer*'s books, &c.

§. 5. I find no where a better account of the *Grecian* Legisla-tors, than in *Plato*, his *Minos*, *fol.* 381. where, giving us an ac-count of the first *Institutors* of al their *Laws*, he mentions three as most famous; namely *Minos*, *Licurgus*, and *Solon*: but the chiefest of these he makes to be [a] *Minos*; who brought Laws out of *Crete* into *Grece*: His words are, ἀλλὰ τούτων τῶν νομίμων τὰ βέλτιστα οἶσθ' ὅθεν ἦκεν δι-δάσκαλος; Μίνως· Φασὶ γε ἐκ Κρήτης, *But the best of these Laws, whence came they, thinkest thou?* Minos. *They say from Crete.* *Serranus* on this Text com-ments thus: '*Plato* wil have *Lycurgus*, and the *Grecian* Lawgivers de-'rive their Laws from *Crete*, by means of *Minos*, their Conductor 'and Guide. But the *Cretians* drew their Laws from the Jews: for 'many of the *Jews* lived and had commerce with the *Cretians*, as 'tis most probable. As *Minos*, so [b] *Lycurgus* also, that great *Lacedemo-nian* Legislator, travelled into *Crete* there to acquaint himself with *Jewish*, and *Mosaic* Institutes: this seems evident by what is mention-ed of him by *Plutarch*, in the biginning of his life; where he relates,

a *Minos igitur, qui omni genere sapientiæ excellere visus est, & ingenio clarus, & legalibus lati sub Lunceo, qui post Danaum regnavit, undecima post Inachum ætate floruit, Tatianus contra Græcos.*

b *Lycurgus multo post Illii captivitatem natus annis centum ante Olympiades Lacedæmoniis leges præscripsit. Tatian. contra Græcos orat.*

'that *Lycurgus* travelled into *Crete*, there to informe himself touch-
'ing ancient Laws, &c. Now that the *Cretians* received their Laws from the *Jews*, may be farther evident from that great commerce and correspondence which was between them, by reason of their vicinitie, and the *Phenicians* navigation into *Crete*, &c. Farther that *Solon*, the great *Athenian* Lawgiver, derived the chiefest of his Laws from the *Mosaic* Institutes, seems very probable hence, because (as we have before proved out of *Plato's Timeus, fol.* 22. *chap.* 6. §. 1.) *Solon* travelled to *Egypt*, on purpose to informe himself touching the wisdome of the *Ancients*, i. e. the *Jews*, &c. Thus *Steuchus Eugubinus, de peren. Philosoph. l.* 2. *c.* 2. *Proclus relates, that Solon heard at Sai among the Egyptians, a Priest named Patanit, at Heliopolis one called Oclapus, at Sebemytum, Ethimus, as the Histories of the Egyptians attest*. Yea, the manner of *Solons* writing his laws from *right to left*, argueth their origine to be Hebraic. More concerning *Solon's* being in *Egypt*, &c. see *Vossius de Philosophor. sectis c.* 2. §. 3. Yea *Carion*, in his *Chronicon, l.* 2. of *Solon*, saies expressly, 'That *Solon* did so wisely distinguish *forensic Actions*, 'that their order answers almost exactly to the *Decalogue*. And that the *Attic Laws* were in their first *institution*, exactly parallel to, and therefore *imitations* of, the *Mosaic Institutes*, I suppose wil appear very evident to any, that shal take a ful view of *Attic Laws*, as laid down by *Petit*, in his learned book *de legibus Atticis*. I shal give a Specimen of some few *Attic* Laws, which seem to have an evident *cognation* with, and *derivation* from, the *Mosaic*. The most ancient of the *Attic Legislators* was, as tis supposed, *Triptolemus*; three of whose Laws are famous amongst the Ancients: so *Porphyrie, lib.* περὶ ἀποχῆς τῶν ἐμψύχων. 4. *It is*, saies he, *affirmed, that the most ancient of the Attic Legislators was Triptolemus, of whom Hermippus*, in 2. περὶ τῶν νομοθετῶν, *writes thus, And they say, that Triptolemus gave Laws to the Athenians; and Xenocrates, the Philosopher writes, that there remains in the Eleusine Temple, three of his Laws*: τοὺς γονεῖς τιμᾶν· θεοὺς καρποῖς ἀγάλλειν· ζῶα μὴ ζιφεῖν. *That parents are to be honored: That the Gods are to be worshiped with the fruits of the Earth: That flesh is not to be eaten*. The same is mentioned by *Jerome*, lib. 2. advers. Jovinianum. Now that these Laws are al of *Mosaic* origine seems evident. As for the first, *That Parents are to be honored*, it is the same with the 5th Commandment, *Honor thy father and mother*. Touching the 2d Law of Triptolemus, *That the Gods are to be worshiped by fruits*; it being, by the injurie of time, antiquated, it was again revived by *Draco* (another ancient, *Attic*

Solon.

Attic laws of Judaic origine.

tic Legislator; who by reason of the severitie of his Laws, is said to write them in bloud) thus: ΘΕΟΥΣ ΤΙΜΑΝ ΚΑΤΑ ΔΥΝΑΜΙΝ ΣΥΝ ΕΥΦΗΜΙΑ, ΚΑΙ ΑΠΑΡΧΑΙΣ ΚΑΡΠΩΝ, *The Gods are to be worshiped so far as we are able, with a good conscience, and the first fruits.* Thus *Porphyrie* in the fore-named place: whereto he addes, πῶς θεοῖς ἀφ' ὧν ἔδωκαν ἡμῖν ὠφελίωνν εἰς τὸ βίον ἀπαρχὰς ποιεῖσθαι; *It is but just and equitable, that we give the Gods the first fruits, who have given us al the provisions of our life:* which seems apparently but a transscript of the *Mosaic* Institute, touching the *first fruits* being offered to God. As for *Triptolemus*'s third Institute, concerning *Abstinence from flesh*, it seems traduced from the *Mosaic* Institution, touching Abstinence from *unclean beasts*, &c. Another *Attic* Law, referring to Sacrifices was this, τοὺς ἐκ θυσίας ἰόντας, φέρειν ἐξ αὐτῆς τὸ θυσίας τοῖς οἰκείοις, *Let those who sacrifice, carry some of the sacrifice home with them.* This also seems an imitation of, and therefore a derivation from, the *Mosaic* Institute, which appointed Him that sacrificed, specially in that sacrifice of the *Paschal* Lamb, to eat of his own sacrifice at his own house. Again, amongst the *Attic* Laws, we find this, τὰ ὑπολειπόμενα τῆς θυσίας τοῦ ἱερέως λαμβάνειν, *Let the Reliques of the sacred victimes be given to the Priests.* These reliques, saies the Scholiast on *Aristophanes, ad vespas*, were the *skins*, and *legs*. This Law seems evidently traduced from the *Mosaic* Institute touching *the reliques of the sacrifices, which belonged to the Priests.* Thus I have instanced only in some few Laws mentioned by Learned *Petitus*, in his first *Title* of his *lib.* 1. He that has time to spend in running thorow the other Laws by him mentioned, wil find a great quantitie of *Materials* to fil up this parallel. I shal adde only that law of the *Areopagites*, against casual man slaughter, by punishing the offender, ἀπενιαυτισμῷ, *with a years banissement*, parallel to the *Jewish* citie of Refuge, as *Masius* in Josh. 20.

Plato's College from the Jewish Sanedrim.

§. 6. That *Plato* derived the original *Idea* of his *Politic Constitutions*, and *Laws* from *Moses*'s Institutes, I conceive may be evidently demonstrated from their cognation each to other. 1. *Plato*'s institution of his *sacred College*, τῶν νομοφυλάκων, *such as were to be Conservators of his Laws*, has a very great *cognation* with, and therefore seems to be but an *imitation* of, the Jewish *Sanedrim*. This *College* we find instituted by *Plato*, *de Leg.* 12 *fol.* 95. 1. εἰς τὸ σύλλογον ἵνα τῶν τῶν νόμους ἐπιμελούντων, ἔστω δὲ ἔστω νέων καὶ πρεσβυτέρων μεμιγμένῳ. Then he ordains, *that there should be present in this College, in the first place, some of the Priests,* τῶν ἱερέων τῶν τὰ ἀρίστα ἐπιτηδευόντων, *such as excelled in virtue, and the faithfull discharge*

of their Office. Thence he addes, *of the Conservators of the Laws, such as excel in virtue and age, ten.* Lastly he concludes with a *Curator* or *Provist of the whole Discipline,* &c. This College he termes σύλλογον νυκτερινὸν, *the Night-College,* which consisted of the chiefest of the *Priests,* the *Elders* of the people, and the *chief Magistrate*; exactly parallel to the great *Sanedrim* of the Jews, consisting of the *chief Priests,* the *Elders* of the people, and the *chief magistrate.* Whereunto also the *Roman Senat* seems to answer; which consisted of *Priests,* and *Consuls*; at *Grotius de Imp. sum. circa sacra, pag.* 388.

2. Again, *Plato, de leg. lib.* 6. *fol* 759. makes a law for the *ordering of Priests,* which seems evidently to be of *Jewish origination.* His law runs thus: Δοκιμάζειν ὃ [*scil.* ἱερέα] ἢ ἀεὶ λο]χάνοντα πρεσβύτην μὴ ὁλόκληρον γνήσιον, *After the examen and election of the Priest, let him be approved, who is perfect and legitimate*: which answers in al points to the *Jewish Priests* their Election, and Approbation; who were to be without *blemish,* and *legitimate.* *Plato's Law for the ordering of Priests.*

3. *Plato, de Leg.* 9. *fol.* 881. institutes another Law, for the *Excommunication* of such as should strike their *Parents.* His law runs thus: *He that shal be found guiltie of striking his Parent, let him be for ever banished and excommunicated from Sacreds.* Yea, he ordains farther, *that none eat or drink with such an excommunicated person, lest he be polluted by communion with him.* Every one may see how exactly this answers to the *Jewish institutes,* about *Excommunication*; &c. *Clemens Alexandrinus, in admonitione ad Gentes,* speaking to *Plato,* saies expressly, νόμους δὲ τοὺς ὅσοι ἀληθεῖς, καὶ δόξαν τὴν περὶ θεοῦ, παρ' αὐτῶν ὠφελήσαι φησὶ Ἑβραίων, *But as for Laws, whatever are true, as also the opinion of God, these things were conveyed to thee from the Hebrews.* *For Excommunication.*

4. Yea not only *Plato's,* but also *Aristotle's, Politics,* at least some of them, seem to owe their *origine* to *Mosaic institutes.* For *Aristotle,* in his *Politics,* gives us *certain ancient Laws against selling their possessions*; *which seem plain derivations from Moses's institutes against selling possessions,* &c. as *Cunæus, de Repub. Heb. pag.* 21. *Against selling possessions, see part* 2. *book* 4. *chap.* 1. §. 3. *of Aristotle's Politics.*

§. 7. As the *Grecian,* so the *Roman Laws* also, owe their *origine* to the *Mosaic institutes.* This necessarily follows upon the former; for (as we before §. 4. proved out of *Grotius*) the *Roman Laws* were for the most part extracted out of the *Attic* and *Grecian.* So *Melanchton,* in his Preface to *Carion's Chronicon* tels us, 'That the *Roman* Citie receiv-'ed its Chiefest *Laws* and *judicial order* from *Athens*: For she fre-'quently imitated the particular *Examples* of this *Republic*; as when 'the *Roman Laws of Jewish origine.*

'the greatnesse of Usuries gave an occasion to Sedition, Rome followed the *counsel* of *Solon*, cencerning πεντακοσία, and reduced *Usuries* to the *hundreds*, &c. Albeit the Romans received much of their *Civil Law* from the *Grecians*; yet as for their Pontific or *Canon law*, it proceded muchly from the *Etrusci*, who received theirs from the *Hebrews*. So *Grotius*, in his *Annotat.* on *Mat.* 12. 1. 'In the Pontific 'Roman law, whereof a great part proceded from the *Etrusci*; and 'the *Etrusci* received it from the *Hebrews*, &c. yea, we have proved at large in what foregoes (*Book* 2. cap. 9. of *Politic Theologie*) that the Pontific *Laws*, for *Collegiate Order*, *Priests*, *Vestements*, *Purifications*; and al other *Sacreds* amongst the Romans, were but *imitations* of *Jewish institutes*. The same might be farther evinced touching their *Civil Law*, the 12. *Tables*, the *Agrarian Law*, &c. which seem evidently derivations from *Moses's Judicial Law*.

§. 8. But this wil be apparently demonstrated, by a brief reflection on the first great *Lawgivers* amongst the Romans. To begin with *Numa Pompilius*, the main *Founder* of the Roman *Laws* whom some suppose to have been instructed by *Pythagoras*, the *Jewish Ape*; because of that agreament which is to be found betwixt his *Institutions*, and those of *Pythagoras*. But this crosseth the course of *Chronologie*, which makes *Pythagoras* much younger than *Numa*. I should rather judge, that *Numa* received his Laws immediately from the *Phenicians*, who frequented the *Sea-ports* of *Italie*, even in, and before *Numa's* time. That *Numa* received his *Laws* originally from the *Jews*, is asserted by *Clemens Alexandr. στρω. lib.* 1. and by *Selden. de Jure Nat. Gent. Hebr. lib.* 1. cap. 2. *fol.* 14. '*Numa* (saies he) the King of the Romans, is thought by *Clement, strom.* 1. from the similitude of his Doctrine, to have been instructed by the *Jews*, at least to have imbibed 'their Doctrine, &c. This ressemblance betwixt *Numa's Discipline*, and that of the *Jews*, appears in many particulars, as in *his forbiding graven Images of God*, *his* Pontific *Law*, *College*, *Priests*, &c. as before book 2. chap. 9. §. 1. &c. To *Numa* we may adde *Pythagoras*; who, though a *Grecian* by birth, yet gave many *Laws* to the *Italians*, both by his *Philosophic Instructions*, as also by his Scholar *Zaleucus*, who gave Laws to the *Locrians*, and others. *Zaleucus Pythagoras's* Disciple, who lived about the *Babylonian* Captivitie, was the first that committed *Laws* to writing, in imitation of *Moses's* written *institutes*: For *Lycurgus's* Laws were not written. Thence *Strabo*, speaking of the *Locrians*, to whom *Zaleucus* gave Laws, saies, πρῶτοι γράμμοις

Roman Lawgivers

Numa.

Pythagoras.

Zaleucus.

μοιείν γεγράφοις χρήσαθαι πεπιεσμένοι εἰσί, *They are thought to be the first that used written Laws.* Now *Zaleucus* received these *Institutes*, he gave to the *Locrians*, from his Master *Pythagoras*, who had them from the *Jews*; as we have proved, in what follows of *Pythagoras* his *Politics*. For the conclusion of this Discourse, take the Observation of *Austin*, *de civit. Dei lib.* 6. cap. 11. where he brings in *Annæus Seneca*, discoursing thus of the *Jews*: ' Whilest the custome of that ' wicked nation so greatly prevailed, that now it hath obtained ' through al parts of the Earth; so that the *conquered* have given Laws ' to the *Conquerors*. Wherein *Seneca* acknowlegeth, that the *Jews* gave Laws to al Nations. And as the Pagan Laws received their Derivation from the Judaic; So also many of the *ceremonies*, used by the *Administrators* of those Laws, had the same Derivation. Thus, as the Hebrew *Judges* and *Officers* carried rods, as Symbols of that Justice they were to execute; so the *Pretors*, and *Lictors* in the ancient Roman Commun-wealth had also their rods of the same *Symbolic* significance.

CHAP. X.

Pagan Rhetoric and Oratorie from Jewish.

Longinus's *imitation of* Moses: *Symbolic Rhetoric from sacred Symbols.* Scriptural *Metaphors, Allegories, Proverbs, and Enigmes* the original and most perfect Idea of Pagan. Plato's *rules of Rhetoric no where to be found so perfect as in Scripture. Orators must* 1. *aim at Truth;* 2. *at Virtue.* 3. *They must be virtuous.* 4. *Their Orations must be* harmonious, *and* uniforme. 5. Pathetic. 6. Masculine, *not flattering.* 7. *Exemples necessarie.* 8. *Repetitions.* Aristotle's *rules*, *that an Oration be* 1. harmonious, 2 proper, 3 clear, 4 weighty, 5 natural, 6 Majestic, &c.

§. 1. THe last piece of *Philologie*, I shal mention, is *Rhetoric*, or *Oratorie*, which *Aristotle*, in *Sophista*, tels us, was first invented by *Empedocles*: but if we consider *Rhetoric* in its original, native *puritie*, and *perfection*, we need no way dout, it was first seated in the *Scripture*; whence, as we may conjecture, the ancient Heathens borrowed much of

Sacred Rhetoric the Idea of Profane.

of their skil therein. And indeed, such is the incomparable *Majestie* of the Scripture stile, and *Phraseologie*, joined with so great *puritie*, and *simplicitie*, as that al *human Eloquence*, or *Oratorie* must be necessarily confessed to come short thereof. Was there ever any piece of human Eloquence, that had such an *Efficacitie* to *persuade*, and yet so great *Simplicitie* as the Word of God? Can the most curious wits produce any Monument of human Rhetoric that hath so much *plenitude of style*, mixed with so great *Brevitie*, and *Perspicuitie*, as is to be found here? Where may we find such a δεινότη, and *Majestie* of speech joyned with such a condescendent *Humilitie* and *Comitie*, as in sacred Literature! O! what an *Altitude* and *Abysse* of Divine Mysteries is there in the Sacred Scriptures? And yet with what a familiar, and *pathetic mediocritie*, or plainesse are they delivered? What elegant *Proprieties*; what illustrious *Types*; what lively *Metaphors*; what accurate *examples*; with al manner of Divine Characters of Sacred Eloquence are there to be found in the Holy Scriptures? Its true, here is no artificial color, or paint for wanton wits; no sordid *complaisance*, or flatteries for corrupt hearts: Yet, Oh! What Divine *Characters* of a Masculine Majestic Oratorie are to be found here? When the Scripture thunders out *Terrors* for the awakening of secure sinners. How much doth it transcend the δεινότητα, or *efficacitie* and vehemence of *Demosthenes*? where it speakes *Consolation*, how greatly doth it surpasse the delicious suavities of *Cicero*? When it opens profound Mysteries, how far doth it excel the *Grandiloquence* of *Plato*? As for exact method in the Explication of Truths, how much doth *Paul* in his Epistles transcend the most exact *Artifices* of *Aristotle* or *Galen*? So admirable and transcendent is the sacred Oratorie of Scripture, beyond al human Eloquence. Yea *Longinus*, a man otherwise very averse from, and abhorrent of, the Christian Religion, was so far affected herewith, as that in his book περὶ ὕψους, *of Sublimitie of speech*, he greatly affects an *imitation* of *Moses*, as the best patterne of *Oratorie*. So *Camero*, *fol.* 345. tels us, 'That *Longinus*, in his book περὶ ὕψους, has taken the patterne τῆς τοῦ λόγου δεινότητος, *of the Sublimitie of speech*, from none so much, as from *Moses's* writings, &c. And indeed what *Pagan Orator* ever was there, that had so much of *sublimitie*, mixed with such a *native simplicitie*, as *Job*, and *Esaia*? who ever spake or writ with such a παθος or *affectionate Poetic* strain, as *David*, and *Jeremia*, &c?

Longinus's imitation of Moses.

Pagan Rhetoric its cognation with, and derivation from, Scripture Rhetoric.

§. 2. But to come to a more close and particular Demonstration: That the *Majestie* of *Scripture stile* was the *original Idea* and *exemplar* of

of that *Sublimitie* of speech or *Rhetoric*, in use amongst the Heathens, we may conjecture from the consideration of those particular *Canons*, which are given by *Pagan Rhetoricians*, or observed in their *choicest* pieces of *Oratorie*; but no where to be found, in such a degree of *perfection*, as in the *sacred Scriptures*.

Pagan Symbolic images of Truth from sacred.

1. The most ancient piece of *Rhetoric* or Oratorie, commended, and practised by Heathen Masters of Speech, consisted in the right framing, and application of *Metaphors*, *Allegories*, and other *Symbolic Images*, *sensible Formes*, or *similitudes*; whereby the Ancients were wont to point forth, or give lively *colors* to their more choice, *hidden Notions*, and *Things*. And the great *Canon*, on which they founded this *artificial mode* of expressing things, was this, τὰ αἰσθητὰ τῶν νοητῶν μιμήματα, *Sensible formes are but imitates of intelligibles.* This kind of *metaphoric Elegance of Speech* began first in the *Oriental parts*; and was conveyed thence by *Pythagoras* and *Plato*; with others, into *Grece*: As he that is versed in *Pythagoras's Symbols*, and *Plato's Allegories*, wil easily grant, they abounded much in this kind of *Eloquence*. Thus *Serranus*, in his Preface to *Plato*, observes wel, 'That 'it was the mode of the Ancients, to represent *Truth* συμβόλοις, by 'certain *Symbols*, or *sensible Formes*: That *Plato* followed this mode, 'is not to be douted. Neither indeed is this *method* of teaching without its Reasons. For εἰκασία, or the lively representation of things 'by such *sensible Images*, is mighty efficacious for the *striking* and *affecting* mens minds, which are much moved hereby. For when 'Truth is clouded with much obscuritie, we ascend unto it more safe'ly, and more compendiously, by these *sensible Gradations*: and 'she, lying hid in these shadows, penetrates mens minds more *power*'*fully*. Neither is there wanting to this *studie* and *indagation* Delight, which is the Mistresse of *Disquisition*. Moreover, this designation of 'things, by their *proper Notes*, does much relieve the *Memorie*. For 'by exciting the mind by *Novitie*, *Admiration*, and an opinion of '*Beautie*, is does fixe the things themselves more firmely in the mind. 'Al which *Plato* hath mentioned, not from himself, or from *human* '*Reason*, but from a more happy Doctrine, namely, from that of *Mo*'*ses*, and of the *Prophets*. Thus *Serranus*. By which it appears, that *Plato*, and the rest of those great Masters of Speech, received this their *Symbolic mode* of Discourse, from the sacred fountain of the *Jewish Church*. *Aristotle* also, in his *Rhetor. pag.* 208. commends the use of *Metaphors* rightly applied in *Rhetoric*. His words are, δεῖ δὲ μεταφέρειν

The advantages of Symbolic Rhetoric.

μεταφέρειν ἀπὸ οἰκείων, καὶ μὴ φανερῶν, *We ought to metaphorise from things proper, and not manifest.* Though he disliked the luxuriant Metaphors and Allegories of *Plato*, yet he does commend the right use of *Metaphors.* That the *Jewish Church* was the fountain of al these *Symbolic Elements*, and *sensible Images*, so much in use amongst the ancient *Rhetoricians*, (as wel as *Philosophers*,) we prove at large hereafter in our account of *Mythologic* Philosophie, part. 2. B. 2. C. 2. also C. 9.

Scriptural metaphors.

At present we shal content our selves with some Characters of Scriptural *Metaphors*, and some other *Symbols*; their *Prioritie*, *Dignitie*, and *Use*: which wil give us a good discoverie of their Traduction and use among Pagan Orators. *Metaphors* in the general are the most pleasing, flourishing, and efficacious piece of *Rhetoric*, specially in Divine maters: whence they are stiled by some, ἡ θεολογικὴ παιδοτρίβη, *The Schole of Theologie*: And indeed there is scarce any one point of Theologie, which is not lively illustrated in Scripture by some one *Metaphor* or other: Yea, to speak more fully, there is hardly any thing to be found in the whole creation, which is not of use to set forth things Spiritual. Hence that great old saying (which was the foundation of al Symbolic Philosophie) *Things sensible are but the Apes of things Intelligible.* Thus we find in Scripture, the whole creation as it were spiritualised, to illustrate Spiritual Mysteries by. What a world of *Anthropopathies*, or *Metaphors* translated from man, and other creatures are there used, to illustrate Divine perfections and Mysteries? How oft is the human soul assumed, thereby to expresse the Life of God? Yea, are not the parts of human Bodie ascribed to God, as Symbolic Images of his Divine perfections? How frequently is *Head*, *Face*, *Eyes*, *Ears*, *Mouth*, *Armes*, *Hands*, *Heart*, *Bowels*, *Breast*, *Feet*, attributed to God for the illustration of some one Divine perfection of his? Are not also many human Affections, as *Grief*, *Joy*, *Anger*, &c. oft used in Scripture as Metaphoric shadows of God's regards to his creature? Moreover, How many human Actions both interne, and externe are ascribed to God? Again, How many *human Adjuncts*, as *Time*, *Place*, *Garments*, &c. are there attributed to God; Farther, are there not many *Metaphors* translated from other creatures to God? Is he not in regard of his *Power* and Force, compared to a *Lion*, in regard of his Influence to the *Sun*, &c? So also for *Prosopopaia*, which is another species of Metaphors; what abundant and elegant instances thereof, do we find in Sacred Scripture? How oft are things *inanimate* clothed with the Acts and senses of man? Are not such Acts as properly

perly belong to men, oft attributed to mere *animal* Brutes? as Job. 12. 7,8. Joel. 1. 6. Psal. 58. 9? Again, What a vast quantitie of Metaphors are drawn from *Celestial Bodies, Light, Darknesse, Fire, Air, Earth,* and *Water* to expresse things Spiritual by? And if we consider *Minerals, pretious stones, metals, plants, animals,* shal we not find a world of Metaphors translated thence to adumbrate Divine Mysteries? Oh! what rich Mines of beautiful and delicious Metaphors are there to be found in Sacred Literature, beyond al human Writings that ever were, or may be expected? May we not then justly conclude the Scripture to be the Original and best *Idea* or *Exemplar* of Metaphoric Rhetoric, and flours?

The same also may be argued touching *Allegories*; which the Ancients stiled ἀλληγορίας: and so an *Allegoric*, according to its Etymon, notes that which is otherwise spoken than understood: which, as to its mater, is twofold, either in *words* or *things*: The first is nothing else but a continual *Trope*, specially a *Mataphor*. And Oh! What rich and pregnant Allegories are there to be found in the Sacred Literature? Is not the whole covenant of Grace, and mans Redemption by Christ couched under the Evangelic Allegorie of *the seed of the woman*, &c. Gen. 3. 15? Again, what a lively Description of the Tranquillitie and flourishing of Christs Kingdome, do we find, Gen. 49. 11, 12. under that rich Allegorie of *binding his Asse to the vine*, &c? Yea, were not many of the Wiser Pagans so much taken with the significant Symbols of this Allegorie, as that they applied many severals thereof to their Gods, *Silenus*, and *Bacchus*, as before, B. 2. c. 3. Farther, What an excellent Allegoric Description have we of old age and Death, Eccles. 12. 2. &c? How lively is the decay of the souls vigor, Intelligence, and Judgement illustrated by the *Obtenebration* of the Sun, Moon, Stars, and Light? What doth the *returne of the clouds after the rain* import but the cloudie time of old age, wherein men become children again? or more particularly, the cloudy melancholic apprehension and humors of old age with distillations of Rheumes, which have no smal Ressemblance with rain and clouds? How elegantly are the feeble hands and knees described, v. 3. *by the trembling of the keepers of the house*, &c? and the decay of the visive faculte or eyes, by *the Darknesse of those that look out at the windows*? And so v. 4. What means the *dores of the street*, but *the lips*; and *the daughters of music*, but the *ears*? Again v. 5, What signifies *the flourishing of the Almond tree*, but the *gray hairs* of old Age? So the *Grasshopers being a burden*, is interpreted

Of Allegories.

by some of the *Inflexion* or *Incurvation* of the *Spinæ Dorsi*, or *back-bone*; and the *failing of desire*, the want of Appetite. And lastly, the *silver cups being loosed*, and the *golden bowls being broken*, &c. seems evidently to denote the dissolution of human Nature, and ceasing of life. So also for Salomons *Cantic* or *Song*, of what abundance of continued *Metaphors* or *Allegories*, and those greatly *Emphatic*, though very obscure, doth it consist? How doth it under the Metaphor of a *Spouse* and *Bridegroom* couch the chiefest *Mysteries* and inestimable vouchsafements of Christ to his Church? And we are not without probable conjectures that *Plato* drew the original Idea of his συμπόσιον, or *Allegoric Dialogue of Love* from this *Cantic* of *Salomon*: For it is a general persuasion of the learned, that *Plato* derived his *Allegoric* mode of Philosophising from the Scriptures, or Judaic Church.

Of Proverbs. Another part of *Symbolic Rhetoric*, taken from sensible Formes or Images, consist in the right composure of *Proverbs*, and *Enigmes*. The difference between these is this: A *Proverb* is the continuation of a *Trope*, with a particular regard to vulgar use; but an *Enigme* is for singular obscuritie. A Proverb is termed by the Hebrews, משל, as Ezech. 16. 44. from משל which signifies both *to Compare* and *Rule*; and thence a Proverb was by them so stiled, because it is a *comparative* or *ruling sentence*. And so it answers to the Greek παροιμία, used 2. Pet. 2. 22. which some make to be the same with παρ' ὄνομα, i.e. *beside*, *or according to the first word*; and as it were another word or sense, deduced from its sense: And thus παροιμία answers to the Latin *Adagium*, from *adigendo*, i. e. the *drawing* of a word or sentence from its proper signification to some other. Others make παροιμία the same with παρὰ τὸ ὅμου, from a *commun way*, or public manner of speech, in use among al, even the vulgar. Divine Proverbs consist either in *entire Sentences*, or *proverbial Phrases*: we find a great quantitie of each in sacred Scripture, and those so rich and elegant, that some of them have been affected by the greatest Masters of Speech, and wisdome among the Pagans. I shall mention only one, used by our blessed Lord to Saul, Act. 9.5. *Its hard for thee to kick against the pricks*; which seems to be a proverbial Speech, commun among the Jews; whereby they signified, what a vain thing it was to reluctate or strive against such as were more powerful, specially against God. This Metaphoric Proverb seems to be taken from such refractory bullocks, or horses as *kick* against the *pricks* to their own hurt. We find this Hebraic Proverb in use also among the Grecians. So *Pindar*. *Pyth. od.* 2.

Χρὴ

Χρὴ δ' πρὸς θεὸν οὐκ ἐρίζειν —
Ποτὶ κέντρα δὲ τοι λακπάζοντι πελέθει ὀρθοπορὸς οἶμος.

We may not contend with God: For to kick against the pricks is a slippery way. So also, Euripid. Bach. θυμούμενος πρὸς κέντρα λακπάζοιμι θνητὸς ὢν θεῷ. *If poor mortal I should swel with anger against* God, *I should but kick against the pricks.*

As for *Enigmes*, in Greek αἰνίγματα, another part of Symbolic Rhetoric they import an *involute* Speech or *obscure question*: drawing their origination from αἰνίσσεσθαι, *obscurely to intimate* or *couch a matter* from αἶνος, which signifies primarily *Praise*, and thence a saying worthy of *Praise and Admiration*; namely, by reason of its dark and *Symbolic* sense. The Hebrews expresse an *Enigme* by חורה which in its more laxe notion signifies *any acute* and *profitable Saying*, or *Question*, Thus 1. King. 10. 1. the Queen of *Saba* is said to pose *Salomon*, בחורות *with Enigmes*, or acute Questions, i. e. as some suppose, touching the true God, his Being and worship, Immortalitie of the Soul, or the like. So Psal. 49. 4. and 78. 2. we find the word taken in the like laxe sense. But an Enigme in a Strict sense, is a Speech that has a *singular Obscuritie* in a continued Trope: such was Samsons Riddle, Judg. 14. 14. *out of the eater came forth meat*, &c. And among this Sort we may reckon ths chiefest part of *Pythagoras's* Symbols, many whereof had their origine from the Sacred Scriptures and Judaic Church, as we have proved at large in p. 2. B. 2. C. 9. §. 45. of *Pythagoras's Symbols*. And that al Symbolic Rhetoric both Metaphoric, Allegoric, Parabolic, Enigmatic, &c. had its rise from sacred Symbols, see Court of the Gentiles P. 2. B. 2. C. 2. *Enigmes.*

§. 2. There are other properties of *persuasive Eloquence*, or *Oratorie*, which are to be found no where in so perfect a degree as in Scripture. I shal begin with such as are mentioned by *Plato*; who seems most accurately skilled both in the *Theorie* and *Praxis* of *Oratorie*, or *persuasive Speech*. *Plato* in his *Phædrus*, *fol.* 267. gives us these parts of an Oration Προοίμιον, Διήγησις, &c. *Proeme*, *Narration*, *Testimonies*, *sensible Demonstrations*, *probable Conjectures*, *Probation by Autoritie*, *and Confirmation thereof*; *Confutation*, *and Refutation*, *as in Accusation*, *and Apologie*; *Adumbration*, *Commendation*, *Vituperation*, *Gemination of words*; *famous Sentences*, *Similitudes*, *with Conclusion*, &c. I shal not insist upon al these parts of *Oratorie*, but pick out some more *essential* thereto, and more fully insisted on by *Plato*. *Plato's rules for Rhetoric.*

1. *Rhetoric for the illustration of Truth.*

1. *Plato* laies down this as the *Head* and principal part of R*hetoric* *speech*, *That it conduce to the illustration of Truth.* Whence he condemnes such, who are wholly taken up about *Metaphors* and *Similitudes*, without any regard to that *Truth*, which is, or ought to be, couched under them. So in his P*hædr. fol.* 262. *Plato* tels us, 'That 'he who is ignorant of the Truth of things, can never rightly judge of 'that *Similitude* wherewith the things is clothed.— Is it not manifest '(saies he) that those who opine or conjecture beside the nature of 'things, and thence fal into error, are therefore deceived, because 'they stick wholly about the *Similitudes* of things, &c? So again *fol.* 260. *We are assured, there neither is, nor ever wil be, any true Art of speaking without Truth*, καὶ ἐν ὅτι τέχνη, ἀλλ' ἄτεχνος τριβή; *Oratorie without Truth is not an Art, but an inartificial Trade.* In brief; P*lato* makes *Oration* or *persuasive Speech* to be the handmaid and ornament of *Reason* or *Truth*; and hence he counts him the best Orator, *who does in a most lively manner represent and illustrate Truth*, &c. Now where can we find Truth more lively illustrated, than in the sacred Scriptures? what *apposite similitudes* and Ressemblances of Truth do we find there? &c.

1. *Rhetoric must draw men to virtue.*

§. 3. 2. The main *end* or designe of R*hetoric*, according to *Plato*, is to draw men to *virtue*. As Truth is the *immediate subject*, so *virtue* the *ultimate end* of al *Oratorie*. So *Plato*, *Phædr. fol.* 271. Ἐπειδὴ λόγου δύναμις τυγχάνει ψυχαγωγία οὖσα τῶν μέλλοντα ῥητορικὸν ἔσεσθαι ἀνάγκη, *The facultie of speaking wel is to draw the soul*, &c. This ψυχαγωγία, or *alluring of the Soul to virtue*, which P*lato* makes the chief end of *Oratorie*, is more fully by him explicated, *fol.* 272. where he gives this as the last and best character of a *good Orator*; *That he be a person virtuously inclined*: *and thence, that al his Oration tend to this, to bring men to be conformed to God*; Ἡν ἕνεκα τοῦ λέγειν, &c. *A wise Orator ought to strive how he may speak, or do things pleasing, not to men, but to the Gods; whom he should endeavor to obey to the utmost.* Whence P*lato* *Gorg.* 513. tels us, 'That the chief work of a good Rhetorician is, 'to make men *good Citizens*, like to God, &c. His words are, Ἀρ' οὖν ὅπως ἡμῖν ἐπιχειρητέον ὅτι τὴν πόλιν καὶ τοὺς πολίτας θεραπεύειν, ὡς βελτίστους αὐτοὺς τοὺς πολίτας ποιοῦντας, ἀγαθοῦ δὴ τούτου ὄντος ἐναντίον ὅτι ἐλεγόμεν ἄλλων εὐεργεσιῶν ὁποσονοῦν ἀξιοῦν, *This therefore must be chiefly endeavored by us, to cure the Citie and Citizens of moral diseases; thereby to make them excelling in virtue: for without this, al our endeavors signifie nothing*, &c. Whence he condemnes, *Pericles*, though *eloquent*, as a bad *Orator*, *because*, *by his flatterie*,

flatterie, *he made the Athenians worse than he found them.* And he commendeth *Socrates* as most *excellent*, *because he spake* πρὸς τὸ βέλτιστον, ἢ πρὸς τὸ ἥδιστον, *to make men best*, *not best to please.* Hence *Plato*, *Gorg.* 455. gives this definition of *Rhetoric*: ἡ ῥητορικὴ πειθοῦς δημιουργός ἐστι πολιτικῆς, ἀλλ' οὐ διδασκαλικοῦ, περὶ τὸ δίκαιον καὶ ἄδικον: *Rhetoric is a composition of persuasive, not demonstrative, speech, concerning what is just and unjust.* Now al this makes much for the *precellence* of *Scripture Rhetoric*; which infinitely excels al other, as wel in *moral*, as *Divine Ethics*, or *Precepts*, and *incentives* to virtue. Al *Pagan* Rhetoric comes infinitely short in the Scriptures *persuasives* and *Motives* to virtue, and that both as to the *Mater* and *Forme* and manner of persuading.

Orators must be just and virtuous.

§. 4. *Virtue* being the chief *end* of Oratorie, hence *Plato* makes this an *essential* qualitie of a good Orator, *That he himself be virtuous.* So in his *Gorg. fol.* 460. Ἀνάγκη τὸν ῥητορικὸν δίκαιον εἶναι, τὸ δίκαιον βούλεσθαι δίκαια πράττειν. οὐδέποτε ἄρα βουλήσεται ὁ ῥητορικὸς ἀδικεῖν: *Its necessarie, that a Rhetorician be just; that he wils what is just, and that he does just things. A* Rhetorician therefore never wils to do unjustly. So in his *Gorg. fol* 508. *Plato* addes, καὶ μέλλοντα ὀρθῶς ῥητορικὸν ἔσεσθαι δίκαιον, ἃ ἐχρὴ δεῖ εἶναι καὶ ἐπιστήμονα τῶν δικαίων, *He that wil act the part of an Orator aright, must be both just, and one that understands just things.* Thus again, in his *Laches*, *fol.* 188. *Plato* brings in *Laches* commending *Socrates*'s mode of teaching; aud shewing, 'That he was the best 'Preceptor, whose *life* did accord with his *doctrine*; which was an ex-'cellent kind of *Music*, or *Harmonie*, not *Ionic*, but *Doric*, and 'that which most delights the Auditors: Whereas on the contrarie, 'he that teacheth *well*, but acts *il*, by how much the more elegant 'he is, by so much the more he offendes; so that he seems to be μισόλογον, *an hater of Eloquence*, rather than φιλόλογον, a *lover of the same.* Thence *fol.* 189. *Laches* addes, *I knew Socrates first by his good deeds, more than by his words*; καὶ ἐκεῖ αὐτὸν εὗρον ἄξιον ὄντα λόγων καλῶν, καὶ πάσης παῤῥησίας, *and there I found him worthy of good Oratorie, and of freedome of speech.* Thus *Plato*; whereby he teacheth us, what *harmonie* there ought to be in a good Orator, betwixt his *words* and *deeds*; that his *Actions* must teach, as wel as his *Tongue.* Whence *Diogenes* blamed the Orators of his Age, because they did τὰ δίκαια μὲν ἐπιστάμενοι λέγειν, πράττειν δ' οὐδαμῶς, *endeavor to discourse eloquently of righteous things, but not to do them.* And this certainly enhanceth *Scripture-Oratorie*; the Composers whereof did both *speak* and *live* at a more

more transcendent rate, than ever Pagan Orators pretended to, much lesse attained.

4. *Orations must be uniforme.*

§. 5. As to the *Forme* of an Oration, *Plato* tels us, *That it must be like an Animal, which has al parts rightly disposed.* So in his *Phædr. fol.* 264. πάντα λόγον ὥσπερ ζῶον συνεστάναι σῶμά τ' ἔχοντα αὐτὸν ἀπῆ, ὥστε μήτε ἀκέφαλον εἶναι, μήτε ἄπουν, &c. 'Every Oration must be as a *living Creature*, which has a bodie; so that it must not be without an 'head, or without a *foot*; but must have the *midles* and *extremes* so 'exactly delineated, as that they may agree amongst themselves, and 'with the whole. Wherein he shews, that a good Oration must be εὐμέθοδος, καὶ εὐάρμοστος, *methodicly, and harmoniously composed*; so that ἀναλογία, *proportion of the parts*, both amongst themselves, and with the *whole*, is the spirit and *Soul* thereof. And surely there is no piece of Pagan Oratorie so *methodic* and *harmonious*, as *sacred Scriptures.*

5. *Orations must be pathetic.*

§. 6. As for the πάθη, *Affections* or properties of an *Oration*, *Plato* tels us, that it must be very *pathetic*, and *affectionate.* So in his *Gorg. fol.* 481. εἰ μή τι ἦν τοῖς ἀνθρώποις πάθος, οὐκ ἂν ἦν ἐφάδιον ἐνδείξασθαι τῷ ἑτέρῳ τὸ αὐτοῦ πάθημα, *unlesse an Orator hath a* πάθος, *or moving Affection, he cannot demonstrate unto others his* πάθημα, or *moving object.* This pathetic *Efficacitie* to persuade is stiled by *Isocrates* δεινότης ἐν τοῖς λόγοις: by others δείνωσις, or δεινολογία: which denotes such a *Qualitie* and *Efficacitie* of speech, as is exactly conformed to the *Affections*; and thence by a certain imperceptible force it penetrates the mind with the Affections, and moves them as it pleaseth. Hence *Plato* makes this one main part of an Orator, 'To understand the right *knack* of *moving mens minds*, and affections, 'wherein the *hinge* of *persuasive Rhetoric* consisteth. Whence also he conceives it a necessary accomplissement of an Orator, to understand the doctrine περὶ παθῶν, *of the Affections.* So also *Aristotle*, in his *Rhetoric*, discourseth at large of the *Affections*, and of the manner how they are to be excited and *moved* by *Rhetoricians.* And indeed this is τὸ ἔργον, the *businesse* of an Orator, to *take the fancie*, and by it to *move* the Affections; as the great work of a *Logician*, and *Philosopher*, is to convince the *Judgement*, and incline the *Wil*, those more *rational faculties.* This *Plato* seems to hint, in his *Gorg. fol.* 455. by shewing, That the designe of an orator is to *persuade* πιθανῶς, in order to the *exciting* the Affections; whereas a Logician persuades ἀποδεικτικῶς, by *Demonstration.* &c. So *Aristotle*, in his *Rhetor.* *lib.* 3.

lib. 3. cap. καὶ συνομοιοπαθεῖ, &c. 'An *Auditor* does alwaies sym-'pathise with his *Orator* that speaks *patheticly*, although he speaks no-'thing to the purpose; wherefore many Orators, making a great noise, 'do *astonish* their Auditors. Here *Aristotle* shews, how exceding powerful *pathetic* Oration is; *vehemence* of speech being usually reputed a *symbol* or *Index* of the *weight* and *magnitude* of a *mater*. Now where was there ever found such an admirable πάθος, or affectionate moving discourse, as in the *sacred Scriptures*? What nervous *Epithets*; what lively *exaggerations*; what egregious *Metaphors*; what Efficacious and pathetic *Arguments*; with all manner of persuasive *lights* and *flours* has this sacred Rhetoric to penetrate and move the Affections?

§. 7. Another πάθος, or propertie of an Oration, according to *Plato*, is, that it be *masculine*, *severe*, *pungent*, and *penetrant*, not *adulatorie*, *glavering*, or *flattering*. So in his *Gorgias*, *fol.* 508. saies *Plato*, καταρρητέον εἶναι καὶ αὐτὸν, καὶ υἱέα, καὶ ἑταῖρον, ἐὰν τι ἀδικῇ καὶ ῥητορικῇ ἐπὶ τούτῳ χρηστέον: *The very son and companion must be severely accused, if they offend: and in this we must make use of Rhetoric*, &c. Hence *Plato* is very invective against the *Sophistic* Rhetoricians, and flattering Orators of his time; such whose whole designe was to *glaver*, and *flatter* men into wickednesse, rather than to reprove them for it. So *Gorg.* 463. *Plato* brings in *Socrates* greatly inveighing against this *Sophistic glavering* kind of Rhetoric, which he thus describes and distributes, Καλῶ δ' αὐτὸ ἐγὼ τὸ κεφάλαιον κολακείαν, &c. 'The head of this Sophistic Rhetoric I cal *flatterie*, whereof there 'seems to me to be several parts; one is *Culinarie* Rhetoric, such as 'is in use amongst *Trencher-Knights*; which is not an *Art*, but *pra-'ctice*, and *Trade*, to get money, or fil the belly; the parts whereof 'I make to be *Comic* and *Sophistic Rhetoric*. Then he discourseth first of *Sophistic Rhetoric* thus: ἔστι δὲ ἡ ῥητορικὴ [σοφιστικὴ] καὶ περὶ ἐμὸν λόγον πολιτικῆς εἶδωλον, *Sophistic Rhetoric is but an Idol of Politics.* Thence he procedeth, *fol.* 465. to declame against *Comic Rhetoric*, ῥητορικὴ κωμικὴ, &c. *Comic Rhetoric is mischievous, deceitful, ignoble, servile*, &c. Thence he gives the reason why this *flattering* kind of Rhetoric is so vain and hurtful, *fol.* 465. Κολακείαν μὲ αἰσχρὸν, &c. 'I say that *Flatterie* is base, because it aimeth at what is sweet and 'pleasing, not what is best. I do not say that it is an *Art*, but *Practice*, without *reason*; an *irrational desire*, &c. whence in the same

Rhetoric must be severe and masculine, not flattering.

folio, 465. *Plato* concludes, φημὶ γὰρ ἐγὼ καὶ τοὺς ῥήτορας, καὶ τοὺς τυράννους δυνάμει μὲν ἐν ταῖς πόλεσι σμικρότατον, ἐὰν δὲ ποιεῖν ὧν βούλονται ποιεῖν μόνον, τί ἂν αὐτοῖς δόξειν βέλτιστον εἶναι, *I say, that Rhetoricians, and Tyrants have very little power*, &c. His meaning is, that such flattering *Orators* have little *efficace* or *power* in al their *Harangues*, to move sober minds and wel *inclined Affections*. This *invective* of *Plato* against these *meal mouth'd Orators*, is greatly admired by *Cicero*; whose words are these: *I greatly admired* Plato, (*in* Gorgias) *because he seemed to me in deriding Orators, to act the highest part of an Orator, &c.* i. e: *Plato* in deriding those *Sophistic, comic*, glavering *Orators*, discovered a very *masculine, severe, pungent* kind of Oratorie. Thus also the *Cynics* universally, were very *tart* and *satyric* in their *Declamations* against this flattering kind of Oratorie: so *Antisthenes* (as *Diogenes* in his life) in a time of urgent necessitie, said, κρεῖττον ἐν ταῖς χρείαις εἰς κόρακας ἢ εἰς κόλακας ἐμπεσεῖν: *It's better, in time of need, to fal into the hands of crows, than of flatterers*: there is a peculiar elegance in the Greek. And *Diogenes* the *Cynic* being asked, what kind of beasts did *bite most perniciously*, replied, θῆρ μὲν ἡμέρων κόλαξ, θῆρ δὲ ἀγρίων συκοφάντης: *of tame beasts the flatterer, and of wild beasts, the Sycophant bites most dangerously*: Whence he said also, ἡ τοῦ κόλακος λόγος μελιτόνλωτος ἀγκίστρωτος εἶναι, *a flattering oration is but a honie-snare*. Thus we see how the most *judicious* of the *Pagans*, greatly commended a *severe, masculine, pungent* kind of Oratorie; condemning that which was *effeminate, glavering*, and *compleasant* with mens humors and lusts. And is there any piece of *Pagan Oratorie* in the world so *masculine*, so *pungent*, so *penetrating*, and so free from *men-pleasing flatterie*, as that in the sacred Scriptures? Thus sacred Rhetoric has no soft and bland *Veneres*; no *venal tongues*; no smooth and effeminate delices for itching ears: It Speaks in the same termes, and with the same Autoritie to the King and to the peasant; to the rich and to the poor; because these, albeit they are inequal in regard of Office and Dignitie; yet are they al equal if compared with the Divine Majestie.

See Diogen. Laert. in the life of Diogenes.

Exemples.

§. 8. As for the *mater* of an *Oration*, *Plato* commends very much *exemples*, as that which greatly conduceth to the lively illustration of any *Theme*. So in his *Phaedr. fol.* 260. ὡς νῦν γε φιλῶς πως λέγομεν, ὅτι ἔχοντες ἱκανὰ παραδείγματα: *We do speak but poorly, when we want exemples to illustrate what we speak*. And indeed *Plato* greatly excelled in

in the use of *apposite* and lively *exemples*, for the illustrating of *maters*; wherein he attained such an admirable *dexteritie*, as that Posteritie have admired him for the same. And we are not without probable conjectures, that *Plato* gained this piece of *Rhetoric* from the *Jewish Church* and *Scriptures*.

Farther, *Plato* by his practice, if not by expresse Rules, commends very much *Interrogations*. For indeed his choicest, and most *pathetic*, *Discourses* are made up of *Questions*, which expresse not only *quicknesse of Spirit*, but also much *passion* and *Affection*; and therefore are frequently used in the sacred Scriptures, whence we have reason to conclude *Plato* borrowed this manner of *Rhetoric speech*, as hereafter in his Logic. *Interrogations.*

Lastly, *Plato* commends much the use of *Repetitions*, as that which carries in it a great πάθος or *movingnesse of Affection*. So in his *Phileb. fol.* 60. δὶς δ' ἡ παροιμία δοκεῖ ἔχειν τὸ δὶς καὶ τρὶς τόγε καλῶς ἔχον ἐπαναπολεῖν τῷ λόγῳ δεῖν: *The old proverb seems good, that what is excellent in a speech, should be repeted twice, and a third time.* The like *Aristotle*, in his *Rhetoric*, *lib.* 3. cap. 12. περὶ ὃ γὰρ πολλὰ εἴρηται ἀνάγκη καὶ πολλάκις εἰρῆσθαι, *concerning that, whereof much is spoken, tis necessary, that we make repetition.* Now its wel known how much the sacred Scriptures abound in elegant *Repetitions*; and that beyond any *Pagan Orators*. *Repetitions.*

Thus we have shewn how al those Rules, which *Plato* laies down as *qualifications* of true *Oratorie* are to be found no where, in so perfect a degree, as in the *sacred Scripture*. And why may we not conjecture, that *Plato* traduced many, if not the most, of these *Rhetoric Canons* from *Scripture Rhetoric*? Certain it is that *Plato* received, whilest he was in *Egypt*, many *Traditions*, which were originally *Jewish* and *Scriptural*; and tis not improbable, that he had them immediately from the *Jews*, who were in great multitudes in *Egypt*, whilst he resided there, which was for no lesse than 14 years space, as hereafter in the storie of his life.

§. 9. I shal conclude this discourse of *Oratorie* with some other *Canons* delivered by *Aristotle*, which gave a farther accent and *lustre* to *sacred Rhetoric*. *Aristotle*, *Rhetor. lib.* 3. cap. 5. gives several rules for *Rhetoric*, or *eloquent speech*, as ἔστι δ' ἀρχὴ τῆς λέξεως, *&c. The beginning of Elocution is to speak accurately, which consists in several particulars.* 1. *To speak things in connexion, or harmoniously.* 2. *To speak* *Aristotles rules of Rhetoric.*

in proper Termes, not with circumlocution. 3: *Not to use doutful Phrases; because an Ambages of words is very deceitful: wherefore your southsayers utter their Oracles in ambiguous and general termes; wherein lies much deceit, &c.* Now how exactly do these rules suit with *Scripture Rhetoric?* What *harmonie* and *connexion* of parts? what *proprietie, perspicuitie* and *clearnesse* of termes is there herein? 4. Again *Aristotle* tels us, ὁ λόγος ἐὰν μὴ δηλοῖ, οὐ ποιήσει τὸ ἑαυτοῦ ἔργον, *An oration, if it does not manifest the mater, loseth its designe.* This Character of a good Orator *Aristotle*, Rhet. l.3 c.11. stiles, τὸ πρὸ ὀμμάτων ποιεῖν, *to place before the eyes:* others cal it, αὐτοψία, *an occular demonstration* or *Evidence* of things. And oh! how accurate is the sacred Scripture in this piece of Rhetoric? what bright *Types*, significant *Metaphors*, lively *Prosopopeies*, shining Exemples, and apposite Adverbs of demonstration doth it assume to illustrate Truths by? 5. Then, as to the *mater* of an *Oration*, we are told, it must be *weighty, proper, affecting, &c.* So *Aristot. Rhet. lib.* 3. cap. 12. προσεκτικοὶ δὲ τοῖς μεγάλοις, τοῖς ἰδίοις, τοῖς θαυμαστοῖς, τοῖς ἡδέσι· διὸ δεῖ ἐμποιεῖν ὡς περὶ τούτων λόγος, *Men give heed only to things great, proper, wonderful, sweet; therefore an oration ought to be composed of these.* And where can we find such *mater*, if not in *sacred Rhetoric?* 6. Farther, as to the *Qualitie* of an *oration*, *Aristotle* tels us, *that it must be natural*, not *feigned, artificial* or *starched*: So *Arist. Rhet. lib* 3.cap. 2. Δεῖ μὴ δοκεῖν λέγειν πεπλασμένως, ἀλλὰ πεφυκότως· τοῦτο γὰρ πιθανόν, *We should not seem to speak artificially, but naturally; for this is most persuasive: Whence, addes he, illiterate men usually persuade more effectually, than the learned; because they seem to speak most naturally, and from an inward feeling sense.* Thus also Euripides, ἁπλοῦς ὁ λόγος τῆς ἀληθείας, *the word of truth is simple.* Truth affects not a *painted* or *spotted* face; but is most delighted in its own natural simple Beautie, and Color. And is there any piece of *Pagan* Oratorie that may compare with the sacred scripture in point of *Naturalitie*, and *Simplicitie*: *&c.* 7. *Aristotle* gives this as another character of true Oratorie, that it be *Majestic*, and *Grave*, without a *gaudy dresse*: δεῖ δὲ σεμνότητα γίνεσθαι [λέξιν] καὶ ἐκπλήξας, *An oration must be grave and extatic:* Whence also he tels us, *That an Orator must seem rather serious than eloquent.* And where can we find a *majestic grave* and *serious stile*, if not in sacred *Rhetoric?* 8. Lastly, *Aristotle* commends the use of proper *epithets*, as very *pathetic.* So *Arist. Rhet. lib.* 3 cap. 7. τὰ δ' ἐπιθετικὰ ἐπίθετα μάλιστα ἁρμόττει λέγοντι παθητικῶς, *epithet names*

are very agreable to one, that would speak patheticly. And surely there is no piece of *Pagan Oratorie* that afforded such *proper Epithets*, as sacred Scriptures.

I shall only adde one *Character* more, laid down by other Masters of Eloquence, which greatly commends the perfection of sacred Rhetoric; and that is, *To Speak much in a little.* Thence *Plutarch* gives this lively Image of an excellent Oration; 'As, saith he, the valor and 'estime of Monie, is by so much the greater, by how much the more 'is contained in a lesser Masse; So the δεινότης or Efficacitie of an 'Oration is by so much the greater, by how much the more is com-'prehended in the fewer words. And *Tullie* gives this admirable Character of *Thucydides*, *That his discourses were so crouded with maters, that the number of things was almost equal to the number of words:* But what *Cicero hyperbolicly* affirmes of *Thucydides*, is no where to be found but in the Sacred Scriptures. Oh! What a μέστωσις or Divine *Plenitude* is here? How ful and perfect is it in the enarration and exposition of Maters? What an exact explication of *Causes*; Addition of *Antitheses*; recitation of parts and kinds; enucleation of Circumstances; with other Emphatic modes of Illustration are to be found here? And then with how much *Brevitie* is this Divine plenitude contempered? And doth not this also much adde to the perfection of sacred Rhetoric? For is not *Laconisme*, or a short stile, provided it be ful and evident, best? Doth it not most refresh the memorie, render the Auditors most attent; excite the Affections, and provoke to Meditation? And is not the sacred Scripture most ful of such concise words and short Sentences most evident and ful? How much Spiritual mater is oft wrapt up in a short Type? Yea, is not the whole Covenant of Grace sometimes lively represented in a single Type? Is there not in some proper Names, as *Jesus Christ*, &c. a full adumbration of al Christs Offices? What a vast quantitie of Divine Notions are couched under Scriptural Metaphors? How pregnant and ful are some brief *Parables* and *Allegories*? What a huge significance is there in many sacred *Ellipses* both of words and Sentences? How do the sacred *Idiomes* both of the *Hebraic* and *Greek* sect breath forth many divine Elegances? Lastly, as for the sentences of sacred Scripture both *Moral*, *Evangelic* and *Proverbial*, what an admirable *Plenitude* do we find mixed with a *Laconic Brevitie*? So that we may justly conclude, *The Sacred Scripture, is the least,*

and yet fullest; the most ample, and yet the most concise of al oration: Every sentence, yea sometimes every word carries in it a world of Divine Mysteries: Whence that golden saying of the Rabbines: אין בתורה אפילו אות אחת שאין ההרים גדולים תלויים בה׳ *There is not the least Leter in the Law, on which great mountains of Doctrines depend not.*

The perfection of sacred Rhetoric.

To summe up al: Where can we find more *proper* and *significant Symbols*, *Metaphors*, and other such like *Rhetoric shadows*, and *Images*, than in sacred Scripture? How *natural*, *simple*, and *grave* is its stile? what a *masculine* ῥώμη does it abound withal? how *weighty*, and yet *delightful* is its mater? how exactly *proportionate* and *becomming* are its parts? how *harmonious* and *beautiful* is its *forme*? with what *Integritie*, *Holinesse*, and *Majestie* were its Penmen adorned? and how powerful and *efficacious* were they in their Ministrie? Whence we may safely conclude, at least thus much, *That sacred Scripture is the most perfect Idea of al true Masculine Oratorie.* Neither are we without some probable conjectures, that *Plato* (who is supposed to be one of the first renowned Grecian *Orators*, and *Rhetoricians*) traduced his choicest pieces of *Rhetoric*, or *fineneſſe* of speech, from the *sacred fountain* of Israel. That the Jews had eloquent Orators in *Isaiah*'s time (which was before any *Greek* Orators that we find mention of) is evident from *Isa.* 3. 3. *the eloquent Orator.* We read also of a *Jewish* Orator, called *Tertullus*, Act. 24. 1. Touching the perfection of *Scriptural Rhetoric*, see *Glassius*, *Rhetorica Sacra.*

CHAP. XI.

How Jewish Traditions came to be mistaken by Pagans.

One great cause of the Corruptions and mistakes about Jewish Traditions, was Pagan Mythologie; which sprang, 1. *From mistakes about Hebrew* Paronomasies, *and Idiomes, Gen.* 8. 9. *and* 9. 20. 2. *From attributing to themselves, what belonged to others.* 3. *From Equivocations.* 4. *Alteration of Names, &c. The original grounds, that moved the* Grecians, *and others, to alter and desguise Oriental Traditions, were* 1. *their enmitie to the* Jews, 2. *their proud assumtions,* 3. *their ignorance*

ignorance of Jewish Records and Affaires.

§. 1. HAving gone through the chief parts of *Philologie*, with endeavors to evince their Traduction originally from the *sacred Scriptures*, or the *Hebraic Church*, *Language*, and *Wisdome*, we shal adde, as an *Epilogue*, to this Treatise some general account, how these *Scriptural Records*, and *Jewish Traditions* came to be so greatly corrupted or mistaken by the blind Pagans. This, being cleared, wil obviate that objection, which is made against this designe of demonstrating the Traduction of *Pagan* knowlege from the *Jewish* Church. For, say some, if the Heathens had such clear *Notices* of the *Jews*, their *Principes*, *Discipline*, *Customes*, &c. how comes it to passe, that they make no more mention of them; yea, that they seem rather altogether ignorant of the Jews, their *doctrine*, *customes*, and *manners*; as it appeareth evidently by the stories of *Tacitus*, *Suetonius*, *Plutarch*, and other Pagan Historians; who had the greatest advantages to informe themselves, and yet remained grosly mistaken in the *Jewish* Affaires? For the removing this Objection, we shal endeavor to decipher this Pagan *mysterie of Iniquitie*, how these Jewish *Records* and *Traditions* came to be at first *corrupted*, or *misunderstood*; as also how the following Historians came to be so ignorant of *Jewish* Affaires, and Records.

How Jewish Traditions came to be so corrupted and mistaken.

§. 2. As for the original occasion and ground of that corruption, which befel Jewish *Traditions* and *Stories*, as communicated to Pagans, we have spoken somewhat of it before, (in the close of Pagan Historie, cap. 6. §. 5.) reducing it to those several *causes*, namely, the *decrease* of *Knowlege*, the *increase* of *Idolatrie*, the confusion of *Languages*, &c. But the most *prolific* and *seminal* root of al, was that *Mythologising humor*, which posset the ancient *Poets*, and *Philosophers*, *and Historiographers*, specially the *Grecians*. For the ancient *Greek* Poets, *Orpheus*, *Linus*, *Hesiod*, &c. who led the dance to this designe of *mythologising* on Jewish *Traditions*, being persons of great *wit*, *learning* and *dexteritie* in coining *Fables*, made it their τὸ ἔργον, or *whole designe*, to *disfigure* al those ancient *Traditions*, which they received from the *Jewish Church*, by clothing them in such an *exotic phantastic* garbe of *Greek fables*, as that they soon lost their Oriental *Jewish face* and *habit*, and so grew out of knowlege. Now the *methods* and means, by which the Greek *Mythologists* desguised

1. *Pagan Mythologie a great cause of those many mistakes about the Jews and their Traditions.*

desguised the Oriental Traditions, were these, or such like that follow.

1. *Grecian Mythologie from mistakes about Hebrew Paronomasies.*

1. One great means, by which the Grecian *Mythologists* corrupted *Jewish* Traditions, was their *affected* or blind *mistakes* about Hebrew *Paronomasies*, and *Allusions*. Thus *Bochart*, in his Preface, *de animal. sacris*, 'I wil adde (saies he) that we have produced many things 'from fabulous Historie, which depend on mere Allusions to the Hebrew 'words in Scripture: As what is mentioned by *Abydenus*, of the Birds 'which were sent forth in the Floud, and returned with their feet dir'ty. That *Isis* is said to be turned into a Swallow: for *Isis* does apparently allude to סיס *Sis*, which signifies a *swallow*. And *Argus*, is said 'to be turned into an *Hart*, from ערגא *panting*, after the manner of 'an *Hart*. And *Anubis*, was painted κυνοκέφαλος, because נובא signifies *barking*, &c. So *Bochart*, *Can. lib.* 1. cap. 6. conjectures, that 'the *Chimera*, which *Bellerophon* conquered, was no other than the peo'ple of *Solymi*, under their three Generals; 1. *Arius*, from ארי, a *Lion*: 2. *Trosibis*, from ראש הויא, *the head of a Serpent*: 3. *Arsalus*, from אורייל, a *young Kid*; whence they made the Chimera to be composed of the forme of a *Lion*, a *Goat*, and a *Serpent*.

2. *Mistakes of the Hebrew Idiome.*

2. Another *spermatic root*, by means whereof the Jewish *Tradition* were perverted by the Greek *Mythologists*, was their mistaking the Hebrew *Idiomes*, wherein these ancient *Traditions* were originally conveyed. So Gen. 10. 8, 9. *Nimrod* is stiled *mighty*, גבור, which also signifies a *Giant*: whence those who were employed under *Nimrod*, to build the Tower of *Babel*, were stiled by the Poets, *Giants*, &c. Gen. 9. 20. *Noah* is stiled by *Moses* איש האדמה, which, according to the Hebrew Idiome, signifies a *Husbandman*: but the *Mythologists*, understanding it in a *proper sense*, render it ὁ ἀνὴρ τῆς γῆς, *the husband of the Earth*; whence they make *Saturne*, who was *Noah*, to be the *husband of Rhea*, i. e. *the Earth*: For *Rhea* comes from ארץ *Eres*, *the Earth*.

Gen. 10. 8, 9.

Gen. 9. 20.

3. *From attributing the stories of some Oriental persons to those of their own Nation.*

3. Another way, whereby the Greek *Mythologists* corrupted *Oriental Traditions*, was, by attributing the *Actions* of some famous *Oriental* person, to one, or several of their own *Nation*. Hence sprang the stories of *Saturne* from *Adam*, *Noah*, or *Abraham*; of *Jupiter*, from *Cham*; of *Mercurie*, from *Canaan*; of *Bacchus*, from *Nimrod*, &c. as before, in our *Pagan*, θεογνία, *Theogonie*.

4. Again

4. Again, the *Equivocation* of the *Oriental* Languages gave no smal occasion for the *corruption* of the same. For the Greek *Mythologists*, when the Hebrew *words* or *phrases* were *equivocal*, omitted the sense, which was plain and obvious; and assumed, either from *Affectation*, or *Ignorance*, that sense which was more *forrain* and *fabulous*. Thus the robbing of the King of *Colchus*, is supposed to have been desguised under the name of the *Golden Fleece*; because the Syriac גוזא, signifies both a *Fleece*, and a *Treasurie*. So the *Buls* and *Dragons*, which kept it, are thought to be nothing else but the *Wals* and *Brasse gates*: for שור signifies both a *Bul*, and a *Wal*, and נחש *Brasse*, and a *Dragon*. And so the fable of the *Brasse-Bul*, which foretold *Calamities*, in the mountain *Atabyrius*, is supposed to arise from the *Equivocation* of the Phenician or Hebrew, אלים מנחש, which may signifie *Doctor*, *Augur*, or *Bos ex ære*: as *Stillingfleet Origin. S. book.* 3. ch 5. §. 5. *4 From Equivocations of the Hebrew.*

5. The *Mythologists* corrupted *Jewish* Traditions, by altering *words*, and *Names*, and putting others in their place. Thus for חם *Cham*, they put Ζεὺς, which is of like import, &c. But this may suffice touching the *corruption* of *Jewish* and *Scripture* Traditions by Mythologists. *5. By altering words and names.*

§. 3. We come to the original *Reasons*, and *Motives*, which induced the *Pagans*, specially the *Grecians*, thus to corrupt and adulterate *Scripture*, and *Jewish* Traditions, so that little of their original *Idea*, *beautie*, and *simplicitie* was seen or understood by their posteritie. And we shal begin with that *odium*, and *inveterate enmitie*, which the *Heathens* generally were possest withal, against the *Jews*; who were so generally *maligned* and hated by al Nations, that none durst make any honorable mention of them; much lesse impose their *Principes*, *Mysteries*, and *Institutes* on the world, without *altering* and desfiguring the same; thereby to *concele* their *origine* and parentage. This has been wel observed by *Serranus*, in his Preface to *Plato*, in these words. 'That *Plato* drew these *Symbols* from the *Jewish* Learning, al learned *Antiquitie* of *Christian* Doctors hath judged: But 'that he did industriously abstain from naming the *Jews*, because 'their name was odious amongst the Nations, &c. Thus also Sr *Walter Ralegh* (in his Historie of the World, *part* 1. *book.* 1. chap. 6. §. 7.) affirmes, 'That the wiser of the ancient Heathens; viz. *Pythagoras*, *Plato*, &c. had their opinions of God from the *Jews*; *The Motives that inclined Mythologists thus to alter Oriental Traditions.* *1. The Pagans enmitie against the Jews.*

 though

'though they durst not discover them, &c. Hence *Plato* fathers those Traditions, which were traduced originally from the *Jews*, on the ancient *Barbarians*, *who lived neer the Gods*, &c. which must be understood of the Jews, as *Clemens Alexandrinus*, with other of the Fathers. *Plato* also makes frequent mention, Συρίου Φοινικόδου, *of a Syrian and Phenician fable*; which was no other than some *Jewish Tradition*, as we have elsewhere proved.

The Grecians ascribing to themselves the origine of many Jewish Traditions.

2. Another *motive*, that inclined the *Grecians* to desguise and adulterate *Oriental Jewish Traditions*, was their *proud affectation*, or *vain humor* of ascribing unto themselves the *origine* of those *Traditions*, which they did really *traduce* from the Jewish Church. And herein they followed the footsteps of the *Egyptians* and *Phenicians*, who abounded in the same proud humor of assuming to themselves the *honor* and *praise* of those ancient *Records* and *Traditions*, which were indeed conveyed to them from the *Jews*. Thus the *Egyptian* Priest, in his conference with *Solon*, boasts, that al ancient Records and Wisdome belonged to them, as before, chap 6. §. 1. Now to make this fond *pretention* good, both *Grecians*, *Phenicians*, and *Egyptians*, al concur in this great designe of *desfiguring* and *adulterating Jewish Traditions*, thereby to make them seem to be their own.

Mimicè Philosophi affectant veritatem, & affectando corrumpunt, ut qui gloriam captant. Tertul. Apol. c. 46.

§. 4. But the great *prolific principe* of these *Mythologic* corruptions, and grand mistakes about Jewish Traditions, was the *native Ignorance*, joined with a *presumtuous Curiositie*, and *Inquisition*, which possessed the minds of those blind Heathens, specially the *Grecians*, as to Jewish *mysteries* and *affaires*. 1. The *Jewish* Mysteries and Institutes being so *supernatural*, and remote, and yet the Grecian *curiositie* so *presuming*, and *Inquisitive*: this gave a main influence to those many *fabulous narrations*, and *figments* thereabouts. So *Cunæus*, *de Repub. Hebr. lib.* 3. cap. 4. 'Tis no wonder (saies he) that those Wri-'ters, who looked not in sacred Volumes, do report such false things 'of the *Jews*. God hated the profane stock of the Gentiles, and con-'demned it to darknesse, neither did he suffer them to understand the 'Affaires of that sacred people, even in those things which are commun. 'There are extant in *Josephus*, the words of *Demetrius*; who, upon 'the admiration of *Ptolomie*, that no Historian or Poet makes menti-'on of *Moses*'s Law, refers the cause hereof unto the *magnitude* of the 'Affair, which the narrownesse of their breasts could not comprehend. 'To this he addes, that *Theopompus*, and *Theodectes* underwent Divine

The ignorance of the Pagans, touching Jewish Records and mysteries.

'vine punishment, for that they were sollicitously inquisitive into 'these things: for the former was deprived of his mind, the later of his 'Eye-sight. And if there were any amongst those Heathen writers, 'who writ any thing of these *Jewish* Affaires the Truth was many 'waies weakned by them.

2. As for the *Civil affaires* of the *Jews*, and God's *Providential dispensations* towards them, they were likewise so mysterious and *contradictorie* to the rules of *human Policie*, that tis no wonder if the blind Heathens could make no better *judgement* and *narration* of them. For what mysteries, and wonders of Providence were there in God's dispensations towards the *Jews*? Their thriving in Captivitie, their often recoveries from so many Overthrows and Captivities, their continuing a Nation united and distinct from others, notwithstanding so many breaches; finally, their *Decaies* and *Increases*, their *risings* and *fallings*, were so extraordinarie, as that they could not be measured by rules of Policie, or *Politic Observations*. Hence was it, that *Tacitus*, how exact soever in this kind, was here greatly mistaken in his Account of the *Jewish Affaires*, their origine, and *Policie*: of which see *Jackson*, *vol.* 1. on the *Autoritie of the scripture fol.* 77. Thus we have shewn, how it came to passe, that Pagan writers were so ignorant of *Jewish* Traditions and Affaires, notwithstanding their correspondence with, and Traduction of their Choicest Notions both *Philologic* and *Philosophic*, from them; as we have sufficiently demonstrated in this and the following Part.

FINIS.